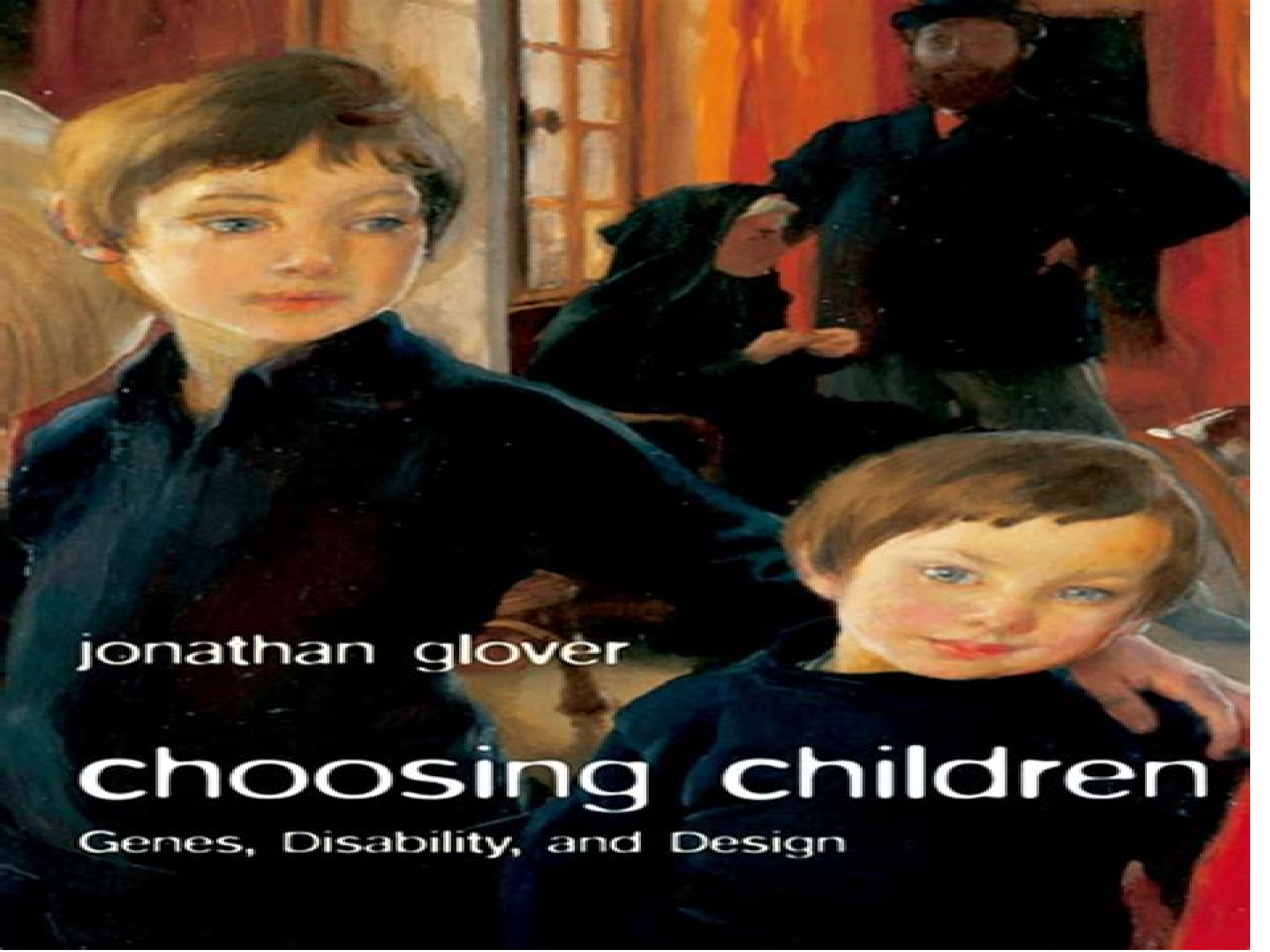




jonathan glover

choosing children

Genes, Disability, and Design

Choosing Children Genes Disability And Design Uehiro Series In Practical Ethics

Devan Stahl



Choosing Children Genes Disability And Design Uehiro Series In Practical Ethics:

