

وزارة التعليم العالي والبحث العلمي

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وهي جزء من متطلبات نيل درجة ماجستير آداب في الفلسفة

من قبل الطالب

حيدر دوشي جاسم

بإشراف

أ. د. حسن مجيد العبيدي

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ABSTRACT

Louis Althusser (1918-1990) has a remarkable contribution to the contemporary philosophy, particularly Marxism ; that the philosophy has never developed far away from science development, where the scientific transformations have always obvious echoes in philosophy realm.

Althusser argued that Marx did not remain under the spell of Hegel for the most of his life. There was , from the late 1840s onwards, a distinct epistemological break (Coupure epistemologique) in Marx's thinking, whereby he shook off the residual idealism of his youth and embarked on a thoroughly materialistic scientific sociology. From Marx's later writing Althusser distilled a formal model of economy and society whose distinctive feature was the absence of the extreme economic determinism which characterized most Marxist theory.

In particular , Althusser reformulated the base and superstructure relationship central to traditional Marxism. While the economy-the base- was seen as the determinant, in the last instance, of other areas of social life, such as politics and ideology , the economics base itself depended for its functioning on those areas: they were conditions of existence of the economy. Thus the political system of the ancient world was the condition of the existence of slave economy, just as religion was the condition of the existence of the feudal economy of medieval-even though the slave and feudal economies were –in the last instance- the determinants of the forms of politics and religion. Althusser allowed for the – relative autonomy- of the different levels or realms of society- such as politics or cultur- to the point where some feel that the distinctively Marxist emphasis on the economics base was in danger of disappearing altogether. He also suggested a degree of overlapping or overdetermination of levels of society which further complicated the simple of an economics base determining a superstructure. Cultural divisions such as those between town and country, particular national or class traditions, and the precise state of international relations at any one time, inhibiting

or reinforcing the primary conflict of classes that took place there. All social phenomena, Althusser suggested, are so – overdetermined-: there is no such thing as (pure) relations of production.

The importance Althusser attached to the superstructure in the operation of economic base is seen especially in his concept of ideological state apparatuses. In order to persist overtime, he argued, an economic system such as Capitalism must continually reproduce its relations of production, i.e, the exploitative class relationship arising out of ownership or non-ownership of the means of production. Much of this is done through the work of the ideological state apparatuses, which include trade unions, and political parties, religious unions, and educational institutions, the family, the mass media, sport, art, and literature. All these act to integrate individuals into the existing economic system by subjecting them to the hegemony of the dominant ideology, a set of ideas and values which ultimately supports the dominance of the capitalist class. Once again this emphasis on the importance of ideology in the functioning of capitalism has led some Marxist to accuse Althusser of substituting a cultural determinism for the more traditional economic determinism. Certainly, there is a nice paradox here, that a thinker who was the foremost advocate of the (scientific) character of Marxism should at the same time be the principal opponent of straightforward materialist explanations of social life.

The research aims to investigate Althusser's heritage, therefore it examines the obvious features of Althusser's philosophical project; characterized by his designated reading (lecture symptôme), to reproduce Marx scientifically as well as the research tackles Althusser's uses of other scientific concepts; Althusser makes use of concepts taken from Structuralism and Linguistics as well as other ideas related to Psychology and Economics.

The research is of introduction, three chapters, and conclusion:
-First chapter, Althusser and the General Problematic of Science philosophy. It is of three sections; Althusser's life and

works, what is philosophy of science, and philosophy of science and scientific philosophy.

-Second chapter, Althusser philosophical project. It is of three sections; searching for philosophy of Marxism, philosophy as sinful reading, and the unification of Marxism and science.

-Third chapter, philosophers of science influencing Althusser philosophical project. It investigates the philosophers of science influence in Althusser works. It is of three sections; Gaston Bachelard, Jean Cavailles, and Georges Canguihem.