

## NAVIGAZIONI FILOSOFICHE

Bibliografia sul tema della *vita* in riviste italiane e straniere consultabili presso la Biblioteca San Carlo tratte da Philosopher's Index, Atla Religion Indexes, Wilson Social Sciences Index, Francis, Analecta – Spoglio dei periodici italiani

- Adriaanse, H.J.** "Menschliches Leiden nach Karl Barth". *Archivio di Filosofia* 56, n. 1/3 (1988): 147-161.  
Collocazione: I.9
- Agno, M.** "L'uovo originario". *Prometeo* 5, n. 19 (1987): 6-17.  
Collocazione: I.1
- Allen, C.G.** "Christ our mother in Julian of Norwich". *Studies in Religion/Sciences religieuses* 10, n. 4 (1981): 421-428.  
Collocazione: I.11
- Allen, P.M.** "Ecodinamica: La vita oltre il paradigma newtoniano". *Prometheus*, n. 9 (1988): 42-64.  
Collocazione: I.9
- Alwan, K.** "L'homme, etait-il mortel ou immortel avant le peche, pour Jacques de Saroung". *Orientalia Christiana Periodica* 55, n. 1 (1989): 5-31.  
Collocazione: I.11
- Ames, D.A.** "Eugenic danger or genetic promise: A revolution for the Millennium". *Cross currents* 51, n. 3 (2001): 293-307.  
Collocazione: I.1  
ABSTRACT: L'A. traite des nouvelles biotechnologies et de la bioethique. Il presente son propre engagement depuis les annees 1970 dans le domaine de l'ethique medicale, aborde la question des dangers eugeniques et de la erapie genetique, et analyse le changement de la comprehension de la sante et de la maladie en cours. Il examine comment les communautes de foi pourraient repondre aux nouvelles decouvertes.
- Anderlini, G.** "L'Uomo, la Terra (e Dio) nell'Antico Testamento". *Bibbia e Oriente* 32, n. 165 (1990): 162-179.  
Collocazione: I.11
- Anxo, D., et al.** "Temps de travail et modes de vie". *Sciences humaines*, n. 82 (1998): 34-37.  
Collocazione: I.4  
ABSTRACT: D'un pays a l'autre, les modalites prises par la reduction du temps de travail different quant au mode de negociation avec l'employeur, aux formes de reorganisation du travail et a l'effet de ces changements sur le modes de vie des salaries et de leur famille. Cet article presente une comparaison entre la France et la Suede, qui met en evidence les procedures de negociation collective ainsi que la latitude laissee a

l'individu. Il est montre que dans de nombreux cas d'amenagement reputes " volontaires " les salaries n'ont bien souvent a choisir qu'entre plusieurs contraintes. Quant au temps libere, il est davantage consacre aux activites preexistantes qu'a la realisation de nouvelles. En Suede, les accords d'amenagement-reduction du temps de travail sont plus axes sur la qualite de la vie, l'egalite des sexes et le temps consacre aux enfants, tandis que la France privilegie les preoccupations liees a l'emploi. La flexibilite semble bien admise a condition qu'elle ne fasse pas l'objet de recompositions incessantes et imprevisibles.

**Arnhart, L.**

“The truth, goodness, and beauty of Darwinism”. *Zygon* 36, n. 1 (2001): 77-92.

Collocazione: I.11

ABSTRACT: As a young proponent of "creation science," I rejected Darwinian biology as false, bad, and ugly. Now I defend Darwinism as true, good, and beautiful. Moreover, I now see Darwinism as compatible with the natural piety that arises as one moves from nature to nature's God.

**Arnould, J.**

“Le "creationnisme" interroge”. *Etudes* 382, n. 6 (1995): 787-798.

Collocazione: I.1

ABSTRACT: L'A. definit le "creationnisme" comme le mouvement anti-evolutionniste qui s'est developpe aux Etats-Unis et en Australie chez les protestants evangelistes. Cette opposition au darwinisme en particulier, et a la science en general, renvoie a des problemes importants de la theologie de la creation.

**Asero, A.**

“La definizione dei soggetti morali: Un problema nella prospettiva bioetica di Eugenio Lecaldano”. *Bioetica* 9, n. 3 (2001): 507-509.

Collocazione: I.9

**Ashbrook, J.B.**

"Mind as Humanizing the Brain: Toward a Neurotheology of Meaning". *Zygon* 32, n. 3 (1997): 301-320.

Collocazione: I.11

ABSTRACT: The concept "mind" refers to the human and human-like features of the brain. A historical review of thinking about the mind contextualizes humanity's search to understand itself by sketching biblical and philosophical perspectives. Drawing on a holistic paradigm, several features are discernible: empathic rationality, imaginative intentionality, meaningful memory and adaptability. These reflect the evolutionary development of uncommitted cortex that contributes to the brain's explosive capacity for order, complexity and novelty. The basic issue continues, namely, how are the distributed modules of information-processing integrated into the meaning-making reality of human beings?

**Ashbrook, J.B, Rausch-Albright, C.** "Religion and Science Conversation: A Case Illustration". *Zygon* 34, n. 3 (1999): 399-418.

Collocazione: I.11

ABSTRACT: The March 1999 issue of "Zygon" provides a case illustration of a religion-and-science conversation. The three responses to the issues raised by "The Humanizing Brain" represent a spectrum ranging from skepticism to affirmation. Each is examined in turn. Next, we present a constructive set of guidelines beginning with the recognition that

interdisciplinary talk requires stretching disciplinary language into metaphor and analogy. We conclude with a methodology emphasizing empiricism and wholism.

**Azzaro, R.**

"La storia ed il concetto di bioetica". *Prometheus*, n. 22 (1996): 26-53.  
Collocazione: I.9

**Baertschi, B.**

"Qu'est-ce qu'une personne humaine: Reflexions sur les fondements philosophiques de la bioethique". *Revue de Theologie et de Philosophie* 121, n. 2 (1989): 173-193.

Collocazione: I.11

ABSTRACT: At the foundation of bioethics lies the definition of a "person". In this paper, i examine the definition--originating in aquinas--given by the catholic church, and a neo-kantian definition (engelhardt); then i try to show that both encounter insuperable difficulties. To avoid them, i propose another definition based on a neocortical criterion, and an abandonment of the moral dichotomy between a "person" and a "thing" justified by an account of psychological dispositions that allows the use of the notion of a potential person.

**Baertschi, B.**

"Devons-nous respecter le genome humain?". *Revue de Theologie et de Philosophie* 123, n. 4 (1991): 411-434.

Collocazione I.11

ABSTRACT: Depuis peu, les pouvoirs de l'homme sur l'homme ont atteint un seuil lui permettant, en principe du moins, de changer le support genetique de ses qualites intellectuelles, psychologiques et morales, et donc de se transformer en une nouvelle espece. D'ou la question: sommes-nous autorises a le faire? Et si oui: devons-nous le faire? Nous essayons de montrer qu'il faut repondre "non" dans les deux cas, mais que ce n'est pas pour des motifs inspires de l'inquietude suscitee par un "Meilleur des mondes", ni pour des raisons "naturalistes" qui sont alleguees par Jonas surtout, mais aussi par l'Eglise catholique: seule doit compter, en definitive, l'autonomie des personnes.

**Baertschi, B.**

"La vie humaine est-elle sacree? Euthanasie et assistance au suicide". *Revue de Theologie et de Philosophie* 125, n. 4 (1993): 359-381.

Collocazione: I.11

**Barker, E.**

"Does it matter how we got here: Dangers perceived in literalism and evolutionism". *Zygon* 22, n. 2 (1987): 213-225.

Collocazione: I.11

ABSTRACT: Creationism and evolutionism are taken to typify a fundamental opposition among the diverse beliefs about creation to be found in the United Kingdom and the United States. A comparison between the two types and the two countries suggests that people may be more concerned about the credibility and consequences of belief in an alternative account of our origins than about the actual method by which we were created. Examples of concern include interpretations of the bible, ethical implications, and the epistemological standings of revelation and/or science that are thought to follow from acceptance of a particular belief concerning how we got here.

- Barreau, H.** "Bioethique et ethique de la vie". *Nouvelle Revue Theologique* 111, n. 2 (1989): 194-216.  
Collocazione: I.11  
ABSTRACT: Les problemes de bioethique exigent de recourir a la distinction entre les rationalites technico-medicale, juridico-politique et ethico-religieuse. C'est cette derniere que l'A. tente d'ancrer davantage dans la vie concrete, a partir de Kant et Hegel, Schopenhauer et Nietzsche.
- Battaglia, L.** "La bioetica e il mondo vivente". *Pluriverso* 3, n. 2 (1998): 16-31.  
Collocazione: I.1
- Bauman, Z., Signorelli, A.** "Questa esistenza così disagiata...: Il dibattito sulla qualità della vita". *Prometeo* 12, n. 46 (1994): 123-129.  
Collocazione: I.1
- Beck U., et al.** "The cosmopolitan society and its enemies: Special Issue on Cosmopolis". *Theory, culture and society* 19, n. 1/2 ( 2002): 17-44, 249.  
Collocazione: I.4  
ABSTRACT: At the beginning of the 21th century the *conditio humana* cannot be understood nationally or locally but only globally. This constitutes a revolution in the social sciences. The 'sociological imagination' (C. Wright Mills) so far has basically been a nation state imagination. The main problem is how to redefine the sociological frame of reference in the horizon of a cosmopolitan imagination. For the purpose of empirical research I distinguish between three concepts: interconnectedness (David Held et al.), liquid modernity (Zygmunt Bauman) and cosmopolitization from within. The latter is a kind of class analysis after class analysis, which takes on board globalization internalized. For the purposes of social analysis, therefore, it is necessary to distinguish systematically between the national manifestation on the one hand and cosmopolitan reality of 'global flows', currents of information, symbols, money, risks, people, social inequalities, on the other. This internal involuntary and often unseen cosmopolitanization from below of the national sphere of experience is occurring, however, with the power of economic globalization. So what does inner 'cosmopolitanization' mean? The key concepts and questions of a way of life, such as nourishment, production, identity, fear, memory, pleasure, fate, power and politics, can no longer be located and understood nationally, but only globally - whether in the shape of globally shared collective futures, capital flows, impending ecological or economic catastrophes, global foodstuff chains, transnational power games, or the 'Esperanto' of pop music. In this article I look at transformation in the understanding of space-time, of identity, of the production paradigms, as well as at the resulting consequences for key sociological concepts like class and power and, within this frame, point to certain dilemmas of cosmopolitanism.
- Bels, J.** "Athanasia ou la fausse immortalite". *Revue de l'Histoire des Religions* 202, n. 2 (1985): 115-124.  
Collocazione: I.11  
ABSTRACT: The term *athanasia*, used eighteen times by Plato, sometimes refers to an illusory perpetuation connected with a corporeal procreation

(Symposium), sometimes the perennality in the collective memory of a psychical procreation (Symposium, laws). Connected with the psyche in Phaedo, Phaedrus and Timaeus, it means a supplement to an existence, of longer duration than that of the body, but limited to the necessary return in the cycle of generations. Whatever its acceptance, the term never has any eschatological connotation.

**Benvenuto, S.** "Olismo/individualismo: Le illusioni della sociologia razionale". *Il mondo* 3, n. 2/3 (1995): 94-114; n. 1/2 (1996): 160-179.  
Collocazione: I.4

**Berti, E.** "Essere, divenire e mondo nel pensiero classico". *Studium* 94, n. 2/3 (1998): 215-229.

Collocazione: I.1

ABSTRACT: L'expression "pensee classique" renvoie a la pensee greco-romaine antique non chretienne ni hebraique, quand la pensee humaine n'etait pas encore influencee par la decouverte de la Bible (des origines de la philosophie en Grece jusqu'au le siecle avant J.C.), ou bien quand elle l'avait explicitement repoussee (neoplatonisme paien entre le 3. et le 6. siecle apres J.C.). La pensee classique n'admet ni l'idee de la creation, ni l'idee de l'evolution, mais n'en contient pas moins des idees susceptibles de faire reflechir creationnistes et evolutionnistes, ne serait-ce que pour les mettre en garde contre certaines conceptions erronees de la creation et de l'evolution.

"La Bioethique: Une nouvelle generation de problemes ethiques ?".

*Reseau*, n. 53/54 (1987/1988): 3-153.

Collocazione: I.9

ABSTRACT: Recueil de 11 articles sur la bioethique, suivis d'une bibliographie.

**Birnbacher, D.** "Habermas' ehrgeiziges Beweisziel--erreicht oder verfehlt?". *Deutsche Zeitschrift fur Philosophie* 50, n. 1 (2002): 121-126.

Collocazione: I.9

ABSTRACT: The article gives a reconstruction and critique of Habermas's main argument in his essay "Die Zukunft des Menschen". Habermas's aim is to make credible the claim that the future of germ-line genetic intervention endangers the essentials of discursive communication and democratic society by jeopardizing the fundamental equality of communication partners, the symmetry in power between parents and children and the freedom of children to determine their own fate. On the same consequentialist line as that taken by Habermas it is argued that most of Habermas's arguments are overstated and that enhancement genetic interventions may not only restrict but also extend children's choices by extending options.

**Bisogno, P., Silvestrini, B.** "Il rispetto della vita". *Prometheus*, n. 22 (1996): 7-25.

Collocazione: I.9

**Biuso, A.G.** "Sacralità e violenza: Per una bioetica filosofica". *Aut Aut*, n. 296/7 (2000): 223-232.

Collocazione: I.9

- Blanc, M.** "Peut-on defendre l'eugenisme?". *Esprit*, n. 192 (1993): 66-80.  
Collocazione: I.1  
ABSTRACT: L'A. relance le debat bioethique de l'eugenisme, la selection de genes au detriment d'autres porteurs de maladie. L'A. se demande si la sociogenetique releve de l'ideologie ou bien, comme elle se presente souvent, de la science, et s'il faut bannir ou non les diagnostics pre-implantatoires.
- Bocchi, G.** "Forma e storia nell'evoluzione". *Quaderni della Fondazione San Carlo*, n. 2/3 (1988): 117-129.  
Collocazione: A. IX. 33/23
- Bodei, R.** "Cambiare la vita: Bioetica e biotecnologie". *Il mulino* 50, n. 394 (2001): 195-204.  
Collocazione: I.1
- Bompiani, A.** "Genetica, etica della vita e medicina prenatale". *Studium* 94, n. 2/3 (1998): 431-454.  
Collocazione: I.1  
ABSTRACT: Le developpement technologique en genetique humaine a considerablement influence la medecine prenatale. Des anomalies genetiques predisposant a certaines maladies peuvent etre diagnostiquees chez le foetus. Le diagnostic peut egalement etre preimplantatoire, lorsqu'il concerne l'embryon forme in vitro. Les informations donnees par ce type de diagnostic soulevent de graves questions morales : le diagnostic genetique prenatal comporte le risque de reduire le "sujet" en "objet" et d'assimiler le processus de "procreation" a celui de "production d'un organisme vivant".
- Boncinelli, E.** "Determinismo biologico e liberta individuale". *Parolechiave*, n. 17 (1998): 39-45.  
Collocazione: I.2
- Boncinelli, E., Berlinguer, G.** "Dialogo su bioetica e clonazione". *Micromega*, n. 4 (2000): 87-97.  
Collocazione: I.1
- Boncinelli, E.** "L'evoluzione del genere umano proseguirà, non spaventiamoci". *Telega* 7, n. 26 (2001): 44-45.  
Collocazione: I.4
- Bondolfi, A., Thiel, M.J.** "La recherche en bioethique en Italie et dans la peninsule Iberique". *Revue des sciences religieuses* 74, n. 1 (2000): 68-77,142,144.  
Collocazione: I.11  
ABSTRACT: L'article fait le point sur l'etat de la recherche recente en bioethique en Italie, Espagne et Portugal. Il releve les aspects les plus marquants des publications nationales : le catholicisme ambiant, l'influence des philosophies "continentales", telles que l'aristotelisme et l'ethique du discours. Il s'arrete sur le caractere specifique de l'anthropologie medicale en

Italie et Espagne. Il note enfin que la conflictualité entre l'orientation "catholique" et "laïque" en bioéthique devient toujours moins forte à la faveur d'un dialogue plus créatif tant au niveau de la réflexion fondamentale que des stratégies juridico-politiques.

**Bone, E.**

“Trente ans de réflexion bioéthique: Pluralisme et consensus”. *Revue Theologique de Louvain* 32, n. 4 (2001): 479-512.

Collocazione: I.11

ABSTRACT: Panorama succinct de la réflexion bioéthique à l'aube du XXI<sup>e</sup> siècle; extension présente du champ de recherche, réseau institutionnel (comités nationaux, instances professionnelles, organismes internationaux), structures de formation et d'enseignement, revues et journaux... La bioéthique bénéficie aujourd'hui d'un large consensus concernant une série de valeurs. L'auteur s'attache à en préciser les limites et à expliquer par ailleurs les raisons de l'indéniable pluralisme qui marque encore la réflexion en ce domaine. Il souligne enfin la contribution souhaitée de la part des Universités catholiques en la matière.

