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ENGLISH SUMMARIES

L. CORNAZ, Knowledge and its transmission. From willingness to educate to the desire to pass on knowledge, RThPh 1994/III, pp. 193-213.

For the author, the present-day, European scheme of education founded on the philosophy of the Enlightenment has been in an institutional crisis since the end of the 1960's. This crisis is analyzed as the symptom of another, older and deeper – that of science as “true knowledge”, a crisis made trite since the turn of the century notably in physics and mathematics. The cleft between science and truth questions in a novel and radical way the conditions for transmitting knowledge. As the question has to do with the nature and the power of reason, at this point a detour into myth proves necessary. Analyzing La Fontaine's fable “Le Laboureur et ses enfants”, the author shows that transmission obeys a sub-conscious logic which ignores the techniques of communication and precludes the idea that the writing down of knowledge can guarantee its transmission. How then should the modern method of rational education be pursued except by refusing to reduce educative action to communication techniques and by taking the risk of leaving open the question of the truth of the knowledge one is passing on?

M. HUNYADI, The Golden Rule: the radar effect, RThPh 1994/III, pp. 215-222.

Paul Ricœur sees in the Golden Rule the most perfected expression of the moral norm in that it communicates the very idea of reciprocity. But such as it is formulated, it can doubtfully do justice to genuine alterity. The phenomenological presuppositions for laying it down are such that it produces a “radar effect”: the other is a reverberation of oneself. This is why another formulation is proposed.

J.-D. KRAEGE, Theological logic and systemic logic. A dialogue with Edgar Morin, RThPh 1994/III, pp. 223-242.

Theology today can no longer ignore the nebula of systemics. Among the followers of systemic reflection, Edgar Morin represents an exceptional interlocutor for the theologian. He is one of the few to have attempted to systematically develop a “global view” without being totalitarian, thus responding to two exigencies of theological thought as well. Furthermore, his search for a general systems theory cannot fail to interpellate the systematician. These and other reasons incite dialogue with E. Morin on the question of logic, which basically regulate as much the Morinian method as dialectical theology.

F.-X. PUTALLAZ, Why think in the Middle Ages?, RThPh 1994/III, pp. 243-252.

This book review of André de Muralt's L'enjeu de la philosophie médiévale emphasizes the main ideas of the author's thesis: that leading historiographic intuition

consists in discovering the structures of thought which buttress the total history of doctrines. As to the philosophical idea serving as vital thread, it resides in the concept of esse objectivum. Study of the various modes of causality (Duns Scotus, Thomas Aquinas, Occam) points up the unmitigated divergences between them. This way of practising medieval philosophy, poles apart from contemporary historicist intentions, does not present itself as a history of philosophy, but falls within its interest and its limits.

A. ÉTIENNE, Another view on medieval philosophy, RThPh 1994/III, pp. 253-262.

Introduction à la philosophie médiévale by K. Flasch opens up for us the philosophy of the Middle Ages through some major conflicts between philosophers and theologians of the period. It is the work of a medievalist who, by many years of practical knowledge of the texts, has been able to liberate himself from an overmonolithic conception of medieval thought. Refusing to judge it in the light of one philosopher, the author proposes a new vision of medieval philosophy which respects doctrinal variety. By portraying philosophy at its origins, he chooses a personal perspective which gains nevertheless in historical precision.