

DOWNLOAD PDF RECEIVING AND INTERPRETING INFORMATION : A JOINT ENTERPRISE JACKIE LEACH SCULLY

Chapter 1 : Receiving and interpreting information: a joint enterprise

Scully, Jackie Leach; Porz, Rouven; Rehmann-Sutter, Christoph () The part played by time in ethics is often taken for granted, yet time is essential to moral decision making. This paper looks at time in ethical decisions about having a genetic test.

The criterion itself, however, does not receive any elaboration. This essay takes up the hermeneutical criterion of "life-givingness" and develops it in dialogue with contemporary health sciences, biblical studies, and pneumatology, demonstrating that an understanding of this criterion from the perspective of Christian theology has considerable potential for the ecumenical interpretation of texts. Introduction The hermeneutical discussion is one of central importance for the ecumenical enterprise. World Council of Churches, [page references in notes are to this version]; republished in Peter Bouteneff and Dagmar Heller, eds. WCC Publications, , pp. Also see Michael G. Cartwright, "Hermeneutics," in Nicholas Lossky et al. He received an M. During that time, he was also following the ordination course M. He was a junior research and teaching fellow in the Faculty of Theology at the University of Berne, , where he received his Dr. During , he did clinical pastoral education at Bellevue Hospital in New York, while undertaking further doctoral work in Anglican studies at the General Theological Seminary. He also served a parish on Long Island as assisting priest. He was ordained to the diaconate in Old Catholic Church of Switzerland and to the priesthood in the Netherlands. He published *Food and Fellowship in Heaven: More than a dozen of his articles have been published in English or German in academic journals in the areas of New Testament, hermeneutics, and church history. The present essay received the student essay prize of the North American Academy of Ecumenists. All hermeneutics need criteria, so A Treasure in Earthen Vessels develops a number of them, insisting that ecumenical hermeneutics—that is, a "hermeneutics for unity"—should allow for a "greater coherence in the interpretation of the faith," b enable "a mutually recognizable re appropriation of the sources of the Christian faith," and c "prepare ways of common confession and prayer. Second, I seek sources of clarification in the fields of medicine, biblical studies, and pneumatology. Finally, I conclude that the criterion of life-givingness is probably one of the most promising in the whole text. The fields of medicine, biblical studies, and pneumatology are relevant for the following four reasons: First, since the question of what life is and how it should be defined is probably most fiercely raised in discussions surrounding abortion, stem-cell research, and euthanasia, the theological discussion could profit greatly from an interdisciplinary approach that considers views from the health sciences. Including pneumatology will also do justice to the importance of tradition in theology. Finally, some tentative conclusions will be formulated to suggest a way in which insights gained from the health sciences, pneumatology, and the Bible can be combined fruitfully to develop the criterion of life-givingness that will help to discern an authentically "inspired" interpretation of Christian tradition, notably of the Bible. How do we find a way of reading the ed. Mohr Siebeck, , pp. Bethany Press, ; in the index of this work, "hermeneutics" is listed under "scripture," apart from which, paras. This, however, is not the question at stake here. This approach is much more contextually oriented and more frequently borrows its models from the social sciences. Understanding one another is the best description of this approach, or one may call it, with Rudolf von Sinner, a "hermeneutics of acceptance. How can communication be achieved between theologies, confessions, and spiritualities that are all contextualized differently? The criterion of life-givingness seems to be promising in relation to both approaches; the ecumenical interpretation of texts and symbols as well as the enterprise of mutual understanding among communities of faith might benefit from the guideline of life-givingness. Life-Givingness as a Criterion in A Treasure in Earthen Vessels The notion of "life-givingness" surfaces in a number of instances in A Treasure in Earthen Vessels, the most prominent of which are listed and commented on in the following sections: the discovery of the one common faith, especially the one common explanation of scripture and tradition. Pneumatology does not play an important part here. The world conference of Edinburgh produced a longer document that treats hermeneutics in paras.*

