



On Religion and Bioethics

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0 response submitted

Do you believe that religion has played a role in shaping bioethical principles historically?

Scan the QR or use link to join



<https://forms.office.com/e/kbyPrRc4Z1>

 Copy link

No

Yes

Maybe

Treemap

Bar




1 of 5



- This presentation is not against religion *per se*.
- We acknowledge the value of religious perspectives in ethical discussions.
- We emphasize that religious traditions provide important moral insights and cultural perspectives.
- We advocate for religious contributions that align with publicly justifiable, universal ethical principles.
- We call for a balanced approach, where religious values enrich bioethical debates without compromising inclusivity or human rights.
- We seek to define appropriate boundaries to ensure bioethics remains accessible and relevant to all individuals, regardless of belief.
- Some of us describe themselves as religious / spiritual persons.



- Introduction and background
 - Theme of WCB 2024
 - Controversy on venue choice
- The call for religious bioethics @ WCB 2024
 - Islamic bioethics: Aasim Padela
 - Catholic bioethics: Joseph Tham
- Critique of expanding religious influence
- Jecker's pluriversalism
 - Core pluriversalism
 - Jecker's principles
- Critique of Jecker's principles
- Critique of Jecker's architecture
- Human rights: a way out?
- Integrating religion in bioethics
 - What it means
 - What it does not mean
- Conclusion



Introduction and background

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Camp A:

“Qatar's stance on human rights issues, particularly in relation to sexual and gender minorities, is incompatible with genuine inclusivity as well as respect for all persons”

Homosexuality and transgender identity are unlawful in the venue that was chosen. [...] This means that individuals who are LGBTQ are at risk if they leave the immediate location of conference or act as themselves. (Magnus 2024)

“as a gay man, traveling to Qatar could be dangerous or at least potentially subject me to harassment and the threat of imprisonment. Under Qatari law, consensual sex between two men (or between any unmarried persons) is illegal.” (Klugman 2024)

“The metaphorical drivers of the IAB bus decided to segregate and relegate potential queer attendees to the virtual “attendance” back of the congress bus. No matter how nicely this is being dressed up in politically correct language (“respect for local culture” anyone?), queer people are being offered the choice to go back in the closet for the duration of the congress attendance (Schuklenk 2024)

The screenshot displays a web interface for a bioethics journal. At the top, there is a navigation bar with a hamburger menu, a 'Listen' button with a speaker icon, and a play button. Below this, the first article is titled 'Qatar's Bioethics Meeting' by David Magnus, published online on 26 Mar 2024. It includes a 'Cite this article' link and a DOI: <https://doi.org/10.1080/15265161.2024.2313945>. A second 'Listen' button is present. The second article is 'The International Association of Bioethics Failed Its Rosa Parks Moment' by Udo Schuklenk, published online on 26 Mar 2024, with a DOI: <https://doi.org/10.1080/15265161.2024.2308125>. The third article is 'I'm Not Welcome There: Why I Am Not Attending IAB 2024' by Craig M. Klugman, published online on 26 Mar 2024, with a DOI: <https://doi.org/10.1080/15265161.2024.2308135>. Below the articles, there are navigation options: 'Full Article', 'Figures & data', 'References', 'Citations', 'Metrics', 'Reprints & Permissions', 'View PDF', and 'View EPUB'. A section titled 'This article refers to:' lists 'Proposed Principles for International Bioethics Conferencing: Anti-Discriminatory, Global, and Inclusive'. Another section 'This article is referred to by:' lists 'The Ethics of International Bioethics Conferencing: Continuing the Conversation'. At the bottom, there are links for 'Previous article', 'View issue table of contents', and 'Next article'. On the right side, there is a 'Related research' section with a 'People also read' button and a list of related articles, including 'The International Association of Bioethics Failed Its Rosa Parks Moment' by Udo Schuklenk.

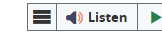
Camp B:

“The venue choice qualifies as anti-discriminatory, global, and inclusive”.

Proposed principles for bioethics conferencing venue choice: anti-discriminatory, international, green, fair-minded, leave no one behind, free exchange of ideas, and epistemic justice.

“The selection of a Qatar-based host was anti-discriminatory in the sense that IAB committed to host a World Congress in the Middle East, a region where it had not gone before, and in a Muslim and Arab nation, thereby including groups underrepresented in the field.”

“Was Islamophobia a factor underlying some of the antagonism expressed about the Qatar site selection? It is difficult to say. However, the fact that objections were not raised to prior WCB site selections gives us pause, as does the fact that Islamophobia is structurally embedded and widespread.” (Jecker et al. 2024)



Target Article

Proposed Principles for International Bioethics Conferencing: Anti-Discriminatory, Global, and Inclusive

Nancy S. Jecker , Vardit Ravitsky , Mohammad Ghaly , Jean-Christophe Bélisle-Pipon  & Caesar Atuire 

Pages 13-28 | Published online: 07 Aug 2023

Cite this article

<https://doi.org/10.1080/15265161.2023.2232748>



Guest Editorials

Bioethics' Duty to Conference in Qatar: Reply to Magnus

Nancy S. Jecker , Julian Savulescu , Arthur Caplan , Alexander Capron , John McMillan , Mohammed Ghaly , ...show all

