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MICHELA MARZANO

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Je Consens Donc Je Suis Eacutethique De Lautonomie

Camille LeBlanc



Je Consens Donc Je Suis Écoute Éthique De L'autonomie:

Je consens, donc je suis... Michela Marzano, 2014-08-11T00:00:00+02:00 Le critère de partageant le licite de l'illicite serait le consentement des individus Mais suffit-il lui seul pour légitimer un acte ou une conduite Quels liens existent entre autonomie liberté et dignité de la personne Cette question et bien d'autres se posent et nécessitent une analyse approfondie des différents aspects de cette notion Peut-on aujourd'hui pratiquer une morale du consentement en refusant toute interférence de l'État Le but de cet ouvrage est de mettre en évidence les enjeux des débats contemporains autour du consentement et de l'autonomie **Qui et que suis-je ?** Armin Kressmann, 2005 **L'autonomie éthique** Giuseppe Giacomo Natri, 2002 La pensée moderne en déconnectant la foi du dogme et la morale de toute métaphysique ce que la Réforme protestante avait par ailleurs aspiré construire l'autonomie morale de l'individu Son expression accomplie est l'impératif de Kant qui indépendamment de la raison pure spéculative non seulement stipule la liberté de la volonté face au déterminisme scientifique mais constitue aussi un défi laïc Toutefois cette autonomie morale de l'individu n'apporte plus la détermination qui caractérisait la théologie hégélienne l'hybris nietzschéen et le silence respectueux avec lequel Wittgenstein répondait l'indicible La liberté construit elle le régime de l'expérimentation perpétuelle Or si la liberté d'opinion et la priorité des procédures consensuelles définissent la démocratie moderne selon les thèses de l'école de Francfort le fondement de l'éthique s'inscrit désormais dans le refus de tout fondement intellectuel il n'y a plus d'éthique indépendante de la politique qui permette de juger cette dernière tout est devenu politique N'importe pour qu'il y ait vraie liberté le rapport avec l'Autre doit être consciemment valu car la liberté ne consiste pas à faire ce que l'on veut c'est à dire suivre ses pulsions ou le conditionnement social mais vouloir ce que l'on fait L'auteur propose un survol historique raisonné qui aborde les questions essentielles de l'éthique politique du temps présent

L'autonomie éthique Giuseppe Natri, 2000 *L'autonomie en morale* Éric Gaziaux, 1998 *Défi "au droit" à l'autonomie* Myriam Lariche, 2014 **Les équivoques de l'autonomie** Jean-François Malherbe, Université de Sherbrooke. Chaire d'éthique appliquée, 2001 **Comment penser l'autonomie ?** Sandra Laugier, Marlène Jouan, 2014-06-30T00:00:00+02:00 Penser l'autonomie aujourd'hui consiste avant tout en une tâche critique faire la synthèse des arguments qui depuis les années 1970 contestent la priorité de l'autonomie et suggèrent de la relier au rang des idéalisations politiques et morales du siècle des Lumières Mais c'est aussi une tentative positive pour réhabiliter une vision différente tenant compte de son importance pour les individus Cette double démarche est au cœur de ce volume collectif rassemblant des auteurs de disciplines variées philosophie sociologie psychanalyse structurée autour des axes suivants l'articulation entre l'autonomie et la subjectivité la confrontation de l'autonomie et des diverses formes d'individualisme l'étude des vulnérabilités de l'autonomie au carrefour des compétences et dépendances dans nos expériences et nos relations sociales Ce volume entend présenter les enjeux d'une conception centrée de l'autonomie qui en faisant de la relation autrui le pivot de la relation soi viterait et renverserait la fois l'aliénation et le conformisme [Autonomie et consentement éclairé à la](#)

