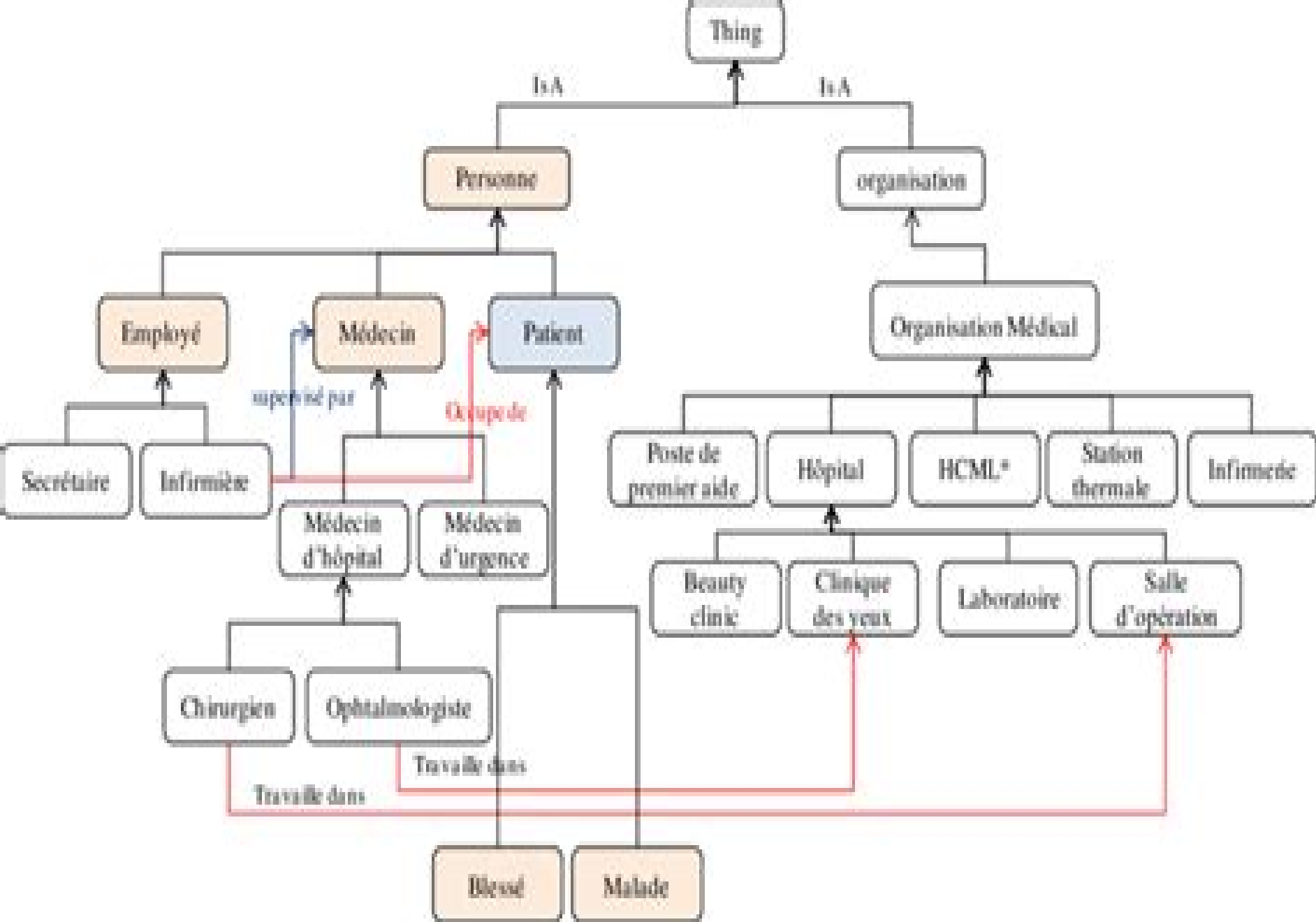




Lontologie De Marx Le Problame De Laction Des Textes De Jeunebe Aloeuve De Maturita

Michel Henry



L'ontologie De Marx Le Problème De L'action Des Textes De Jeune oeuvre De Maturita:

Du travail vivant au système des actions Jean-Luc Petit, 1980 **Les chantiers du sujet** Asalvino Salvaggio, 1994-01-01 **LE TRAVAIL VIVANT ET LE SYSTEME SELON KARL MARX** Jean-Luc Petit, 1978 **Les manuscrits de 1844** Karl Marx, 2025-08-05