**Borgeaud, P.**

"La cité grecque au féminin: Notes critiques". *Revue de l'Histoire des Religions* 210, n. 3 (1993): 349-356.

Collocazione: I.11

**Borradori, G.**

"Two Versions of Continental Holism: Derrida and Structuralism". *Philosophy and Social Criticism* 26, n. 4 (2000): 1-22.

Collocazione: I.9

ABSTRACT: The difficulty to pin down the philosophical content of structuralism depends on the fact that it operates on an implicit metaphysics; such a metaphysics can be best unfolded by examining Jacques Derrida's deconstructionist critique of it. The essay argues that both structuralism and Derrida's critique rely on holistic premises.

**Borsellino, P.**

"Bioetica e filosofia". *Politica del diritto* 26, n. 1 (1995): 73-88.

Collocazione: I.7

**Botti, C.**

“Oltre la cura: L'etica femminista e la bioetica: Un commento Kuhse”. *Bioetica* 10, n. 1 (2002): 79-90.

Collocazione: I.9

**Bourg, D.**

“Bioéthique: Faut-il avoir peur?”. *Esprit*, n. 171 (1991): 22-39.

Collocazione: I.1

ABSTRACT: Passant en revue la littérature récente consacrée à la bioéthique, l'A. s'interroge sur le bien-fondé d'un discours plus ou moins catastrophiste sous-estimant la capacité politique et juridique de freiner les dérives technico-scientifiques. Ce qui le mène à discuter au passage certaines propositions formulées par H. Jonas.

**Braun, W.**

"Zur Philosophie und Anthropologie des Todes". *Concordia*, n. 29 (1996): 5-14.

Collocazione: I.11

ABSTRACT: Modern death is an industrial accident and does not apparently belong to life but rather to the other side of life. We must see death together with birth. Both have a dialectic, interwoven character. Philosophers have attempted to see death along with fault and pain. That is the problem of insecurity. Man can die many deaths during his lifetime. For instance, man can experience death through the death of another, seeing the connection between birth and death everyday. For society, dying is an enormous accident which destroys its order.

**Bravo, A., Passerini, L., Piccone Stella, S.** "Modi di raccontarsi e forme di identità nelle storie di vita".  
*Memoria*, n. 8 (1983): 101-11.  
Collocazione: I.8

**Brito, E.** "La "dogmatique" de Blondel". *Ephemerides Theologicae Lovanienses* 76, n. 4 (2000): 283-326.  
Collocazione: I.11

**Brooke, G.J.** "Creation in the Biblical Tradition: Creationism and Evolution". *Zygon* 22, n. 2 (1987): 227-248.  
Collocazione: I.11  
ABSTRACT: Le recit de la Creation, dans la Genese, a pour but de manifester la Providence constante de Dieu a l'egard des etres crees et de l'homme. Resume de l'exegese du XIX-XX s.

**Brown, C.M.** "Hindu and Christian creationism: Transposed passages in the geological book of life". *Zygon* 37, n. 1 (2002): 95-114.  
Collocazione: I.11  
ABSTRACT: Antievolution arguments of Christian and Hindu creationists often critique Darwin's metaphor of the geological record as an ill-preserved book of life, while highlighting the problem of anomalous fossils. For instance, Bible-based young-Earth creationists point to anomalous humanlike prints alongside authenticated dinosaur tracks to argue for the creation of all life some few thousand years ago. But Vedic-based ancient-hominid creationists view the same sort of evidence as indicating the existence of all species, including the hominids, billions of years ago. I examine the roots of this Hindu Vedic creationism and its recent elaboration among scientifically minded members of the International Society for Krishna Consciousness (ISKCON). Similarities in the methods and rhetorical strategies of the two creationist groups are considered, as well as the underlying motives that have brought together such otherwise disparate religious worldviews.

**Brun, R.B.** "Cosmology, cosmic evolution, and sacramental reality: A Christian contribution". *Zygon* 37, n. 1 (2002): 175-192.  
Collocazione: I.11

**Brunner, F.** "Le dernier argument du Phedon de Platon en faveur de l'immortalite de l'ame". *Revue des Sciences Philosophiques et Theologiques* 70, n. 4 (1986): 497-520.  
Collocazione: I.11



- Buhler, P.** "Les pouvoirs sur la vie et l'éthique de la secundarite: Approche theologique des defis de la bioethique". *Revue d'Histoire et de Philosophie Religieuses* 72, n. 3 (1992): 241-257.  
Collocazione: I.11  
ABSTRACT: L'intention de l'A. n'est pas de proposer des solutions aux defis de la bioethique, mais d'offrir un modele theorique pour les aborder. Il suggere pour ce faire un detour par la philosophie politique, qui lui permet de definir la notion centrale de la secundarite, mais aussi d'expliciter les rapports d'equilibre instable entre les modeles teleologiques, soumettant les principes de droit aux fins visees, et le modele deontologique, imposant a ces dernieres l'examen critique du droit. Il entreprend ensuite de faire pencher la balance en faveur de ce dernier modele, en essayant de lui donner une expression theologique consistante, puis en presentant quelques apports possibles de cette ethique theologique de la secundarite dans la question des pouvoirs sur la vie.
- Bunge, M.** "Ten Modes of Individualism--None of Which Works--And Their Alternatives". *Philosophy of the Social Sciences* 30, n. 3 (2000): 384-406.  
Collocazione: I.9  
ABSTRACT: Individualism comes in at least 10 modes: ontological, logical, semantic, epistemological, methodological, axiological, praxiological, ethical, historical, and political. These modes are bound together. For example, ontological individualism motivates the thesis that relations are "n"-tuples of individuals, as well as radical reductionism and libertarianism. The flaws and merits of all ten sides of the individualist decagon are noted. So are those of its holist counterpart. It is argued that systemism has all the virtues and none of the defects of individualism and holism. One such virtue is the ability to recognize that individualism is a system rather than an unstructured bag of opinions--which raises the question whether thorough and consistent individualism is at all possible.
- Burghardt, W.J.** "Genetic science and man". *Theological Studies* 33, n. 3 (1972): 399-552.  
Collocazione: I.11
- Busnelli, F.D.** "Verso una madre intercambiabile?". *Bioetica* 8, n. 4 (2000): 674-680.  
Collocazione: I.9
- Cahill, L.S.** "Feminist ethics". *Theological Studies* 51, n. 1 (1990): 49-64.  
Collocazione: I.11
- Cahill, L.S.** "Bioethical decisions to end life". *Theological Studies* 52, n.1 (1991): 107-127.  
Collocazione: I.11
- Caisson, M.** "Immagini del corpo". *Prometeo* 14, n. 53 (1996): 46-55.  
Collocazione: I.1

- Callieri, B.** "Curare o prendersi cura di: Il dilemma psichiatrico della responsabilità esistenziale". *Atque*, n. 8 (1993): 121-131.  
Collocazione: I.4
- Callieri, B.** "Della morte e del morire: Aspetti antropofenomenologici". *Rivista di psicologia analitica*, n. 55 (1997): 33-41.  
Collocazione: I.4
- Cambefort, Y.** "Le scarabee dans l'Egypte ancienne: Origine et signification du symbole". *Revue de l'Histoire des Religions* 204, n. 1 (1987): 3-46.  
Collocazione: I.11
- Campbell, A.** "Teoria evoluzionistica e discorso biblico". *Concilium* 36, n. 1 (2000): 126-139.  
Collocazione: I.11
- Canavacci, L.** "La bioetica: Una disciplina in cerca di metodo". *Bioetica* 8, n. 2 (2000): 213  
Collocazione: I.9
- Capecchi, V., Pesce, A., Schiray, M.** "Nuove tecnologie e vita quotidiana". *Inchiesta* 20, n. 87 (1990): 5-23.  
Collocazione: I.4
- Cappelletti, V.** "Evoluzione, evoluzionismo, creazione". *Studium* 94, n. 2/3 (1998): 185-197.  
Collocazione: I.1  
ABSTRACT: L'A. retrace l'histoire de la recherche et des constructions theoriques et philosophiques sur l'evolution depuis la revolution scientifique du 16. siecle jusqu'au 20. siecle. La mise au point du microscope, les progres en embryologie et en biologie, les travaux des naturalistes et des anthropologues, mais aussi ceux des philosophes, ont contribue a l'elaboration de la theorie de l'evolution pour tenter de repondre aux questions que souleve la presence a un moment donne de la vie dans l'univers et ses transformations dans le sens d'une complexite toujours plus grande.
- Carr, A. , et al.** "Maternità: Esperienza, istituzione, teologia". *Concilium* 25, n. 6 (1989): 15-199.  
Collocazione: I.11
- Cattorini, P.** "I principi dell'etica biomedica e il personalismo". *Aquinas* 36, n. 1 (1993): 71-91.  
Collocazione: I.9
- Cavaliere, A.** "Origini: Evoluzione e creazione". *Studium* 94 , n. 2/3 (1998): 307-327.  
Collocazione: I.1  
ABSTRACT: Une caracteristique tres significative de l'Univers est qu'il se differencie et se structure de maniere toujours plus riche et complexe a l'echelle des etoiles, des systemes planetaires, des galaxies. Cette evolution

est un prerequis fondamental pour le developpement de la complexite au niveau le plus eleve qu'est la vie. Cela semble etre l'oppose du developpement des systemes mineurs, typiquement terrestres qui, s'ils sont laisses a eux-memes, evoluent vers des conditions plus uniformes et plus simples. L'A. discute le mode de developpement et l'origine de la tendance a la complexite a grande echelle, et sa relation avec la tendance a la simplicité a petite echelle.

- Cavalla, F.** "Diritto alla vita e diritto sulla vita: Sulle origini del problema dell' eutanasia". *Rivista Internazionale di Filosofia del Diritto* 65, n. 1 (1988): 16-33.  
Collocazione: I.9  
ABSTRACT: Au lieu du droit a la vie, qui est une ouverture, on raisonne aujourd'hui souvent a partir du droit sur la vie, principe inacceptable en ethique et qui entraine de graves consequences, notamment en ce qui concerne l'euthanasie passive.
- Cavanaugh, M.** "Ruse's Darwin and design: Does it go far enough?". *Zygon* 37, n. 2 (2002): 451-455.  
Collocazione: I.11
- Cavarero, A.** "Il corpo politico come organismo". *Filosofia politica* 7, n. 3 (1993): 391-414.  
Collocazione: I.2
- Chalmers, B.** "Creationism and evolution". *Zygon* 22, n. 2 (1987): 131-248.  
Collocazione: I.11
- Chavez Hualpa, F.** "Iniziazione e sogno fra le parteras della sierra di Piura, Peru". *Avallon*, n. 49 (2001): 91-121.  
Collocazione: I.1
- Chetouani, L.** "Procreation ou contraception? De la bioethique a la biopolitique". *Mots*, n. 44 (1995): 73-98.  
Collocazione: I.2  
ABSTRACT: Contraception et avortement sont aujourd'hui consideres comme des peches par les politiciens et les religieux musulmans. Certains trouvent inacceptable de laisser mourir des meres par avortement clandestin ou des populations entieres par malnutrition. Pour les autres, il est inadmissible d'empêcher les enfants de naitre et de penser que l'afflux des hommes soit un danger pour la planete. Ces deux logiques bioethiques font appel, chacune, a des blocs homogenes de references incompatibles entre eux.
- Cicerchia, A.** "Effetto città, qualità della vita e politiche culturali". *Economia della cultura* 11, n. 2 (2001): 187-195.  
Collocazione: II.3

- Clayton, P.** "On Holisms: Insular, Inclusivist, and Postmodern". *Zygon* 33, n. 3 (1998): 467-474.  
Collocazione: I.11  
ABSTRACT: Nancey Murphy's offer to take us "beyond liberalism and fundamentalism" is an exciting one: Who wants to be caught in the clutches of a fruitless theological dispute? She argues that the key to our escape is "Anglo-American postmodernity." I analyze what Murphy means by this term and why it may turn out to be a more precarious escape route than one might think. Holism or "postfoundationalism" is indeed inescapable for science/religion discussions today, but an inclusivist holism is preferable to Murphy's insular holism.
- Cnudde H., Deschietere, G.** "Bonne mort" et "suicide assiste" sont dans un bateau: Euthanasie, de la chambre au Senat". *Revue nouvelle* 111, n. 5/6 (2000): 51-62.  
Collocazione: I.1  
ABSTRACT: La proposition de loi relative a l'euthanasie, deposee le 20 decembre 1999 par six senateurs de la majorite arc-en-ciel, reunit sous cette appellation unique deux realites differentes : l'accompagnement au deces des patients en "phase terminale" et l'assistance au suicide des grands incurables, qui ne sont pas en fin de vie. Amalgamer ces situations de cette maniere porte prejudice a un traitement coherent de l'une comme de l'autre. Mieux vaudrait en faire les volets d'un diptyque legislatif portant, d'une part, sur l'assistance au deces en cette "phase terminale" de la vie, ou ne subsiste plus que le choix entre deux manieres de mourir, et d'autre part sur une assistance au suicide appelee par son nom, et prenant appui - pour le dépasser - sur le precedent suisse en la matiere.
- Collins, J.J.** "The root of immortality: Death in the context of Jewish wisdom". *Harvard Theological Review* 71, n. 3/4 (1978): 177-192.  
Collocazione: I.11
- Comba, P.** "Il rischio ambientale e la salvaguardia della vita umana: Aspetti etici". *Protestantesimo* 46, n. 4 (1991): 287-300.  
Collocazione: I.11
- Consorti, P.** "Diritto alla vita e diritto alla pace: Prospettiva giuridica". *Rivista di teologia morale* 29, n. 114 (1997): I-II, 205-220.  
Collocazione: I.11  
ABSTRACT: Les expressions "droit a la vie" et "droit a la paix", en langage philosophique et theologique, sont difficiles a traduire en termes juridiques. Peu nombreuses sont les constitutions civiles qui en font mention. L'A. montre comment dans le droit en vigueur ces notions peuvent prendre des valeurs constitutionnelles. Il met aussi en evidence le lien qui existe entre droit a la vie et droit a la paix : le premier fonde le second.
- Coppens, F.** "La loi et la vie humaine: Reflexions a propos du debat sur l'euthanasie". *Nouvelle revue theologique* 119, n. 1 (1997): 49-64.  
Collocazione: I.11  
ABSTRACT: La loi peut-elle accepter l'euthanasie? La realite humaine du droit montre que toute loi remplit une fonction symbolique dans le cadre du projet humain. Le droit tente d'ouvrir et de structurer ce projet, auquel

appartient la liberte humaine. L'art medical, dans ce contexte, est anime a la fois par le respect de la vie humaine selon sa dignite personnelle et par la realite de sa dimension transpersonnelle. Il est urgent de modifier les comportements sociaux et medicaux face aux douleurs de fin de vie; cependant le droit et l'art medical doivent maintenir l'orientation vers le projet de creation d'un univers humain qui fonde cette urgence elle-meme.

