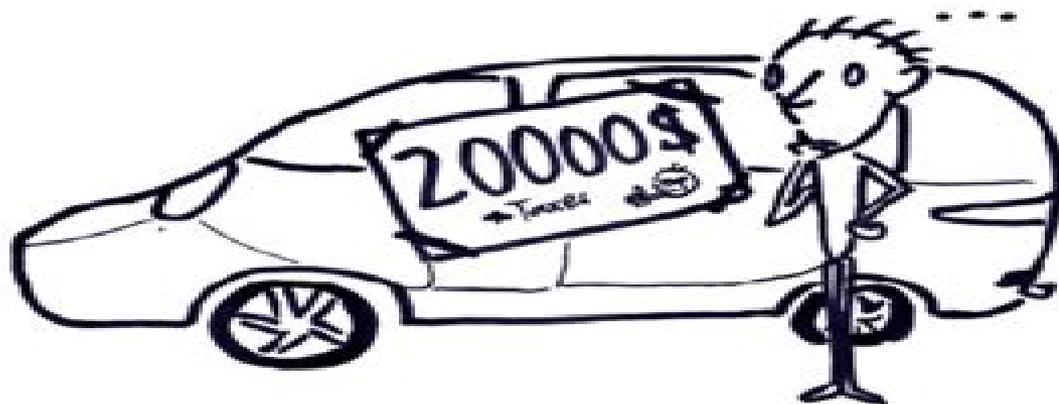


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L'argent, mode d'emploi Paul Jorion, 2009-10-28 L'argent joue dans la crise que nous traversons un rôle central. L'hypertrophie de la finance a fait que l'économie financière l'économie de l'argent a pris la place de l'économie productive l'économie des marchandises classiques. Des grandes puissances comme les États-Unis et la Grande-Bretagne se sont spécialisés dans le service financier c'est-à-dire dans la manipulation de l'argent. L'argent est devenu durant la deuxième moitié du XXe siècle la principale marchandise faisant l'objet d'un commerce. Alors que la crise financière progressait, des sommes gigantesques se sont dissipées en fumée. On disait en mars 2009 qu'elle avait entraîné la destruction de 37 000 milliards de dollars de richesse nominale. Qu'est-ce que cela signifie ? Cela veut dire que certains ont perdu 37 trillions d'autres qui ne pourront pas leur rendre. Une richesse que l'on imaginait perdre ne rendra pas l'appel. La surprise est générale : ceux qui placent leur argent se sont si bien faits l'idée que d'autres produiront de la richesse l'aide de ces sommes que le fait que l'argent non seulement reviendra vers ceux qui l'ont perdu mais aussi qu'il rapportera c'est-à-dire qu'il aura grossi entre temps acquis pour eux le statut de loi naturelle et leur tonnement est entier quand les choses ne se passent pas comme ils l'avaient initialement prévu. Une autre question que l'on se pose propos de l'argent c'est s'il est possible ou non de lui assigner rationnellement une place juste ou si la réponse à cette question résulte toujours d'un choix idéologique c'est-à-dire un choix fondé sur une représentation de la société qu'il est impossible de justifier autrement que par une préférence personnelle en fin de compte arbitraire. Or il existe selon moi une place juste pour l'argent qui est de revenir ceux qui créent la richesse dont il est le reflet. Est-ce une vue idéologique ? Si l'on entend par idéologique non pas ce qui relève d'un modèle particulier de société mais selon la définition du mot dans la langue de tous les jours où il signifie qui remet les choses radicalement en question alors oui la réponse est bien idéologique parce que l'on s'est habitué au fil des siècles l'idée que l'argent aille par priorité ceux qui le possèdent : les investisseurs ou capitalistes qui perdent l'argent qu'ils ont en trop en échange d'intérêts ou de dividendes c'est la même chose et aux dirigeants d'entreprises qui emploient des salariés qui sont eux les authentiques travailleurs c'est-à-dire les authentiques créateurs de richesse.

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l'entretien, la police et l'exploitation des voies ferrées ; Personnel, exploitation technique, matériel, voie, service commercial J. G. Palaa,1887 Articles et documents ,1968 Abstracts of articles from foreign periodicals and newspapers and texts of important foreign documents **Documentation Sur la Recherche Féministe** ,1985 **Bibliographical Bulletin for Welding and Applied Processes** International Institute of Welding,1956 L'argent Marie-Christine Bailly-Maître,2002 A partir de recherches en arch ologie mini re une tude sur l exploitation des mines d argent durant le Moyen Age en France les techniques d extraction et de traitement du minerai la production du m tal ses enjeux conomiques et politiques et les mineurs leur vie quotidienne et leur statut **Consumer Behavior** Roger D. Blackwell,Paul W. Miniard,James F. Engel,2001 A textbook which focuses on economic demographic and sociocultural trends serving to alert students to the many aspects that impact buyer behaviour and long term strategic planning The EKB model as well as core chapter information has been updated to reflect the impact of technology on consumer behaviour In addition there is inclusion of information detailing psychological processes and their affects on consumer behaviour *La Documentation catholique* ,1970 **Soi-disant** Australian Society for French Studies. Annual Conference,Joe Hardwick,2005 A cross section of current work in autobiographical studies Soi disant brings together essays on Raymond Queneau Georges Perec Jean Genet Jeanne Hyvrard Amelie Nothomb Yves Navarre Catherine Pozzi Marie Bashkirtseff and the history of Maghreb literature It highlights the intertextual nature of autobiographical writing the ways in which it is shaped by other texts of various genres and bears the traces of these textual intersections Reflecting contemporary preoccupations in autobiographical studies the collection demonstrates that the aim has moved beyond the policing of a genre Autobiographical practices are taken to be plural and considered as sets of discursive manoeuvres The essays are thus concerned less with defining what life writing is than with raising questions about what it can do performatively whether in diaries autobiographies subtitled as such and novels read as autobiographies or in such unlikely genres as fourteenth century travel writing in Arabic and the elaborate games of OuLiPo texts **Législation ottomane ou recueil des lois réglements, ordonnances, traités, capitulations et autres documents officiels de l'Empire Ottoman** Grégoire Aristarchi Bey,1874
Congrès monétaire international tenu à Paris, les 11, 12, 13 et 14 septembre 1889 ,1890

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