

Ethics and reproductive medicine

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TABLE OF CONTENTS

| | |
|--|-----|
| Introduction | 447 |
| Moral responsibility, discourse ethics, moralizing practices | 448 |
| Moral soft spots of reproductive medicine | 449 |
| The moral authority of the 'normal' desire to have a baby | 451 |
| Intentionalizing fertilization | 451 |
| Cryoconservation and the temporal order of reproduction | 453 |
| Reshaping family ties | 454 |
| Conclusion | 455 |
| Acknowledgement | 455 |
| References | 455 |

This article surveys relevant moral and ethical implications of reproductive medicine, excluding any aspects of contraception. To maintain the methodological priority of a moral perspective, it focuses on moral theory and ethics in general before looking at the impact of ethics on the different techniques applied in reproductive medicine. We suggest that discourse ethics should be centre-stage among the moral perspectives, since it has a unique capacity to synthesize, gauge and emulate other moral perspectives without necessarily replacing them. Questions of spousal fidelity, parental identity, sexual relations, reshaping of family ties, preimplantation diagnosis, discarding of human life, up to the question of what kind of life is generally acknowledged as worth living, and which is not, all these are morally significant topics. As well as providing a description of the techniques used in reproductive medicine, our article presents a rationale for charting potentials for moral problems. This renders it possible to elucidate the moral costs of each of the options offered by reproductive medicine in the light of whatever moral view one identifies with.

Key words: discourse/ethics/reproductive medicine

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Introduction

Reproductive medicine (RM) as an interdisciplinary applied science is obliged to meet two rather contradictory requirements. On the one hand it should assist in avoiding pregnancies, that are undesired because of quite different reasons. On the other hand RM is urged to provide and create all prerequisites for fulfilling peoples' desire to have their own children. Several articles give a good impression of the complexity of this topic (Edwards, 1980; Körner, 1992).

Most societies in which RM techniques are available are pluralistic societies with different conceptions concerning the possibilities and limitations of RM. These conceptions depend on criteria such as informational level, world-outlook, perception of what is a human being, personal interests and affection of each individual (Maier, 1995). Remarkably, the application of new techniques of RM has been far ahead of its ethical reflection. In the beginning, ethical issues of RM were discussed only among professional groups. However, since the birth of the first child as a result of in-vitro fertilization (IVF), 'Baby Brown', in 1978 the matter has gained more and more public attention. This, of course, has resulted in an increasing involvement of the mass media, which in turn has exerted a growing influence on the character and course of the public discussion. Concomitantly the conception of medicine has changed. The terms 'disease' and 'therapy' are no more limited to cure or alleviation of a certain illness. Medicine, and the new techniques of RM in particular, are increasingly seen as a kind of 'médecine du désir'. This has considerable social implications and modifies deep-seated conceptions of a doctor's role with as yet unforeseeable consequences (Bondolfi, 1992).

What is the role of ethics in this context? What are its benefits and where do its limits lie? How can ethics help to cope morally better with emerging moral perplexities?

There already exist various papers which contribute to this topic, some of which might also serve as a guideline if one wanted to get an insight into possible ethical problems arising with certain RM techniques (Ethics Committee of

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1. Understanding the eBook Ethics In Reproductive Medicine
 - The Rise of Digital Reading Ethics In Reproductive Medicine
 - Advantages of eBooks Over Traditional Books
2. Identifying Ethics In Reproductive Medicine
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Ethics In Reproductive Medicine
 - User-Friendly Interface
4. Exploring eBook Recommendations from Ethics In Reproductive Medicine
 - Personalized Recommendations
 - Ethics In Reproductive Medicine User Reviews and Ratings
 - Ethics In Reproductive Medicine and Bestseller Lists
5. Accessing Ethics In Reproductive Medicine Free and Paid eBooks
 - Ethics In Reproductive Medicine Public Domain eBooks
 - Ethics In Reproductive Medicine eBook Subscription Services

- Ethics In Reproductive Medicine Budget-Friendly Options
- 6. Navigating Ethics In Reproductive Medicine eBook Formats
 - ePub, PDF, MOBI, and More
 - Ethics In Reproductive Medicine Compatibility with Devices
 - Ethics In Reproductive Medicine Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Ethics In Reproductive Medicine
 - Highlighting and Note-Taking Ethics In Reproductive Medicine
 - Interactive Elements Ethics In Reproductive Medicine
- 8. Staying Engaged with Ethics In Reproductive Medicine
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Ethics In Reproductive Medicine
- 9. Balancing eBooks and Physical Books Ethics In Reproductive Medicine
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Ethics In Reproductive Medicine
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Ethics In Reproductive Medicine
 - Setting Reading Goals Ethics In Reproductive Medicine
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Ethics In Reproductive Medicine
 - Fact-Checking eBook Content of Ethics In Reproductive Medicine
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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