**SEMANTIKON.COM – *CELL LOGIC: CINEMA LOST and FOUND.***

Introduction to ***La Société du Spectacle –*** Guy DeBord, Semantikon.com

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*“No film is more difficult than its era.”*

***Réfutation de tous les jugements, tant élogieux qu’hostiles,***

***qui ont été jusqu’ici portés sur le film “La société du spectacle”***

**Simar Films**, Paris, 1975

In 1975, two years after the film adaptation of ***The Society of the Spectacle*** had been released -- this brief statement, lodged neatly as a voice-over in Debord’s following film, must have sounded as yet another volley in his contentious ‘anti-career’ -- as easily dismissed as it is dismissive.

Now, in 2007 – 34 years after ***The Society of the Spectacle*** was first screened – I’m not quite sure of how the game of time has proven Debord prophetic with regard to a film - or an era’s - ***‘Difficulty.’***

When asked to write a brief introduction to ***Semantikon.com’s*** November “**Cell-Logic**” feature

***La société du spectacle***, I started to ***feel*** like Louis Armstrong’s jibe about jazz- --*“Brother, if you don’t get it, there ain’t no way I can explain it to you…”*

I thought about staggering down the *rue des Écoles* in Paris on a Thursday night, missing a screening of ***Société…*** at the Cinéma le Champo, and ‘settling’ for seeing Debord’s ***In Girum Imus Nocte et Consumimur Igni*** instead.

I wanted to remind myself that the spectacle is not a collection of images, but rather the social relations between people mediated by images. That critical theory must still communicate itself in its own language, and for it to be an all-inclusive critique, it must be grounded in history.

I had to remember to forget about living the negation of style, and again remember living a

‘***Style of Negation…’***

After all –

*“No film is more difficult than its era. For example, there are people who understand, and others who do not understand, that when, according to a very old power strategy,*

*the French were presented with a new ministry called the* ***Ministère de la Qualité de Vie****,*

*it was quite simply, as Machiavelli put it,*

*‘to allow them to retain at least in name that which they had already lost’.”*