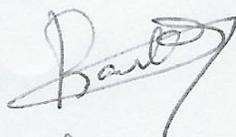
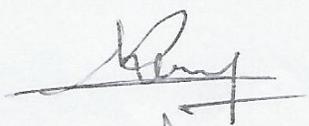


Contribution mémorandum

L'éthique et la bioéthique

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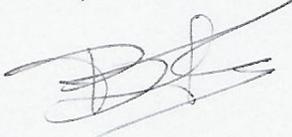
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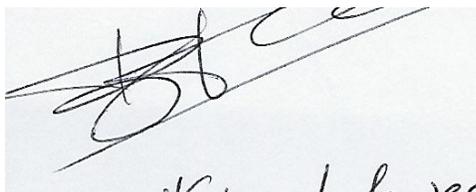
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CONTRIBUTION ON ETHICS AND BIOETHICS

Need for expertise in ethics and bioethics in our technophile society

The advent of new technologies, through an ascent of the technoscientific sphere, raises many issues in the fields of ethics. We can already see the need for environmental ethics in order to limit the damage caused by human action. With an exponential increase in libertarian aspirations, society is exposed to new ethical issues specific to human beings and for which it is imperative to act through the framework of bioethics. Currently we know a framework at the global level (the Nuremberg Code in 1947, the Declaration of Helsinki of 1964 and its revisions, the three UNESCO declarations, etc.), at the European level (the Oviedo Convention in 1997, the European Treaty of Lisbon in 2007, etc.), and at the national level (from the bioethics laws of 1994 to the project currently under revision). Bioethics allows for the right balance between the individual and the collective, the possible and the acceptable. It requires a return to absolute respect for the human person.

Neoliberalism has for too long been hitting our society, which has become capacitist, advocating the adaptation of man to his environment, giving priority to being capable, useful and efficient, through new technologies. It is then imperative to refocus our efforts on the values that are specific to it. Humanism appears to us as distant and forgotten, even though it is the key word to reposition the human being as an absolute finality.

During the course of the LDC bill, we have been able to see a way of approaching bioethics that is not very frank: between extreme conservatism and progressivism. In France, this bill aims to modulate the legislative aspect in order to catch up with the backlog accumulated in recent years in biotechnology. France must be up to speed in the field of patents, publications and research in order to remain in the competition of globalization and the free market. But ethics, which is a safeguard for experimental research, is being accommodated by the United States and China, with the aim of obtaining patents, publications and research to quench their inexhaustible thirst for biotechnological novelties. French bioethics laws are too archaic to face international competitiveness and must evolve. But for all that, should bioethics submit to the free market and should humans be the centerpiece of a new bioeconomy?

Although it is imperative and judicious to evolve in these fields, a certain precaution and well-considered decisions must be taken; not on the ultimate economic justification, but on the stakes involved in safeguarding an ethics of the human species.

Since the rise of the technoscientific sphere, we have been striving to create a post-humanity in which new technology will be the solution to all socio-economic problems. Investment in the field then seems to take precedence over investment in the reduction of socio-economic and health inequalities, which is widely acceptable and achievable through the real and effective application of redistributive social justice.

When we look at the debate on LDC for all, between those who oppose and those who accept on the condition that social security does not cover the act, we can ask ourselves where the republican value of equality "between" and "for" all has gone. When we analyze the bioethics bill, the tendency to democratize and extend the field of antenatal diagnoses, allowing the identification of fetal and embryonic malformations or problems (likely to lead to a handicap of the unborn child), or the tendency to accept the transgenic embryo reveal a strong will to avoid any form of vulnerability rather than to accept difference and adapt society to it. We are at the door of a potential liberal eugenics in which the human being will be heterodetermined through the extension of technologies related to the beginning of life. Do we really want to participate in the creation of a capacitive society in which the birth of being able, with an economic aim, would be a major stake?

The point is not to avoid all innovations. They can be beneficial to humanity, especially in the field of health. Moreover, it is necessary that their application be supervised. Not through the pressure of globalization, but through numerous reflections led by experts in the field. The role of politicians in bioethics commissions is then called into question by the non-objectivity they may bring to bear in their decisions, potentially subject to international competitiveness. Moreover, it is obvious that political actors will be the decision-makers in the application and validation of the recommendations driven by experts.

During the COVID-19 pandemic, we have seen the importance and need for expertise in the area of ethics. Many physicians called upon these health ethics experts. While the field of ethics and bioethics is developing very slowly in France, it is necessary to concentrate our efforts in its expansion. University training must multiply in order to develop real expertise in the field. A budget must be allocated for the creation of specific jobs in this field. Ethics should no longer be a matter of voluntary work.

but must be a salaried and independent expertise. The independence of the commissions must be a priority axis in order to set up an optimal ethical framework. In addition, it is necessary to put an end to the medical "omnipotence" advocating a certain paternalism, as well as to the supremacy of politics in terms of decisions relating to the living. Decisions relating to this field must be depoliticized, disinterested, devoid of any religious stakes, and submitted to multidisciplinary commissions comprising experts in ethics and bioethics whose university training, already existing in France, is centered on this multidisciplinary and on the development of a reflexivity regarding future stakes. To advocate an ethical France is to adhere to a France that is responsible, egalitarian, fraternal, social, just and reasonable.

The Socialist Party, since its inception, has sought to promote humanist values in which inequality is a scourge for society. It promotes the will to fight against this neoliberal and capitalist system in which the human being, in the end not very free, is only a means to a negative end, that of efficiency and effectiveness. He thinks of a nation in which men and women tend to be self-determined masters of their own destiny and key elements in societal evolution. It erects actions in which solidarity and human rights are paramount and to be put at the forefront. So why wait before setting up a more ethical nation and world, leaving room for everyone's abilities and expertise, and not for the medical and political omnipotence sitting on ethical decision-making committees, in order to create a just and responsible society?

While we have already jeopardized our very condition of existence, namely our environment, do we really want to jeopardize our humanity? In view of the values carried by our Party, it is necessary for it to take over the field of ethics and bioethics. This field consists at the same time in anticipating, shaping the world of the future and preventing abuses. Do we want our children to become means rather than absolute ends? Do we want our happiness to be dictated by capitalism, the free market and the new bioeconomy?

No. It is then time to tackle the problems related to humans, their environment and their condition of existence. It is time to imagine a future in which human beings are no longer at the heart of the free market and the bio-economy. It is time to put ethics ahead of economics. It is time to establish a strong legal framework based on the reflections of experts in the field. It is time to remember our republican values, still displayed on many buildings: freedom, equality, fraternity, and to associate them with those advocated by ethics: respect for the human being, charity and justice.

Bernard GARCIA