

Confucian Bioethics Philosophy And Medicine

Meta Medical Ethics Death, Dying and Bereavement Encyclopedia of Bioethics Bioethics Education in a Global Perspective Reconstructionist Confucianism Strange Bedfellows Medical Ethics in China China: Bioethics, Trust, and the Challenge of the Market Can Death Be a Harm to the Person Who Dies? Person, Society and Value The Cambridge World History of Medical Ethics The Ethics of Reproductive Genetics Rethinking Health Care Ethics East Asian Science, Technology, and Medicine Bioethics Critically Reconsidered Personhood and Health Care The Moral Status of Persons Medical Humanities Review The Ethics of Managed Care: Professional Integrity and Patient Rights Bioethics Around the Globe The Basics of Bioethics Confucian Bioethics Institutional Integrity in Health Care Advances in Chinese Medical Ethics Bioethics Literature Review A Short History of Medical Ethics Family-Oriented Informed Consent Bioethical and Evolutionary Approaches to Medicine and the Law Bioethics: Asian Perspectives Bioethical Decision Making and Argumentation Encyclopedia of Applied Ethics The Family, Medical Decision-Making, and Biotechnology Religious Perspectives on Bioethics and Human Rights Dao Companion to the Philosophy of Han Fei Dao Companion to Classical Confucian Philosophy New Perspectives in Japanese Bioethics Encyclopedia of Bioethics Bioethics American Book Publishing Record

Meta Medical Ethics

Death, Dying and Bereavement

This volume addresses the proper character of patient informed consent to medical treatment and clinical research. The goal is critically to explore the current individually oriented approach to informed consent which grew out of the dominant bioethics movement that arose in the United States in the 1970s. In contrast to that individually oriented approach, this volume explores the importance of family-oriented approaches to informed consent for medical treatment and clinical research. It draws on both East Asian moral resources as well as a critical response to the ways in which the practice of informed consent has developed in the United States

Encyclopedia of Bioethics

It is with great pleasure that I write this preface for Or Li's book, which addresses the venerable and vexing issues surrounding the problem of whether death can be a harm to the person who dies. This problem is an ancient one which was raised long ago by the early Greek philosopher Epicurus, who notoriously argued that death is at no time a harm to its

'victim' because before death there is no harm and after death there is no victim. Epicurus's conclusion is conspicuously at odds with our prereflective and in most cases our post-reflective-intuitions, and numerous strategies have therefore been proposed to refute or avoid the Epicurean conclusion that death cannot be an evil after all. How then are we to account for our intuition that death is not just an evil, but perhaps the worst evil: that may befall us? This is the key issue that Or Li addresses. Or Li's book explores various alternative approaches to the complex and difficult issues surrounding Epicurus's notorious argument and provides a defence of the intuitively plausible conclusion that death can indeed be a harm to the person who dies. This challenge to Epicurus's claim that death is never a harm to the person who dies is developed by way of a detailed exploration of the issues raised not only by Epicurus, but also by his many successors, who have responded variously to the challenging issues which Epicurus raised.

Bioethics Education in a Global Perspective

This book clarifies the meaning of the most important and pervasive concepts and tools in bioethical argumentation (principles, values, dignity, rights, duties, deliberation, prudence) and assesses the methodological suitability of the main methods for clinical decision-making and argumentation. The first part of the book is devoted to the most developed or promising approaches regarding bioethical argumentation, namely those based on principles, values and human rights. The authors then continue to deal with the contributions and shortcomings of these approaches and suggest further developments by means of substantive and procedural elements and concepts from practical philosophy, normative systems theory, theory of action, human rights and legal argumentation. Furthermore, new models of biomedical and health care decision-making, which overcome the aforementioned criticism and stress the relevance of the argumentative responsibility, are included.

Reconstructionist Confucianism

Drawing on a wide range of primary historical and sociological sources and employing sharp philosophical analysis, this book investigates medical ethics from a Chinese-Western comparative perspective. In doing so, it offers a fascinating exploration of both cultural differences and commonalities exhibited by China and the West in medicine and medical ethics. The book carefully examines a number of key bioethical issues in the Chinese socio-cultural context including: attitudes toward fetuses; disclosure of information by medical professionals; informed consent; professional medical ethics; health promotion; feminist bioethics; and human rights. It not only provides insights into Chinese perspectives, but also sheds light on the appropriate methods for comparative cultural and ethical studies. Through his pioneering study, Jing-Bao Nie has put forward a theory of "trans-cultural bioethics," an ethical paradigm which upholds the primacy of morality whilst resisting cultural stereotypes, and appreciating the internal plurality, richness, dynamism and openness of medical ethics in any

culture. Medical Ethics in China will be of particular interest to students and academics in the fields of Medical Law, Bioethics, Medical Ethics, Cross-Cultural Ethics as well as Chinese/Asian Studies and Comparative Cross-Cultural Studies.

