



Foreign Rights

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Alain

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Alain (1868-1951), pupil of the spiritualist Jules Lagneau, was a philosopher, professor and journalist. The *Propos*, his privileged means of expression, is a press article, an investigation through reflection and a perspective viewpoint offering a deeper explanation of our most urgent issues in the light of philosophical history. Heir to the French spirit of moralism, Alain's elegant, enlightening texts bring us not only a re-reading of the great philosophers, but also a wealth of original and variegated propositions around those themes that have constructed man throughout the ages: education, aesthetics, war, moral conscience.



Alain, **Propos sur des philosophes** – Alain was an authentic philosopher, even if his philosophy is not of the German, metaphysical and essentially conceptual type. This edition of *propos*, selected from the many he left us, will convince those who still have doubts. Organised by theme, they form a coherent ensemble which nevertheless escapes all attempts at systemization, and exalts freedom of spirit. | 224 p.

Alain, **Propos sur l'éducation & Pédagogie infantile** – First published as part one of *Esquisses, Propos sur l'éducation* presents concrete and demanding teaching methods. *Pédagogie infantile*, a text made up of lessons given to the future employees of nurseries, insists on the doctrinal basis of their profession. Alain the moralist imposes his style on this dialectical exchange between concept and experience, sparked off by a few brilliant expressions. A theory of passions, education and instruction, body and soul: huge issues freely cast to the winds of reflection, which ultimately depict the face of mankind. | 400 p.

Alain, **Propos sur les Beaux-Arts** – In this selection of texts, Alain exposes a vision of art focused on the spectator rather than concepts of the *beautiful*, or of *good taste*. Picking up the threads of *Système des Beaux-Arts*, he focuses mostly on the question of the art critic rather than of art itself, whose beauty he sometimes finds wearisome. 'I don't have to consult Trissotin to know whether *Andromache* bores me or not.' In constant opposition to Kantian abstraction, here art is linked to emotion, and through emotion to the body: Alain's aesthetics can only really be understood via his theory of passions. | 296 p.

Alain, **Stendhal** et autres textes – Although he was a great admirer of Balzac, Alain had a deeper affection for Stendhal. In this study, complemented by some propos and other excerpts from the rest of his work, Alain seizes the opportunity to speak of an author who was never included in his teaching, as he mentions in the dedication. It may be a lapidary dedication, but Alain states twice, with some warmth, ‘I love Stendhal.’ |208 p.

More titles by Alain:

Les Arts et les Dieux, Gallimard |488 p.

Les Passions et la Sagesse, Gallimard |480 p.

Ferdinand Alquié

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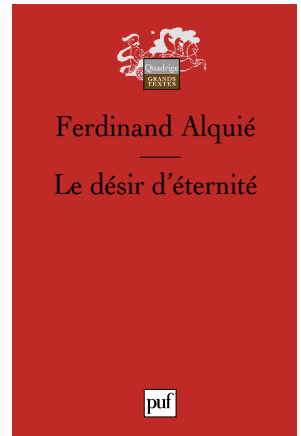


Ferdinand Alquié (1906-1985), professor at the Lycées Louis-le-Grand and Henri-IV as well as La Sorbonne, was one of the great French specialists of the history of ideas. Enamoured of the great doctrines – Plato, Descartes, Kant — he strived to reconcile their seeming oppositions in the crucible of a highly original and specifically French ontology which sees each great school of thought as constituting a necessarily imperfect view of Being, and in which the diversity of historical and philosophical perspectives converge as though at a vanishing point.

Ferdinand Alquié, **Le désir d'éternité** – The eternal is inaccessible: that observation is both the point of departure and the conclusion of this study which, like a medieval theology, constantly refers to its object without being able to say anything about it. Man, a Cartesian Janus, may desire eternity with heart and mind, but he is still condemned to temporal decay. The heart would like the sensitive to remain, but its nature is to change; the spirit would like to embrace the world *sub specie aeternitatis*, but it is powerless, in its finiteness, to endure the embrace it seeks. Conscience dominates its object, yet the supreme object, Being, escapes it. Man must find his place in a definitive interval, between the intemporal nature of the inert object and divine or ontological eternity... Only action can save man from this anguish, the human counterpart of the eternity which lies beyond his reach, but, precisely because of this, drives him on. | 160 p.

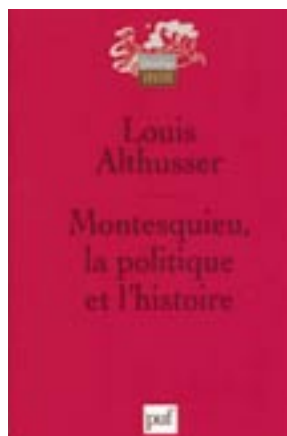
More titles by Ferdinand Alquié:

Philosophie du surréalisme, Flammarion |
La conscience affective, Vrin | 286 p.



Louis Althusser

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Louis Althusser, **Montesquieu, la politique et l'histoire** – Althusser, speaking of Montesquieu, 'that man who set off on his own', constantly evokes the lyrical eloquence of Péguy and his *Descartes*, 'the French cavalier who started out so well'. The challenge is to understand how a reactionary like Montesquieu could express the most progressive criticism in political history. For it was indeed out of love for a distant past that he denounced his own times, times which others would later knock in his name, in anticipation of a future which Montesquieu, in truth, had not foreseen. All the Marxist piquant of Althusser is here: dialectical reversal and conception of political conflict in terms of objective alliance. | 128 p.

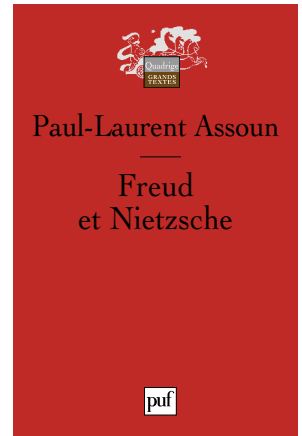
Louis Althusser (1918-1990), Marxist philosopher and structuralist, undertook a scientific rereading of the works of Marx structured around an 'epistemological break', whereby the young Marx takes some distance from the ideology of Feuerbach and elaborates a scientific and materialist theory of history.

More titles by Louis Althusser:

Solitude de Machiavel, PUF | 328 p.

Sur la reproduction, PUF | 320 p.

Paul-Laurent Assoun



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Paul-Laurent Assoun

(born in 1948) is a professor at Denis Diderot University and director of PUF's 'Philosophy d'aujourd'hui' collection.

Paul-Laurent Assoun, **Freud, la philosophie et les philosophes** – Although for philosophers, Assoun is indeed the heir to Leibniz's and Nietzsche's interrogations, Freud himself claimed to dislike his 'philosophical tensions', and confessed that he didn't even read him. The author, in a controlled methodological survey, strives to find real points of contact, both generally – in relations between psychoanalysis and philosophy – and particularly – in the relation between Freud and philosophers – and undertakes to explain the Freudian refusal of the philosophers' legacy. Hence the reassessment of the links between psychoanalysis and philosophers, who remain for him the clarion of thinking, those who awaken the wise from their theoretical slumber, as Hume is said to have done for Kant. And so Freudism, as a theory, enters into the history of those great philosophical systems which had to renounce the father in order to become of age. | 400 p.

Paul-Laurent Assoun, **Freud et Nietzsche** – The rapprochement of these two names, frequent yet often allusive, is problematised and studied in a sustained manner in this book, one of the first to do so. Cross-checking, identifying the two thinkers' differences and common ground, P.-L. Assoun traces a general schema of theories of civilisation as a product – and as an impediment – of a dynamic of drives. | 352 p.

More titles by Paul-Laurent Assoun:

Lacan, PUF | 128 p.

Dictionnaire des œuvres psychanalytiques, PUF | 1120 p.

Pierre Aubenque

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DF

Pierre Aubenque

(born in 1929), is professor emeritus at the Sorbonne and a specialist of the works of Aristotle.

Pierre Aubenque, **La prudence chez Aristote** – A masterly and classic reconstruction of Aristotle’s moral philosophy, around the *a priori* secondary notion of *prudence*, treated in just a few pages of *Nicomachean Ethics*. Those pages are central, but they find their inspiration and meaning only in the rereading of their author’s metaphysics and cosmology. Prudence, a virtue which allows us to grasp the contingent and so live in a sublunary world deprived of the perfection of the necessary, is not the greatest or the most definitive of all virtues, but it is the human virtue par excellence, the one that befits a space deserted by metaphysics, and so made accessible to human freedom. |224 p.

Pierre Aubenque, **Le problème de l’être chez Aristote** – This fundamental study restores all its complexity to Aristotle’s metaphysical project. Why ask the question of being? Does Aristotle succeed in providing a response? Re-reading *Metaphysics* as the problematic encounter of a theology (science of the supreme being) and an ontology (science of the being as being), the author asserts that a perfect cross-reference of the two terms is impossible. Hence is the being *both* supreme being, probably divine, and so barely knowable; and simply a being, the object of all knowledge. Here, Aristotle is restored with his rough edges and specific subtlety, as opposed to the syncretic Aristotelianism of the School, which taught that without Thomas, Aristotle would be silent. |560 p.

Gaston Bachelard

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DF

Gaston Bachelard (1884-1962) may have been primarily known as one of the great figures of French historical epistemology, but he was also a diverse and surprising thinker. Respectively post-master, professor of physics and chemistry and holder of the aggregation in philosophy, he was passionately interested in psychology and poetry. Theoretician of the ‘epistemological obstacle’ as a prerequisite of scientific discovery, he integrated dialectics to the theory of science in this way, so countering the positivism of his times.

Gaston Bachelard, **Le nouvel esprit scientifique** – In this work, which announces all his forthcoming epistemology, Bachelard aims to show that the new science of the 20th century calls to question the secular, philosophical distinction between realism and rationalism, no longer tenable in view of the disconcerting innovation of modern theoretical discoveries. But for all that, science has not washed its hands of philosophy: it has merely reorganised the problematic. So we must assess the upheaval wrought in the psyche of scientific man by the intelligence made possible of what appeared, *prima facie*, to be unintelligible. A significant part of Bachelard’s psychology ventures along this second path. | 192 p.

Gaston Bachelard, **Le matérialisme rationnel** – This book presents the first instant of concretization of the idea of new science, and the most precise elucidation of its technical aspects through the latest chemical developments of his times. Here, Bachelard upholds veritable rationalism as opposed to merely factual empiricism limited to truthful observations which are then generalised, never to attain the heuristic level that only dialectic reasoning can anchor and cultivate. In this way, modern chemistry constitutes a striking demonstration that a science of disparate elements, with a fragmented ontology, can nevertheless achieve a unitary rationality via the transition from simply experimental truths to the elaboration of synthetic laws. | 232 p.

Gaston Bachelard, **La philosophie du non** – Since Hegel at least, we have known that when faced with an obstacle or an error, rational thought is obliged to abandon its bearings in order to advance between diverse paradoxical theses. But here, Bachelard



Gaston Bachelard
—
Le droit de rêver

puf

offers a renewed vision of philosophers' abstract dialectic, when faced with today's scientific and concrete problems. Evoking realism and Kantism, he thinks the new science like a mediation between the two extremes; but while the Hegelian synthesis overhangs thesis and antithesis, the scientific synthesis must comprehend both of them without reaching beyond, yet making distinct cases of a constantly horizontal and constantly widening generalisation. Bachelard's usual commerce with scientific theses, from the most venerable to the most contemporary, allows him to give precise and enlightening examples, and developments that are always rigorous. | 160 p.

Gaston Bachelard, **Le rationalisme appliqué** – This work follows on from *La philosophie du non*. Departing from the mediating conception of the new science, between abstract visions and the concrete of substance, Bachelard reveals the coming-and-going in the domain of physical research, and shows once again that the new science, by its primary unintelligibility, requires a reform of human understanding. So the application of rationalism is also, and above all, a reflexive application: we find, centuries later, the dream of a new logic nourished by Bacon. | 224 p.

Gaston Bachelard, **La dialectique de la durée** – An unclassifiable and disconcerting work which places Bachelard's epistemology in a new and wider perspective. Aiming to establish a philosophy of rest, and departing from a meditation on the nature of the time we live, he evokes Bergson's project while taking some distance from his fundamental issue. Drawing unexpected resources from literature and psychology, he advocates the establishment of a 'rhythmanalysis', which, unlike psychoanalysis, is 'like a doctrine of childhood recovered, a childhood always possible'. | 168 p.

Gaston Bachelard, **La flamme d'une chandelle** – Here, Bachelard signs a poetic meditation on the flame and the elevation it offers the attentive observer. Forcing the tense spirit to abandon its restraint, it stimulates the imagination and provides images to a spectator who loses himself, yet remains active. 'We fall asleep in front of the fire. We don't fall asleep in front of a candle.' | 128 p.

Gaston Bachelard, **La poétique de l'espace** – The last incarnation of Bachelard's philosophy of images, this book presents the reasons for his inflection in the direction of phenomenology, quitting the tracks of the original psychology of 'intuitive cosmogonies' he had established with a series of works on the imaginary aspects of the four elements. Here, the aim is to give its rightful place to the essential dynamism of the image - which psychology, conceived as an objective science, misused - by entering into the sole philosophy which befits the nature of images, phenomenology. In this, Bachelard reveals the great

preoccupation of his work: to restore imagination to the centre of philosophical, scientific and psychological anthropology. | 224 p.

Gaston Bachelard, **La poétique de la rêverie** – In this major work which marks the end of his philosophical itinerary, Bachelard aims to assemble all the resources of the imagination and integrate them into the phenomenological reflection begun in *La poétique de l'espace*. Within a more strictly epistemological perspective, he turns the philosopher's alert gaze on the fluttering images that his long experience as a dreamer had evoked, not in order to capture them, but to watch them live again, and to see philosophy at last animated by what reason, all too often, causes to shrivel and die. | 188 p.

Gaston Bachelard, **Le droit de rêver** – In this posthumous work which assembles texts written during the last twenty years of his life, Bachelard the artist prevails, offering his meditations on the visual arts and literature, born of the interlacing between reason and reverie. | 256 p.

More titles by Gaston Bachelard:

La psychanalyse du feu, Gallimard | 224 p.

L'eau et les rêves, José Corti | 268 p.

L'air et les songes, José Corti | 312 p.

Épistémologie, PUF | 224 p.

Jean Beaufret

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DR – Photo: Pierre Jaccarme

Jean Beaufret (1907-1982), was a philosopher, professor at the École normale supérieure and in prep classes at Lycée Henri-IV then Lycée Condorcet. A reader and a friend of Heidegger – who dedicated his *Letter on Humanism* to him – he did much to encourage the introduction and the reception of Heidegger's work in France.



