

La mort est-elle un droit ?

Véronique Fournier



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Hans Küng



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Livres hebdo, 2000 *Ethique de la mort et droit à la mort* Jean Louis Baudouin, Danielle Blondeau, 1993 Notre société contemporaine perçoit la mort comme un événement médical et technologique Les interrogations de plus en plus vives sur le droit à l'interruption de traitement et une mort dans la dignité sur l'euthanasie passive et les limites au soulagement de la douleur par la pharmacologie chez les malades en phase terminale mettent le droit et l'éthique au défi de retrouver un équilibre social entre science et culture L'ouvrage vise montrer comment notre société technocratique a faussé les perceptions et attitudes face la mort a pratiquement limité le contrôle de l'individu sur sa propre mort et finalement fait perdre celle-ci son sens profond et métaphysique Il plaide pour une réappropriation individuelle de celle-ci par le droit et l'éthique et un retour son sens profond c'est dire au fond sa réinsertion dans la vie de tous les jours *Éthique de la mort et droit à la mort* Jean-Louis Baudouin, Danielle Blondeau, 1993-01-01 T00:00:00+01:00 Notre société contemporaine perçoit la mort comme un événement médical et technologique Les interrogations de plus en plus vives sur le droit à l'interruption de traitement et une mort dans la dignité sur l'euthanasie passive et les limites au soulagement de la douleur par la pharmacologie chez les malades en phase terminale mettent le droit et l'éthique au défi de retrouver un équilibre social entre science et culture L'ouvrage vise montrer comment notre société technocratique a faussé les perceptions et attitudes face la mort a pratiquement limité le contrôle de l'individu sur sa propre mort et finalement fait perdre celle-ci son sens profond et métaphysique Il plaide pour une réappropriation individuelle de celle-ci par le droit et l'éthique et un retour son sens profond c'est dire au fond sa réinsertion dans la vie de tous les jours *Vers une mort solidaire* Paula La Marne, 2005 Les progrès de la médecine s'accompagnent de succès mitigés et de retombées problématiques Les cancers et les maladies dégénératives volent souvent dans une efficacité thérapeutique très relative la longévité se paie en termes de dégradations lentes de dépendance accrue de souffrir les patients en tant chronique végétatif posent la question de savoir si l'on a encore affaire une personne les grands prématurs sauvés par nos techniques peuvent présenter de lourds handicaps Par crainte de l'acharnement thérapeutique et de la perte de dignité un parti du droit de mourir et de négocier sa propre fin s'est ainsi formé dans les sociétés modernes Mais le droit au suicide ou l'euthanasie et l'interdit du meurtre sont-ils conciliables Quelle conduite choisir Précipiter la mort faire vivre tout prix laisser venir la mort en traitant la douleur Qu'est-ce que le solidaire quel soutien apporter celui qui souffre comment trouver la juste présence ses collègues Acharnement thérapeutique euthanasie droit au suicide soins palliatifs quels principes gouvernent ces pratiques quelles nouvelles lois les encadrent quelles tensions les traversent quel dialogue peut les rapprocher et quelles pratiques nouvelles en sont la concrétisation C'est toutes ces questions que se propose de répondre cet ouvrage **Le caractère sacré de la vie ou la qualité de la vie du point de vue de l'éthique, de la médecine et du droit : étude écrite pour la Commission de réforme du droit du Canada** Edward W. Kayserlingk, Canada. Commission de réforme du droit, 1979 **Manifeste pour une mort douce** Roland Jaccard, Michel Thévoz, 1993 **La Mort heureuse** Hans

Küng,2015-09-03T00:00:00+02:00 Comment un th ologien catholique peut il ose t il d fendre l id e d une aide mourir appel e aussi suicide assist ou accompagn ou encore euthanasie Pr cis ment au nom de sa foi Justement parce que je crois en une vie ternelle j ai le droit le moment venu de d cider quand et comment je vais mourir C est comme croyant que Hans K ng d fend une fin de vie digne de l homme de son humanit Un Dieu qui interdirait l homme de mettre fin sa vie quand la vie lui fait porter durablement des fardeaux insupportables ne serait pas un Dieu amical l homme Hans K ng parle pour lui m me et ne veut rien imposer personne Mais avec beaucoup de d licatesse et de nuances il revendique pour ceux qui n en peuvent plus de vivre le droit de partir quand ils l ont souhait en toute clart et lucidit Ce livre est aussi un parcours simple et clairant sur le changement de paradigme o nous sommes engag s aujourd hui dans notre compr hension de la vie et de la mort humaines Hans K ng n en 1928 est un th ologien catholique mondialement connu pour ses prises de position contestataires et courageuses dans une glise qu il n a jamais quitt e *La vie, le corps et la mort*,2023-11-02 *Une éthique pour la mort*

Maurice Abiven,1995 Si la m decine a connu au cours de ce si cle des progr s remarquables certains domaines de la pratique m dicale demeurent cependant toujours insatisfaisants et objets de critique de la part des usagers C est le cas en particulier pour tout ce qui concerne la mort La m decine qui sait si bien ramener la vie des malades graves l tat d se s p r accompagne souvent tr s mal ces m mes patients lors de leurs derniers instants Et bien des reproches l gard des praticiens sont exprim s par les familles manque d attention aux sympt mes dont souffrent les mourants incompr hension de leurs vrais probl mes obstination vouloir tout prix les maintenir encore en vie quel qu en soit ce prix Selon le Dr Maurice Abiven cette situation r sulte en grande partie d un d ficit d thique Focalis e sur la poursuite de la gu rison la m decine laisse en effet souvent de c t les moments ultimes de la vie Nourri d une longue pratique des soins palliatifs ce livre donne donc des rep res pour une thique de la mort en s interrogeant sur les relations entre morale et d ontologie sur l exigence curative et la r alit du mourir Tra ant les fronti res d une thique propre la fin de la vie il voque longuement en finale l euthanasie qui fait aujourd hui l objet d une l gislation dans certains pays d Europe *La mort de l'autre* Robert Zittoun,2007 La m decine scientifique en reculant les limites de la mort contribue en fait sa d n gation La tension entre le v cu du malade et sa r ification par la m decine est accrue par l incertitude de son devenir la d gradation de sa qualit de vie le prix payer pour une possible survie Le droit du malade tre inform participer aux d cisions et ne pas souffrir ne r duit pas sa solitude L institution est invit e limiter l acharnement th rapeutique et est confront e la demande d euthanasie La m decine soignante et les soins palliatifs essaient de r pondre ces d fis La mort de l autre questionne le soignant dans sa capacit r pondre la souffrance du malade et l accompagner en admettant sa propre finitude Ce livre se propose de donner corps une v ritable thique clinique telle qu elle est labor e par l exp rience soignante et la r flexion philosophique celle qui est r pons e l appel de la souffrance celle qui exige pr sence l autre conscience de l aventure existentielle qui est la sienne et change v ritable S appuyant sur de nombreux exemples personnels de l auteur cet ouvrage apporte r f rences et pistes pour aider tous les soignants professionnels ou b n

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