- Corbellini, G.** "Dal Progetto Genoma alla rivoluzione omica: dimensioni scientifiche, epistemologiche ed etiche della nuova biomedicina". *Iride* 13, n. 31 (2000): 457-464.  
Collocazione: I.9
- Corbellini, G.** "La dignità del vivere: Opportunità, rischi e fraintendimenti della biotecnologia e dell'ingegneria genetica". *Bioetica* 9, n. 1 (2001): 97-109.  
Collocazione: I.9
- Cotta, S.** "L'evoluzionismo scientifico e il creazionismo in S. Agostino: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 279-293.  
Collocazione: I.1  
ABSTRACT: L'A. compare deux theses differentes d'un point de vue epistemologique : un profil synthetique de la perspective scientifique evolutionniste et la conception philosophique augustinienne de la creation. L'evolutionnisme est de nature scientifique, il decrit de maniere systematique ; le creationnisme est de nature religieuse et/ou philosophique.
- Coyne, G.V.** "Aspetti religiosi della cosmologia moderna: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 341-352.  
Collocazione: I.1  
ABSTRACT: Ce qui est advenu a l'Univers depuis son commencement est un processus continu de transformation d'energie sous forme toujours plus complexe de matiere. Cela souleve de nombreuses questions, que l'A. aborde pour tenter d'y apporter quelque eclairage nouveau. Etant donne l'evolution de l'Univers physique, la vie devait-elle necessairement y apparaitre ? Ou bien son apparition n'est-elle due qu'au hasard ? La vie, au stade de l'intelligence et de l'autoconscience represente-t-elle un facteur important pour l'evolution future de l'Univers ? L'homme est-il un etre particulier permettant a l'Univers de passer de la matiere a l'esprit ?
- D'Agostino, F.** "Appunti per una riflessione filosofica sull'ecologia". *Rivista di Filosofia Neo Scolastica* 71, n. 2 (1979): 426-435.  
Collocazione: I.9  
ABSTRACT: L'autore denuncia la prospettiva tecniuco-politica in cui il tema dell'ecologia è generalmente affrontato nella cultura oggi dominnte e afferma la necessità, alla luce della tradizione giusnaturalistica cristiana, di riportarlo alla sua autentica matrice, quella che vede uomo e natura nel segno di una comune centralità, nè rapace, nè sfruttatoria, di fronte a Dio.
- D'Agostino, F.** "Introduzione a una bioetica del corpo umano". *Parolechiave*, n. 17 (1998): 89-96.  
Collocazione: I.2

- D'Agostino, F.** "Il diritto e la salvezza della vita". *Rivista Internazionale di Filosofia del Diritto* 77, n. 2 (2000): 153-160.  
Collocazione: I.9
- Dahlback, O.** "The Individualism-Holism Problem in Sociological Research". *Journal for the Theory of Social Behaviour* 28, n. 3 (1998): 237-272.  
Collocazione: I.4  
ABSTRACT: This paper treats the problem of whether macro-level social phenomena should be explained in terms of factors operating at the individual level, or explained instead with reference to the greater entities, the whole societies, that individuals make up. This problem will be analyzed primarily from a sociological point of view, although much of what will be said is relevant for other social sciences as well.
- Dalla Porta, N.** "Il Principio antropico nell'evoluzione dell'Universo". *Studium* 94, n. 2/3 (1998): 329-340.  
Collocazione: I.1  
ABSTRACT: Le Principe anthropique concerne les connections entre les lois memes qui fondent la physique et la cosmologie d'une part, et, de l'autre, la possibilite de l'apparition de la vie dans le cosmos materiel. L'A. tente d'eclairer les raisons qui poussent de nombreux scientifiques a refuser ce Principe anthropique. Est-ce par un desir inconscient d'ecarter Dieu de toute forme d'intelligence ? De laisser, dans une aspiration prometheenne, le monopole de l'intelligence a l'homme ?
- DallaTorre, G.** "La vita come valore giuridico: Saggio di analisi giurisprudenziale". *Studium* 94, n. 2/3 (1998): 455-469.  
Collocazione: I.1  
ABSTRACT: L'A. examine les ambiguites et les contradictions posees par la question de savoir dans quelle mesure et avec quelle signification le legislatore et la science juridique peuvent percevoir la vie humaine comme une valeur juridique. Les progres de la science et de la technologie dans le champ biomedical a reouvert chez les juristes le debat sur les droits de l'homme. La jurisprudence italienne a reconnu le prejudice biologique de l'enfant non encore ne.
- D'Aloia, A.** "Diritto di morire? La problematica dimensione costituzionale della fine della vita". *Politica del diritto* 29, n. 4 (1998): 601-636.  
Collocazione: I.7
- Das Gupta, M.** "Life course perspectives on women's autonomy and health outcomes". *American anthropologist* 97, n. 3 (1995): 481-491.  
Collocazione: I.10  
ABSTRACT: L'inegalite entre les sexes conduit a des consequences demographiques negatives dans nombre de societies. Les modeles de la formation et de l'heritage domestique influencent fortement ces consequences. Les societies paysannes de l'Europe du Nord preindustrielle amplifierent le lien conjugal alors que les liens intergenerationnels s'affaiblissaient. L'inverse est vrai dans l'Inde du Nord contemporaine. Il en

resulte un plus grand potentiel pour marginaliser les femmes. La convergence entre une faible autonomie due a la jeunesse et la categorie de sexe signifie que l'autonomie des femmes est a son point le plus bas lors des annees de fortes maternites. Cela a de considerables implications pour les resultats demographiques et sanitaires en terme de survie plus faible des enfants, de declin de la fertilité plus lent et de sante reproductive plus faible.

- Davis, B.D., Engelhardt, H.T. jr.** "Genetic engineering: Prospects and recommendations". *Zygon* 19, n. 3 (1984): 277-280.  
Collocazione: I.11  
ABSTRACT: At the 1983 summer conference on the institute on religion in an age of science, working groups chaired by the co-authors outlined some of the prospects for the use of somatic and germ line genetic engineering and related biological technologies to alleviate disease and to modify human behavior. They then offered a series of recommendations concerning the application of genetic engineering to persons and the monitoring of medical research and therapy.
- Dayton, D.W.** "Creationism in Twentieth-Century America". *Zygon* 32, n. 1 (1997): 105-113.  
Collocazione: I.11
- De Carli, L.** "Aspetti etici delle manipolazioni genetiche". *Aquinas* 36, n. 2 (1993): 457-464.  
Collocazione: I.9
- De Caro, M, Maffettone, S.** "Cosa dobbiamo intendere come persona: Ragioni del corpo, ragioni della mente". *Iride* 13, n. 31 (2000): 549-561.  
Collocazione: I.9
- De Clementi, A.** "Il racconto di sé tra rivelazione e simulazione". *Memoria*, n. 33 (1991): 54-66.  
Collocazione: I.8
- De Dinechin, O., Thiel, M.J.** "L'eglise et la bioethique en France: Bioethique et Christianisme". *Revue Des sciences religieuses* 74, n. 1 (2000): 27-38, 141, 143.  
Collocazione: I.11  
ABSTRACT:L'article fait le point sur la maniere dont l'Eglise catholique en France prend part aujourd'hui aux activites que recouvre la denomination de "bioethique". Il evoque d'abord les lieux significatifs de cette pratique sociale, - a savoir les "comites", les "centres" et les publications importantes. Il examine ensuite certaines questions majeures sur lesquelles la reflexion chretienne a quelque chose a apporter : questions d'anthropologie, questions sur la relation medicale elle-meme, enfin questions de nature politique.
- Delaney, C.** "The meaning of paternity and the virgin birth debate". *Man* 21, n. 3 (1986): 494-513.  
Collocazione: I.10

- Delorme, A.L.** "New age travellers": Une tentative d'individualisation dans la société du risque". *Sociétés*, n. 72 (2001): 107-123.  
Collocazione: I.4  
ABSTRACT: Dans cet article l'A. fait part de ses recherches sur le fonctionnement et l'organisation sociale des communautés de "New age travellers" en Grande Bretagne. A la lumière des écrits d'Ulrich Beck, l'A. définit les voyageurs par leur mode de vie et de pensée l'individuation au sein d'un cadre communautaire, comme une des figures représentatives de la société contemporaine du risque propre à Ulrich Beck.
- De Nicola, D.** "Comments on eger's a tale of two controversies". *Zygon* 23, n. 3 (1988): 357-361.  
Collocazione: I.11  
ABSTRACT: This commentary on martin eger's "a tale of two controversies" focuses on three criticisms: first, the shifting status of the claims of creationism in the article; second, new developments in moral philosophy which run counter to eger's discussion; and third, the inadequate treatment of pedagogical and curricular principles.
- Denys, J.G.** "Self Care and the Evolving Self". *Pastoral Sciences/Sciences Pastorales* 11, (1992): 135-145.  
Collocazione: I.11
- De Rosnay, J.** "Biology, power and responsibility". *Diogenes*, n. 109 (1980): 77-91.  
Collocazione: I.9
- Di Giandomenico, A..** "Il diritto alla vita nelle Dichiarazioni Universali e nei Trattati internazionali sui Diritti dell'Uomo". *Rivista Internazionale di Filosofia del Diritto* 77, n. 1 (2000): 113-132.  
Collocazione: I.9
- Dolby, R.G.A.** "Science and pseudo-science: the case of creationism". *Zygon* 22, n. 2 (1987): 195-212.  
Collocazione: I.11  
ABSTRACT: The paper reviews criteria which have been used to distinguish science from non-science and from pseudo-science, and it examines the extent to which they can usefully be applied to "creation science." These criteria do not force a clear decision, especially as creation science resembles important eighteenth-century forms of orthodox science. Nevertheless, the proponents of creation science may be accused of pious fraud in failing to concede in their political battles that their "science" is tentative and tendentious and will continue to be so while it remains archaic and poorly integrated into the rest of science.
- Donati, A.** "Interventi: Bioetica, dio della filosofia, dio della religione". *Bioetica* 7, n. 4 (1999): 668-678.  
Collocazione: I.9



- Doucet, H., Thiel, M.J.** et  
 "La theologie et le developpement de la bioethique americaine: Bioethique  
 Christianisme". *Revue des sciences religieuses* 74, n. 1 (2000): 8-20, 141,  
 143.  
 Collocazione: I.11  
 ABSTRACT: Le vocable de "bioethique" s'impose de plus en plus a l'echelle  
 internationale, tout en revetant des accents variables selon les pays et les  
 continents. En trois etapes successives, l'article ressaisit la naissance de la  
 bioethique americaine et son lien avec la theologie ; puis il examine le  
 developpement de cette ethique particuliere, autour des quatre principes  
 fondamentaux d'autonomie, de bienfaisance, de non-malfaisance et de  
 justice, et les reactions qu'elle suscite. Enfin, la contribution s'acheve sur la  
 place que pourrait avoir la theologie dans les debats bioethiques nord-  
 americains.
- Drakopoulou, M.**  
 "Moralità della cura, differenza sessuale e teoria femminista". *Iride* 5/6, n. 8  
 (1992): 152-163.  
 Collocazione: I.9
- Drees, W.**  
 "Creazione e evoluzionismo". *Concilium* 36, n. 1 (2000): 63-73.  
 Collocazione: I.11
- Duden, B.**  
 "L'immoralità della bioetica". *Parolechiave*, n. 17 (1998): 117-124.  
 Collocazione: I.2
- Eger, M.**  
 "Reply to criticisms of a tale of two controversies". *Zygon* 23, n. 3 (1988):  
 363-368.  
 Collocazione: I.11  
 ABSTRACT: Comments on my essay, "a tale of two controversies," were  
 made by Daniel R. Denicola, Thomas F. Green, Mary Hesse, Holmes  
 Rolston, and Abner Shimony. This reply focuses first on three issues: that  
 very recently moral philosophy has taken a turn toward a more traditional,  
 particularistic approach, which could mitigate the problems i described;  
 second, that because creationism is essentially antiscientific, my more  
 philosophical concerns miss the mark; third, that the relativism of the "new  
 philosophy of science" ought not be uncritically accepted. finally, i compare  
 hesse's position with that of shimony, indicating how the former implies a  
 narrowing of distance between scientific "description" and moral  
 "prescription".
- Eger, M.**  
 "A tale of two controversies: Dissonance in the theory and practice of  
 rationality". *Zygon* 23, n. 3 (1988): 291-325.  
 Collocazione: I.11  
 ABSTRACT: The relation between rationality in science and rationality in  
 moral discourse is of interest to philosophers and sociologists of science, to  
 educators and moral philosophers. apparently conflicting conceptions of  
 rationality can be detected at the core of two current socioeducational  
 controversies: the creation/evolution controversy and that concerning "moral  
 education." This paper takes as its starting point the recorded views of  
 participants in these controversies; exhibits the contradictions and their  
 effect on the public; relates these contradictions to developments in the

philosophy and history of science; and suggests, in a preliminary way, one approach for dealing with the problem.

- Eldredge, N.** "Evoluzione biologica ed evoluzione culturale: Esistono vere similitudini?". *Pluriverso* 6, n. 2 (2001): 6-27.  
Collocazione: I.1
- Engelhardt, H.T. jr.** "Bioetica come termine plurale: Di fronte alla diversità morale della fine del secondo millennio". *Prometheus*, n. 22 (1996): 70-80.  
Collocazione: I.9
- Ermini, M.** "Bioetica e legge naturale". *Bioetica* 7, n. 3 (1999): 492-503.  
Collocazione: I.9
- Ermini, M.** "Interventi: La bioetica inutile". *Bioetica* 10, n. 4 (2002): 723-729.  
Collocazione: I.9
- Facchini, F.** "L'evoluzione umana: Evidenze scientifiche, problemi, interpretazioni: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 383-398.  
Collocazione: I.1  
ABSTRACT: La paleontologie a apporte des preuves scientifiques de l'evolution des etres vivants, de l'homme en particulier. Sur les mecanismes biologiques qui ont determine cette evolution, il reste encore de nombreuses zones d'ombre. D'autre part, des questions se posent sur la specificite de l'homme en tant qu'etre biologique et culturel. Pour mieux comprendre cette specificite, l'A. releve certains aspects de la tres complexe aventure de l'homme sur la terre, depuis l'australopitheque jusqu'a l'homo sapiens.
- Fassin, D.** "The biopolitics of otherness: Undocumented foreigners and racial discrimination in French public debate". *Anthropology today* 17, n. 1 (2001): 3-7.  
Collocazione: I.10  
ABSTRACT: L'A. examine les consequences de l'irruption dans la sphere publique francaise de deux thematiques qui ont marque le "debat sur l'immigration" au cours des annees quatre-ving-dix : la question des "sans-papiers", et la reconnaissance de l'existence d'une discrimination raciale. Il s'agit de mettre en evidence les implications de ces evenements sur la perception de soi des Francais et de leur relation a l'alterite. L'A. montre comment le corps de l'immigre est devenu le site d'inscription des politiques de l'immigration, definissant une "biopolitique de l'alterite". L'etude de la dimension anthropologique de la production du corps de l'immigre revele deux attitudes differentes : la legitime du "corps souffrant" proposee au nom d'une commune humanite est opposee a l'illegitime du "corps racialise" au nom d'une difference irreductible.
- Ferreol, G.** "Eugenisme et bioethique: Les enseignements des debats contemporains: Cohesion sociale ou eclatement ?". *Recherches sociologiques* 27, n. 1 (1996): 91-107, 158.  
Collocazione: I.4

ABSTRACT: L'amélioration de l'espèce humaine et de son patrimoine génétique a toujours été au cœur du projet eugéniste. Celui-ci, au cours de l'Histoire, a pris plusieurs formes et donne lieu à un certain nombre de "dérives" ou de "dérapages", porteurs ou annonciateurs d'une "logique du pire" qu'il convient de condamner sans appel. Les débats contemporains relatifs à la procréation médicalement assistée, au diagnostic préimplantatoire et, plus généralement, aux possibilités offertes par le déchiffrement de l'ADN, montrent bien que ces risques ou ces craintes n'ont pas disparu. Si la vigilance s'impose, encore faut-il éviter amalgames et procès d'intention, imprecations et démonisation. Cela suppose, sous peine de sombrer dans une rhétorique du soupçon et de l'engrenage, un examen attentif des positions en présence.

**Ferrero Camoletto, R.**

"Il gusto del rischio: Usi estremi del corpo nella società dei consumi". *Studi di sociologia* 40, n. 1 (2002): 19-36, 105-106.

Collocazione: I.4

ABSTRACT: In contemporary society, described as 'consumption society' as well as 'risk society', the body got again a central social role, as it is considered a place for the election of lifestyles in the former one and for monitoring everyday practices menaced by new emerging dangers in the latter one. In spite of this apparent contradiction, these two trends tend to consider the body not anymore as a condition a priori and inalterable, but as something plastic, a place for the identity as a process of self-construction. Risk society and consumption society then attribute to the body the meaning and the function of the last fortress of individual control and self-expression: if anything belongs to us more than our body, it becomes our 'true self'. If this is the frame, one of the situation where the body exercises its sovereignty is the search for risk, particularly in these practices, known as 'high-risk sports', in which risk is not only accepted, but it's looked for and cultivated because of its intrinsic value: it becomes an occasion to show one's own value by setting the body in conditions of extreme difficulty, of direct contact with the challenge object, whether it is nature or an adversary. But these practices of cultivated risks are not free from ambivalence: inside there are at the same time a search for authenticity and distinction and the consumption of a more and more traded commodity.

**Filippini, N.M.**

"Rappresentazioni e politiche di controllo del corpo materno tra età moderna". *La ricerca folklorica*, n. 46 (2002): 19-25.

Collocazione: I.10

**Fineschi, V.**

"Verso la maternità surrogata: Il sofferto itinerario di una ordinanza". *Bioetica* 8, n. 3 (2000): 503-508.

Collocazione: I.9

**Flores d'Arcais, P.**

"Chi decide sulla mia vita?". *Micromega*, n. 1 (1999): 229-236.