Rédigés en 1844 lors de son séjour à Paris, les Manuscrits économiques philosophiques de Karl Marx constituent une oeuvre fondatrice où se dessinent les contours de sa pensée critique. Dans ces textes, Marx examine les mécanismes de l'économie politique et met en lumière l'aliénation inhérente au système capitaliste. L'aliénation, concept central de l'ouvrage, est analysée comme une conséquence directe de la division du travail et de la propriété privée. Le travailleur, dépossédé du fruit de son labeur, devient étranger à lui-même et réduit à une simple marchandise dans le processus de production. Cette condition entraîne une perte de sens et une déshumanisation profonde. Marx critique vigoureusement les économistes classiques tels que Smith, Say ou Ricardo, qui selon lui ont négligé l'aspect humain de l'économie. Il dénonce une vision réductrice où l'homme est perçu uniquement comme un agent économique sans considération pour sa dimension sociale et spirituelle. L'ouvrage aborde également la question de la propriété privée, identifiée comme la source principale de l'aliénation. Marx propose une réflexion sur le communisme, envisagé non pas comme une utopie mais comme une nécessité historique pour l'émancipation humaine. Il esquisse ainsi les bases d'une société où le travail serait libéré de l'exploitation, permettant à l'homme de se réaliser pleinement. Ces manuscrits, bien que non destinés à la publication initialement, offrent une analyse profonde des structures économiques et sociales de l'époque. Ils s'inscrivent dans les catégories de philosophie politique, économie politique et critique sociale et demeurent une lecture essentielle pour comprendre les fondements de la pensée marxiste.

Marx Emmanuel Carsin, 2007

Deux thèmes et deux préoccupations traversent l'ensemble de l'œuvre de Marx : l'histoire et l'action. L'action, parce que si l'état des choses est intolérable, il ne suffit pas à la philosophie de le dénoncer ; elle doit penser l'action qui va transformer le monde. L'histoire, parce que si l'on s'agit de changer le monde, il faut d'abord en connaître les lois. Les deux thèmes sont donc au cœur de la philosophie de Marx et, mieux encore, ils y sont essentiellement liés l'un à l'autre. On peut dire, en effet, de Marx qu'il est le penseur de l'action dans l'histoire. Voilà pourquoi présenter Marx, travers la question de l'action dans l'histoire, c'est présenter l'œuvre de Marx tout entière. Cette présentation se veut une introduction et une incitation à la lecture de Marx et de Marx en tant que philosophe. Pour cela, elle s'est donnée pour règles de rester au plus près des textes et des textes fondamentaux, en se concentrant sur quelques références de parler de la philosophie de Marx et non pas du marxisme, qui est un autre sujet et un sujet politique de montrer autant que possible la fois la dette de Marx par rapport à la tradition philosophique et sa rupture par rapport à elle.

MARX, PHILOSOPHE DE L'INTERSUBJECTIVITÉ Jad Hatem, 2002-01-01

Marx est essentiellement un philosophe de l'interhumain. Il lui revient d'avoir envisagé la présence originaire de l'autre non seulement par sa parole qui sollicite réponse et adhésion par son acte ou par son sentiment, mais aussi par son travail. Ce dernier est le lieu où d'une rencontre qui signifie un surcroît d'être ou d'une relation corrompue par la médiation de l'argent et

