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Nota di contenuto	Front Matter -- Contents -- Acknowledgments -- Prologue -- Euthanasia and the Search for a New Societal Paradigm -- Euthanasia,1 Genetics, Reproductive Technologies, and the Search for a New Societal Paradigm -- Evolution of the Euthanasia Controversy -- Should the Grandparents Die? Allocation of Medical Resources with an Aging Population -- The Song of Death: The Lyrics of Euthanasia -- "Death Talk" in Canada: The Rodriguez Case -- The Definition of Euthanasia: A Paradoxical Partnership -- Legalizing Euthanasia: Why Now? -- Euthanasia by Confusion -- Guidelines for Legalized Euthanasia in Canada: A Proposal -- Executing Euthanasia: A Review Essay -- Why Aren't Physicians Interested in the Ethics and Law of Euthanasia? A Conference Report -- Untreated Pain and Euthanasia -- Pain and Suffering at Interfaces of Medicine and Law1 -- Ethics, Law, and Palliative Treatment and Care: The Dying Elderly Person -- The Relief of Suffering: Human Rights and Medicine -- Death of Pain: Pain, Suffering, and Ethics -- Respect for Dying People and Euthanasia -- Death at a New York Hospital -- Human Dignity and Disease, Disability, Suffering: A Philosophical Contribution to the Euthanasia and Assisted Suicide

Debate -- Prothanasia: Personal Fulfilment and Readiness to Die -- Debating A Gentle Death: A Review Essay -- Euthanasia in the "Public Square" -- Euthanasia in the Media: Journalists' Values, Media Ethics, and "Public Square" Messages -- Euthanasia and the Death Penalty -- Ethical and Legal "Tools" in the Euthanasia Debate -- Labels versus Contents: Variance between Philosophy, Psychiatry, and Law in Concepts Governing Decision-Making -- Human Rights and Human Ethics: Health and Health Care -- Epilogue -- Notes -- Permissions and Places of Publication -- Index

Sommario/riassunto

There are vast ethical, legal, and social differences between natural death and euthanasia. In *Death Talk* Margaret Somerville argues that legalizing euthanasia would cause irreparable harm to society's value of respect for human life, which in secular societies is carried primarily by the institutions of law and medicine.