Collocazione: I.1

**Flores d'Arcais, P., Tettamanzi, D.** "La bioetica tra fede e disincanto". *Micromega*, n. 1 (2001): 31-75.

Collocazione: I.1

- Fontinell, E.** "Immortality: Hope or Hindrance?". *Cross Currents* 31, n. 2 (1981): 163-184, 193.  
Collocazione: I.1
- Fontinell, E.** "Immortality: A Pragmatic Processive Model". *Cross Currents* 32, n. 1 (1982): 12-37.  
Collocazione: I.1
- Forte, B.** "Il Dio creatore: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 199-214.  
Collocazione: I.1  
ABSTRACT: Le discours biblique sur la creation relie le debut du monde a l'histoire de l'humanite. La tradition mythique des origines est reconsideree dans la perspective d'une interpretation prophetique qui, partant de l'experience du peuple d'Israel, tend a embrasser la realite entiere creee depuis son origine, dans son developpement et dans son destin. Comme la foi d'Israel a repris les donnees mythiques relatives aux origines, la foi en Jesus-Christ de la communaute chretienne des origines a repris a son tour la conception veterotestamentaire de la creation. La resurrection du Christ est une nouvelle creation qui illumine la creation premiere. On trouve ce processus de relecture pasquale dans les textes de la "christologie cosmique".
- Fry, I.** "Evolution in Thermodynamic Perspective: A Historical and Philosophical Angle". *Zygon* 30, n. 2 (1995): 227-248.  
Collocazione: I.11  
ABSTRACT: The recently suggested reformulation of Darwinian evolutionary theory, based on the thermodynamics of self-organizing processes, has strong philosophical implications. My claim is that the main philosophical merit of the thermodynamic approach, made especially clear in J S Wicken's work, is its insistence on the law-governed, continuous nature of evolution. I attempt to substantiate this claim following a historical analysis of beginning-of-the-century ideas on evolution and matter-life relationship, in particular, the fitness-of-the-environment-for-life theory of the Harvard physiologist L J Henderson. In addition, I point to an epistemological common ground underlying the studies of the "thermodynamics school" and other currently active research groups focusing on the emergence and evolution of biological organization.
- Furiosi, M.L.** "Etica della pace e bioetica". *Medicina e morale* 52, n. 4 (2002): 667-709.  
Collocazione: I.4  
ABSTRACT: Does a connection exist between the ethics of peace and bioethics? The paper moves from this question and analyses at first the issues list that involve so much tightly the ethics of peace and the bioethics. The big challenges and the dangers for the realisation of peace in our time and the concrete appointment for the bioethics are underlined along three fundamental ways: 1. the respect of the fundamental human rights; 2. the global social justice; 3. the exploitation of the environment. Bioethics, as far as it is concerned, is conceived as ethics of life and for life and, as discipline, in dialogue with different knowledges interested to the problem of human life and the biosphere. Bioethics can give an objective contribution in delineating some ethical co-ordinates that can allow or at least help and fortify the recovery of fundamental values to guarantee peace, the restoration

of the conditions of dialogue for peace whereas they have been lost, the prevention of the war, the effective activity of education to solidarity that recognise the other like another myself even if in the phenomenal differences. In such direction person-centred bioethics, founded on a specific ontology and anthropology, is able to help to build a "culture of peace", centred on the value of life and the integral good of the person, away from gratuitous ingenuity and paralysed scepticism. In the last section of the paper, the attention has turned to delineate the points of contact and comparison between the ethics of peace and the medical ethics, because the border between two areas is not impassable, on the contrary these fields are superimposable. It is underlined that medical ethics and the bioethics can be tools of promotion of peace, or rather the physician, the bio-engineer - for the intrinsic nature of their profession - are for peace, really in virtue of the fact that they are indeed men of science to serve the man himself. Finally, the paper show that the medicine can contribute.

**Gahde, U.**

"Holism, Underdetermination, and the Dynamics of Empirical Theories". *Synthese* 130, n. 1 (2002): 69-90.

Collocazione: I.9

ABSTRACT: The goal of this article is to show that the structuralist approach provides a powerful framework for the analysis of certain holistic phenomena in empirical theories. We focus on two aspects of holism. The first refers to the involvement of comprehensive complexes of hypotheses in the theoretical treatment of systems regarded in isolation. By contrast, the second refers to the correlation between the theoretical descriptions of different systems. It is demonstrated how these two aspects can be analyzed by making use of the structuralist notion of theory-nets, and how they are reflected by a refined version of the Ramsey sentence.

**Galleni, L.**

"L'evoluzione biologica: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 353-382.

Collocazione: I.1

ABSTRACT: L'idée de l'évolution biologique est aujourd'hui universellement acceptée. Elle fait référence aux données scientifiques selon lesquelles les êtres vivants qui peuplent la terre sont le résultat d'un long processus de transformation qui les lie entre eux par une relation de descendance. L'A présente rapidement la théorie évolutive la plus importante dans l'histoire des sciences : le darwinisme. Il examine ensuite l'intérêt épistémologique que présente les autres théories : les théories géocentriques, qui peuvent être considérées comme une modernisation de la théorie de Darwin, les théories organismocentriques et les théories biosphérocentriques.

**Gatherer, D.**

"Meme Pools, World 3, and Averroes's Vision of Immortality". *Zygon* 33, n. 2 (1998): 203-219.

Collocazione: I.11

**Geyer Ryan, H.**

"From Morality to Mortality: Women and the Violence of Political Change, or Law and (b)Order". *Philosophy and Social Criticism* 22, n. 4 (1996): 1-11.

Collocazione I.9

- Giacalone, F.** "Riti della nascita e fondazione del gruppo tra le comunità marocchine in Umbria". *La ricerca folklorica*, n. 44 (2001): 23-37.  
Collocazione: I.10
- Giammarino, M.G.** "Diritto leggero e autonomia procreativa: La maternità di sostituzione". *Democrazia e diritto* 36, n. 1 (1996): 87-100.  
Collocazione: I.7
- Giammarino, M.G.** "Dossier maternità surrogata: Autodeterminazione e tecniche di riproduzione assistita". *Bioetica* 8, n. 3 (2000): 509-526.  
Collocazione: I.9
- Glassman, R.B.** "An evolutionary hypothesis about teaching and proselytizing behaviors". *Zygon* 15, n. 2 (1980): 133-154.  
Collocazione: I.11  
ABSTRACT: For a social species to survive, individuals must be altruistic towards their relatives. one thus propagates one's genes. this principle of kin selection can be extended by suggesting that people have a genetically influenced propensity for sharing useful ideas with non-kin others who are similar in some ways to themselves. It is argued that in the long run all learned human behaviors have significance for the gene pool; therefore all have come to have some innate component. Religious proselytizing, principled behavior, and "symbiotic relationships" among genetically diverse people can be interpreted in the context of the hypothesis.
- Gomez Acebo, I.** "La danza della creazione". *Concilium* 36, n. 4. (2000): 72-81.  
Collocazione: I.11
- Goodman, L.E., Goodman, M.J.** "Creation and evolution: Another round in an ancient struggle". *Zygon* 18, n. 1 (1983): 3-43.  
Collocazione: I.11  
ABSTRACT: Creation and evolution were historic allies against eternalism. However, Darwinism seemed to undercut cosmological theism and human dignity, and modern reconcilers of evolution and theology have not convinced opponents that they can preserve these concerns. Creationists find divine handiwork in natural order and freedom in human uniqueness. For them, even entropy and continuity of kinds are emblematic of the unity of nature and the needfulness of salvation. Anti-evolutionists' impatience and frustration are not well answered by dogmatic or mythicized science. Neither is creation well served by reduction to merely empiric facts. Because creationism and evolutionism rest on the unabstractable categories of contingency and necessity, neither will disappear.
- Goody, J., Triulzi, A.** "Oralità e scrittura". *Prometeo* 9, n. 36 (1991): 109-118.  
Collocazione: I.1
- Gould, S.J.** "L'evoluzione imprevedibile". *Il mondo* 3, n. 1/2 (1996): 366-372.  
Collocazione: I.4

- Gounelle, A.** "Tillich et Bultmann". *Revue d'Histoire et de Philosophie Religieuses* 58, n. 1 (1978): 57-63.  
Collocazione: I.11  
ABSTRACT: La comparaison entre les deux theologies porte sur trois points: 1) La doctrine de la creation 2) La relation de l'homme et du monde 3) La relation de Dieu et de l'homme. Cette comparaison fait apparaitre une parente indeniable entre ces deux pensees dans leur refus d'une connaissance objective de Dieu et dans leur volonte de dépasser le schema "sujet - objet". Mais il existe aussi une difference importante due au fait que Bultmann pense en termes d'acte, et Tillich en termes d'etre. Bultmann met l'accent sur l'heterogeneite de l'homme et du monde, de l'homme et de Dieu, alors que Tillich, au contraire, discerne une parente ontologique.
- Gray, J.P., Wolfe, L.D.** "Sociobiology and Creationism: Two Ethnosociologies of American Culture". *American Anthropologist* 84, n. 3 (1982): 580-594.  
Collocazione: I.10  
ABSTRACT: Mise en relation et en opposition, dans le cadre de l'ideologie nord-americaine contemporaine, de deux theories recentes, la sociobiologie humaine et le "creationisme" scientifique. Ces theories, selon l'A., ne peuvent etre comprises que l'une par rapport a l'autre, et toutes deux en fonction des symboles cles de la culture americaine dont elles refletent la conception du monde.
- Greblo, E.** "Soglie: sui confini della vita e della morte". *Aut Aut*, n. 287/8 (1998): 3-17.  
Collocazione: I.9
- Greblo, E.** "Forme di vita". *Aut Aut*, n. 296/7 (2000): 233-242.  
Collocazione: I.9
- Grele, R.J.** "Racconti personali: Modalità di presentazione e d'uso". *Acoma* 4, n. 10 (1997): 4-7.  
Collocazione: I.12
- Griffin, J.** "First Steps in an Account of Human Rights". *European Journal of Philosophy* 9, n. 3 (2001): 306-327.  
Collocazione: I.9
- Haag, E.** "Die Kriterien des Allgemeinen Gerichts". *Internationale Katholische Zeitschrift Communio* 14, n. 1 (1985): 15-27.  
Collocazione: I.11  
ABSTRACT: Eine Darstellung der Kriterien des Allgemeinen Gerichts, das den Abschluss des Werkes Gottes in Schopfung und Geschichte besiegelt, kann nur unter Berucksichtigung der im Alten und Neuen Testament bezeugten Offenbarung Gottes erfolgen. Es geht dabei naherhin um den Aufweis des Verhaltnisses von Gott und Mensch, das durch die Schopfung begrundet und durch die Offenbarung Gottes heilsgeschichtlich vollendet wird. Innerhalb der Offenbarungszeugnisse im Alten und Neuen Testament zeichnen sich bei der Erkenntnis der Kriterien des Allgemeinen Gerichts drei

wichtige Stufen der Entwicklung ab: einmal die Grundlegung der Kriterien in der biblischen Urgeschichte, sodann ihre Entfaltung in der Geschichte des Gottesvolkes Israel und schliesslich ihre Erfüllung in Jesus Christus, dem menschgewordenen Gott.

- Habermas, J.** "Replik auf Einwände". *Deutsche Zeitschrift für Philosophie* 50, n. 2 (2002): 283-298.  
Collocazione: I.9
- Hallberg, F.W.** "Barrow and tipler's anthropic cosmological principle". *Zygon* 23, n. 2 (1988): 139-157.  
Collocazione: I.11  
ABSTRACT: John D. Barrow and Frank J Tipler's recently published "anthropic cosmological principle" is an encyclopedic defense of melioristic evolutionary cosmology. they review the history of the idea from ancient times to the present, and defend both a "weak" version, and two "strong" versions of the anthropic principle. I argue the weak version of the anthropic principle is true and important, but that neither of the two strong versions are well grounded in fact. their "final" anthropic principle is a revision of teilhard de chardin's evolutionary cosmology. They rectify teilhard's factual errors but commit even more serious psychological and religious errors of their own.
- Haring, H.** La teoria dell'evoluzione, megateoria del pensiero occidentale". *Concilium* 36, n. 1 (2000): 33-48.  
Collocazione: I.11
- Harrell, M.** "Confirmation Holism and Semantic Holism". *Synthese* 109, n. 1 (1996): 63-101.  
Collocazione: I.9  
ABSTRACT: Fodor and Lepore, in their recent book "Holism", maintain that if an inference from semantic anatomism to semantic holism is allowed, certain fairly deleterious consequences follow. In Section 1 Fodor and Lepore's terminology is construed and amended where necessary with the result that the aforementioned deleterious consequences are neither so apparent nor straightforward as they had suggested. In Section 2 their "Argument A" is considered in some detail. In Section 3 their "argument attributed to Quine" is examined at length and a shorter and more perspicacious argument suggested which avoids their charge that the Quinean argument is guilty of an equivocation on the word 'statement'.
- Harris, S.R.** "The Social Construction of Equality in Everyday Life". *Human Studies* 23, n. 4 (2000): 371-393.  
Collocazione: I.9  
ABSTRACT: This article proposes "equality" as a topic for interactionist research. By drawing on the perspectives of Herbert Blumer, Alfred Schutz, and Harold Garfinkel, an attempt is made to lay the theoretical groundwork for studying the interpretive and experiential aspects of equality.
- Hartmann, K., et al.** "Etica nelle scienze della natura". *Concilium* 25, n. 3 (1989): 18-203.



Collocazione: I.11

**Haucke, K.**

"Das Unverfugbare und die Unantastbarkeit der Wurde: Habermas, die Bioethik und Plessners philosophische Anthropologie". *Philosophische Rundschau* 49, n. 2 (2002): 165-177.

Collocazione: I.9

ABSTRACT: First, the paper explores the position of Habermas in the context of the contemporary German debate on the moral status of human embryos. Here the point is a liberal critique of liberal eugenics. Secondly, the paper reconstructs Habermas's main argument. The conclusion is that a Kantian approach cannot give a convincing concept of person, which includes the natural aspects of human beings. Instead of that, Plessner's philosophical anthropology, to which Habermas partly refers, shows another understanding. Persons are role-playing actors, so that reason is one part and the body another. The personal unity then is constituted by performing this whole game and not only in one of these aspects.

**Haight, J.F.**

"In search of a God for evolution: Paul Tillich and Pierre Teilhard de Chardin". *Zygon* 37, n. 3 (2002): 539-553.

Collocazione: I.11

**Haugom Olsen, S.**

"La biografia nella critica letteraria". *Inchiesta* 30, n. 130 (2000): 8-14.

Collocazione: I.4

**Heeren, J., Lindsey, D.B., Mason, M.** "The Mormon concept of Mother in Heaven: A sociological account of its origins and development". *Journal for the Scientific Study of Religion* 23 n. 4 (1984): 396-411.

Collocazione: I.11

ABSTRACT: Among modern Western religions, Mormon belief is quite distinctive in its inclusion of a Heavenly Mother figure among its divine personages. This paper examines some of the historical and theological background of the Mormon "Mother in Heaven." the authors assess different explanations accounting for this belief and show its logical consistency with other aspects of Mormon doctrine. Further, they look at the politics associated with the Mother in Heaven belief which bear on feminist issues among Mormons. In recent times the existence of a divine female has become a rallying symbol for some Mormon feminists within an incipient "grass roots" movement aimed at acquiring greater power and equality within the church. This belief in a female deity has primarily functioned in conservative ways to sustain certain institutional ends rather than feminist concerns. Considering the prospects for change in Mormonism's position on the role of women, the presence of a goddess in the pantheon is no guarantee of sexual equality in the real world.

**Heller, A.**

"Agnes Heller, una vita per l'autonomia e la libert ". *Iride* 8, n. 16 (1995): 544-602.

Collocazione: I.9

**Hiers, R.H.**

"Ecology, biblical theology, and methodology: Biblical perspectives on the environment". *Zygon* 19, n. 1 (1984): 43-60.

Collocazione: I.11

ABSTRACT: Historian Lynn White, Jr.'s theory that the current ecological crisis derives from the biblical creation story still has its adherents. There is no single biblical viewpoint on ecology, nor were the biblical writers addressing twentieth-century problems. Yet the great weight of biblical tradition--including the Genesis creation narrative--represents God as caring actively for all living beings, and humanity as having not only dominion over, but also responsibility for the well-being of other creatures. The Bible gives no support to those who would exploit the earth's resources at the cost of destroying any species of life.

**Holm, S.**

"La convenzione bioetica europea è la soluzione dei problemi bioetici dell'Europa?". *Bioetica* 6, n. 4 (1998): 569-577.

Collocazione: I.9

**Horowitz, M.C.**

"The image of God in man: Is women included?". *Harvard Theological Review* 72, n. 3/4 (1979): 175-206.

Collocazione: I.11

ABSTRACT: The title Not in God's image, ed by Julia O'Faolain and Lauro Martines, based on misquotation of Augustine, an ambiguous excerpt of Thomas Aquinas, and a pseudo-Ambrosian statement of Gratian, overstates the misogyny in the Western religious and humanist traditions. A thorough examination of commentary on Gen 1:27 in the Talmud and Midrashim, Philo and Origen, Basil the Great and Gregory of Nyssa, Ambrose and Augustine, the Glossa ordinaria and Thomas Aquinas, and John Calvin and Martin Luther reveals that the mainstream of the Jewish and Christian traditions have ordinarily recognized that woman is in God's image.

**Hottois, G., et al.**

"La bioéthique: Une nouvelle génération de problèmes éthiques?". *Revue*, n. 53/54 (1987/1988): 1-175.

Collocazione: I.9

ABSTRACT: Ce numéro aborde les principales questions que soulève la bioéthique et leurs diverses approches : en quoi la bioéthique est-elle distincte de l'éthique médicale et quelles sont les nouvelles questions qu'elle pose? Comment est-elle pratiquée? Quelles sont les questions philosophicoéthiques qu'elle pose?

**Howe, H.F.**

"Gene Talk in Sociobiology". *Social Epistemology* 6, n. 2 (1992): 109-163.