l appropriation qui aboutit la chosification de la personne A cet univers inhumain Marx opposera le paradigme goeth en de l homme total *Karl Marx* Jon Elster,1989 *Etudes sur Marx (et Engels)* André Tosel,1996 Les marxismes du XXe si cle ont bien achev leur parabole qui a accompagn la fin du communisme de ce m me si cle Si le lien du marxisme en g n ral la pratique est d sormais bris la pens e de Marx n est pas morte elle est finie au sens de circonscrite mais sa capacit explicative demeure in puisable pour autant que demeure son objet le mode de production capitaliste Elle sera d autant plus f conde en mille marxismes in dits qu elle sera objet d une r appropriation critique La fin du communisme du XXe si cle peut ouvrir sur l avenir d un communisme de la finitude l or e du XXIe si cle Cette perspective peut alors donner des armes th oriques pour analyser et combattre le nihilisme de la production capitaliste qui menace le monde d une barbarie in dite Le communisme n avant Marx ne s puise pas dans ses formes connues L effort pour repenser l uvre de Marx et celle de Engels par del la volont nihiliste de puissance par del le couple s culaire de la ma trise et de la servitude entend contribuer cette d termination du communisme venir la mise nu de la figure encore nigmatique des possibilit s r elles de n tre tre en commun Andr Tosel n en 1941 est professeur de philosophie l Universit de Nice Besan on Parmi ses ouvrages Spinoza ou le cr puscule de la servitude Aubier 1984 que cette tude prolonge Praxis Editions sociales 1984 Kant r volutionnaire P U F 1988 Marx en italiques T E R 1991 L esprit de scission Annales litt raires de Besan on 1991 Il a dirig la publication de divers volumes collectifs aux Annales Litt raires de Besan on Les logiques de l agir dans la modernit 1991 Modernit de Gramsci 1992 La D mocratie difficile Pages de d but Introduction Philosophie lib ralisme communisme aujourd hui Chapitre 1 Auto production de l homme ou communisme de la finitude Chapitre 2 Centralit et non centralit du travail ou la passion des hommes superflus Chapitre 3 Marx et le rationalisme politique Chapitre 4 Marx la justice et sa production Chapitre 5 Formes de mouvement et dialectique dans la nature selon Engels Conclusion Le Communisme et l inconnue de l tre en communPages de fin *Marx: Une philosophie de la r alit* Michel Henry,1976 **Marx, une critique de la philosophie** Isabelle Garo,2000 Les concepts fondamentaux d id ologie de lutte des classes de capital et de travail sont pr sent s avec le souci d inscrire Marx dans la tradition philosophique **Marx et Aristote** Jacques de Monl on,1984 **Le marxisme, de Marx à Mao** Jean Guichard,1968-01-01T00:00:00+01:00 Une analyse d ensemble de la pens e de Marx Un expos de la fa on dont Marx pose les probl mes Une critique des interpr tations de Marx Un instrument de travail pour l enseignant et l homme d action sous forme de fiches d tachables et classables avec des textes annexes Qu est ce que le marxisme Une science de l histoire Une id ologie d pass e Une nouvelle religion Permet il encore de conna tre et d expliquer la r alit du monde contemporain Aujourd hui cent ans apr s la publication du Capital cinquante ans apr s la R volution russe vingt ans apr s la R volution chinoise les discussions sur le marxisme restent au c ur des grands probl mes de notre temps est il possible de comprendre en profondeur la r volution culturelle chinoise sans r frence aux principes du mat rialisme historique et la th orie marxiste des id ologies Le dialogue chr tiens marxistes est il fructueux s il n a pas son point de d part dans une connaissance pr cise de ce qu est le

marxisme C est au marxisme que se rattachent beaucoup de mouvements r volutionnaires dans le monde et plus pr s de nous les d bats id ologiques politiques syndicaux sont souvent centr s sur l interpr tation d une pens e laquelle chacun ouvertement ou non pour l approuver ou la combattre se r f re Or paradoxalement on conna t peu les uvres de Marx lui m me et on manquait d un instrument de travail complet et accessible qui perm t chacun militant social syndicaliste et politique ou simplement homme soucieux d une culture vivante d en aborder l tude C est cette lacune qu a voulu combler l ouvrage de Jean Guichard pr fac par Jean Lacroix Il rend compte de la fa on dont s est form le marxisme et il d gage les grandes orientations politiques et th oriques qui constitueront la base de r flexion et d action des r volutionnaires du XXe si cle de L nine Mao Ts toungh Centr sur Marx l ouvrage n en vise pas moins clarifier nos luttes politiques contemporaines derri re les recherches et les batailles de Marx on sent toujours vibrer les recherches et les batailles de ceux qui veulent aujourd hui y voir plus clair et trouver leur voie vers le socialisme

MARX À REBOURS PINCHARD BRUNO, 2014-09-27 Peut on s parer l intelligence de Marx de son activisme r volutionnaire Un tel activisme a justifi assez de violence pour tre renvoy au pass qu il m rite En revanche l intelligence de Marx demeure l un des seuls moyens de comprendre l irr alit contemporaine Il y a un parti de l intelligence l uvre dans les analyses du Capital qu aucune d viation historique ne peut faire oublier Une fois d livr e des proph ties faciles l analyse marxienne retrouve sa place au milieu des grandes analyses du fait social entre Aristote et Hegel Elle en prolonge jusqu nous les lois les plus profondes car elle touche au lien entre Dieu et l or entre la religion et l idol trie Ce Marx pris rebours de ses interpr tations communes ne pouvait tre un Marx prot g derri re des pr textes rudits Il est celui des mythologies et des catastrophes annonc es le Marx qui ne cesse de revenir au rythme de peurs qui n ont pas encore de nom Le Marx de notre temps vit au rythme des preuves encourues par la terre et c est pourquoi il est aussi troublant que clairvoyant Mais avec ses dialectiques engag es au plus pr s de la fi vre de l or et des f tiches de la mondialisation il poursuit un dessein totalisant Extrait de Bruno Pinchard Marx rebours iBooks