Jean Beaufret, **Parménide. Le Poème** (introduction and translation) – In his long introduction to the poem, a landmark in itself, Beaufret reminds us that during the 1950s, pre-Socratic studies were generally disclaimed. Faithful to the teaching of Heidegger, he sees in this forgetfulness the echo of another: that of the Being, which the *Poem* celebrates, 'so that we are perhaps ourselves, Westerners of today, merely the latecomers of the radiant *Decline* inaugurated by the pre-Socratics'. | 108 p.

More titles by Jean Beaufret:

Dialogue avec Heidegger.

4 tomes, Éd. de Minuit | 152 p., 232 p., 240 p., 136 p.

De l'existentialisme à Heidegger, Vrin | 184 p.

Henri Bergson

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Henri Bergson (1859-1941) may have been one of the most academic intellectuals – from the Collège de France to the Académie française, picking up the Nobel Prize for Literature on the way – but he was also one of the most iconoclastic philosophers. His work demonstrates a unique and almost total indifference to all academic trends of his times – first and foremost Kantism – reaching even to the history of philosophy itself. The great nobility of Bergson is his aspiration to see everything anew, as though nothing had happened before him; the mark of an original genius, in his theses and his expression.



Henri Bergson, **Essai sur les données immédiates de la conscience** – Although Bergson's thinking is highly original, it is not absolutely or immediately so. It first passes by the refutation of the Kantian theory of forms, *a priori* sensitivity, i.e. by a redefinition of space, time and their rapports. This text presents the challenge and the modalities of such a refutation, by showing that time is only conceived in a classic manner as a practical carbon copy of our conception of space, while it is, in its authenticity and reality, *duration*, i.e. time experienced. As the latter is also pure quality, it cannot be unilaterally reduced to temporal causes of change, which are assigned to physical time – that modelled on spatial standards. So determinism is refuted because authentic change, which is qualitative, comes through duration, and so ensues from the freedom of a conscience and not from the wider causes that science – blinkered, since ignorant of duration – has assigned to it. | 352 p.

Henri Bergson, **Matière et mémoire** – In this second work, Bergson revisits the traditional question of the rapports between body and mind. The memory serves as a symbol of that duality: should we understand it as a physico-chemical inscription on a substratum matter, or is it rather an ideality that cannot be reduced to bodily things? All the appeal of Bergson's approach lies in the questioning of the distinction itself, since if two types of memory indeed exist – one linked to the body, the other to the mind – the *distinguo* is made complex by the reconsideration of the rapport between body and mind. This book laid the foundations for all Bergson's future metaphysical thought. | 544 p.

Henri Bergson, **Le rire** – Here, Bergson brings us a book that is difficult to classify and often misunderstood. What is the relation between trivial bantering and the metaphysical problems that inspire, with remarkable constancy, the rest of his work? But beyond the moralist's task of indentifying the diffuse mechanics of the theatre of human existence, all the categories of his philosophy are at work here. *What can be more human than laughter?* It is from this apparently desperate truism which Bergson unwinds, with superb limpidity, his conception of freedom and matter. The comic is the device which intervenes at the point where we expect the living, the determinism which seems to burst forth with freedom. Which is why we laugh at a stumbling or stuttering man: he looks like a robot. And in this respect, it is not the satire of the moralist nor the psychologist's treaty which are established: but well and truly, through the voluble admission of disappointed expectancy, the silent certitude that man, in as far as we can laugh at him, is free. |384 p.

Henri Bergson, **Durée et simultanéité** – Are Einstein's theories a challenge to the 'intuitionist' conception of time defended by Bergson? Between physics, philosophy and mathematics, this book strives to understand what remains thinkable in Bergson's conception of spatialized time in the face of the theory of relativity. The importance of this sometimes neglected book becomes clear: it permits us to assess the contribution of the philosopher to the intellectual upheavals of his times, as well as the possibility of philosophy itself to go on treating subjects which technically elude its attention in favour of established and autonomous sciences. |232 p.

Henri Bergson, **L'énergie spirituelle** – In this collection, Bergson demonstrates the method described in *La pensée et le mouvant* at work. Here, the applications presented are concrete and limited, concerning classic problems of philosophy and psychology: dualism, the problem of the physical link between mind and matter in the brain, the question of intellectual effort. |224 p.

Henri Bergson, **La pensée et le mouvant** – What could only be, at first view, the ultimate collection of texts published during the author's life, presents some of Bergson's most characteristic conceptions, with all the freedom and diversity of approach that this form permits. From the nature of philosophical concepts, which must be precise in their own specific way, i.e. staying close to the shifting reality they describe, in a word, 'fluid'; to the presentation of a critical problematic and the rejection of 'false problems' which haunt, like so much scoria, the history of metaphysics, all the vivacity of a scathing mind is at work here. This enterprise of simplifying the 'old problems' calls to mind

a predecessor to whom Bergson, in conclusion, recognises his debt: William James. | 304 p.

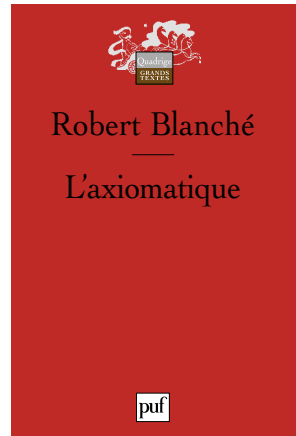
Henri Bergson, **L'évolution créatrice** – Beyond the polemic aspect, directed against a mechanist vision of evolution of the Herbert Spencer type, this book remains a landmark in the economy of Bergson's work. Departing from a theory of the spirit, Bergson proceeds to engage in more strictly biological considerations, raising his viewpoint from the individual to the species. Against evolutionism, it must be said that the beginning of life is always a problem if we do not consider that 'something' started it, something like a vital current. In this way, a vitalistic and not a mechanistic theory of evolution takes shape, which, contrary to finalism, does not consider that what brings change is the end, but the origin. Man, as in *homo faber*, who was given hands and creates tools, transposes this vital current even into culture: so the unification of the psychological and the biological is realised again in culture, opening moral and political perspectives that the last part of Bergson's work undertakes to develop. | 736 p.

Henri Bergson, **Les deux sources de la morale et de la religion** – In his only work of practical philosophy, Bergson establishes categories that were to have a vast posterity, especially in the use Karl Popper made of such concepts as 'open society' and 'closed society'. The latter are not exterior to Bergsonian metaphysics, they take up its very substance; for it is life, in its tension or détente, which not only makes mind and matter but also those dynamic moral and political standards whose effects precipitate rigid, sclerotic forms. Therein, we see the outcome and the expansion of the theory of original and spiritualist evolution developed in *L'évolution créatrice*: if the essence of biological life is freedom, it extends beyond the framework of the species and contaminates the standards of individual (moral) and collective (political) conduct whose instituted forms are only the fossil – the sign and not the thing. | 736 p.

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Robert Blanché

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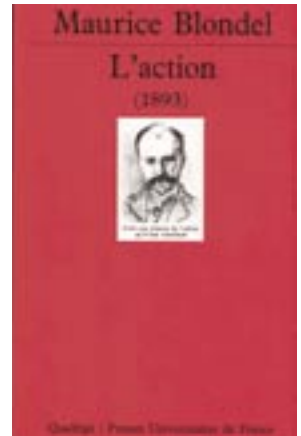
Robert Blanché (1898-1975), holder of the aggregation in philosophy and professor at the University of Toulouse, was a specialist of formal logic, mathematics and their relation to the theory of knowledge in general.

Robert Blanché, **L'axiomatique** – A French specialist of the history of logic presents a historical and synthetic reconstruction of the passage of the Euclidean geometric ideal to formal systems of contemporary logic, in a rigorous and accessible manner. The merit of this approach, as well as providing a clarification of logical concepts and their articulations, is to extricate great lessons on the logical structure of all systems of thought. The latter evoke the famous words of Schopenhauer, who remarked that the deductive ideal, divorced from all supposition, is no more than a form of philosophical charlatanism. | 112 p.

More titles by Robert Blanché:

La logique et son histoire, Armand Colin | 396 p.

Maurice Blondel



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Maurice Blondel (1861-1949) is the author of an original theory of action blending pragmatism and Neo-Platonism. In his reflection, he aims to reconcile Catholic doctrine and the demands of modern philosophy. So constructed, his œuvre engaged him in the intellectual debates of his times, and he was challenged by academic secular thinkers as well as the traditionalists of Action Française. His ideas were to have an important influence on new Catholic theology, inspiring the Vatican II Council.

Maurice Blondel, **L'action** – Let us make one point clear: the ‘science of action’ presented here has not a great deal in common with Anglo-Saxon pragmatism, but rather relates to the premises of a future existentialism, which evoke Gabriel Marcel by their Christian perspective. For Maurice Blondel, the question of action is first and foremost a response, a response to the question of the compatibility between knowledge and belief. In the face of the theoretical absurdity of the world, where knowledge and faith are opposed while remaining necessarily linked in the unity of human life, it is action that must, in movement, reconcile what speculation opposes. So the study of human action permits us to understand the effects of what remains, in itself, incomprehensible; and so to demonstrate that what is transcendent is not consequently irrational, or illusory, since its effects are attributable, intelligible, and rational. | 528 p.

More titles by Maurice Blondel:

Œuvres complètes. Tome 1, PUF | 784 p.

Œuvres complètes. Tome 2, PUF | 848 p.

Étienne Borne

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Étienne Borne (1907-1993) was a professor of philosophy, particularly in the Lycée Louis-le-Grand prep classes. A profound Catholic, he focused a lot of his reflection on political issues, writing many articles for militant Christian publications, which explains why his published works are relatively few. His philosophical reflection is nourished by sources ranging from Augustine to Plato.



Étienne Borne, **Le problème du mal** – A philosophical and Christian meditation inspired by existentialism, which poses the question – and assumes the problematical absence of a response – of the existence of evil. The permanence of this insoluble question, to which indifference cannot constitute an answer, represents eternal man, Promethean man, torn between his aspiration to meaning, the absolute, and the radical finiteness of his nature. Étienne Borne pens a superb work, timeless and free of academism. | 128 p.

More titles by Étienne Borne:

Dieu n'est pas mort, Fayard | 126 p.

Passion de la vérité, Fayard | 250 p.

Pierre Boutang

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DF

Pierre Boutang (1916-1998), was a philosopher, writer, literary critic and political journalist as well as the disciple, close friend and biographer of Charles Maurras. In philosophy, his decisive contribution is metaphysical, particularly his *Ontologie du secret*.

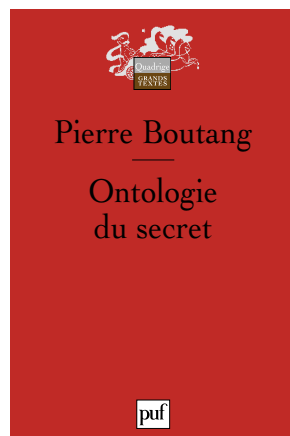
Pierre Boutang, **Ontologie du secret** – The immediately striking thing about this major work of contemporary metaphysics is that it takes the form of a thesis, so far removed from the presentation we have come to expect of this exercise. Described as an inner voyage, taking as its model an *Odyssey* through the history of the being and its doctrines, it presents in a sparkling, faultless style the deep conversion operated by the practice of dialectics. Like a Ulysses turning back on his tracks to discover a world that is identical yet totally altered, the return of the philosopher after his pilgrimage to the sources of being is ultimately revealed to be impossible; for a different viewpoint prohibits the contemplation of the appearances it has inevitably altered. | 544 p.

More titles by Pierre Boutang:

Reprendre le pouvoir, Grasset | 248 p.

Apocalypse du désir, Le Cerf | 432 p.

La source sacrée, Éd. du Rocher | 478 p.



Rémi Brague

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Rémi Brague, **Du temps chez Platon et Aristote** – Engulfed in a mass of commentaries, the work of the two thinkers who invented Western philosophy has become both too familiar in its theses and too distant in its problematic. The lively reading of Rémi Brague exposes the shortcuts that have veiled the eternally original and infinitely complex nature of their texts, by revisiting their often-studied conceptions of time. | 192 p.

Rémi Brague (born in 1947), is a specialist of medieval and Arab philosophy, which he teaches at the University Paris I (Pantheon Sorbonne University).

More titles by Rémi Brague:

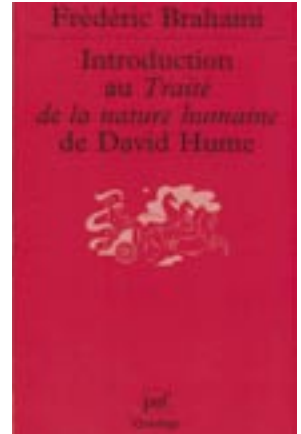
Au moyen du Moyen Âge. Philosophies médiévales en chrétienté, judaïsme et islam, La Transparence | 320 p.

La Loi de Dieu. Histoire philosophique d'une alliance, Gallimard | 416 p.

Introduction au monde grec. Études d'histoire de la philosophie, La Transparence | 242 p.

Frédéric Brahami

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Frédéric Brahami, **Introduction au *Traité de la nature humaine de David Hume*** – How can one construct a science of man, a theory of the subject, morals or politics from a sceptical stance? This question, which sums up the project of the *Treatise*, is treated by Frédéric Brahami progressively in a reading that will be precious to those seeking a deeper understanding of the original and radical nature of Hume's project. | 288 p.

Frédéric Brahami, graduate of the Ecole Normale and holder of the aggregation in philosophy, is a professor of philosophy at the University of Franche-Comté. His research focuses principally on scepticism and moral philosophy.

More titles by Frédéric Brahami:

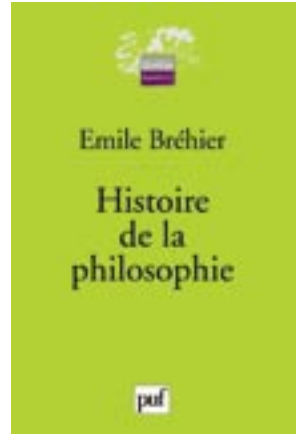
Le scepticisme de Montaigne, PUF | 128 p.

Le travail du scepticisme:

Montaigne, Bayle, Hume, PUF | 264 p.

Émile Bréhier

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Émile Bréhier, **Histoire de la philosophie** – Philosophy becomes more present to us through the narration and the meditation of past ideas, and the constant striving to achieve its eternal purpose: truth. Fortified by this vision, Émile Bréhier brings us a book of considerable scope and wealth, proposing, from the pre-Socratics to the first decades of the 20th century, an incomparable approach to Western philosophy. | 1824 p.