Pages 4-7 | Published online: 26 Mar 2024

Cite this article

<https://doi.org/10.1080/15265161.2024.2326363>



Correspondence

The Ethics of International Bioethics Conferencing: Continuing the Conversation

Nancy S. Jecker , Caesar Atuire , Vardit Ravitsky , Mohammad Ghaly & Jean-Christophe Bélisle-Pipon 

Pages W1-W7 | Published online: 26 Mar 2024

Cite this article

<https://doi.org/10.1080/15265161.2024.2316530>



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The American Journal
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Proposed Principles
Conferencing: Anti-
Inclusive >

Nancy S. Jecker et al

This article refers to:

[The Ethics of Ethics Conferences: Enhancing Further Transparency](#)

[Two Models of Bioethics](#)

[The Right Way to Approach Conference Site Selection](#)

[Standing for Democracy – Bioethics Conferences and Totalitarian Regimens](#)

[Re-thinking the Ethics of International Bioethics Conferencing](#)

[Proposed Principles for International Bioethics Conferencing: Anti-Discriminatory, Global, and Inclusive](#)

[Green Conferencing, Justice and the “Global South”](#)

[Thanks IAB, for Caring about Our Planet and Health!](#)

[International Bioethics Conferencing: “Can the Subaltern Speak?”](#)

[The International Association of Bioethics Failed Its Rosa Parks Moment](#)

[I’m Not Welcome There: Why I Am Not Attending IAB 2024](#)

[Interrogating Sites of Knowledge Production: The Role of Journals, Institutions, and Professional Societies in Advancing](#)




•Conference theme: Religion, culture, and global diversity

•Source: <https://wcb.cilecenter.org/wcb#/agenda>

	Day 1	Day 2	Day 3	Day 4	Total
Interplay of culture and bioethics	2	13	4	3	22
Religious traditions and bioethical thinking	1	6	5	8	20
Teaching bioethics across different cultures and moral traditions	0	9	5	5	19
AI in healthcare	0	5	7	7	19
Pandemics and covid-19: public health ethics	1	2	11	3	17
Genetic/genomic ethics	0	4	9	3	16
key bioethical concepts	0	5	5	3	13
Environmental bioethics	0	3	4	4	11
Other	0	5	4	1	10
Disability bioethics	0	0	4	2	6
War and healthcare	0	2	0	3	5

- The theme chosen for WCB 2024 was “Religion, Culture, and Global Bioethics”.
- Explicitly on religion/culture: 61 events, 38.61%
- On other topics: 97 events 61,39% (caveat!)
 - Impact of Cultural and Religious Values on Bioethical Choices Regarding Premarital Screening - Omani experience (A. Khitamy)
 - 3D Bioprinting for Tissue Regeneration: Ethical and Islamic Considerations (A. Rashad)
 - Religion, bioethics, and assistive technologies for deaf Jordanians: an anthropological approach (T. Loh)
 - ...



The call for religious bioethics @WCB 2024

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Aasim Padela:

- **Advocacy for Islamic bioethics**
 - Emphasizes the need for Islamic ethical frameworks to be formally recognized within bioethics.
 - Argues that mainstream bioethics often overlooks Islamic perspectives, limiting the inclusivity of the field.
- **Proposal for an Islamic bioethics domain:**
 - Envisions the establishment of academic programs, research centers, and networks dedicated to Islamic bioethics.
 - Believes this would allow Islamic bioethical teachings to inform contemporary bioethical issues and guide policies affecting Muslim patients.
- **Reasons for inclusion:**
 - Islamic teachings provide unique insights on topics such as end-of-life care, reproductive ethics, and genetic interventions.
 - Padela suggests that integrating Islamic values would enhance bioethics' cultural sensitivity and better serve Muslim communities.




Aasim Padela, professor of Emergency Medicine, Bioethics and Humanities @Medical College of Wisconsin; chairperson and director of Initiative on Islam in Medicine

Joseph Tham:

- **Advocacy for Catholic bioethics in public ethics:**
 - Argues for greater integration of Catholic values into public bioethical discourse.
 - Believes that Catholic perspectives, especially on dignity, sanctity of life, and natural law, contribute essential moral principles to bioethical discussions.
- **Challenges to secular bioethics:**
 - Critiques secular bioethics for often excluding religiously-informed moral frameworks.
 - Contends that purely secular approaches lack the depth of ethical reasoning provided by religious traditions like Catholicism.
- **Pluralistic bioethics:**
 - Proposes a pluralistic bioethics that includes Catholic moral teachings alongside secular principles.
 - Argues this approach can enrich ethical debates on complex issues such as end-of-life care, reproductive technologies, and genetic modifications.



