

Bioethics And Secular Humanism The Search For A Common Morality

[#bioethics](#) [#secular humanism](#) [#common morality](#) [#ethical frameworks](#) [#moral philosophy](#)

Explore the crucial intersection of bioethics and secular humanism, delving into the challenges and possibilities of establishing a common morality. This article investigates how non-religious ethical frameworks can contribute to vital discussions on life, health, and societal values, seeking shared principles for a diverse global community, emphasizing moral philosophy applicable to all.

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Bioethics and Secular Humanism

Bioethics is vitally important in our day because it represents the critical expression of interest in the proper use of medical science to provide health care. Secular humanism is important because it is a central factor in constructing a common morality that does not make special appeal to such things as religious assumptions. The argument of this book, therefore, will be of profound interest to all who are concerned for the well-being of humanity in today's world. Imagine, the author says, Roman Catholics and committed atheists disputing over proper abortion policies. Imagine individuals who wish to organize a for-profit surrogate mother service, confronting individuals who view such endeavors as exploitation of women. To what moral premise do they appeal? Are power and influence the deciding factors, or is it possible to establish certain principles to which all may appeal? In answer, Professor Engelhardt examines the various meanings of secularity and humanism, clearly showing how complex they are. Alongside this he demonstrates the diversity of bioethics and the problems of laying a foundation for it. Based on these considerations, he identifies which ways forward are the most promising. The urgency of the task is clear. New biomedical possibilities are surfacing at the very time that demands to contain health care costs pose difficult ethical problems.

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Bioethics and Secular Humanism

This volume consists of fourteen chapters selected from papers presented at the conference 'Ethics, Medicine and Health Care: An Appraisal of the Thought of H. Tristram Engelhardt, Jr.' along with a response to those chapters by Engelhardt and a Foreword by Laurence B. McCullough. The chapters direct primary attention to various aspects of Engelhardt's philosophy of medicine and bioethics as presented in *The Foundations of Bioethics* and *Bioethics and Secular Humanism: The Search for a Common Morality*. Among the topics treated are the economics of health care and the medical profession, the libertarian and communitarian aspects of Engelhardt's thought, the moral status of children, abortion, the moral foundations for a health care system, feminism and clinical epistemology, and the relation between secular and religious moralities. In response to the various challenges posed by the authors, Engelhardt considers the implications of the failure of the modern philosophical project, the role of reason in ethics, and the resolution of conflict among communities that do not share the same moral vision. The book will be of interest to professionals in medicine, philosophy, theology, health policy, and law, and to graduate students in those disciplines.

Reading Engelhardt

At the Roots of Christian Bioethics explores Professor H. Tristram Engelhardt, Jr.'s pursuit for the decisive ground of the meaning of human existence and knowledge of appropriate moral choice. Engelhardt has been the most influential, cogent, but critical voice within bioethics of the past several decades. The essays in this volume compass epistemological, methodological and topical contributions to bioethics, political theory, and Christian theology. Each explores Engelhardt's diagnosis of the contemporary social and cultural crisis, seeking to make sense of the decidedly post-Christian and often openly anti-Christian ethics that dominates public morality and political policy. Each author investigates Engelhardt's personal and tireless enquiry to secure ultimate moral foundations as well as to recognize the full implications of the results of his investigations: that Christian bioethics does not originate in human reason but in the command of God.

At the Roots of Christian Bioethics

" Humanity Without Politics, Religion, Dogma or Ritual "Secular humanism embraces the common humanity of the human race. In general, Secular Humanism promotes human reason, ethics, social justice, and philosophical naturalism while specifically rejecting religious dogma, supernaturalism, pseudoscience, and superstition as the bases of morality and decision making. Secular humanism posits that human beings are capable of being ethical and moral without religion or a god. It does not, however, assume that humans are either inherently evil or innately good, nor does it present humans as being superior to nature. Rather, the humanist life stance emphasizes the unique responsibility facing humanity and the ethical consequences of human decisions. Fundamental to the concept of secular humanism is the strongly held viewpoint that ideology-be it religious or political-must be thoroughly examined by each individual and not simply accepted or rejected on faith. Along with this, an essential part of secular humanism is a continually adapting search for truth, primarily through science and philosophy. Many secular humanists derive their moral codes from a philosophy of utilitarianism, ethical naturalism, or evolutionary ethics, and some advocate a science of morality. This book is designed to be a state of the art, superb academic reference work and provide an overview of the topic and give the reader a structured knowledge to familiarize yourself with the topic at the most affordable price possible. The accuracy and knowledge is of an international viewpoint as the edited articles represent the inputs of many knowledgeable individuals and some of the most current knowledge on the topic, based on the date of publication.

