

In this number

HEIKKI HAARA

Samuel Pufendorf's Conception of the Natural State of Humankind

Samuel Pufendorf (1632–1694) was in his lifetime the most popular moral and social philosopher in Europe, as witness the several printings and translations of his works. In his natural law theory, the concept of a natural state (*status naturalis*) is connected with his idea of the key duty under natural law, that of promoting peaceable sociality (*socialitas*). Pufendorf used the concept of *status naturalis* in a more complex sense than just as the antithesis to a synthetic political state. The natural state was for him a hypothetical theoretical mechanism that allowed him to justify that human beings have a duty to nurture society, explaining the emergence of states. On the other hand, he demonstrated a kind of empirism in his discussion of the history of limited natural states as the historical evolution of humankind. Pufendorf's notion of the natural state of humankind established by God forms the basis for both his moral philosophy and his political theory.

MARTTI MUUKKONEN

"The end of all flesh is come before me" (Gen 6:13): A Geomythological Perspective on the Deluge

A new science, geomythology, sees various myths as descriptions of historical events or natural phenomena. Several explanations have been proposed for the biblical Deluge. The Several Floods Theory argues that stories tell about different, extraordinarily large floods. According to the Black Sea Deluge Theory, about 7,000 years ago the Black Sea was a lake smaller than today and below sea level, and it filled when the Mediterranean broke through the Bosphorus. Impact theories explain the Deluge with the wet impact of a comet/asteroid. Possible candidates for craters consistent with this theory are Umm al-Binni in the marshland of southern Iraq and Burckle crater in the Indian Ocean southeast of Madagascar.

SANNA LEHTINEN

Community Policy in the EU: European Churches and Turkey's EU Membership

The article discusses how European churches are participating in what is a significant political decision for the identity and integration of Europe: the potential EU membership of Turkey. The discussion is based on a document and statement issued by the Conference of European Churches, and official and unofficial statements by various individual churches. Interviews augment the research material. The background material includes debates in the European Parliament between 1999 and 2003, and reports issued by the European Commission. The material was analysed using qualitative content analysis. Although Turkey's proposed EU membership has been both supported and opposed on religious grounds in the European Parliament, the EU has not requested statements from churches on the matter. The Conference of European Churches has nevertheless issued a public statement. The research shows that there are differences in approach between churches. The Catholic Church takes a passive positive position to the accession of Turkey into the EU, while the opinions of Protestant churches echo the positions of their respective home countries, pursuant to the Doctrine of the Two Kingdoms. The Orthodox Church is in favour of Turkey's EU membership. There are also differences between churches in the political lobbying they pursue. The Catholic Church employs international diplomacy, while the Protestants issue public statements and the Orthodox Church lobbies key EU decision-makers directly. The findings show that all European churches seek to influence political decisions in one way or another. On the whole it is not European churches that see the Muslim-majority Turkey as a threat, but rather the secular political elite.

Translation: Jaakko Mäntyjärvi