Joseph Tham, former dean of the School of Bioethics @Regina Apostolorum, where he currently teaches bioethics; fellow of the UNESCO Chair in Bioethics and Human Rights



Critique of expanding religious influence

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Critique of Padela's position

- **Potential for exclusion:**
 - An Islamic bioethics framework risks excluding non-Muslims and may be challenging to apply universally, especially in multicultural settings.
- **Conflict with secular principles:**
 - Islamic bioethics might conflict with secular ethical standards, particularly on issues like gender equality and autonomy.
- **Risk of fragmentation:**
 - Emphasizing distinct religious bioethics (e.g., Islamic bioethics, Catholic bioethics, ...) could lead to a fragmentation of bioethical standards, complicating debates on matters of global scope.
- **Challenges in policy-making:**
 - Integrating religiously specific bioethics into public policy can be difficult without imposing religious beliefs on a diverse population.
- **Bioethics should rely on publicly justifiable reasons, ensuring inclusivity across religious and non-religious communities.**

Critique of Tham's Position

- **Imposing religious values in public sphere:**
 - Including Catholic values in public bioethics may risk imposing religious beliefs on non-Catholics, especially in secular societies.
- **Incompatibility with pluralism:**
 - Catholic bioethics, particularly on issues like reproductive rights and end-of-life choices, may conflict with principles of individual autonomy and pluralistic ethics.
- **Lack of constraints on religious influence:**
 - Tham focused on the exclusion of religion from bioethics, due to secularism, and did not discuss or even mention the constraints that should be applied to religious influence. Even Ratzinger, in his dialogue with Habermas, argued that religion and reason should mutually inform and constrain each other (Ratzinger and Habermas 2006).
- We argue for a secular framework in bioethics that respects diverse moral viewpoints without privileging any particular religious doctrine.

We claim that:

- **Religious insights can complement secular bioethics:**
 - Moral insights from religious teachings are compatible with bioethics if they can be justified through public reason and are accessible to all, regardless of belief.
 - Secular bioethics already accounts for the empirical reality that many people hold religious beliefs.
- **Need for evidence-based inclusion:**
 - If religious perspectives are underrepresented or if religious bioethicists using public reason are excluded from debates, this requires specific evidence and examination.
 - However, religious moral insights that rely on doctrinal premises should not serve as unquestioned foundations in bioethical arguments intended for a diverse society – no matter the religion they stem from.
- **Caution against religious overreach:**
 - Secular bioethics is open to diverse perspectives but must resist religious dominance that may compromise its pluralistic and evidence-based foundations.
 - Religious views that are not justifiable across belief systems may conflict with secular bioethics' pluralistic standards.
- Secular bioethics can integrate religious insights when they are compatible with public reason, but it should remain cautious of religious doctrines that lack justifiability based on public reason.



Jecker's pluriversalism

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Pluriversalism, rooted in decolonial theory, challenges Western dominance in ethical frameworks and seeks to reclaim marginalized cultural and intellectual spaces (Grosfoguel 2008, 2012; Mignolo and Walsh 2018).

Core goals of pluriversalism:

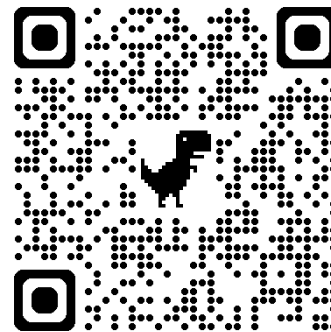
- **Dismantling colonial power structures:**
 - Seeks to undo power dynamics historically justified by Western ideologies, (including religion!) (Jaffary 2007; Liew and Segovia 2018).
- **Promoting epistemological diversity:**
 - Encourages the coexistence of multiple, equally valued epistemologies, aiming to “decolonize knowledge” (Grosfoguel 2012).
- **Critique of western universalism:**
 - Pluriversalism argues that Western universalism detaches knowledge from context and perpetuates epistemological racism by prioritizing white, male perspectives (Grosfoguel 2012).

Pluriversalism: a new framework for ethical discourse:

- Importance of religion in pluralist bioethics:
 - For many people, religion is central to their values and identity (Our World in Data 2022).
 - Recognizing religious views in bioethics can provide a multifaceted understanding of moral issues.
 - Including religious perspectives helps bioethics address the specific moral concerns of religious populations (Singer and Todkill 2000).
- Beyond pluralism: Jecker's pluriversalism:
 - According to Jecker, a pluriversal approach respects the plurality of moral perspectives better than a universalist or pluralist one (Jecker 2024).
 - Jecker proposes a pluriversal framework for bioethics based on 5 principles.

Caveat: unpublished material. See:

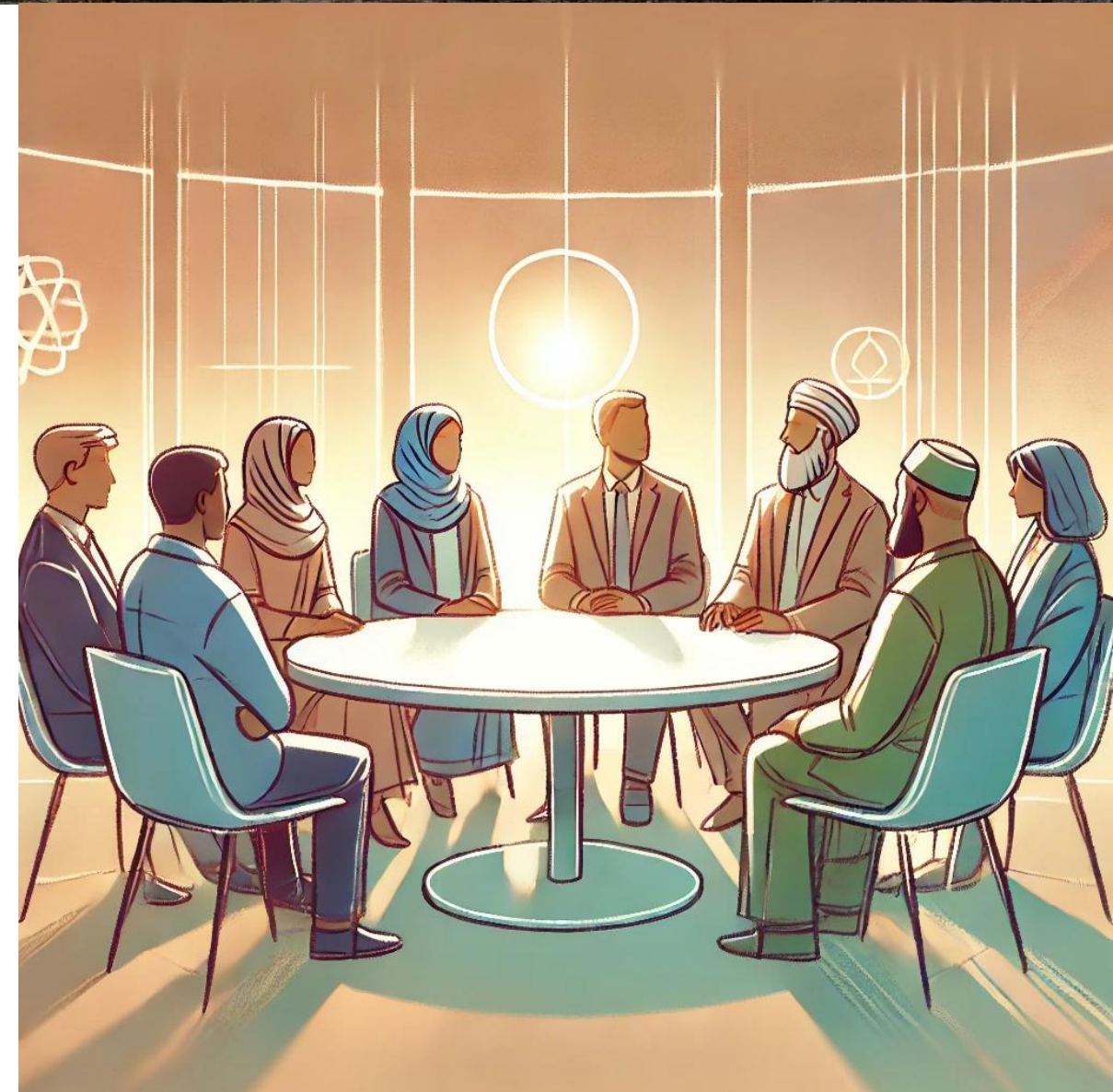
<https://youtu.be/1tP5yAATMgo>



Nancy Jecker, Professor of Bioethics & Humanities @ University of Washington School of Medicine, Department of Bioethics & Humanities; Adjunct Professor @ University of Washington Department of Philosophy and the School of Law; former IAB president

