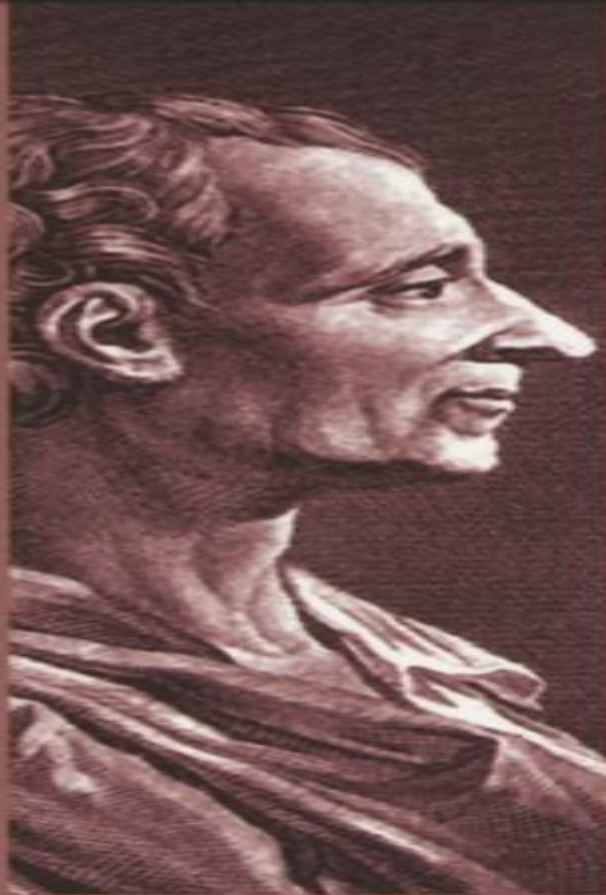


# Montesquieu

par  
Céline Spector

Liberté, droit et histoire



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# Montesquieu Liberteacute Droit Et Histoire

**Montesquieu**



## **Montesquieu Liberté et Droit Et Histoire:**

*Montesquieu* Céline Spector, 2010 Une lecture de L'esprit des lois comme fondatrice de la philosophie politique dans laquelle sont formulés pour la première fois certains des principes fondamentaux de la démocratie moderne comme la séparation des pouvoirs

**Montesquieu** Francine Markovits, 2008 La loi en général est la raison humaine en tant qu'elle gouverne tous les peuples de la terre et les lois politiques et civiles de chaque nation ne doivent être que les cas particuliers où s'applique cette raison humaine Elles doivent être tellement propres au peuple pour lequel elles sont faites que c'est un très grand hasard si celles d'une nation peuvent convenir à une autre Il faut qu'elles se rapportent à la nature et au principe du gouvernement qui est établi ou qu'on veut établir soit qu'elles le forment comme font les lois politiques soit qu'elles le maintiennent comme font les lois civiles Elles doivent être relatives au physique du pays au climat glacial brulant ou tempéré la qualité du terrain sa situation sa grandeur au genre de vie des peuples laboureurs chasseurs ou pasteurs elles doivent se rapporter au degré de liberté que la constitution peut souffrir la religion des habitants leurs inclinations leurs richesses leur nombre leur commerce leurs mœurs leurs manières Enfin elles ont des rapports entre elles elles en ont avec leur origine avec l'objet du législateur avec l'ordre des choses sur lesquelles elles sont établies C'est dans toutes ces vues qu'il faut les considérer

*Montesquieu* Georges Benrekassa, 1987

**Montesquieu** Simone Goyard-Fabre, 1993 En quel sens Montesquieu est-il au-delà de son art de créer un philosophe de la liberté Telle est la question qui traverse cet ouvrage destiné à montrer comment le juridisme de l'auteur de L'Esprit des lois trouve sa signification philosophique dans ses racines métajuridiques Le modèle constitutionnel qui caractérise l'équilibre des pouvoirs dans l'État trouve sa fondation métaphysique dans le rapport entre liberté et nature L'idée de liberté oppose dans l'ordre politique ce qui est contre nature implique référence à la nature des choses loin de consister en une affirmation conquérante de l'homme elle ne trouve sa vérité qu'en se rapportant à l'ordre naturel Quant aux lois civiles et politiques elles médiatisent la liberté des hommes dans l'exacte mesure où la relativité de leurs maximes positives respecte l'universalité de la loi naturelle La pensée de Montesquieu est ici reconstruite à travers l'étude des héritages antiques et modernes que véhicule l'œuvre et qui en dessinent la figure singulière

