

Ce Qui Ne Peut Plus Durer Dans Le Parti

[#political party crisis](#) [#party reform](#) [#political change](#) [#unsustainable politics](#) [#future of parties](#)

This statement addresses the critical juncture where elements, policies, or the fundamental structure within a political party reach a point of unsustainability. It signifies an impending crisis or an inevitable need for profound change, indicating that its current form or operational methods can no longer endure the pressures and realities of the present political landscape.

Our commitment to free knowledge ensures that everyone can learn without limits.

Thank you for visiting our website.

We are pleased to inform you that the document Political Party Unsustainability you are looking for is available here.

Please feel free to download it for free and enjoy easy access.

This document is authentic and verified from the original source.

We always strive to provide reliable references for our valued visitors.

That way, you can use it without any concern about its authenticity.

We hope this document is useful for your needs.

Keep visiting our website for more helpful resources.

Thank you for your trust in our service.

Across countless online repositories, this document is in high demand.

You are fortunate to find it with us today.

We offer the entire version Political Party Unsustainability at no cost.

Ce qui ne peut plus durer dans le Parti communiste

Poursuivant le travail d'édition des manuscrits inédits de Louis Althusser, entamé avec succès par Initiation à la philosophie pour les non-philosophes et Être marxiste en philosophie, tous deux traduits dans plus de dix langues, les Presses universitaires de France publient Les Vaches noires, une auto-interview polémique rédigée en 1976, dans laquelle le philosophe revient sur sa relation chahutée avec le Parti communiste français, dont il fut longtemps un pilier intellectuel, quoique contesté. Mêlant considérations théoriques, polémiques politiques, observations de coulisses et confessions personnelles, cette réflexion sur les suites à donner au 22e congrès du Parti communiste français est l'un des textes les plus singuliers d'Althusser – et aussi, à de très nombreux égards, un de ceux dans lesquels il se met le plus à nu. À la fois critique sévère du Parti et défense inconditionnelle des idéaux qui y président, c'est surtout un texte qui dresse un programme d'une actualité surprenante quant à l'organisation de la lutte révolutionnaire au moment de son reflux. Tout ensemble document historique, politique, philosophique et biographique, Les Vaches noires mettent en pièces l'image, encore tenace, d'un Althusser dogmatique, pour restituer toute la souplesse, la complexité et l'inquiétude de sa pensée – celle d'un marxiste pour temps de crise, à l'instar du nôtre.

Les vaches noires. Interview imaginaire

Ce livre établit ce qui a poussé des intellectuels communistes à entrer en dissidence contre leur Parti au moment même où il perdait de la vitesse, au moment où la crise économique qui balayait alors la France aurait dû relancer la dynamique idéologique, au moment où les cartes du jeu politique commençaient à être redistribuées en faveur d'une Gauche en apparence unie. Ces dissidents (parmi eux Louis Althusser, Jean Elleinstein) n'hésitèrent pas à encourir les foudres du PCF afin de le moderniser et de le relancer sur la scène politique française.

Dissidents du Parti communiste français

Après *Initiation à la philosophie pour les non-philosophes* (« Perspectives Critiques », 2014), les Presses universitaires de France, en collaboration avec l'Institut Mémoire de l'édition contemporaine, poursuivent le travail de publication des grands livres inédits de Louis Althusser. *Être marxiste en philosophie*, rédigé par Althusser en 1975, est constitué de vingt-six brefs chapitres, dans lesquels celui-ci tente de comprendre à nouveaux frais les liens qui existent entre la figure de Marx et la pratique de la philosophie. Qu'a à nous dire Marx sur cette pratique ? Est-il possible d'imaginer une philosophie qui soit purement marxiste ? Que signifie pratiquer la philosophie en tant que marxiste ? Quel horizon politique une philosophie marxiste peut-elle et doit-elle s'assigner ? Pourquoi se dire marxiste en philosophie aujourd'hui ? Telles sont quelques-unes des questions auxquelles Althusser tente d'apporter une réponse dans ce livre, au fil d'un texte à la limpidité cristalline, à l'impeccable précision et à l'élégance supérieure. Il est accompagné d'une introduction de G. M. Goshgarian, spécialiste international de l'œuvre d'Althusser, ainsi que d'un petit texte inédit, « Chacun peut-il philosopher ? », écrit en 1958, en réaction à la publication d'un pamphlet de Jean-François Revel, *Pourquoi des philosophes ?*. À l'heure où la pensée de Marx, comme celles des élèves d'Althusser, bénéficie d'une audience toujours plus importante, la publication d'*Être marxiste en philosophie* s'impose avec plus d'urgence que jamais comme une contribution à la résistance face à l'obscénité politique et économique de notre temps.