Choosing Children Jonathan Glover, 2006 Choosing Children Jonathan Glover, 2008-01-10 Progress in genetic and reproductive technology now offers us the possibility of choosing what kinds of children we do and don't have. Should we welcome this power or should we fear its implications? There is no ethical question more urgent than this: we may be at a turning point in the history of humanity. The renowned moral philosopher and best-selling author Jonathan Glover shows us how we might try to answer this question and other provoking and disturbing questions to which it leads. Surely parents owe it to their children to give them the best life they can. Increasingly we are able to reduce the number of babies born with disabilities and disorders. But there is a powerful new challenge to conventional thinking about the desirability of doing so: this comes from the voices of those who have these conditions. They call into question the very definition of disability. How do we justify trying to avoid bringing people like them into being? In 2002 a deaf couple used sperm donated by a friend with hereditary deafness to have a deaf baby; they took the view that deafness is not a disability but a difference. Starting with the issues raised by this case, Jonathan Glover examines the emotive idea of eugenics and the ethics of attempting to enhance people for non-medical reasons by means of genetic choices. Should parents be free not only to have children free from disabilities but to choose for instance the colour of their eyes or hair? This is no longer a distant prospect but an existing power which we cannot wish away. What impact will such interventions have both on the individuals concerned and on society as a whole? Should we try to make general improvements to the genetic make-up of human beings? Is there a central core of human nature with which we must not interfere? This beautifully clear book is written for anyone who cares about the rights and wrongs of parents' choices for their children: anyone who is concerned about our human future. Glover handles these uncomfortable questions in a controversial but always humane and sympathetic manner. Disability's Challenge to Theology Devan Stahl, 2022-08-15 Disability's Challenge to Theology uses insights from disability studies to understand in a deeper way the ethical implications that genetic technologies pose for Christian thought. Theologians have been debating genetic engineering for decades, but what has been missing from many theological debates is a deep concern for persons with genetic disabilities. In this ambitious and stimulating book, Devan Stahl argues that engagement with metaphysics and a theology of nature is crucial for Christians to evaluate both genetic science and the moral use of genetic technologies such as human genetic engineering, gene therapy, genetic screenings, preimplantation genetic diagnosis, and gene editing. Using theological notions of creation ex nihilo and natural law alongside insights from disability studies, Stahl seeks to recast the debate concerning genetic well-being. Following the work of Stanley Hauerwas, Stahl proposes the church as the locus for reimagining disability in a way that will significantly influence the debates concerning genetic therapies. Christianity has all too frequently been complicit in excluding, degrading, and marginalizing people with disabilities, but the new Christian metaphysics developed here provides normative theological guidance on the use of genetic technologies today. Only by

heeding the voices of people with disabilities can Christians remain faithful to the call to find Christ in the least of these and from there draw closer to God *Learning from My Daughter* Eva Feder Kittay, 2019-03-01 Does life have meaning What is flourishing How do we attain the good life Philosophers and many others of us have explored these questions for centuries As Eva Feder Kittay points out however there is a flaw in the essential premise of these questions they seem oblivious to the very nature of the ways in which humans live omitting a world of co dependency and of the fact that we live in and through our bodies whether they are fully abled or disabled Our dependent vulnerable messy changeable and embodied experience colors everything about our lives both on the surface and when it comes to deeper concepts but we tend to leave aside the body for the mind when it comes to philosophical matters Disability offers a powerful challenge to long held philosophical views about the nature of the good life what provides meaning in our lives and the centrality of reason as well as questions of justice dignity and personhood These concepts need not be distant and idealized the answers are right before us in the way humans interact with one another care for one another and need one another whether they possess full mental capacities or have cognitive limitations We need to revise our concepts of things like dignity and personhood in light of this important correction Kittay argues This is the first of two books in which Kittay will grapple with just how we need to revisit core philosophical ideas in light of disabled people's experience and way of being in the world Kittay an award winning philosopher who is also the mother to a multiply disabled daughter interweaves the personal voice with the philosophical as a critical method of philosophical investigation Here she addresses why cognitive disability can reorient us to what truly matters and questions the centrality of normalcy as part of a good life With profound sensitivity and insight Kittay examines other difficult topics How can we look at the ethical questions regarding prenatal testing in light of a new appreciation of the personhood of disabled people What do new possibilities in genetic testing imply for understanding disability the family and bioethics How can we reconsider the importance of care and how does it work best In the process of pursuing these questions Kittay articulates an ethic of care which is the ethical theory most useful for claiming full rights for disabled people and providing the opportunities for everyone to live joyful and fulfilling lives She applies the lessons of care to the controversial alteration of severely cognitively disabled children known as the Ashley Treatment whereby a child's growth is halted with extensive estrogen treatment and related bodily interventions are justified This book both imparts lessons that advocate on behalf of those with significant disabilities and constructs a moral theory grounded on our ability to give receive and share care and love Above all it aims to adjust social attitudes and misconceptions about life with disability