Strange Bedfellows

This volume presents both a historical and a systematic examination of the philosophy of classical Confucianism. Taking into account newly unearthed materials and the most recent scholarship, it features contributions by experts in the field, ranging from senior scholars to outstanding early career scholars. The book first presents the historical development of classical Confucianism, detailing its development amidst a fading ancient political theology and a rising wave of creative humanism. It examines the development of the philosophical ideas of Confucius as well as his disciples and his grandson Zisi, the Zisi-Mencius School, Mencius, and Xunzi. Together with this historical development, the book analyzes and critically assesses the philosophy in the Confucian Classics and other major works of these philosophers. The second part systematically examines such philosophical issues as feeling and emotion, the aesthetic appreciation of music, wisdom in poetry, moral psychology, virtue ethics, political thoughts, the relation with the Ultimate Reality, and the concept of harmony in Confucianism. The Philosophy of Classical Confucianism offers an unparalleled examination to the philosophers, basic texts and philosophical concepts and ideas of Classical Confucianism as well as the recently unearthed bamboo slips related to Classical Confucianism. It will prove itself a valuable reference to undergraduate and postgraduate university students and teachers in philosophy, Chinese history, History, Chinese language and Culture.

Medical Ethics in China

China: Bioethics, Trust, and the Challenge of the Market

Contemporary bioethics, now roughly 40 years old as a discipline, originated in the United States with a primarily Anglo-American cultural ethos. It continues to be professionalized and institutionalized as a maturing discipline at the intersections of philosophy, medicine, law, social sciences, and humanities. Increasingly bioethics - along with its foundational values, concepts and principals - has been exported to other countries, not only in the developed West, but also in developing and/or Eastern countries. Bioethics thus continues to undergo intriguing transformations as it is globalized and adapted to local cultures. These processes have occurred rapidly in the last two decades, with relatively little reflection and examination. This volume brings together contributors from a wide variety of disciplines to take a critical, empirical look at bioethics around the globe, examining how it is being transformed - at both local and global levels - in this process of cross-cultural exporting and importing. One concern is to identify sociocultural forces and consequences which

may positively or negatively affect ethics and social justice goals. This book thereby offers the first comparative anthropology and sociology of globalizing bioethics in the field, exploring the global dissemination, local adaptations, cultural meanings and social functions of bioethics theories, practices and institutions and comparing developed and developing countries. The volume considers a full range of countries on every inhabited continent, including: Africa, Asia, Australia, Central and South America, Europe, the Middle East, and North America. Topics include government agendas such as nationalism and nation building; agendas of powerful, associated professions (e.g., medicine, law); theological and political agendas such as 'culture wars'; agendas of entrepreneurial economies of profit; and other cultural and ideological agendas consciously or unconsciously advanced or contested by bioethics work in particular countries based on their unique history, politics and culture. This cross-cultural exploration of globalizing bioethics will be of great interest to a field that is increasingly introspective about its underlying sociocultural assumptions and biases. "At last-an unabashedly sociological and anthropological look at the globalization of bioethics, a really fresh approach to a maturing discipline. The chapters speak from the perspective of sophisticated Western-developed exporters of the bioethical paradigm [and equally sophisticated] Eastern-developing and third-world and interdisciplinary critics suspicious of the canonical view. Trained in the dominant school of American, mainstream philosophy, Myser draws on her long-standing commitment to a social and cultural approach to bioethics to take a fresh look at bioethics globally. She grasps the globalization of bioethics and the skepticism about analytical philosophy's Americanized consensus. The book sets the stage for a new era in bioethics theory and practice {debating} whether a universal common morality underlies the rich variation in national and cultural bioethics traditions." - Robert Veatch, Georgetown University "This path-breaking volume is the first to explore the global export of Western bioethics to a variety of non-Western settings. Explicitly critical, the book also points to the liberating potential of bioethics to achieve social justice and improve the lives of patients around the world. The book is a must-read for all medical anthropologists interested in bioethics." - Marcia Inhorn, Yale University "Bioethics Around the Globe should change the way bioethics is conceived and practiced in the U.S. and elsewhere. Its rich and wide-ranging comparative examination opens new possibilities for bioethical reflection. I enthusiastically recommend this wonderful book." - James F. Childress, University of Virginia "The past 40 years have seen a remarkable spread of bioethics to every part of the world. Dr. Myser's collection is a wonderful and rich exploration of its international impact, revealing important similarities and differences from country to country. It will have an important impact." - Daniel Callahan, The Hastings Center

