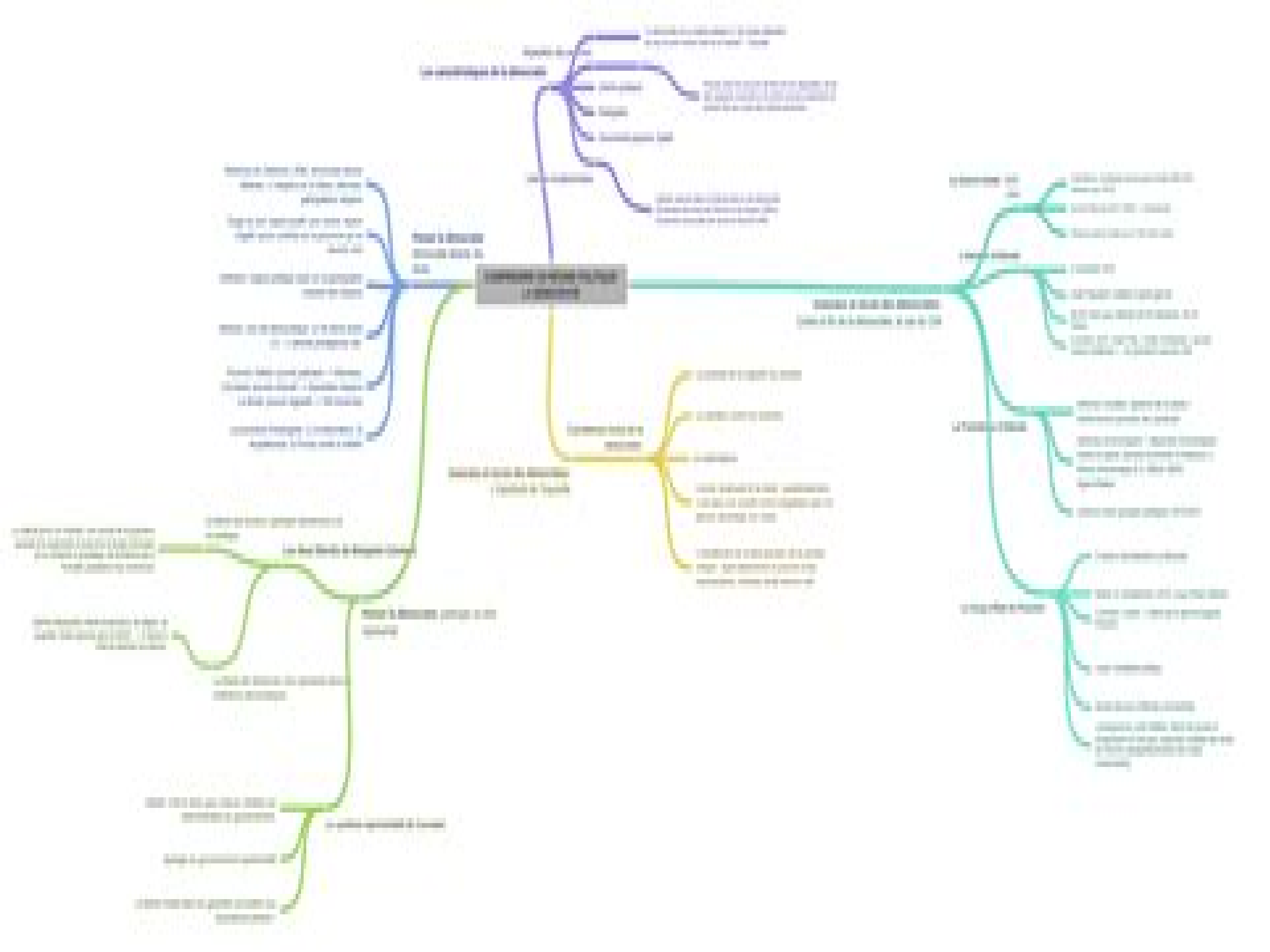




Politique Et Deacutemocratie

Moisei Ostrogorski



Politique Et Deacutemocratie:

Démocratie Collectif d'analyse politique, 2017 **La Contre-Démocratie. La politique à l'âge de la défiance** Pierre Rosanvallon, 2014-08-15T00:00:00+02:00

L'idéal démocratique n'est jamais sans partage mais les régimes qui s'en réclament suscitent partout de vives critiques. L'érosion de la confiance dans les représentants est ainsi l'un des problèmes majeurs de notre temps. Mais si les citoyens fréquentent moins les urnes, ils ne sont pas pour autant devenus passifs : on les voit manifester dans les rues, contester, se mobiliser sur Internet. Pour comprendre ce nouveau Janus citoyen, cet ouvrage propose d'appréhender les mécanismes d'institution de la confiance et l'expression sociale de la défiance comme deux sphères et deux moments distincts de la vie des démocraties. L'activité électorale représentative s'organise autour de la première dimension : c'est elle qui a toujours classiquement tenu le rôle structurant de la défiance dans les démocraties. Ce renversement radical de perspective conduit à explorer un continent politique longtemps inaperçu : celui de la contre-démocratie. Cette dernière résulte d'un ensemble de pratiques de surveillance, d'empêchement et de jugement au travers desquelles la société exerce des pouvoirs de correction et de pression contre le peuple : elle donne voix et visage aux figures d'un peuple vigilant, d'un peuple veto et d'un peuple juge. C'est là sa vertu, mais aussi son problème. Car trop valoriser les propriétés de contrôle et de résistance de l'espace public, elle peut aussi faire le jeu du populisme et de l'impolitique, entravant la formulation positive d'un monde commun.

La démocratie universelle Florent Guénard, 2016

Comment en est-on venu à penser qu'il suffisait de renverser un régime autoritaire pour que la démocratie s'installe, voire comme en Irak en 2003 d'envahir un pays pour le libérer ? En quel sens peut-on dire que la démocratie est le modèle de régime qui correspond le mieux à certaines aspirations fondamentales de l'humanité ? L'idée d'une diffusion par la force de la démocratie n'est-elle pas une contradiction dans les termes ? Pour répondre à ces questions, Florent Guénard remonte aux pré-supposés philosophiques des visions de l'expansion démocratique qui voient celle-ci comme un processus inéluctable, mais aussi aux différentes compréhensions de ce qu'est un modèle politique. Dans une double démarche, la fois historique et typologique, il expose comment la démocratisation a été pensée dans la philosophie politique depuis Platon et compare les différentes voies proposées, soulignant le tournant qu'elle constitue : la Révolution française et la Déclaration des droits de l'homme et du citoyen dans le processus. Avant 1789, la démocratie occidentale est un modèle politique qu'on ne conçoit comme généralisable que sous certaines conditions. Aux XIX^e et XX^e siècles, elle devient exportable : c'est elle qui est censée réaliser les aspirations de la modernité. La critique postcoloniale a largement montré les limites et les coûts de cette modélisation. Comprendre aujourd'hui l'expansion de la démocratie suppose qu'on prenne en compte les nouvelles formes de l'universalisme démocratique en évitant la fois le dogmatisme d'un modèle imposé au monde et le relativisme qui empêche de voir que les nations s'imitent et s'inspirent les unes des autres. La démocratie est aujourd'hui le nom d'un idéal d'émancipation appropriable et mondialisé.