Pour Marx Louis Althusser, 1980 Le volume rassemble huit textes publi s en revue entre 1960 et 1965 textes qui t moignent du cheminement critique de l une des principales figures du marxisme contemporain Les Manifestes philosophiques de Feuerbach Sur le jeune Marx Contradiction et surd termination Le Piccolo Bertolazzi et Brecht Les Manuscrits de 1844 de Karl Marx Sur la dialectique mat rialiste Marxisme et humanisme Note compl mentaire sur l humanisme r el

Genèse du matérialisme dans les écrits de jeunesse de Karl Marx Jean-Guy Meunier, 1981

Sur l'ontologie de Marx Pierre Rodrigo, 2015-01-13 English summary Marx famously rejected the abstract theorization of philosophers for a more concrete historical and economic foundation Nevertheless as this study demonstrates Marx also recognized the significant value of Hegels conception of dialectical movement Aristotles genius analysis of mercantile exchange and Feuerbachs theoretical revolution Following this path the study lays out Marxs principal of ontology French description Interpreter le monde transformer le monde L alternative est celebre depuis les Theses sur Feuerbach Sa signification suscite pourtant les plus vifs debats comme si l

ensemble des problèmes relatifs au statut du philosophique chez Marx se condensait dans l'énoncé laconique de la onzième Thèse comme si le spectre de la philosophie et de la pensée abstraite n'en finissait décidément pas de hanter le socialisme. On écarte ici la version exclusive de l'alternative qui considère que c'est de deux choses l'une ou l'on théorise comme l'ont toujours fait les philosophes abstraitement en reconduisant l'illusion de la primauté des représentations du réel par rapport à ce réel lui-même ou l'on donne un fondement économique historique concret à la réflexion en abandonnant le terrain de la spéculation y compris dans sa variante dialectique Hegel et celui de l'intuition sensible qui croit en être la réfutation Feuerbach. Il est certes vrai que Marx dénonce aussi bien la philosophie de Hegel que celle de Feuerbach mais il est tout aussi vrai que des Manuscrits de 1844 jusqu'aux derniers textes du Capital il a explicitement reconnu la grandeur de la conception du mouvement dialectique du réel chez Hegel le génie d'Aristote en matière d'analyse formelle de l'échange marchand et de la monnaie ou la profondeur de la révolution théorique accomplie par Feuerbach. La question à affronter est donc celle-ci : comment conciliait-il la dénonciation de l'idéologie philosophique avec l'hommage au génie à la grandeur ou au sérieux de philosophes comme Aristote Hegel et Feuerbach ? C'est en suivant cette voie qu'on espère retrouver le principe de l'ontologie de Marx.

La théorie de la connaissance chez Marx Denis Collin, 1996. Marx n'est ni un économiste de l'époque de la machine à vapeur ni un scientifique d'avant l'heure de la complexité mais bien un philosophe et des plus grands. Affirmation paradoxale : propos d'un penseur dont on dit souvent qu'il a voulu mettre fin à la philosophie. Nullement. Au-delà d'un marxisme que Marx avait reculé par avance, Denis Collin montre que son travail théorique s'appuie sur une tradition philosophique riche et souvent méconnue ou sous-estimée non pour construire une science nouvelle et inédite mais pour procéder à la critique systématique des illusions objectivistes et scientistes. Marx n'est certes pas un des contempteurs modernes de la pensée scientifique : il prend les sciences au sérieux s'appuie au besoin sur leurs résultats mais pour en montrer les limites irrédissolubles. Analysant pas à pas le parcours de Marx, Denis Collin place au cœur de l'analyse marxienne la question des rapports entre la subjectivité individuelle et la constitution d'un savoir qui pense les affaires humaines comme un processus objectif. Le problème de la connaissance réside dans ce rapport entre la vie subjective des individus et l'objectivité des descriptions scientifiques ou idéologiques. Le problème de l'aliénation de la transformation de la puissance subjective du travailleur en puissance objective du capital retrouve ainsi toute sa place non dans quelques textes de jeunesse mais dans la grande œuvre qu'est Le Capital. Les enjeux de ces analyses pour notre époque se montrent d'eux-mêmes plus que jamais : la faim sacrée de l'ordre impose sa loi sous le couvert d'un économicisme triomphant.

Marx après les marxismes : Marx au futur Michel Vakaloulis, Jean-Marie Vincent, 1997.

Genèse et signification du concept de Praxis chez le jeune Marx William Murray, 2002.

Le marxisme de Marx Raymond Aron, 2002. Regroupe la lecture et les commentaires de R. Aron donnés dans ses cours à la Sorbonne en 1962-1963 dans lesquels il approfondit la formation de la pensée et des œuvres de Karl Marx depuis les manuscrits de 1844 la systématisation de sa pensée par Engels en passant par Le Capital.

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