Secular Humanism

In general, the history of virtue theory is well-documented (Sherman, 1997; O'Neill, 1996). Its relationship to medicine is also recorded in our work and in that of others (Pellegrino and Thomasma, 1993b; 1996; Drane, 1994; Ellos, 1990). General publications stress the importance of training the

young in virtuous practices. Still, the popularity of education in virtue is widely viewed as part of a conservative backlash to modern liberal society. Given the authorship of some of these works by professional conservatives like William Bennett (1993; 1995), this concern is authentic. One might correspondingly fear that greater adoption of virtue theory in medicine will be accompanied by a corresponding backward-looking social agenda. Worse yet, does reaffirmation of virtue theory lacquer over the many challenges of the postmodern world view as if these were not serious concerns? After all, recreating the past is the "retro" temptation of our times. Searching for greater certitude than we can now obtain preoccupies most thinkers today. One wishes for the old clarity and certitudes (Engelhardt, 1991). On the other hand, the same thinkers who yearn for the past, like Engelhardt sometimes seems to do, might stress the unyielding gulf between past and present that creates the postmodern reaction to all systems of Enlightenment thought (1996).

Handbook of Bioethics:

This volume collects essays by the late bioethicist John D. Arras, best known for his many contributions to the methodology of bioethics. Always open-minded, Arras did not favor a single theory or view of method in bioethics, eschewing labels such as "casuist" or "pragmatist." He was conversant with the main philosophical methods that have dominated bioethics since the field's origin, including principlism, Gert's common morality, the "new casuistry"

Methods in Bioethics

For decades, Engelhardt has alluded to the ethics that binds moral friends. While his 'Foundations of Bioethics' explored the sparse ethics binding moral strangers, this long-awaited volume addresses the morality at the foundations of Christian bioethics. The volume opens with an analysis of the marginalization of Christian bioethics in the 1970s and the irremedial shortcomings of secular ethics in general. Drawing on the Christianity of the first millennium, Engelhardt provides the ontological and epistemological foundations for a Christian bioethics that can remedy the onesidedness of a secular bioethics and supply the bases for a Christian bioethics. The volume then addresses issues from abortion, third-party-assisted reproduction, and cloning, to withholding and withdrawing treatment, physician-assisted suicide, and euthanasia. Practices such as free and informed consent are relocated within a traditional Christian morality. Attention is also given to the allocation of scarce resources in health care, and to the challenge of maintaining the Christian identity of physicians, nurses, patients, and health care institutions in a culture that is now post-Christian.

The Foundations of Christian Bioethics

This volume presents a unique collection of authors who generally maintain that science can help us make wise choices and that an increase in scientific knowledge can help modify our ethical values and bring new ethical principles into social awareness.

Science and Ethics

This book addresses the complexity of talking about normativity in bioethics within the context of contemporary multicultural and multi-religious society. It offers original contributions by specialists in bioethics exploring new ways of understanding normativity in bioethics. In bioethical publications and debates, the concept of normativity is often used without consideration of the difficulties surrounding it, whereas there are many competing claims for normativity within bioethics. Examples of such competing normative bioethical discourses can be perceived in variations and differences in bioethical arguments within individual religions, and the opposition between bioethical arguments from specific religions and arguments from bioethicists who do not claim religious allegiance. We also cannot merely assume that a Western understanding of normative bioethics will be unproblematic in bioethics in non-Western cultures and religions. Through an analysis of normativity in Christian, Hindu, Buddhist, Islamic, and Jewish bioethics, the book creates awareness of the complexity of normativity in bioethics. The book also covers normative bioethics outside an explicitly religiously committed context, and specific attention is paid to bioethics as an interdisciplinary endeavor. It reveals how normativity relates to empirical and global bioethics, which challenges it faces in bioethics in secular pluralistic society, and how to overcome these. By doing that, this book fills an important gap in bioethics literature.

