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ENGLISH SUMMARIES

N. ZUFFEREY, Scepticism in Ancient China, RThPh 2001/I, p. 1-17.

Even if there was no school of Scepticism in Ancient China, certain thinkers did express reserves about the possibility of knowledge, which can be likened to one or another of the various forms of Western Scepticism. The radical criticism of the Taoist Zhuangzi seems to be exceptional, but several Confucian philosophers and legalists (Xunzi, Han Fei, Wang Chong) clearly affirmed that knowledge cannot and should not be exercised beyond certain limits, and criticized the dominant view that reality, conceived of as a system of signs or portents, fully reveals itself to the perspicacious sage or clairvoyant.

N. CAMPAGNA, Juridical humanism and natural law, RThPh 2001/I, p. 19-34.

According to Blandine Kriegel, juridical humanism cannot be conceived of without reference to a natural law, which compels humankind independently of any voluntary consent. Kriegel also states that such a natural obligation does not presuppose a religious framework. My contribution is to show, first of all, that the philosophers Kriegel uses to support his argument saw natural law against a theological background. Next, I would like to show that the humanism, which Kriegel claims he defends, supported by these philosophers, conceals in fact an anti-humanism. Finally, it must be seen that juridical humanism can be thought of independently of natural law.

B. REYMOND, Theology and religious science : the emergence and topicality of a problem, RThPh 2001/I, p. 35-56.

The almost simultaneous publishing of two books on the relation between Theology and Religious Science presents the occasion to confront them both and to take again a critical look at the problem. Michel Despland's book focuses on the emergence of the science of religion in France under the July Monarchy; Pierre Gisel's, on theology faced with the science of religion, but in the present universal situation. Pierre Gisel's book also gives rise to a debate concerning his options which are, in many respects, close to those of Alfred Loisy.