



Le Savant & Le Politique

Max Weber

Nazih Mohamed Zakari **KOUIDRAT**

Max Weber est un éminent sociologue allemand, fondateur de la méthode compréhensive qui se base sur la compréhension des comportements des individus pour expliquer les faits sociaux. Sa méthode, conjuguée à celle de Durkheim, constituent le fondement de la sociologie moderne. Témoin de la chute de Bismarck et de l'effondrement de l'Empire Allemand (le Deuxième Reich), Weber s'est évertué à épier les racines de l'Etat moderne pour expliquer la catastrophe allemande. Philosophe mais aussi spécialiste en économie politique, il alliait les vertus d'homme d'action et d'homme de pensée, considérant la Science comme une boussole qui indique la direction générale et non la voie à suivre dans le labyrinthe politique, tant il fait montre d'une conscience aiguë des limites de la Science et de la pluralité des valeurs, ce qui établit une distance de sécurité entre la théorie et la réalité pratique, indispensable à toute pensée qui prétend à la sagesse.

Le Métier & la Vocation de Savant Sciences & Neutralité Axiologique :

La pensée de Max Weber est empreinte de relativisme historique qui stipule que toutes les sciences admettent des présuppositions. Les sciences de la nature présupposent entre autres que leur méthodologie est juste et que le résultat en découlant est probant (exemple : les études sur l'efficacité des médicaments). Les sciences sociales sont plus contraignantes car elles s'intègrent dans une culture porteuse de valeurs et en subissent l'influence, ce qui fait que la juxtaposition de l'infinité des points de vue sur l'infinité des sujets produit des cas d'indétermination : « *Tous les Dieux se combattent.* » C'est pourquoi le scientifique doit être *axiologiquement neutre* face à son objet d'étude, c'est-à-dire ne porter aucun jugement de valeur qui sera forcément subjectif.

Weber combattait les farauds qui incorporaient leurs excitations émotionnelles stériles dans la Science à des fins politiques. À cet égard, il utilisait la Science pour connaître les moyens et les conséquences, en étant conscient de ses limites puisqu'elle ne peut dispenser de faire « un choix », tant les vérités scientifiques sont

partielles et les valeurs humaines plurielles. Or, reconnaître une certaine détermination de la Science due à l'influence du milieu, ne doit en aucune manière justifier l'interventionnisme du politique qui lui fixe les objectifs puis les résultats. Les sciences sociales sont particulièrement sujettes à risque car elles deviennent pernicieuses lorsqu'elles entretiennent le flou entre la théorie et la réalité en divinisant ou en diabolisant telle ou telle figure historique pour se transformer en une mythologie, garante de l'unanimité superficielle des despotes de la pensée unique, « *le capitalisme, le communisme sont des démons pour des millions de grandes personnes* », souligne R. Aron dans la préface.

Au sein des Universités, le Professeur, en sciences humaines notamment, doit s'abstenir de toute prise de position politique s'il ne veut pas altérer la discipline qu'il enseigne, d'autant plus qu'il demeure incriticquable dans un amphithéâtre contraint au silence. Etudier et penser les structures et la philosophie politiques est tout à fait différent de la prise de position partisane, du moment que l'analyse scientifique objective force d'abord le Professeur à habi-

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