Can Death Be a Harm to the Person Who Dies?

Person, Society and Value

This is the first volume on bioethics all contributors of which are exclusively non-western scholars. The book unfolds a rich

and colorful picture and addresses thorny bioethical issues from comprehensive Asian perspectives and different from the western paradigm of bioethics. It is of interest to senior undergraduate and graduate students, philosophers, physicians, scholars of Asian and culture studies, geneticists, sinologists, medical anthropologists, health administrators, and health officials.

The Cambridge World History of Medical Ethics

A physician says, "I have an ethical obligation never to cause the death of a patient," another responds, "My ethical obligation is to relieve pain even if the patient dies." The current argument over the role of physicians in assisting patients to die constantly refers to the ethical duties of the profession. References to the Hippocratic Oath are often heard. Many modern problems, from assisted suicide to accessible health care, raise questions about the traditional ethics of medicine and the medical profession. However, few know what the traditional ethics are and how they came into being. This book provides a brief tour of the complex story of medical ethics evolved over centuries in both Western and Eastern culture. It sets this story in the social and cultural contexts in which the work of healing was practiced and suggests that, behind the many different perceptions about the ethical duties of physicians, certain themes appear constantly, and may be relevant to modern debates. The book begins with the Hippocratic medicine of ancient Greece, moves through the Middle Ages, Renaissance and Enlightenment in Europe, and the long history of Indian and Chinese medicine, ending as the problems raised modern medical science and technology challenge the settled ethics of the long tradition.

The Ethics of Reproductive Genetics

This collection provides a philosophical and historical analysis of the development and current situation of managed care. It discusses the relationship between physician professionalism and patient rights to affordable, high quality care. Its special feature is its depth of analysis as the philosophical, social, and economic issues of managed care are developed. It will be of interest to educated readers in their role as patients and to all levels of medical and health care professionals.

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The goal of this open access book is to develop an approach to clinical health care ethics that is more accessible to, and usable by, health professionals than the now-dominant approaches that focus, for example, on the application of ethical principles. The book elaborates the view that health professionals have the emotional and intellectual resources to discuss and address ethical issues in clinical health care without needing to rely on the expertise of bioethicists. The early chapters review the history of bioethics and explain how academics from outside health care came to dominate the field of health

care ethics, both in professional schools and in clinical health care. The middle chapters elaborate a series of concepts, drawn from philosophy and the social sciences, that set the stage for developing a framework that builds upon the individual moral experience of health professionals, that explains the discontinuities between the demands of bioethics and the experience and perceptions of health professionals, and that enables the articulation of a full theory of clinical ethics with clinicians themselves as the foundation. Against that background, the first of three chapters on professional education presents a general framework for teaching clinical ethics; the second discusses how to integrate ethics into formal health care curricula; and the third addresses the opportunities for teaching available in clinical settings. The final chapter, "Empowering Clinicians", brings together the various dimensions of the argument and anticipates potential questions about the framework developed in earlier chapters.

Rethinking Health Care Ethics

Contrasting with conventional Neo-Confucian attempts to recast the Confucian heritage in light of modern Western values, this book offers a Reconstructionist Confucian project to reclaim Confucian resources to meet contemporary moral and public policy challenges. Ruiping Fan argues that popular accounts of human goods and social justice within the dominant individualist culture of the West are too insubstantial to direct a life of virtue and a proper structure of society. Instead, he demonstrates that the moral insights of Confucian thought are precisely those needed to fill the moral vacuum developing in post-communist China and to address similar problems in the West. The book has a depth of reflection on the Confucian tradition through a comparative philosophical strategy and a breadth of contemporary issues addressed unrivaled by any other work on these topics. It is the first in English to explore not only the endeavor to revive Confucianism in contemporary China, but also brings such an endeavor to bear upon the important ethical, social, and political difficulties being faced in 21st century China. The book should be of interest to any philosopher working in application of traditional Chinese philosophy to contemporary issues as well as any reader interested in comparative cultural and ethical studies.