Dealing with Bioethical Issues in a Globalized World

Principles-based biomedical ethics has been a dominant paradigm for the teaching and practice of biomedical ethics for over three decades. Attractive in its conceptual and linguistic simplicity, it has also been criticized for its lack of moral content and justification and its lack of attention to relationships. This book identifies the modernist and postmodernist worldviews and philosophical roots of principlism that ground the moral minimalism of its common morality premise. Building on previous work by prominent Christian bioethicists, an alternative covenantal ethical framework is presented in our contemporary context. Relationships constitute the core of medicine, and understanding the ethical meaning of those relationships is important in providing competent and empathic care. While the notion of covenant is articulated through the richness of meaning taught in the Christian Scriptures, covenantal commitment is also appreciated in Islamic, Jewish, and even pagan traditions as well. In a world of increasing medical knowledge and consequent complexity of care, such commitment can help to resist enticements toward the pursuit of self-interest. It can also improve relationships among caregivers, each of whose specific expertise must be woven into a matrix of care that constitutes optimal medical practice for each vulnerable and needy patient.

Covenantal Biomedical Ethics for Contemporary Medicine

This book is a comparative anthropology and sociology of globalizing bioethics, exploring the global dissemination, local adaptations, cultural meanings and social functions of bioethics theories, practices and institutions. Regions considered include: Africa, Asia, Australia, Central and South America, Europe, Middle East, and North America.

Bioethics Around the Globe

The author of this text argues that the methodological issues in bioethics mirrors the experience of moral pluralism in a secular society. The different methods that have been used in the field reflect the different moral views found in a pluralistic society.

Moral Acquaintances

This volume brings together a set of critical essays on the thought of Professor Doctor H. Tristram Engelhardt Junior, Co-Founding Editor of the Philosophy and Medicine book series. Amongst the founders of bioethics, Professor Engelhardt, Jr. looms large. Many of his books and articles have appeared in multiple languages, including Italian, Romanian, Portuguese, Spanish, and Chinese. The essays in this book focus critically on a wide swath of his work, in the process elucidating, critiquing, and/or commending the rigor and reach of his thought. This volume compasses analyses of many different aspects of Engelhardt's work, including social and political philosophy, biopolitics, the philosophy of medicine, and bioethics. It brings together internationally known scholars to assess key elements of Engelhardt's work.

At the Foundations of Bioethics and Biopolitics: Critical Essays on the Thought of H. Tristram Engelhardt, Jr.

Is bioethics only about medicine and health care? Law? Philosophy? Social issues? No, on all accounts. It embraces all these and more. In this book, fifteen notable scholars from the North West of England critically explore the main approaches to bioethics—and make a scratch on its polished surface.

Scratching the Surface of Bioethics

One of the founding fathers of bioethics describes the development of the field and his thinking on some of the crucial issues of our time. Daniel Callahan helped invent the field of bioethics more than forty years ago when he decided to use his training in philosophy to grapple with ethical problems in biology and medicine. Disenchanted with academic philosophy because of its analytical bent and distance from the concerns of real life, Callahan found the ethical issues raised by the rapid medical advances of the 1960s—which included the birth control pill, heart transplants, and new capacities to keep very sick people alive—to be philosophical questions with immediate real-world relevance. In this memoir, Callahan describes his part in the founding of bioethics and traces his thinking on critical issues including embryonic stem cell research, market-driven health care, and medical rationing. He identifies the major challenges facing bioethics today and ruminates on its future. Callahan writes about founding the Hastings Center—the first bioethics research institution—with the author and psychiatrist Willard Gaylin in 1969, and recounts the challenges of running a think tank while keeping up a prolific

flow of influential books and articles. Editor of the famous liberal Catholic magazine *Commonweal* in the 1960s, Callahan describes his now-secular approach to issues of illness and mortality. He questions the idea of endless medical “progress” and interventionist end-of-life care that seems to blur the boundary between living and dying. It is the role of bioethics, he argues, to be a loyal dissenter in the onward march of medical progress. The most important challenge for bioethics now is to help rethink the very goals of medicine.

