

PAUL LAFARGUE

DROIT à la PARESSE



STARBOOKS

Le Droit Agrave La Paresse Classiques Du Marxisme T

Evgenij Bronislavovič Pašukanis



Le Droit Agrave La Paresse Classiques Du Marxisme T:

Le Droit à la Paresse Paul Lafargue, 2018-08-11 Cet ebook b n ficie d une mise en page esth tique optimis e pour la lecture num rique Pour qu il parvienne la conscience de sa force il faut que le prol tariat foule aux pieds les pr jug s de la morale chr tienne conomique libre penseuse il faut qu il retourne ses instincts naturels qu il proclame les Droits de la Paresse mille et mille fois plus sacr s que les phtisiques Droits de l Homme concoct s par les avocats m taphysiques de la r volution bourgeoise qu il se contraigne ne travailler que trois heures par jour fain anter et bombancer le reste de la journ e et de la nuit Ce manifeste social crit en 1880 par Paul Lafargue est un texte classique proposant de d mythifier le travail et son statut de valeur L auteur combattra toute sa vie en faveur de la r duction du temps de travail en jugeant que chacun a le droit d employer librement son temps plut t que d en tre l esclave Profond ment d actualit cette oeuvre est red couvrir d urgence pour se rappeler que notre libert d employer notre temps est une libert fondamentale **Le droit à la paresse** Paul

Lafargue, Maurice Dommanget, 1975 *Le droit à la paresse* Paul Lafargue, 1926 *Le Droit à la paresse. Réfutation du "Droit au travail" de 1848* Paul Lafargue, 1935 **La théorie générale du droit et le marxisme** Evgeniï Bronislavovich Pashukanis, 1970 **Le Droit à la Paresse** Paul Lafargue, 2017-09-16 Voici un texte de Paul Lafargue d sormais tr s c l bre au succ s jamais d menti d un disciple de Karl Marx L entame du texte de Lafargue sur la paresse est des plus explicite Une trange folie poss de les classes ouvri res des nations o r gne la civilisation capitaliste Cette folie tra ne sa suite des mis res individuelles et sociales qui depuis des si cles torturent la triste humanit Cette folie est l amour du travail la passion moribonde du travail pouss e jusqu l puisement des forces vitales de l individu et de sa prog niture Ce texte de Paul Lafargue est beaucoup plus qu un pamphlet superbement crit sur un droit la paresse Il contient une compr hension essentielle de la transformation n cessaire et actuelle de nos soci t s travers la nature m me du travail productif **Le droit à la paresse** Paul Lafargue, 1935 **La théorie générale du droit et le marxisme** Evgeny Pasukanis, 2018-06-28 Le droit qui enserre

toujours plus chaque moment de nos vies et qu on rige en ultima ratio et dernier recours de toutes les luttes sociales est trangement rarement critiqu en tant que tel Dans ce classique du marxisme publi en 1924 et consid r jusqu aujourd hui comme la contribution la plus d cisive sur le sujet g n r e par ce courant de pens e le th oricien russe et future victime des purges staliniennes Evgeny Pasukanis r fute bien videmment toutes les th ories classiques concernant l intemporalit et la neutralit du droit qu il traite comme un ph nom ne historique propre au capitalisme pouvant donc tre d pass en m me temps que ce dernier Mais contrairement certains marxistes il ne le cantonne pas pour autant aux domaines de l id ologie et de la superstructure Et plut t que de s arr ter son contenu c est la forme juridique elle m me qu il analyse et fait d couler directement du rapport d change marchand La sph re de domination qui rev t la forme du droit subjectif est un ph nom ne social qui est mis au compte de l individu de la m me mani re que la valeur autre ph nom ne social est attribu e la chose en tant que produit du travail Le f tichisme de la marchandise est compl t par le f tichisme juridique Les rapports des hommes

dans le processus de production revêt ainsi un certain stade de développement une forme doublement énigmatique. Ils apparaissent d'une part comme des rapports entre des choses, marchandises et d'autre part comme des rapports de volonté entre des unités indépendantes les unes des autres, telles entre elles comme des rapports entre sujets juridiques. À côté de la propriété mystique de la valeur surgit un phénomène non moins énigmatique, le droit.

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