

Paradoxal pour le lecteur contemporain, l'ouvrage de Christian SAVÈS, *La prémonition de Socrate*, associe nihilisme et démocratie, attribuant au père de la philosophie, « une prémonition du caractère nihiliste » de ce régime. On surcroûtera : ne s'agit-il pas, selon la vulgate contemporaine, du moins mauvais de tous les régimes ainsi que l'a dit Winston Churchill ? Puis on s'interrogera : que faut-il entendre par *nihilisme* ? Le concept, évidemment étranger aux Grecs et formé par Nietzsche, convient-il à l'analyse de la démocratie antique ?

Christian SAVÈS précise : « Les Grecs, qui ont inventé la démocratie, ne l'ont pas idéalisée pour autant, contrairement à ce que nous sommes portés à faire aujourd'hui » (*La prémonition de Socrate*, p. 138). Est-ce véritablement l'idéalisation de la démocratie, ou sa dégénérescence que cette étude éclaire ? Le totalitarisme moderne montre que la quête de perfection peut conduire au pire et que les conduites qui abaissent l'homme s'autorisent parfois d'un idéal de pureté.

Le lecteur de Platon sait que la construction d'une cité dans *La République* s'accomplit en un « long détour », métaphore pour la hiérarchie des fonctions de l'âme. Ce trainé de la justice est inséparablement le trainé du gouvernement de soi-même par l'instance raisonnable. Le gouvernement des philosophes n'a pas d'autre signification. A l'opposé, l'intempérance et l'abandon aux désirs désordonnés est la marque de la démocratie démagogique, avant-dernière étape vers le pire des régimes : la tyrannie. Socrate, pleinement lucide, nous avertit : la république n'est sans doute possible qu'en idée.

Christian SAVÈS conclut en caractérisant la sagesse socratique comme « celle de l'homme qui fait l'effort de se penser dans un monde chaotique » dont il ne perçoit pas le sens.

La prémonition socratique est une injonction.

Patrice HENRIOT



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