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In this last document, the Spirit is more prominent. The other paragraphs, when dealing with the Spirit, sound cautious and protective: The Spirit is the guardian of the "tradition concerning the sacraments" para. The definition of "pneumatological hermeneutics" is here restricted to the careful application of the eternal truths of Christianity to an ever-changing context. The Giving of Life as a Criterion for Ecumenical Hermeneutics mented upon here, in order to give an overview of the use of this concept in the document. The first example follows: These lines appear in no. These incorrect ways diminish life or make it impossible and are, therefore, at odds with the authentic reception of the gospel. In a following text, a very similar claim is made with regard to the proclamation of the gospel in the context of colonialism and postcolonialism: Historically, many missionaries were bound up with imperialist impulses and consequently became colonialist. Christianity has continued to be alien and alienating in many places, even as it has initiated life-giving change in many other places. In every context there is a potential ambiguity about the way in which the gospel is proclaimed. Every Christian community needs to repent of what is alienating in the way in which the gospel continues to be proclaimed and to re-commit themselves to ensuring that the gospel that is proclaimed is life-giving. The Church as hermeneutical community must beware of false interpretations of the Gospel that may have life-denying contextual consequences, for example, interpretations legitimizing racism or economic exploitation. The Church as hermeneutical community must also beware of false interpretations of the Gospel that threaten or destroy the fullness of life together in Christ. The authentic interpretation of the gospel is contrasted with its false counterparts, such as imperialist interpretations the prior text or racism and economic exploitation the latter text. A positive definition of what "life-givingness" means, however, is absent. The text that follows is the first section of the conclusions to A Treasure in Earthen Vessels. It uses the notion of life-givingness to sum up the authentic reception of the word that is, Christ that is received: In and through diverse historical and contemporary forms of inculturation and contextualization the bread of life, which is to be broken and distributed, remains one bread. Although the Word enters history, this historicity does not limit it to any single historical form or formulation. Yet this insight leads neither to limitless diversity nor to ecumenical complacency. Rather, as an hermeneutical community, the Church is called to grow into full koinonia by Spirit-guided discernment of the living Tradition. The Church should not be imprisoned by holding on to inadequate answers from the past, nor should it silence the Word of God by endlessly putting off a clear recognition of the way this Word continues to impart meaning and orientation for human life. Under the guidance of the Holy Spirit, in faithfulness to the living Tradition, and through genuine ecumenical forms of conciliar deliberation and reception, the Church is called to "interpret the signs of the times" Mt However, given the broad semantic range of "life" in Christian theology and the fact that A Treasure in Earthen Vessels outlines only antithetically what "life" means, the notion of "life-givingness" as a criterion for interpretation remains ambiguous and therefore unhelpful in relation to questions such as: A Definition of Health as a Definition of Life Medical science and bioethics are fields that are central to discussions of the question of the "meaning of life" as far as the definition of "life" is concerned. The Giving of Life as a Criterion for Ecumenical Hermeneutics Discussions of life in these fields tend to work on two different levels. On the other hand, the discussion also moves away from organic and molecular biology toward assessing the boundary between life and death in qualitative terms, defining life in terms of quality and dignity, which is especially useful for discussing such matters as euthanasia. It places an emphasis on the fact that health is not merely a part of human existence but is, instead, all-embracing, just as life is. But "life" means from a Christian point of view more and something else than the mere absence of physical and psychological illnesses. In order to be able to focus on this concept of Life, which does justice to this surplus and accords better with the Christian faith, one will have to move one step further: As already indicated, this will be done by looking next at the element of the biblical witness and then at the field of pneumatology. V Elements of the Biblical Witness In much of the Hebrew Bible, life is regarded as limited and fragile, which is not surprising, given that the average human lifespan when it was compiled was low around thirty years. De Gruyter, , p. Kaiser, , pp. For a more extensive discussion, see the following contributions in Alan J. The

