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Editorial

# Euthanasia, withholding life-prolonging treatment, and moral differences between killing and letting die

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Several papers in this issue relate to the questions of – or as some would have it, the question of – (a) when and why to forego life-prolonging treatment and (b) whether intentional killing of patients who want to die can ever be justified, let alone legalised. Arguments about these questions have also been rehearsed recently in the British Medical Association's (BMA) report on euthanasia (1), in the Hastings Center's Report on foregoing treatment (2), and at a valuable international conference held at Lawrence University in Appleton, Wisconsin, in which doctors and ethicists from ten countries, mostly in Europe and America, sought areas of agreement on these matters (3).

As Gavin Fairbairn points out in this issue of the journal (4), what is morally true of acts causing death is equally true of omissions causing death, 'other things being equal'. The qualification is vital, for 'other things' often are not equal, yet discussion in contemporary medical ethics seems increasingly to ignore this fact and move to the unqualified claim that killings are necessarily morally equivalent to lettings die. Were that true then medical decisions to forego life-prolonging treatment resulting in an earlier death than would have occurred had treatment been given would necessarily be morally equivalent to decisions to kill resulting in the same reduction of life-span.

In analysing these issues it is thus important to distinguish between two quite different claims. The first is that there is a necessary moral equivalence between killing and letting die. The second is that there is a necessary moral *difference* between killing and letting die. Both claims are false but it is only the second to which contemporary philosophers have addressed themselves, demonstrating unequivocally that there is no necessary moral difference between killing and letting die. The famous example offered by James Rachels (5) in which one villain drowns his young cousin in order to inherit while another, intending to do the same is spared the effort because his cousin falls in his bath, hits his head and drowns 'naturally', is one of many that show there can be no necessary moral difference between killing and letting die. This is an important conclusion to hammer home to those who simplistically assume that just because a death results from an omission to do something it is morally preferable to a death that results from doing

something; who assume, for example, that a death that results from not connecting a patient to a respirator is necessarily morally preferable to a death that results from disconnecting a patient from a respirator.

However, from the conclusion that there is no necessary moral difference between killing and letting die it simply does not follow that they are necessarily morally equivalent; all that follows is that there are cases where letting die is morally equivalent to killing (and of course vice versa). Plenty of counterexamples are available to demonstrate that it would be equally absurd to claim that killing is necessarily morally equivalent to letting die – as Philippa Foot pointed out so long ago, sending poisoned food to starving people in the underdeveloped world is clearly worse than allowing them to die of starvation by not sending them food (6). If a doctor kills his patient in order to get away for the weekend or because he wants to free a bed for the next 'take' that is clearly wrong; yet not resuscitating the same patient because he or she is in persistent vegetative state or because he or she has refused resuscitation may well be morally required. It is probably safe to assert that there are no arguments in the philosophical literature that explicitly set out to show that killing is necessarily morally equivalent to letting die, *tout court*, let alone that succeed in doing so. (Papers purporting to falsify this claim will be welcomed – though not without astonishment!). But of course it is true that where there are no morally relevant differences (ie 'other things being equal') then killing and letting die are morally equivalent: that is an analytic truth, true by virtue of the language used, but it is not an enlightening truth and on the contrary tends to be a very misleading one.

Medicine, law and everyday morality distinguish clearly between a strong universal though *prima facie* prohibition on killing and a very much more equivocal attitude to letting die. The assumption underlying this general approach seems to be that all of us owe a strong *prima facie* duty to all others not to kill each other but that we may or may not, depending on the circumstances and the relationships involved, owe a duty to each other to preserve each other's lives. Expressed in rights language the assumption may be put thus: all of us have a strong *prima facie* right against all others that they must not kill us: we may or may not