Être marxiste en philosophie

La reproduction des rapports de production, ici présenté avec d'autres écrits, est le manuscrit, demeuré inédit, dont Althusser a tiré son célèbre texte, paru en 1971 dans *La Pensée*, « Idéologie et appareils idéologiques d'État ». L'auteur y expose de façon ordonnée sa conception du matérialisme historique, des conditions de la reproduction de la société capitaliste, et de la lutte révolutionnaire en vue d'y mettre fin. Cet écrit peut sembler revenir d'un autre âge. Il témoigne en effet d'opinions désormais impossibles. Il conserve pourtant une singulière force de provocation théorique, et nous confronte à une question qu'on ne saurait considérer comme dépassée : dans quelles conditions, dans une société qui proclame les idéaux de liberté et d'égalité, la domination des uns sur les autres se reproduit-elle sans cesse à nouveau ?

Sur la reproduction

Quatrième volume de l'entreprise systématique de publication des livres et textes inédits de Louis Althusser, établie par Michael Goshgarian sur base des manuscrits du fonds Althusser recueilli à l'IMEC, *Écrits sur l'histoire* rassemble un florilège d'interventions et de méditations du philosophe, s'étendant de 1963 à 1986. Interrogeant sans relâche la place de l'histoire dans la théorie marxiste, et donc ce qu'Althusser voyait comme le danger historiciste au cœur de la lecture révolutionnaire du présent, ils témoignent d'un dialogue continu avec la discipline historique de son temps – dont plusieurs représentants ont échangé avec le philosophe. Soucieux de l'histoire, mais désireux d'éviter toute explication qui l'érigerait en une force déterministe, Althusser n'a en effet jamais cessé de méditer la manière dont histoire et concept s'équilibraient dans la théorie marxiste – équilibre qu'il chercha à réinventer pour son époque. Ce sont les traces de cette entreprise, toujours commentée dans le monde entier, qui se trouvent réunies dans ce volume.

Écrits sur l'histoire

In the international renaissance of Marxist theory during the 1960s and early 1970s few projects generated as much excitement or controversy as Louis Althusser's 'return to Marx'. One of the most ambitious enterprises in the post-war history of Marxism, Althusser's reconstruction of Marx's doctrine was heralded as a new start in some quarters, dismissed as a refurbished Stalinism in others. Today, more than twenty years after the appearance of his major works and amidst the profound contemporary crisis of Marxism, Althusser is the victim, rather than the beneficiary, of philosophical fashion. Paradoxically, the oblivion into which he has now fallen affords the opportunity for a return to Althusser: a reassessment that advances beyond the unconsidered responses that Marxist commentators have often given to his work. In this first full-scale study in English of Althusser's career, Gregory Elliott draws on a wide range of untranslated material, surveying the political and intellectual context of Althusser's initiative in *For Marx* and *Reading Capital*. He analyses the nature of the Marxism developed in these works and charts their author's subsequent evolution, concluding with a balance-sheet of the French Marxist's contribution to historical materialism. At once sympathetic and critical Althusser: *The Detour of Theory* will establish itself as the standard introduction to its subject.

This work analyzes the internal weaknesses and the external pressures that led to Communism's terminal crisis in Europe. It systematically links the history of Euro-Communism and the Prague Spring to the momentous events of 1989 to 1991.

