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measure of contemporary assisted-suicide advocacy through a distinctly liberal lens. He has impeccable credentials for this

task: He is the director and senior fellow at the progressive think tank Center for American Values in Public Life, given

birth by the progressive political-advocacy group People for the American Way.

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Liberalism's Troubled Search for Equality. Religion and Cultural Bias in the Oregon Physician-Assisted Suicide Debates; by Robert P. Jones; 352 pages. Paperback | 9780268032678 | February 2007

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Debate surrounding the 1994 Oregon Death with Dignity Act, the first law to legalize physician-assisted suicide (PAS) in America, revealed some surprising contradictions. Most prominently, egalitarian liberal philosophers Ronald Dworkin and John Rawls backed a constitutional right to PAS in direct opposition to many groups of disadvantaged citizens they

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theoretically supported. These groups argued that legalized PAS in the absence of universal access to health care would potentially coerce the disadvantaged to end their lives prematurely because of inadequate financial resources. In Liberalism's Troubled Search for Equality, Robert P. Jones asks why these concerns were dismissed by liberal philosophers and argues that this contradiction exposes a blind spot within liberal political theory.

During the past 40 years, many of liberalism's most distinguished defenders have presented complex, controversial, abstruse, and even impenetrable theories to justify liberal institutions and practices, often relying on metaphysical constructs, imaginary beings, and fanciful events to describe abstract liberal principles that rarely reach real-world problems. This book proposes that John Stuart Mill's harm principle - that the state may act only to prevent harm to others - can justify a government capable of dealing with pressing modern problems of human harm while restrained enough to provide people freedom to live life on their own terms.

A comprehensive history of the concept of freedom of therapeutic choice in the United States that presents a compelling look at how persistent but evolving notions of a right to therapeutic choice have affected American policy and law from the Revolution through the Trump Era. Throughout American history, lawmakers have limited the range of treatments available to patients, often with the backing of the medical establishment. The country's history is also, however, brimming with social movements that have condemned such restrictions as violations of fundamental American liberties. This fierce conflict is one of the defining features of the social history of medicine in the United States. In Choose Your

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Medicine, Lewis A. Grossman presents a compelling look at how persistent but evolving notions of a right to therapeutic choice have affected American health policy, law, and regulation from the Revolution through the Trump Era. Grossman grounds his analysis in historical examples ranging from unschooled supporters of botanical medicine in the early nineteenth century to sophisticated cancer patient advocacy groups in the twenty-first. He vividly describes how activists and lawyers have resisted a wide variety of legal constraints on therapeutic choice, including medical licensing statutes, FDA limitations on unapproved drugs and alternative remedies, abortion restrictions, and prohibitions against medical marijuana and physician-assisted suicide. Grossman also considers the relationship between these campaigns for desired treatments and widespread opposition to state-compelled health measures such as vaccines and face masks. From the streets of San Francisco to the US Supreme Court, Choose Your Medicine examines an underexplored theme of American history, politics, and law that is more relevant today than ever.

Forty years ago Louis Hartz surveyed American political thought in his classic *The Liberal Tradition in America*. He concluded that American politics was based on a broad liberal consensus made possible by a unique American historical experience, a thesis that seemed to minimize the role of political conflict. Today, with conflict on the rise and with much of liberalism in disarray, James P. Young revisits these questions to reevaluate Hartz's interpretation of American politics. Young's treatment of key movements in our history, especially Puritanism and republicanism's early contribution to the Revolution and the Constitution, demonstrates in the



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spirit of Dewey and others that the liberal tradition is richer

and more complex than Hartz and most contemporary theorists have allowed. The breadth of Young's account is unrivaled. Reconsidering American Liberalism gives voice not just to Locke, Jefferson, Hamilton, Madison, Lincoln, and Dewey but also to Rawls, Shklar, Kateb, Wolin, and Walzer.

