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ENGLISH SUMMARIES

J. JUNOD, Aristotle, dreams and ethics, RThPh 2006/I, p. 1-15.

To begin with, an observation: the question of "morality" in dreams has been neglected by philosophy, whereas it has been a great inspiration for literature. To explore the question, we go to Aristotle, the first naturalist theoretician of dreams and analyst of moral psychology. Although he opposed an "ethical reading" of dreams (giving preference to somatic factors), Aristotle provided a very discriminating scale for "half-actions" (spontaneous, desired, regretted, etc.) of wakefulness. The tracing of a hypothetical "dream action" will permit us to follow the whole length of this ethical scale and to make a more general study of a "moral diagnostic" according to the perspective of Aristotle.

Z. ANTONOPOULOU-TRECHLI, "Son of God, Father of Humans": the palindromic family relations of the Byzantine Emperor, RThPh 2006/I, p. 17-28.

In this study I treat the imagined family relations of the persona of the Byzantine emperor. These are palindromic in that the emperor, at the moment of his coronation, becomes the Son of God by divine grace and, at the same time and in the same manner, the Father of his people. The Byzantine imperial system is thus modeled on the «family» relation of the three persons of the divine Trinity: Father, Son and Holy Spirit. The son imitates the father. The paternal qualities exist in the terrestrial sovereign: justice, piety, prudence, the absence of passion and especially philanthropy. It is these qualities that make the sovereign a model for his subjects. The emperor is fully worthy to be imitated by his people. It was in this way that in Byzantium the most ancient political model, that of family relationship, survived within the new model of hierarchies.

T. O'HAGAN, Jean-Jacques Rousseau and Port Royal, RThPh 2006/I, p. 29-37.

In this article I present some thoughts on self-esteem, an important element in the philosophical anthropology of Jean-Jacques Rousseau. Then I examine briefly some antecedents of these ideas of Rousseau in the writings of two philosophers of the previous century, Blaise Pascal and Pierre Nicole.

B. BAERTSCHI ET M. HUNYADI, On practising good ethics in biotechnology, RThPh 2006/I, p. 39-63.

This paper is a critical study of two books recently published by Mark Hunyadi and Bernard Baertschi on cloning and, more generally, biotechnology. As each author adopts a very different conceptual and ethical framework, the one contextualist (based on the notion of an objective moral context) and the other Neo-Aristotelian, the confrontation of their positions aims first at exposing the very different arguments put forth by each one, and secondly at clarifying what is the right way to practice ethics in these matters. Each author reviews the other's book and then answers the objections the other has made to his own.