The End of the Communist Power Monopoly

Structuralism began in linguistics and was enlarged by Claude Levi-Strauss into a new way of thinking that views our world as consisting of relationships between structures we create rather than of objective realities. "The Age of Structuralism" examines the work of seven writers who either expanded upon or reacted against Levi-Strauss. In a panoramic overview of the origins of deconstructionism and its critics, Edith Kurzweil offers a lucid and penetrating portrait of the movement that dominated French intellectual life for much of the postwar era, and which continues to influence the French intellectual milieu. She explains Levi-Strauss's strikingly original contributions, then proceeds to illuminate the ideas of crusaders and critics. The key figures dealt with include: Louis Althusser, who reinterpreted Marxism through a rereading of Marx's texts with the help of structuralist techniques; Henri Lefebvre, who remained faithful to Marx's humanism and was one of the earliest and most vehement critics of structuralism; Paul Ricoeur, whose phenomenology sought to reconcile ethical theory and intellectual pursuits; Alain Touraine, a socialist whose sociology of political action led him to dismiss structuralist concerns; Jacques Lacan, who criticized ego-oriented psychoanalytic theory and practice, and whose own work emphasized linguistic structures in psychoanalysis; Roland Barthes, whose literary criticism, in its determination to reject all false notions and systems, led to a highly idiosyncratic approach that drew upon all systems; and finally, Michel Foucault, whose social histories of deviance, medicine, psychology, grammar, language, sexuality criminology, have reexamined every facet of social theory. Placing these major figures in the context of political, historical, and psychoanalytic currents of the time, "The Age of Structuralism" is a commanding and far-reaching study of a decisive epoch in intellectual history. Kurzweil's new opening essay explains how these towering figures prefigured current emphasis on semiotics, post-structuralism, deconstruction, and post-postmodernism. Kurt H. Wolff called it "lucid, splendid and unobtrusive" when the book first appeared. It remains a central work in the appreciation of the French giants upon whose shoulders the new crop of thinkers expect to stand.

The Age of Structuralism

The present publication is a continuation of two earlier series of chronicles, Philosophy in the Mid-Century (Firenze 1958/59) and Contemporary Philosophy (Firenze 1968), edited by Raymond Klibansky. As with the earlier series the present chronicles purport to give a survey of significant trends in contemporary philosophical discussion. The time space covered by the present series is (approximately) 1966-1978. The need for such surveys has, I believe, increased rather than decreased over the last years. The philosophical scene appears, for various reasons, more complex than ever before. The continuing process of specialization in most branches, the emergence of new schools of thought, particularly in philosophical logic and the philosophy of language, the convergence of interest (though not necessarily of opinion) of different traditions upon certain problems, and the increasing attention being paid to the history of philosophy in discussions of contemporary problems are the most important contributory factors. Surveys of the present kind are a valuable source of knowledge of this complexity and may as such be of assistance in renewing the understanding of one's own philosophical problems. The surveys, it is to be hoped, may also help to strengthen the Socratic element of modern philosophy, the dialogue or Kommunikationsgemeinschaft. So far, four volumes have been prepared for the new series. The present chronicles in Philosophy of Science (Vol. 2) follow the chronicles in the Philosophy of Language and Philosophical Logic (Vol.

La philosophie contemporaine / Contemporary philosophy

Dominique Lecourt argues that a counter-revolution in French intellectual life has seen the period of the master thinkers of the 1960s succeeded by an era of generalized mediocrity. The author discusses how contemporary French ideology is content to legitimize a globally hegemonic neo-liberalism.

The Mediocracy

'Rien n'est aussi varié dans la personnalité de notre ami l'auteur que ce qu'il écrit et ce dont il traite dans ses discours'. Ghassan Tuéni, 'Préface' à Mallat, Démocratie en Amérique (en arabe, 2001) ... 'juriste érudit et scrupuleux', le Monde, 1 janvier 2002 'Une "caution morale", voilà ce que représente aujourd'hui Chibli Mallat', le Monde, 30 mars 2005 'Chibli Mallat is running for president of Lebanon,

and I support him all the way'. Nicholas Kristof, 'Chibli Mallat for president!', New York Times, 25 janvier 2006 'Une histoire de réussites', Commission Européenne, DG Education et culture, sur la Chaire Jean Monnet dirigée par l'auteur, 2007 'Chibli Mallat, l'un des penseurs les plus créatifs du Moyen-Orient d'aujourd'hui...' Paul W. Kahn, Robert W. Winner Professor of Law and the Humanities, et Directeur du Orville H. Schell, Jr. Center for International Human Rights à l'école de droit de l'Université de Yale, 2016 'Mallat construit explicitement une philosophie de l'histoire politique alternative à celle de Hegel... il a avancé une proposition méticuleuse pour surmonter la logique avec laquelle on lit normalement les périodes de transition..., et permet aussi de sortir de l'idée kantienne et hegelienne de la révolution conçue comme légitime si elle a du succès, ou illégitime si elle échoue'. Andrea Pin, 'Les Printemps de la nonviolence', 2018

Boussole et autres journalismes

This work examines the emergence and subsequent demise of intellectual identification with the French Communist Party, arguing that after 1978, political conflicts between the Communist leadership and party intellectuals led to an erosion of support.