Collocazione: I.9

ABSTRACT: This paper explores the use of genetic language by non-geneticists writing for other biologists and for wider audiences in social sciences and lay readership. Pertinent is the genetic language of sociobiology, defined as the interpretation of behavior in light of biological evolution. Meanings of key words (e.g. gene, selection, heritability, DNA) within distinct genetic rhetorics lose constraints of experimental and theoretical rigor when presented to non-specialist audiences, whether other biologists, (e.g. ecologists) or non-biologists. What evolves is a perception of authority and rigor where neither apply.

**Hughes, P.R.**

"Loi naturelle et contrôle des naissances: Une nouvelle recherche". *Revue des Sciences Philosophiques et Théologiques* 58, n. 1 (1974): 58-66.

Collocazione: I.11

ABSTRACT: Le dessein de l'auteur est de montrer la moralité possible du contrôle artificiel des naissances tout en demeurant dans le cadre de la doctrine de la loi naturelle et donc en s'appuyant sur les mêmes principes que les adversaires de la contraception. Ce qu'impose la nature, prise selon le bien commun de l'espèce, c'est la continuation du genre humain: ce qui est contre la nature, c'est donc soit la prévention totale des naissances, soit la surreproduction, qui aboutissent à mettre un terme à l'espèce. De plus, l'espèce manifeste dans la poursuite de son bien commun une grande flexibilité: les couples ont le droit d'user en la manière d'une grande souplesse. Le contrôle des naissances n'est donc pas contraire à la nature et immoral, même pratiqué avec des méthodes artificielles; seule est immorale la prévention totale des naissances, même à l'aide de méthodes naturelles.

**Husson, L.**

"Contenu et signification des notions de morale naturelle et de droit naturel". *Archives de Philosophie* 45, n. 4 (1982): 529-548.

Collocazione: I.9

ABSTRACT: The notions of natural ethics and natural right are now commonly questioned even by those who condemn racism and stand for human rights which rest on a common foundation: the unity of human race. Such an error originates in a naive idea of natural ethics and natural right as if they were universal codes; they are indeed a cluster of requirements connected with specific characters of mankind, which develop according to the level and structures of societies. This misunderstanding has deeper causes: a notion of the nature of living beings modelled on the notion of inorganic bodies and an analysis of relations between nature and cultures, between innate and acquired, which the progress made by genetics and human sciences not only allows but demands to overcome.

**Isambert, F.A.**

"De la bio-éthique aux comités d'éthique". *Études* 358, n. 5 (1983): 671-684.

Collocazione: I.1

ABSTRACT: Les problèmes moraux posés par les progrès de la médecine, notamment dans le domaine de la génétique (cf. article précédent) ont donné naissance, aux États-Unis, à un système original de régulation dont la pièce maîtresse est constituée par des comités d'éthique. En France, quelles sont les chances de mise en place de tels comités. Une question qui intéresse tout autant les sociologues que les médecins, les moralistes que les 'beneficiaires' de ces 'progrès'.

**Jacob, F.**

"Che cos'è la vita?". *Micromega*, n. 5 (2002): 137-150.

Collocazione: I.1

**Jochler, C.**

"Saint-Beuve contro Freud: Appunti sulla questione del sapere biografico". *Nuova corrente* 43, n. 118 (1996): 383-398.

Collocazione: I.12

**Johnson-Hanks, J.**

"On the limits of life stages in ethnography: Toward a theory of vital conjunctures". *American anthropologist* 104, n. 3 (2002): 865-880.

Collocazione: I.10

ABSTRACT: The A. argues for a new anthropology of the life course, one founded in indeterminacy and innovation. The fact that vital life events are

rarely coherent, clear in direction, or fixed in outcome dramatically limits the usefulness of the life cycle model. In its place, the A. proposes a unit of social analysis based in aspiration rather than event. She calls this the vital conjuncture - integrating the "vital" of demographic vital events with Bourdieu's conception of the conjuncture of structure and action. Vital conjunctures suggest a new way of aggregating life history experiences and thus working between the individual and the social, free from the stultifying assumption of "etapes de vie". To illustrate the usefulness of the concept of "vital conjuncture", the A. focuses on motherhood among young, educated Beti women in southern Cameroon. She demonstrates that rather than a clear threshold into female adulthood, here motherhood is a loosely bounded, fluid status. Contrary both to folk intuition and to the assumptions of a life cycle framework, Beti motherhood is not a stable status. Beti women who have borne children are not necessarily mothers, at least not all the time. Motherhood, instead, constitutes a temporary social status, an agent position that can be inhabited in specific forms of social action. The material offers perhaps an extreme example of what the A. argues is a more general phenomenon: "life stages" emerge only as the result of institutional projects; their coherence should be an object, rather than an assumption, of ethnographic inquiry.

- Jonas, H.** "Il diritto di morire". *Comunità* 42, n. 189/0 (1988): 215-234.  
Collocazione: I.1
- Jonas, H.** "Peso e benedizione della mortalità". *Micromega*, n. 4 (1991): 237-250.  
Collocazione: I.1
- Josephides, L.** "Disengagement and desire: The tactics of everyday life". *American Ethnologist* 26, n. 1 (1999): 139-159.  
Collocazione: I.10
- Juillerat, B.** "Separation, retour, permanence: Le lien maternel dans le rite naven des Iatmul." *L'Homme*, n. 151 (1999): 151-179.  
Collocazione: I.10  
ABSTRACT: Contribuant a l'interpretation du rite Naven des Iatmul du moyen Sepik (Papouasie-Nouvelle-Guinee), l'A. tente de montrer comment l'indestructibilite du lien a la mere s'organise selon 3 modes : la separation, le retour a la mere rituellement marque et la permanence affective et libidinale. Apres une discussion sur le caractere classificatoire de l'oncle maternel intervenant dans le Naven, il aborde la question de la rivalite entre les sexes dans la procreation telle qu'elle est suggeree dans le rite. Il montre ensuite que le "laua", Sujet heroique du rite, n'est autre que le fils lie a la mere et au clan de celle-ci, mais neanmoins inscrit dans sa double filiation. En cela le Naven met en scene le "psychodrame annonce" que represente l'Oedipe, situe dans une structure familiale plus large dont le triangle pere/mere/fils constitue le coeur. La reactualisation sans fin du lien a la mere ne trouve sa raison d'etre qu'en se confrontant au caractere juridique de la paternite et de la patrilinearite.
- Kalis, S.** "L'ancetre revenu: Croyances et pratiques autour de la naissance chez les Seereer Siin du Senegal". *Anthropos* 92, n. 4/6 (1997): 556-562.

Collocazione: I.10

**Kassab, E.S.**

"Paramount Reality" in Schutz and Gurwitsch". *Human Studies*, n. 14 (1991): 181-198.

Collocazione: I.1

ABSTRACT: Both Aron Gurwitsch and Alfred Schutz conceive of experienced reality as being manifold: Gurwitsch speaks of several "orders of existence" and Schutz develops a theory of "multiple realities". Furthermore, both thinkers consider the world of daily life to be among the several other realms of reality, so to say, the "most real", the most fundamental for experience and borrowing from William James to be the "paramount reality". The article aims at determining why and in what sense is the world of daily life the paramount reality for each Gurwitsch and Schutz respectively. The answer to these questions is sought in the writings of the two men pertinent to this issue as well as in their correspondence which extends between 1939 and 1959. Indeed, at first both scholars seem to characterize the world of daily life as being intersubjective and cultural, constituted by the social actions of the people living in it. However, whereas Gurwitsch calls this world the "perceptual world" and concerns himself with the analysis of the perceptual phenomena in it, Schutz calls it the "social world" and devotes his attention to the structure of the social actions in it.

**Kaveny, M.C.**

"Assisted suicide, euthanasia, and the law". *Theological studies* 58, n. 1 (1997): 124-148.

Collocazione: I.11

ABSTRACT: As a contribution to analyzing an increasingly prevalent social phenomenon, this note on moral theology discusses recent developments related to physician-assisted suicide, euthanasia, and the law ; in particular "Compassion in dying v. Washington" and "Quill v. Vacco", the decisions of the ninth and second circuit courts of appeals that found a constitutional "right to die" on behalf of competent, terminally ill patients.

**Kemp, P.**

"Ethique et technique: Bioethique: Le pouvoir sur la vie en question". *Aquinas* 34, n. 1 (1991): 25-40.

Collocazione: I.9

ABSTRACT: Le pouvoir moderne sur la vie et sur les processus genetiques et biologiques peut-il etre justifie du point de vue ethique? L'A. propose un examen phenomenologique du pouvoir ordinaire que presuppose notre pouvoir technologique et scientifique sur la vie.

**Kemp, P.**

"Bioethics and Ethics of Nature". *Aquinas* 35, n. 3 (1992): 661-671.

Collocazione: I.9

**Kevles, D.J.**

"Oltre l'eugenetica: Le sfide sociali del Progetto Genoma Umano". *Intersezioni* 13, n. 2 (1993): 337-352.

Collocazione: I.8

**Kincaid, H.**

"The Empirical Nature of the Individualism - Holism Dispute". *Synthese* 97, n. 2 (1993): 229-247.

Collocazione: I.9

ABSTRACT: This paper surveys various issues that fall under the individualism - holism dispute, arguing that all turn on quite specific empirical questions and cannot be decided on a priori, conceptual or broad philosophic grounds. I look at individualist claims about reduction, explanation, mechanisms, and heuristics and sketch the kinds of concrete empirical issues on which they seem to turn, offering some tentative suggestions about what the evidence in fact shows.

**Koerner, K.**

"Positivism in nineteenth-century linguistics". *Rivista di Filosofia* 73, n. 22/23 (1983): 170-191.

Collocazione: I.9

ABSTRACT: Lo sviluppo della linguistica nel corso dell'ottocento e per alcuni aspetti essenziali connesso allo sviluppo del dibattito intorno alla scientificità della storia. Il riconoscimento della storia come campo autonomo di indagine scientifica e infatti la premessa a che anche la linguistica rivendichi una piena autonomia di scienza che si occupa di "fatti" specifici e che, al riguardo, elabora una specifica metodologia.

**Koivusal, M.**

"Le antinomies del displacement biopolitico". *Aut Aut*, n. 298 (2000): 63-80.

Collocazione: I.9

**Kruger, H.P.**

"Die Potenzialität des Menschseins: Zur Minimalanthropologie einer demokratischen Globalisierung". *Deutsche Zeitschrift für Philosophie* 49, n. 6 (2001): 929-939.

Collocazione: I.9

ABSTRACT: Facing globalization in information and economy, there are lacks of globalization in culture, society, public, politics, and law, if the state of affairs is analyzed in pragmatic terms of preventing world civil wars that have already begun. In accordance with democratic lessons from the European civil war (1914-1989), it is proposed an anthropological minimum of potentiality, which enables to lead one's own life in a fair competition with other ways of life. Following J. Dewey and H. Plessner, a "categorical subjunctive" of human entitlements is elaborated in terms of their future consequences. Discussing O. Hoffe's continental bridges to a world federation (without a central world state), the primacy of negative rights is founded including its necessary complement by positive rights and participation rights.

**Labrusse-Riou, C.**

"L'homme à vif: Droit et biotechnologies". *Esprit*, n. 11 (1989): 60-70.

Collocazione: I.1

ABSTRACT: Le mythe de la coincidence des objectifs de la science et des droits de l'homme fonctionne bien. Transposée dans l'ordre scientifique, cette thématique créée dans l'ordre politique est au service du sujet, libre de tout jusqu'à se dénier lui-même au nom de la liberté. Manque le fondement de la limite. L'établissement d'un régime juridique d'appropriation du vivant humain est un des plus grands défis que lance aux juristes l'actualisation des droits de l'homme.

**Ladrière, P.**

"Éthique et pouvoir religieux dans le domaine de la reproduction de la vie humaine: Religion, éthique et théorie sociologique". *Social-Compass* 31, n. 2/3 (1984): 247-258.

Collocazione: I.4

ABSTRACT: Pour les autorités de l'Eglise catholique, les processus biologiques de la reproduction de la vie humaine contiennent une valeur normative pour l'action et sont critérés de moralité, car ils sont "naturels". Cette conception explique les prises de position des autorités ecclésiastiques dans les problèmes de société, par exemple l'avortement et la contraception. Le principe de la nature comme fondement de l'éthique est l'objet d'un affrontement entre thomistes, et il est critiqué de manière radicale par tout un courant d'inspiration kantienne.

**Lai, Chi-tim**

"Ko Hung's Discourse of Hsien-Immortality: A Taoist Configuration of an Alternative Ideal Self-Identity". *Numen* 45, n. 2 (1998): 183-220.

Collocazione: I.11

**Lash, S.**

"Technological Forms of Life". *Theory, Culture and Society* 18, n. 1 (2001): 105-120.

Collocazione: I.4

ABSTRACT: This article attempts to gain purchase on the information society via the notion of 'techno-logical forms of life'. It first addresses the idea of 'forms of life'. Forms of life are a mode of conceiving of culture that arose at the turn of the 20th century in conjunction with phenomenology. Previously, in early modernity, culture was conceived very much on a representational model. The rest of the essay explores the possibility that a new paradigm of culture, i.e., technological forms of life is emerging at the turn of the 21st century. (edited)

**La Torre, M.**

"Noncognitivismo e principio di tolleranza: Una discussione su etica, bioetica e metaetica". *Rivista Internazionale di Filosofia del Diritto* 65, n. 2 (1988): 302-322.

Collocazione: I.9

**La Vergata, A.**

"Biologia, scienze umane e darwinismo sociale: Considerazioni contro una categoria storiografica dannosa". *Intersezioni* 2, n. 1 (1982): 77-98.

Collocazione: I.8

**Lecaldano, E.**

"La dignità della vita umana". *Iride* 11, n. 24 (1998): 223-236.

Collocazione: I.9

**Lecaldano, E.**

"L'argomento del 'pendio scivoloso' e l'insegnamento della bioetica". *Bioetica* 8, n. 2 (2000): 295-303.

Collocazione: I.9

**Lecaldano, E.**

"L'etica teorica e la qualità della vita". *Rivista di filosofia* 92, n. 1 (2001): 7-29.

Collocazione: I.9

**Lecaldano, E.**

"Vita umana e ricerca scientifica: Il dibattito italiano sul Progetto Genoma Umano". *Rivista di filosofia* 93, n. 2 (2002): 263-283.

Collocazione: I.9

**Lee, S.C., Muncaster, R.G., Zinnes, D.A.** "The Friend of My Enemy is My Enemy': Modeling Triadic Internation Relationships". *Synthese* 100, n. 3 (1994): 333-358.

Collocazione: I.9

ABSTRACT: The evolution of internation relationships is studied by means of a mathematical model based on a popular rule of triadic interaction: "the friend of my friend is my friend, the friend of my enemy is my enemy, the enemy of my enemy is my friend, the enemy of my friend is my enemy". The rule is shown to lead to the formation and preservation of unipolar and bipolar configurations of nations, with the strengths of relationships, both friendly and conflictual, intensifying through time. These results confirm speculations originally made in static, graph theoretic studies of the balancing of relationships within individuals, small groups and systems of nations.

**Locatelli, C.**

"L'(auto)biografia: Una figura di lettura nella politica co(n)testuale femminista". *DWF : [Donnawomanfemme]*, n. 39/40 (1998): 90-113.

Collocazione: I.1

**Lyotard, J.F.**

"Materiale, matrice, materiale, materia, maternità". *Aut Aut*, n. 289/0 (1999): 211-214.

Collocazione: I.9

**McClelland, R.T., Deltete, R.J.** "Creation, Co-Operation, and Causality". *Zygon* 34, n. 1 (1999): 101-109.

Collocazione: I.11

ABSTRACT: Niels H. Gregersen seeks to illuminate the nature of continuing divine action in the world and to show that the classical theistic doctrine of continuous creation is consonant with some recent scientific theories of self-productive ("autopoietic") systems. Central to these theories is the concept of co-operation; central to Gregersen's theological appropriation of these theories is also the notion of structuring causality developed by philosopher Fred Dretske. While supportive of Gregersen's overall aims and emphases, we find significant disanalogies between co-operation as a theological construct and as an evolutionary strategy. We also doubt the utility of Dretske's notion for his project.

**MacKay, D.M.**

"Machines, brains, and persons". *Zygon* 20, n. 4 (1985): 401-412.

Collocazione: I.11

ABSTRACT: This paper explores the suggestion that our conscious experience is embodied in, rather than interactive with, our brain activity, and that the distinctive brain correlate of conscious experience lies at the level of global functional organization. To speak of either brains or computers as thinking is categorically inept, but whether stochastic mechanisms using internal experimentation rather than rule-following to determine behavior could embody conscious agency is argued to be an open question, even in light of the Christian doctrine of man. Mechanistic brain science does nothing to discredit Christian experience in dialogue with God or the Christian hope of eternal life.