East Asian Science, Technology, and Medicine

Bioethics is a multidisciplinary field of law and one that can not be ignored. Bioethical and Evolutionary Approaches to Medicine and the Law is a comprehensive, scholarly analysis of bioethics and the development of its standards. The book is broken up into the following four parts: * Part I deals with scientific, religious, ethical and legal aspects of bioethics * Part II evaluates 100 current bioethical issues and sets forth specific approaches for their resolution * Part III focuses on medical, legal and other problems from beginning of life (overpopulation, birth control, in vitro fertilization, etc.) through end of life (physician assisted suicide, advance directives, euthanasia, etc.) * Part IV discusses the major bioethical issues in genetics and genetic engineering.

Bioethics Critically Reconsidered

This book critically analyses experiences with bioethics education in various countries across the world and identifies common challenges and interests. It presents ethics teaching experiences in nine different countries and the basic question of the goals of bioethics education. It addresses bioethics education in resource-poor countries, as the conditions and facilities are widely different and set limits and provide challenges to bioethics educators. Further, the question of how bioethics education can be improved is explored by the contributors. Despite the volume of journal publications agreement on bioethics education is rather limited. There are only few examples of core curricula, demonstrating consensus on the contents, goals, methods and assessment of teaching programs. We need ask: How can agreement on the best modalities of bioethics education be promoted?.

Personhood and Health Care

This book examines the implications of Confucian moral and ontological understandings for medical decision-making, human embryonic stem cell research, and health care financing. The book reveals East Asian attitudes on the moral status of human embryos and the morality of embryonic stem cell research that are quite different from Christian and Muslim cultural perspectives. The book also discusses how Confucian cultural resources can help meet the challenges of health care financing.

The Moral Status of Persons

Medical Humanities Review

The Ethics of Managed Care: Professional Integrity and Patient Rights

The Cambridge World History of Medical Ethics provides the first global history of medical ethics.

Bioethics Around the Globe

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.

The Basics of Bioethics

Confucian Bioethics

Fear marks the boundary between the known and the unknown. Some Chinese people believe that talking about death will increase the likelihood of occurrence. Also, by talking about death, evil spirits will be attracted to haunt people. In facing death, individual response is inevitably moulded by the values, attitudes, and beliefs of one's culture. Despite the large Chinese emigrant population in major cities in the world, available material in English on death, dying and bereavement among Chinese people is scarce. As Hong Kong is a place where East meets West, most professionals working in the field of death, dying and bereavement adapt knowledge from the West to their practice with the Chinese population. The intention of this volume is to consolidate and disseminate valuable practical wisdom with professionals in the local and international communities who serve Chinese patients and their family members. Both Editors are from the Department of Social Work and Social Administration, University of Hong Kong. Professor Cecilia Lai Wan Chan has done extensive research in psychosocial oncology, behavioral health, grief, loss and bereavement. Amy Yin Man Chow, an Honorary Clinical Associate in the department, is a registered social worker specialized in bereavement counselling.

Institutional Integrity in Health Care

The pervasive influence of law on medical practice and clinical bioethics is often noted with a combination of exasperation and lamentation. Physicians and non-physician bioethicists, generally speaking, consider the willingness of courts, legislatures, and regulatory agencies to insinuate themselves into clinical practice and medical research to be a distinctly negative aspect of contemporary American society. They are quick to point out that their colleagues in other Western developed nations are not similarly afflicted, and that the situation which obtains elsewhere is highly preferable to the legalization and purported over-regulation of medicine that has taken place in the United States during the last fifty years. In this book I offer a decidedly different perspective. It is, admittedly, not entirely without personal and professional bias. Prior to becoming a full-time academic, teaching bioethics in the setting of an academic medical center, I was, for nearly 20

years, an attorney specializing in health law. Even after earning a doctorate in philosophy, I was frequently considered to be the “resident lawyer” on the bioethics faculty, much more frequently looked to for my insights on the law than my perspective as one who had formally studied moral philosophy and applied ethics. I note this not out of a sense of frustration or disappointment, but as confirmation that even among physicians and non-physician bioethicists, there is widespread recognition that the law does have important contributions to make in assessing the practice of medicine and the conduct of medical research.