Intellectuals and the French Communist Party

This up-to-date new analysis of the French Communist Party reveals it as an entirely unconventional political force: not a normal party vying for office, but a Leninist bureaucracy armed with an apocalyptic mission to deliver humanity from capitalism. Its interests have been defined as part of an outpost of a world revolutionary movement; and whilst its strategies may have varied, they have done so in order to serve Soviet foreign policy purposes. D. S. Bell and Byron Criddle trace the history of the Communist Party in France from its origins. They focus in particular on the period since 1958 and explore the Party's unique organizational structures and international loyalties. They examine structure and ideology, relations with the Socialist Party, electoral performance, and the 1980s decline in the Party's fortunes. This study will be essential reading for all students of contemporary French history and politics.

The French Communist Party in the Fifth Republic

This book examines what we can gain from a critical reading of Marx's final manuscript and his conclusion of the "systematic presentation" of his critique, which was the basis for Engels's construction of the third volume of his infamous 'Capital'. The text introduces the reader to a key problem of Marx's largely implicit epistemology, by exploring the systematic character of his exposition and the difference of this kind of 'systematicity' from Hegelian philosophical system construction. The volume contributes to establishing a new understanding of the critique of political economy, as it has been articulated in various debates since the 1960s - especially in France, Germany, and Italy - and as it had already been initiated by Marx and some of his followers, with Rosa Luxemburg in a key role. All the chapters are transdisciplinary in nature, and explore the modern day relevance of Marx's and Luxemburg's theoretical analysis of the dominance of the capitalist mode of production.

The Unfinished System of Karl Marx

This volume explores the vast influence of Marx and Marxisms on France's intellectual and political life. It examines the many ways his thought has been disseminated, studied and used as a reference point, by both left-wing forces and their opponents.

Marx, A French Passion

Originally published in New York by Oxford University Press, 1986.

Marxism and the French Left

In the late 1970s and 1980s, Louis Althusser endured a period of intense mental instability during which he murdered his wife and was committed to a psychiatric hospital. Spanning this deeply troubling period, this fourth and final volume of political and philosophical writings reveals Althusser wrestling in a creative and unorthodox fashion with a whole series of theoretical problems to produce some of his very finest work. In his profound exploration of questions of determinism and contingency, Althusser developed a "philosophy of the encounter," which he links to a hidden and subterranean tradition in the

history of Western thought which stretches from Epicurus through Spinoza and Machiavelli to Marx, Derrida and Heidegger.

Philosophy of the Encounter

For Theory aims to open a discussion on the weakening of the production of theory in left-wing thought since the 1970s, based on Louis Althusser's ideas of overdetermination, plural temporality, conjuncture, and theoretical practice.

For Theory

This book looks at what a critical understanding of constitutional, labour and European Union law entails under conditions of globalisation.

Problems of Communism

Louis Althusser's interpretation of Niccolò Machiavelli has never really been studied in any detail as an analysis of political action and intervention. The same is also true for Althusser's notion of aleatory materialism. Instead, these have conventionally been studied from the viewpoint of a philosophical perspective in which politics is excluded. The objective of the present book thus runs against many of the prevailing views on Althusser. Here the emphasis is placed on Althusser's advancement of a theory of materialist politics. The main argument put forward is that, for Althusser, it was essential to reflect on how the conjunctural understanding of history and reality could offer a theoretical starting point for a subversive political strategy.

The Redress of Law

A prominent member of the French structuralist movement, Louis Althusser was influential for reinvigorating Marxist thought in France in the 1960s with celebrated works such as *For Marx* and *Reading Capital*. Yet many readers are not as familiar with the profound impact of psychoanalysis on Althusser's life and work. *Writings on Psychoanalysis* gathers, for the first time, Althusser's major essays on psychoanalytic thought. The volume begins with Freud and Lacan, which lays the groundwork for comprehending Althusser's entry into psychoanalysis. *Letters to D.* was the result of Althusser's fervent reading of Rene Diatkine's paper "Aggressiveness and Fantasies of Aggression," years before Diatkine was his psychoanalyst. Invited by Leon Chertok to participate in the "International Symposium on the Unconscious," at the Tbilisi colloquium, the chapter *The Tbilisi Affair* presents Althusser's essay "The Discovery of Dr. Freud." The chapter *In the Name of the Analysands ...* reprints Althusser's "Open Letter to Analysands and Analysts in Solidarity with Jacques Lacan," written the day after the famous meeting on the dissolution of the *Ecole Freudienne de Paris*. Characterizing Lacan as a "magnificent and pitiful Harlequin," the 'open letter' relates Althusser's untimely outburst at that assembly and the "spectacular and violent intervention he subsequently made in the presence of Lacan." The volume closes with the correspondence between Althusser and Lacan, detailing their first and last meetings with each other and the launching of one of the central alliances of contemporary French thought.