- McNally, R., Wheale, P.R.** "Brevetti per la vita". *Prometeo* 9, n. 35 (1991): 82-91.  
Collocazione: I.1
- Maffesoli, M.** "The sociology of everyday life (epistemological elements)". *Current Sociology* 37, n. 1 (1989): 1-16.  
Collocazione: I.4
- Maffettone, S.** "Bioetica laica". *Iride* 9, n. 19 (1996): 554-562.  
Collocazione: I.9
- Mahoney, J.** "La demarche morale: A propos de la bioethique". *Etudes* 363, n. 3 (1985): 233-246.  
Collocazione: I.1
- Maiello Hunziker, S.** "Figlia di madre, madre di figlia: Materiali per un'esplorazione nel materno". *Memoria*, n. 7 (1983): 17-26.  
Collocazione: I.8
- Manno, A.G.** "Pensiero greco e creazionismo cristiano". *Sapienza* 50, n. 3 (1997): 285-315.  
Collocazione: I.9
- Manti, F.** "Prendersi cura: Dall'etica individuale all'etica pubblica". *Pluriverso* 3, n. 2 (1998): 60-70.  
Collocazione: I.1
- Marcus, L.** "Autobiography and the politics of identity". *Current Sociology* 43, n. 2/3 (1995): 41-52.  
Collocazione: I.4
- Marzano, M.** "La medicina, la morte e la modernità: Un'analisi sociologica". *Rassegna italiana di sociologia* 43, n. 2 (2002): 267-294.  
Collocazione: I.4
- Mathieu, V.** "Evoluzionismo senza evoluzione: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 295-305.  
Collocazione: I.1  
ABSTRACT: L'A. propose une etude critique de la mentalite neodarwinienne ou il voit une tendance a nier la realite de l'evolution, dans la tentative meme de l'expliquer. Le caractere scientifique de cette doctrine rentre dans la grande tradition des principes de conservation : rien ne se perd, rien de se cree, il n'y a changement que dans les apparences. Il veut montrer que, meme en respectant tous les principes de conservation, la nature invente et que c'est dans cette creation que tient la realite de l'evolution.
- Mattesini, L.** "Scrivere di sé: Una rassegna critica sull'autobiografia femminile". *DWF* :

[*Donnawomanfemme*], n. 18/19 (1993): 28-47.  
Collocazione: I.1

- Maurois, A.** "Homo fictus, homo sapiens, homo biographicus (1928)". *Inchiesta* 30, n. 130 (2000): 76-79.  
Collocazione: I.4
- Meilaender, G.** "Ordinary and extraordinary treatments: When does quality of life count ?". *Theological studies* 58, n. 3 (1997): 527-531.  
Collocazione: I.11  
ABSTRACT: Kevin Wildes recently argued in this journal that the distinction between ordinary and extraordinary treatments requires judgments about quality of life. The A. of this response suggests that Wildes is correct in his general claim about the nature of these judgments, but that he fails to note the important moral issues that arise when others must make treatment decisions for incapacitated patients. Then quality-of-life judgments are inappropriate ; they must be avoided in order to respect that patient's actual condition.
- Melandri, L.** "Le cento vite del privato". *Aut Aut*, n. 307/8 (2002): 11-18.  
Collocazione: I.9
- Metz, T.** "Could God's Purpose Be the Source of Life's Meaning?". *Religious Studies* 36, n. 3 (2000): 293-313.  
ABSTRACT: In this paper, I explore the traditional religious account of what can make a life meaningful, namely, the view that one's life acquires significance insofar as one fulfills a purpose God has assigned. Call this view 'purpose theory'. In the literature, there are objections purporting to show that purpose theory entails the logical absurdities that God is not moral, omnipotent, or eternal. I show that there are versions of purpose theory which are not vulnerable to these "reductio" arguments.
- Micoli, P.** "Le matrici filosofiche odierne e la non credenza". *Aquinas* 41, n. 3 (1998): 527-551.  
Collocazione: I.9  
ABSTRACT: The philosophical culture of the 20th century has set aside the metaphysical tension of the attainment of the truth and has folded historically and phenomenologically on the images of truth and on the metaphor of living in the transitory everyday life. The comprehensive descriptions of the depository of the argumentary-reason have become enigmatic to God, world and man. If for certain verses, the dialectic confrontation between the believers and atheists giving shape still to polemic, for other verses necessarily must face the paradigms of atheistic seduction of the holism, of the critical theory, of the hermeneutics to nihilist background, of the compensative aesthetics, of the returning cultural interesting for the myth.
- Mieth, D.** "Bioethique en Allemagne: Bioethique et Christianisme". *Revue des sciences religieuses* 74, n. 1 (2000): 54-67, 142-143.  
Collocazione: I.11

ABSTRACT: Apres avoir caracterise rapidement quelques traits du debat ethique de ces vingt-cinq dernieres annees, l'auteur se penche sur la notion de bioethique en Allemagne et illustre son point de vue avec la question du clonage. La place de la memoire marque sans doute le debat bioethique allemand, specialement en orientant les thematiques debattues (eugenisme, euthanasie et experimentation sur des personnes incapables de consentir) ; mais la "particularite allemande" n'est sans doute pas si originale qu'on a parfois voulu le souligner. De nombreuses structures et institutions se sont engagees dans ce debat. La theologie tient une place diversifiee, marquee certes par la secularisation, mais offrant aussi des atouts propres.

- Miner, P.S.** "The promise of life in the Gospel of John". *Theology Today* 49, n. 4 (1993): 485-499.  
Collocazione: I.11
- Mittelstrass, J.** "La nuova biologia e l'etica". *Rivista di filosofia* 90, n. 1 (1999): 3-16.  
Collocazione: I.9
- Molinari, A.** "Creazione dal nulla". *Aquinas* 31, n. 1 (1988): 83-95.  
Collocazione: I.9
- Molinari, A.** "Creazione ed eternità del mondo". *Rivista di Filosofia Neo Scolastica* 82, n. 4 (1990): 607-622.  
Collocazione: I.9
- Mongillo, D.** "Prospettive etico-teologiche sul rapporto creazione-evoluzione: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 417-429.  
Collocazione: I.1  
ABSTRACT: L'A. examine la centralite de la relation creation/evolution dans la revelation. L'interrogation theologique ne concerne pas l'evolution en soi, mais le propre de la foi en Dieu createur et l'effet que peuvent avoir sur cette foi differentes lectures de la creation et de l'agir humain.
- Montanari, A.** "La scena della vita sociale". *Prometeo* 21, n. 82 (2003): 38-47.  
Collocazione: I.1
- Mordacci, R.** "Eutanasia ed etiche liberali: Le aporie della libertà". *Rivista di Filosofia Neo Scolastica* 90, n. 1/2 (1998): 134-164.  
Collocazione: I.9  
ABSTRACT: The liberal positions concerning euthanasia take two forms: radical or moderate, both using a roughly similar argument. The radical thesis contends that euthanasia is justified solely by the autonomous request of the subject, the moderate one includes a generic requirement of consistency. The common argument is based on the notion neutrality, a postulate of the liberal position. This argument involves a "petitio principii": being neutral implies a permissive solution. Furthermore, the notions of negative and positive freedom are used ambiguously, wavering between ethics and politics. A more substantive (e.g., Kantian) notion of autonomy would not imply the permissive conclusion.

- Mori, M.** "Recenti sviluppi nella filosofia pratica di lingua inglese". *Rivista di Filosofia* 71, n. 16 (1980): 139-156.  
Collocazione: I.9  
ABSTRACT: The article presents a survey of recent trends in practical philosophy (bioethics, political philosophy etc). attention is paid to the relationships between ethics and metaethics and to the new role of the philosopher.
- Mori, M.** "Individualismo e socialità in bioetica". *Democrazia e diritto* 32, n. 2 (1992): 179-195.  
Collocazione: I.7
- Mori, M.** "Che cosa ha veramente detto il Comitato Nazionale per la Bioetica sull'individualità dell'embrione?". *Iride* 9, n. 19 (1996): 563-570.  
Collocazione: I.9
- Mori, M.** "Se la tecnologia riplasma l'uomo, occorre una nuova etica della vita". *Telema* 4, n. 14 (1998): 42-46.  
Collocazione: I.4
- Mori, M.** "Perchè tanto zelo contro la gravidanza surrogata?". *Bioetica* 8, n. 4 (2000): 681-684.  
Collocazione: I.9
- Mori, M.** "L'etica della qualità della vita e la natura della bioetica". *Rivista di filosofia* 92, n. 1 (2001): 153-175.  
Collocazione: I.9
- Muller, D.** "Theologie et bioethique une perspective protestante: Bioethique et Christianisme". *Revue des sciences religieuses* 74, n. 1 (2000): 78-91, 142, 144.  
Collocazione: I.11  
ABSTRACT: La contribution de l'ethique protestante au debat bioethique est fortement dependante de la situation confessionnelle des pays consideres. En Suisse, l'equilibre entre points de vue laiques, protestants et catholiques oblige a reflechir a la condition pluraliste d'une ethique de la discussion de type democratique. Les convictions protestantes y trouvent un terrain propice, dans le sens d'une ethique ouverte sur les representations symboliques et religieuses dont la transcendance porte trace.
- Muller, G.L.** "Der eine Gott und das Gebet zu den Heiligen". *Internationale Katholische Zeitschrift Communio* 14, n. 4 (1985): 319-333.  
Collocazione: I.11
- Murphy, N.** "Anglo-American Postmodernity: A Response to Clayton and Robbins". *Zygon* 33, n. 3 (1998): 475-480.  
Collocazione: I.11

ABSTRACT: In "Anglo-American Postmodernity" I call attention to recent intellectual shifts in epistemology (from foundationalism to holism), philosophy of language (from reference to use), and metaphysics (from reductionism to nonreductionism), and pursue the consequences of these changes for science, theology, and ethics. Wesley Robbins criticizes the book for making overly optimistic claims for the intellectual status of theology; Philip Clayton criticizes it for giving up the quest for general standards of rational progress. Both criticisms miss the mark in not taking on the account of rationality that I have developed from resources in the work of Alasdair MacIntyre.

**Nancy, J.L.**

"La creazione del mondo". *Iride* 35, n. 15 (2002): 75-92.

Collocazione: I.9

ABSTRACT: In order to think of the world which is now emerging, one has to re-think of the very concept of creation that is not "produced from nothing", but "nothing becoming a world", or "nothing growing as a world" (and no producer)--and the absolute value.

**Neri, D.**

"Privacy, autonomia e regole". *Iride* 9, n. 18 (1996): 458-465.

Collocazione: I.9

ABSTRACT: Questo intervento trae lo spunto dal libro di Stefano Rodotà "Tecnologie e diritti" (Bologna, Il Mulino, 1995) circa la radicalità della sfida posta dall'innovazione tecnologica in settori "sensibili" quali l'informazione o la medicina per sviluppare alcune riflessioni sul tema del rapporto tra "privacy" e autonomia e su alcune questioni di bioetica. Sullo sfondo c'è il tema, centrale nel discorso di Rodotà, di come costruire punti di riferimento normativi intorno a questioni sulle quali esistono profondi disaccordi morali.

**Neri, D.**

"Bioetica e società italiana: appunti per un bilancio". *Rivista di filosofia* 88, n. 3 (1997): 361-386.

Collocazione: I.9

**Nichols, T.L.**

"Evolution: Journey or random walk?". *Zygon* 37, n. 1 (2002): 193-210.

Collocazione: I.11

**Nordmann, A.**

"Darwinians at War: Bateson's Place in Histories of Darwinism". *Synthese* 91, n. 1/2 (1992): 53-72.

Collocazione: I.9

ABSTRACT: The controversy between Biometricians and Mendelians has been called an "inexplicable embarrassment" since it revolved around the mistaken identification of Mendelian genetics with non-Darwinian saltationism, a mistaken identification of Mendelian genetics with non-Darwinian saltationism, a mistake traced back to the non-Darwinian William Bateson, who introduced Mendelian analysis to British science. The following paper begins to unravel this standard account of the controversy by raising a simple question: Given that Bateson embraced evolution by natural selection and that he studied the causes of variation within a broadly Darwinian framework of problems and questions, how are we to understand the claim that he was a non-Darwinian? A brief survey of possible responses to this question is followed by an alternative proposal: the controversy will be

considered as a struggle among Darwinians about the future course of Darwinism.

**Numbers, R.L.**

"The creationists". *Zygon* 22, n. 2 (1987): 133-164.

Collocazione: I.11

ABSTRACT: As the crusade to outlaw the teaching of evolution changed to a battle for equal time for creationism, the ideological defenses of that doctrine also shifted from primarily biblical to more scientific grounds. This essay describes the historical development of "scientific creationism" from a variety of late-nineteenth and early-twentieth-century creationist reactions to Charles Darwin's theory of evolution, through the Scopes trial and the 1960s revival of creationism, to the current spread of strict creationism around the world.

**Nystrom, B.P.**

"A symbol of hope from Thessalonica". *Harvard Theological Review* 74, n. 3 (1981): 325-330.

Collocazione: I.11

ABSTRACT: This article seeks to explain the significance of a 4th century sepulchral symbol from Thessalonica. It appears over a simple epitaph which records the Jewish personal name Sambatis. Since ancient Jewish sources preserve a significant amount of legendary material about the staff of Moses and Aaron (much of which associates it with the ideas of immortality, resurrection and the coming of the messiah) it seems reasonable to suspect that it is this same staff which, along with these associations, is represented by the symbol. Additional evidence argues for the fact that the persons buried beneath the stone (Sambatis and his wife) were Jewish Christians, making it likely that the symbol expresses their expectation of the parousia and their hope for immortality.

**Oakley, A.**

"Eugenics, social medicine and the career of Richard Titmuss in Britain 1935-50". *British Journal of Sociology* 42, n. 2 (1991): 165-194.

Collocazione: I.4

**Obeyesekere, G.**

"Goddess Pattini and the lord Buddha: Notes on the myth of the birth of the deity". *Social Compass* 20, n. 2 (1973): 217-229.

Collocazione: I.4

**O'Donovan, L.J.**

"Evolution under the sign of the cross". *Theological Studies* 32, n. 4 (1971): 602-626.

Collocazione: I.11

**Ortoleva, P.**

"Vite geniali: Sulle biografie degli inventori". *Intersezioni* 15, n. 1 (1995): 41-61.

Collocazione: I.8

**Pagliarani, L.**

"Tempo come opportunitas: Invecchiare nell'epoca del culto dell'immortalità". *Animazione sociale*, n. 5 (2000): 3-8.

Collocazione: I.4

- Pagnini, A.** "Modelli evolucionistici e crescita della conoscenza". *Intersezioni* 4, n. 1 (1984): 151-180.  
Collocazione: I.8
- Palazzani, L.** "Bioetiche a confronto". *Rivista Internazionale di Filosofia del Diritto* 73, n. 2 (1996): 353-363.  
Collocazione: I.9
- Palazzani, L.** "La questione femminile e le tecnologie riproduttive: Il punto di vista della filosofia del diritto". *Rivista Internazionale di Filosofia del Diritto* 76, n. 3 (1999): 504-518.  
Collocazione: I.9
- Palazzani, L.** "Il recente dibattito sulla bioetica dei principi". *Bioetica* 9, n. 4 (2001): 644-660.  
Collocazione: I.9
- Passerini, L.** "Dalla pretesa di oggettività alla pluralità intersoggettiva". *Contemporanea* 2, n. 2 (1999): 302-305.  
Collocazione: I.8
- Piana, G.** "Natura e cultura: Appunti per una teologia della creazione". *Quaderni della Fondazione San Carlo*, n. 4 (1988): 45-54.  
Collocazione: A. IX. 33/
- Piazza, A.** "Bioetica e responsabilità: una sfida interdisciplinare". *Parolechiave*, n. 17 (1998): 11-19.  
Collocazione: I.2
- Pignatelli, G.** "Biografia e contesto". *Contemporanea* 2, n. 2 (1999): 299-302.  
Collocazione: I.9
- Piguet, J.C.** "Le metier de medecin". *Revue de Theologie et de Philosophie* 125, n. 2 (1993): 191-195.  
Collocazione: I.11  
ABSTRACT: Ce livre est une contribution a l'epistemologie des sciences medicales. Selon l'auteur, la medecine a deux jambes: "psyche" et "soma". De la des consequences: 1) C'est l'objet du medecin qui est "holistique", ce n'est pas la medecine; 2) Le medecin doit connaitre son ames s'il veut soigner le tout (ame et corps) du malade; 3) Il n'existe pas de theorie psychanalytique separee de la pratique clinique.
- Pinsart, M.G.** "L' experimentation sur l'etre humain: De la necessite de la recherche au rejet de l'objectivation medicale". *Revue Philosophique de Louvain* 100, n. 3 (2002): 466-499.  
Collocazione: I.9

ABSTRACT: Hans Jonas was one of the first philosophers to interest himself in the development of bioethics in the 1960's. He emphasizes that experimentation on human beings is justifiable both from a scientific and from a social point of view: it is inevitable in order to improve or perfect new forms of treatment, and it bears witness to the high value attached to progress by Western society. Jonas holds that experimentation always represents a kind of sacrifice and that truly free consent on the part of the individual is very rare.