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Biblical Silence," pp. Schmidt, "Memory as Immortality: Murphy, "Death and Afterlife in the Wisdom Literature," pp. Also see Job The Giving of Life as a Criterion for Ecumenical Hermeneutics lived his or her expected time allocation but also because an early death has the potential to disrupt the social system; for example, if parents were to be without children in their old age, this would be a highly problematic situation. Furthermore, and of direct relevance to the concerns of this essay, in biblical tradition death and life are relative goods; one seems to be able to be "a bit dead" or "more or less alive. Life and death seem to be the extremes of the same spectrum insofar as someone who is dead is someone with very little life in him or her, as demonstrated by the belief that someone quite literally "revives" after being ill, humiliated, or the like see Gen. In the Christian scriptures, this view of life and death is not fundamentally altered, but it is certainly radicalized: The living God of the Christian scriptures, who is the God of life in the Hebrew scriptures for example, Dt. However, it cannot be the purpose here to develop the question of the resurrection fully on an exegetical level. The aim is rather to present briefly the ideas of life and death prevalent in the Hebrew and the Christian scripturesâ€”an understanding of life and death that affects all aspects of human life and goes beyond being biologically alive. At this point, one can already observe an affinity between the broad definition of life in qualitative terms as found in the health sciences and the biblical idea of life, which appears to move into the same area. On this basis, it is now possible to turn to pneumatology. In the context of the Assembly in Canberra, see the various contributions in Ecumenical Review 42 April, Jantzen, "Healing Our Brokenness: The Spirit and Creation," pp. Michael Welker in his Gottes Geis? Implicitly, however, there is a connection: By using the metaphor of the revitalization of a country by refreshing rain within the context of his discussion of the role of the Spirit in biblical interpretation, Welker referred to what he had written previously about the Spirit of renewal and re-creation. Brinkman, "A Creation Theology for Canberra? Lechte, "Partnerships for Ecological Wellbeing," pp. See also the contributions to the discussion in the Summer, , issue of the Anglican Theological Review vol. Holy Cross Orthodox Press, Rutherford House Books, , pp. Kelly, Altchristliche Glaubensbekenntnisse Geschichte und Theologie, 2nd ed. Vandenhoeck and Ruprecht, , pp. Starting here and with attention to further developments, especially the connection between the-Spirit-the-giver-of-life and the creator spiritus, see Wolfhart Pannenberg, "Der Geist des Lebens," in his Glaube und Wirklichkeit: Kaiser Verlag, , pp.

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Chapter 2 : Project MUSE - Choosing Accommodations: Signed Language Interpreting and the Absence of

Background Introduction. My first degree was in biochemistry, and my PhD in cellular pathology. I held research fellowships in oncology and neurobiology at research institutes in Switzerland, before moving to help establish the first interdisciplinary unit for bioethics at the University of Basel.

Conditions were primitive, and Malcolm died of measles in His father was posted to San Antonio, Texas, in September While there MacArthur attended the West Texas Military Academy , [10] where he was awarded the gold medal for "scholarship and deportment". He also participated on the school tennis team, and played quarterback on the school football team and shortstop on its baseball team. He was named valedictorian, with a final year average of Preparedness is the key to success and victory. When Cadet Oscar Booz left West Point after being hazed and subsequently died of tuberculosis, there was a congressional inquiry. MacArthur was called to appear before a special Congressional committee in , where he testified against cadets implicated in hazing, but downplayed his own hazing even though the other cadets gave the full story to the committee. Congress subsequently outlawed acts "of a harassing, tyrannical, abusive, shameful, insulting or humiliating nature", although hazing continued. Afterward, he joined the 3rd Engineer Battalion, which departed for the Philippines in October MacArthur was sent to Iloilo , where he supervised the construction of a wharf at Camp Jossman. In November , while working on Guimaras , he was ambushed by a pair of Filipino brigands or guerrillas; he shot and killed both with his pistol. In July , he became chief engineer of the Division of the Pacific. A man who knew the MacArthurs at this time wrote that: While there he also served as "an aide to assist at White House functions" at the request of President Theodore Roosevelt. He participated in exercises at San Antonio , Texas, with the Maneuver Division in and served in Panama on detached duty in January and February The sudden death of their father on 5 September brought Douglas and his brother Arthur back to Milwaukee to care for their mother, whose health had deteriorated. MacArthur requested a transfer to Washington, D. MacArthur joined the headquarters staff that was sent to the area, arriving on 1 May He realized that the logistic support of an advance from Veracruz would require the use of the railroad. Finding plenty of railroad cars in Veracruz but no locomotives, MacArthur set out to verify a report that there were a number of locomotives in Alvarado, Veracruz. MacArthur and his party located five engines in Alvarado, two of which were only switchers , but the other three locomotives were exactly what was required. On the way back to Veracruz, his party was set upon by five armed men. The party made a run for it and outdistanced all but two of the armed men, whom MacArthur shot. Soon after, they were attacked by a group of about fifteen horsemen. MacArthur took three bullet holes in his clothes but was unharmed. One of his companions was lightly wounded before the horsemen finally decided to retire after MacArthur shot four of them. Further on, the party was attacked a third time by three mounted men. MacArthur received another bullet hole in his shirt, but his men, using their handcar, managed to outrun all but one of their attackers. Wood did so, and Chief of Staff Hugh L. Scott convened a board to consider the award. MacArthur suggested sending first a division organized from units of different states, so as to avoid the appearance of favoritism toward any particular state. Baker approved the creation of this formation, which became the 42nd "Rainbow" Division , and appointed Major General William A. Mann , the head of the National Guard Bureau , as its commander; MacArthur was its chief of staff, with the rank of colonel. Handy accompanied a French trench raid in which MacArthur assisted in the capture of a number of German prisoners. Menoher recommended MacArthur for a Silver Star, which he later received. MacArthur accompanied a company of the th Infantry. This time, his leadership was rewarded with the Distinguished Service Cross. A few days later, MacArthur, who was strict about his men carrying their gas masks but often neglected to bring his own, was gassed. He recovered in time to show Secretary Baker around the area on 19 March. His plan succeeded, and MacArthur was awarded a second Silver Star. Brown of the 84th Infantry Brigade of his command, and replaced him with MacArthur. Hearing reports that the enemy had withdrawn, MacArthur went forward on 2 August to see for himself. The dead