Émile Bréhier (1876-1952) was a philosopher and one of the most famous French historians of philosophy at the University of Rennes, in Bordeaux, then at La Sorbonne. Wounded in the war, he received the Légion d'honneur. He was a member of the Académie des Sciences morales et politiques.

Georges Canguilhem

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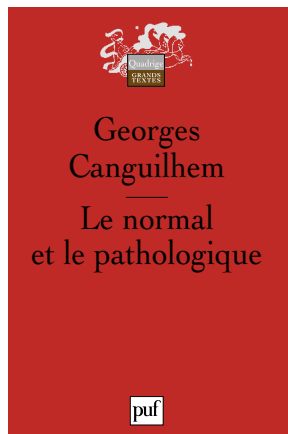
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Georges Canguilhem

(1904-1995) was a philosopher and a doctor of medicine, a specialist in the philosophy of biology. His influence, especially on the question of the being and standards, dominated a whole generation of French philosophers, primarily Foucault and Deleuze.

Georges Canguilhem, **Le normal et le pathologique** – By revisiting questions of norms and health, the philosopher questions the doctor about the positivist and scientific partiality of medical science. To think of cure as a return to the norm is to forget that the conception of a *normal state* emerges only after the observation of a problem and the patient's complaints, which first attest the pathological state without being able to give it a name. The nosology does not list the differences from the norm, but the means to access a normativity in life which is considered to be healthy; so health is no longer the object, but a value attributed to an object, to a particular and secondary normativity. In this way life is always the norm, in sickness and in health, for it remains a prior instance of normalisation. | 240 p.

Georges Canguilhem (dir.), **Du développement à l'évolution au XIX^e siècle** – Reproduction of a special issue of the review *Thalès*, now unavailable, this brief collective work marks out a conceptual study of the history of biology while resisting the ever-present temptation to produce an overhanging *philosophical* discourse on science. From G.-F. Wolff to Haeckel and Spencer, not forgetting Darwin of course, the author tills the still-fertile soil of the scientific revolution constituted by embryology and epigenesis, for the exploration of psychologists, biologists and philosophers – who will all be equally interested, although in different ways – by this history of biological concepts of development and evolution. | 123 p.



Marcel Conche

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DR – Photo: Louis Mornier

Marcel Conche (born in 1922), professor emeritus at La Sorbonne, is a prolific author of varied works focussing mainly on the history of antique philosophy, metaphysics and morals.



Marcel Conche, **Essais sur Homère** – A key example of Marcel Conche's reading method, this *Homer* combines philological rigour and poetic vivacity, evoking the presence of the Greek mind who authored these works by reaching beyond the archaeological observation of fossilized writings to rediscover the living voice of their creator. |240 p.

More titles by Marcel Conche:

Montaigne et la philosophie, PUF |176 p.

Philosopher à l'infini, PUF |208 p.

Le fondement de la morale, PUF |160 p.

Orientation philosophique, PUF |296 p.

François Dagognet

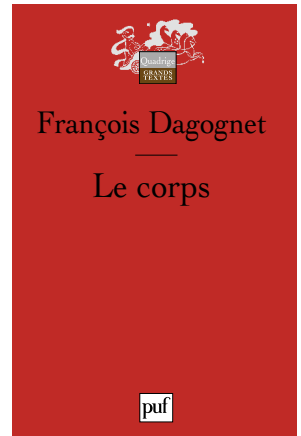
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François Dagognet

(born in 1924), doctor of medicine and philosopher, uses his dual culture to cast an original and precise light on the most technical and contemporary philosophical problematics in his varied and original oeuvre.



François Dagognet, **Le corps** – Abandoned by philosophy and despised by a certain religiosity, the body is still, to say the least, the necessary prerequisite to all forms of thought and of spirituality. Beyond the paradox itself, its consequences make a new debate on the body indispensable: it has been abandoned to all forms of technicism, or obscurantism, which exploit it without scruples. What are the consequences of such abandon? Our liberal and technicist culture has, in this way, ended up by inventing a ‘meta-body’, which prolongs and replaces even the body itself, between reverence and violence toward an incarnation which is no longer even considered. The machine replacing the tool, as sport replaces gymnastics; the personal body suffocating the social body: so many signs of a major, on-going yet rarely-studied metamorphosis of the rapports between our culture and the body – as it is, as it is becoming. A metamorphosis that must be thought anew. | 192 p.

François Dagognet, **Le catalogue de la vie** – Far from the historical essay, this work invites us to study the typological method of the sciences of life in an original way, and in so doing, to open the way to their possible application in such domains as administration and the treatment of data. To classify living things is to understand them, grasp them part by part - even to transform them - because all efficient classification requires research on the criteria of classification which necessarily modifies our previous understanding of the parts themselves. So biological taxonomy is not the dull encyclopaedism we might think; it was and remains an example to follow for all rational undertaking of the reduction of the multiple quantitative to an ordered and qualitative system, like the essence of a method of rational comprehension of the multiple. | 256 p.

Gilles Deleuze

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Gilles Deleuze (1925-1995) remains one of the most influential French philosophers of the second half of the 20th century. He was interested in the history of philosophy, aesthetics, then psychoanalysis and politics, in collaboration with the psychoanalyst Félix Guattari.

Gilles Deleuze, **Nietzsche et la philosophie** – A sort of prolongation of Heidegger's reading of Nietzsche, this book is interesting not only for the originality and the power of the interpretation it presents, but also for what it reveals of its author's own thoughts. The accent is on Nietzsche's contra-Hegelianism, for reasons which may invite polemic: for the 'philosophy' of the title is Hegelian philosophy, which, in the 1960s, dominated the academic landscape on the continent. In these terms, Nietzsche is not really a philosopher, but all his force lies in not being weakened by this exclusion: it is rather a challenge to philosophy itself. Here, Deleuze deploys a subtle and complex progression to establish Nietzsche's claim to have been the first non-idealist and non-reactive philosopher since Plato, and because of this, opposed to all that went under the name of philosophy before him. | 256 p.

Gilles Deleuze, **Différence et répétition** – Directed against a rigid Hegelian conception of the identity/contradiction couple, this book takes up the analyses developed in *Nietzsche et la philosophie* concerning eternal return, and adjoins the Kierkegaardian notion of 'repetition'. Against a spatialized vision of repetition as the identical, such as mass-produced objects which can be distinguished only by their physical exterior, Deleuze seeks to identify, at the heart of the concept of repetition, a *positive* difference, i.e. one that is not thought in terms of identity. Difference thus rendered autonomous of all logical anteriority is also freed from its past: what is new can be absolutely so, and not merely in relation to a pre-existent which would restrain its innovation. | 416 p.

Gilles Deleuze, **La philosophie critique de Kant** – This global study of Kantian philosophy, brief and invigorating, seeks above all to discover a unity in the triptych of *Critiques*. Clarifying the views of Kant in the last book, Gilles Deleuze shows how the project of the first two *Critiques* can only be understood in relation with the third, which, by linking speculative and practical domains, unifies its doctrine of reason; and by placing the faculty of judgement in the foreground of the aesthetic domain, makes the adequation of aesthetics to the biological possible. In so doing, he inserts a man whose reason is reconciled with itself in the universe, and in history. | 112 p.

Gilles Deleuze, **Proust et les signes** – The originality of Gilles Deleuze's views here contributes to the literary study of one of France's great authors. *A la Recherche du temps perdu* is not a book which looks to the past, rather to the truth, whose signs Proust tracks down, and which Deleuze assembles in an elaborated typology. The philosopher restores the man of letters to the history of philosophy, and Proust takes on the aspect of a Platonist striving to distinguish, through the chaos of what is perceived, scattered throughout time, the sempiternal resemblances that link him to transcendental Ideas, and constitute the true aim of the search. | 224 p.

Gilles Deleuze, **Le bergsonisme** – Bergson's thinking organised around a methodology of intuition, and applied to three major concepts of his philosophy: duration, memory, élan vital. The intuition, applied to duration, permits us to grasp the differences of nature which intelligence reduces to simple differences of degrees, so distancing us from the real, which is multiplicity. The élan vital, updating the virtualities, allows us to move out of a deterministic vision which distinguishes only the possible from the real, and is already, in truth, an expectation of existence. So man is restored to the real multiplicity of the world, and recovers his freedom. | 128 p.

More titles by Gilles Deleuze:

Nietzsche, PUF | 112 p.

Empirisme et subjectivité, PUF | 160 p.

With the collaboration of Félix Guattari:

L'Anti-Œdipe, Éd. de Minuit | 496 p.

Mille plateaux, Éd. de Minuit | 648 p.

Qu'est-ce que la philosophie?, Éd. de Minuit | 208 p.

Jacques Derrida

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DR – Photo: Isabelle Levy

Jacques Derrida, **La voix et le phénomène** – In this book devoted to the notion of the sign in the work of Husserl, Derrida highlights a concept which phenomenology, until then, had not studied in its own right: the voice. The primacy of conscience, and of the phenomenon flourished by phenomenology, is always subservient to the possibility not only of a language – *logos* –, but also of possible speech: the voice. | 128 p.

Jacques Derrida (1930-2004), as a philosopher, raised questions of a linguistic or semiological nature. To the classic conception of writing as a distancing of the world – the word not being the thing – he opposed a conception of writing ‘without borders’: all the references of a text already being in the text, and the written word only a distance from another written word, or some implicit signification that can be drawn from it. Deconstruction is that method employed to draw from a text its own context, through which it can be understood in an authentic manner, and which sometimes reveals paradoxes that undermine it.

More titles by Jacques Derrida:

- L'origine de la géométrie, de Husserl, introduction et traduction**, PUF | 224 p.
- De l'esprit. Heidegger et la question**, Galilée | 192 p.
- Le problème de la genèse dans la philosophie de Husserl**, PUF | 304 p.
- Du droit à la philosophie**, Galilée | 672 p.
- Marx & Sons**, PUF | 96 p.

Jean-Toussaint Desanti

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Jean-Toussaint Desanti

(1914-2002) was a professor at the École normale supérieure and La Sorbonne.

Firstly a philosopher of mathematics, he turned toward Marxism, from which he took some distance at the end of the war. His name is also associated with French phenomenology.

Jean-Toussaint Desanti, **Introduction à l'histoire de la philosophie**, followed by **Esquisse d'un second volume** – This book is a piece of history. It tells how, in the middle of the 1950s, it was possible for a philosopher to resume the history of ideas in a cursive manner, following the methods of orthodox Marxism, and to observe the presence of class awareness through the works of great thinkers; and through history itself, the process of resolution of contradictions which have always heralded the advent of Marx's materialism. An original history of philosophy: sociological, teleological, even eschatological, notably offering a new study of Spinoza while revealing the ideological climate of an era. |320 p.

Jean-Toussaint Desanti, **Une pensée captive** – These articles, which appeared at the end of the 1950s in the Marxist review *La Nouvelle Critique*, bear witness to a period and its ideas, and the way in which philosophy was able to assume Marxist, militant and polemic positions, before breaking with that ideology. The narrative of this captivity is, above all, an account of a liberation. |448 p.

Vincent Descombes

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Vincent Descombes, **Le platonisme** – The work of a young philosopher, this Plato is not just another commentary of the work, but rather the pretext to embrace all philosophy by studying its original template. If philosophy, as Whitehead put it, is a series of footnotes to Plato's works, Vincent Descombes' intention is not so much to restore the link between these commentaries and their textual source, as to present Platonism as a specific exercise in thinking to be found in diverse modes – from continuation to negation – in all philosophy after Plato. | 144 p.

Vincent Descombes (born in 1943) is a philosopher and director of studies at the École des hautes études en sciences sociales. He specializes in political and moral philosophy and is influenced by contemporary analytical philosophy.

More titles by Vincent Descombes:

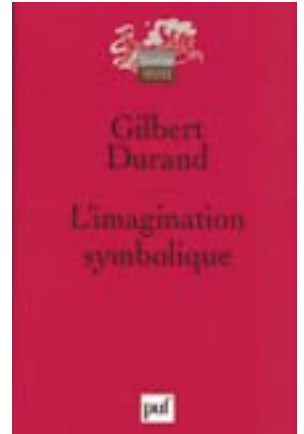
Dernières nouvelles du Moi, PUF | 192 p.

Le raisonnement de l'ours et autres essais de philosophie pratique, Seuil | 464 p.

Philosophie du jugement politique, Seuil | 288 p.

Gilbert Durand

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DR – Photo: Jean Claude Thibaut

Gilbert Durand (born in 1921) is a philosopher, director of the Centre of research on the Imaginary in the University of Grenoble, and a specialist of questions of the imaginary, myths and symbols.

Gilbert Durand, **L'Imagination symbolique** – After Gaston Bachelard, Gilbert Durand explores the rapports between the symbolic and the rational, seeking to impose a new hermeneutics of the image and to restore to rational thought its element of imagination, and as a result, its authentic fecundity. | 136 p.

More titles by Gilbert Durand:

Les structures anthropologiques de l'imaginaire, Dunod | 560 p.

Beaux arts et archétypes. La religion de l'art, PUF | 288 p.

Champs de l'imaginaire, Ellug | 262 p.

Luc Ferry & Alain Renaut

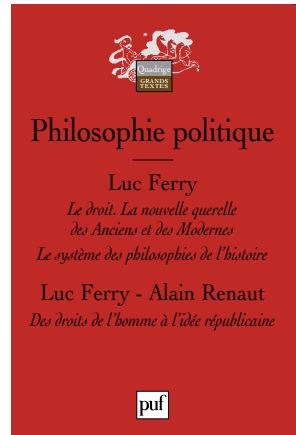
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DR

Luc Ferry (born in 1951) is a holder of the aggregation in philosophy, a philosopher and former education minister. Firstly a specialist of political philosophy, he now focuses his research on the themes of salvation and meaning, questions which philosophy, having refuted the religious, must now answer alone.

Alain Renaut (born in 1948) is a philosopher, professor at La Sorbonne and a specialist of political philosophy, taking a liberal stance. He is also the author of many books of applied political philosophy, and a translator of the works of Kant.



Luc Ferry & Alain Renaut, **Philosophie politique** – After the years of domination by the structuralist and Marxist schools of political history, this book marks the return to a subjective and humanist form of explanation, through the mediation of the great French thinkers of liberalism. History is not simply a matter of invariants, of objective procedures, it is the history

of human beings, of their culture, ultimately constituted by the horizontal and vertical stratification of conscious subjects who aspire to freedom. | 608 p.

More titles by Luc Ferry:

Le nouvel ordre écologique, Grasset | 274 p.