In Search of the Good

Bioethics developed as an academic and clinical discipline during the later part of the 20th century due to a variety of factors. Crucial to this development was the increased secularization of American culture as well as the dissolution of medicine as a quasi-guild with its own professional ethics. In the context of this moral vacuum, bioethics came into existence. Its *raison d'être* was opposition to the alleged paternalism of the medical community and traditional moral frameworks, yet at the same time it set itself up as a source of moral authority with respect to biomedical decision making. Bioethics serves as biopolitics in so far as it attempts to make determinations about how individuals ought to make medical decisions and then attempts to codify that in law. Progressivism and secularism are ultimately the ideology of bioethics.

Bioethics Critically Reconsidered

CHRISTOPH REHMANN-SUTTER, MARCUS DÜWELL, DIETMAR MIETH When we placed “finitude”, “limits of human existence” as a motto over a round of discussion on biomedicine and bioethics (which led to this collection of essays) we did not know how far this would lead us into methodological quandaries. However, we felt intuitively that an interdisciplinary approach including social and cultural sciences would have an advantage over a solely disciplinary (philosophical or theological) analysis. Bioethics, if it is to have adequate discriminatory power, should include sensitivity to the cultural contexts of biomedicine, and also to the cultural contexts of bioethics itself. Context awareness, of course, is not foreign to philosophical or theological bioethics, for the simple reason that the issues tackled in the debates (as in other fields of ethics) could not be adequately understood outside their contexts. Moral issues are always accompanied by contexts. When we try to unpack them – which is necessary to make them accessible to ethical discussion – we are regularly confronted with the fact that in removing too much of the context we do not clarify an issue, but make it less comprehensible. The context – at least some essential parts of it – is intrinsic to the issue. Unpacking in ethics is therefore a different procedure. It does not mean peeling the context off, but rather identifying which contextual elements are essential for an understanding of the key moral aspects of the issue, and explaining how they establish its particular character.

Bioethics in Cultural Contexts

In this revised edition of *Moral Conflicts of Organ Retrieval: A Case for Constructive Pluralism*, Charles Hinkley develops and applies the moral philosophy of constructive pluralism to issues and conflicts related to organ transplantation.

Moral Conflicts of Organ Retrieval: A Case for Constructive Pluralism

Contains articles published previously in various sources.

Standing on Principles

Fundamentalists from all religious persuasions deny the possibility of morality without belief in God. Yet belief in God is no guarantee of moral virtue - as the evils committed in the name of religion, past and present, have shown. Are there ethical, nonreligious choices that will work for a world in crisis? In this original and penetrating book, America's leading secular humanist philosopher affirms that it is possible to live the good life and be morally responsible without belief in religion. Kurtz delineates the means by which humanity can transcend the limitations of traditional religious loyalties and achieve a higher stage of ethics. In order to progress to a maximum level of creative development, the author maintains that we must be nourished by the “forbidden fruit” of the knowledge of good and evil, grounding principles and values in autonomous reason. This is the path that leads to the discovery of significant ethical truths that can guide both self-reliant conduct and consideration for the rights of others. By breaking the bonds of theistic illusion, we can summon the courage and wisdom to develop a rational ethic based

on a realistic appraisal of nature and an awareness of the centrality of the moral decencies common to all peoples. The ultimate key to the good life is to eat of the fruit of the second tree in the Garden of Eden - the tree of life - discovering for ourselves the manifold potentialities for a bountiful existence.

The Fulbright Brainstorms on Bioethics

This book analyzes the moral confusion of contemporary society, relating rival conceptions of morality with a wide variety of views about the nature and predicament of man. Mitchell argues that many secular thinkers possess a traditional "Christian" conscience which they find hard to defend in terms of an entirely secular world-view, but which is more in line with a Christian understanding of man.