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were so thick in spots we tumbled over them. There must have been at least 2, of those sprawled bodies. I identified the insignia of six of the best German divisions. The stench was suffocating. Not a tree was standing. The moans and cries of wounded men sounded everywhere. Sniper bullets sung like the buzzing of a hive of angry bees. An occasional shellburst always drew an angry oath from my guide. I counted almost a hundred disabled guns various size and several times that number of abandoned machine guns. The 42nd Division was relieved on the night of 30 September and moved to the Argonne sector where it relieved the 1st Division on the night of 11 October. On a reconnaissance the next day, MacArthur was gassed again, earning a second Wound Chevron. Major General Charles T. Menoher left reads out the citation while Colonel George E. Lieutenant Colonel Walter E. Bareâ€”the commander of the th Infantry â€”proposed an attack from that direction, where the defenses seemed least imposing, covered by a machine-gun barrage. MacArthur adopted this plan. MacArthur later wrote that this operation "narrowly missed being one of the great tragedies of American history". In the resulting chaos, MacArthur was taken prisoner by men of the 1st Division, who mistook him for a German general. On 10 November, a day before the armistice that ended the fighting, MacArthur was appointed commander of the 42nd Division. For his service as chief of staff and commander of the 84th Infantry Brigade, he was awarded the Distinguished Service Medal. The 42nd Division was chosen to participate in the occupation of the Rhineland , occupying the Ahrweiler district. Military Academy at West Point, which Chief of Staff Peyton March felt had become out of date in many respects and was much in need of reform. The military government of the Rhineland had required the Army to deal with political, economic and social problems but he had found that many West Point graduates had little or no knowledge of fields outside of the military sciences. Cadet and staff morale was low and hazing "at an all-time peak of viciousness". Congress had set the length of the course at three years. MacArthur was able to get the four-year course restored. MacArthur sought to modernize the system, expanding the concept of military character to include bearing, leadership, efficiency and athletic performance. He formalized the hitherto unwritten Cadet Honor Code in when he formed the Cadet Honor Committee to review alleged code violations. Elected by the cadets themselves, it had no authority to punish, but acted as a kind of grand jury, reporting offenses to the commandant. In History class, more emphasis was placed on the Far East. MacArthur expanded the sports program, increasing the number of intramural sports and requiring all cadets to participate. Professors and alumni alike protested these radical moves. Rumors circulated that General Pershing, who had also courted Louise, had threatened to exile them to the Philippines if they were married. Pershing denied this as "all damn poppycock". She recovered, but it was the last time he saw his brother Arthur, who died suddenly from appendicitis in December On 7 July , he was informed that a mutiny had broken out amongst the Philippine Scouts over grievances concerning pay and allowances. Over were arrested and there were fears of an insurrection. MacArthur was able to calm the situation, but his subsequent efforts to improve the salaries of Filipino troops were frustrated by financial stringency and racial prejudice. MacArthur was the youngest of the thirteen judges, none of whom had aviation experience. Three of them, including Summerall, the president of the court, were removed when defense challenges revealed bias against Mitchell. Prout â€”the president of the American Olympic Committee â€”died suddenly and the committee elected MacArthur as their new president. His main task was to prepare the U. At his desk, he would wear a Japanese ceremonial kimono , cool himself with an oriental fan, and smoke cigarettes in a jeweled cigarette holder. In the evenings, he liked to read military history books. About this time, he began referring to himself as "MacArthur". S Army general while another wrote that MacArthur had a court rather than a staff. Some 53 bases were closed, but MacArthur managed to prevent attempts to reduce the number of regular officers from 12, to 10, He grouped the nine corps areas together under four armies, which were charged with responsibility for training and frontier defense. This was the first of a series of inter-service agreements over the following decades that defined the responsibilities of the different services with respect to aviation. This agreement placed coastal air defense under the Army. He sent tents and camp equipment to the demonstrators, along with mobile kitchens, until an outburst in Congress caused the kitchens to be withdrawn. MacArthur went over contingency plans for civil

