

English summaries

Objektyp: **ReferenceList**

Zeitschrift: **Revue de Théologie et de Philosophie**

Band (Jahr): **51 (2001)**

Heft 4: **Religion, éthique et démocratie**

PDF erstellt am: **23.09.2024**

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ENGLISH SUMMARIES

M. GAUCHET, Religion, Ethics and Democracy, RThPh 2001, IV, p. 455-464.

Looking successively at the notions of religion, ethics and democracy, the author pays particular attention to profound transformations in modern times. Religion, traditionally understood as the organisation of heteronomy, has suffered the effects of the modern transition toward autonomy. At the end of this transition, we see a radical change of the status and meaning of religion, now understood more and more as a private experience with no hold on politics, yet gaining, nevertheless, new cultural influence in the public realm. Ethics, in similar transition, plays a role on two levels: in morality and in the growing affectation of existential questions to the individual.

O. TSCHANNEN, Individualism, Models of religious identification and Democracy, RThPh 2001, IV, p. 465-474.

Continuing the questions brought up by Marcel Gauchet, this article asks what are the conditions for the expression of private religion (the only form to subsist after the «exit of religion») in the language and practice of politics. This question is particularly pertinent for all forms of religiosity which consider politics as the hyperbole of evil in the modern world and do not want to see structural changes as the sum of changes in the individual, denying thus the factors that make political function specific.

T. LAUS, The End of Christianity. Disenchantment, deconstruction and democracy, RThPh 2001, IV, p. 475-485.

A «deconstructive» examination, inspired by Jean-Luc Nancy, is made of the work of Marcel Gauchet concerning the future of religion in the West. Far from being only negative, or critical, «deconstruction» is understood here as the never-ending genealogy of the West and as a theological question of what is to become, for us, religious belief and its role in society. The author hopes thus to describe a fruitful union between disenchantment with the world and the deconstruction of Christianity, and to open perspectives for understanding our own political situation, the question of each man for himself: a democracy still in the making.

H. POLTIER, The democratic individual. Reflections on the work of Marcel Gauchet, RThPh 2001, IV, p. 487-496.

This paper looks at Gauchet's contribution to the anthropology of the modern democratic individual. It shows the affinity between Tocqueville's concept of equality of conditions and Gauchet's idea of the reduction of alterity; it then shows that the latter process, rather than surpassing otherness, must be understood as its internalisation and, hence, as the divesting of the inalienable self.

S. IMHOOF, The end of art: bewildered observation or enthusiastic futurology?, RThPh 2001/IV, p. 497-511.

This critical study of A. Danto's L'art contemporain et la clôture de l'histoire presents the main theses of the book, then develops several points such as the integration of 20th century art into the history of art, the «ontology» of the work of art according to Danto, and the theory of art after the end of art. The critical remarks are directed to general elements such as the definition of «post-historic» art and to more technical aspects such as the difference between Duchamp and pop art or between different monochromatic pictures.