Forbidden Fruit

This book offers a comprehensive and clinically practical approach to ethics in the everyday practice of obstetrics and gynecology. The topics the authors address include: contraception, abortion, selective termination of multifetal pregnancies, gynecologic cancer, in vitro fertilization, surrogacy, prenatal diagnosis, fetal therapy, cephalocentesis, prematurity, HIV infection, and court ordered cesarean delivery. The issues involved in making decisions in many of these areas are a source of conflict, and lead to crisis between the physician and patient. One of the book's strengths is its emphasis on prevention and, if prevention fails, management, of the conflicts and crises which arise in these areas of medicine. The authors develop their preventative and management strategies on the basis of a framework for bioethics in the clinical setting. This framework is rigorously established and defended. The authors argue that four virtues -- self effacement, self sacrifice, compassion, and integrity -- generate the physician's obligation to protect and promote the patient's interest. They then identify the three types of patient's interests -- social role interests, subjective interests, and deliberative interests -- and they reinterpret the ethical principles of beneficence and respect for autonomy in terms of these. The concept of the fetus as patient, the physician's obligation to third parties, and the moral standing of fathers and family members are also addressed. The implications of their argument sets the stage for the discussions of prevention and management in the remaining sections of the book. *Ethics in Obstetrics and Gynecology* is a unique addition to the literature in both biomedical ethics and obstetrics and gynecology. It demonstrates that ethics should be regarded as an essential part of obstetrics and gynecology, and that clinical practice is incomplete without it.

Morality, Religious and Secular

Regenerative medicine is rich with promethean promises. The use of human embryonic stem cells in research is justified by its advocates in terms of promises to cure a wide range of diseases and disabilities, from Alzheimer's and Parkinsonism to the results of heart attacks and spinal cord injuries. More broadly, there is the promethean allure of being able to redesign human biological nature in terms of the goals and concerns of humans. Needless to say, these allures and promises have provoked a wide range of not just moral but metaphysical reflections that reveal and reflect deep fault-lines in our cultures. The essays in this volume, directly and indirectly, present the points of controversy as they tease out the character of the moral issues that confront any attempt to develop the human regenerative technologies that might move us from a human to a post-human nature. Although one can appreciate the disputes as independently philosophical, they are surely also a function of the conflict between a Christian and a post-Christian culture, in that Christianity has from its beginning recognized a fundamental prohibition against the taking of early human life. Even the philosophical disputes that frame secular bioethics are often motivated and shaped by these background cultural conflicts. These essays display this circumstance in rich ways.

Ethics in Obstetrics and Gynecology

Where should physicians get their ethics? Professional codes such as the Hippocratic Oath claim moral authority for those in a particular field, yet according to medical ethicist Robert Veatch, these codes have little or nothing to do with how members of a guild should understand morality or make ethical decisions. While the Hippocratic Oath continues to be cited by a wide array of professional associations, scholars, and medical students, Veatch contends that the pledge is such an offensive code of ethics that it should be summarily excised from the profession. What, then, should serve as a basis for medical morality? Building on his recent contribution to the prestigious Gifford Lectures, Veatch challenges the presumption that professional groups have the authority to declare codes of ethics for their members. To the contrary, he contends that role-specific duties must be derived from ethical

norms having their foundations outside the profession, in religious and secular convictions. Further, these ethical norms must be comprehensible to lay people and patients. Veatch argues that there are some moral norms shared by most human beings that reflect a common morality, and ultimately it is these generally agreed-upon religious and secular ways of knowing—thus far best exemplified by the 2005 Universal Declaration on Bioethics and Human Rights—that should underpin the morality of all patient-professional relations in the field of medicine. Hippocratic, Religious, and Secular Medical Ethics is the magnum opus of one of the most distinguished medical ethicists of his generation.

The Bioethics of Regenerative Medicine

of UB's medical school, that UB developed its School of Arts and Sciences, and thus, assumed its place among the other institutions of higher education. Had Fillmore lived throughout UB's first seventy years, he would probably have been elated by the success of his university, and he should have been satisfied and pleased that UB remained intrinsically bonded to its community while at the same time engrafting the values and standards important to higher education's mission in the region. UB and its medical school have undergone many challenging transitions since 1846. Included among them were: (1) the completion of an academic campus in the far northeast corner of the City of Buffalo while leaving its medical, dental and law schools firmly situated in the core of downtown Buffalo; (2) the eventual relocation, after the second world war, of the law school to the newer campus in Amherst, and the medical and dental school to the original academic campus; and (3) the merger with the State University of New York System in 1962. Despite these significant transitions, any one of which could have changed the intrinsic integrity of UB and disrupted the bonding between community and university, that did not happen. To this day, the ties between community and academe persist. Fillmore and White should celebrate their success and important contribution to Buffalo and Western New York.

