

Daniel Cohen, La prospérité du vice : une introduction (inquiète) à l'économie.
édition Albin Michel, coll. Le livre de poche, 2011 (1^{re} éd. 2009)

Intro :

Aujourd'hui, la révolution industrielle gagne de nouveaux pays et les rivalités s'intensifient pour les matières premières. Le risque pour le XXI^e siècle est donc la répétition de l'histoire de l'Occident. En effet, l'Europe n'est pas sortie sans dommage de la révolution industrielle, c'est ce que montre les deux guerres mondiales. Philippe Martin montre que la prospérité ne mène pas à un climat de paix et que le commerce international ne réduit pas le risque de guerres puisqu'il permet d'attaquer plus facilement un pays ennemi et de multiplier ses sources d'approvisionnement pendant la guerre. L'éducation non plus n'adoucit pas un homme mauvais et comme le dit Christian Baudelot elle lui permet de trouver de nouvelles façons de le rester. Les terroristes ne sont ni alphabétés ni pauvres : ils sont souvent diplômés de l'enseignement supérieur et parfois très riches. Ainsi, si rien de tout ça ne pacifie les pays, l'Asie et les nouveaux pays risquent, en s'occidentalisant, de répéter l'histoire sanglante de l'Europe.

Pendant longtemps, la loi de Malthus a régné et le revenu moyen restait stable car une augmentation du revenu entraînait une augmentation de la démographie qui provoquait la baisse du revenu moyen par tête. Des études montrent que le niveau de vie d'un esclave romain n'est pas vraiment différent de celui d'un ouvrier de la grande industrie au XIX^e siècle. Ainsi, plus il y a de mortalité dans un pays, plus il est prospère : c'est la prospérité du vice.

Pourtant, récemment, l'Europe a trouvé la « pierre philosophale » et a réussi à avoir une croissance du revenu moyen qui s'appuie sur un renouvellement technologique permanent. Celui-ci permet de dépasser la croissance démographique et donc d'augmenter le revenu moyen. On peut alors se demander pourquoi cela s'est fait en Europe alors que l'Asie semblait mieux partie au départ et comment l'Europe est arrivée à ces deux guerres.

L'industrialisation bouleverse l'équilibre des puissances car chacune veut dominer les autres et quand une y arrive, les autres déclenchent une coalition pour l'abattre. L'industrialisation transforme aussi le fonctionnement à l'intérieur des sociétés. Selon Schumpeter, le capitalisme est un processus de « destruction créatrice » qui a besoin d'un soin constant pour que les pays ne tombent pas dans la dépression que sont les crises. Le capitalisme promet prospérité autant que crise. Cela pose des questions d'ordre économique sur le capitalisme, mais aussi des questions d'ordre moral. En effet, la valeur principale du capitalisme est la consommation qui provoque des frustrations : elle est comme une drogue et le plaisir qu'elle procure est éphémère. Ainsi, les sociétés riches ne sont pas plus heureuses que les sociétés pauvres. La question morale de l'écologie se pose aussi de plus en plus car l'avenir de la planète est menacé.

La mondialisation ne fait pas que circuler des biens matériels, le transfert immatériel se développe beaucoup avec la communication des idées bonnes ou mauvaises et des savoirs par internet. Chacun peut alors avoir son « quart d'heure de célébrité ». Avec ce cybermonde, l'espoir d'une solidarité entre l'humanité naît.

Partie I : Pourquoi l'Occident ?

1. La genèse

A. Naissance de l'économie

Le principal problème de l'homme a toujours été de se nourrir et pendant longtemps il a utilisé les produits de la nature pour subvenir à ses besoins. C'est ensuite qu'une révolution néolithique s'est produite : l'homme apprend à cultiver la terre, à élever des troupeaux et la propriété privée naît. Selon Gordon Childe cette révolution aurait été nécessaire après une pénurie alimentaire qui aurait ensuite transformé le mode de vie de l'homme, le rendant sédentaire. De récentes recherches affirment le contraire : la sédentarité aurait précédé l'agriculture. La croyance en des Dieux serait aussi antérieure et elle aurait permis un changement considérable : le fait que l'homme devienne un producteur actif. En effet, si l'homme a été créé, il peut ensuite devenir lui-même créateur et cessé

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