Advances in Chinese Medical Ethics

Besides offering a critical analysis of the WHO definition and a review of both ancient and contemporary conceptions of health, the cooperative effort of physicians and philosophers presented in this book works through the challenges which any definition of health faces, if it is to be both truly personalist, and at the same time operational. The overall purpose of this book is to capture the essentials of human health and to propose the outlines for a personalist understanding of this concept, i.e., a conception that does justice to the personal nature of human beings by introducing dimensions that are essential to personal life and well-being, such as the realms of rationality, affectivity and freedom, the realms of meaning, values, morality, and spirituality, the realms of social and interpersonal relations.

Bioethics Literature Review

PERSONHOOD AND HEALTH CARE This book arose as a result of a pre-conference devoted to the topic held June 28, 1999 in Paris, France. The pre-conference preceded the Annual Congress of the International Academy of Law and Mental Health. Other chapters were solicited after the conference in order to more completely explore the relation of personhood to health care. The pre conference was held in honor of Yves Pelicier who led so many of our French colleagues in medicine, philosophy, and ethics as Christian Herve notes in his Tribute. As health care is aimed at healing persons, it is important to realize how difficult it is to construct a theory of personhood for health care, and thus, a theory of how healing in health care comes about or ought to occur. The book is divided into four parts, Concepts of the Person, Theories of Personhood in Relation to Health Care and Bioethics, Person and Identity, and Personhood and His Relations. Each section explores a critical arena in constructing the relation of personhood to health care. Although no exploration of this nature can be exhaustive, every effort was made to present both conflicting and complementary views of personhood from within similar and different philosophical and religious traditions. **PART ONE: CONCEPTS OF THE PERSON** Tracing the origins of the concept of person from antiquity through present day, Jean Delemeau provides an historical sketch of the development of a wide range of meanings.

A Short History of Medical Ethics

The main strength of this book is that it examines the challenges facing the field of Bioethics today from medical, ethical and legal perspectives. A critical exchange of ideas from professionals in interdisciplinary fields allows everyone to learn and benefit from the insights gained through others' experiences. Examining, analyzing and understanding these complex medical-ethical-legal issues and cases and how they are resolved will serve as a paradigm for all professionals who will be confronted with these complex bioethical issues now and in the future. The more we face these challenges directly, examine them critically and debate them enthusiastically the more knowledge will be gained and hopefully, we will gain more practical wisdom.

Family-Oriented Informed Consent

What is bioethics? What are its goals and theoretical assumptions? Is it a unique discipline? Must medical ethics be grounded in clinical experience? How can ethical inquiry inform medicine's theory and practice? Must one have a definition of medicine before one can have a medical ethic? Does medicine have a unique or demarcating body of knowledge, methodology, or philosophy? These troubling questions are addressed by a distinguished roster of philosophers, theologians, lawyers, social scientists, physicians and scientists. The unifying theme of this text is a philosophical exploration of the history, nature, scope and foundations of bioethics. There is a critical evaluation of principled, communitarian, legal, narrative and feminist approaches. The book's interdisciplinary focus allows for a lively dialogue which includes papers and accompanying commentaries. *Meta Medical Ethics* will be of interest to philosophers of science and medical ethicists, physicians, lawyers, policy makers.

Bioethical and Evolutionary Approaches to Medicine and the Law

This book is aimed at analyzing the foundations of medical ethics by considering different moral theories and their implications for judgments in clinical practice and policy-making. It provides a review of the major types of ethical theory that can be applied to medical and bioethical issues concerning reproductive genetics. In response to the debate on the most adequate ethical doctrine to guide biomedical decisions, this book formulates views that capture the best elements in each, bearing in mind their differences and taking into account the specific character of medicine. No historically influential position in ethics is by itself adequate to be applied to reproductive decisions. Thus, this book attempts to offer a pluralistic approach to biomedical research and medical practice. One usually claims that there are some basic principles (non-maleficence, beneficence, confidentiality, autonomy, and justice) which constitute the foundations of bioethics and medical ethics. Yet these principles conflict with each other and one needs some criteria to solve these conflicts and to specify the

scope of application of these principles. Exploring miscellaneous ethical approaches as introduced to biomedicine, particularly to reproductive genetics, the book shall elucidate their different assumptions concerning human nature and the relations between healthcare providers, recipients, and other affected parties (e.g. progeny, relatives, other patients, society). The book attempts to answer the question of whether the tension between these ethical doctrines generates conflict in the field of biomedicine or if these competing approaches could in some way complement each other. In this respect, lecturers and researchers in bioethics would be interested in this reading this book.

