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COGNITIVELY DISABLED SURROGATES PHILOSOPHY Introduction Surrogacy as a of mental disability and healthcare system is a complex, but proactive, systematic process that has generated a significance philosophical point of argument among various critics and amateurs of justice and ethical human rights. Thus, there has been an overlapping stance portrayed by different philosophies and caregivers in generating their ideas based on the relationship between the disabled studies and the medical ethics directed towards protecting the cognitively disabled moral rights and justice (Kittay & Carlson, 2010). In this regard, Eva kittay’s cognitive disability, Carol Levine’ s recipients-care gives relations, Martha Nussbaum, Jeff MacMahan and Peter Singer’s attributes in the description of meaning and significance of surrogacy in relation to cognitive disabilities is worth understanding. Conversely, based on their ideas generated, ethical issues, virtues, and the best surrogate practice is defined though in a different version (Christiano & Christman, 2009).   
On a broad analysis, Eva Kittay describes cognitive disability in relation to surrogacy descriptive meaning and significance as a growing awareness that incorporates moral status and the theories of justice directly to address the mental disabled individuals and their caregiver related issues. Ketay supports his stance in favor of Carol Levine’s caregiver and recipients’ relationship to demonstrate the meaning and significance of surrogacy in healthcare systems. For instance, Ketay advocates for health practitioners to act with surrogacy in handling the mentally challenged individual such as respecting their rights as human beings (Kittay & Carlson, 2010). However, Levine supports Kettay’s argument but with a different version expressing the best health care practice that legal guardians for the cognitively disabled individuals should be given a mandate to such as signing treatment consent before treatment. Similarly, the same approach was used by Bruce Jennings’ capacity preservation and restoration of communication and personal identity kind of assistance for dementia patients by the community and family members (Levine, 2013).   
Comparative Martha Nussbaum bases her argument on a distributive justice of social contractive theory pointing out the importance of caring for the cognitively disabled individuals in making performed choices. For example, Nussbaum supports the importance of surrogacy by building a form of human dignity for the exceptionalities within the education systems in ensuring inclusive learning for the mentally challenged individuals for capacity learning building. Similarly, Levine concurs with Nussbaum jury service and voting rights for cognitively disabled individuals. For instance, political issues and criminal responses for mentally impaired individuals can be assisted to make a judgment by their guardian when their personality judgment is impaired (Christiano & Christman, 2009). However, Michael Berube disagrees with Nussbaum ideas basing his argument on the theory of moral justice pointing out the need to protect the rights of equality to all human beings. Hence, the cognitive disabled individuals should be treated as equal to the healthy individuals.   
The integration between moral and intellectual capacity as advocated by Jeff MacMahan and Peter Singer evoke the emergence of multiple ethical issues that might challenge surrogate implementation. In this regard, unsolved ethical issues arise within the critics and amateurs of cognitive disabled argumentative context that result from the level of determining and defining informed decision-making or voluntary consent (Kittay & Carlson, 2010). Similarly, ethical issues arise from employing the surrogates as a subject in conjunction with determining vulnerability as infidelity ethical issues. For example, issues related to self-centered initiatives and autonomy within Kettay and Levine argument results in values and virtues that mean to be a good caregiver.   
According to Kittay and Levine’s arguments supported by facts and evidence, a good surrogacy is achieved when there is always willingness to care for the cognitive and the disabled individuals. In addition, a good surrogacy occurs when the surrogates can care and have enough resources to initiate and implement the care. However, there must always be personal and family sacrifice that ensures all the virtues have an ethical principles and moral aims guidelines that monitors and assess the caregivers accountability and responsibilities (Kittay, 2013).   
References   
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