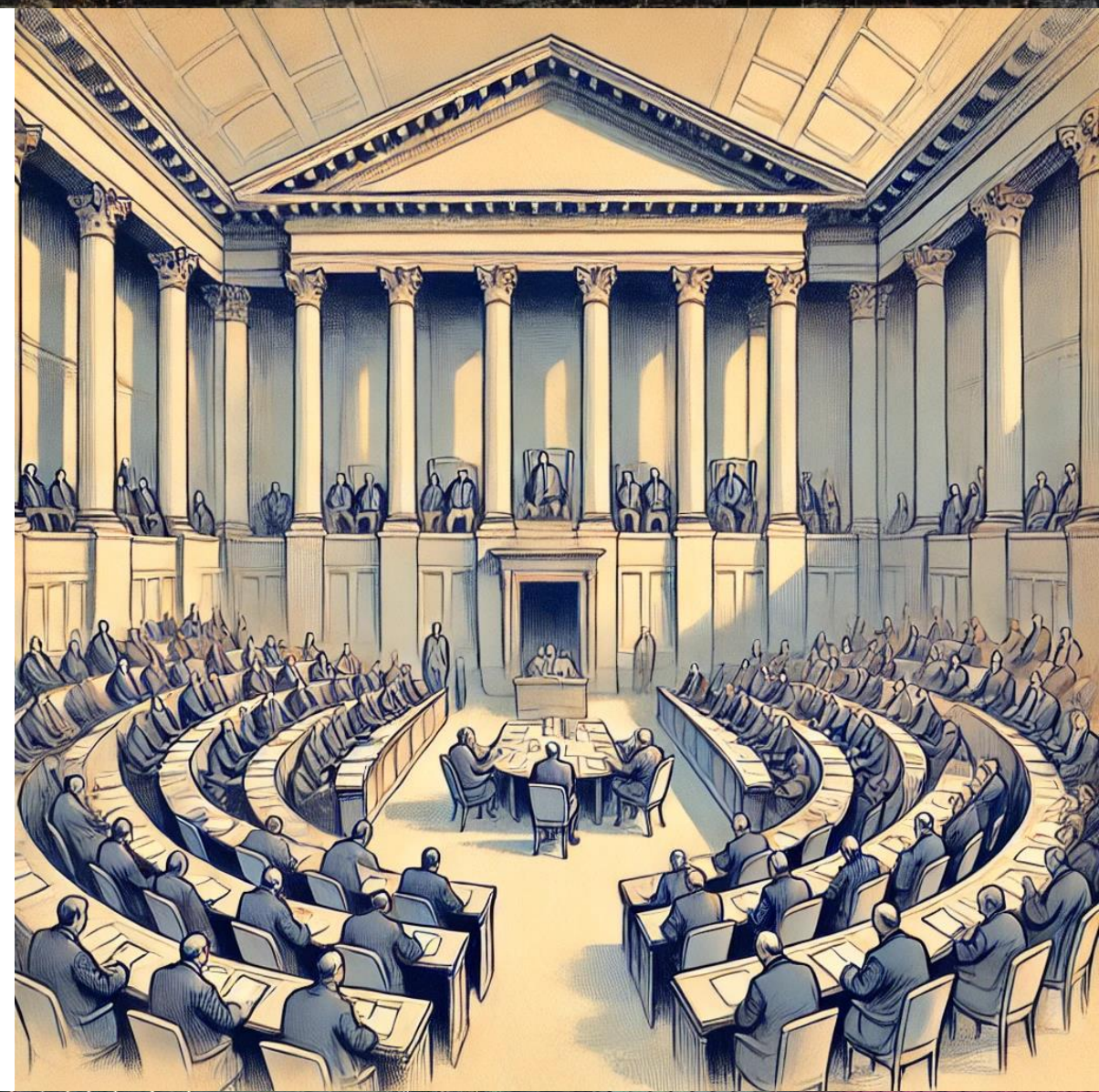
Civility:

- **Definition:**
 - "Civility is the ethical requirement to engage others with respect."
- **Explanation:**
 - Encourages mutual respect in bioethical discussions, recognizing the dignity of all participants.
- **Purpose:**
 - Ensures that all voices are heard and valued, fostering constructive and respectful dialogue in bioethics.



Respect for law:

- **Definition:**
 - "Respect for law holds that the resolution of disputes should generally respect the law of the land."
- **Explanation:**
 - Emphasizes the importance of adhering to legal frameworks in resolving bioethical issues.
- **Purpose:**
 - Helps maintain order and legitimacy by ensuring bioethical deliberations operate within established laws.



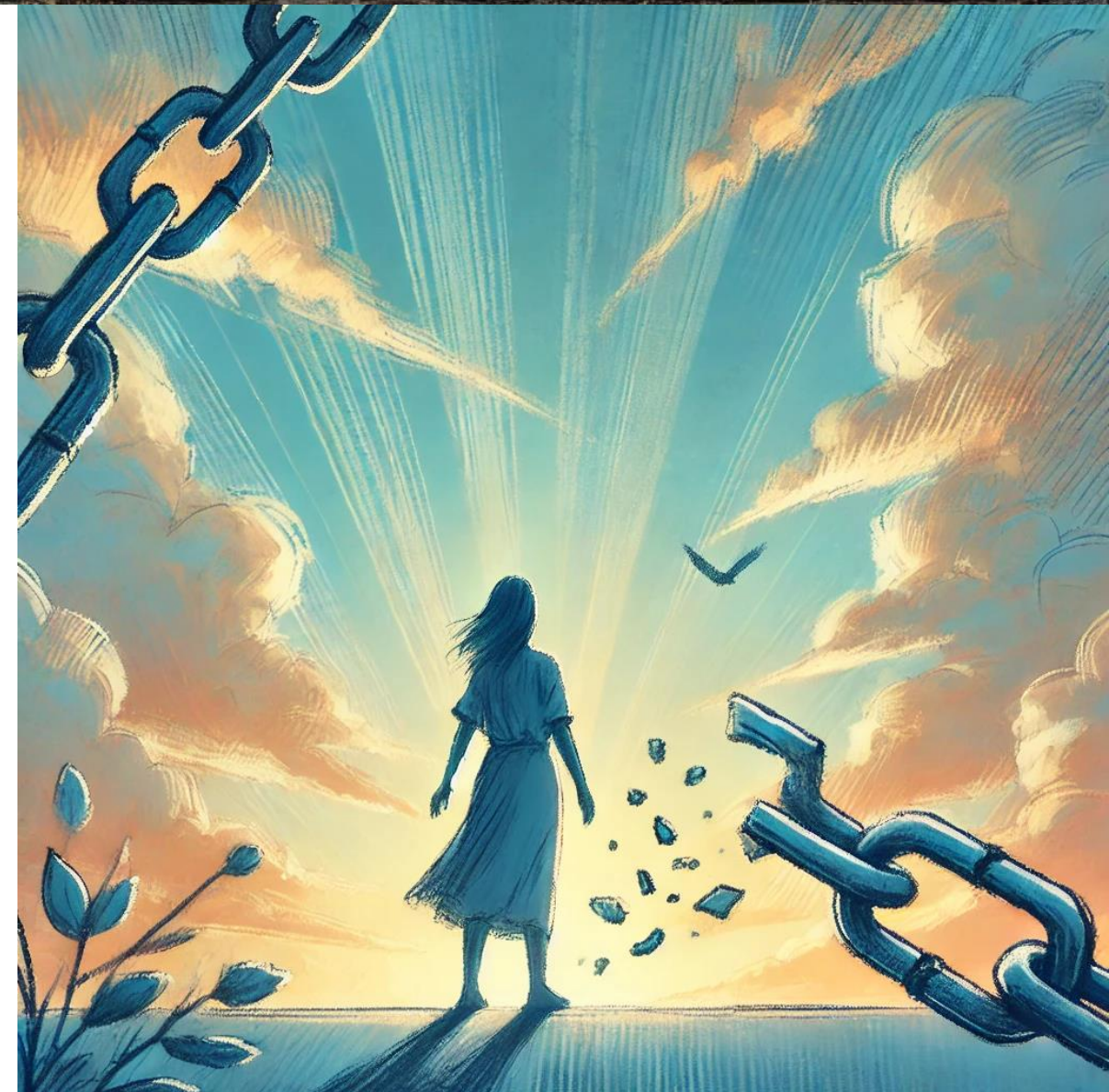
Justice:

- **Definition:**
 - "Justice involves giving people their due."
- **Explanation:**
 - Requires fair treatment for all and upholds individuals' rights in bioethical decisions.
- **Purpose:**
 - Addresses inequalities and promotes social justice, ensuring equity in ethical deliberations.



Non-domination:

- **Definition:**
 - "Non-domination prohibits others' arbitrary and controlling influence."
- **Explanation:**
 - Aims to prevent coercive influences and arbitrary control over individuals in bioethical contexts.
- **Purpose:**
 - Promotes autonomy and protects individuals from being subjected to undue power or dominance.



Toleration:

- **Definition:**
 - "Toleration refers to freedom from bigotry or undue severity in judging others, forbearance."
- **Explanation:**
 - Encourages openness to diverse perspectives and discourages harsh judgments.
- **Purpose:**
 - Fosters an environment where different viewpoints are respected and considered without bias.





Critique of Jecker's principles

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Critique of the principle of civility

- **Unoriginal and unnecessary:**
 - Jecker's call for civility, defined as the ethical requirement to engage others with respect, is not unique to pluriversalism.
 - The content aligns with secular pluralism and could be considered a universally accepted moral principle, compatible with existing secular bioethics.
- **Problematic connotations:**
 - The term "civility" has colonial undertones and a history of exclusion, raising questions about its appropriateness in a framework intended to dismantle oppressive structures.
 - Civility traditionally emphasizes polite conduct, which can sometimes mask power dynamics and suppress oppositional voices.
- **Potential conflict with non-domination:**
 - Civility may not be ethically justified in every context, especially when non-domination might require or excuse "uncivil" actions to resist oppression.
 - Challenging domination could necessitate breaking conventional norms of civility to amplify marginalized voices.
- Jecker's civility principle may be either an uncontroversial, broadly accepted ideal or a contentious proposal that could undermine the pluriversal commitment to anti-oppression and inclusivity.

Critique of the principle of respect for law

Unoriginal and unnecessary:

- The principle of respecting the law, in general, is a widely accepted moral idea that most people, apart from committed anarchists, would agree with.
- **Conflict with other principles:**
 - Following unjust, oppressive laws could violate pluriversalist principles such as justice, non-domination, and tolerance. This could create internal conflicts within Jecker's framework.
- **Risk of justifying oppression:**
 - Respecting local laws in oppressive regimes may legitimize human rights abuses, especially where laws are used to discriminate or persecute certain groups (e.g., Nazi Germany or contemporary laws criminalizing homosexuality).
- **Ambiguity in scope:**
 - Unclear whether it applies to visitors, dissenters, or both, risking unjust treatment.
- **International law conflicts:**
 - Lacks clarity on conflicts with international human rights law, risking ethical inconsistencies and potential injustice.
- Jecker's "respect for law" is either redundant or problematic, potentially endorsing oppression under the guise of cultural respect.

Critique of the principle of justice

- **Unoriginal and unchallenging:**
 - The idea that justice requires fairness and equity is broadly accepted and adds little to a pluriversal approach, aligning easily with secular pluralism.
- **Conflict with cultural and religious practices:**
 - Jecker's principle of justice struggles to address religious or cultural practices that may inherently violate fairness, such as gender-based restrictions on leadership or standards of modesty.
- **Challenges in human rights contexts:**
 - Religious doctrines that support restrictive laws, like strict abortion bans, often conflict with universal human rights standards, such as the right to health and bodily autonomy.
- **Internal inconsistency:**
 - If cultural or religious beliefs justify inequitable practices, the principle of justice is undermined, challenging the integrity of a pluriversal framework.
- Jecker's justice principle risks being either redundant or incompatible with religious practices that compromise fairness, weakening the framework's commitment to universal equity.