Politics and Philosophy

The first comprehensive encyclopedia for the growing fields of media and communication studies, the *Encyclopedia of Media and Communication* is an essential resource for beginners and seasoned academics alike. Contributions from over fifty experts and practitioners provide an accessible introduction to these disciplines' most important concepts, figures, and schools of thought – from Jean Baudrillard to Tim Berners Lee, and podcasting to Peircean semiotics. Detailed and up-to-date, the *Encyclopedia of Media and Communication* synthesizes a wide array of works and perspectives on the making of meaning. The appendix includes timelines covering the whole historical record for each medium, from either antiquity or their inception to the present day. Each entry also features a bibliography linking readers to relevant resources for further reading. The most coherent treatment yet of these fields, the *Encyclopedia of Media and Communication* promises to be the standard reference text for the next generation of media and communication students and scholars.

Democratic Centralism

Leading theorist and art curator Nicolas Bourriaud tackles the excluded, the disposable and the nature of waste by looking to the future of art-the exform. He argues that the great theoretical battles to

come will be fought in the realms of ideology, psychoanalysis and art. A "realist" theory and practice must begin by uncovering the mechanisms that create the distinctions between the productive and unproductive, product and waste, and the included and excluded. To do this we must go back to the towering theorist of ideology Louis Althusser and examine how ideology conditions political discourse in ways that normalize cultural, racial and economic practices of exclusion.

Writings on Psychoanalysis

Jacques Derrida is, in the words of the New York Times, "perhaps the world's most famous philosopher—if not the only famous philosopher." He often provokes controversy as soon as his name is mentioned. But he also inspires the respect that comes from an illustrious career, and, among many who were his colleagues and peers, he inspired friendship. *The Work of Mourning* is a collection that honors those friendships in the wake of passing. Gathered here are texts—letters of condolence, memorial essays, eulogies, funeral orations—written after the deaths of well-known figures: Roland Barthes, Paul de Man, Michel Foucault, Louis Althusser, Edmond Jabès, Louis Marin, Sarah Kofman, Gilles Deleuze, Emmanuel Levinas, Jean-François Lyotard, Max Loreau, Jean-Marie Benoist, Joseph Riddel, and Michel Servièrè. With his words, Derrida bears witness to the singularity of a friendship and to the absolute uniqueness of each relationship. In each case, he is acutely aware of the questions of tact, taste, and ethical responsibility involved in speaking of the dead—the risks of using the occasion for one's own purposes, political calculation, personal vendetta, and the expiation of guilt. More than a collection of memorial addresses, this volume sheds light not only on Derrida's relation to some of the most prominent French thinkers of the past quarter century but also on some of the most important themes of Derrida's entire oeuvre—mourning, the "gift of death," time, memory, and friendship itself. "In his rapt attention to his subjects' work and their influence upon him, the book also offers a hesitant and tangential retelling of Derrida's own life in French philosophical history. There are illuminating and playful anecdotes—how Lyotard led Derrida to begin using a word-processor; how Paul de Man talked knowledgeably of jazz with Derrida's son. Anyone who still thinks that Derrida is a facetious punster will find such resentful prejudice unable to survive a reading of this beautiful work."—Steven Poole, *Guardian* "Strikingly simple meditations on friendship, on shared vocations and avocations and on philosophy and history."—*Publishers Weekly*

Encyclopedia of Media and Communication

Louis Althusser is remembered today as the scourge of humanist Marxism, but that was his later incarnation, an identity formed by years grappling with the intellectual inheritance of Hegel and Catholicism. *The Spectre of Hegel* collects the writings of the young Althusser, before his final epistemological break with the philosopher's work in 1953. Including his famed essay 'Ideology and Ideological State Apparatuses', *The Spectre of Hegel* gives a unique insight into Althusser's engagement with a philosophy he would later renounce.

