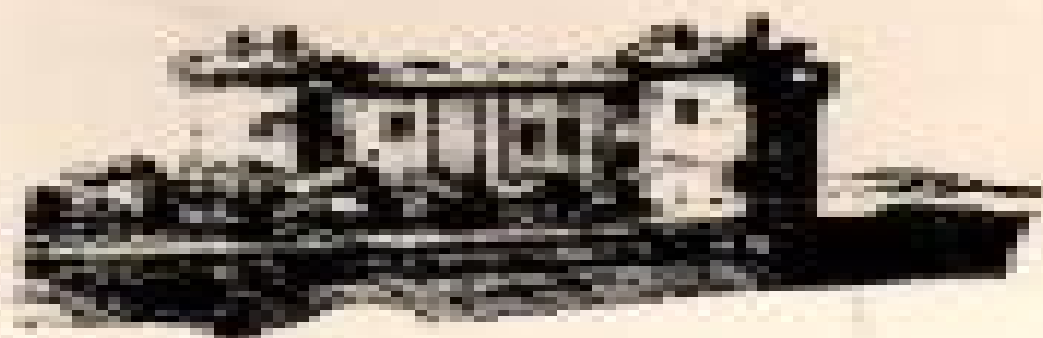


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Sade et ses masques



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Blank Darkness Christopher L. Miller, 1985 Blank Darkness: Africanist Discourse in French is a brilliant and altogether convincing analysis of the way in which Western writers from Homer to the twentieth century have imposed their language of desire on the least known part of the world and have called it Africa. There are excellent readings here of writers ranging from Baudelaire, Rimbaud, Sade, and C. L. to Conrad and Yambo. More impressive and important than these individual readings is Mr. Miller's wide-ranging incisive and exact analysis of Africanist discourse: what it has been and what it has meant in the literature of the Western world. James Olney, Louisiana State University. The Shadow of Dionysus Michel Maffesoli, 1993-01-01 Maffesoli presents a powerful argument for understanding everyday life by examining the passionate logic that animates the social body. He asserts that the circulation of sexuality, as much as the circulation of goods and services or language, is a structural component of sociality. By examining the Dionysian adventure, passion, bonds of shared emotion, communal feeling, he redefines the problems of sociality and the strong hedonistic ethics present in contemporary daily life. *Georges Darien: Robbery and Private Enterprise* Walter D. Redfern, 2023-11-27 Faux Titre est une collection d'études en littérature française. Depuis cinquante ans, elle offre une sélection d'essais de haute envergure couvrant l'ensemble du domaine de la recherche littéraire de la littérature médiévale jusqu'à l'extrême contemporain. La collection offre également une plateforme pour de nouvelles pistes de recherche, comme les études de traduction, les littératures minoritaires, les études du genre et queer, l'écologie, les sciences humaines, médiatiques, historiques, transatlantiques, études de réseaux et sciences sociales, ainsi que des réflexions sur les études en littérature française en tant que discipline. Faux Titre is a longstanding book series for state-of-the-art research in the field of French language literature. Besides the more classical research in French literature covering the field of Medieval Studies to XXIth century literature, the

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lithographs Beizer shows that what is at stake in nineteenth century discourses surrounding this mixed meal are representations not only of food but also of the marginalized people the harlequin eaters who consume it at this time when a global society is emerging She reveals the imbrication of kitchen narratives and intellectual aesthetic practices of thought and art presenting a way to integrate socioeconomic history with the history of literature and the visual arts The Harlequin Eaters also offers fascinating background to today's problems of food inequity as it unpacks stories of the for profit recycling of excess food across class and race divisions