In addition to broad discussions of all the major figures in over 300 years of political thought—with Lincoln looming particularly large—Young touches upon modern feminism and conservatism, multiculturalism, postmodernism, rights-based liberalism, and social democracy. Out of these contemporary materials Young synthesizes a new position, a smarter and tougher liberalism not just forged from historical materials but reshaped in the rough and tumble of contemporary thought and politics. This exceptionally timely study is both a powerful survey of the whole of U.S. political thought and a trenchant critique of contemporary political debates. At a time of acrimony and confusion in our national politics, Young enables us to see that salvaging a viable future depends upon our understanding how we have reached this point. Never without his own opinions, Young is scrupulously fair to the widest range of thinkers and marvelously clear in getting to the heart of their ideas. Although his book is a substantial contribution to political theory and the history of ideas, it is always accessible and lively enough for the informed general reader. It is essential reading for anyone who cares about the future of U.S. political thought or, indeed, about the future of the country itself.

BIOETHICS IN A CULTURAL CONTEXT--PHILOSOPHY, RELIGION, HISTORY, POLITICS presents a unique, philosophical approach to modern bioethics. Rather than simply setting up debates about contemporary issues, this book helps students understand that many of today's

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bioethical controversies are tied to profound underlying

questions fundamental as: When does life begin and end?

What is a human being or person? What is life's purpose?

What is the ideal society? The text is comprehensive and

accessible, featuring a wide range of content that is crisply

presented and clearly explained. A multitude of interesting

examples and cases provides ample opportunity for

discussion, debate, and research. Important Notice: Media

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product text may not be available in the ebook version.

Understanding Liberal Democracy collects Nicholas

Wolterstorff's papers in political philosophy. The book

includes some of Wolterstorff's earlier and influential work on

the intersection between political philosophy and religion, and

contains nine new essays in which Wolterstorff develops new

lines of argument and stakes out novel positions regarding

the nature of liberal democracy, human rights, and political

authority. Taken together, these positions are an attractive

alternative to the so-called public reason liberalism defended

by thinkers such as John Rawls. Of interest to philosophers,

political theorists, and theologians, Understanding Liberal

Democracy engages a wide audience of those interested in

how best to understand the nature of liberal democracy and

its relation to religion.

"Comprehensive overview of Catholic teaching on practical

issues in modern medicine and bioethics. This second edition

includes a new chapter on bodily modifications and a series

of new figures, as well as bringing the original text up to date

in light of the teachings of Pope Francis and recent events

such as the covid-19 pandemic"--

In response to a variety of critical intellectual currents (post-

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colonial, post-modern, and post-liberal) scholars in Christian theology and ethics are increasingly taking up the tools of ethnography as a means to ask fundamental moral questions and to make more compelling and credible moral claims. Privileging particularity, rather than the more traditional effort to achieve universal or at least generalizable norms in making claims regarding the Christian life, echoes the most fundamental insight of the Christian tradition—that God is known most fully in Jesus of Nazareth. Echoing this scandal of particularity at the heart of the Christian tradition, theologians and ethicists involved in ethnographic research draw on the particular to seek out answers to core questions of their discipline: who God is and how we become the people we are, how to conceptualize moral agency in relation to God and the world, and how to flesh out the content of conceptual categories such as justice that help direct us in our daily decisions and guiding institutions.

In this book the author makes a case for legalized physician-assisted dying. Using the latest data from Oregon and the Netherlands, he puts a new slant on perennial debate topics such as "slippery slopes," "the integrity of medicine," and "sanctity of life." This book provides an in-depth look at how we die in America today. It examines the shortcomings of our end-of-life system. You will learn about terminal torture in hospital ICUs and about the alternatives: hospice and palliative care. The author scrutinizes the good, the bad, and the ugly. He provides a critique of the practice of palliative sedation. The book makes a strong case that assisted dying complements hospice. By providing both, Oregon now has the best palliative-care system in America. This book, above all, may help you or someone you care about navigate this strange landscape we call "end of life." It can be an informed guide to "a good death" in the age of hospice and high-tech

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