Critique of the principle of non-domination

- **Overlap with secular pluralism:**
 - The opposition to arbitrary control and support for autonomy is not unique to pluriversalism; these values are core to secular pluralism and liberal societies.
- **Conflict with other principles:**
 - Internal inconsistencies arise if the principle of non-domination clashes with practices or laws justified by religious or cultural beliefs, such as restrictive abortion laws that exert control over women's bodies.
 - Strict abortion bans lead to unsafe procedures and increased maternal mortality, directly violating the principle of non-domination by endangering women's health.
- **Tolerance vs. non-domination:**
 - If pluriversalism tolerates practices that violate non-domination, it risks undermining its own principles by allowing coercive influences under the guise of cultural respect.
- Jecker's principle of non-domination faces challenges from within pluriversalism, as tolerating coercive practices can conflict with the commitment to justice.

Critique of the principle of toleration

- **Lacks distinctiveness:**
 - Jecker's conception of toleration—promoting openness to diverse perspectives and avoiding undue judgment—is not unique to pluriversalism and aligns well with secular public reason.
- **Paradox of tolerating intolerance:**
 - The principle faces the liberal dilemma: should intolerant or bigoted religious perspectives (e.g., toward sexual or gender minorities) be tolerated in a pluriversal framework?
- **Internal inconsistency:**
 - Jecker's view on toleration could conflict with other pluriversal principles if it allows intolerant practices that undermine justice, or non-domination.
- **Necessity for active resistance:**
 - To uphold true toleration, intolerant or bigoted views may need to be actively resisted, especially when they contradict other ethical commitments within the framework.
- The principle of toleration, as presented, risks internal incoherence by potentially tolerating intolerance, which could undermine pluriversalism's core ethical commitments.



Critique of Jecker's architecture

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Ethical incoherence and self-undermining nature

- **Risk of ethical incoherence:**
 - The pluriversal framework risks internal inconsistencies by validating incompatible ethical perspectives simultaneously, undermining clear ethical guidance.
- **Self-undermining:**
 - If all perspectives are deemed equally valid, opposing views to pluriversalism are also legitimate, calling into question the very basis for adopting a pluriversal standpoint.
- **Challenges in cross-cultural decision-making:**
 - In a globalized context, clear cross-cultural ethical standards are increasingly necessary, especially in areas like environmental justice and technology governance where choices impact multiple cultures.
- **Inclusion criteria for values:**
 - Pluriversalism lacks criteria to determine which values or religious perspectives qualify as legitimate stakeholders, raising questions about the basis of authority for these principles.
- The framework's inclusivity could undermine its coherence, making it difficult to apply consistently in global bioethical decision-making.

Lack of justification and structural ambiguity

- No foundational justification for principles:
 - Jecker's principles lack a clear basis or justification—it is unclear why these specific five principles were chosen, or why not more or fewer.
- Three possible foundations—each problematic:
 - Unifying theory: a single foundational principle would conflict with the pluralistic essence of pluriversalism.
 - Cross-cultural integration: integrating “common” values could lead to parochial or biased results (is/ought).
 - Negotiation of principles: this aligns with secular bioethics, which emphasizes public reason and minimal principles.
- Implications for global bioethics:
 - If Jecker's principles are meant to apply universally, they resemble (*a broken version of*) secular pluralism more than true pluriversalism.
 - If the principles are not universal, they fail as a foundation for global bioethics, limiting their applicability across diverse cultural contexts.
- The lack of justification and structural ambiguity make Jecker's framework either a *bad* reiteration of secular pluralism or an impractical model for global bioethics.



Human rights: a way out?

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Challenges of pluriversalism

- **Historical misuse of “local values”:**
 - Both religious and non-religious regimes have misused “local values” to justify violations of universal human rights, casting human rights as “Western” constructs (Cohen 1996).
- **Inherent risks of pluriversalism:**
 - Without common standards, pluriversalism risks fragmenting humanity into morally isolated cultures, echoing the principle of “cuius regio, eius religio” (whose realm, his religion).
 - This could lead to moral isolationism, making meaningful global dialogue and ethical consensus nearly impossible.
- **Rationality and universal human rights as unifying tools:**
 - A bioethical framework grounded in universally recognized human rights and rational discourse supports pluralism while preserving the possibility of global ethical discourse.
- By relying on human rights and public reason, we accommodate pluralistic views without losing the potential for inclusive, meaningful global dialogue—a stability the pluriversal approach cannot provide.

Advocating for pluralism with a common ethical ground

- **Need for common ground:**
 - Meaningful dialogue across religions, traditions, and cultures requires a shared ethical standpoint for critique and scrutiny.
 - Rationality and human rights provide this common ground, as they are responsive to universal reasons and human dignity.
- **Human rights as universal ethos:**
 - Human rights, like those in the Universal Declaration of Human Rights, represent a collective ethical achievement.
 - Drafted with input from diverse global entities, the UDHR is a cornerstone of global ethical discourse, ratified by over 170 countries.
- **Inclusivity and universality:**
 - Human rights transcend distinctions of race, gender, nationality, religion, and ethnicity, offering an inclusive foundation for bioethics.
- Pluralism requires universal principles, like human rights and rationality, to ensure fair, respectful, and constructive engagement among diverse perspectives.



