

« La loi est la loi » : cette phrase ne dit rien mais elle fait sens. Elle n'est qu'une phrase, toutefois elle a une force, elle est même l'expression de la force, tout en établissant sans le dire une différence entre la loi juridique et la loi du plus fort. C'est précisément cette différence que l'on attend de la justice, dans les conditions d'exercice du droit et au-delà.

Derrida, engagé dès son enfance dans un corps à corps avec la langue et la nationalité françaises, choisit la philosophie pour cette exigence de justesse et découvre en elle l'exigence sans condition de la justice, différenciant en son nom le droit et la force qui l'institue. Indéconstructible, traçant la limite de ce qui peut se dire,

la justice résiste alors aux pouvoirs des langues et des nations, se dissémine dans les lois grecques et juives, naturelles et positives, antiques et révolutionnaires, nationales et internationales. Elle remet en jeu l'histoire de la pensée et de la politique, dissociant toujours le présent de ce qu'il devrait être. La justice ne se présente jamais comme telle. La loi est toujours la loi. Mais il faut traduire, on peut traduire : « la déconstruction est la justice ».

Philosophe, Jérôme Lèbre enseigne en classes préparatoires littéraires. Ses travaux articulent l'idéalisme allemand et la philosophie contemporaine française. Il a dirigé trois ouvrages collectifs et signe son quatrième livre.

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Derrida La Justice Sans Condition

Karin Nielsen-Saines



Derrida La Justice Sans Condition:

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