Your Name

Instructor Name

Course Number

Date

Philosophy: Module 13/1

# Question 1

According to natural law theorists, donating organs to other individuals is considered to be altruistic. In lieu of this, consenting to donate organs is considered a part of obligatory altruism i.e. the moral duty to help others. However, presumed consent and the natural law that supports supererogatory altruism states that it is not morally required to go above and beyond one’s duty. Thus, presuming a deceased individual’s consent on this principle will not be altruistic, but utilitarian.

Question 2

Volunteering and personally consenting to donate one’s organs after death is a utilitarian choice. However, natural law theorists consider that to be supererogatory altruism and are of the opinion that offering money or buying organs from families of deceased organ donors would compensate for the shortage of organs required. Thus it can be regarded as altruistic by nature.

Question 3

While Rawlsian does not apply neatly to human health and wellbeing, at the same time the theory speaks of justice and equality. In those terms, we can define that it is the right of every individual that is a part of society to be physically adept. Thus, if a disability keeps them from being on equal footing with everyone else in society, they should be given the means to do so, even if this involves organ transplant from non-human transspecies.

Question 4

Organs being traded on the black market are either taken from unsuspecting individuals or those people that are stricken by poverty. On the other hand, these organs are usually purchased by well to do individuals that do not consider anything above their own self-interests. Thus, under the ethical principle of an egoist, medical institutions should obtain organs from the black market.

Question 5

The utilitarian principle places the good of all mankind way above one’s personal interests. Thus, under this principle, obtaining organs from brain-damaged patients, once that cannot live a fulfilling life and would have to suffer in one way or another if their life continues in the present vegetative state, then donating their organs for the greater good is ideal.