Evolution and Ethics of Eugenics Nicolae Sfetcu, 2019-04-01 As eugenics is defined it is very difficult to make a clear distinction between science medicine genetic engineering and eugenics as a included field And to set a line over which genetic engineering should not go further according to moral legal and religious norms If we accept the help of genetics in finding ways to fight cancer diabetes or HIV we also accept positive eugenics as they are defined now And if we accept

genetic screening and interventions on the unborn baby or abortion we also implicitly accept negative eugenics In addition at government level although eugenics are officially denied it has been legalized in many countries until recently and is still accepted and legalized albeit in subtle forms even these days The section Introduction defines the term and classification modes The section History of Eugenics follows eugenics from the ancient period the introduction of eugenics by Francis Galton the practice of eugenics as a state policy in various countries and the present eugenics liberal eugenics I then analyze various issues raised by the Ethics of Liberal Eugenics and I have developed a special section for the Future of Eugenics focusing on the human genome project Finally in the Conclusions I express my personal views on the current practice of eugenics

CONTENTS Abstract Introduction New Eugenics The Future of Eugenics Conclusions Bibliography DOI 10.13140/RG.2.2.28662.45120

Branding and Designing Disability Elizabeth DePoy, Stephen Gilson, 2014-06-27 Over the past fifty years design and branding have become omnipotent in the market and have made their way to other domains as well Given their potential to divide humans into categories and label their worth and value design and branding can wield immense but currently unharnessed powers of social change Groups designed as devalued can be undesigned redesigned and rebranded to seamlessly and equivalently participate in community work and civic life This innovative book argues that disability as a concept and category is created reified and segregated through current design and branding that begs for creative change Transcending models of disability that locate it either as an embodied medical condition or as a socially constructed entity this book challenges the very existence and usefulness of the category itself Proposing and illustrating creative and responsible design DePoy and Gilson include thinking and action strategies that are useful and potent for undesigning redesigning and rebranding to meet the full range of human needs and to enhance full participation in local through global communities Divided into two parts the first section presents a critical examination of disability as a designed and branded phenomenon exploring what exactly is being designed and branded and how The second part investigates the redesign of disability and provides principles for redesign and rebranding illustrated with examples from high tech to place based sustainable strategies The book provides a unique and contemporary framework for thinking about disability as well as providing relevant design and branding guidance to designers and engineers interested in embodiment issues

Fellow Creatures Christine M. Korsgaard, 2018-06-18 Christine M Korsgaard presents a compelling new view of humans moral relationships to the other animals She defends the claim that we are obligated to treat all sentient beings as what Kant called ends in themselves Drawing on a theory of the good derived from Aristotle she offers an explanation of why animals are the sorts of beings for whom things can be good or bad She then turns to Kant's argument for the value of humanity to show that rationality commits us to claiming the standing of ends in ourselves in two senses Kant argued that as autonomous beings we claim to be ends in ourselves when we claim the standing to make laws for ourselves and each other Korsgaard argues that as beings who have a good we also claim to be ends in ourselves when we take the things that are good for us to be good

absolutely and so worthy of pursuit The first claim commits us to joining with other autonomous beings in relations of moral reciprocity The second claim commits us to treating the good of every sentient creature as something of absolute importance Korsgaard argues that human beings are not more important than the other animals that our moral nature does not make us superior to the other animals and that our unique capacities do not make us better off than the other animals She criticizes the marginal cases argument and advances a new view of moral standing as attaching to the atemporal subjects of lives She criticizes Kant's own view that our duties to animals are indirect and offers a non utilitarian account of the relation between pleasure and the good She also addresses a number of directly practical questions whether we have the right to eat animals experiment on them make them work for us and fight in our wars and keep them as pets and how to understand the wrong that we do when we cause a species to go extinct

Unfit for the Future Ingmar Persson, Julian Savulescu, 2012-07-19

Unfit for the Future argues that the future of our species depends on our urgently finding ways to bring about radical enhancement of the moral aspects of our own human nature We have rewritten our own moral agenda by the drastic changes we have made to the conditions of life on earth Advances in technology enable us to exercise an influence that extends all over the world and far into the future But our moral psychology lags behind and leaves us ill equipped to deal with the challenges we now face We need to change human moral motivation so that we pay more heed not merely to the global community but to the interests of future generations It is unlikely that traditional methods such as moral education or social reform alone can bring this about swiftly enough to avert looming disaster which would undermine the conditions for worthwhile life on earth forever Persson and Savulescu maintain that it is likely that we need to explore the use of new technologies of biomedicine to change the bases of human moral motivation They argue that there are in principle no philosophical or moral objections to such moral bioenhancement Unfit for the Future challenges us to rethink our attitudes to our own human nature before it is too late

Proceedings and Addresses of the American Philosophical Association

American Philosophical Association, 2006 List of members in v 1 □□□.□□□ □□ □□ □□□, 2024-02-22 1 1 2 2 3 4 5 3 6 7 8 9

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web the test is conducted at stage of class viii the students who fulfill the eligibility criteria must pass both the tests i.e. mental ability test mat and scholastic aptitude test sat under nmms exam with at least 40 marks in aggregate taken together for these two tests for the sc st students this cut off is 32 marks

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