

Le relativisme culturel : signification et limites

DOMINIQUE SCHNAPPER

Le XIX^e siècle, le grand XIX^e siècle, a cru au progrès de la connaissance et de la civilisation. Les historiens, participant à ce grand mouvement, ont entretenu l'idée positiviste du progrès des connaissances par l'accumulation des « faits historiques ». En revanche, dans la démocratie d'aujourd'hui qu'on peut appeler, à la suite de Montesquieu, la « démocratie extrême », domine l'idée que les sciences historiques progressent moins par l'accumulation des faits que par le renouvellement des questions et des interprétations. Sommes-nous donc entrés dans le règne du relativisme et de quel relativisme ?

D. S.

ON se souvient que le « principe » de la démocratie, pour reprendre le concept de Montesquieu, c'est la « vertu », à savoir le respect des lois et le dévouement de l'individu à la collectivité : « Ce que j'appelle la vertu dans la république est l'amour de la patrie, c'est-à-dire l'amour de l'égalité... J'ai donc appelé vertu politique l'amour de la patrie et de l'égalité (1). » Il faut s'interroger sur les effets d'une dynamique vers l'égalité qui apparaît sans bornes et qui n'est jamais et ne peut jamais être pleinement satisfaite. Il est de la nature des démocraties de ne pas connaître de limites intrinsèques. Mais, comme tout régime politique, la république risque de se « corrompre », toujours dans le vocabulaire de Montesquieu, lorsque les hommes ne se conduisent plus selon son « principe ». La « démocratie providentielle »,

dans laquelle nous vivons, n'est-elle pas menacée, selon sa dynamique interne, par « l'esprit d'égalité extrême » ?

Selon cet esprit d'« égalité extrême », toutes les opinions seraient également légitimes. L'opinion vaudrait le savoir, l'expérience et la réflexion. Dans la démocratie, « tout est opinion », écrivait déjà Tocqueville. Comme il apparaît clairement à l'écoute de la radio, toute « opinion » ou « témoignage », pour reprendre le vocabulaire des animateurs de radio, est également légitime, étant donné l'égalité fondamentale de tous ceux qui la profèrent. Tout se vaut. Le relativisme exprime donc l'idéologie commune à tous, fondée sur la tendance à l'indistinction des personnes et celui des ordres : celui de la politique et de l'histoire, de la justice et de l'équité, de l'analyse et de l'engagement. L'individu de la démocratie extrême refuse de porter des jugements de valeurs, désormais jugés discriminatoires. Alors comment parler

(1) Montesquieu, *Esprit des lois*, revêtement, Gallimard, La Pléiade, 1986, vol. II, p. 227.

La Psychiatrie Tome Examen Symptocircmes Relativisme Culturel

Minjie Lin



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