

ETHIQUE BIOMEDICALE

I. Introduction

La **bioéthique** est une partie de l'éthique. En tant que telle, elle est une recherche de normes morales applicables à la recherche biologique et à tout ce qui concerne les manipulations techniques du vivant. Le terme « éthique » provient de *êthos* qui signifie en grec « manière d'être ». Il s'agit donc, au sens strict, des comportements individuels qu'il faut adopter en matière de science du vivant, sans qu'il y ait d'interrogation sur ce qu'est un comportement moralement acceptable. Aujourd'hui, on assiste à une évolution du sens, puisqu'elle est souvent synonyme de "morale appliquée à la science". De plus, la bioéthique a vocation à être pluridisciplinaire, son champ d'application est donc très large aujourd'hui.

La science en elle-même n'a pas pour tâche de définir les valeurs humaines. Elle doit donc être confrontée aux autres sciences, et l'homme doit aborder la question du sens et des conséquences des progrès scientifiques. La bioéthique est la recherche des réponses à ces questions. En cherchant à définir les frontières du possible et du légitime, elle demeure dans la tradition des réflexions éthiques de notre passé.

I.1 La morale dans la science et les positions personnelles

Des ouvrages tels que la Bible ou le Coran fixent des limites morales quant au comportement que l'homme devrait adopter face aux autres hommes.

Gen 2:15- L'Éternel Dieu prit l'homme et l'établit dans le jardin d'Éden pour le cultiver et le garder.

Cependant, il n'existe pas de telles limites vis-à-vis des autres espèces. Il est difficile de définir les règles morales reliant l'homme et les autres espèces vivantes. Certaines personnes perçoivent la vivisection comme moralement inacceptable. Mais d'autres activités (xénogreffes) sont encore peu évoquées.

Dès le Moyen-Âge, prêtres chrétiens et scientifiques refusaient également d'admettre l'argumentation selon laquelle il était inutile de trop chercher à soigner les malades, les vies humaines dépendant de la volonté de Dieu. On ne peut rendre Dieu responsable de l'inaction du médecin : tout doit être mis en œuvre, dans les limites des progrès scientifiques, pour soigner les êtres humains. Avant de s'en remettre à la grâce de Dieu, il convient de tout faire pour se soigner.

I.2 Les positions personnelles de certains scientifiques

Des scientifiques, qui ont eu autorité sur le monde scientifique, ont très tôt adopté des positions personnelles sur la science et la religion :

- ⊗ Serment d'Hippocrate ;
- ⊗ Rabelais : "Science sans conscience n'est que ruine de l'âme" (*Pantagruel*, chapitre VIII) ;
- ⊗ Albert Einstein : "La science sans religion est boiteuse, la religion sans science est aveugle".

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