

1. Record Nr.	UNINA9910462297603321
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Titolo	Death, posthumous harm, and bioethics // James Stacey Taylor
Pubbl/distr/stampa	New York : , : Routledge, , 2012
ISBN	1-283-70926-0 0-203-10642-3 1-136-25776-4
Descrizione fisica	1 online resource (243 p.)
Collana	Routledge annals of bioethics ; ; 12
Disciplina	128/.5
Soggetti	Death Death - Moral and ethical aspects Respect for persons Dead Bioethics Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 205-221) and index.
Nota di contenuto	Cover; Title; Copyright; Dedication; Contents; Acknowledgments; Introduction: Death Unthinkable; Full-blooded Epicureanism and Contemporary Bioethics; A Note on Methodology; Outline of this Volume; 1 Posthumous Harm and Interest-based Accounts of Well-being; The Intuitive Case for Posthumous Harm; The Anti-Hedonistic Intuition; Wronging the Dead; The Feinberg-Pitcher Argument for Posthumous Harm; Assessing the Argument for Posthumous Harm; Accommodating Orphaned Intuitions; Accommodating Feinberg's and Parfit's Anti-Hedonistic Intuitions; Can the Dead be Wronged? Portmore, Posthumous Harm, and the Desire Theory of WelfareConclusion; 2 Further Criticisms of the Possibility of Posthumous Harm; Levenbook's Account of Harm as Loss; Levenbook's Argument; Criticisms of Levenbook's Argument; Grover's Quality of Life Arguments; Grover's Argument; Criticisms of Grover's Argument; Sperling's Human Subject Account; Sperling's Argument; Criticisms of Sperling's Argument; Harm and Implication in Evil; Conclusion; 3 The Impossibility of Posthumous Harm; Death, Goods, and the Extinction of

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

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## 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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2. Record Nr.	UNINA9910693044603321
Titolo	Lincoln Highway [[electronic resource] ] : special resource study, environmental assessment
Pubbl/distr/stampa	[Washington, D.C.] : , : National Park Service, U.S. Dept. of the Interior, , [2004]
Soggetti	Historic sites - United States - Management Roads - United States - History Environmental impact analysis - United States Lincoln Highway
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from title screen (viewed Oct. 5, 2004). "May 2004." Distributed to depository libraries in paper on shipping list no.: 2005-0148-P.