



Monique
Canto-Sperber

L'idée de guerre juste

Éthique
et philosophie morale



puf

Lideacutee De Guerre Juste

Monique Canto-Sperber



Lideacutée De Guerre Juste:

La guerre peut-elle être juste ? Germain Philippe Assale Tingo, 2018-06-19 La guerre peut-elle être juste Dans sa conception traditionnelle in stricto sensu la théorie de la guerre dite juste comporte d'une part le jus ad bellum droit la guerre ou droit de faire la guerre et d'autre part le jus in bello qui réglemente la conduite de la guerre Qu'en est-il de l'après-guerre et du jus post bellum Cet ouvrage importante contribution au débat sur la théorie de la guerre juste répond ce questionnement

L'idée de guerre juste Monique Canto-Sperber, 2010 Comment finir la guerre juste En quelles circonstances pour quels objectifs est-il possible de justifier le recours à la guerre Depuis l'Antiquité la guerre était considérée comme le produit naturel des interactions humaines jusqu'aujourd'hui où l'usage de la force est strictement limité par les juridictions internationales la réflexion est ininterrompue sur la justice de la guerre La guerre juste est-elle la guerre nécessaire soumise des contraintes dans les motifs et les moyens ou une forme inédite de guerre morale visant promouvoir un certain état du monde Ce livre plaide pour finir la justice de la guerre partir de critères hérités de la tradition de la guerre juste mais revisés de façon faire droit une forme irréductible d'ambiguïté morale Guerre juste, guerre injuste Christian Nadeau, Julie Saada, 2009 Le retour des doctrines de la guerre juste dans les discours des grandes puissances pourrait suffire en condamner le concept Ces doctrines ne servent-elles pas de masque aux puissances qui tentent de justifier leurs entreprises impérialistes sous prétexte d'interventions armées faites au nom du droit de l'humanitaire ou de la démocratie Si vouloir la justice au prix de la guerre revient souvent imposer sa propre conception du juste la réalité même de la guerre l'usage de la violence armée des fins politiques la couperait néanmoins du droit comme de la morale Du droit dès lors que ce dernier se réduit l'expression des rapports de force qu'il entretient et demeure incapable de faire respecter les principes sur lesquels il se fonde surtout au niveau international où règne la lutte de chacun contre tous De la morale comprise comme un discours inapte expliciter la politique et la transformer Faut-il alors condamner d'emblée toute réflexion sur la guerre juste Une telle condamnation de principe ruserait toute forme d'examen philosophique de notions morales dès lors que des crimes ont été commis en leur nom Toute valuation normative comme toute critique politique deviendrait impossible Et comment blâmer le mauvais usage des concepts moraux sans en connaître d'abord le sens Dénoncer une guerre comme injuste ou refuser les usages politiques qu'on peut en faire suppose des catégories morales et juridiques permettant de dégager des critères de justice applicables à la guerre À partir de leur histoire intellectuelle de leurs argumentaires contemporains et d'une comparaison avec les normes du droit international public cet ouvrage entend exposer les doctrines de la guerre juste afin d'évaluer les arguments et d'offrir des outils conceptuels permettant un point de vue critique sur les guerres Trois grands axes de la théorie sont présentés le droit de la guerre jus ad bellum le droit dans la guerre jus in Bello et le droit d'après-guerre jus post bellum **Guerres justes et injustes** Michael Walzer, 2006-03-01 Dans l'enfer de la guerre tout n'est pas égal Blocus bombardements de civils représailles dommages collatéraux traversent tous les conflits Mais la guerre juste existe qui peut chaque instant basculer

dans l'injustice. D'terminer l'inacceptable comme l'In-vitable est un jugement auquel nul ne peut se dérober. En quete du juste-equilibre, Walzer n'ignore ni les droits de l'homme ni la ncessit. Le philosophe qui milita contre la guerre au Vietnam montre qu'une guerre quand mme elle servirait les int r ts d'une grande puissance peut tre aussi une guerre juste. Il revendique un empirisme moral et d veloppe une argumentation partir d'exemples historiques. Rien de moins abstrait que cette r flexion. Notre monde n'a pas su carter l'enfer de la guerre mais il progresse chaque jour dans son exigence d'un droit international pour juger des guerres et des crimes qui y sont commis. Un apr s propos in dit r dig la lumi re de la guerre d'Irak ouvre la perspective d'un usage juste et pr ventif de la force qui carterait les risques de guerres injustes. Guerre juste et droit des gens moderne Thomas Berns, 2017-09-28. Le droit des gens moderne est pr sent d'habitude comme une mise en forme juridique de ce qui jusqu'alors dans la th orie de la guerre juste m di vale de saint Augustin saint Thomas apparaissait comme une r flexion sur le p ch comme une th orie morale. La p riode moderne serait ainsi le moment charni re du passage des th ories de la guerre juste celui objectif et salvateur de la guerre questionn e dans ses formes dans sa r gularit avec les limitations strictes de la violence que cela induit. Comment le droit des gens prend-il forme autour de cette ambition et jusqu'o peut-on consid rer qu'il s'agit l d'un mouvement unitaire et proprement moderne. Qu'advient-il de la justice de la guerre lorsqu'elle se confronte sa formalisation juridique. Dans quelle mesure l'approche plus formelle qui se dessine ouvre t elle des possibilit s nouvelles de r gulation du conflit. Les textes r unis dans ce volume cherchent r pondre ces questions partir de sources philosophiques et de probl matiques vari es. Des pr curseurs aux figures embl matiques du droit des gens moderne de Vitoria, Grotius, Hobbes, Leibniz ou Kant, Maistre et Hegel de ses racines antiques et m di vales l'id e de son cr puscule advenu avec la Grande Guerre, le tout ponctu par un dialogue critique avec Carl Schmitt, ce recueil interroge les th ories de la guerre juste l'aune de la modernit et de son droit des gens et r ciproquement. **La guerre juste** Jean-François Chemain, 2022. La guerre peut-elle tre juste. Doit-elle l tre. En Occident, il y a plus de deux mill naires, a commenc s laborer une r flexion sur ce th me. Il vous est ici propos une passionnante p r grination historique travers l'Antiquit romaine, des origines, Saint Augustin, durant laquelle se fa onna la notion de guerre juste, au contact de la magie des religions romaine puis chr tienne, et bien s r du droit. S'il fut un peuple qui connut la guerre, ce fut bien les Romains, qui n'ont v cu de la fondation du temple de Janus, la bataille d'Actium, soit pendant six si cles, que deux ans de paix. La mani re dont ils con urent mentalement la guerre et surent vivre ann e apr s ann e avec elle, peut en des temps incertains, comme les n tres, fournir mati re r flexion. L'auteur pr sente avec rudition cet h ritage romain et chr tien, qui a consid rablement influenc la pens e du Moyen ge et dont b n ficie notre civilisation.

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