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disorder in the capital. Mechanized equipment was brought to Fort Myer, where anti-riot training was conducted. President Herbert Hoover ordered MacArthur to "surround the affected area and clear it without delay". Eisenhower , decided to accompany the troops, although he was not in charge of the operation. The troops advanced with bayonets and sabers drawn under a shower of bricks and rocks, but no shots were fired.

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Chapter 3 : Disclosure Dilemmas : Hansjakob Muller :

Receiving and interpreting information: a joint enterprise / Jackie Leach Scully -- Without disclosure, no informed choice / Peter Miny -- Allowing agency: an ethical model for communicating personal genetic information / Christoph Rehmann-Sutter -- Conclusions / Christoph Rehmann-Sutter and Hansjakob Müller -- Index.

In the UK Human Fertilisation and Embryology Authority, after an extensive public consultation, decided against changing the existing legislation. However, this initiative and similar consultation exercises have been criticised on the grounds that public opinion is poorly informed and reasoned. These metaphorical statements are condensed articulations of complex but coherent moral intuitions. Where much of the bioethics literature stresses parental autonomy, our lay discussants balanced this principle with ideas about the need to respect the personhood of the potential child, and the characteristics of a good parent. Published by Blackwell Publishing Ltd. One particularly contentious issue is prenatal sex selection for social reasons SSS , by methods that include preimplantation genetic diagnosis PGD. PGD was developed in the late s to enable families at risk of genetic disease to select unaffected embryos without having to undergo prenatal diagnosis and abortion of affected pregnancies Braude et al. Medical sex selection, to avoid male embryos potentially affected by X-linked conditions, was the first clinical application of PGD Handyside et al. To many commentators it represents an important boundary between therapeutic uses of technology to promote health, and the adoption of technologies for non-medical reasons e. In the UK, policy decisions on these and related areas of reproductive medicine have been delegated by act of legislation to regulatory bodies such as the Human Fertilisation and Embryology Authority HFEA. Such bodies aim to make policy that is based on expert judgement and that also retains broad public confidence. Their membership covers a range of expertise in science, philosophy, law and business, and usually includes members drawn from lay interest groups. Regulatory authorities are also expected to consult formally with the wider public as part of their process of deliberation. Several problematic issues remain unresolved here. In practice, such consultations draw on rather limited constituencies, and there is uncertainty about the forms of consultation best suited to enabling the lay public to effectively contribute their views Levitt There is also the question of what to do with the material obtained from public input. What kind of authority do lay contributions have? How can they best be interpreted and contribute to policy deliberations? Using lay concerns to inform policy can be problematic. In particular, dilemmas arise where there is disparity between the views of expert scientists and ethicists and the consensus of lay views. Should regulation be crafted on the basis of broad social consensus, or should it prioritise the arguments of the experts? These experts suggest that, instead of weighing the evidence and the arguments, non-philosophers usually have an immediate response to an issue, and then search for reasons to legitimate their intuitions. There is some evidence from moral psychology to support this claim about decision- making processes in general Haidt , and references therein. A further reason for caution is the culture-bound nature of popular intuitions. There are numerous historical examples to show that the public often find new developments initially threatening and distasteful. When it has previously not been possible to exercise choice in an area of social or family life, people initially seem to believe that it would be morally wrong to do so in the future. And so advocates of SSS argue that it is simple unfamiliarity with the idea of choosing the sex of children that makes people think it is wrong. One of our fundamental aims was to see whether the ethical evaluations made by these lay participants were indeed based solely on prejudice or whether they had any reasoned basis. We investigated the kinds of opinions lay people expressed; the sorts of arguments they used; and how both their evaluative approaches and their conclusions compared to dominant forms of contemporary bioethical discourse. We chose SSS as our focus topic because the technology involved is relatively simple, there is an existing academic literature, and because the phenomenon of wanting a child of a certain sex would be familiar to most participants. A broader discussion of the methods and findings in relation to the overall processes of ethical evaluation can be found in Banks et al. Ten group

