

LA THÉORIE DU COMPILOT : UN MYTHE ?



Bien que la théorie du complot soit un phénomène ancestral, il semble qu'elle ait trouvé, ces dernières décennies, une résonance particulière dans la société qui est la nôtre : des fictions – films, romans, jeux vidéo... – au réel lui-même, aucun domaine n'est épargné. Au-delà de tout discours accusateur, le présent essai se propose de dégager les raisons d'une telle floraison. Pour ce faire, il incombe d'abord de se détourner du problème de la source – en soi accessoire – pour se tourner vers sa propagation et les raisons qui font que l'on y adhère : car à tort d'avoir raison de croire aux théories du complot, du moins, existe-t-il bien des raisons d'y croire. Cet essai montre notamment que ce type de théories répond à un schéma explicatif qui s'apparente grandement au mythe et que, malgré le fait qu'elles semblent a priori exacerber l'angoisse, elles permettent en dernière analyse de la canaliser. En effet, c'est une utopie de croire qu'avec l'expansion de nos connaissances, les zones de non-savoir disparaissent. Et c'est justement dans ce climat de confusion, où l'on croit enfin avoir les clés pour comprendre le monde, alors que celui-ci ne cesse de se complexifier, que s'épanouissent les théories du complot.

Suite à une thèse de doctorat en philosophie dont le contenu a été partiellement repris dans La Femme et la mort en Grèce antique (L'Harmattan, 2012), Sarah Mezaguer a réalisé divers travaux autour de l'œuvre de Gaston Bachelard, inscrivant résolument ses recherches dans le domaine de la philosophie de l'imaginaire.

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La Théorie Du Complot Un Mythe

Pierre-André Taguieff



La Théorie Du Complot Un Mythe:

La théorie du complot, un mythe? Sarah Mezaguer, 2012 Cet essai analyse les raisons ayant permis la théorie du complot de trouver ces dernières décennies une résonnance particulière dans notre société. Il revient tout d'abord sur sa propagation et les raisons qui font que l'on y adhère. Tout en semblant a priori exacerber l'anxiété, la théorie du complot permet finalement de la canaliser. C'est dans un climat de confusion où l'on croit enfin avoir les clés pour comprendre le monde, alors qu'il ne cesse de se complexifier, que se panouit ce type de théorie.

Le mythe du complot en URSS, 1928-1933 Vanessa Voisin, 2002 *La Causalité diabolique* Léon Poliakov, 2006-03-22 Dans son Essai sur l'origine des persécutions, Poliakov étudie les principaux groupes humains qui ont comme les Juifs joué le rôle de bouc émissaire dans l'histoire de l'Europe, en tant que fauteurs d'épidémies de guerres de révolutions et autres désastres. Les suites et la papauté pendant la Révolution anglaise, la cour et les aristocrates, les franc-maçons et les philosophes lors de la Révolution française et les Juifs lors de la Seconde Guerre mondiale. Le tome II Du joug mongol à la victoire de Lénine aborde le cas de la révolution d'Octobre. Il remonte aux origines de l'histoire russe marquée par une rupture entre le peuple et le pouvoir civil et religieux et analyse la manière dont cette coupure a pu favoriser au cours des siècles l'idée que le complot expliquait tous les conflits. Cette idée connaît son apogée avec d'une part le complot impérialiste d'un côté par Lénine et d'autre part la conspiration juive responsable aux yeux des Blancs de la victoire bolchevique. Le premier tome de *La Causalité diabolique* est paru aux éditions Calmann Lévy en 1980, le second en 1985. Aujourd'hui nous réunissons en un seul volume ce grand classique, argument d'une préface de l'historien Pierre-André Taguieff.

