

Introduction à la science politique

Introduction générale :

De toutes les sciences sociales, l'étude des phénomènes politiques est la plus ancienne. Bien avant les Grecs, les Chinois se sont interrogés sur la meilleure manière d'organiser leur société. On s'aperçoit à l'étude de l'histoire des idées politiques qu'au moment des crises il y a une multiplication des réflexions, des écrits pour cerner le meilleur mode de gouvernement. C'est au moment de changements sociaux brutaux, soudains et inhabituels que se multiplient les réflexions sur le politique en général.

Pour les Chinois par exemple, ce fut entre le Ve et le IIIe siècle avant l'ère chrétienne que se sont multipliées les réflexions au moment du passage des royaumes combattants vers la constitution d'un grand Empire.

La pensée politique grecque apparaît pour sa part au moment où cette civilisation amorce son déclin. Sensible à cette situation, Platon a été l'un des premiers en occident à essayer de proposer une forme « idéale » d'organisation politique. Aristote va continuer cette quête du meilleur gouvernement possible en s'interrogeant sur la nature des régimes politiques et sur leurs meilleurs exercices. De fait, on se rend compte que la première question d'ordre social à se poser a été politique.

Il était donc normal et logique que l'organisation des rapports gouvernants/gouvernés soit posée comme le premier problème à résoudre. C'est cette préoccupation qu'on retrouve selon un système de réflexion particulier dans la philosophie politique des Anciens (de l'antiquité à Machiavel). Vue sous cet angle, la réflexion sur la politique serait ancienne.

Cependant, l'histoire de la réflexion sur la chose politique est à différencier de la science politique qui est une activité scientifique plus récente, moderne, et dont l'apparition est concomitante, parallèle, contemporaine de la construction des sciences sociales modernes. Ces sciences sociales sont apparues dans la mouvance de la réflexion générale sur la science.

Ces sciences vont revendiquer et acquérir un statut de science distincte de la philosophie politique (ex : Économie, sociologie, anthropologie = apparition récente).

- L'économie : Développement au moment où le capitalisme commençait à prendre forme alors qu'on se demandait comment construire, constituer les sociétés pour mener à un enrichissement collectif. C'est ainsi que s'est imposée l'école de la pensée mercantiliste, physiocratique et que se produit la fondation du libéralisme (Smith /Ricardo)
- La sociologie : Apparition avec l'émergence du peuple comme acteur et comme partie prenante de l'Histoire et de l'organisation du politique. C'est très certainement vers la fin du XVIIIe siècle que l'on commence à mesurer le poids politique et social des nouvelles classes et des nouvelles catégories sociales dans la société. Depuis Montesquieu et son ouvrage *De l'esprit des lois* (1748), mais aussi plus tard Auguste Comte, Karl Marx, Émile Durkheim, Max Weber, on retrouve des réflexions scientifiques de ces sociologues sur la politique et la société.
- L'anthropologie : Apparition dans le sillage des grandes conquêtes territoriales françaises et britanniques. Étudier les sociétés, étudier leur rapport au politique : Claude Lévi Strauss/Qu'est ce que l'autre ? /Controverse de Valladolid /...

Dès lors, ces différentes disciplines n'apparaissent pas de façon fortuite ou suite à une spéculation gratuite. Elles apparaissent dans des contextes ou des moments particuliers. Il est permis de dire l'histoire de la science politique parallèlement à la science humaine.

Il est vrai que la réflexion sur le politique peut être considérée comme une activité très ancienne (Platon, Aristote, penseurs du Moyen-Âge).

En revanche, la science politique est d'apparition très récente : fin XVIIIe siècle. Son essor date d'après la Seconde Guerre mondiale.

L'association de « science » et « politique » pose problème, doit la considérer comme une science dure ?

Posent problèmes aussi l'objet, la méthode et les techniques à employer. Qu'est-ce qui relève de la science politique ? Qu'est-ce qui n'en relève pas ?

Introduction Agrave Une Politique De Lhomme

S Marginson



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