Bioethics: Asian Perspectives

This volume addresses the nature of health care organizational ethics, including such issues as corporate fraud and institutional moral integrity, and covers the broad range of issues that must be addressed for a coherent discussion of organizational moral responsibility. Its unique coverage makes it of interest to researchers, students and professionals working in the fields of bioethics, health care administration and management, organizational science, and business ethics.

Bioethical Decision Making and Argumentation

Encyclopedia of Applied Ethics

The Family, Medical Decision-Making, and Biotechnology

to the Moral Challenges H. Tristram Engelhardt, Jr. and Aaron E. Hinkley 1 Taking Finitude Seriously in a Chinese Cultural Context Across the world, health care policy is a moral and political challenge. Few want to die young or to suffer, yet not all the money in the world can deliver physical immortality or a life free of suffering. In addition, health care needs differ. As a result, unless a state coercively forbids those with the desire and means to buy better basic health care to do so, access to medicine will be unequal. No country can afford to provide all with the best of care. In countries such as China, there are in addition stark regional differences in the quality and availability of health care, posing additional challenges to public policy-making. Further, in China as elsewhere, the desire to lower morbidity and mortality risks has led to ever more resources being invested in health care. When such investment is supported primarily by funds derived from taxation, an increasing burden is placed on a country's economy. This is particularly the case as in China with its one-child policy, where the proportion of the elderly population consuming health care is rising.

These policy challenges are compounded by moral diversity. Defacto, humans do not share one morality. Instead, they rank

cardinal human goods and right-making conditions in different orders, often not sharing an affirmation of the same goods or views of the right.

Religious Perspectives on Bioethics and Human Rights

Dao Companion to the Philosophy of Han Fei

The advances in molecular biology and genetics, medicine and neurosciences, in ethology and environmental studies have put the concept of the person firmly on the philosophical agenda. Whereas earlier times seemed to have a clear understanding about the moral implications of personhood and its boundaries, today there is little consensus on such matters. Whether a patient in the last stages of Alzheimer's disease is still a person, or whether a human embryo is already a person are highly contentious issues. This book tackles the issue of personhood and its moral implications head-on. The thirteen essays are representative of the major strands in the current bioethical debate and offer new insights into humanity's moral standing, its foundations, and its implications for social interaction. While most of the essays approach the issue by drawing on the rich intellectual tradition of the West, others offer a cross-cultural perspective and make available for ethical consideration the philosophical resources and the wisdom of the East. The contributors to this book are highly recognized philosophers, ethicists, theologians, and professionals in health care and medicine from East Asia (China, Japan), Europe, and North America. The first part of the book probes the foundations of personhood. Examining critically the main theories on personhood in contemporary philosophy, the authors offer alternatives that better respond to contemporary challenges and their implications for bioethics. The focus of the second part is firmly on the Confucian relational concept of the person and on the social constitution of personhood in traditional Japanese culture. While the essays challenge the individualistic features of personhood in the Western tradition, they lay the foundations for a richer concept that holds great promise for the resolution of moral dilemmas in modern medicine and health care. The third part of the book enters into a dialogue with the Christian tradition and draws on its spiritual heritage in the search for answers to the contemporary challenges to human dignity and value. Its focus is on the Catholic social thought and Lutheran theology. The fourth part addresses the moral status of persons in view of specific issues such as the effects of brain injury, gene therapy, and human cloning on personhood. It extends the scope of research beyond human beings and inquires also into the moral status of animals.

