

Résumé

TECHNIQUE AND PRODUCTION —FROM HEIDEGGER TO MARX—

Ichirō MORI

The significance of Heidegger's philosophy might be evaluated in terms of the "ontological turn" he gave to the phenomenological movement. In this essay, I attempt to show that this conversion as performed by Heidegger, is a repetition of another "great event" in philosophical history—Marx's reversal of dialectical thinking.

In his famous essay "*The Question Concerning Technique*," Heidegger inquires in the essence of modern technique. According to his etymology, the word "technique" (*tekhnē*), like the word "production" (*poiēsis*), originally meant a mode of revealing (*alētheuein*). From such a aletheological point of view, Heidegger interprets the specific mode of modern technique as "Herausfordern" (challenging), by means of which anything on earth can become "Bestand" (stock). The claimant of this requisition is no longer an individual man, but some impersonal system of accumulation. Heidegger names this system the "Gestell" (gathering-setting).

When examined closely, the term "Herausfordern" is found to be equivalent to the key Marxian concept "Ausbeuten" (exploitation). Moreover, "Gestell" proves to be just another name for the monstrous master of the modern age, Capitalism. It is not accidental that we also encounter a question concerning technique in Marx's *Capital*. The subject of this book is "the capitalistic mode of production," so that Marx examines essentially the same modern technique, to which capitalism owes the development of its productive force.

Guided by Marx's critique of the "economy of time," we can attain insight into the problems of the "technology of time." That is why *Capital* is still one of the most important philosophical approaches to the essence of technology.

Résumé

ON THE PLACE OF THE CONFESSION OF LA ROCHELLE IN THE ERF

Akinori KAWAMURA

This study is to make clear the character and the place of the so-called Confession of La Rochelle in the Reformed Church of France.

First, I tried to depict the situation of the French Humanists, who were influenced by the act of the Reformation of the church in Germany and Switzerland. Some of them assembled at Meaux near Paris to begin the evangelical movement, which influenced many people in France and became larger and larger. It was, however, only an inner reformation within the Roman Catholic Churches.

A new movement began at the above-mentioned Meaux, the congregation of which established the consistoire and tried to enact a church discipline and further administered baptism in the Reformed style.

The second important incident was the first National Synod of the ERF at Paris in 1559. There the delegates from Dieppe, St. Lô, Angers, Orléans, Tours, Châtellerauld, Poitiers, Saintes, St. Jean d'Angély and Marennnes assembled. At this synod the French Confession and the church discipline were established.

Thirdly the 7th National Synod of the ERF was held in 1571 at La Rochelle, from which the name "the Confession of La Rochelle" was derived. This confession is another title of the French Confession, which was established at the first National Synod, because it was first published here. Three copies of this confession are preserved at La Rochelle, Béarn and Genève.

Between 1571 and 1598 and between 1685 and 1787 were the severest periods of persecution for the ERF.

In 1872 the Declaration of Faith was adopted at the Grand Synod National. This time the ERF was divided into two: the orthodox and the liberal. In 1905 several denominations were established: reformed churches and the methodist churches and in 1938 these denominations were united into the Église Réformée

de France. Those who did not want to participate in it established the Union National des EREI, which adhered to the declaration of 1872 and the confession of 1559.

I have translated 40 articles of the Confession of La Rochelle into Japanese, wishing to contribute something for the Reformed Churches in Japan, both inside and outside of the United Church of Christ in Japan.

Résumé

THE MEANING AND FUNCTION OF AN ARAMAIC COMPOSITE EXPRESSION *KOL Q^oBĒL DĪ*

Akio MORIYA

Aramaic *qbl*, derived from substantive “front,” developed to an independent preposition as such, and to a coomposite preposition *lqbl*. Furthermore, the *lqbl*, followed by *dī*, was even used a compound conjunction. All such usages appear in Imperial Aramaic documents found in Upper Egypt since the beginning of this century. In Biblical Aramaic on the other hand, in addition to such usages, the phrase *kol q^obēl*, comprised of a special combination of the particle *k* and the preposition *l* before *qbl*, is used. And when *dnh* follows *kol q^obēl*, *kol q^obēl dnh* function as an adverb. When *dī* follows *kol q^obēl*, *kol q^obēl dī* are regarded as a compound conjunction like *lqbl dī* in Imperial Aramaic. However, J. W. Wesselius, in analyzing all thirteen usages of *kol q^obēl dī* in Daniel chapters 2–6, asserts that nine of them introduce a new paragraph and that those initial sentences, along with the subsequent sentence headed by *waw*, form a tightly combined composition. In the remaining four examples, *kol q^obēl dī* is, in his opinion, subordinate to the preceding, initial sentence of the paragraph as many scholars believed.

In this article, all the usages of *qbl* in Imperial Aramaic as well as Biblical Aramaic are investigated. As a result, Wesselius’ assertion is confirmed in general. Namely, those sentences headed by the conjunction *waw* after the compound conjunction *kol q^obēl dī* function as *waw* apodosis. In addition to reviewing Wesselius’ proposal, an investigation of the Biblical *hēn* reveals that *hēn* rarely occurs in the introduction of conditional sentences. Like *waw*, which is preceded by *kol q^obēl dī* in Aramaic, in Biblical Hebrew, some *waws* (or *waw* plus *’ap*) following *hēn* function as *waw* apodosis. The conditional particle *hēn* and *waw* apodosis (and/or *’ap*) are found in Genesis 4: 14; Job 4: 18–19, 15: 15–16, 25: 5–6. Finally, the structural similarities between the three examples in the Book of Job referred to above and those nine sentences analyzed by Wesselius are discussed.

Résumé

COMMUNITY POLITICS AND GENDER—RESEARCH ON MEMBERS OF THE “DAIRININ MOVEMENT” AND THEIR HUSBANDS

Sumiko YAZAWA and Yōko KUNIHIRO

This study is based on research, conducted in July, 1995, on men and women involved in community activities. The target of the research was 62 members of a Midori-ku, Yokohama, branch of a political organization, the “Kanagawa Network Movement,” and their husbands. The research was conducted as a follow-up of a previous study, done in 1991, on the activities and perceptions of people who were active in the Kanagawa Network Movement.

The major purposes of the research were: 1) to analyze anew, from the perspective of gender, what these people have achieved, as of the mid-1990s, through their Dairinin Movement (political action through representation), a movement that was intended to further their “independence as the citizens who live gendered community life,” and 2) to assess how much politically Dairinin Movement could change the lives of these of its members who depend their movements on their husbands, in urban employment divided by gender, which is one of their movement’s targets for political change.

This study further discusses the shifting grounds of gender roles and the political commitment of suburban wires who are mostly married to salaried employees and who often find themselves isolated by gender, with an analysis of their perceptions (attitude toward their own community, awareness as independent citizens, etc.) in comparison with those of their husbands.