L'Homme – Dieu ou le sens de la vie, LGF | 180 p.

Apprendre à vivre, J'ai lu | 312 p.

More titles by Alain Renaut:

Débat sur l'éthique, Grasset | 126 p.

La philosophie, Odile Jacob | 528 p.

Encyclopédie de la culture politique contemporaine, Hermann | 2144 p.

André-Jean Festugière

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André-Jean Festugière

(1898-1982) was a Dominican priest and philosopher, a specialist of the history of neo-Platonism, translator and publisher of the Hermetic works of Hermes Trismegistus.



André-Jean Festugière, **Épicure et ses dieux** – Against the stoicism which makes world order the principle of human conduct, epicurism professes that only our indifference to such an order can make us free. Against the doctrine of the essence, which makes human happiness the result of ‘keeping to one’s place’, Epicure perceives the chaos of man’s world, and aspires only to remove the unpleasant factors which produce the desires that torture us, and the fear that disrupts our lives. During the troubled political period that saw their apparition – an era the Gods seemed to have abandoned - these two schools of wisdom defined for all time two attitudes to unhappiness: to follow a cosmic model situated in the afterlife, or to renew our vision of things here on earth. History has not appraised the discipline epicurism proposed - one that survived the crumbling pantheon of indifferent gods - at its true value. | 160 p.

More titles by André-Alain Féstugière:

Études de religion grecque et hellénistique, Vrin | 304 p.

Études d'histoire et de philologie, Vrin | 260 p.

Henri Focillon

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Henri Focillon (1841-1943) was an art historian who specialized in the medieval period.

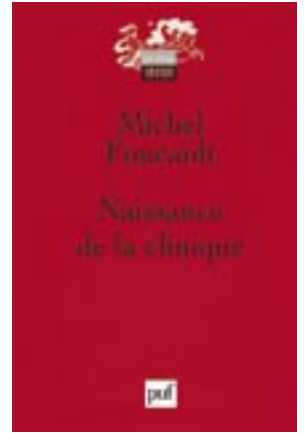
Henri Focillon, **Vie des formes**, suivi de **Éloge de la main** – This classic essay on aesthetics reflects on the arts in their ensemble through the prism of form and media. The author scans a milieu with a human cadence composed especially for the purpose, in the space of a canvas, a sculpted marble, the music of a language. These forms, which are like the soul of the artworks, also have their own life; they determine the styles of creations, which become, through the intermediary of taste, styles of man. At the point where human lives, the lives of forms and of families of man come together, a culture is born. | 160 p.

More titles by Henri Focillon:

L'art des sculpteurs romans, PUF | 336 p.
Art d'Occident, Armand Colin | 361 p.

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Michel Foucault



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DR, Gallimard – Photo: Jacques Robert

Michel Foucault (1926-1984) was a philosopher and a historian. First of all associated with structuralism, he later studied, always from the historian's viewpoint, marginal groups and how society at a given time treated and considered them: criminals, pervers, the insane. His project proceeded by way of a genealogy of demystification, which, in a Nietzschean mode, retraces medical, judiciary, scientific and humanist ideas to the source of the problematic.

Michel Foucault, **Naissance de la clinique** – The aim of this book is not only to draft a history of medical discourse and its transformation at the beginning of the 19th century. Its passionately erudite narrative and rich style also bring to life a medical vision, a science of ills now disappeared, and the object of those ills – man. Such a renaissance is not exterior to the clinic itself: for seeing and knowing echo each other, we may know only what we see, but we only see what we can say. In this way, scientific discourse always determines, in advance and in silence, all that can be seen of the manifestations of a pathology, and all that medicine could, in the last instance, actually say about them. | 240 p.

Michel Foucault, **Maladie mentale et psychologie** – If psychology cannot cure madness, it is because it was born of a world where reason has already triumphed, and where madness has become *mental illness*. Madness was freedom, mad freedom, and Pinel, by freeing the mad, created the sick, and put them under the yoke of mental medicine. This new reason, by ceasing to be a product of the choice between reason and unreason, became the *nature* of man; thus reason and sickness have become two curses for man, who also labours under the yoke of normality or medical abnormality, i.e. his conformity or non-conformity to his nature - now rational - whereas in the age of madmen, it was the fruit of freedom. | 112 p.

More titles by Michel Foucault:

Les mots et les choses, Gallimard | 404 p.

Surveiller et punir, Gallimard | 328 p.

Victor Goldschmidt

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Victor Goldschmidt, **Les dialogues de Platon** – It is difficult to imagine what an author so frequently commented during two millennia might reserve for the contemporary reader. The merit of this subtle, line-by-line analysis is to seek at the very heart of the texts, by resorting to structuralist methods, that global synthetic unity which gives the Platonist project a striking ethical and epistemic coherence. So restored to an intelligible ensemble, the gulf of centuries appears to vanish, and the historian of ideas fulfils a part of his mission: to make a work buried under the weight of history contemporary. | 400 p.

Victor Goldschmidt

(1914-1981) was a historian of philosophy, and a professor in several French universities. Following Martial Gu eroult, he used the structuralist method to conduct fresh and precise studies of the classic works of the history of philosophy, especially Antique.

More titles by Victor Goldschmidt:

Le paradigme dans la pens e platonicienne, Vrin | 144 p.

Platonisme et pens e contemporaine, Vrin | 272 p.

Le syst me sto icien et l'id e de temps, Vrin | 250 p.

Jean Guitton

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Jean Guitton (1901-1999) was a philosopher and author, member of the Académie française. Strongly influenced by his Catholic family, he was a prolific writer of open-minded works about theological and spiritual issues.

Jean Guitton, **Justification du temps** – In this complex re-reading of the Platonist definition of time, as a union of the mobile and the eternal, Jean Guitton studies the possible articulation of the terms of such an oxymoron, and discovers all its existential scope: if the passing of time is an ordeal, *patience*, and eternity is the being itself, *essence*, then the question of their union is, in consequence, that of possible eternal salvation, for finite man, who also passes. | 128 p.

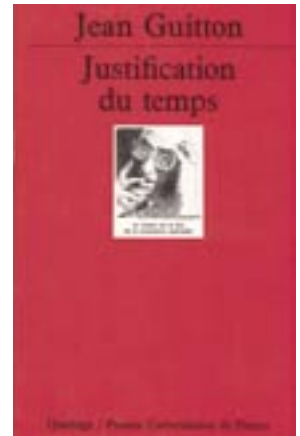
More titles by Jean Guitton:

Ce que je crois, Grasset | 216 p.

Mon testament philosophique,

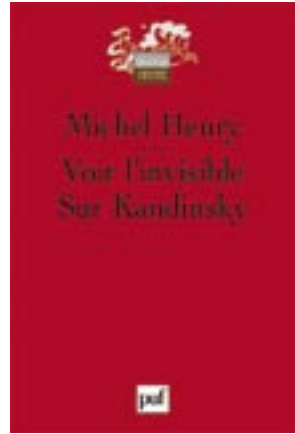
Presses de la Renaissance | 276 p.

Dieu et la science, Grasset | 195 p.



Michel Henry

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Michel Henry (1922-2002) oriented phenomenology in an original way by substituting, in Husserlian tradition, the question of life for that of representation. Although original phenomenology was the first step toward a philosophy refocused on conscience, it is only one stage in accessing a theory of conscience of life in itself; a theory which Michel Henry develops through his variegated work: historical (in order to show how the history of systems, one day, forgot the living body); theoretical (to motivate its rediscovery), and literary (to reveal, from an aesthetic viewpoint, the primary truth of such an approach).

Michel Henry, **La barbarie** – In agreement with Drieu La Rochelle when he said that it was the refinement of civilisations that engendered barbarianism, Michel Henry interprets the modern disaster in the light of his own philosophy of life. The mathematization of the real, ratified by Galileo, substituted quantities and mathematical operations for the sensitive qualities of the world, making the development of sciences possible within human culture. But that all-powerful technicity soon overflowed the culture that gave it birth, and their rapports were inverted; calculating reason, in technique as in economy, was substituted for the still sensitive – because human – reality of culture. Thus life, which secreted culture when begetting man, brought into the world the accursed part which is now destroying it: autonomous technique, abstract and savage; the culture of death. From now on, ‘man is no longer different from things’. |256 p.

Michel Henry, **Voir l'Invisible. Sur Kandinsky** – Michel Henry makes Kandinsky's painting the aesthetic counterpart of phenomenology, a path to the being which classic representation excludes through its mimetic of the exterior. The most difficult painter, in his most abstruse period, is perhaps the most obvious key and the most popular representative of a renewable conception of art as ecstasy and mysticism: an astonishing paradox which this text, while always remaining particularly clear, invites us to meditate. |256 p.

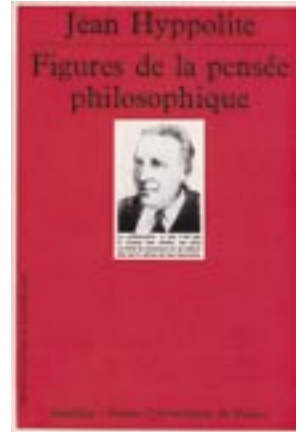
More titles by Michel Henry:

Phénoménologie matérielle, PUF | 192 p.

Généalogie de la psychanalyse, PUF | 400 p.

Jean Hyppolite

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Jean Hyppolite, **Figures de la pensée philosophique** – Articles, conferences and unpublished writings converge to give a faithful image of a man who was, par excellence, the master of several generations of French philosophers. Resolutely turned toward modern and contemporary philosophy, this comprehensive survey favours the German tradition, of which Hyppolite was especially fond, and reviews, portrait after portrait, an enlightening gallery of analyses. | 1072 p.

Jean Hyppolite (1907-1968) remains associated with Hegel, since he made a remarkable translation and commentary of *Phenomenology of Spirit*. A professor at La Sorbonne and the Collège de France, he also directed the École normale supérieure; which gave him ample opportunity to leave a lasting mark on a whole generation of French philosophers through his many lectures and research on the history of philosophy and science.

More titles by Jean Hyppolite:

Logique et existence, PUF | 256 p.

Vladimir Jankélévitch

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Vladimir Jankélévitch (1903-1985) was a professor at La Sorbonne, specializing in metaphysics, moral philosophy and musicology. His rich, dynamic style echoes concepts that push language to the very limits of its powers of expression and attempt, in Bergson's footsteps, to surprise the becoming at the very instant of its advent.

Vladimir Jankélévitch, **Philosophie première** – In this book subtitled **Introduction à une philosophie du 'presque'**, Jankélévitch, a thinker of emergence and subtleties, treats what makes the distinction between everything and nothing, a choice decided upon and its alternative, the almost true and the totally false... This original theme revisits the Greek affection for *sorites*, those thought processes wherein the insensitive explains the sensitive, arousing perplexity in those who cannot accept that all philosophy lies in 'the indiscernible nuance of what is almost'. | 272 p.

Vladimir Jankélévitch, **Henri Bergson** – Rarely has a great philosopher felt such empathy for the thoughts of one of his peers. In this book, Bergson said he found the intermediary stages of his own work, which he had in fact chosen to delete. Jankélévitch nevertheless perceived them, just as an engineer might trace the perspective lines and perceive now-absent scaffolding by studying the finished construction. Thus he dissects to the very heart of the living system, allowing us to visualize concepts in the making, intuitions in action, and the finality of a work. | 304 p.

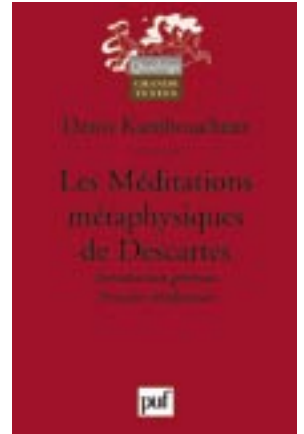
More titles by Vladimir Jankélévitch:

La mort, Flammarion | 474 p.

Le je-ne-sais-quoi et le presque-rien, Seuil | 146 p.

Denis Kambouchner

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Denis Kambouchner, **Les Méditations métaphysiques de Descartes: Introduction générale. Première méditation** – In the same vein as *Descartes selon l'ordre des raisons* by Martial Guéroult, the author proposes a commented and particularly precise reading of part of the Cartesian *corpus*, in the context of a study of the *Méditations* which was to be supplemented by two further tomes. The aim here is to study the first one, so confronting the condensed and arresting expression of all Cartesian systems to come, and the first expression of the first metaphysics of modernity. |416 p.

Denis Kambouchner

(born in 1953) is a professor of philosophy at La Sorbonne, a specialist of Descartes and issues involving education.

More titles by Denis Kambouchner:

L'Homme des passions. 2 tomes, Albin Michel | 1024 p.

Le vocabulaire de Descartes, Ellipses | 80 p.

Une école contre l'autre, PUF | 320 p.

Jean-François Kervégan

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Jean-François Kervégan

(born in 1950) is a professor of philosophy at La Sorbonne, a specialist of political and juridical philosophy, especially the Germanic tradition.

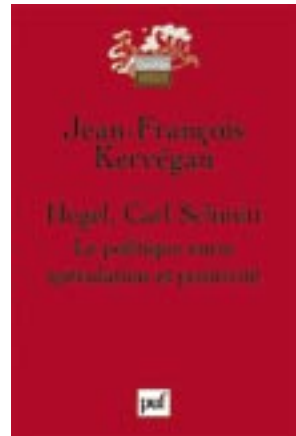
Jean-François Kervégan, **Hegel, Carl Schmitt. Le politique entre spéculation et positivité** – The question of *Carl Schmitt* has occupied, in particular, all political and jurisprudential philosophy since the beginning of the 1990s. Beyond anathemization and shortcuts, Jean-François Kervégan, a specialist of Hegel, reveals the conceptual heritage common to the two thinkers, enlightening both the implacable originality of Schmitt's *deziisionismus*, and its limits when faced with Hegel's mediatized system. | 352 p.

More titles by Jean-François Kervégan:

Hegel et l'hégélianisme, PUF | 128 p.

Hegel, Carl Schmitt, PUF | 352 p.

Principes de la philosophie du droit, PUF | 512 p.



Jean-Luc Marion



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Jean-Luc Marion

(born in 1946) is a professor of metaphysics at La Sorbonne, a phenomenologist specialized in Descartes and member of the Académie française. In his work, he seeks to reveal what remains thinkable in classic (through Descartes) or contemporary (through phenomenology) metaphysics, after the effects of Nietzsche's undermining influence, prolonged by Heidegger.