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discussions were held with different groups of people during 2004 in the north east of England. The groups covered a range of age, gender, class and disability perspectives, although no groups were convened from specifically religious, cultural or minority ethnic organisations or groupings. All groups received a brief introduction to PGD and sex selection. We then used a fictional scenario about a couple wishing to use PGD to select the sex of their next child. The discussions lasted between 50 and 90 minutes, and were facilitated by a researcher who, after introducing the scenario and asking people to reflect individually, invited initial reactions. In the majority of groups, the following starting scenario was used: Imagine a couple who have three daughters. They plan to have another child, and want to use PGD to make sure they have a son. Additionally, we conducted one-to-one, follow-up interviews with selected group members when we wanted to explore their comments in more depth than was possible in a group discussion. At the end of each discussion participants were asked for their final opinion on the general question of whether SSS by PGD was acceptable. The majority opinion in all groups was that it was not morally justifiable. The taped discussions were transcribed, organised using the qualitative data analysis package NVivo Bazeley and Richards, Gibbs, and analysed in detail for ethical themes and argumentation. Among the most prominent were the psychological consequences for the individual child and the family, potential social consequences such as gender imbalance, the individual right to choice, the nature of society and the individual, and the characteristics of the good parent. As one of the group discussants commented: I think that having a child is not some kind of human right to which you can attach conditions, whatever those conditions are. I feel that quite strongly. Clearly the description of the child as a gift was not being used literally. A literal gift would imply a giver. This could be a person in cases of egg or sperm donation, or adoption, but these were not the topics being considered. In other instances the notion of a giver might be a reference to God. But in fact only one participant made explicit reference to God as a giver, and she was referring to pregnancy termination rather than SSS. In all other instances, the context in which participants referred to children as a gift did not suggest they were framing their concern in overtly religious terms. That is, they were not drawing explicitly on the idea of a child as a gift from God. Lakoff and Johnson define metaphor as conceiving of one thing in terms of another, in order to further understanding of the first concept. A metaphor is not a definition, but a way of getting a handle on a concept, and has the advantage that it can convey complex ideas succinctly. Metaphors are particularly important in understanding conceptual abstractions in concrete or physical terms. Complex metaphors can carry multiple sets of entailments, and which set is mobilised depends on exactly what the user intends the metaphor to express. By using gift as a metaphor, then, what were our participants trying to say? This question has to be investigated by looking at the context in which the metaphor was being used, statements in which it was elaborated, and other metaphors with which it was compared. Based in real-life gift-giving involving giver and recipient, these models focus on the function that the gift performs in the community. Here, it appeared that the key gift entailment being mobilised was acceptance. In the traditional pattern of gift-giving in western European culture, when someone gives you a gift you do not quibble about its specifications: The notion of gift implies a lack of control over what is received. To speak about children as a gift is therefore to say that they should be accepted as they are, and that it is not appropriate to refuse them or to want to change their characteristics. This interpretation of the entailment being drawn on is supported by numerous accompanying statements. For example, one focus group participant commented: The metaphor of the gift was often used in counterpoint with the metaphor of the commodity. In this case, however, the parallel was rejected: Again, the metaphor of commodity has numerous entailments. Although in some contexts it implies the role of the market and market forces, for our participants it seemed to be more about choice than about money. Choosing the features of what one gets is seen as morally acceptable when buying a car or washing powder, but not when the object is actually a person: It smacks of shopping for the child Disability group. Commodification is about treating a child not as a person, but as a thing: In considering how the metaphor of gift is being used in ethical evaluation, the question is whether the notion that children should be accepted almost unconditionally, as gifts, is an isolated free-floating intuition, or whether it is