Dao Companion to Classical Confucian Philosophy

Post-war Japan has seen profound and rapid social change and transformation. One of the most visible areas of change in

Japan has been medicine, and particularly the ethical practices and policies that guide medical decision-making. The formal discipline of bioethics, Seimei Rinri in Japanese, has grown by leaps and bounds since the late 1970s, when it began to appear in the curriculum and professional activities of Japanese medical schools and philosophy departments. The introduction of bioethics to Japan was timely, as innovation in medicine and technology was evolving in ways that revealed that the intersection of medicine, traditional Japanese values, and new cultural trends was an area of great moral complexity. In its infancy, bioethics in Japan was more or less an import from the United States, where the discipline took its roots. Quickly, however, it became clear that Japan's history and tradition would call for a different approach, and the engagement of slightly different ethical issues. Organ transplantation, for example, sparked much greater controversy in Japan than it ever did in the United States. Today, Japan has one of the most dynamic bioethics programs in the world, and it is one that reflects both traditional Japanese culture and the need for inter-cultural engagement in an increasingly global world. Through a series of original chapters written by bioethicists and covering a range of ethical issues, this anthology shows that, in contrast to previous assumptions, Japanese bioethics has, in fact, taken on an identity that is undoubtedly separate from its American origins. Rich philosophical questions raised by medicine, human subjects research, and psychiatric care are being posed by scholars in a way that reflect Japanese tradition and is no longer simply reflective of, or shaped by, American traditions and philosophical problems. The book highlights and showcases these trends through a series of chapters written by some of the leading scholars in contemporary Japanese bioethics, many of whom were pioneers of the field when it began and are now nearing retirement.

New Perspectives in Japanese Bioethics

The third edition of *The Basics of Bioethics* continues to provide a balanced and systematic ethical framework to help students analyze a wide range of controversial topics in medicine, and consider ethical systems from various religious and secular traditions. *The Basics of Bioethics* covers the "Principlist" approach and identifies principles that are believed to make behavior morally right or wrong. It showcases alternative ethical approaches to health care decision making by presenting Hippocratic ethics as only one among many alternative ethical approaches to health care decision-making. *The Basics of Bioethics* offers case studies, diagrams, and other learning aids for an accessible presentation. Plus, it contains an all-encompassing ethics chart that shows the major questions in ethics and all of the major answers to these questions.

Encyclopedia of Bioethics

This book deals with the thorny issue of human rights in different cultures and religions, especially in the light of bioethical issues. In this book, experts from Christianity, Judaism, Islam, Buddhism, Daoism, Hinduism and Confucianism discuss the tension between their religious traditions and the claim of universality of human rights. The East-West contrast is

particularly evident with regards to human rights. Some writers find the human rights language too individualistic and it is foreign to major religions where the self does not exist in isolation, but is normally immersed in a web of relations and duties towards family, friends, religion community, and society. Is the human rights discourse a predominantly Western liberal ideal, which in bioethics is translated to mean autonomy and free choice? In today's democratic societies, laws have been drafted to protect individuals and communities against slavery, discrimination, torture or genocide. Yet, it appears unclear at what moment universal rights supersede respect for cultural diversity and pluralism. This collection of articles demonstrates a rich spectrum of positions among different religions, as they confront the ever more pressing issues of bioethics and human rights in the modern world. This book is intended for those interested in the contemporary debates on religious ethics, human rights, bioethics, cultural diversity and multiculturalism.

Bioethics

This volume explores Confucian views regarding the human body, health, virtue, suffering, suicide, euthanasia, 'human drugs,' human experimentation, and justice in health care distribution. These views are rooted in Confucian metaphysical, cosmological, and moral convictions, which stand in contrast to modern Western liberal perspectives in a number of important ways. In the contemporary world, a wide variety of different moral traditions flourish; there is real moral diversity. Given this circumstance, difficult and even painful ethical conflicts often occur between the East and the West with regard to the issues of life, birth, reproduction, and death. The essays in this volume analyze the ways in which Confucian bioethics can clarify important moral concepts, provide arguments, and offer ethical guidance. The volume should be of interest to both general readers coming afresh to the study of bioethics, ethics, and Confucianism, as well as for philosophers, ethicists, and other scholars already familiar with the subject.

American Book Publishing Record

Han Fei, who died in 233 BC, was one of the primary philosophers of China's classical era, a reputation still intact despite recent neglect. This edited volume on the thinker, his views on politics and philosophy, and the tensions of his relations with Confucianism (which he derided) is the first of its kind in English. Featuring contributions from specialists in various disciplines including religious studies and literature, this new addition to the Dao Companions to Chinese Philosophy series includes the latest research. It breaks new ground with studies of Han Fei's intellectual antecedents, and his relationship as a historical figure with Han Feizi, the text attributed to him, as well as surveying the full panoply of his thought. It also includes a chapter length survey of relevant scholarship, both in Chinese and Japanese.

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