Integrating religion in bioethics

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What it does not mean to integrate religion in bioethics

- Imposing doctrinal values:
 - Religious perspectives should not limit individual autonomy or enforce specific doctrinal values on public healthcare decisions.
 - Individuals should have the right to make personal health choices aligned with their values, as long as these do not infringe on others' rights.
- Mandating or prohibiting procedures:
 - Bioethics should avoid mandates based solely on religious doctrine (e.g., laws requiring or forbidding certain medical procedures) that infringe on personal decisions about complex, private issues.
- Embracing *pluriversal nonsense*
 - Avoid adopting an approach that validates all religious perspectives as equally applicable in bioethical discourse without critical examination, and eliminates the possibility of meaningful cross-cultural dialogue.
 - Pluriversalism can lead to ethical incoherence by endorsing incompatible views, undermining clear, universally justifiable bioethical standards.
- Integrating religion does not mean allowing doctrinal values to dictate public policy or healthcare practices but supports a pluralistic space respectful of both individual autonomy and universal human rights.

What it means to integrate religion in bioethics

- **Acknowledging historical influence:**
 - Bioethics has significant roots in moral theology and recognizes the impact of religious perspectives in shaping ethical decisions (Walter and Klein 2003).
 - Religious views reflect the worldview of a vast part of humanity and play a role in healthcare choices (Our World in Data 2022; Singer and Todkill 2000).
- **Practical integration:**
 - Religious viewpoints can inform ethical discussions, particularly where moral and existential questions arise.
 - Consideration of religious values includes supporting patients who may face moral conflicts between medical decisions and their religious beliefs.
- **Setting clear boundaries:**
 - Defining the scope of religious influence ensures a balance that accommodates diversity while upholding ethical standards relevant to all, not just members of specific faiths.
- **Integrating religion in bioethics involves recognizing its historical and cultural role, supporting personal beliefs in medical contexts, and maintaining a balanced framework for diverse viewpoints.**



Conclusion

Introduction and background | The call for religious bioethics @ WCB 2024 | Critique of expanding religious influence |
Jecker's pluriversalism | Critique of Jecker's principles | Critique of Jecker's architecture |
Human rights: a way out? | Integrating religion in bioethics | **Conclusion**



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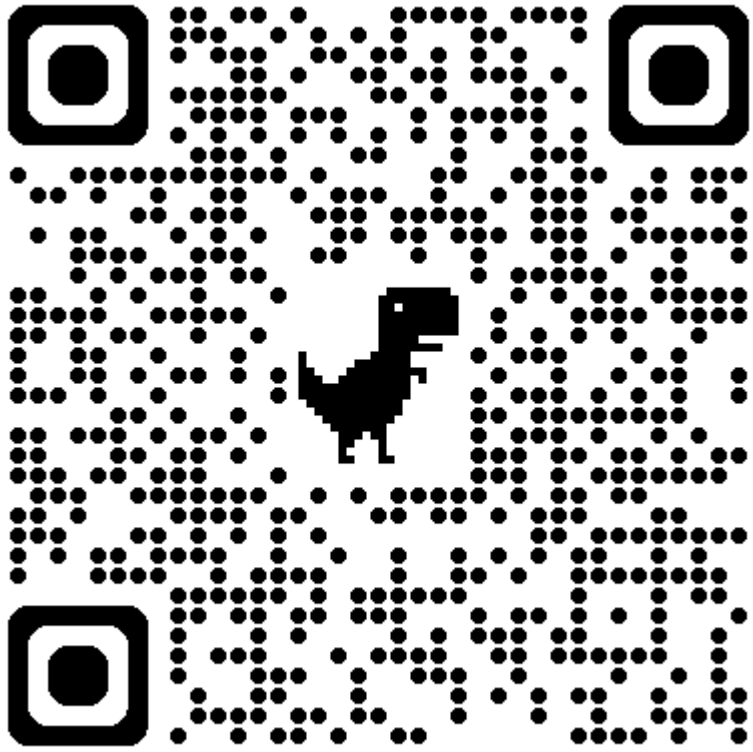
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- Bioethics requires *some* degree of universality, at least to the extent that it is to engage with problems that cross borders, or which have global significance (e.g. climate change).
- Some sort of common language is required to get such discussions off the ground, ideally in a mutually respectful way (Appiah 2007) that enables and fosters the flourishing of collaborative human relationships that are needed given the complex global challenges we are facing (Biller-Andorno 2011).
- Pluriversality allows each culture and religion to prioritize its own ethical standards, which challenges the need for a shared set of values that facilitate dialogue in bioethics.
- True pluralism stands in antithesis to pluriversalism.

“The relevant difference for me is not between believers and non-believers, but between thinkers and non-thinkers; that is, between those who reflect on various questions, and the indifferent who do not reflect.”

- Norberto Bobbio, atheist philosopher
(quote popularized by Carlo Maria Martini, a catholic cardinal and archbishop)





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So long, and thanks for all the fish.



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