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Desires; Responding to Luper; Towards Hedonism; Objects and Causes Conclusion4 Can the Dead Be Wronged?; Desert and Injustice; Blustein and the "Dear Departed"; Responses to Blustein's Arguments; Response to the Rescue from Insignificance Argument; Response to the Enduring Duties Argument; Response to the Reciprocity Argument; Rights and Interests; Conclusion; 5 Why Death Is Not a Harm to the One Who Dies; The Epicurean Argument; Hedonism Revisited; Death and Deprivation; Does a Person's Death Deprive Her of the Goods of Life?; Responses to these Deprivation-based Arguments for the Harm of Death; The Existence Variant and Presentism Defended; Conclusion

6 Fearless SymmetryLucretian Arguments; Challenges to the Lucretian Symmetry Argument; Responses to Nagel's Objection; Stoic fate; Hetherington's Symmetry Arguments; Earlier Birth and Personal Identity; Kaufman's Defense of Nagel's Argument; Responses to Kaufman; Responses to the Other Criticisms of this Lucretian Argument; The Backfire Problem; Feldman's Objection; Parfit's Hospital Example; Conclusion; 7 Epicureanism, Suicide, and Euthanasia; McMahan's Reconciliation Strategy; An Epicurean Approach to Suicide and Euthanasia; Suicide; Euthanasia; Conclusion

8 Epicureanism and Organ ProcurementEpicureanism and Policies of Presumed Consent; Presumed Consent and the "Fewer Mistakes" Arguments; Autonomy-based "Fewer Mistakes" Arguments; Gill's Arguments; Why Gill's Argument against the Qualitative "Fewer Mistakes" Argument Fails; Objections to Gill's Quantitative Autonomy-based "Fewer Mistakes" Argument; The "Fewer Mistakes" Arguments and Violations of Autonomy; Presumed Consent and Respect for Autonomy; From Presumed Consent to Organ Taking; The Standard Pro-Taking Argument; Two Unjustified Assumptions-Moving Towards Markets

The Ownership of Organs

Sommario/riassunto

Death, Posthumous Harm, and Bioethics offers a highly distinctive and original approach to the metaphysics of death and applies this approach to contemporary debates in bioethics that address end-of-life and post-mortem issues. Taylor defends the controversial Epicurean view that death is not a harm to the person who dies and the neo-Epicurean thesis that persons cannot be affected by events that occur after their deaths, and hence that posthumous harms (and benefits) are impossible. He then extends this argument by asserting that the dead cannot be wronged, finally presenting a de

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