
VULNERABILITY AND HUMAN DIGNITY IN TIMES OF THE COVID-19 PANDEMIC

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ABSTRACT. VULNERABILITY AND HUMAN DIGNITY IN TIMES OF THE COVID-19 PANDEMIC

Bioethics has revealed many fundamental concepts. Two of them are essential: vulnerability and dignity. Vulnerability is associated with the idea of integrity in the field of clinical research ethics, which begins at the second half of the twentieth century. From its part, dignity appears at the very origins of Western culture, in Classical Greece, and draws its contemporary sense from the Enlightenment. A brief, descriptive, and interpretive historical overview is made on the development of these two terms. Faced with the Covid-19 pandemic, their contemporary meaning is explained.

KEY WORDS. Dignity, vulnerability, pandemic, epidemic, Covid-19.

INTRODUCTION

The word “clinic” has a profound tradition in medicine. The obvious must be remembered assuming that current Medicine is inherited from the Hippocratic School of classical Greece: there were no hospitals or clinics. The doctor visited the home of the sick people, who used to be bedridden if they were in a severe clinical condition. In Latin “*clínicus*” means “of the patient” or “of the bed”. This term derives from the Greek “*κλινικός*” or “*klinikós*”, which in turn derives from the word “*κλίνη*” or “*klínē*”, which would be equivalent to “bed”. The feminine form in Latin is “*clínica*” which derives from the Greek “*κλινική*” or “*klinikē*”. Therefore, the word “clinic” stems from the Greek “*klinikē*”, which referred to the activity carried out by the doctor next to the patient’s bed.

Clinical activity change in structure by the twentieth century: research emerges. Research tools were generated (the two most relevant methodological aspects, such as the creation of design and the generation of biostatistical tools) during the first half of the last century.

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Dignity And Vulnerability Dignity And Vulnerability

Ellen K. Feder



Dignity And Vulnerability Dignity And Vulnerability:

Dignity and Vulnerability George W. Harris, 1997-01-01 In this significant new addition to moral theory George Harris challenges a view of the dignity and worth of persons that goes back through Kant and Christianity to the Stoics He argues that we do not in fact believe this view which traces any breakdowns of character to failures of strength When it comes to what we actually value in ourselves and others he says we are far more Greek than Christian At the most profound level we value ourselves as natural organisms as animals rather than as godlike beings who transcend nature The Kantian Christian Stoic tradition holds that if we were fully able to realize our dignity as Kantians Christians or Stoics we would be better stronger people and therefore less vulnerable to character breakdown Dignity and Vulnerability offers an opposing view that sometimes character breaks down not because of some shortcoming in it but because of what is good about it because of the very virtues and features of character that give us our dignity If dignity can make us fragile and vulnerable to breakdown then breakdown can be benign as well as harmful and thus the conceptions of human dignity embedded in the tradition leading up to Kant are deeply mistaken Harris proposes a foundation for our belief in human dignity in what we can actually know about ourselves rather than in metaphysical or theological fantasy Having gained this knowledge we can understand the source of real strength In this significant new addition to moral theory George Harris challenges a view of the dignity and worth of persons that goes back through Kant and Christianity to the Stoics He argues that we do not in fact believe this view which traces any breakdowns of character to failures of strength When it comes to what we actually value in ourselves and others he says we are far more Greek than Christian At the most profound level we value ourselves as natural organisms as animals rather than as godlike beings who transcend nature The Kantian Christian Stoic tradition holds that if we were fully able to realize our dignity as Kantians Christians or Stoics we would be better stronger people and therefore less vulnerable to character breakdown Dignity and Vulnerability offers an opposing view that sometimes character breaks down not because of some shortcoming in it but because of what is good about it because of the very virtues and features of character that give us our dignity If dignity can make us fragile and vulnerable to breakdown then breakdown can be benign as well as harmful and thus the conceptions of human dignity embedded in the tradition leading up to Kant are deeply mistaken Harris proposes a foundation for our belief in human dignity in what we can actually know about ourselves rather than in metaphysical or theological fantasy Having gained this knowledge we can understand the source of real strength Human Dignity of the Vulnerable in the Age of Rights Aniceto Masferrer, Emilio García-Sánchez, 2016-08-26 This volume is devoted to exploring a subject which on the surface might appear to be just a trending topic In fact it is much more than a trend It relates to an ancient permanent issue which directly connects with people's life and basic needs the recognition and protection of individuals dignity in particular the inherent worthiness of the most vulnerable human beings The content of this book is described well enough by its title Human Dignity of the Vulnerable in the Age of Rights Certainly we do not claim

