



Euthanasia Argument

It is commonly said that death is life's only promise—which might explain why the argument about how it should come to pass, in the terminally ill, especially, is such a hot topic. There are four ways the terminally ill may pass: naturally, the disease takes them; active euthanasia—doctors actively take the life, e. g. lethal injection; physician-assisted suicide—the doctor gives the patient a prescription for a lethal dose of a drug, but the patient self-administers it; or passive euthanasia—a life sustaining treatment, i. e. a ventilator or antibiotic, is withheld.

Three of them—passive, active, and physician-assisted—are hotly disputed. Passive euthanasia is acceptable while active and physician assisted are not. The difference among the three is, as Andrew Bell most accurately put it, "the ethical boundary between recognizing that human life is finite and [doctors] acting as executioner" (Bernards 50.) The first argument against active euthanasia is that there is no proper way to give it oversight or regulate it (Bernards 72.) The possibility for abuse is enormous. There is no real way to prevent euthanasia from being an "out" for any number of situations, e. . financial burden of continuing care, a misdiagnosis on the doctor's part, etc. Loopholes are guaranteed to be found and the risk of them being exploited is too great. A second argument against active euthanasia isn't something that might immediately come to mind when considering euthanasia. It's doctoral error. Any doctor can tell you a story or three of misdiagnosis. In any textbook of diseases, you can read through and frequently find the saying, "_____ frequently mistaken for _____, actually is..." A world of problems would be created if Dr.

X said that Patient Y had Z months to live and Patient X was then euthanized. Not only would Dr. X have a typical malpractice suit on his hands, but he would be responsible for killing his patient. A third argument against active euthanasia is concerning doctor-patient and patient-hospital relationships. How many people delay going to the hospital, putting it off saying, "But I'm fine! It's not that bad! "? It seems that every family has at least one member who doesn't want to set foot in a hospital. Take a moment to imagine if euthanasia became legal.

Fear of hospitals would become ridiculous. Patients who are told that they have a certain amount of time to live may avoid seeking a second opinion, because they don't want consider making a choice on euthanasia. The final argument against active euthanasia is that doctors should not have to kill. In 1961, Percy Bridgman committed suicide rather than fight cancer. In his suicide note, he wrote, "It is not decent for Society to make a man do this to himself" (Suicidology Online.) The logical question to this statement would be, "Then who is it decent for Society to make 'do this'? Surely not doctors! The professi

Argument Paper On Euthanasia

Jeffrey Olen, Vincent E. Barry

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Organism, Medicine, and Metaphysics S.F. Spicker, 2012-12-06 This Festschrift is presented to Professor Hans Jonas on the occasion of his seventy fifth birthday as affirmation of the contributors respect and admiration As a volume in the series Philosophy and Medicine the contributions not only reflect certain interests and pursuits of the scholar to whom it is dedicated but also serve to bring to convergence the interests of the contributors in the history of humanity and medicine the theory of organism medicine in the service of the patient s autonomy and the metaphysical i e phenomenological foundations of medicine Notwithstanding the nature of such personal gifts as the authors contributions which with the exception of the late Hannah Arendt s appear here for the first time the essays also transcend the personal and serve to elaborate specific themes and theses disclosed in the numerous writings of Hans Jonas The editor owes a personal debt of gratitude to many including Hannah Arendt who offered their assistance during the preparation of the volume Writing Argumentative Essays Nancy V. Wood, 1998 This argumentative rhetoric covers the many forms of argument includes illustrations and concludes with coverage of the research process it does not include the reader casebook from its parent text Perspectives on Argument 2 e **A Complete Course In ICSE Eng. IX And X** O.P. Singh & Meena Singh, A Complete Course In ICSE Eng IX And X **Understanding Argument** Dorothy U. Seyler, 1994 This rhetoric offers an introduction to the nature of argument that blends both classical and Toulmin patterns and instruction on how to read analyze and write effective arguments This work contains 56 articles which are arranged thematically around seven issues *The Law Quarterly Review*, 1889 *The Linacre Quarterly*, 1994 Bioethics: Asian Perspectives Ren-Zong Qiu, 2013-06-29 Bioethics Asian Perspectives A Quest for Moral Diversity is the first volume on bioethics all contributors of which are exclusively non western scholars unfolds a rich and colourful picture addresses thorny bioethical issues from comprehensive Asian perspectives and different from the western paradigm of bioethics covers many topics including the intellectual foundation of Asian bioethics bioethics and Asian culture life and death euthanasia and end of life care in Asia shows in its discussions moral diversity in Asia sheds light on the debate about universal ethics global ethics and moral diversity The book is intended for senior undergraduate and graduate students interested in bioethics as well as for bioethicists philosophers physicians scholars of Asian and culture studies geneticists sinologists medical anthropologists health administrators health officials for relations with Asia foundation officers for health programs in Asia western journalists in Asia and officers of international organizations for Asia Final Days Susan Orpett Long, 2005-01-01 Grounded in ethnographic data the book offers an examination of how policy and meaning frame the choices Japanese make about how to die As an essay in descriptive bioethics it engages an extensive literature in the social sciences and bioethics to examine some of the answers people have constructed to end of life issues Like their counterparts in other postindustrial societies Japanese find no simple way of handling situations such as disclosure of diagnosis discontinuing or withholding treatment organ donation euthanasia and

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