Jean-Luc Marion, **Étant donné. Essai d'une phénoménologie de la donation** – If Aristotle's *being as a being* posed the fundamental question of all Western ontology, *being given* constitutes the phenomenological analogon of such a question. To pose the being in as far as it is given, is to seek the origin of the *very thing* to which we must come back, in the words of Husserl. In this book, Jean-Luc Marion presents the ensemble of his personal reflection, making the donatory efficacy of the phenomenon itself the *alpha* of phenomenology, contrary to all his predecessors' possible detours: God, the other, or self-love. |480 p.

Jean-Luc Marion, **Au lieu de soi** – This reading of Saint Augustine is, above all, not a metaphysical one. In this, it respects the nature of the *Confessions* text, as well as presenting it in the new and entirely contemporary light of our exit from the metaphysical era. To confess is to exhibit one's sins, show one's vanity, to call upon God: two meanings merged into one movement, which makes room in me to receive the divine. To investigate this movement, the author employs concepts forged by his long, phenomenological research – the saturated phenomenon, donation, the 'adonné' – so following both the exegetic tradition of Augustinianism, and the construction of his own thought. |448 p.

More titles by Jean-Luc Marion:

La croisée du visible, PUF | 160 p.

Réduction et donation, PUF | 320 p.

Maurice Merleau-Ponty

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Maurice Merleau-Ponty

(1908-1961) was one of the major figures of phenomenology in Europe. He created a third path between the clear, Cartesian mind and the Sartrean transcendental ego open to all influences. In this way, he opened the doors of phenomenology to other disciplines, such as psychoanalysis and linguistics. At the crossroads of all human culture, what he defines is an anthology, grafted onto the central concept of his work, which is flesh.



Maurice Merleau-Ponty, **La structure du comportement** – For the author, this book was an essential preliminary to the theories developed in his major work, *Phenomenology of Perception*. The latter focuses on the psychological modalities of phenomenology; the former having previously exposed the physical and physiological grounds that make it possible. In these two stages of his exposé, Merleau-Ponty opposes the theses of classic psychology which saw behaviour as a thing to be studied (the behaviourists) or an idea produced by a mind withdrawn from the world of senses (the rationalists). *Behaviour is sense*, and in this respect, it remains, above all, comparable to language. We can see how such developments challenge traditional psychology, and how they would inevitably interest the disciples of Lacan, for whom the unconscious is also structurally comparable to language. |276 p.

More titles by Maurice Merleau-Ponty:

Phénoménologie de la perception, Gallimard | 536 p.

Le visible et l'invisible, Gallimard | 364 p.

L'œil et l'esprit, Gallimard | 96 p.

Yves Michaud



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Yves Michaud (born in 1944) is a professor at the University of Rouen, a specialist of aesthetics and political philosophy. He founded the Université de tous les savoirs.

Yves Michaud, **Hume et la fin de la philosophie** – In this book, Yves Michaud elucidates Hume's problematic qualification of *sceptical empiricism*. For Hume, this expression is indivisible, and can only be understood at a junction of empiricism and scepticism made possible by the moderation of the latter and the submission of the former. The programmatic and methodical unity of the work explains this paradox: here we have a philosophy which knows that nothing is certain, which constructs a system of mobile hypotheses, devoid of fundamental axioms. Thus philosophy finds only a hypothetical knowledge of the world, then strives to think itself as an outgrowth of thought in the world: the inverse of, yet – for this reason – very close to Kant's critical approach. |288 p.

Yves Michaud, **Locke** – In this brief essay, the intention is not to conduct a commented and detailed analysis of all the facets of Locke's thinking. On the contrary, the aim is to introduce a measure of doubt and nuance into what has become the general commentary. So the author brushes a new, less systematic portrait of Locke: his policies are no longer drawn from his theory of knowledge, his thought subordinate to no deductive ideal, preferring to risk incoherence than to forget the real. A more authentic Locke, empiricist but also rationalist, liberal yet imbued with natural rights, a thinker of political and Christian freedom from beginning to end. |304 p.

More titles by Yves Michaud:

La crise de l'art contemporain, PUF |324 p.

La violence, PUF |128 p.

Léon Robin

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Léon Robin (1866-1947) was a historian of philosophy, professor at La Sorbonne. A student of Octave Hamelin, he continued his reading and commentary of the Classic Greek philosophers. The studies he devoted to Plato and Aristotle remain models of the genre.

Léon Robin, **Platon** – This book aims to elucidate, and not to obscure, a philosophy that is complex and often commented. Léon Robin attempts a rational, methodical synthesis of Platonist thought, employing accessorially all his historical knowledge and science of *Platonism* without ever weighing down the narrative. This outstanding historian of antique thinking has indeed succeeded in a difficult task: to give the simplest possible account of the greatest possible complexity. | 288 p.

More titles by Léon Robin:

La théorie platonicienne de l'amour, PUF | 200 p.

La morale antique, PUF | 192 p.

La pensée grecque et les origines de l'esprit scientifique,
Albin Michel | 517 p.

Geneviève Rodis-Lewis

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Geneviève Rodis-Lewis

(1918-2004) was a professor at La Sorbonne, where she directed the Centre of Cartesian studies. Disciple of Martial Guérout, she retained from his teaching a systematic vision of the study of works, which she applied above all to those of Descartes, earning the Grand Prix de l'Académie française in 1985.



Geneviève Rodis-Lewis, **La morale de Descartes** – This condensed essay aims to show, using drafts taken from the work and in spite of the crude shortcuts commonly accepted, that morals in Descartes, though never conceptualised as such, ought to have crowned all his work, so offering a very different vision of his rationalism. The double challenge of this reading is that such a reconstitution is possible, although risky, and so inevitably hypothetical in part at least; yet necessary, because it obliges us to seek the spirit beyond the words. | 136 p.

More titles by Geneviève Rodis-Lewis:

Descartes et le rationalisme, PUF | 128 p.

Descartes. Biographie, Calmann-Lévy | 371 p.

Le développement de la pensée de Descartes, Vrin | 224 p.

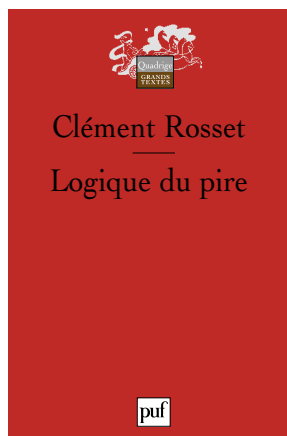
Clément Rosset

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Clément Rosset (born in 1939) is a graduate of the Ecole Normale, holder of the aggregation in philosophy and former professor at the University of Nice. His work, a direct development of Schopenhauer, denounces philosophy as a mystification or a joyous acceptance of the tragic, against all notions of backworlds and progress. In this, he joins sceptics of all times, who enter into philosophy all the better to scuttle it, joyfully and consciously, for authentic philosophy is always just that: a scuttling.



Clément Rosset, **Logique du pire** – This book presents all the themes of Clément Rosset's thought. Against the idealism of negation of the real, as a faithful Nietzschean he must refuse 'backworlds'. From the viewpoint of a continuous perspective and no longer a disjunctive one, which would link the greatest idealism to the greatest realism – like that of Plotinus – he refuses the ecstatic contemplation of unity, preferring to seek that of multiplicity and chance. Consequently ecstasy can also occur when faced with multiplicity: recall the Bacchanals, before philosophy, which could only come into being when chance had been reduced to the rank of exception, and nature established in a system of potentially intelligible rules. | 192 p.

Clément Rosset, **La philosophie tragique** – The tragic is not unhappiness, it is the implacable and legitimate opposition of two irreconcilable and indispensable aspects of existence. In this early text, which heralds all those to follow, Clément Rosset considers simultaneously the exigency of joy, and the evidence that life is anything but joyful, yet we must see it and accept it as it is. It is philosophy only for that purpose; no philosophy has any other. | 176 p.

Clément Rosset, **Schopenhauer, philosophe de l'absurde** – Here, the author brings us his interpretation of Schopenhauer: all Schopenhauer's philosophy is seen as the expression of an intuition of the absolute absurdity of existence, absurdity in its own right, not simply due to our inadequate understanding of the world. | 128 p.

Clément Rosset, **L'anti-nature** – When an idea disappears, it may be because it died, was refuted or deemed inoperable; but it may also be because it has become so omnipresent that we can no longer see it, it constitutes the very environment of vision. This corrosive re-reading of the history of the concept of nature proceeds according to this logic. Referring to the anti-naturalist thinking of Lucretius, Clément Rosset shows that *nature* is above all chance, chaos, the absence of causes; and that if contemporary philosophy has disregarded the term, it is not because of forgetting the thing itself, which, all around us, opposes order and fact, the cosmos and chaos, backworlds and the real. | 336 p.

More titles by Clément Rosset:

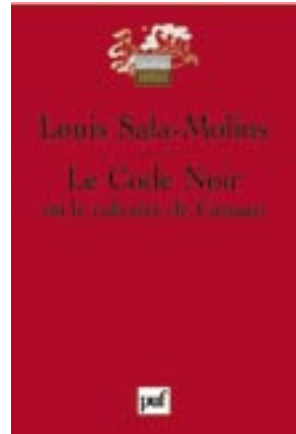
Le philosophe et les sortilèges, Éd. de Minuit | 120 p.

Le principe de cruauté, Éd. de Minuit | 96 p.

Principes de sagesse et de folie, Éd. de Minuit | 128 p.

Louis Sala-Molins

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Louis Sala-Molins, **Le Code Noir ou le calvaire de Canaan** – This edition of the Code Noir is augmented by a commented reading of the text which constituted the juridical framework of slavery, replacing it in its historical, theological and legal context. The author also establishes links with up-to-the-minute debates concerning the imprescriptability and the opportuneness of relevant compensation. | 320 p.

Louis Sala-Molins is a professor emeritus of political philosophy and law at the Pantheon-Sorbonne University and the University of Toulouse-II. He specializes in the history of the inquisition and the slave trade.

More titles by Louis Sala-Molins:

Le dictionnaire des inquisiteurs, Galilée | 464 p.
Les misères des Lumières, Homnisphères | 272 p.
Le livre rouge de Yahvé, La Dispute | 256 p.
Sodome, Albin Michel | 204 p.

Jean-Paul Sartre

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Jean-Paul Sartre, **L'imagination** – A reflection on the status of the image, and consequently a critical history of conceptions of the imagination, this short work offers an introduction to phenomenology. The problem is as follows: *how to think with images?* Sartre's text demonstrates that we do not think *with*, but *departing from* images, in other words they are not objects of consciousness, but a manifestation of consciousness itself. | 176 p.

Jean-Paul Sartre (1905-1980) was the last all-round intellectual: a philosopher, writer, publicist... His philosophical work echoes this characteristic: although it remains essentially Husserlian, beyond all classic phenomenological and ontological themes, it opens up and is accomplished in moral, political and aesthetic problems, which make Sartre's production a bulimic appropriation of the world, and his life an illustration of his fundamental concept of being-for-itself (*pour-soi*), as a conscience constantly open to the world.

More titles by Jean-Paul Sartre:

L'Être et le Néant, Gallimard | 698 p.

L'existentialisme est un humanisme, Gallimard | 120 p.

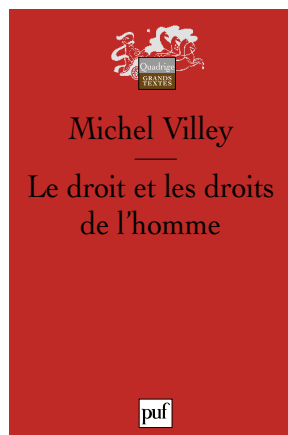
Vérité et existence, Gallimard | 156 p.

Critique de la raison dialectique, Gallimard | 760 p.

Michel Villey

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Michel Villey (1914-1988) a specialist of Roman law, was a professor of history and the philosophy of law at Pantheon-Assas University. The author of admirable syntheses of a discipline which philosophers and jurists dispute, he contests the modern notion of formal rights, first and foremost human rights, a testimony of 'the decomposition of the notion of law'. His reading of St Thomas provides the link between juridical reflection and philosophy: the philosopher plays the role of the judge, who hears the case of each party before passing judgement, in a dialectic which has been forgotten by modernity, so sure of being right without debate.



Michel Villey, **Le droit et les droits de l'homme** – This polemic and erudite text exposes the doctrine of human rights from the jurist's point of view. A student at the school of Aristotle, Michel Villey clearly perceives the *flatus vocis* of these new texts, the empty, magical wordiness of thinking that claims to draw an idea from nowhere simply by enunciating it, for the fine motive that it will be *good in itself*. But beyond this rejection, the author replaces the emergence and usefulness of such a concept in juridical history and thinking. To state what is just without understanding the law is to wish that in the beginning, there was action, and not reason, as Goethe would have it. Hence, when only the moral value of a claim counts, law is left unto itself; and empty, equivocal hermeneutics soon replace the dialectical search for what is just, a search that must define in advance all authentic law. | 176 p.

More titles by Michel Villey:

Philosophie du droit, Dalloz | 304 p.

La formation de la pensée juridique, PUF | 640 p.

Henri Arvon

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Henri Arvon, **Le bouddhisme** – An academic perspective of an oriental spirituality, this introduction to Buddhism remains a classic of its genre. | 160 p.

More titles by Henri Arvon:

L'anarchisme, PUF | 128 p.

L'athéisme, PUF | 128 p.

Henri Arvon, professor emeritus at the University of Nanterre, is a specialist of anarchism and Buddhism.

Georges Dumézil

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Georges Dumézil (1898-1986), holder of the aggregation in history, a linguist and mythographer, was the author of an abundant œuvre that can be divided into two categories: comparative grammar of the Caucasian languages, and the study of Indo-European mythologies. He created a method of interpretation of myths referred to as the 'trifunctional hypothesis' which heralds structuralism, and earned him a place in the Académie française.

Georges Dumézil, **Du mythe au roman** – Here, the author develops his theses on the passage from myth to history in a study of Scandinavian mythology. Against modern historiography, which refutes myths as being outside science in order to better grasp the historic facts in themselves, Dumézil shows that the history of ancient times is, above all, the transcription of mythological 'facts', in which the structure of a culture and, ultimately, of the human spirit, is reflected. |208 p.

More titles by Georges Dumézil:

Mythe et épopée. 3 tomes, Gallimard | 672 p., 416 p., 372 p.

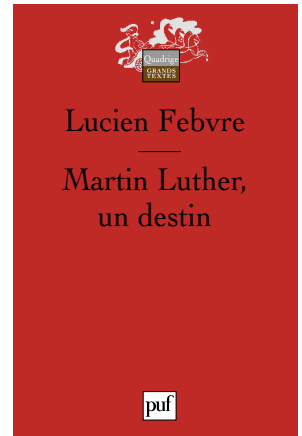
Esquisses de mythologie, Gallimard | 1204 p.