The Exform

In *A History of Philosophy in the Twentieth Century*, Christian Delacampagne reviews the discipline's divergent and dramatic course and shows that its greatest figures, even the most unworldly among them, were deeply affected by events of their time. From Ludwig Wittgenstein, whose famous *Tractatus* was actually composed in the trenches during World War I, to Edmund Husserl and Martin Heidegger—one who found himself barred from public life with Hitler's coming to power, the other a member of the Nazi party who later refused to repudiate German war crimes. From Bertrand Russell, whose lifelong pacifism led him to turn from logic and mathematics to social and moral questions, and Jean-Paul Sartre, who made philosophy an occasion for direct and personal political engagement, to Rudolf Carnap, a committed socialist, and Karl Popper, a resolute opponent of Communism. From the Vienna Circle and the Frankfurt School to the contemporary work of philosophers as variously minded as Jacques Derrida, Jürgen Habermas, and Hilary Putnam. The thinking of these philosophers, and scores of others, cannot be understood without being placed in the context of the times in which they lived.

The Work of Mourning

The characteristic form taken by English Marxism since the war has been the study of history. No writer exemplifies its achievements better than Edward Thompson, whose *Making of the English Working Class* is probably the most influential single work of historical scholarship by a socialist today. An editor

of *The New Reasoner* in 1957-59, a founder of the New Left in 1960, now an eloquent champion of civil rights, Thompson has most recently aroused widespread interest with the appearance of his *Poverty of Theory*, which combines philosophical and political polemic with Louis Althusser, and powerful advocacy of the historian's craft. *Arguments Within English Marxism* is an assessment of its central theses that relates them to Thompson's major historical writings themselves. Thus the role of human agency-the part of the conscious choice and active will-in history is discussed through consideration of its treatment in *The Making of the English Working Class*. The problems of base and superstructure in historical materialism, and of affiliation to values in the past, are reviewed in the light of *Whigs and Hunters*. The claims of utopian imagination are illustrated from the findings of William Morris. Questions of socialist strategy are broached in part through the articles now collected in *Writing by Candlelight*. Exploring at once differences and convergences between *New Left Review* and one of its founders, the essay concludes by suggesting the virtues of diversity within a common socialist culture.

The Spectre Of Hegel

This volume provides a fascinating perspective on the social sciences through its examination of the leading proponents, their ideas and careers. It includes useful suggestions for further reading. All the great names in the history of the subject are here – Freud, Marx, Weber, Adam Smith and so on – along with many less prominent but nevertheless important thinkers.

A History of Philosophy in the Twentieth Century

"We do not publish our own drafts, that is, our own mistakes, but we do sometimes publish other people's," Louis Althusser once observed of Marx's early writings. Among his own posthumously released drafts, one, at least, is incontestably neither mistake nor out-take: the text of his lecture course on Machiavelli, originally delivered at the cole Normale Suprieure in 1972, intermittently revised up to the mid-1980s, and carefully prepared for publication after his death in 1990. Though only appearing as an occasional reference in the Marxist philosopher's oeuvre, Machiavelli was an unseen constant presence. For together with Spinoza and Marx, Machiavelli was a veritable Althusserian passion. *Machiavelli and Us* reveals why, and will be welcomed for the light it sheds on the richly complex thought of its author.

Arguments Within English Marxism

Can capitalism come to terms with the environment? How do market forces impact on the biosphere? What is the significance of the impasse over the Kyoto protocol? How far has socialist thought developed to help us understand the environmental dilemma? Has it got answers? Can capitalism come to terms with the environment? How do market forces impact on the biosphere? What is the significance of the impasse over the Kyoto protocol? How far has socialist thought developed to help us understand the environmental dilemma? Has it answers? How can class and environmental politics be brought together? What are the shortcomings Green parties and 'green commerce'?

Key Thinkers, Past and Present (RLE Social Theory)

More than 700 alphabetically organized entries by an international team of contributors provide a fascinating survey of French culture post 1945. Entries include: * advertising * Beur cinema * Coco Chanel * decolonization * écriture feminine * football * francophone press * gay activism * Seuil * youth culture Entries range from short factual/biographical pieces to longer overview articles. All are extensively cross-referenced and longer entries are 'facts-fronted' so important information is clear at a glance. It includes a thematic contents list, extensive index and suggestions for further reading. The Encyclopedia will provide hours of enjoyable browsing for all francophiles, and essential cultural context for students of French, Modern History, Comparative European Studies and Cultural Studies.

