

l'Eclectisme est indissolublement doctrine et institution, doctrine institutionnalisée ou institutionnalisation d'une doctrine. La liberté, pourtant proclamée, s'y emprisonne et en meurt; le discours s'y dessèche et s'y interloque. Une philosophie d'Etat cesse très vite d'être une philosophie. Les années 1851-1852 ont au moins le mérite de poser clairement les termes de l'alternatives: ou bien l'on reste éclectique, et on se lance dans la biographie des femmes célèbres; ou bien l'on redevient philosophe.

Le livre de Patrice Vermeren n'intéressera pas seulement les philosophes soucieux de l'histoire de leur discipline, car il traite aussi, et peut-être davantage, de la naissance de l'Etat moderne et de sa légitimation: il reconstitue avec une étonnante précision les débats et les polémiques d'une époque sans tomber jamais dans la simple chronique. Le passé y demeure en effet animé par un questionnement qui fut et reste celui des philosophes arrivés à l'âge adulte autour de 1968. Un questionnement qui, à travers les formulations et les figures diverses qu'évoque l'introduction, est à la fois philosophique et politique. Inextricablement.

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## COMPTES RENDUS

BEARDSWORTH, RICHARD. *Derrida & the Political*. London and New York: Routledge, 1996. Pp. 174. ISBN 0-415-10967-1.

Jacques Derrida is undoubtedly one of the most influential, controversial and complex thinkers of our time. This is the first book to consider the political implications of Derrida's philosophical project. It is a timely response to the current political focus of Continental philosophy and to Derrida's own recent shift towards the political.

Richard Beardsworth rejects readings that present Derrida's work as apolitical, relativist, liberal or tendentially anti-democratic. Rather than deducing an external political "stance" from Derrida's writings,

Beardsworth shows that deconstruction itself is inherently political: it is precisely in such central Derridean concepts as aporia that the radical political implications of Derrida's thought become most manifest.

*Derrida & the Political* offers students of philosophy, politics and critical theory a lucid and original account of Derrida's work as a political thinker.

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SIMONS, JON. *Foucault & the Political*. London and New York: Routledge, 1996. Pp. 152. ISBN 0-415-10066-6.

This is the first comprehensive review of Michel Foucault's political thought within a single volume. *Foucault and the Political* explores Foucault's politics and political theories across the whole range of his writings, including material only recently made available.

Foucault's impassioned critique of the limitations of contemporary society and his affirmation of new forms of subjectivity have made his work vital to many areas of new political thinking--thinking that often operates outside conventional political categories. Jon Simons places Foucault's work in the context of contemporary political theory--including that of Michael Walzer, Charles Taylor and Jürgen Habermas--and examines it in relation to the rise of alternative models for politics--such as those found in the work of William Connolly and Judith Butler.

The political ramifications of Foucault's thought and the question of his personal politics have recently shaken up the way in which his work is understood. According to Simons, Foucault's concern with limits as both constraining and enabling and with transgression as a both theoretical and personal project is evident throughout his life and work.

*Foucault and the Political* includes concise explanations of key Foucauldian concepts, such as power/knowledge, subjectification, aesthetics of existence and political rationality. It will appeal to both the student and the more advanced reader in philosophy and politics, be they interested in Foucault or contemporary political thought.

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THIERRY, PATRICK. *La tolérance: Société démocratique, opinions, vices et vertus*. Paris: Presses Universitaires de France, 1997. Pp.128. ISBN 2-13-048015-2.