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analyzing in turn its technical, organizational and discursive dimensions. The relations of power and visibility enrich these discussions. Regarding information and communication sciences, three main uses of this concept are presented, on the one hand to illustrate the heuristic scope of issues integrating the dispositive and, on the other hand, to demonstrate its unifying aspect in this disciplinary field. The first use concerns the

complexity of media content production; the second relates to activity traces using the concept of the “secondary information dispositive”; finally, the third involves the use of the dispositive in contexts of digital participation. Bibliographie Internationale Des Sciences Historiques- 1966 Verzeichnis der exzerpierten zeitschriften: 1926, p. [XXXI]-LXVII. The Naturalists' Directory- 1885 The Naturalists' Directory (International).- 1888 The Naturalists' Universal Directory- 1888 The Scientist's International Directory- 1888 Learning Organizations-Ariane Berthoin Antal 2013-11-19 This book is designed to extend the field of organizational learning in several ways. The contributors from three continents bring different perspectives on processes and outcomes of knowledge creation and sharing in and between organizations in diverse contexts. They use approaches and concepts from numerous disciplines including the arts, economics, geography, organizational studies, psychology, and sociology. The contributions enrich the spatial turn in organization studies by

offering fresh insights for researchers who seek to attend to the contextual dimensions of the phenomena they are studying. They provide examples of organizational places and spaces that have not yet received sufficient attention, as diverse as temporary international organizations and computer screens.

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Festivals and the French Revolution-Mona Ozouf  
1988 Festivals and the French Revolution--the  
subject conjures up visions of goddesses of  
Liberty, strange celebrations of Reason, and the  
oddly pretentious cult of the Supreme Being.  
Every history of the period includes some  
mention of festivals, although most historians  
have been content either to ridicule them as  
ineffectual or to bemoan them as repugnant  
examples of a sterile, official culture. Mona Ozouf  
shows us that they were much more than bizarre  
marginalia to the revolutionary process. Festivals  
offer critical insights into the meaning of the  
French Revolution; they show a society in the  
process of creating itself anew. Historians have  
recognized the importance of the revolutionary  
festival as a symbol of the Revolution. But they  
have differed widely in their interpretations of  
what that symbol meant and have considered the

festivals as diverse as the rival political groups  
that conceived and organized them. Against this  
older vision, Ozouf argues for the fundamental  
coherence and profound unity of the festival as  
both event and register of reference and attitude.  
By comparing the most ideologically opposed  
festivals (those of Reason and the Supreme  
Being, for instance), she shows that they clearly  
share a common aim, which finds expression in a  
mutual ceremonial and symbolic vocabulary.  
Through a brilliant discussion of the  
construction, ordering, and conduct of the  
festival Ozouf demonstrates how the continuity of  
the images, allegories, ceremonials, and explicit  
functions can be seen as the Revolution's own  
commentary on itself. A second and important  
aim of this book is to show that this system of  
festivals, often seen as destructive, was an  
immensely creative force. The festival was the  
mirror in which the Revolution chose to see itself  
and the pedagogical tool by which it hoped to  
educate future generations, Far from being a  
failure, it embodied, socialized, and made sacred  
a new set of values based on the family, the

nation, and mankind--the values of a modern, secular, liberal world.

Mémoires ...-Société des sciences, de l'agriculture et des arts de Lille 1864

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