Hippocratic, Religious, and Secular Medical Ethics

This book challenges the unchallenged methods in medicine, such as "evidence-based medicine," which claim to be, but often are not, scientific. It completes medical care by adding the comprehensive humanistic perspectives and philosophy of medicine. No specific or absolute recommendations are given regarding medical treatment, moral approaches, or legal advice. Given rather is discussion about each issue involved and the strongest arguments indicated. Each argument is subject to further critical analysis. This is the same position as with any philosophical, medical or scientific view. The argument that decision-making in medicine is inadequate unless grounded on a philosophy of medicine is not meant to include all of philosophy and every philosopher. On the contrary, it includes only sound, practical and humanistic philosophy and philosophers who are creative and critical thinkers and who have concerned themselves with the topics relevant to medicine. These would be those philosophers who engage in practical philosophy, such as the pragmatists, humanists, naturalists, and ordinary-language philosophers. A new definition of our own philosophy of life emerges and it is necessary to have one. Good lifestyle no longer means just abstaining from cigarettes, alcohol and getting exercise. It also means living a holistic life, which includes all of one's thinking, personality and actions. This book also includes new ways of thinking. In this regard the "Metaphorical Method" is explained, used, and exemplified in depth, for example in the chapters on care, egoism and altruism, letting die, etc.

Ethical Issues in Health Care on the Frontiers of the Twenty-First Century

This book explores an undeveloped area in postmodern thought: organizational ethics. Ethical debates and analyses usually focus on a particular act or action, an actor, and/or how a secular society should address any of those particular persons or events. In the Post Modern age, ethical decisions and policies are characterized by moral and cultural pluralism. However, there is a second factor that complicates ethical and policy decisions even further. This book argues that in the postmodern age ethical decisions often need to be understood as part of the decision making of organizations and bureaucracies. Organizational decisions often have direct bearing on the choices made by individuals. Two areas that exemplify postmodern issue are the areas of health care and education. For example the decision making of Admissions Officers in American higher education, are influenced by decisions that have been made by the university about the size of the class and the diversity of the class. Health Care organizations make policy decisions that affect every aspect of a patient's care from admission to treatment and the types of care that are or are not offered. Both education and health care are the object of the significant investment of resources, both areas are value laden in postmodern, pluralistic

societies, and yet we do not have a comprehensive method to understand them or evaluate them. This book is of interest to bioethicists, physicians, nurses, health care policy students, educational policy experts, students and government regulators.

The Philosophy and Practice of Medicine and Bioethics

This book addresses ethical conflicts arising from saving the lives of patients who need a transplant while treating living and dead donors, organ sellers, animals, and embryos with proper moral regard. Our challenge is to develop a better world in the light of debatable values and uncertain consequences.

Organizational Ethics and Moral Integrity in Secular Societies

This important text draws on decades of research, arguing that modern nursing germinated and grew an ethics from its own native soil, which is rich, fulsome, and philosophically informed, grounded in the tradition and practice of nursing. It is an ethics with a positive agenda for the good nurse, a good society, a healthy people, and human flourishing. This native nursing ethics was forgotten, creating space for a foreign bioethics' colonization of nursing in the second half of the twentieth century. Drawing from a wide range of sources from the USA, the UK, Canada, and Ireland, the book addresses the early and enduring ethical concerns, values, and ideals of nursing as a profession that engages in direct clinical practice and in developing policy. Fowler calls for reclaiming and renewing nursing's ethical tradition. This systematic and comprehensive book is an essential contribution for students and scholars of nursing ethics.