that only the human dignity of vulnerable people should be recognized and protected We rather argue that since vulnerability is part of the human condition human vulnerability is not at odds with human dignity To put it simply human dignity is compatible with vulnerability A concept of human dignity which discards or denies the dignity of the vulnerable and weak is at odds with the real human condition Even those individuals who might seem more skilled and talented are fragile vulnerable and limited We need to realize that human condition is not limitless It is crucial to re discover a sense of moderation regarding ourselves a sense of reality concerning our own nature Some lines of thought take the opposite view It is sometimes argued that humankind is or is called to be powerful and that the time will come when there will be no vulnerability no fragility no limits at all Human beings will become like God or what believers might think God to be This perspective rejects human vulnerability as an intrinsic evil Those who are frail or weak who are not autonomous or not able to care for themselves do not possess dignity In this volume it is claimed that vulnerability is an inherent part of human condition and because human dignity belongs to all individuals laws are called to recognize and protect the rights of all of them particularly of those who might appear to be more vulnerable and fragile

Research Handbook on End of Life Care and Society David Clark, Annemarie Samuels, 2025-09-10 This is an open access title available under the terms of a CC BY 4.0 License It is free to read download and share on Elgaronline.com This comprehensive Research Handbook provides an accessible overview of research on palliative and end of life care in its social context It examines key theories methods and research findings presenting crucial social science and public health perspectives

A Revised Consent Model for the Transplantation of Face and Upper Limbs: Covenant Consent James L. Benedict, 2017-04-25 This book supports the emerging field of vascularized composite allotransplantation VCA for face and upper limb transplants by providing a revised ethically appropriate consent model which takes into account what is actually required of facial and upper extremity transplant recipients In place of consent as permission giving waiver or autonomous authorization the standard approaches this book imagines consent as an ongoing mutual commitment i.e. as covenant consent The covenant consent model highlights the need for a durable personal relationship between the patient subject and the care provider researcher Such a relationship is crucial given the recovery period of 5 years or more for VCA recipients The case for covenant consent is made by first examining the field of vascularized composite allotransplantation the history and present understandings of consent in health care and the history and use of the covenant concept from its origins through its applications to health care ethics today This book explains how standard approaches to consent are inadequate in light of the particular features of facial and upper limb transplantation In contrast use of the covenant concept creates a consent model that is more appropriate ethically for these very complex surgeries and long term recoveries

Martin Luther King Jr. and the Morality of Legal Practice Robert K. Vischer, 2013 Explores how Martin Luther King Jr built his advocacy on moral claims of love justice and human nature

Making Sense of Intersex Ellen K. Feder, 2014-04-24 A philosopher offers a framework for the treatment of intersex

children and a moral argument for responsibility to them and their families Putting the ethical tools of philosophy to work Ellen K Feder seeks to clarify how we should understand the problem of intersex Adults often report that medical interventions they underwent as children to correct atypical sex anatomies caused them physical and psychological harm Proposing a philosophical framework for the treatment of children with intersex conditions one that acknowledges the intertwined identities of parents children and their doctors Feder presents a persuasive moral argument for collective responsibility to these children and their families In a voice both urgent and nuanced Feder squarely faces the complexities that accompany the care of people with atypical sex anatomies in medical science Rich with cross discipline potential Feder s engaging argument should provide a new approach for doctors and parents caring for children with atypical sex anatomy Publishers Weekly starred review Feder s book is a welcome injection of new ideas into feminist scholarship on intersex post Consensus Statement era Women s Review of Books Is a work of philosophy capable of bringing insightful new perspectives or illuminating and forceful arguments to an urgent social matter so as truly to effect a felt change in the lives of people concerned by it Feder s book is capable of this effect As such it takes the risk of calling forth a new public or a new readership and so is a work whose appeal could well be ahead of its time But its time should be here International Journal of Feminist Approaches to Bioethics Making Sense of Intersex significantly enhances our understanding of intersex and the ethical issues involved in medical practice more generally Kennedy Institute of Ethics Journal

