

# English summaries

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## ENGLISH SUMMARIES

G. BOUCHAT, The aesthetics of the *analogon rationis*, RThPh 2007/I, p. 1-20.

*The many histories of thought that retrace the relatively recent formation of the discipline called "aesthetics" often mention the name of Alexander Gottlieb Baumgarten (1714-1762), crediting him with the "invention" of the neologism "aesthetica". Very quickly, this Latin term, translated into German, came into current usage. In our day, it designates a body of often very heterogeneous treatises on the fine arts. Yet the original meaning of aesthetics, that is to say the original contents of the eponymous work of 1750, remains largely unknown. The intention of the present article is to help underline the importance of this seminal work by Baumgarten, which is of more than historiographical interest. For this philosopher initiated a long-lasting new relation to the work of art. Particular attention is given to its metaphysical aspect.*

M. GAULIN, Schleiermacher: Aesthetics and the Schelling-Critique, RThPh 2007/I, 21-36.

*In his writings on aesthetics, Friedrich Schleiermacher proposed a critique of Schelling's philosophy of art. In light of that critique, Schleiermacher appears as a thinker of artistic savoir-faire, at one and the same time opposed to Schelling's idealism for which art is an organ of the absolute depending on the faculty of genius and engaged in a definition of art as a way of forming the world using one's rational feeling (Vernunftgefühl).*

D. MÜLLER, Critique of blind reason and listening to others and the world, RThPh 2007/I, 37-48.

*Following up an initial question raised by the Catholic theologian Adrian Holderegger, the author questions the role of reason in theology and in theological ethics. He presents and discusses the critique of blind reason proposed by Maurice Bellet. The interactions between a-thetic, a-thematic and a-modal rationality leads one to wonder if a negative and critical conception of rationality might not be the condition for a positive redeployment of a single human being's reason as capacity for attentive listening to others, to the world and to God.*

J.-P. PIERRON, Ethics and sexuality. Hermeneutics of sexual being and the imaginary, RThPh 2007/I, 49-64.

*Humans decipher the enigma of their sexuality in hermeneutical frameworks that qualify or disqualify it. The dominance of the techno-scientific framework serves today to qualify sexuality in words of efficiency (performance), bio-medical reduction (precaution and contagion) and legal and juridical evaluation (deviance). In the face of this first framework, can we give value to what, in our culture, initiates and invents a richer and more complex interpretation, susceptible to the telling and representing of sexuality? Do we not often neglect the importance of the poetical and hermeneutical of images serving an iconic augmentation of sexuality?*

P. VANDEVELDE, Is community pardon possible? The contribution of J. M. Coetzee's novel *Disgrace*, RThPh 2007/I, p. 65-77.

*In this study, I have two aims: one, from a theoretical viewpoint, I try to establish the ins and outs of the question whether pardon between two communities is possible; secondly, I examine the obstacles and dangers of such a pardon. For the first, I refer to Hannah Arendt, who gives us, in *The Human Condition*, a definition of pardon, which I apply to the relations between communities. In order to examine the problems of inter-communal pardon, I use the novel by J.M. Coetzee, *Disgrace*, which offers, according to me, an illustration of what such a pardon entails. The situation described by Coetzee, and to which I also refer, is that of South Africa after apartheid.*