Moral Conflicts of Organ Retrieval

Procreative Ethics addresses questions at the beginning of life from a point of view that is alternatively philosophical and Christian. The author seeks to defend philosophically some positions taken partly on Christian grounds while also trying to make the implications of Christian convictions intelligible to those who do not necessarily share those convictions. The author positions himself neither as a "moral friend" nor "moral stranger," preferring instead the role of "moral acquaintance" to his audience. From that position, the goal is to find areas of fruitful agreement while clarifying differences that may lead to truer reconciliations further on in the conversation. The book opens with an attempted natural law defense of artificial contraception; devotes four chapters to criticism of current defenses of abortion; and then takes up, in six remaining chapters, such matters as genetic enhancement of children, the justice or injustice of genetic revision, the harm conundrum or non-identity problem, designing for disability, and reproductive cloning.

Nursing Ethics, 1880s to the Present

George P. Smith, II is a leading figure in the world of medical law and ethics. During his long career he has addressed some of the most important issues in bioethics and has contributed much original thought to debates in the field. This book celebrates his contribution to scholarship in this area and brings together his key writings in bioethics. The chapters include previously published material which has been substantially updated to reflect recent developments in medicine and law. The book covers topics such as: human rights and medical law; the allocation of resources and distributive justice; ethical relativism; science and religion; and public health emergencies. Taken as a whole, this book examines the extent to which law, medicine, economics, and bioethics interact as synergistic vectors of force in shaping and setting both personal and public responses to the complexities of biotechnology, or what has been referred to as "The New Biology." All too often, past considerations of this topic have neglected to recognise the synergistic influences of law as a catalyst for codifying contemporary values into normative standards. Professor Smith reaches the conclusion that if traditional bioethical principles are to be seen as pertinent constructs for policy making, they must be broadened through the law of public health and Human rights. *Law and Bioethics: Intersections along the Mortal Coil* casts law as the pivotal force in bringing stability to the ongoing debates on how to maintain bioethical relevance in decision making and in so doing, it offers an excellent overview of the current bioethical issues in medical law considered in light of recent and ongoing technological developments in medicine. This book will be of particular interest to academics and students of Law, Political Science, Philosophy and Economics.

Procreative Ethics

This collection of papers explores one of the central debates in the field of bioethics in the new century. It evaluates the controversy between the claim that there is a common morality accepted by all and the opposing view that there are different moral visions and moral rationalities, within which complex bioethical issues demand a solution. Contributions within this volume offer different approaches and perspectives on the pursuit of global ethics in the new century. They are organized under five major themes. The first theme explores the different plausible understandings of the foundations of bioethics and contemporary reflections on the nature and role of moral theory. The second theme analyses the impact of moral loss and moral diversity on the character of bioethics and the search for alternative perspectives in post-traditional and post-modern societies. The third theme examines a number of theoretical issues raised by concrete examples of bioethnological applications, which bear importantly on contemporary debates between the possibility and impossibility of global bioethics. The fourth theme discusses examples of moral conflicts and dilemmas in everyday health care practice regarding the permissible treatment of humans by humans under different ethical perspectives and cultural traditions. The fifth theme explores alternative suggestions for opening up new modes of self-understanding and new strategies for bioethical exploration in the new century. The volume is an important work of reference for philosophers, moral theologians, ethicists, counsellors, doctors, nurses, sociologists, journalists, health care professionals, public policy makers and everyone who is interested in the profound ethical issues arising from modern technological advancements which are not only transforming our lives but are also demanding urgent ethical decision-making and 'pragmatic' solutions from a cross-cultural perspective.

Law and Bioethics

This book provides cross-cultural ethical exploration of sex robots and their social impact. What are the implications of sex robots and related technological innovations for society and culture? How should we evaluate the significance of sexual relations with robots that look like women, men or children? Critics argue that sex robots present a clear risk to real persons and a social degradation that will increase sexual violence, objectify women, encourage pedophilia, reinforce negative body images, increase forms of sexual dysfunction, and pass on sexually transmitted disease. Proponents judge robotic sexual companionship as just another step in the exploration of human desire. They see sex robots, and similar technology, such as virtual reality pornography, as providing autonomy affirming companionship for the lonely and a relatively harmless outlet for sexual fantasies that avoids the use of human prostitutes and thus reduces sexual victimization. Some appreciate sex robots as a social evil, others as a positive good, and still others as a harmless pastime. How we come to terms with such conceptual and moral concerns will have significant implications for society and the future of human relations. This book is of great interest to researchers in bioethics, human sexual behavior, AI ethics, and philosophy of sex.