**Montesquieu ou La constitution de la liberté** Simone Goyard-Fabre, 1997 Juriste averti historien attentif aux vicissitudes de la politique observateur patient de la condition géo-historique des hommes Montesquieu a utilisé son prodigieux talent d'écrivain pour façonner les clauses constitutionnelles d'un régime politique de liberté L'Esprit des Lois offre aux hommes des Temps modernes l'image pure générale d'une Constitution en laquelle la distinction et l'équilibre des pouvoirs sont en l'État les conditions de la liberté des citoyens Mais par-delà les structures juridiques et la finalité politique de ce schéma constitutionnel dont aujourd'hui encore la leçon est entendue se déploient les perspectives grandioses d'une métaphysique naturaliste qui en respectant la nature des choses donne aux lois positives des Cités leur sens et leur valeur La liberté que médiatisent les compétences spécifiques des organes constitutionnels ne s'oppose donc pas à la Nature en une insurmontable antinomie Tout au contraire elle ne trouve sa

force et sa vrit que dans l ordre universel de la Cr ation La Constitution ne trace les chemins de la libert qu en r alisant philosophiquement l accord du relativisme des lois civiles et politiques et de l universalisme de la loi naturelle *Pensées et fragments inédits de Montesquieu* Montesquieu,2021-05-20 Les Pens es et fragments in dits de Montesquieu offrent une immersion fascinante dans l esprit d un auteur phare des Lumi res Ce recueil compos de r flexions parses explore des th mes vari s tels que la clart de la pens e politique la nature humaine et les fondements des soci t s Le style litt raire de Montesquieu se caract rise par une prose claire et persuasive presque dialogique permettant une r flexion approfondie sur ses pens es souvent paradoxales crites en plein XVIIIe si cle ces fragments s inscrivent dans un contexte o les id es de libert d galit et de jugement critique remettent en cause les structures sociopolitiques dominantes de l poque Montesquieu de son vrai nom Charles Louis de Secondat baron de La Br de et de Montesquieu est issu d une famille noble dont les valeurs l ont pouss analyser et critiquer la soci t de son temps Son uvre majeure De l esprit des lois ainsi que son int r t pour la philosophie politique et le relativisme culturel t moignent de sa qu te d un ordre juste influenc e par ses voyages et ses lectures Ces l ments contextuels sont cruciaux pour comprendre la profondeur de ses r flexions dans ce recueil Je recommande vivement la lecture de ce livre quiconque souhaite explorer la pens e critique des Lumi res La richesse de ces pens es souvent pr monitoires permet non seulement d acc der la pens e de Montesquieu mais aussi de nourrir une r flexion contemporaine sur les valeurs de la d mocratie et les droits de l homme Montesquieu et la libert Alain Cambier,2010

**Montesquieu, la politique et l'histoire** Louis Althusser,1974 **Montesquieu et la libert** Alain Cambier,2010

*Montesquieu* Jean Lacouture,2005 Montesquieu ce gentilhomme d Aquitaine pistolier persan et familier des Gr ces de Chantilly fut aussi l un des inventeurs de ce si cle qui de Marivaux Watteau a donn au monde l exemple d un art de vivre hors de la pesanteur Et ce viticulteur gascon n a pas seulement contribu l panouissement du grand bordeaux uvre d art qui n a pas fini de nous enchanter il a su faire de cette merveille le trait d union avec une soci t anglaise faite non seulement de consommateurs exigeants mais aussi d inventeurs d une soci t plus libre Ainsi Jean Lacouture peut il faire valoir que si les lois ont un esprit qui doit tendre l harmonie sociale la vie de Montesquieu fut en quelque sorte une vendange de la libert

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