# Euthanasia Research Papers

**JA Banks**



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**Dying, Assisted Death and Mourning** Asa Kasher,2009 Dying and death are topics of deep humane concern for many people in a variety of circumstances and contexts However they are not discussed to any great extent or with sufficient focus in order to gain knowledge and understanding of their major features and aspects The present volume is an attempt to bridge the undesirable gap between what should be known and understood about dying and death and what is easily accessible Included in the present volume are chapters arranged in three sections First there are chapters on aspects of dying written by people who have professional experience and personal insights into the nature of the processes at work and the ways it should be treated Secondly there are chapters on assisted death Euthanasia that illuminate the practices involved in the professional assistance given to persons who suffer from an incurable illness and who do not want their painful life to be medically extended Thirdly there are chapters on mourning examined in a variety of cultural contexts These provide insights for different ways of maintaining the presence of the dead in the life of the living life in the hearts

**Oxford Textbook of Palliative Medicine** Geoffrey W. C. Hanks,2011-07-21 Emphasising the multi disciplinary nature of palliative care the fourth edition of this text also looks at the individual professional roles that contribute to the best quality palliative care

[Suicide Across Cultures](#) Meryam Schouler-Ocak,Murad Moosa Khan,2024-09-04 Over 700 000 people globally take their own lives every year which equates to one death by suicide every 40 seconds Among teenagers and young adults suicide is the second most common cause of death after road traffic accidents Overall almost three times as many men than women die by suicide There are however significant variations in the patterns of suicide across cultures gender age geographic locations and personal history due to the complex relationship of how these factors converge One thing that remains consistent is that every death is a tragedy for family friends and all colleagues Traditions of suicidal behaviour are deeply rooted in any given culture and so examining the cultural influences can be of paramount importance in the understanding and assessment of a suicidal crisis *Suicide Across Cultures* offers the opportunity to expand knowledge beyond majority groups and to look further than the dominant paradigm in suicide research treatment and prevention With the majority of global suicides taking place in non Western societies minority groups are an essential area in suicide research Written by experts from around the world this fascinating textbook includes topics and regions that are not usually covered in texts on suicide and self harm It provides a unique and important insight for academics and students in psychiatry as well as anyone from the wider public with an interest in the psychiatry of suicide across cultures

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*Psychiatric Quarterly* ,1985

**Encyclopedia of Health Psychology** Alan J. Christensen,René Martin,Joshua M. Smyth,2004-07-21 Not only is Health Psychology a field that focuses on the promotion and maintenance of

both physical and mental health a rapidly growing area of interest but it is also a field that draws on and contributes to the other varied fields of psychology medicine nursing sociology anthropology among others Provides a relatively comprehensive and accesible overview of the central concepts issues conditions and terms that comprise the broad discipline of health psychology Covers more than 200 contributions by more than 150 of the leading researchers educators and practitioners in the field The Lancet-Clinic ... ,1913 Research Studies of the State College of Washington ,1947 Vols 8 include Proceedings of the Pacific Sociological Society 11th Annual Meeting Dec 27 29 1939 Lancet-clinic ,1914 The University of New South Wales Law Journal ,1997 **Annotated Bibliography of Papers Using the General Social Surveys** ,1995 **Nursing Research** Denise F. Polit,Bernadette P. Hungler,1995 The Sixth Edition of this classic text maintains its place as the Gold Standard of nursing research Nationally and internationally known respected and used the text provides readers with the skills they need to design and implement a research investigation and critically evaluate published research reports Now completely revised and updated to reflect the latest trends in quantitative and qualitative research this essential guide offers a focused how to approach New in this edition expanded discussion of qualitative approaches demonstration of qualitative and quantitative approaches working together charts and tables offer description of qualitative approaches stronger emphasis on the hands on how to methodology more in depth examination of reasearch difference research more powerful research utilization **Health Services Management Research** ,1996 Death and Bereavement Austin Harrison Kutscher,1974 Crisis ,1997 **People v. Kevorkian; Hobbins v. Attorney General, 447 MICH 436 (1994)** ,1994 99759 Encyclopedia of Associations ,2006-12 Catalogs of the Ethel Percy Andrus Gerontology Center, University of Southern California, Los Angeles: Subject catalog Ethel Percy Andrus Gerontology Center. Library,1976

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