The Bloomsbury Reader in Religion, Sexuality, and Gender Donald L. Boisvert, Carly Daniel-Hughes, 2016-11-03 How do religion gender and sexuality interact How have they impacted and continue to impact human culture The Bloomsbury Reader in Religion Sexuality and Gender brings together for the first time the key texts in the field Designed as a textbook for use in a classroom setting it offers thought provoking selections of some of the most compelling and timely readings available today The Reader is divided into three parts bodies desires performances Each considers from a thematic perspective the ways in which people have made sense of their religious and sexual experiences the ways they imagine and talk about gender sex and the sacred and the multiple meanings they ascribe to them Traditions represented include indigenous spiritualities Christianity Judaism Islam Asian traditions and new religious movements Some readings are more theoretical or historical in nature thereby providing wide ranging contexts for reflection and discussion The reader includes extensive introductions to the book as a whole and to each of the three parts as well as short paragraphs contextualizing each of the readings Each section includes discussion questions for classroom use additional readings and resources as well as a glossary of key terms are also provided The Bloomsbury Reader in Religion Sexuality and Gender is an ideal resource for courses on religion and sexuality religion and gender or religion and contemporary culture more generally

Autonomy and Human Rights in Health Care David N. Weisstub, Guillermo Díaz Pintos, 2007-12-20 Autonomy and Human Rights in Healthcare An International Perspective is a group of essays published in memory of David Thomasma one of the leading humanists in the field of bioethics during the

twentieth century A pioneer in the field of multidisciplinary research having integrated major theological and philosophical traditions in the west with modern science Thomasma was a role model to the authors who have devoted essays to his major avenues of inquiry The authors represent many different countries and disciplines throughout the globe The volume deals with the pressing issue of how to ground a universal bioethics in the context of the conflicted world of combative cultures and perspectives

Human Dignity, Vulnerability and Law ,2023

Failing Desire Karmen MacKendrick,2017-12-04

Draws on theology and queer theory to argue for the power of humiliating pleasures in a culture oriented very strongly to denying any enjoyment that is not about success Luckily for human diversity we are perfectly capable of desiring impossible things *Failing Desire* explores a particular set of these impossibilities those connected to humiliation These include the failure of autonomy in submission of inward privacy in confession of visual modesty in exhibition and of dignity in playing various roles Historically those who find pleasure in these failures range from ancient Cynics through early Christian monks to those now drawn by queer or perverse eroticism As Judith Halberstam pointed out in *The Queer Art of Failure* failure can actually be a mode of resistance to demands for what a culture defines as success Karmen MacKendrick draws on this interest in queer refusals To value desire or seek humiliation undercuts any striving for success but it draws our attention particularly to the failures of knowledge as a form of power whether that knowledge is of one body or of a population How can we understand will that seeks not to govern itself psychology that constructs inwardness by telling all blushing shame that delights in exposure or dignity that refuses its lofty position *Failing Desire* suggests that the power of these desires and pleasures comes out of the very realization that this question can never quite be answered In *Failing Desire* Karmen MacKendrick offers her readers something akin to a sequel to *Counterpleasures* Pursuing the negative affects of failure humiliation and shame across authors that inform much of her work Bataille Blanchot Augustine Foucault Kristeva and Laure MacKendrick effortlessly and breathlessly provides us with provocative new insights about the limitations of language the pleasures of submission and obedience and the wily unruliness of the flesh For her devotees the evocative prose and suggestive analysis will seem familiar without being stale or repetitious for novices her style and acumen will seem assured and electrifying MacKendrick breathes new life into authors texts and topics that have been at the forefront of critical engagements with embodiment desire and affect for the past several decades Kent L Brintnall author of *Ecce Homo The Male Body in Pain as Redemptive Figure*

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