Les dieux des Germains, PUF | 136 p.

Heur et malheur du guerrier, PUF | 160 p.

Lucien Febvre

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Lucien Febvre, **Martin Luther, un destin** – In this clever blend of religious history and psychological biography, Lucien Febvre proclaims his refusal of historical positivism, which churns out the facts one after the other without ever attempting to discover their unfolding. But through this synthesis, *a priori* limited, the historian – always keen to synthesize – probes the soul of a people. | 224 p.

Lucien Febvre (1878-1956) was a modernist historian, co-founder with Marc Bloch of the review *Annales d'histoire économique et sociale*, professor at the Collège de France, and a fierce opponent of methodical historiography.

More titles by Lucien Febvre:

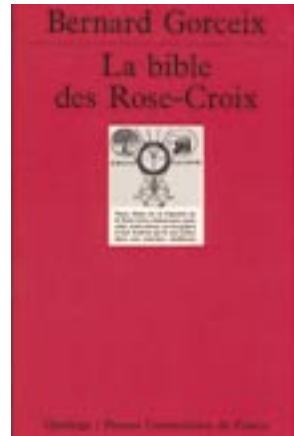
L'apparition du livre, Albin Michel | 600 p.

Le problème de l'incroyance au XVI^e siècle,
Albin Michel | 588 p.

Au cœur religieuse du XVI^e siècle, EHESS | 362 p.

Bernard Gorceix

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Bernard Gorceix, **La bible des Rose-Croix** (trans. and introduction) – Bernard Gorceix's long, rich introduction to Rosicrucian mysticism reveals, through the study of the first three documents of the tradition, how a historical and literary reading of this esoteric and alchemical manifesto permits us to realise what modern rationalism owes to baroque mysticism and its darkest mysteries. Thus the Renaissance reproduced the antique naissance of a *logos* born of the matrix of a *mythos*, which first established those problems philosophy would later undertake to resolve by totally different means. | 192 p.

Bernard Gorceix (1937-1984) was a graduate of the Ecole Normale, a historian and translator of German alchemical and mystic texts of the early Middle Ages and the Renaissance.

More titles by Bernard Gorceix:

Alchimie, Fayard | 238 p.

Amis de Dieu en Allemagne au siècle de Maître Eckhart,
Albin Michel | 410 p.

Maurice Halbwachs

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Maurice Halbwachs

(1877-1944) was a professor of sociology at La Sorbonne. Inspired by Durkheim, the main conceptual contribution of his thinking lies in the formalisation of the notion of 'collective memory' which earned him the sociology chair at the Collège de France, some months before he was deported to Buchenwald, where he died.

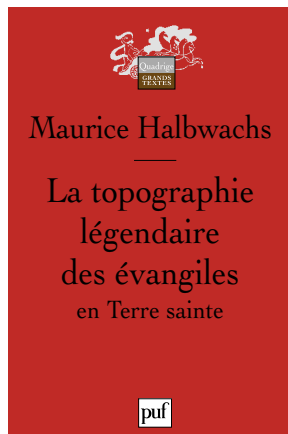
Maurice Halbwachs, **La topographie légendaire des évangiles en Terre sainte** – If the history of religion is that of the most united and the most enduring communities, inasmuch as they are animated by a love of the sacred that reaches beyond individuals and founds a unity with supernatural and transhistorical purposes, then the historical study of memorial transmission through these groups is the most appropriate to found Halbwachs' project of a sociology of collective memory. In this regard, this book simply marks the creation of a new form of sociology, which is neither religious, nor psychological, but belongs to another explicative paradigm than classic sociologies, whether individualist or holistic. | 388 p.

More titles by Maurice Halbwachs:

Les causes de suicide, PUF | 424 p.

Les classes sociales, PUF | 320 p.

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Blandine Kriegel

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Blandine Kriegel (born in 1943) is professor emeritus of universities, member of the Comité consultatif national d'éthique, and a specialist of political philosophy. From her first experience as a philosopher when she collaborated with Michel Foucault in his research at the Collège de France, she has conserved a marked taste for the study of history and its practice throughout the ages.



Blandine Kriegel, **L'histoire à l'Âge classique** (4 tomes. 1: *Jean Mabillon*; 2: *La défaite de l'érudition*; 3: *Les académies de l'histoire*; 4: *La République incertaine*) – There would be no history without historians; and consequently, no knowledge of their methods, conceptions of historical proof or testimony. In a long and fascinating study of these mechanisms of the scientific history of the 17th - 18th century, Blandine Kriegel demonstrates that historical science itself has a history. From Jean Mabillon to erudite history, then in the transition from an academic to a juridical vision of history, there emerge so many ways of telling the past, like so many modulations on the historical narrative, which are revealed throughout the ages to be far from monochord. This calls for the constitution of an epistemology of history which is in itself historical, at last bestowing upon erudition its rightful place in the genesis of the methods of contemporary history, which appears today to have utterly rejected that heritage. | 1272 p.

More titles by Blandine Kriegel:

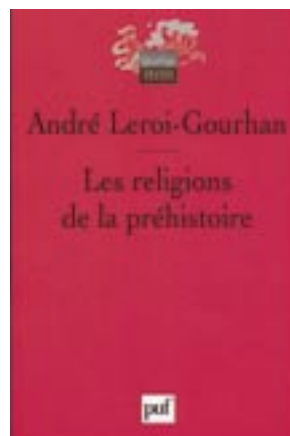
Philosophie de la République, Plon | 408 p.

La politique de la raison, Payot | 269 p.

Querelles françaises, Grasset | 330 p.

André Leroi-Gourhan

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André Leroi-Gourhan

(1911-1986) was a historian and ethnologist, a specialist of prehistory. From La Sorbonne to the Collège de France, he produced an œuvre that blends history, archaeological practice and theoretical rigor, illustrated by his doctoral thesis in 1954 devoted to the biomechanics of vertebrates.

André Leroi-Gourhan, **Les religions de la préhistoire** – Departing from the ‘disappointing superficialities of representations’ how can we rediscover the ‘mystic depth of concepts’? This book poses that question, and goes on to study what may have been the first cults in the history of humanity, on the basis of meagre archaeological elements. The scientist will find himself torn between the cultural importance of such conclusions as have been drawn, and the essential historical integrity that reminds us how easy it is to say too much too soon, so betraying the little evidence that our ancestors have indeed left us from the mists of time. | 160 p.

More titles by André Leroi-Gourhan:

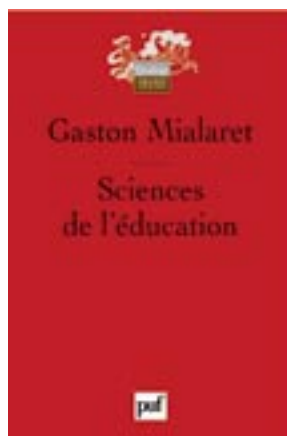
Le geste et la parole. 2 tomes, Albin Michel | 326 p., 288 p.

Préhistoire de l'art occidental, Mazenod | 624 p.

Dictionnaire de la préhistoire, PUF | 1312 p.

Gaston Mialaret

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Gaston Mialaret, **Sciences de l'éducation** – This book, both historical and epistemological, describes the new field opened up by the scientific teaching skills of the last fifty years and identifies its specific problematics. It places the issue of school at the centre of today's cultural and political debates, leaving ideological motives behind in order to engage in a technical debate founded on what we expect of a didactic science, at last constituted and autonomous. | 288 p.

Gaston Mialaret (born in 1918) is professor emeritus of the science of education at the University of Caen and president of the Groupe français d'éducation nouvelle.

More titles by Gaston Mialaret:

Histoire mondiale de l'éducation, PUF | 1712 p.

Propos impertinents sur l'éducation actuelle, PUF | 288 p.

Les méthodes de recherche en sciences de l'éducation, PUF | 128 p.

André Miquel

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André Miquel (born in 1929) is a holder of the aggregation in grammar, a historian and honorary professor of Classical Arabic, language and literature, at the Collège de France.

André Miquel, **La littérature arabe** – Arabic literature, throughout its history, has claimed to be one of the possible transcriptions of an omnipresent religious feeling, so falling into the category we refer to as ‘engaged literature’. Although that engagement has structured its aesthetics, past and present, only a more pronounced process of secularisation of the written word in the Arab world would permit it to emerge as an autonomous art, i.e. as an authentic aesthetic. | 128 p.

More titles by André Miquel:

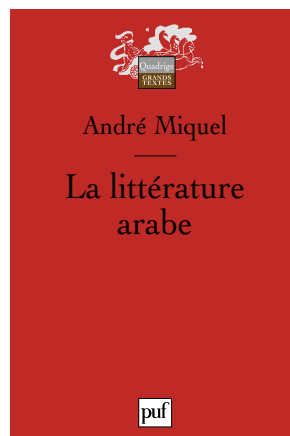
L'Islam et sa civilisation, Armand Colin | 448 p.

La géographie humaine du monde musulman jusqu'au milieu du 11^e siècle, 4 tomes,

Éd. de l'EHESS | 426 p., 708 p., 543. p., 388 p.

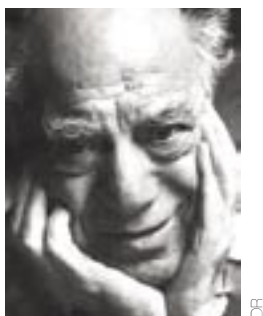
Du Golfe aux océans. L'islam, Hermann |

Les Arabes: du message à l'histoire, Fayard | 650 p.



Maxime Rodinson

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Maxime Rodinson

(1915-2004), is a French orientalist of Jewish origin, attracted by Marxism.

His work is marked by the debate between these three influences, as illustrated in *Marxisme et monde musulman*, and *Israël et le refus arabe*. When his biography of Mahomet was published, it brought him a wider audience; whereas a few years before, his positions had earned him exclusion from the French Communist party. Lastly, his article entitled *Israël, fait colonial?* written in 1967 provoked the hostility of some members of the Jewish community.

Maxime Rodinson, **Les Arabes** – With hindsight and nuance, this brilliant synthesis studies the history, culture and identity of the Arab peoples and poses the question of the relation between Islam and nationalism at the heart of a culture which, in spite of its relative homogeneity, has remained divided. In response to the question *What does it mean to be Arab?* the author ultimately poses yet another, more general interrogation: how can we describe a diverse – yet defined – identity, while avoiding generalisation or caricature? | 192 p.

More titles by Maxime Rodinson:

Mahomet, Seuil | 320 p.

La fascination de l'Islam, La Découverte | 210 p.

Entre Islam et Occident, Les Belles Lettres | 304 p.

Jacqueline de Romilly



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DF

Jacqueline de Romilly

(born in 1913) is a philologist, member of the Académie française and professor emeritus at the Collège de France. At the École normale supérieure, she was the student of the Hellenist, Paul Mazon. Her work, devoted to Greek literature and philosophy, is a reference.

Jacqueline de Romilly, **La tragédie grecque** – One of today's greatest specialists of the period presents her interpretation of the exceptional dramaturgical fecundity in Greece five centuries before our times. Readers will understand how, in 80 years, a generation so rich in masterpieces rose up, gradually fell, and vanished. The author shows that such development can only be understood when considered alongside a philosophy, political life; in a word, when inserted in a state of culture and its evolution. So we are invited to a historical and philosophical reading, in the aim of elucidating a phenomenon that cannot be simply literary, for the Greeks, of all peoples, lived their art. | 192 p.

Jacqueline de Romilly, **Précis de littérature grecque** – A precious book indeed, this brief approach to the great authors who shaped our historical, literary, mythological and philosophical culture. A simple introduction, informative and perfectly controlled, is a joyful invitation to read and re-read the antique texts. | 288 p.

More titles by Jacqueline de Romilly:

Dictionnaire de littérature grecque ancienne et moderne,

PUF | 304 p.

Pourquoi la Grèce?, De Fallois | 309 p.

La Grèce antique contre la violence, De Fallois | 191 p.

Léopold Sédar Senghor

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Léopold Sédar Senghor

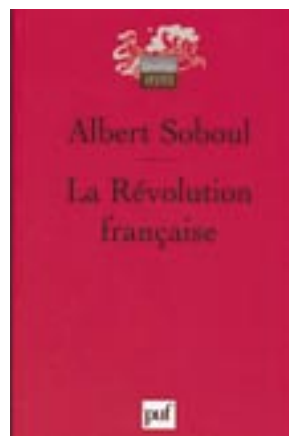
(1906-2001) was a Senegalese politician and a poet. He was the first African to hold the aggregation in French grammar, the first president of the Republic of Senegal, and the first African member of the Académie française. On the cultural side, he remains, with Aimé Césaire, the founder of the notion of 'négritude'.

The poet's style conserves a classicism stripped of all exotic or primitivist folklore.

Léopold Sédar Senghor, **Anthologie de la nouvelle poésie nègre et malgache de langue française** – Through this poetic anthology with its baroque, rugged intonations and rhythms that oscillate from the halting to the torrential, the outlines of a radical and racial political manifesto appear. *Négritude* may be a common heritage, but it is also an ethnic heritage, and if it is a dowry of love and great beauties, it is also a painful burden. These pages, strewn with wild, sometimes violent beauty, often include an uncompromising scrutinization of the white man, inviting us to refuse escheatment and return to a historical and cultural community. Sartre, in his long preface, pronounces his 'emotion at being seen', acknowledging that in the submission, or the poetic evocation, of one part of humanity by another, all of humanity is revealed. | 272 p.

Albert Soboul

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Albert Soboul (1914-1982) was a historian, specialized in the French Revolution which he taught at La Sorbonne. A radical then a communist, he experienced a constant tension between his profession and his personal convictions, discernible in his book which remains a model of vivacity and erudition.

Albert Soboul, **La Révolution française** – In this book, the Marxist historian and specialist of the French Revolution forcefully resumes his conception of a French Revolution that was unique and exemplary, first to unite the bourgeoisie and the common people against an ossified aristocracy. In his interpretation, Albert Soboul stresses the economic and military reasons for its durability, and shows how Bonapartist imperialism had the effect of exporting something of the spirit of the Revolution throughout Europe, enriching the history of Germany and Italy which were, at that time, still divided. | 128 p.

More titles by Albert Soboul:

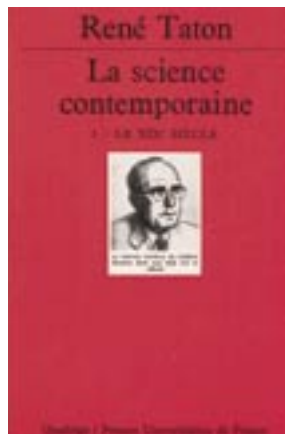
Le siècle des Lumières. Tome 1, PUF | 1060 p.