Les limites de siècles, 1998 **Les mythes maçonniques** Alec Mellor, 1974 **Le mythe des villes maudites** Frédéric Sayer, 2009 Michel Debré et l'Algérie Association des amis de Michel Debré, 2007 La 4e de couverture indique: Traiter de Michel Debré et l'Algérie relève-t-il de la gageure? La guerre d'Algérie reste un sujet passionnel et les prises de position de Michel Debré ont suscité de vifs débats et des discussions contradictoires. À la lecture d'analyses universitaires de témoignages de proches, peut-on se faire une idée homogène de cette personnalité face à un tel problème? Pour beaucoup, l'attitude de Michel Debré face à la guerre d'Algérie représente une énigme. Lorsqu'il devient Premier ministre du général de Gaulle, Michel Debré lutte pour faire triompher ses idées sur le plan économique, social et diplomatique, autant sur la scène métropolitaine qu'algérienne et internationale. Pourtant, il va s'incliner devant la détermination du chef de l'État à finir avec cette épine dans le pied de la France. Quand se rend-il compte que ses idées ne concordent pas avec celles du général de Gaulle? Est-il resté fidèle à ses conceptions tout en cédant aux idées du Général pour servir une politique dont l'objectif est d'assurer d'abord la sauvegarde de la France, ensuite la reprise de son rang en Europe et dans le monde? Tel qu'il ressort des analyses des universitaires et des témoignages des participants au colloque très ouvert sur Michel Debré et l'Algérie, un ancien Premier ministre algérien ex porte-parole du FLN y participait. Michel Debré est soumis à une triple tension: entre le Verbe et l'Action, entre le temps et les doutes, enfin entre la fidélité à ses idées et celle qu'il témoigne à de Gaulle. À travers le cas exemplaire de

Michel Debr c est toute l histoire tragique de la guerre d Alg rie qui ressurgit *Vingtième siècle* ,1984 *L'imaginaire du complot mondial* Pierre-André Taguieff,2006 Enquêtes sur la droite extrême René Monzat,1992 *Archives de sciences sociales des religions* ,2007 La Révolution française, mythes et interprétations, 1789-1970 Alice Gérard,1970

Magazine littéraire ,2005 *La Quinzaine littéraire* ,2006 **Nationalismes en perspective** Gil Delannoi,2001

Les puissances de l'ombre Emmanuel Kreis,2008 Cette anthologie comment e par un doctorant en histoire sur la littérature conspirationniste replace les textes sur les complots ma onnique juif communiste spirite ou occultiste dans leur g nalogie Electre 2018 **Protestantismo e catolicismo em Portugal nos séculos XIX e XX.** Universidade Católica Portuguesa. Centro de Estudos de História Religiosa,2000 *Les collections de l'histoire* ,2006 **Le sang des princes** Paul Chopelin,Sylvène Édouard,2014 L ex cution d un prince r gnant pr m dit e et largement inform e a pu souvent appara tre comme la condition n cessaire l affermissement d un nouveau r gime ou d une nouvelle dynastie Pourtant comme l crivait Olympe de Gouges la veille du proc s de Louis XVI il ne suffit pas de faire tomber la t te d un roi pour le tuer il vit encore longtemps apr s sa mort Le condam n est en effet consid r comme un authentique martyr par les nostalgiques de l ordre ancien N anmoins tous les princes martyrs ont un moment ou un autre fini par devenir des objets m moriels g nants Une histoire populaire du boycott: 1880-1960, l'armée du nombre Olivier Esteves,2005 De fa on assez r currente on observe une tendance assimiler ce mot de boycott au boycott nazi des magasins juifs d cr t notamment pour la journ e du 1er avril 1933 Il y a l une fa on de disqualifier d s le d part diff rents mouvements visant remettre en cause l ordre dominant qu il soit conomique ou politique Le boycott est donc un des mots pr f r s des d fenseurs m diatiques de la r volution conservatrice L histoire montre quel point ce terme est invariablement li au sort de peuples en lutte l Irlande l Inde la Birmanie l Afrique du Sud l Allemagne

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