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Le Creacuteurat Un Nouveau Paradigme Pour La Vie En Societeacute

Alain Touraine



Le Créateur Un Nouveau Paradigme Pour La Vie En Société:

Le Créateur Philippe D. Grosjean, 2013-10-01 Nombreux sont ceux qui ambitionnent de changer le capitalisme et l'amener plus de respect de la dignité humaine. Dans leur combat plus que sincère ils restent cependant hypnotisés par une vision myope de leur adversaire qui ne leur permet pas d'identifier précisément le Talon d'Achille. L'ouvrage montre que le défaut de la cuirasse est le contrat d'emploi salarié. Ce contrat est en effet l'instrument causal du viol de trois principes fondamentaux du système économique et social occidental : la propriété privée, la démocratie et la théorie des contrats non frauduleux. Il faut donc abolir le salariat et lui substituer un autre statut de nomm **CREATOR**. Le choix de ce néologisme implique la reconnaissance de ce qu'il est fondamentalement contraire à la dignité humaine qu'il puisse être employé par autrui quel qu'il soit dans la société des hommes. Au contraire il lui revient de toujours s'auto-employer revêtu du costume d'un créateur au sein de la société des hommes quel que soit l'objectif qu'il vise par ses actions conscientes et délibérées. Et si plusieurs êtres humains souhaitent réaliser ensemble une action créatrice le créateur implique qu'ils agissent conjointement et solidairement au sein d'une coopérative de créateurs en lieu et place d'une entreprise actionnariale.

Un nouveau paradigme pour comprendre le monde d'aujourd'hui Alain Touraine, 2005 Dans les premiers siècles de sa modernisation l'Occident a décrié et pensé la réalité sociale en termes politiques : le désordre et l'ordre, le roi et la nation, le peuple et la révolution. Puis avec la Révolution industrielle le capitalisme s'est emparé du pouvoir politique. Nous avons alors pensé et agi au nom d'un nouveau paradigme économique et social : celui-ci est par classes, richesses inégales et redistribution. Aujourd'hui l'heure de l'économie globale et de l'individualisme triomphant, la mondialisation a fait voler en éclats ces anciens modèles de sociétés. Chacun de nous pris dans la production et la culture de masse s'efforce de leur échapper et de se construire comme le sujet de sa propre vie. Le nouveau paradigme dans lequel nous rendons compte de ces préoccupations nouvelles est culturel. En témoignent les grandes interrogations de notre époque : quelle place faut-il faire aux minorités ? La sexualité doit-elle être placée au centre de tout ? Assistons-nous au retour des religions ? Les anciens paradigmes étaient tournés vers la conquête du monde ; avec le nouveau c'est de nous qu'il s'agit. Et tandis que nous prenons acte de la décomposition d'un monde qui était dirigé par les hommes, nous entrons dans une société de femmes. Comme toujours chez Alain Touraine, le souci de donner forme théorique à nos pratiques sociales est fondé par la vie telle qu'elle est vécue et tout ce qui est pensé ici renvoie l'expérience la plus quotidienne de l'univers globalisé dans lequel nous vivons désormais. Un grand livre de référence.

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