Dictionnaire historique de la

Révolution française, PUF | 1184 p.

René Taton

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René Taton (1915-2004) was a mathematician and a historian of science whose own considerable personal research, as well as his organization and mediation of French and international research, made him one of the major actors in the evolution of the history of science as an autonomous discipline. He founded and directed the International Council of Scientific Unions (ICSU) within the International Council for Science, and directed the Centre de recherche en histoire des sciences, warmly solicited by Alexandre Koyré.

René Taton (dir.), **La science contemporaine** (2 tomes. 1: *Le xix^e siècle*; 2: *Le xx^e siècle – 1900-1960*) – An astonishingly rich synthesis, this history of contemporary science is the conclusion of René Taton's general project to produce a scientific and technical history of humanity. The two tomes cover the period between 1800 and 1960, leaving aside techniques in their own right. Offering a complete disciplinary panorama (mathematics, physics, astronomy, biology, medical science), this massive work accomplishes its goal: to deploy, without vulgarisation or excessive technicity, the ensemble of the dialectic, historical, conceptual and formal movement of this century-and-a-half which so deeply altered our scientific vision of the world. | 1088 p.

Jean-Pierre Vernant

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DF

Jean-Pierre Vernant

(1914-2007) was a holder of the aggregation in philosophy and historian at the Collège de France where he held the chair of comparative studies of antique religions. He grafted his vision of history on anthropology, even more so on psychology. Through the study of religions, of myths or the birth of Greek thinking, he identifies the historical evolution of categories of thought against a background of political causality. The proclaimed 'Greek miracle', seen in this light, is merely the product of a specific political and historical context.



Jean-Pierre Vernant, **Les origines de la pensée grecque** – How did the Platonist *logos* ever succeed the poetic, theological discourse of Hesiod? That is the question posed at the outset of this brief, lively text. J.-P. Vernant's response is a bold one, thanks to the contribution of Ionian physics, which first imagined space to be isotopic, demythified, with neither mystical or religious qualities. The qualitative diversity of spatial things against this background of indifferenciation permitted the emergence of formal thought, unhindered by those questions that formerly interfered with the constitution of an autonomous reality. So it is in politics, isonomy as a submission to the same law allowed us to think that reciprocity, which physics had introduced into the spatial, in the social domain between citizens. Hence, force and deeds were not alone in governing the city: the discourse could emerge and justify, criticize the status quo – a second period of formalisation, of taking a distance from the world. It was the birth of *logos*. | 160 p.

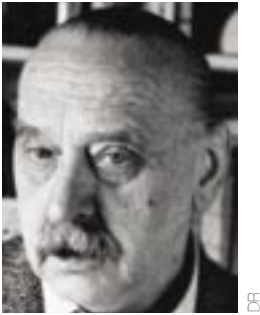
More titles by Jean-Pierre Vernant:

L'univers, les dieux, les hommes, Seuil | 258 p.

Mythe et pensée chez les Grecs, La Découverte | 432 p.

Algirdas Julien Greimas

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Algirdas Julien Greimas

(1917-1992) was a French-speaking linguist of Lithuanian origin and the founder of the École sémiotique in Paris. He notably taught at the École des hautes études en sciences sociales, where he succeeded Saussure and Hjelmslev.

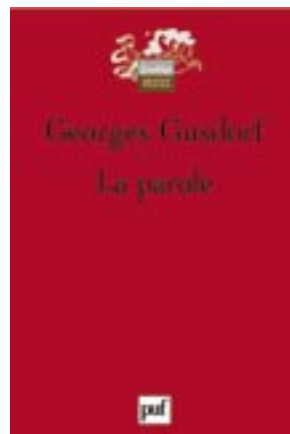
Algirdas Julien Greimas, **Sémantique structurale** – A classic of linguistics and semiotics, this book aims to rethink the central role of the study of signs in the humanities by establishing a new methodology and applying it to a variety of cases that are not strictly linguistic. The modalities of such an application are interesting in that they show how, while assuming its inability to provide an account of what constitutes its specific domain, i.e. natural language, linguistics permits us nevertheless to profitably study other sciences of meaning in general. |264 p.

More titles by Algirdas Julien Greimas:

La mode en 1830, PUF |480 p.

Des dieux et des hommes, PUF |240 p.

Georges Gusdorf



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Georges Gusdorf (1912-2000) was professor of philosophy and logic at the University of Strasbourg whose name today remains associated with his major work, *Les Sciences humaines et la pensée occidentale*, in 13 tomes.

Georges Gusdorf, **La parole** – A morphological and sonorous phenomenon, the word is however not the specific object of a branch of linguistics, not even a broad one. The word marks the accession to the rank of human, passing from a description to a valorisation of the world, by means of promise; which makes language, and man endowed with speech, the fixed point of a world which would otherwise be entirely thrust into the chaos of pure becoming. The word also organizes, creates value and shapes man, imposing itself as the first object of all philosophy. | 128 p.

More titles by Georges Gusdorf:

La découverte de soi, PUF | 513 p.

L'expérience humaine du sacrifice | 275 p.

Les sciences humaines et la pensée occidentale,
13 tomes, Payot |

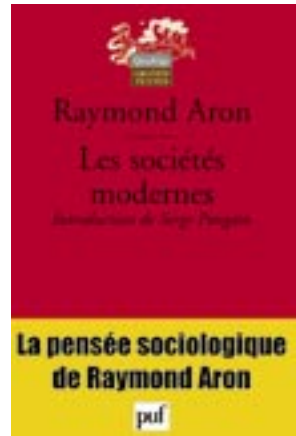
Raymond Aron

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DF

Raymond Aron (1905-1983), philosopher and politologist, differs from his contemporary French intellectual milieu in a strangely paradoxical way: he is both deeply liberal and a specialist of Marx. The only French intellectual to combat Soviet tropism, mocked by Sartre, he undertook an impartial and transversal reading of Marx based on his wide and detailed knowledge: economy, sociology, philosophy.



Raymond Aron, **La sociologie allemande contemporaine** – In this text, Aron attempts to operate a rapprochement of two sociological cultures while asserting his affinity for German tradition, constantly attentive to establish the validity of its theoretical claims, in a philosophical approach inherited from Kantian criticism. It is also a personal interpretation of the work of Simmel, and especially Weber. For this reason, it is Aron the reader who reveals himself, making this book an unmatched introduction to his own thoughts. | 200 p.

Raymond Aron, **Les sociétés modernes** – A selection of texts, some of them previously unpublished, whose aim is to present broadly and in an organised manner the ensemble of Raymond Aron's sociological thinking. Theoretical studies: about Marx and Weber of course, but also Pareto, Tocqueville, and even Alain; a return to the issue of class and progress; the comparative study of political regimes; in conclusion, international relations and war. At last, a precious anthology to guide the reader through Aron's considerable production. | 1184 p.

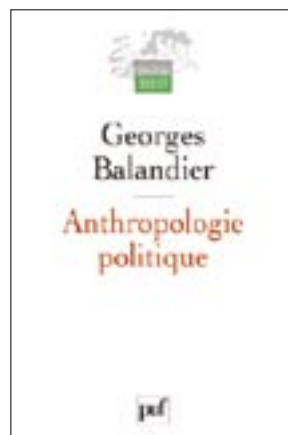
More titles by Raymond Aron:

L'Opium des intellectuels, Hachette | 337 p.

Paix et guerre entre les nations, Calmann-Lévy | 794 p.

Penser la guerre, Clausewitz, Gallimard | 472 p.

Georges Balandier



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DF

Georges Balandier

(born in 1920) is an anthropologist and sociologist, professor emeritus at La Sorbonne.

He also taught African sociology at the École pratique des hautes études.

Georges Balandier, **Anthropologie politique** – Taking a stance against the ahistorical tropism of anthropology, describing primitive societies as balanced systems, never yoked to a power or a political dynamic, Georges Balandier maintains that the study of power is not necessarily related to that of institutions, as is political science; but it must define politics more broadly as the ensemble of processes by which order is imposed on the social, whose structures are no more than static, specific and secondary manifestations. | 256 p.

More titles by Georges Balandier:

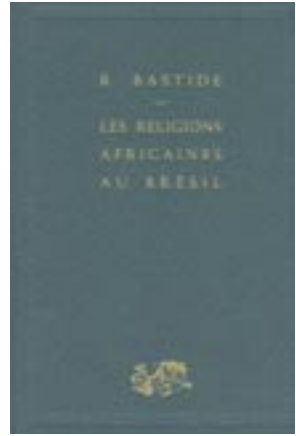
Le dépaysement contemporain, PUF | 216 p.

Le grand dérangement, PUF | 128 p.

Civilisés, dit-on, PUF | 416 p.

Roger Bastide

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Roger Bastide (1898-1974), holder of the aggregation in philosophy, was a sociologist and anthropologist who specialized in Afro-Brazilian cultures.

Roger Bastide, **Les religions africaines au Brésil** – Here, Roger Bastide describes the mutations undergone by religious forms of African origin when they come into contact with a South American environment. Modifications in lifestyle, slavery and contact with local Catholicism totally disorganised ancient social structures, which were founded on the great proximity of individuals within a group. Through the history of these transformations, all the modalities of interaction between two cultures are revealed, showing that the syncretic choices which ensue are not so much the result of an opposition as of the internal questioning of an atavistic culture when brought into the presence of a new milieu. | 592 p.

More titles by Roger Bastide:

Éléments de sociologie religieuse, Stock | 210 p.

Sociologie et psychanalyse, PUF | 304 p.

Le rêve, la transe et la folie, Seuil | 320 p.

Raymond Boudon

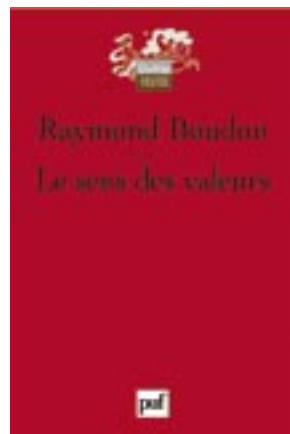
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DR

Raymond Boudon

(born in 1934) is a sociologist, holder of the aggregation in Philosophy and the most important French thinker of methodological individualism, which claims that social behaviour can be ultimately explained by the decisions taken by individuals themselves. The complexity, apparently irrational, of these phenomena is thus reduced to the product of the interaction between rational individuals, without necessarily calling upon a primitive social instance.



Raymond Boudon, **Le sens des valeurs** – Here, Boudon the denigrator of relativism speaks. In this collection of articles, Raymond Boudon treats the same problem from different viewpoints: does the *de facto* diversity of beliefs permit us to think unity of values as a principle? Relativism is a simple solution to complex problems, and we often evoke the expression ‘war of Gods’ employed by Weber to justify its sociological or political counterpart. One of the intentions of this book is to demonstrate that this is a misunderstanding of the concept, that distinguishes axiological rationality from reason as an instrument without reducing one to the other. We must then give theoretical substance to that axiology, which other texts do through a theory of ‘valorisation’: the *de facto* consensus of opinion does not found values; but *de jure* values indeed reflect observable consensus. | 400 p.

More titles by Raymond Boudon:

Le relativisme, PUF | 128 p.

Essais sur la théorie générale de la rationalité, PUF | 352 p.

La place du désordre, PUF | 256 p.

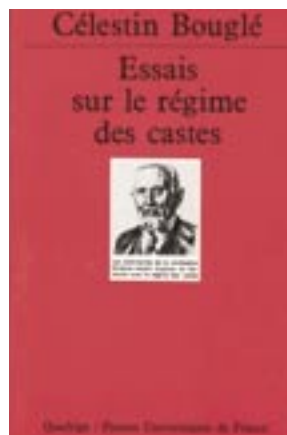
Effets pervers et ordre social, PUF | 296 p.

Célestin Bouglé

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Célestin Bouglé (1870-1940) was a sociologist and the director of the École normale supérieure. He strived for the development and the diffusion of sociology in France and on the political scene, with Léon Bourgeois, he was one of the most significant theoreticians of solidarism.



Célestin Bouglé, **Essais sur le régime des castes** – Although we owe Louis Dumont the most thorough study of the hierarchical model of traditional Indian society and its relation to modern societies in the West, his research could not have been undertaken without the prior contribution of Célestin Bouglé, whose studies, assembled here, laid the foundations of a historical sociology of India. They offer the philosopher – as well as the sociologist – precious elements to think the reality of social inequality in a way that is at once pure, contemporary, historically fulfilled and perennial. All of these elements contribute to pose fascinating questions about the democratic and universalist ideal of progress, which, even then, seemed to consign the possibility of such a study to the domain of archaeology or pure political theory. | 232 p.

More titles by Célestin Bouglé:

Le solidarisme |
De la sociologie à l'action sociale, PUF | 131 p.

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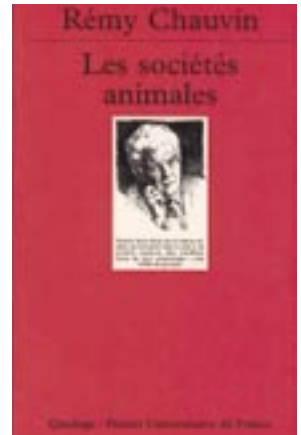
Rémy Chauvin

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DF

Rémy Chauvin (born in 1913) is a biologist and entomologist. His works on the ethology of birds and insects have become a reference; he is also interested in the paranormal and 'magic realism' as theorized by the review *Planète*, founded by Louis Pauwels in the 60s.



Rémy Chauvin, **Les sociétés animales** – This text is a return to the author's classic work, *Le comportement animal*, which was the first approach, unique in French, to ethology in general. In the light of new research in this domain at the beginning of the 1980s, he decided to present this *addendum* specifically devoted to the study of insect societies and primates. However, through the great distance and the great proximity of the two subjects, it also poses the question of applications of ethological method to man himself, at the crossroads of sociological, biological and psychological knowledge. | 312 p.

More titles by Rémy Chauvin:

Le monde des fourmis, Le Rocher | 285 p.

L'énigme des abeilles, Le Rocher | 184 p.

Le darwinisme ou le fin d'un mythe, Le Rocher | 365 p.

Émile Durkheim

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Émile Durkheim (1858-1917)

is, after Auguste Comte, the founder of sociology as an autonomous discipline.

This autonomy takes the form of a rupture with philosophy and follows three axes: the expression of rules specific to sociological method; the definition of social facts as an object and no longer as a simple product of reason or individual behaviour; and through this, a holistic and determinist vision of social laws. The forthcoming sociological science is perhaps only a critical discussion of the founding theses of Émile Durkheim.