Cross-Cultural Perspectives on the (Im)Possibility of Global Bioethics

Animal experimentation has made a crucial contribution to many of the most important advances in modern medicine. The development of vaccines for deadly viruses like rabies and yellow fever depended upon animal research, and much of our basic knowledge about human health and physiology was discovered through the use of animals as well. In spite of these gains, animal rights activists have been zealous in communicating to the public and policymakers their view that the use of animals in medical research is morally wrong and should be severely curtailed or eliminated. The activists' arguments draw upon a range of disciplines and focus on both practical and ethical aspects of animal experimentation. Advocates of animal experimentation have been slow to respond to these arguments. Given that the worldwide toll of communicable diseases is still immense--and that deadly new pathogens may emerge at any time in the future to menace human health--failing to defend animal experimentation from the arguments of its opponents has disastrous implications. A quick response to an unanticipated threat on the order of the AIDS epidemic is unimaginable absent a vigorous research establishment, which in turn is dependent on animal proxies. *Why Animal Experimentation Matters* is a first attempt by research scientists and moral philosophers to mount a convincing defense against animal rights enthusiasts. Because opponents of animal experimentation come from a variety of intellectual backgrounds, this defense is necessarily interdisciplinary as well. In this collection of eight essays, the authors scrutinize how animal experimentation actually functions in the laboratory, the vital role that it plays in palliating and eradicating human and animal diseases, and the moral justification for sacrificing animals for the betterment of human life. The subjects covered in the essays include the moral status of animals and persons, the importance of animals for advancing

scientific knowledge, the history of animal experimentation (and of its detractors), differing theoretical approaches of American and European animal-experimentation regulations, the heavily restrictive legislation promoted by animal rights activists, and the threats posed to research and researchers by violent animal rights zealots. Contributors include Baruch Brody, H. Tristram Englehardt, Jr., R. G. Frey, Kenneth F. Kiple and Kriemhild Cone Ornelas, Adrian R. Morrison, Charles S. Nicoll and Sharon M. Russell, Jerrold Tannenbaum, and Stuart M. Zola. This important anthology will be of interest to scientists, philosophers, individuals suffering from heritable or communicable diseases, relatives of afflicted individuals, and policymakers. Ellen Frankel Paul is deputy director of the Social Philosophy and Policy Center, professor of political science and philosophy at Bowling Green State University, and editor-in-chief of the journal *Social Philosophy & Policy*. Fred D. Miller, Jr., and Jeffrey Paul are, respectively, the executive director and associate director of the Social Philosophy and Policy Center; both are professors of philosophy at Bowling Green State University.

Sex Robots

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Why Animal Experimentation Matters

By analyzing the amalgam of Greek philosophy, Jewish and Christian teachings, and secular humanism that composes our dominant ethical system, the authors of this volume explore the question of whether or not Western and non-Western moral values can be commingled without bilateral loss of cultural integrity. They take as their philosophical point of departure the observation that both ethical relativism and ethical absolutism have become morally indefensible in the context of the multicultural American life, and they variously consider the need for an ethical middle ground.

Ethical Issues in Biotechnology

Patient autonomy is an important concept in the clinical context, but the idea in contemporary bioethics discussions is often muddled. By looking closely at the ideas of Rousseau, Kant, and Mill, *Autonomy and Patients' Decisions* traces the modern concept of autonomy from its historical roots. Charting the changes in notions of autonomy in Beauchamp and Childress's seminal *Principles of Biomedical Ethics* to provide an overview of how autonomy has been viewed in the field, Merle Spriggs then identifies the four distinct notions of autonomy being referred to in contemporary discussion. The examination of these notions, especially the "descriptive psychological" account, in relation to case studies provides a clear concept of autonomy, compatible with both consequentialist and rights-based theories of ethics. This book provides a clear understanding of patient autonomy and will prove essential reading for health care professionals, bioethicists, and philosophers.

African-American Perspectives on Biomedical Ethics

Autonomy and Patients' Decisions