Machiavelli and Us

The advent of formal independence in former French colonies in Black Africa meant the dawn of a new era: the struggle against neocolonialism. African students rallying around this struggle became new strangers and targets for expulsion out of France. The French government of the time resorted, therefore, to massive expulsions against their labour and political organizations. The implementation in 1956 of the Loi-cadre Gaston Defferre - meant to divide up Black Africa under French dominion - and the ensuing explosion of the two great AOF and AEF federations along with the cancellation of scholarship

federal commissions will considerably weaken the Fédération des étudiants d'Afrique noire en France (FEANF) [African Student Federation in France] in favour of territorial sections. This meant that African governments were to take charge of their own students. In turn, the former used their embassies and scholarship territorial commissions to squelch those student organizations that were hostile to their collaboration with the French authorities. Among the repressive strategies were the cancellation of scholarships and grants to hotels and residences that were reserved for their students (La Maison de la Côte d'Ivoire, du Gabon, de la Haute Volta, du Congo, d'AOF), the creation of pro-government associations such as that of the Senegalese Progressive Union (UPS), the Student Movement for the African and Malagasy Organization (MEOCAM), and the National Union for Students of Côte d'Ivoire (UNECI). This marked the beginning of the decline of the Fédération des étudiants d'Afrique noire en France (FEANF). The worm had entered the fruit of unity with the implementation of the Loi-cadre.

Coming to Terms with Nature

Workers and Communists in France analyzes the relationship between the Parti Communiste Français (PCF) and Confédération Générale du Travail (CGT), France's largest and most influential trade union organization. All trade union movements in advanced capitalist societies have had to develop mechanisms to achieve their goals within the labor market and the political realm. The nature of such mechanisms varies dramatically from society to society. George Ross examines a trade union movement whose philosophy and actions are derived from the political and organizational perspectives of the Communist Third International tradition. Workers and Communists in France submits the modern history of the relationship between the PCF and the CGT to the complex test of a cost-benefit analysis. How well has the linkage between party and trade union worked for French Communism, for French workers, for the French left, and for French society? Since World War II, the ties between the PCF and the CGT have enabled them to promote and perpetuate sharp notions of class and class conflict among French workers and French society in general. The CGT has been the central agency through which French Communism has shaped debate about the nature of French society, a debate with profound effects on the structure of French politics and intellectual life. On the other hand, the basic contradiction between the Communist Party's desire to use the CGT for partisan purposes and the CGT's need to generate mass support has never been resolved. This failure may have followed from the very structure of the relationship between the PCF and the CGT, as well as from consistently inappropriate strategic calculations by the PCF. Ross concludes that the Communist Third International's concept of the link between party and trade union is becoming obsolete. The future of Communism in France may well depend, therefore, on a reappraisal of the party's relationship with organized labor. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1982.

Encyclopedia of Contemporary French Culture

La Suède contemporaine n'a inspiré que très peu de travaux en France. L'histoire des belligérances et des neutralités de 1914 à 1918 est aujourd'hui très largement écrite et nous permet de mieux comprendre la genèse et la poursuite de la grande guerre civile européenne. Mais la Suède? Que de raisons, pourtant, pour une participation au conflit: un contentieux plus que séculaire avec la Russie, une solidarité croissante depuis 1871 avec l'Allemagne impériale à de nombreux niveaux de la Société et de l'État, un renouveau manifeste des sentiments nationalistes. L'histoire de la non-intervention suédoise conduit à s'interroger sur l'influence que les grands partis politiques, et plus particulièrement le parti social-démocrate, ont exercé sur la politique extérieure du pays. Cette étude s'efforce ainsi de comprendre comment les sociaux-démocrates ont contribué à préserver la Suède non seulement de la guerre extérieure, mais aussi des révolutions, que cette dernière suscita et qui bouleversèrent et la Russie et l'Allemagne. Ce sont en grande partie les choix de politique étrangère qui permirent la montée fulgurante d'un parti social-démocrate qui, à l'image de son président Hjalmar Branting, sut rassurer par son réalisme et son patriotisme. C'est alors, avec l'arrivée de nouvelles équipes dirigeantes et l'émergence d'une nouvelle société politique qu'est née la Suède moderne.

Amady Aly Dieng Memoires d'un Etudiant Africain Volume II

La gestion des passions politiques