Émile Durkheim, **Leçons de sociologie** – This collection of lectures given at the University of Bordeaux then at La Sorbonne treats the ‘physics of morals’, in the author’s own words. In a surge of optimism inherited from Auguste Comte and his *Plans des travaux nécessaires pour réorganiser la société*, Durkheim studies the modalities of individuals’ insertion in society, through the facet of contractual, personal and professional law, never abandoning the Gordian knot of all his social philosophy: the intersection of the personal and the collective at the heart of a system which is resolutely holistic. | 256 p.

More titles by Émile Durkheim:

Les règles de la méthode sociologique, PUF | 160 p.

Le suicide, PUF | 480 p.

Claude Lévi-Strauss

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DF

Claude Lévi-Strauss

(born in 1908) is a holder of the aggregation in philosophy and anthropologist, honorary professor of the Collège de France and member of the Académie française. Making a stance against contemporary anti-humanism, his aim is to reveal the framework of a science of man by seeking constants throughout human cultures. His work is esteemed by the international scientific community but he has also written highly popular books such as *Tristes Tropiques*.



Claude Lévi-Strauss (dir.), **L'identité** – This book is the fruit of an interdisciplinary seminar which took place at the Collège de France under the direction of Claude Lévi-Strauss. The aim was to examine our science's conception of identity via the different domains of the speakers' expertise, and to compare findings with those of distant cultures through a variety of ethnological interventions. Thus, at the crossroads of cultures and considerations that may be biological, philosophical, semiotic or psychological, there emerges the ever-problematic figure of a notion that is both abstract and generalizing, but whose formulation and usage remain indispensable to all understanding of the real. | 352 p.

Claude Lévi-Strauss, **Le totémisme aujourd'hui** – This book is a specific development of the general analyses of *La pensée sauvage*, which explores the unobserved continuity of primitive and civilised thought. The work is based on the example of the questioning of sane/insane discontinuity in psychiatry, for many years considered to be impermeable and conclusive, and which reflected that of the savage and the civilised like two levels of the more general man/nature distinction. But the example of sacrifice calls these distinctions into question: one of the essential elements of western religions can only be understood from the viewpoint of what disarranges the nature/culture *distinguo*. Having demonstrated that the sacrificial system can only be comprehended through the comparative science of totemism, the author studies it as the idiosyncratic state of the product of the natural and the cultural in a given civilisation. So such totemic phenomena are not to be seen as a savage refusal of civilisation, but as a product of one of the values assumed by this universal

contribution whose domain of definition excludes no culture, not even ours. | 160 p.

More titles by Claude Lévi-Strauss:

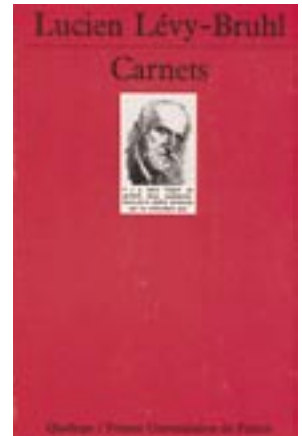
Les structures élémentaires de la parenté,

Mouton de Gruyter | 621 p.

La pensée sauvage, Pocket | 347 p.

Tristes tropiques, Pocket | 513 p.

Lucien Lévy-Bruhl



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DF

Lucien Lévy-Bruhl

(1857-1939) was an anthropologist and a philosopher. Through his work, he did not seek to construct a branch of sociology or an autonomous ethnology, but to identify, through repeated studies of the notion of 'primitive mentality', an archaic part of human psychology. In this sense, we must consider the author of the *Carnets* not as an ethnologist searching for structures, but an anthropologist exploring the human spirit, and a philosopher seeking to trace, through the passage from primitive to civilization, a portrait of man and his history.

Lucien Lévy-Bruhl, **Carnets** – In these posthumous notes, Lévy-Bruhl revisits the dualism of the primitive and the civilised minds. The primitive mind, which gives primacy to participation, permits us to accept opposites in terms of thought, the whole and parts, the normal and the supernatural. Individuation is not constituted therein; one can be both a man and the animal of his totem, an indissociable member of a group and an element of universally animated nature. This dualism is consequently no longer exclusive: it is manifested by the parallel existence, in developed civilisations, of civilised thought and primitive thought. So the civilized mind must not be defined by the exclusion of the primitive; on the contrary, it must be accepted that thought can be *both, and distinctly*, primitive and rational. This discovery redefines what we call thought, and paves the way to studies of the rapport between myth and reason undertaken by those anthropologists who followed Lévy-Bruhl on this path. | 320 p.

More titles by Lucien Lévy-Bruhl:

La philosophie d'Auguste Comte, PUF | 448 p.
L'âme primitive, PUF | 464 p.

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Marcel Mauss

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Marcel Mauss (1872-1950), nephew of Durkheim, is the initiator in France of ethnology. He has remained famous for his theory of the gift. His conception of ethnology remains strongly sociological, aiming to place his conclusions within a 'total social fact'.

Marcel Mauss, **Sociologie et anthropologie** – In spite of the immense influence his work has had on the elaboration of human sciences in general, it was difficult to access many of Marcel Mauss's major writings until this edition. As well as the very famous texts, like 'Essai sur le don' and 'Esquisse d'une théorie générale de la magie', other texts of the author's lesser-known contributions to the elaboration of a social ethnology are assembled here, complemented by a lengthy, synthetic introduction by Claude Lévi-Strauss. |544 p.

Thierry de Montbrial

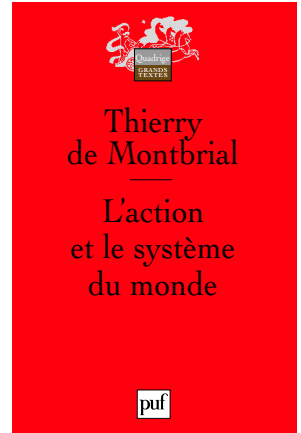
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DF

Thierry de Montbrial

(born in 1943) is the founder of the French Institute of International Relations and teaches economy and international relations at the CNAM, the École polytechnique and the Pantheon-Assas University.



Thierry de Montbrial, **L'action et le système du monde** – Removed from all considerations of discipline, which refer all practical sciences exclusively to their military, economic, political and moral components, the author strives to establish a unified theory of human activity, whose multiple possible applications do not hinder its deep unity. The aim is to reorganise, in a systematic fashion and reformulated around human actions, the structure of a *praxeology*: from individual to international proportions, and from moral philosophy to the military arts. |260 p.

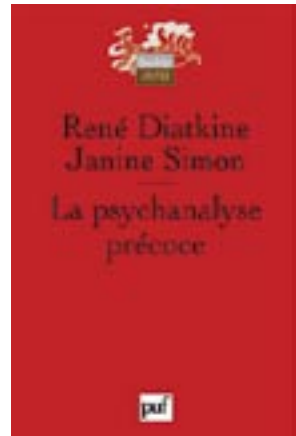
More titles by Thierry de Montbrial:

Géographie politique, PUF | 128 p.

Dictionnaire de stratégie, PUF | 624 p.

René Diatkine

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René Diatkine (1918-1998) was a psychiatrist and a psychoanalyst. His work focussed especially on child psychiatry, but his influence was also considerable on the domain of psychoanalysis in general.

René Diatkine & Janine Simon, **La psychanalyse précoce** – The question of the efficacy of analysis when the patients are young children, especially debated since Melanie Klein, is answered in a concrete manner by this book: just as Diogenes proved to the Eleates that there movement indeed existed by getting up and walking. The detailed analysis of a three-year-old patient permits us not only to prove the value of analysis for the very young child, but also to understand its specific mechanisms. It also presents an evaluation of the necessary adaptation of classic concepts to such cases, and constitutes in itself an example to follow, to modify, or to discuss. |448 p.

André Green

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DF

André Green (born in 1927) is a psychiatrist and psychoanalyst. His work blends precise clinical information and the most recent problematics of analysis, but it also draws from the meditation of the world's great literary texts.

André Green, **Le discours vivant** – For André Green, a refocusing of psychoanalytical practice around the concept of *affect* – a *satisfactory* concept of affect –, is to be accomplished through the study of clinical structures and psychoanalytical literature since Freud, and is made imperative by the need to find, beyond the re-reading of Lacan, a vital dynamic, a concrete existence which forms one body with theory, and lends meaning to the entire analytical project. | 384 p.

More titles by André Green:

Le complexe de castration, PUF | 112 p.

Le travail psychanalytique, PUF | 264 p.

Idées directrices pour une psychanalyse contemporaine,
PUF | 400p.

La Pensée clinique, Odile Jacob | 368 p.

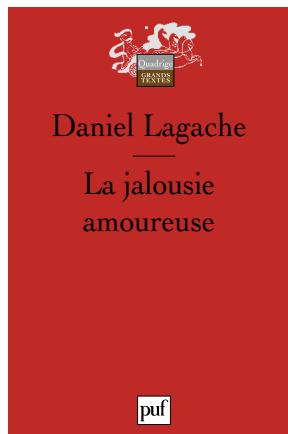


Daniel Lagache

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Daniel Lagache (1903-1972) was a holder of the aggregation in philosophy, a psychiatrist and psychoanalyst, professor of psychopathology at La Sorbonne, and co-founder with Françoise Dolto of the Société française de psychanalyse.



Daniel Lagache, **La jalousie amoureuse** – How can we reconcile a psychology whose motives are unspoken, such as psychoanalysis, with a clinical, descriptive and phenomenological psychology which leaves room for the *experienced* part of what it claims to explain? Such a *rapprochement* of descriptive and interpretative conceptions of psychology are revealed to be all the more necessary when we perceive the unity of their object: we must describe *and* interpret one and the same psychic experience. The case of jealousy would enter into the category of such irenics, all the more strikingly because it deepens the gap between the experienced and the psychoanalytical: on the one hand, the harrowing moral certitude of being the victim of an unfaithful partner; on the other, the revelation of the jealous partner's turpitude and intrusive desires - sometimes homosexual - toward the rival. | 736 p.

Daniel Lagache, **L'unité de la psychologie** – Can we speak of psychology in the singular form, when clinical psychology, experimental psychology and psychoanalysis are at each other's throats? In this book, Daniel Lagache lays the plans for their indispensable reunification, and, beyond the satisfaction of the epistemological need for unity, describes in a positive manner the practice of these different sectors of the study of human psyche which support and complete each other. – 80 p.

Jean Laplanche

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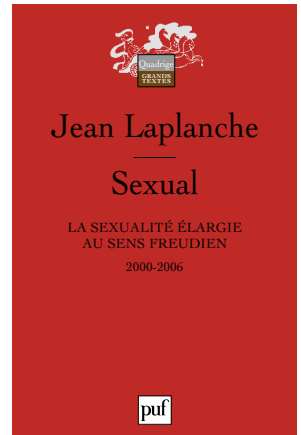
Jean Laplanche (born in 1924) is a holder of the aggregation in philosophy and a psychoanalyst. His work is a methodical re-reading, both critical and rigorous, of the corpus of Freud's writings. His academic teaching of psychoanalysis at Denis Diderot University in Paris constitutes the source of *Problématiques*, through which he aimed to raise psychoanalytical theory to the level of exigency of other fields of university research.

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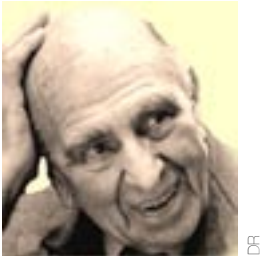
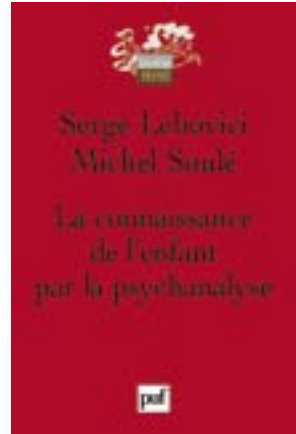
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Serge Lebovici (1915-2000) was a psychiatrist, psychoanalyst and a specialist of child psychology, a discipline to which he devoted both written works and practice, creating a service of child psychopathology in a hospital near Paris.

Michel Soulé is a psychoanalyst and honorary professor of child psychiatry.

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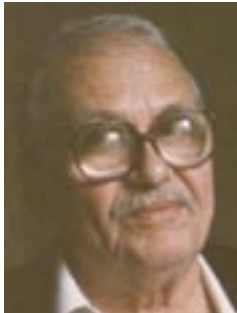
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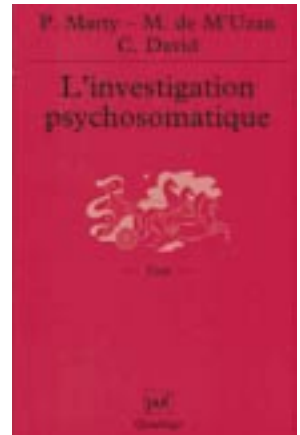
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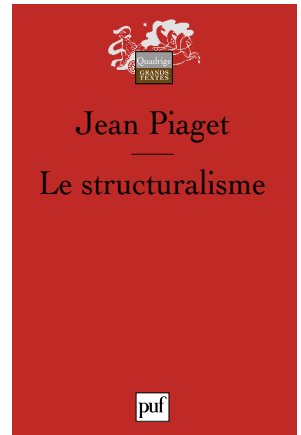
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Jean Piaget (1896-1980) was a Swiss psychologist and epistemologist. His work on psychology, especially child psychology, is renowned; but Piaget should not be judged by this alone. For he is, above all, a philosopher, wrestling with classic questions of the theory of knowledge that lead him, by an empirical and experimental method, to establish an autonomous epistemology distinct from its philosophical basis; and to see, in that psychology of development, a key offering explanations of all theories of the knowledgeable subject.

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Georges Politzer (1903-1942) was a holder of the aggregation in philosophy, a psychologist and a Marxist theoretician. As did Wilhelm Reich, he sought to reconcile Marx and Freud, adopting an equivocal attitude toward psychoanalysis, both an instrument of the bourgeoisie and a path to the science of the tangible 'I'. Politzer returned to Marxism at the end of his life, the only theory able to change world and man in one single movement.

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Henri Wallon (1879-1962) was a psychologist, holder of the aggregation in philosophy, doctor of medicine. During his medical studies, he developed an interest in child psychology which he considered to be the matrix of the psychology of the adult, as did Piaget. Born of ingenious philosophical speculations and rigorous clinical practice where his theories were put to the test, his work is particularly innovative, although sometimes considered demanding.

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