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grounded in further reasons. As we followed the different discussions in close detail we noted that participants linked the virtue of acceptance with two things in particular: Nature of the person As the following quotes illustrate, participants said that this level of choice choosing the sex of a child for non-medical reasons represents the placing of expectations on a child that fails to respect its individual personhood: This participant was asked to expand on this in a follow-up interview. So it is something around that I think, around the detraction from, you know, who the individual really is. Actually seeing the person for what they are worth in their entirety rather than trying to put things onto them and sort of saying, well, actually you are this and this and everything. Part of what people felt was wrong was indicated by another entailment of the gift metaphor. In the traditional pattern of gift-giving, the lack of control means the gift is a surprise. Interesting question that, explain the surprise thing. Now providing the surprise is pleasant, everybody is happy about it, but it is difficult to explain the feeling. For a small minority of participants the value of surprise seemed to cover knowing the sex ahead of the birth at all. By drawing on this entailment of gift, participants were saying that in the reproductive context, unpredictable outcomes are appropriate and indeed can have special value: In a way [SSS] could be setting limits to what that child is going to be instead of letting the random element come into it. Perhaps a random element comes into it anyway. In which case, good! Participant in disability group, follow-up interview. To restate this concern in more conventional ethical terms, choosing the characteristic of sex is seen as a failure to respect the intrinsic value of the individual child. Moreover, this does not appear to be a consequentialist claim. It does not rest on the belief that choosing the sex will have bad results for society, the relationship between parent and child, or the child itself although claims like these were made as part of separate arguments. Rather than any direct harmful consequences, the metaphor seems to be chosen to express a judgement about the ontological implications of the act: If it [SSS] happened and. Participants expressed their concern that people choosing the sex of their child are placing their own desires or ambitions above the needs and interests of the child, and that this is not behaviour characteristic of good parents. In the group of male social workers one said: Similarly, a postgraduate student respondent argued that: There is something really selfish about it:

Chapter 4 : - NLM Catalog Result

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Disclosure Dilemmas invites readers to explore these contexts from an ethical viewpoint and will be a valuable resource for anyone with an interest in biomedical ethics. Reviews 'This is a simply splendid book, at the cutting edge of bioethics, clinical genetics, and the social sciences.

Chapter 6 : Staff Profile - Geography, Politics and Sociology - Newcastle University

There exists today a fast growing availability of personal genetic information. Its prognostic impact and value for an individual or family member's health is sometimes unclear, whilst at other times it is clear-cut.

Chapter 7 : Douglas MacArthur - Wikipedia

Contents: The right to know and the right not to know, ten years on / Ruth Chadwick -- Genetic counseling: placing the room in context / Barbara Katz Rothman -- Genetic counselling: clinical settings and constraints / Hansjakob MÄ¼ller --

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Prevention of harmful false diagnosis versus threat by disclosure of an inheritable disease: a medical.

Chapter 8 : DISCLOSURE DILEMMAS: ETHICS OF GENETIC PROGNOSIS AFTER THE 'RIGHT TO KNOW'

An analytical study of the legal, moral, and ethical aspects of the living phenomenon of euthanasia / Suzanne Ost.

Chapter 9 : Metapsychology Online Reviews

Decision making and prenatal risk assessment - the Danish experience, Nete Schwennesen, Lene Koch and Mette Nordahl Svendsen; Receiving and interpreting information: a joint enterprise, Jackie Leach Scully; Without disclosure, no informed choice, Peter Miny; Allowing agency: an ethical model for communicating personal genetic information.