Démocraties d'en haut, démocraties

d'en bas Olivier Mongin, 2023 **Démocratie** Francis Dupuis-Déri, 2013 Le mot de démocratie est si populaire que toutes les forces politiques s'en réclament. Quelle surprise alors de constater que les premiers fondateurs des démocraties modernes associaient cette idée au chaos, la violence et la tyrannie des pauvres. Comment expliquer un tel revirement de sens. En plongeant dans les discours du passé aux États-Unis et en France, l'auteur dévoile une tonnante aventure politique où s'affrontent des personnalités et des forces sociales qui cherchent contrôler les institutions des régimes fondés à la fin du XVIII^e siècle. S'appuyant sur divers pamphlets, manifestes, déclarations, publications, articles de journaux et lettres personnelles, ce récit révèle une manipulation politique par les élites qui ont petit à petit récupéré le terme de démocratie afin de séduire les masses. Deux siècles plus tard, alors que la planète entière semble penser que démocratie, le pouvoir du peuple est synonyme de régime électoral, la délégitimation du pouvoir, un petit groupe de gouvernants, toute expérience d'un véritable pouvoir populaire, de libérations sur les affaires communes se heurte toujours au mur des élites.

Les temps de la démocratie Antoine Chollet, 2011 Thèse pour le doctorat en science politique de l'Institut d'études Politiques de Paris soutenue sous le titre Les temps de la démocratie. Incertitude et autonomie du présent. Membres du jury : M. Gil DELANNOI, Directeur de recherche à la Fondation Nationale des Sciences Politiques, CEVIPOF ; M. Urs MARTI, Professeur titulaire à l'Université de Zurich, rapporteur ; M. Krzysztof POMIAN, Directeur de recherche maître au Centre National de la Recherche Scientifique, Professeur à l'Université Nicolas Copernic, Torun ; Mme Myriam REVAULT D'ALLONNES, Professeur des Universités à l'École Pratique des Hautes études, rapporteur ; M. Marc SADOUN, Professeur des Universités à l'Institut d'études Politiques de Paris, directeur de thèse.

Introduction à la politique Jean-Luc CHABOT, 2019-03-20T00:00:00+01:00 L'histoire de la pensée politique au cours des derniers siècles se manifeste par un développement considérable principalement pour deux raisons : l'ouverture publique du débat politique que représente le phénomène démocratique, le projet de la modernité de construire et de déconstruire la société humaine à partir de l'instance politique en vue de changer l'homme. Trois grandes idéologies viennent contester la religion et la philosophie dans leur prétention d'offrir des fins dernières : le libéralisme, le socialisme et le nationalisme. Ces discours hypertrophiés centrés sur l'instance politique ont abouti, selon des formes et des modalités diverses, à l'accomplissement totalitaire au XX^e siècle. Les bilans effroyables des régimes prétendant s'inspirer de ces idéologies ont conduit à l'émergence de nouveaux courants dans les deux dernières décennies. Ces courants poursuivent la même fonction idéologique d'enchantement du monde. Ainsi, avec la biomedecine, l'espoir immanent ne réside plus dans la transformation du corps social mais dans celle du corps humain. Dans le même temps, on assiste à un retour de la philosophie et de la religion en tant qu'inspiratrices d'une pensée politique, la fois plus modeste dans ses prétentions et plus universelle dans sa portée, autour des droits de l'homme et de la mondialisation.

Penser et panser la démocratie Patrick Troude-Chastenot, 2017 **DEMOCRATIE** Francis Dupuis-Déri, 2019 Toutes les forces politiques se réclament aujourd'hui du mot de démocratie. Or, l'étude des discours des premiers fondateurs des prétendues démocraties modernes aux États-Unis et en France révèle que ces derniers s'opposaient à un régime où le peuple se gouverne seul et

associaient cette idée au chaos et la tyrannie des pauvres Comment expliquer que le régime électoral actuel soit perçu comme l'ultime modèle démocratique alors qu'il a été fondé par des antidémocrates déclarés Après avoir puisé dans diverses sources du passé l'auteur dévoile ici une tonnante aventure politique Introduction à la politique moderne Philippe Bénéton, 1987 **La**
Démocratie & Les Partis Politiques Moisei Ostrogorski, 1912

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