

## PLATON ET LE RELATIVISME

### Du relativisme à la relation

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#### 1. ÉQUIVOQUE DE LA MAÏEUTIQUE

Ce n'est pas d'aujourd'hui que le relativisme a mauvaise presse. On n'a peut-être pas suffisamment remarqué que c'est dans le même dialogue que Platon expose la maïeutique de son maître et le relativisme héraclitéen prêté au sophiste Protagoras. Or, dans les deux cas, il s'agit de répondre à la question posée à Théétète : « Que te semble être la science ? » (*ti soi dokei einai épistèmè*). « La » science, et non les sciences, puisque l'exercice auquel le jeune élève du mathématicien Théodore s'est livré, comme galop d'essai, sur les irrationnelles, a clairement établi la possibilité de « comprendre la pluralité (des puissances) sous l'unité d'une forme et d'une définition » (*enì eidei, enì logò*). Suit, de manière apparemment abrupte, le long exposé socratique sur la maïeutique. Théétète, mis en quelque sorte en demeure de « penser par lui-même », va, comme on sait, se « ressouvenir », non de la marque imprimée en lui par le dieu, mais des diverses variantes des leçons de Protagoras. C'est qu'il ne s'agit plus, comme dans le *Ménon*, d'un esprit encore à l'état de nature, bien que sachant le grec, mais d'un étudiant de mathématiques instruit, compétent en sa matière, ce qui ne le prémunit pas, bien sûr, contre la mauvaise philosophie.

En fait, comme le cadre du questionnement le précise (*enì eidei, enì logò*), Platon dispose dans ce dialogue du concept de forme et ce qu'il recherche en commun avec Théétète (« que t'en semble-t-il ? ») n'est équivoque que pour nous. En effet, la « spontanéité » de la réponse n'a pas le même sens pour l'élève et pour le Socrate de Platon. Celui-ci pense à la « forme » de la science, présente en notre intellect et qu'il s'agit seulement d'élaborer dans le logos, tandis que celui-là s'efforce de reconstruire, de la manière la plus fidèle et la plus cohérente possible, la leçon de son maître, c'est-à-dire le relativisme sensualiste et mobiliste prêté par Platon à Protagoras.

On observera, toutefois, l'étrange spontanéité de la réponse de Théétète. Surprenant, en effet, pour un étudiant en mathématiques, de circonscrire le champ de l'épistèmè d'une façon aussi abrupte : rien d'autre que sensation (*ouk allo ti*). Sans doute fait-il (spontanément, ou est-ce un effet du choc produit par Socrate-la-

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