

LA PENSÉE ÉCONOMIQUE DE KARL MARX DOCUMENTS COMPLÉMENTAIRES

Karl Marx : Misère de la philosophie (1847)

Les catégories économiques ne sont que les expressions théoriques, les abstractions des rapports sociaux de la production. M. Proudhon, en vrai philosophe, prenant les choses à l'envers, ne voit dans les rapports réels que les incarnations de ces principes, de ces catégories, qui sommeillaient, nous dit encore M. Proudhon le philosophe, au sein de la "raison impersonnelle de l'humanité".

M. Proudhon l'économiste a très bien compris que les hommes font le drap, la toile, les étoffes de soie, dans des rapports déterminés de production. Mais ce qu'il n'a pas compris, c'est que ces rapports sociaux déterminés sont aussi bien produits par les hommes que la toile, le lin, etc. Les rapports sociaux sont intimement liés aux forces productives. En acquérant de nouvelles forces productives, les hommes changent leur mode de production, et en changeant le mode de production, la manière de gagner leur vie, ils changent tous leurs rapports sociaux. Le moulin à bras vous donnera la société avec le suzerain ; le moulin à vapeur, la société avec le capitalisme industriel.

Les mêmes hommes qui établissent les rapports sociaux conformément à leur productivité matérielle, produisent aussi les principes, les idées, les catégories, conformément à leurs rapports sociaux.

Ainsi ces idées, ces catégories sont aussi peu éternelles que les relations qu'elles expriment. Elles sont des produits historiques et transitoires.

Il y a un mouvement continu d'accroissement dans les forces productives, de destruction dans les rapports sociaux, de formation dans les idées (...)

Marx et les classiques par Jean Boncoeur, Hervé Thouément.

L'exploitation capitaliste

A la différence des classiques qui distinguent trois types de revenus primaires (salaires, profits et rentes), Marx ne distingue que deux grandes catégories qui sont les revenus des travailleurs salariés et les revenus des propriétaires des moyens de production, englobés sous le terme générique de " plus-value ". En réalité la rente foncière, que Marx étudie au livre III du Capital, ne constitue pas pour lui un sujet d'intérêt primordial, et sous le terme de plus-value, c'est le plus souvent le profit capitaliste qu'il désigne.

En outre, les rapports entre capitalistes et salariés revêtent chez Marx un caractère fondamentalement antagonique qu'ils n'ont pas chez les classiques : l'analyse marxiste de la répartition, c'est avant tout l'analyse du fondement économique de la lutte des classes dans le mode de production capitaliste. Certes, pour les classiques aussi, la société capitaliste est traversée par de profondes oppositions d'intérêts entre classes. Mais dans leur analyse ces oppositions d'intérêts, considérées comme naturelles, sont largement transcendées par les vertus attribuées à la " main invisible ", et ne menacent nullement la pérennité du système.

Chez Marx au contraire, l'antagonisme de la classe ouvrière et de la bourgeoisie, non seulement n'a rien de naturel puisqu'il relève d'un mode de production particulier, mais encore constitue la caractéristique dominante de ce mode de production, et ne peut se résoudre qu'avec la disparition du mode de production capitaliste. La terminologie utilisée par Marx témoigne du contenu politiquement explosif qu'il entend donner à son analyse de la répartition : le rapport entre salariés et capitalistes est décrit comme un rapport d'exploitation.

Un concept nouveau : la valeur de la force de travail

Une fois admise la théorie de la valeur-travail, la théorie de l'exploitation capitaliste semble reposer sur une évidence : le revenu qui est la contrepartie de la valeur ajoutée se partageant entre les travailleurs et les propriétaires des moyens de production, si cette valeur est intégralement créée par le travail, les travailleurs ne reçoivent sous forme de salaire que l'équivalent d'une partie du travail qu'ils ont fourni. Les salariés sont donc dans cette hypothèse bien exploités au sens marxiste du terme, comme l'étaient (sous d'autres formes) les serfs dans la société féodale.

Pourtant, outre l'adhésion à la théorie de la valeur travail, l'affirmation de la théorie de l'exploitation capitaliste suppose que soit résolu un problème légué par l'économie classique, qui est celui de la "

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