- Pintus, A.** "Funzione materna: Un'interpretazione di alleanza terapeutica". *Rivista di psicologia analitica*, n. 38 (1988): 79-88.  
Collocazione: I.4
- Pizzini, F.** "Goffman in maternità: Etnografia dell'ospedale ostetrico-ginecologico". *Ossimori*, n. 6 (1995): 41-44.  
Collocazione: I.10
- Porter, J.** "Desire for God: Ground of the moral life in Aquinas". *Theological Studies* 47, n. 1 (1986): 48-68.  
Collocazione: I.11
- Pozzi, R.** "Genere minore o impresa da maestri?". *Contemporanea* 2, n. 2 (1999): 289-294.  
Collocazione: I.8
- Preston, R.** "Humanity, nature and the integrity of creation". *Ecumenical Review* 41, n. 4 (1989): 552-563.  
Collocazione: I.11
- Procesi, L.** "Il complesso di Sara: Dalla fecondazione artificiale alla maternità masturbatoria". *Rivista di psicologia analitica*, n. 55 (1997): 157-170.  
Collocazione: I.4
- Prodomo, R.** "I veleni della bioetica". *Nord e sud* 42, n. 1 (1995): 12-15.  
Collocazione: I.1
- Quattrocchi, P.** "Quando il sangue diventa acqua: Tabu e interdizioni femminili tra i Lenca di La Campa (Honduras)". *Lares* 66, n. 4 (2000): 675-693.  
Collocazione: I.10
- Quattrocchi, P.** "Parteras gracias a Dios: Il sistema di nascita lenca (Honduras) fra tradizione e modernità". *La ricerca folklorica*, n. 44 (2001): 127-138.  
Collocazione: I.10
- Ratzinger, J.** "La bioetica nella prospettiva cristiana". *La civiltà cattolica* 142, n. 3390 (1991): 465-474.



Collocazione: I.1

**Rolston, H.** "Does Nature Need to be Redeemed". *Zygon* 29, n. 2 (1994): 205-229.  
Collocazione: I.11

**Rose, N.** "La politica della vita stessa". *Aut Aut*, n. 298 (2000): 35-61.  
Collocazione: I.9

**Rose, N.** "The politics of life itself". *Theory, culture and society* 18, n. 6 (2001): 1-30, 147.

Collocazione: I.4

ABSTRACT: This article explores contemporary biopolitics in the light of Michel Foucault's oft quoted suggestion that contemporary politics calls 'life itself into question. It suggests that recent developments in the life sciences, biomedicine and biotechnology can usefully be analysed along three dimensions. The first concerns logics of control - for contemporary biopolitics is risk politics. The second concerns the regime of truth in the life sciences - for contemporary biopolitics is molecular politics. The third concerns technologies of the self - for contemporary biopolitics is ethopolitics. The article suggests that, in these events, human beings have become 'somatic individuals': personhood is increasingly being defined in terms of corporeality, and new and direct relations are established between our biology and our conduct. At the same time, this somatic and corporeal individuality has become opened up to choice, prudence and responsibility, to experimentation, to contestation and so to a politics of life itself.

**Rostagno, S.** "Congresso teologico sull'antropocentrismo nella creazione".  
*Protestantesimo* 47, n. 4 (1992): 319-322.  
Collocazione: I.11

**Rue, L.** "Sociobiology and Moral Discourse". *Zygon* 33, n. 4 (1998): 525-533.  
Collocazione: I.11

ABSTRACT: In the intellectual lineage of sociobiology (understood as evolutionary social science), this article considers the place of moral discourse in the evolution of emergent systems for mediating behavior. Given that humans share molecular systems, reflex systems, drive systems, emotional systems, and cognitive systems with chimpanzees, why is it that human behavior is so radically different from chimpanzee behavior? The answer is that, unlike chimps, humans possess symbolic systems, empowering them to override chimplike default morality in favor of symbolically mediated moral codes. The article concludes with a brief discussion of the power of religious symbols to influence moral behavior by reprogramming emotional systems.

**Ruiz-Calderon, J.M.S.** "Bioetica y poder". *Rivista Internazionale di Filosofia del Diritto* 70, n. 1 (1993): 79-107.  
Collocazione: I.9

**Rusconi, G.E.** "Laicità e bioetica". *Il mulino* 51, n. 402 (2002): 668-678.

Collocazione: I.1

- Ruse, M.** "Genesis revisited: Can we do better than god?". *Zygon* 19, n. 3 (1984): 297-316.  
Collocazione: I.11  
ABSTRACT: We are faced with growing powers of manipulation of our human genetic makeup. while not denying that these powers can be used for great good, it behooves us to think now of possible upper limits to the change that we might want to effect. i argue that thoughts of changing the human species into a race of supermen and superwomen are based on weak premises. genetic fine-tuning may indeed be in order; wholesale genetic change is not.
- Russell, J.M.** "Life in God: Pittenger on immortality". *Encounter* 52, (1991): 1-20.  
Collocazione: I.1
- Sainati, V.** "Bioetica e legge di natura". *Teoria* 18, n. 2 (1998): 91-96.  
Collocazione: I.9
- Salvi, M.** "Biotecnologie e bioetica, un ritorno alla metafisica?". *Bioetica* 10, n. 1 (2002): 22-29.  
Collocazione: I.9
- Santosuosso, A.** "Un ambito di discussione per i problemi della medicina oggi: La bioetica". *Politica del diritto* 25, n. 1 (1994): 89-102.  
Collocazione: I.2
- Santosuosso, A.** "Judge made law e dichiarazioni dei diritti in bioetica". *Politica del diritto* 32, n. 1 (2001): 55-61.  
Collocazione: I.2
- Saponaro, A.** "Contributo all'interpretazione sistemica della bioetica come fenomeno sociale: Profili problematici e linee di ricerca". *Studi di sociologia* 38, n. 4 (2000): 411-426.  
Collocazione: I.4
- Sargent, C.F.** "Born to die: Witchcraft and infanticide in Bariba culture". *Ethnology* 27, n. 1 (1988): 79-95.  
Collocazione: I.10
- Sassen, S.** "New frontiers facing urban sociology at the millennium". *The British Journal of Sociology* 51, n. 1 (2000): 143-159.  
Collocazione: I.4
- Scaraffia, L.** "Il desiderio di maternità". *Memoria*, n. 7 (1983): 92-95.  
Collocazione: I.8

- Scarpat, G.** "Una speranza piena di immortalità (Sap 3,4)". *Rivista Biblica* 36, n. 4 (1988): 487-494.  
Collocazione: I.11
- Schafer-Guignier, O.** "Sciences du vivant et sens de la vie: aspects ethiques des nouvelles techniques de biologie moleculaire et cellulaire". *Revue de Theologie et de Philosophie* 120, n. 3 (1988): 293-315.  
Collocazione: I.11
- Schafer-Guignier, O.** "Une bioethique relationnelle". *Revue de Theologie et de Philosophie* 123, n. 4 (1991): 435-440.  
Collocazione: I.11  
ABSTRACT: L'A. presente la reflexion de J. M. Thevoz, theologien protestant de langue francaise, en matiere de bioethique. Documentee, originale et coherente, sa pensee est inspiree par la specificite de la tradition protestante, par l'attention portee aux aspects relationnels de la procreation. Mais elle reste discutabile quant a son rapport a la technique, a la modernite, et a la corporeite.
- Schmitt, R.L., Leonard, W.M.** "Immortalizing the self through sport". *American Journal of Sociology* 91, n. 5 (1986): 1088-1111.  
Collocazione: I.4
- Schooyans, M.** "Le droit de l'homme a la vie: A propos d'un livre recent". *Nouvelle revue theologique* 116, n. 2 (1994): 246-250.  
Collocazione: I.11  
ABSTRACT: Le pere Jean-Marie Hennaux vient d'apporter une contribution a la reflexion sur le droit fondamental de l'homme: le droit a la vie de la conception a la naissance. Son ouvrage nous offre tout d'abord une reflexion de fond sur le droit a la vie proprement dit et, par consequent, sur l'avortement. Dans les trois premiers chapitres, le probleme ethique de l'avortement est aborde tour a tour des points de vue philosophique, theologique et politique.
- Schues, C.** "The Birth of Difference". *Human Studies* 20, n. 2 (1997): 243-252.  
Collocazione: I.9  
ABSTRACT: Although birth marks the entrance of a human being into the world and establishes the very possibility of experience, the philosophical implications of this event have been largely ignored in the history of thought. This is particularly troubling in phenomenology in general and in the work of Martin Heidegger in particular. While Heidegger raises the issue of birth he drops it very quickly on the path to defining "Dasein" a existence as constituted from the standpoint of death, as being-towards-death. In this paper I argue, contra Heidegger, that intentional existence can only be understood from the standpoint of birth. I begin by showing that intentionality inheres in a double difference that is fundamentally dependent on birth insofar as birth is an original differentiating from prenatal existence. I conclude with the argument that only a philosophy that regards "Dasein" from the standpoint of birth, as being-from-birth, can give an

adequate account of humans as beings who "live" with others and who "can" initiate sense constitution and action.

- Schulz, P.** "La filosofia e la domanda sul senso della vita: Modelli pedagogici antichi e moderni nella visione di Eugen Fink". *Aquinas* 40, n. 2 (1997): 237-254.  
Collocazione: I.9
- Schwab, C.** "De la Bible a la bioethique". *Etudes Theologiques et Religieuses* 67, n. 2 (1992): 193-204.  
Collocazione: I.11  
ABSTRACT: Quelle reference a la Bible avoir en bioethique? L'A. plaide pour un dialogue hermeneutique ou la complexite des textes bibliques, de leur maniere de s'exprimer, rencontre la complexite des situations contemporaines. L'humain doit avoir priorite sur la loi, la science ou la lettre.
- Secondulfo, D.** "Stili di vita e comunicazione sociale: Il ruolo degli oggetti e dei beni di consumo". *Sociologia e ricerca sociale* 15, n. 44 (1994): 34-49.  
Collocazione: I.4  
ABSTRACT: The paper focuses on the contribution of consumer habits to the concept of life-style, through an analysis of several classic authors in sociology, concerning the social and symbolic communication through goods and consumption. The analysis ends with a comparison of the latest theories debating the reliability of a model of social differentiation founded on the concept of social class or on the concept of life-style, in order to explain the different consumers habits.
- Secretan, P.** "La chose en soi et l'homme en soi, deux limites de la science". *Revue Philosophique de Louvain* 87, n. 73 (1989): 59-73.  
Collocazione: I.9  
ABSTRACT: Basing himself on the kantian distinction between "knowing" and "thinking" the author replaces a purely analytical conception of science by a synthetic and systematic conception of reality. He applies this basic scheme firstly to bioethics, contesting the legitimacy of a science that isolates biological phenomena from the vital-personal totality to which they belong; and secondly to society, which accepts the isolation of individual situations and the claims to which these have given rise and particularises them as being so and so many problems to which science has the duty to find a solution. The two levels of scientific-technical and of socio-legal rationality are thus submitted to a critical examination carried out in the name of thought aimed at the "human person" in the entirety of its nature, resituated in regard to an origin unattainable by means of biological science alone.
- Sgambati, V.** "Le lusinghe della biografia". *Studi storici* 36, n. 2 (1995): 397-413.  
Collocazione: I.8
- Sgreccia, E.** "Un manifesto di biopolitica: Per una nuova democrazia". *Medicina e morale* 50, n. 4 (2000): 631-633.  
Collocazione: I.4

ABSTRACT: Apres la chute du mur de Berlin, le politologue italien Sartori affirma que la politique etait entree dans "une epoque de democratie confuse". Les questions de procedure sont venues prendre le premier plan, en particulier la question de l'acquisition et du maintien du pouvoir pour garantir la stabilite des gouvernements, le bon developpement de l'economie et assurer la succession des formations politiques. Ces questions de procedures sont liees a un type de societe, en l'occurrence neolibérale : les nouvelles nous informent au quotidien de l'etat de la Bourse et se focalisent sur la gestion de l'economie. Ce climat met de cote les questions ethiques et tout ce qui constitue les valeurs de la vie humaine.

**Shafer, I.H.**

"What does it mean to be human? A personal and Catholic perspective".  
*Zygon* 37, n. 1 (2002): 121-136.  
Collocazione: I.11

**Shapiro, W.**

"Ritual kinship, ritual incorporation and the denial of death". *Man* 23, n. 2 (1988): 275-297.  
Collocazione: I.10

**Sharpe, K.J.**

"Holomovement Metaphysics and Theology". *Zygon* 28, n. 1 (1993): 47-60.  
Collocazione: I.11  
ABSTRACT: The holomovement metaphysics of David Bohm emphasizes connections and continuous change. Two general movements through space-time extend Bohm's ideas. One is that the universe was nonlocal when it started but increases in locality. (With nonlocality, two simultaneous but distant events affect each other.) The other is the opposite movement or evolution toward increasingly complex systems exhibiting internal connections and a type of nonlocality. This metaphysics produces a theology when the holomovement is a model for God. Several topics follow, including global nonlocality, God as creator, God's transcendence and immanence, and God as personal. This theology shows promise but needs further development.

**Shimony, A.**

"On martin eger's a tale of two controversies". *Zygon* 23, n. 3 (1988): 333-340.  
Collocazione: I.11  
ABSTRACT: Criticisms are presented against eger's challenge to the demarcation between the natural sciences and ethics. arguments are given both against his endorsement of the "new" philosophy of science and against his rejection of the fact-value dichotomy. however, his educational recommendations are reinforced rather than weakened by these criticisms.

**Siegwalt, G.**

"Ecologie et theologie: En quoi les problemes d'environnement concernent-ils notre pensee, notre foi et notre comportement". *Revue d'Histoire et de Philosophie Religieuses* 54, n. 3 (1974): 341-365.  
Collocazione: I.11  
ABSTRACT: Environmental problems dramatize not only the limits of our earth, but also the interrelationship which exists between nature in its different forms and man. Something is wrong in this relation, mainly in its one-dimensional scientific and technical modern form. This appears in the resistance with which nature opposes man. In it is experienced a kind of

transcendence: thus the ecological problematic has a religious significance. A new attitude toward nature is needed. For this, a philosophy of nature is necessary, which thinks in a unified way about what the different natural sciences deal with only specifically. Such a philosophy of nature raises the question of God. A theology of creation is gained by joining the philosophical approach of nature with the historical revelation of God as Redeemer. The biblical indications regarding nature become very meaningful, because they show that the new creation is preparing itself in this world. They lead to a new thinking about nature and also to a new ethics of nature, an ethics of wisdom.

**Siegwalt, G.**

"Cosmologie et theologie: Pour une nouvelle coordination entre science, philosophie et theologie". *Etudes Theologiques et Religieuses* 51, n. 3 (1976): 313-331.

Collocazione: I.11

ABSTRACT: The first part describes the Christian tradition concerning the relation between cosmology and theology. The Bible presents a view of the new creation to be achieved, the responsibility of man being to faithfully collaborate with God. In the history of theology, beginning with Augustine and through St. Thomas until the modern age, cosmology is more and more separated from theology thus reduced to soteriology. A second part sketches the crisis of man and nature in their reciprocal relation. This crisis shows up in the crisis of civilisation and that of the university, especially of theology. The last part deals with the necessity of a new global world view to which we are pushed by the interpretation of revelation and the considerations of our experience leading to an ethic of wisdom.

**Siegwalt, G.**

"Le salut de la creation tout entiere". *Etudes Theologiques et Religieuses* 68, n. 2 (1993): 227-239.

Collocazione: I.11

**Siep, L.**

"Moral und Gattungsethik". *Deutsche Zeitschrift fur Philosophie* 50, n. 1 (2002): 111-120.

Collocazione: I.9

ABSTRACT: The article is a critical discussion of Jurgen Habermas, "Die Zukunft der menschlichen Natur". It supports Habermas's claim that the doctrine of morals for autonomous persons has to be complemented by a theory of the valuable aspects of human nature, but doubts that the former can be justified independently of the latter. The second part argues that Habermas's refutation of PGD (pre-implantation diagnosis) and the use of pre-embryos for stem cell research does not follow from the premises of his "species ethics" but mainly from slippery slope arguments which can be called into question.

**Simonica, A.**

"Senso comune e forme di vita". *L'uomo* 4, n. 1 (1991): 71-93.

Collocazione: I.10

**Singer, P.**

"Bioetica: Delucidazioni e problemi." *Iride* 2, n. 3 (1989): 167-181.

