Record Nr. UNINA9910814057403321 Autore Widdows Heather <1972-> **Titolo** The connected self: the ethics and governance of the genetic individual // Heather Widdows [[electronic resource]] Cambridge:,: Cambridge University Press,, 2013 Pubbl/distr/stampa **ISBN** 1-107-23446-8 1-139-61012-0 1-139-61198-4 1-139-62128-9 1-283-94316-6 1-139-62500-4 1-139-60856-8 1-139-61570-X 1-139-05179-2 Descrizione fisica 1 online resource (xiv, 205 pages) : digital, PDF file(s) Collana Cambridge bioethics and law Disciplina 174.2/8 Soggetti Medical ethics Human genetics - Research - Moral and ethical aspects Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Note generali Title from publisher's bibliographic system (viewed on 05 Oct 2015). Nota di bibliografia Includes bibliographical references and index. The individual self and its critics -- The individualist assumptions of Nota di contenuto bioethical frameworks -- The genetic self is the connected self -- The failures of individual ethics in the genetic era -- The communal turn --Developing alternatives: benefit sharing -- Developing alternatives: trust -- The ethical toolbox part one: recognising goods and harms --The ethical toolbox part two: applying appropriate practices -- Possible futures. Sommario/riassunto Currently, the ethics infrastructure - from medical and scientific training to the scrutiny of ethics committees - focuses on trying to reform informed consent to do a job which it is simply not capable of doing. Consent, or choice, is not an effective ethical tool in public ethics and is particularly problematic in the governance of genetics. Heather Widdows suggests using alternative and additional ethical tools and argues that if individuals are to flourish it is necessary to recognise and respect communal and public goods as well as individual goods. To do this she suggests a two-step process - the 'ethical toolbox'. First the harms and goods of the particular situation are assessed and then appropriate practices are put in place to protect goods and prevent harms. This debate speaks to core concerns of contemporary public ethics and suggests a means to identify and prioritise public and common goods.