Le corps dans le monde Mladen Kozul, 2005 Le roman sadien suggere que tout discours et surtout le discours moral recèle au mieux l'inverse de ce qu'il proclame Ou au pire que le sens d'un énoncé n'a pour ancrage que les flux et les reflux des desirs imprévisibles Le précepte classique plaire et instruire retrouve et recouvre son double polémique séduire et corrompre Toute dénonciation peut être réutilisée contre l'allié d'hier devenu l'ennemi d'aujourd'hui détournée au gré des rapports de force Le discours sur les valeurs n'est motivé que par l'intérêt et la passion de celui qui le profère Même quand il est parfaitement logique il est un signe du pouvoir et non d'une raison soucieuse même pas consciente de sa puissance explicative Persuasion égale manipulation Le discours ne convainc pas il désoriente Entre la sensation et le discours entre le corps érotise ou dépece et la réflexion il y a plutôt continuité qu'alternance Tout en baisant Juliette Noirceuil lui avoue qu'il la ruine et empoisonne ses parents qu'il l'a précipitée encore enfant dans le chagrin et la misère Juliette Monstre je te le répète m'écriai je tu me fais horreur et je t'aime Le bourreau de ta famille Eh que m'importe Je juge tout par les sensations ceux dont tes crimes me séparent ne m'en faisaient naître aucune et l'aveu que tu me fais de ce délit m'embrase me jette dans un délire dont il m'est impossible de rendre compte Le jugement basé sur les sensations transforme la réalité renverse les codes trahit l'attente du lecteur Il peut tout changer en volupté en excitation en enthousiasme en bonheur y compris les pires crimes Mais en même temps la sensation encourage et justifie ces derniers Faut-il lire dans le texte sadien la dénonciation ou l'idéalisation du libertinage Sa condamnation ou la complaisance la critique ou le prosélytisme Tragedie ou ironie requisitoire ou humour noir et malicieux Seul garant d'un sens le corps est le lieu de renversement des discours le point de rencontre des vérités concurrentes mises à l'épreuve des idées et des fantasmes

Mirbeau's Fictions Christopher Lloyd, 1996 With the aim of encouraging a critical rereading of Mirabeau's most durable works this study examines his problematic status as a producer of fictions his use of humour and cruelty and his treatment of social class and biological diversity making reference to four books written in the second half of his career

Penser la famille au dix-neuvième siècle, 1789-1870 Claudie Bernard, 2007-01-01 Dans la France du dix-neuvième siècle l'institution familiale se trouve dans une phase de transition historique et dans une position la fois triomphale et contestée Avec l'avènement de la classe et des valeurs bourgeoises portées par la Révolution se répand le modèle domestique bourgeois les familles de type nobiliaire ou paysan enracinées dans une terre et une tradition prises dans un réseau de relations lignagères et communautaires et placées sous l'autorité du père reculent devant le ménage mobile autonome rassemblé par l'amour

autour de la mère et des enfants qui caractérise notre civilisation industrielle et urbaine Ce livre interroge la façon dont les intellectuels du dix-neuvième siècle ont pensé la mutation de la famille considérée dans son rôle médiateur entre l'individuel et le social La première partie fait le point sur l'état de l'institution dans l'avant-dernier siècle telle que nous pouvons la penser aujourd'hui La famille est appréhendée en tant que maison dans l'espace et ligne dans le temps dans le jeu de ses alliances et l'enchaînement de ses filiations dans ses fonctions sexuelle économique autoritaire et de plus en plus sentimentale sans oublier les infractions qui tout ensemble contestent et confirment ses règles La deuxième partie examine comment de la Révolution l'aube de la Troisième République la famille a suscité chez les penseurs différents types de discours des formules conservatrices qui se réclament du nom du Père et de la Tradition patriarcalisme et phallocentrisme en antithèse des formules de contestation qui opposent la famille à un utopisme totalitaire focalisé sur la Cité libertaire recentré sur le moi ou féministe défenseur du sexe opprimé enfin des formules progressistes qui affirment les droits de l'individu du citoyen et du citoyen paternalisme clair formalisme libéral et familialisme romantique Une telle étude apparaît d'autant plus opportune aujourd'hui que un peu comme dans les décennies post-révolutionnaires la famille est en pleine redéfinition et se pense volontiers sur le mode de la crise Eavesdropping in Marivaux William H. Trapnell, 1987

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