Collocazione: I.9

- Sini, C.** "I modi come cura". *Atque*, n. 8 (1993): 9-14.  
Collocazione: I.4
- Siniscalco, P.** "La grazia della creazione nella piu antica tradizione cristiana: Evoluzione e creazione". *Studium* 94, n. 2/3 (1998): 231-251.  
Collocazione: I.1  
ABSTRACT: L'A. prend en consideration un fragment du theme tres large de la creation, celui concernant la notion de Dieu createur, en le considerant tel qu'il a ete defini par les Peres entre le 1er et le 4<sup>e</sup> siecle. La notion de Dieu createur fait partie du patrimoine essentiel de la communaute chretienne. Dans la Bible, Dieu est "pantokrator" (omnipotent), c'est-a-dire "Seigneur supreme de toutes les choses". Dans le Nouveau Testament, ce terme signifie egalement "Conservateur de l'univers". De nombreux symboles, d'origine orientale et occidentale, viennent enrichir cette croyance en un Dieu createur et conservateur de toutes choses.
- Skirbekk, G.** "Ethischer Gradualismus: Jenseits von Anthropozentrismus und Biozentrismus?". *Deutsche Zeitschrift fur Philosophie* 43, n. 3 (1995): 419-434.  
Collocazione: I.9  
ABSTRACT: In the article--ethical gradualism, beyond anthropocentrism and biocentrism--I look into arguments in favour of the view that all human beings and only human beings have ethical status and arguments in favour of the view that there is an ethical gradualism between human beings and other mammals (and thus between man and nature). Cases from biomedical ethics are discussed and compared with cases from animal life, and in so doing I discuss these cases in relation to different theoretical positions, such as utilitarianism, the deontological position(s), and discourse ethics. While defending the view that persons (possibly defined in different theoretical perspectives) have a paradigmatic ethical status, I conclude by defending an ethical gradualism between persons and other moral subjects (who are not moral agents, nor moral discussants)--the crucial point being that moral status is seen in relation to actual and potential characteristics (which are defined differently in different theoretical perspectives) and not as a metaphysical property of the human race (and the human race alone).
- Smith, J.I.** "Reflections on aspects of immortality in Islam". *Harvard Theological Review* 70, n. 1/2 (1977): 85-98.  
Collocazione: I.11  
ABSTRACT: This article was originally delivered as the Ingersoll Lecture on Immortality at Harvard Divinity School, March 1, 1977. It draws the connection between ethical responsibility in this world and accountability in the next in the Islamic understanding. It is through the recognition of God's oneness and unity (Arabic tawhid) by living a life of integrity (integratedness) that human beings prepare for the return to God and the final judgment. Tawhid is thus God's singleness, human response to that oneness, and His ultimate act of drawing back to Himself all of creation in a circle of unity.
- Somenzi, V.** "Il darwinismo nella filosofia della scienza". *Quaderni della Fondazione San Carlo*, n. 1 (1989): 49-59.  
Collocazione: A.IX.33/

- Spaemann, R.** "Habermas uber Bioethik". *Deutsche Zeitschrift fur Philosophie* 50, n. 1 (2002): 105-109.  
Collocazione: I.9
- Stanzione, M.** "Modelli evolutivistici della mente". *Quaderni della Fondazione San Carlo*, n. 1 (1989): 61-79.  
Collocazione: A. IX. 33/
- Stebbins, R.A.** "Lifestyle as a generic concept in ethnographic research". *Quality and quantity* 31, n. 4 (1997): 347-360.  
Collocazione: I.9  
ABSTRACT: In effect, one of the primary missions of ethnographic research is to explore the lifestyles of the people falling within its purview. Yet, rare indeed it is to find a study in the several disciplines presently conducting such research where this idea serves as the avowed focus of data collection. The concept of lifestyle is first reviewed, then defined with an eye to establishing a generic conception sufficient for guiding ethnographic exploration in a wide range of areas. Next, lifestyle is located theoretically with reference to the concepts of culture, status, status group, subculture, idioculture, everyday life and social world. The many different types of lifestyles in modern life are then briefly examined. Finally, the author considers certain methodological approaches thought to be especially appropriate for exploring lifestyles
- Stein, T.** "Recht und Politik im biotechnischen Zeitalter". *Deutsche Zeitschrift fur Philosophie* 50, n. 6 (2002): 855-870.  
Collocazione: I.9
- Stengers, I.** "Il cuore di Dio e la sostanza della vita". *Pluriverso* 1, n. 1 (1996): 81-90.  
Collocazione: I.1
- Suchocki, M.** "Teologia del processo e evoluzione". *Concilium* 36, n. 1 (2000): 74-86.  
Collocazione: I.11
- Swindler, J.K.** "Social Intentions: Aggregate, Collective, and General". *Philosophy of the Social Sciences* 26, n. 1 (1996): 61-76.  
Collocazione: I.9  
ABSTRACT: The literature on collective action largely ignores the constraints that moral principle places on action-prompting intentions. Here I suggest that neither individualism nor holism can account for the generality of intentional contents demanded by universalizability principles, respect for persons, or proactive altruism. Utilitarian and communitarian ethics are criticized for nominalism with respect to social intentions. The failure of individualism and holism as grounds for moral theory is confirmed by comparing Tuomela's reductivist analysis of we-intentions with Gilbert's analysis of social facts. Tuomela's account founders over intentions to cooperate, and Gilbert's cannot accommodate legitimate authority, vicarious agency, or group structure.



- Taddei Ferretti, C.** "Creazione continua: Il futuro e la creazione". *Rassegna di teologia* 41, n. 2 (2000): 223-259.  
Collocazione: I.11
- Taguieff, P.A.** "L'eugenisme, objet de phobie ideologique". *Esprit*, n. 11 (1989): 99-115  
Collocazione: I.1  
ABSTRACT: En France, le debat sur l'eugenisme est rituellement esquivé, entre le silencieux pragmatisme d'une pratique medicale qui le rebaptise "prevention " ou " therapeutique " et les indignations caricaturales qui l'associent automatiquement au nazisme
- Taguieff, P.A.** "L'espace de la bioethique: Esquisse d'une problematisation". *Mots*, n. 44 (1995): 7-24  
Collocazione: I.2  
ABSTRACT: La question ethique surgit lorsque l'imperatif technicien -"faire tout ce qu'il est possible de faire"- est soumis a des limites. Mais le devoir-faire peut limiter le pouvoir-faire soit en faisant appel a la tradition, soit en faisant confiance a l'argumentation
- Tattersall, I.** "Evolution, genes, and behavior". *Zygon* 36, n. 4 (2001): 657-666.  
Collocazione: I.11
- Taylor, E.** "Lebenswelt and lebensformen: Husserl and Wittgenstein on the goal and method of philosophy". *Human Studies*, n. 2 (1978): 184-200.  
Collocazione: I.9  
ABSTRACT: Husserl's and Wittgenstein's philosophies are compared in terms of the inter-related themes of certainty and language. Husserl assumes that doubt and certainty are extralinguistic modes of knowledge (whose ideal is the "presence" to consciousness of clear and distinct ideas). The phenomenological reduction posits both as "theses" which are bracketed in order to study pure phenomena. Wittgenstein denies the priority of such "presence" and stresses that "certainty" is provided by the unquestioned status of the assumptions that ground our various language games, making knowledge claims intelligible. This asymmetry between doubt and certainty challenges Husserl's treatment of them as modes of knowledge. Problems in Husserl's late of philosophy are traced to his conception of language.
- Tedesco, V.** "Persone in forma di romanzi". *Prometeo* 6, n. 21 (1988): 141-145.  
Collocazione: I.1
- Theobald, C.** "Il Signore che dà la vita: Punto di partenza di una teologia della vita". *Concilium* 36, n. 1 (2000): 87-109.  
Collocazione: I.11
- Thiel, M.J.** "Bioethique et Christianisme". *Revue des sciences religieuses* 74, n. 1 (2000): 3-7  
Collocazione: I.11

ABSTRACT: Ces etudes traitent du theme actuel de la bioethique en visant a relier des points de vue qui proviennent de relectures d'experiences singulieres. Dans le cadre de recherche philosophique et/ou theologique, les AA. abordent la question des rapports entre christianisme et bioethique a partir de leurs differents lieux d'appartenance et selon leur experience et leur interpretation.

**Thiel, M.J.**

"Le defi d'une ethique systemique pour la theologie: Bioethique et Christianisme". *Revue des sciences religieuses* 74, n. 1 (2000): 92-113, 142, 144

Collocazione: I.11

ABSTRACT: Apres avoir etaye ce qu'on pourrait appeler le "phenomene bioethique" et son surgissement dans le cadre d'un changement de paradigme, l'article montre comment une ethique de type systemique represente un defi tant pour la bioethique que pour la theologie. Cette derniere pourrait, dans le cadre des comites d'ethique, etre a la fois aux cotes de toutes les disciplines reunies par la demarche systemique et, en meme temps, en lien de convenance etroite et a juste distance de cette demarche systemique.

**Tibon-Cornillot, M.**

"Casting ed eugenica: Ordine genetico e disordine sociale". *Parolechiave*, n. 7/8 (1995): 285-299.

Collocazione: I.2

**Tillette, X.**

"Mort et metaphysique". *Recherches de Science Religieuse* 67, n. 2 (1979): 161-182.

Collocazione: I.11

ABSTRACT: The article develops first a problematic of death (certitude, incertitude) inspired by Jankelevitch (the question of suicide is briefly examined). Then it presents Hegel's effort to integrate death to life and to thought, the different approaches of death in Freud: the "work of mourning", Eros and Thanatos, etc. A few reflections on the refusal or the desire of immortality close the essay.

**Tingbe-Azalou, A.**

"Rites de dation du nom initial de naissance chez les Aja-Fon du Benin". *Anthropos* 85, n. 1/3 (1990): 187-192.

Collocazione: I.10

**Tinker, G.E.**

"The integrity of creation: Restoring trinitarian balance". *Ecumenical Review* 41, n. 4 (1989): 527-536.

Collocazione: I.11

**Tosatti, T.**

"Gen 2:4ss: Storia di un nome non dato". *Protestantesimo* 46, n. 4 (1991): 301-308.

Collocazione: I.11

**Touwaide, A.**

"Cura del corpo o cura dell'anima?". *Prometeo* 14, n. 55 (1996): 92-101.

Collocazione: I.1

- Trennert-Helwig, M.** "The Church as the Axis of Convergence in Teilhard's Theology and Life". *Zygon* 30, n. 1 (1995): 73-89  
Collocazione: I.11  
ABSTRACT: During the lifetime of Pierre Teilhard de Chardin, the Roman Catholic Church passed through deep changes of doctrines as well as ecclesiastical structures, marked by the First and Second Vatican Councils. In that historical period, the perceived threat of the more and more encompassing theory of universal evolution was the main reason that Teilhard was forbidden to publish anything about its theological or philosophical significance. Teilhard survived these lifelong restrictions within his beloved church by embracing the paradigm of the church as "the axis of universal convergence." His scientific background as a geobiologist gave him the necessary distance from the temporary statements of the magisterium of the Church. Over the whole of human history, however, he believed the Church to be the "phylum" whose development leads to the cosmic Christ as a guidance beam leads to a goal.
- Turi, G.** "La biografia: Un genere della specie storia". *Contemporanea* 2, n. 2 (1999): 294-298.  
Collocazione: I.8
- Turnaturi, G.** "Le buone maniere". *Prometeo* 7, n. 25 (1989): 92-98.  
Collocazione: I.1
- Van-Cangh, J.M.** "Creation and Origin of the World in the Bible". *Epistemologia* 14, n. 1 (1991): 139-152.  
Collocazione: I.9
- Van-Steenberghen, F.** "Le mythe d'un monde eternel". *Revue Philosophique de Louvain* 76, n. 30 (1978): 157-179.  
Collocazione: I.9  
ABSTRACT: In two previous studies, the author has shown that, if the argument of saint bonaventure based on the notion of "creation ex nihilo" is valueless in establishing the impossibility of an eternal world, his arguments founded on the impossibility of the "infinite in act" are irrefutable. in this new article he replies to the criticisms put forward by an anonymous reviewer in the " rassegna di letteratura tomistica" and by professor a zimmermann. bringing to light the variations of saint thomas on the notion of infinite in potentiality and on the impossibility of the infinite in act, he maintains that every infinite series cannot be realised and that, in consequence, the hypothesis of an eternal world, implying an infinite series of events accomplished, involves manifest contradictions. only the extraordinary prestige of aristotle can explain the fact that saint thomas defended the possibility of an eternal world, when he had excluded, with his customary lucidity, every infinite in act.
- Veca, S.** "La teoria politica e la qualita della vita". *Rivista di filosofia* 92, n. 1 (2001): 31-48  
Collocazione: I.9

- Vegetti, M.** "Athanaizein: Strategie di immortalità nel pensiero greco". *Aut Aut*, n. 304 (2001): 69-80.  
Collocazione: I.9
- Vegetti Finzi, S.** "La maternità negata: Alle origini dell'immaginario femminile". *Memoria*, n. 7 (1983): 45-55.  
Collocazione: I.8
- Ventimiglia, C.** "La bioetica: Problemi di definizione del campo e le sue prospettive". *Politica del diritto* 23, n. 1 (1992): 115-127.  
Collocazione: I.7
- Verspieren, P.** "Fait accompli ou controle social en bioethique?". *Etudes*, n. 364 (1986): 675-683  
Collocazione: I.1  
ABSTRACT: The work deals with the conscious orientation of the economic interests of combined works as a motive power for the intensification of the national economy, which is a condition for the unity of socialist economic and social policy. In doing this, it is examined, how the present system of leading, planning and economic accountability influences the economic interests of combined works, their plants and working collectives and how it develops them into a motive power.
- Viano, C.A.** "L'embrione è arrivato tra noi". *Iride* 9, n. 19 (1996): 541-553.  
Collocazione: I.9
- Viano, C.A.** "La bioetica tra passato e futuro". *Rivista di filosofia* 88, n. 3 (1997): 347-360.  
Collocazione: I.9
- Viano, C.A.** "Scelta e qualità della vita". *Rivista di filosofia* 92, n. 1 (2001): 177-196.  
Collocazione: I.9
- Vidal, F.** "Riflessioni sulla biografia contestuale". *Intersezioni* 15, n. 1 (1995): 99-120.  
Collocazione: I.8
- Vigna, C.** "Nascere e morire come estremi dell'io". *Rivista di Filosofia Neo Scolastica* 76, n. 3 (1984): 427-463.  
Collocazione: I.9
- Vitali, T.** "Organicism, evil and divine redemption". *Archivio di Filosofia* 56, n. 1/3 (1988): 227-244.  
Collocazione: I.9

- Wattiaux H.** "Naitre, vivre et mourir aujourd'hui: Bulletin de bioethique". *Revue Theologique de Louvain* 20, n. 3 (1989): 344-355.  
Collocazione: I.11  
ABSTRACT: Le developpement des techniques biomedicales souleve des questions morales que la science n'a pas le droit de trancher seule. Cet article presente quelques ouvrages qui apportent une contribution significative au debat en cours sur la place reservee a l'homme dans un monde tente par la prouesse technologique
- Wattiaux H., Thiel, M.J.** "Belgique: La bioethique en debat(s): Bioethique et Christianisme". *Revue des sciences religieuses* 74, n. 1 (2000): 39-53, 141, 143  
Collocazione: I.11  
ABSTRACT: Le debat bioethique en Belgique s'est ouvert au milieu des annees 1970. Le premier evenement majeur fut le colloque national d'Anvers, en mai 1987. Celui-ci reunit l'ensemble des specialistes concernes, medecins et autres, theologiens compris. Il donna surtout l'image d'un clivage entre catholiques et libres-penseurs. Cette dualite est symbolisee par deux institutions : l'Universite catholique de Louvain et l'Universite libre de Bruxelles. L'article illustre ce clivage a partir de trois dossiers.
- Wildes, K.W.** "Ordinary and Extraordinary Means and the Quality of Life". *Theological Studies* 57, n. 3 (1996): 500-512.  
Collocazione: I.11  
ABSTRACT: L'obligation de sauvegarder la vie de son prochain doit rester en relation avec la possibilite d'un bien-etre raisonnable. Cette obligation s'enracine dans la proposition suivante: la vie de l'autre n'est pas notre propre vie. Dans la perspective de l'enseignement moral traditionnel, la conservation de la vie est une obligation imparfaite qui doit etre ordonnee en fonction d'autres obligations. Si quelqu'un donne un poids impropre a la vie, il existe un risque d'idolatrie. Dans les debats bioethiques qui animent l'Eglise catholique, on retrouve la possibilite d'une perte de distinction entre moyens ordinaires et extraordinaires de conserver la vie
- Witherington, B.** "The waters of birth: John 3:5 and 1 John 5:6-8". *New Testament Studies* 35, n. 1 (1989): 155-160.  
Collocazione: I.11
- Wuketits, F.M.** "Implicazioni filosofiche del pensiero evoluzionista: Alcune sfide per il ventunesimo secolo". *Pluriverso* 5, n. 2 (2000): 16-23.  
Collocazione: I.1
- Young, M.O.** "Did some middle Platonists deny the immortality of the soul". *Harvard Theological Review* 68, n. 1 (1975): 58-60.  
Collocazione: I.11
- Zamboni, C.** "La parola simbolica crea la ricchezza esistenziale del nascere". *DWF : [Donnawomanfemme]*, n. 26/27 (1995): 75-79.  
Collocazione: I.1

**Zuccaro, C.**

"La vita umana è indisponibile? Il giudizio etico relativo a suicidio ed eutanasia". *Rassegna di teologia* 39, n. 1 (1998): 35-60.  
Collocazione: I.11

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