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ENGLISH SUMMARIES

- I. BOUVIGNIES, The right of resistance and the moral foundation of politics, RThPh 2004/III, p. 209-230.

In contrast to tyrannicide, the right of resistance presupposes a human order: this is the moral foundation of politics. The Calvinist interpretation of Romans 13,1-5 created a rule of responsibility, which served as a basis for the duty of disobedience of Calvin's inheritors, the monarchomach Huguenots. The emerging constitutionalist solution had little to do with what was left of mediaeval constitutionalism: individual conscience was to set its own limits to power. In the long term, the concept of individual autonomy (Rousseau) would serve as a basis for modern citizenship.

- M. LEINER, The right of resistance in the modern democratic state. Example of Germany, RThPh 2004/III, p. 231-246.

This article treats the question of the right to resist in the constitution of a modern democratic state. Taking Germany as an example, it describes the current debates on the function of the right of resistance in Article 20 of the Grundgesetz, the law procedures concerning shooting at the border between the Democratic Republic of Germany and the Federal Republic of Germany, and the discussions around the asylum given to refugees by the German churches. We want to show that the legal situation is neither coherent nor fully acceptable for the churches.

- D. MÜLLER, The invention of autonomy and inventive ethics. Questions for J.-B. Schneewind, RThPh 2004/III, p. 247-255.

The author analyses the recently translated work by Schneewind into French. After a brief, overall presentation, he puts forth three questions which result from the historical perspectives Schneewind takes in his book: – what of the historicity of moral philosophy? – how can we take account of the conflicts between moral theories? – what place must be given to the idea of God or to a form of transcendence in contemporary ethics?

- J. SCHOUWEY, Between fundamental ontology, philosophic hermeneutics and deconstruction: is dialog possible?, RThPh 2004/III, p. 257-267.

This article seeks to show that the analysis proposed by Jankovic of the projects of Gadamer and Derrida to go beyond and deconstruct Heidegger's Dasein is a worthy effort of comparison, but it over-simplifies the positions of each of these thinkers, without always showing their specific link to Heidegger's ideas. A questioning of Jankovic' presentation of the deconstruction of the notions of meaning and truth in these thinkers will guide our analysis and the discussion of the project of their book.