



Guerre Civile La

Jean Hannoyer



Guerre Civile La:

De la guerre civile Ninon Grangé, 2009-11-18 Entre horreur et activité normale de l'état la guerre civile oppose la guerre classique est une absence remarquable de la philosophie politique Or les convergences entre ces deux catégories historiquement séparées apparaissent en creux chez des auteurs lointains comme Machiavel ou Carl Schmitt ou encore dans les problèmes posés par la recherche des limites notamment chez les penseurs de la guerre juste souvent contraints d'amender leur théorie Guerre civile et guerre extérieure ont pourtant en commun la transgression et la désignation de l'ennemi La démarche non historique qui compare la guerre de Trente Ans la Commune et la guerre d'Espagne révèle la dialectique entre guerre tolérable et guerre intolérable Les enjeux se font sociaux et surtout politiques La guerre civile interne partisane rejoint la guérilla tandis que les guerres étrangères ne sont pas exemptes de risques internes Comment déterminer si la guerre du Péloponnèse la guerre de Sécession ou la guerre d'Algérie sont des guerres internes ou externes La guerre civile mal politique absolue oblige la philosophie revenir sur l'irrégularité totale ou partielle et considérer les intermittences d'un droit de la guerre parfois vanescent L'articulation entre l'essence transgressive de la guerre et la loi que l'on se donne permet de comprendre le politique comme une conjuration répressive de la guerre intérieure

La guerre civile du Congo-Brazzaville, 1993-2002 Patrice Yengo, 2006 Dans leur quête démocratique les sociétés africaines francophones veillées par les partis uniques ont fait des Conférences nationales des scènes de l'invention démocratique Mais peine sont-elles achevées que les dictateurs chassés quelque temps auparavant reviennent et retrouvent une légitimité plus grande encore sinon jamais perdue Après le désenchantement de la décolonisation voici venu celui de la démocratie dont la mise en chantier semble n'avoir produit que des sociétés menacées d'autodestruction Au Congo Brazzaville la Conférence nationale de 1991 a ouvert la voie au pluralisme politique et aux premières consultations libres Pascal Lissouha a succédé sans heurts Denis Sassou Nguesso à la tête de l'Etat Mais de parades militaires en coups d'état successifs ce pays a sombré de 1993-2002 dans une longue guerre civile où chacun des principaux belligérants est soutenu par des milices armées Bernard Kolilas par les Ninjas Sassou Nguesso par les Cobras et le gouvernement par les Aubellois Cocoyes ou Zoulous Ces trois leaders d'une même classe dirigeante se livrent la guerre au rythme des coalitions qu'ils tissent entre eux suivant la logique du tiers exclu chaque alliance correspondant un épisode de la guerre civile 1993-1994 1997 puis 1998-2002 Au milieu des morts et des déplaçés par milliers les affaires vont bon train le pétrole coule flots et ses dividendes alimentent les camps en guerre Et lo parapent les miliciens fleurissent les mercenaires et les marchands d'armes surgissent les prophètes L'histoire ne trouve-elle pas à singulariser que par le retour aux formes archaïques du mercenariat colonial ou aux valeurs du millénarisme L'horizon politique serait-il bouché au point de dessiner du changement démocratique Quelles sont les raisons immédiates et profondes de cette flambée de violences qui embrase le pays Comment en est-on arrivé à ce gradient d'instabilité politique qui retarde jusqu'à la résorption du conflit Voici quelques unes des interrogations qui courent tout le long de cet ouvrage où transparaît que la guerre civile au Congo Brazzaville est l'expression

de la conflictualité entre la volonté populaire d'en finir avec un ordre autoritaire et sa r habilitation par les armes **Guerres civiles** Jean Hannoyer, 1999-01-01 Du Liban la Bosnie de l Irlande l Afrique du Sud du Tadjikistan l Alg rie les tudes pr sent es dans cet ouvrage ont en commun l actualité d une crise violente dont l issue bien souvent est encore en question comme le sont les moyens dont nous disposons pour parler de la violence Trois questions taient adress es aux auteurs du pr sent ouvrage au moment de solliciter leurs contributions La premi re interroge le degr d int riorité de la violence dont les civils sont acteurs et victimes la fois La guerre se nourrit de ses dimensions domestiques et de ses ressorts intimes d s l univers familial o c est la nature du lien social qui est en cause et les formes et repr sentations qu il donne de l alt rité et de l identit La seconde question concerne le jeu des appartenances Elle touche en particulier les Etats marqu s par de fortes diversit s et disparit s communautaires Les avatars de la communaut politique y d pendent des lieux et pratiques de m diation o se jouent les formes de la coexistence La troisi me question a trait aux processus de r conciliation dans les soci t s d chir es par la violence int rieur e quelle part d oubli est n cessaire pour sortir de la guerre comment s en construit la m moire Comment se reconstruit une vie commune mancip e des logiques de violence ou de l esprit de revanche et par quels arbitrages Une m me ambigu t traverse les analyses rassembl es ici Elle concerne notre repr sentation de l ordre Sa dimension s curitaire le dispute sa qualit politique pour la raison que cette derni re s est elle m me disqualifi e Les contributions de cet ouvrage soulignent ainsi comment le sens du politique peut tre travesti par les conomies de la violence et les rapports de force aux d pens des pratiques de civilit qui fondent la vie commune Au fond pour condition de la paix civile cet ouvrage en appelle une r habilitation du politique contre la domination de repr sentations fautives de la violence et de l ordre qu elle subvertit et contre la domination tout court en poursuivant la critique d une modernit largement coupable des violences qu elle d nonce

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Table of Contents Guerre Civile La

1. Understanding the eBook Guerre Civile La
 - The Rise of Digital Reading Guerre Civile La
 - Advantages of eBooks Over Traditional Books
2. Identifying Guerre Civile La
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Guerre Civile La
 - User-Friendly Interface
4. Exploring eBook Recommendations from Guerre Civile La
 - Personalized Recommendations
 - Guerre Civile La User Reviews and Ratings
 - Guerre Civile La and Bestseller Lists

5. Accessing Guerre Civile La Free and Paid eBooks
 - Guerre Civile La Public Domain eBooks
 - Guerre Civile La eBook Subscription Services
 - Guerre Civile La Budget-Friendly Options
6. Navigating Guerre Civile La eBook Formats
 - ePub, PDF, MOBI, and More
 - Guerre Civile La Compatibility with Devices
 - Guerre Civile La Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Guerre Civile La
 - Highlighting and Note-Taking Guerre Civile La
 - Interactive Elements Guerre Civile La
8. Staying Engaged with Guerre Civile La
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Guerre Civile La
9. Balancing eBooks and Physical Books Guerre Civile La
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Guerre Civile La
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Guerre Civile La
 - Setting Reading Goals Guerre Civile La
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Guerre Civile La
 - Fact-Checking eBook Content of Guerre Civile La
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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