



Le socialisme en danger

FERDINAND DOMELA NIEUWENHUIS

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BOOK

Le Socialisme En Danger

**British Museum. Department of
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Le Socialisme En Danger:

Le socialisme en danger Ferdinand Domela Nieuwenhuis, 1897 **Le socialisme en danger** Ferdinand Domela Nieuwenhuis, 1894 **Danger & nécessité du socialisme** Isidore Masseron, 1883 *The Birth of Fascist Ideology* Zeev Sternhell, Mario Sznajder, Maia Ashéri, 1994

When *The Birth of Fascist Ideology* was first published in 1989 in France and at the beginning of 1993 in Italy it aroused a storm of response positive and negative to Zeev Sternhell's controversial interpretations. In Sternhell's view fascism was much more than an episode in the history of Italy. He argues here that it possessed a coherent ideology with deep roots in European civilization. Long before fascism became a political force he maintains it was a major cultural phenomenon. This important book further asserts that although fascist ideology was grounded in a revolt against the Enlightenment it was not a reactionary movement. It represented instead an ideological alternative to Marxism and liberalism and competed effectively with them by positing a revolt against modernity. Sternhell argues that the conceptual framework of fascism played an important role in its development. Building on radical nationalism and an antimaterialist revision of Marxism, fascism sought to destroy the existing political order and to uproot its theoretical and moral foundations. At the same time its proponents wished to preserve all the achievements of modern technology and the advantages of the market economy. Nevertheless, fascism opposed every bourgeois value: universalism, humanism, progress, natural rights and equality. Thus, as Sternhell shows, the fascists adopted the economic aspect of liberalism but completely denied its philosophical principles and the intellectual and moral heritage of modernity.

Le socialisme devant ses choix Jean-François Biard, 1985

Les idées de planification d'économie mixte nous sont devenues familières. Si elles sont aujourd'hui contestées, peu de gens souhaitent revenir au capitalisme pur et dur qui régnait avant guerre. Les critiques portent davantage sur la technique du plan que l'on voudrait assouplir devant le caractère aléatoire de bien des éléments de la vie économique et sociale. Mais l'évidence contemporaine ne doit pas faire oublier l'histoire, l'origine et le long cheminement de l'idée du plan. Un premier mérite du livre de Jean-François Biard est d'ouvrir le dossier des origines dans leur relation privilégiée avec les mouvements de la gauche française et de reconstituer les débats auxquels le plan a donné lieu dans l'entre-deux guerres. En renonçant à la révolution en s'engageant d'ailleurs dans une voie réformiste, les planistes se heurtent à la résistance de Léon Blum et de la majorité de la SFIO. Car le mythe révolutionnaire semblait encore pouvoir seul assurer l'unité du socialisme. En suivant l'histoire de la planification, nous sommes ainsi conduits des médiations toujours actuelles sur la stratégie de la gauche. Il n'y a pas de plan possible dans les batailles de classes. Peut-il y en avoir comme objet d'un rassemblement national? Une telle interrogation pourrait bien être l'un des principaux enseignements de cette histoire. Mais Jean-François Biard pousse encore plus loin l'analyse et montre quel point chez ceux qui combattirent le plan, la distinction du modèle révolutionnaire, la société socialiste future et du programme de portée immédiate ne reposait pas seulement sur un souci stratégique mais traduisait aussi une structure de pensée celle par laquelle l'autre monde idéal doit être maintenu dans sa pureté et non dégradé par la

recherche de solutions intermédiaires Le lecteur passe ainsi de la page d'histoire une réflexion générale sur l'effet de besoin d'absolu chez l'homme L comme ailleurs est toujours posé le problème des rapports de la forme et de la révolution Evoquer ces perspectives c'est montrer l'intérêt de ce livre la fois pour la connaissance de notre histoire et pour la réflexion sur des problèmes dont le temps n'a pas aboli l'actualité L'histoire du mouvement ouvrier n'est pas seulement celle de ses combats elle est aussi celle de ses problèmes de ses avancées et de ses échecs dans la tâche sans cesse renouvelée qui est toujours pour reprendre l'expression de Jaurès d'aller l'idéal et de comprendre le réel

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