

JÜRGEN HABERMAS

**L'avenir de la
nature humaine**

Vers un eugénisme libéral ?

nrf essais

GALLIMARD

L'avenir De La Nature Humaine Vers Un Eugeacutenisme Libeacuteral

Jürgen Habermas



L'avenir De La Nature Humaine Vers Un Eugeacutenisme Libeacuteral:

L'avenir de la nature humaine Jürgen A.Habermas, 2018 Face aux progrès des biosciences au développement des biotechnologies au déchiffrement du génome le philosophe ne peut plus se contenter des déplorations sur l'homme dominé par la technique Les réalités sont là qui exigent de lui qu'il les pense bras le corps D'ordinaire la réponse que la pensée occidentale apportait la vieille question Quelle vie faut-il mener pouvoir être soi-même est remise en cause Ce qui était jusqu'ici donné comme nature organique par la reproduction sexuée et pouvait être éventuellement cultivé par l'individu au cours de son existence est en effet l'objet potentiel de programmation et de manipulation intentionnelles de la part d'autres personnes Cette possibilité nouvelle tous les plans ontologique anthropologique philosophique politique qui nous est donnée d'intervenir sur le génome humain voulons-nous la considérer comme un accroissement de liberté qui requiert d'être réglementé ou comme une autorisation que l'on s'octroie de procéder des transformations pré-férentielles qui n'exigent aucune autolimitation Trancher cette question fondamentale en la seule faveur de la première solution permet alors de préserver la compréhension moderne de la liberté

L'avenir de la nature humaine Jürgen Habermas, 2015-05-04 Face aux progrès des biosciences au développement des biotechnologies au déchiffrement du génome le philosophe ne peut plus se contenter des déplorations sur l'homme dominé par la technique Les réalités sont là qui exigent de lui qu'il les pense bras le corps D'ordinaire la réponse que la pensée occidentale apportait la vieille question Quelle vie faut-il mener pouvoir être soi-même est remise en cause Ce qui était jusqu'ici donné comme nature organique par la reproduction sexuée et pouvait être éventuellement cultivé par l'individu au cours de son existence est en effet l'objet potentiel de programmation et de manipulation intentionnelles de la part d'autres personnes Cette possibilité nouvelle tous les plans ontologique anthropologique philosophique politique qui nous est donnée d'intervenir sur le génome humain voulons-nous la considérer comme un accroissement de liberté qui requiert d'être réglementé ou comme une autorisation que l'on s'octroie de procéder des transformations pré-férentielles qui n'exigent aucune autolimitation Trancher cette question fondamentale en la seule faveur de la première solution permet alors de débattre des limites dans lesquelles contenir un eugénisme négatif visant sans ambiguïté à parer le développement de certaines malformations graves Et de préserver par là même la compréhension moderne de la liberté

L'avenir de la nature humaine Jürgen Habermas, 2002 Reflexion philosophique sur les conséquences de progrès tels que ceux des biosciences du développement des biotechnologies et du déchiffrement du génome sur l'avenir de l'individu et de la société humaine et sur la remise en cause de concepts fondamentaux liés à la liberté individuelle

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