participation aux biobanques Camille LeBlanc, 2020 Ce mémoire de maîtrise tente de répondre la question suivante quelle est la valeur de l'autonomie dans le domaine de la recherche biomédicale et plus particulièrement dans le contexte des biobanques Pour clarifier cette question nous étudierons le concept d'autonomie dans deux domaines d'éthique appliquée l'éthique de la recherche et l'éthique de la santé publique Depuis la deuxième moitié du XX^e siècle le respect de l'autonomie individuelle est un principe programmatique de l'éthique de la recherche Or sa conceptualisation a été accusée d'être trop individualiste pour répondre aux enjeux qui caractérisent la recherche en santé aujourd'hui En éthique de la santé publique au contraire l'autonomie individuelle prend une place moins prépondérante et fait droit des dimensions sociopolitiques de l'autonomie qui ont été négligées par le domaine de l'éthique de la recherche Ces dimensions mettent en lumière le rôle des institutions dans la promotion de l'autonomie tout comme l'importance pour les individus d'avoir la possibilité de participer à la élaboration des politiques de santé qui les concernent pour réaliser leur autonomie Le cas de la recherche en contexte de biobanques sera l'occasion d'appliquer ces différentes conceptualisations de l'autonomie un domaine de recherche en pleine expansion qui se situe au carrefour de l'éthique de la recherche et de l'éthique de la santé publique *Comment penser l'autonomie?* Marlène Jouan, Sandra Laugier, 2009 Nous plaçons naturellement l'autonomie au cœur de toute morale tant nous avons tendance valoriser dans la tradition de cette invention kantienne l'indépendance du sujet l'gard de tout lien social et de tout intérêt particulier Mais cette priorité de l'autonomie est aujourd'hui contestée contre la célébration d'un individualisme la limite de l'egoisme contre l'illusion d'un sujet impartial ou souverain contre enfin la surdit philosophique aux exigences aux contingences et la singularité de nos relations autrui se font entendre depuis quelques années toutes sortes de voix nouvelles communautarismes formalismes politiques de l'identité théoriques de la reconnaissance éthiques de la vertu et du care Le présent volume est la première présentation exhaustive de ces critiques dans leur diversité et leur radicalité Il veut illustrer aussi plus positivement la possibilité de ce que Axel Honneth appelle une autonomie d'centre qui viterait et renverserait la fois l'aliénation et le conformisme sans requérir d'indépendance substantielle Une telle réflexion nous fournit des raisons de modifier le lieu du jugement moral avec ses propriétés de rationalité d'impartialité de neutralité et de contester son autorité exclusive sur la vie éthique afin redonner toute sa place au singulier et l'attention autrui dans l'autonomie Le principe d'autonomie en éthique clinique Centre d'éthique clinique (Paris), 2016 *L'autonomie brisée* Corine Pelluchon, 2014-02-12 Cet ouvrage couvre un ensemble de questions posées par le clonage la décision d'arrêt et de limitation de traitement l'euthanasie et le suicide assisté la prise en charge des grands vieillards et des personnes handicapées la procréation médicale assistée les thérapies géniques germinales et somatiques Son originalité est que la bioéthique est étudiée du point de vue de la philosophie politique L'objectif est de dépasser la fois la bioéthique religieuse et l'éthique minimale Ce travail passe par la déconstruction de l'éthique de l'autonomie qui subordonne la dignité la possession de la raison la maîtrise de soi et la compétitivité et colporte des représentations négatives de la vieillesse et du handicap qui s'opposent l'idéal de solidarité affichée par certaines institutions

A cette thique de l'autonomie s'oppose une thique de la vulnérabilité inspirée par la philosophie de Levinas et par l'accompagnement des personnes en fin de vie et des malades atteints d'affections dégénératives du système nerveux. Solidaire de la dénonciation de certains traitements infligés aux animaux, cette thique de la vulnérabilité peut inspirer la politique et promouvoir un humanisme où notre responsabilité s'étend aux vivants non humains et aux générations futures. Éthique et santé publique, l'autonomie-responsabilité au centre des enjeux éthiques pour la prévention du VIH/sida, 2000 *Autonomie*
Carlos Josaphat Pinto de Oliveira, 1978

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