

understanding of man, nature and world? What are the significant changes regarding human beings and their relationships in the period and the cultural and linguistic region I have to deal with?

In my lecture I will depart from and develop the overall thesis that we can observe a change in the theoretical approach and in the scientific attitude towards man, nature and world, which deeply influenced the self-understanding self-image of human beings. I call it the scientific view, which, when it happened, affected all parts of the intellectual life, but also had a strong institutional and societal impact.

The scientific view stands for an altogether new theoretical approach, which mainly concerned the epistemic attitude and the general approach towards reality. This new scientific attitude, which is rooted in an overall tendency of rationalization, influenced the institutions of learning and became the epistemic standards even for those persistent traditions which we consider as opposed to the new scientific paradigm.

In my lecture I will focus on four topics to further develop the thesis: natural philosophy, theology, anthropology and ethics. My aim is to show how those four topics are interconnected and further to what extent this process of rationalization and scientification can be considered as an intrinsic movement or as motivated by external reasons.

### **Alfredo Carlos Storck / Indigenous People and Natural Law in the Portuguese America**

The reception of European Philosophy in Brazil during the 16<sup>th</sup> century is a complex and difficult subject. The first contact between the Portuguese and the Indigenous is not so easy to grasp due to the number of flaws in the documentation. Take, for example, the existence of the important number of letters and small tracts and explaining life in America, as those from the Jesuit fathers to their colleagues in Europe or in Japan or the

short tracts used to explain life to the rest of the community. Those writings are certainly fundamental for our study, but they are not sufficient to help us, since many treatises still need to be published. One of these subjects is precisely the marriage of an Indigenous husband and wife according to the Catholic faith and the conditions imposed on them. Before the arrival of the Jesuits in Brazil, the Indigenous people lived in different communities or groups, they shared certain kinds of social arrangements, had a lot of children, and their social structure was conceived in a more flexible way. When the Jesuits arrived, they showed themselves against these practices. They tried to change a law that they considered entirely wrong and against the word of God and they sought to create conditions for new kinds of marriages and for a better participation of parents in the domestic economy. The central idea was to have an Indigenous family composed by a husband and wife living in a home and raising children. The most important condition, nevertheless, was the union between a husband and a wife for all the rest of their lives, but this was something that the Indigenous people could not easily accept and problems cumulated.

In this paper we will try to explain why the Portuguese people refused to accept the Indigenous construction of society and proposed a way to understand the whole society in accordance with God's intentions. However, in order to do that the Jesuits should first explain what a couple is and then why the husband and wife will not be capable of a happier life. Everything is always connected to the perfect conditions on earth. Without a married couple it is impossible to see a purpose for life, but it is also impossible to recognize the reason for maintaining human institutions. The solution professed by the Jesuits depended on the condition of a primitive marriage between a man and a wife as the basis of society. The Jesuits called it marriage according to the Natural Law and it has a general aspect for society.