

PAUL LAFARGUE

DROIT à la PARESSE



STARBOOKS

Le Droit Agrave La Paresse Classiques Du Marxisme T

Paul Lafargue



Le Droit Agrave La Paresse Classiques Du Marxisme T:

Le Droit à la Paresse Paul Lafargue, 2018-08-11 Cet ebook bénéficie d'une mise en page esthétique optimisée pour la lecture numérique. Pour qu'il parvienne à la conscience de sa force, il faut que le prolétariat foule aux pieds les préjugés de la morale chrétienne, conomique libre-penseuse; il faut qu'il retourne ses instincts naturels, qu'il proclame les Droits de la Paresse mille et mille fois plus sacrés que les phétisques Droits de l'Homme concoctés par les avocats matérialistes de la révolution bourgeoise, qu'il se contraigne à ne travailler que trois heures par jour, à fainanter et à bombancer le reste de la journée et de la nuit. Ce manifeste social, critiqué en 1880 par Paul Lafargue, est un texte classique proposant de démythifier le travail et son statut de valeur. L'auteur combattra toute sa vie en faveur de la réduction du temps de travail, en jugeant que chacun a le droit d'employer librement son temps plutôt que d'en être l'esclave. Profondément d'actualité, cette œuvre est redécouverte d'urgence pour se rappeler que notre liberté d'employer notre temps est une liberté 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** Evgenii Bronislavovich Pashukanis, 1970 **Le Droit à la Paresse** Paul Lafargue, 2017-09-16 Voici un texte de Paul Lafargue d'aujourd'hui. Il s'agit d'un succès jamais démenti d'un disciple de Karl Marx. L'entame du texte de Lafargue sur la paresse est des plus explicites. Une trange folie possède les classes ouvrières des nations, organise la civilisation capitaliste. Cette folie traite sans suite des misères individuelles et sociales qui depuis des siècles torturent la triste humanité. Cette folie est l'amour du travail, la passion moribonde du travail poussée jusqu'à l'épuisement des forces vitales de l'individu et de sa progéniture. Ce texte de Paul Lafargue est beaucoup plus qu'un pamphlet superbement critiqué sur un droit à la paresse. Il contient une compréhension essentielle de la transformation nécessaire et actuelle de nos sociétés à travers la nature même 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 enserme toujours plus chaque moment de nos vies et qui nous régit en ultima ratio et dernier recours de toutes les luttes sociales est étrangement rarement critiqué en tant que tel. Dans ce classique du marxisme publié en 1924 et considéré jusqu'aujourd'hui comme la contribution la plus décisive sur le sujet, nous reprenons ce courant de pensée théorique russe et future victime des purges stalinienne. Evgeny Pasukanis réfute bien évidemment toutes les thèses classiques concernant l'intemporalité et la neutralité du droit, qu'il traite comme un phénomène historique propre au capitalisme, pouvant donc être dépassé en même temps que ce dernier. Mais contrairement à certains marxistes, il ne le cantonne pas pour autant aux domaines de l'idéologie et de la superstructure. Et plutôt que de s'arrêter à son contenu, c'est la forme juridique elle-même qu'il analyse et fait découler directement du rapport d'échange marchand. La sphère de domination qui revêt la forme du droit subjectif est un phénomène social qui est mis au compte de l'individu, de la même manière que la valeur, autre phénomène social, est attribuée à la chose en tant que produit du travail. Le fétichisme de la marchandise est complété par le fétichisme 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.

La théorie générale du droit et le marxisme Evgenij Bronislavovič Pašukanis, 1976 **Le droit à la paresse**, 1890 **Le droit à la paresse** Paul Lafargue, 1895

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