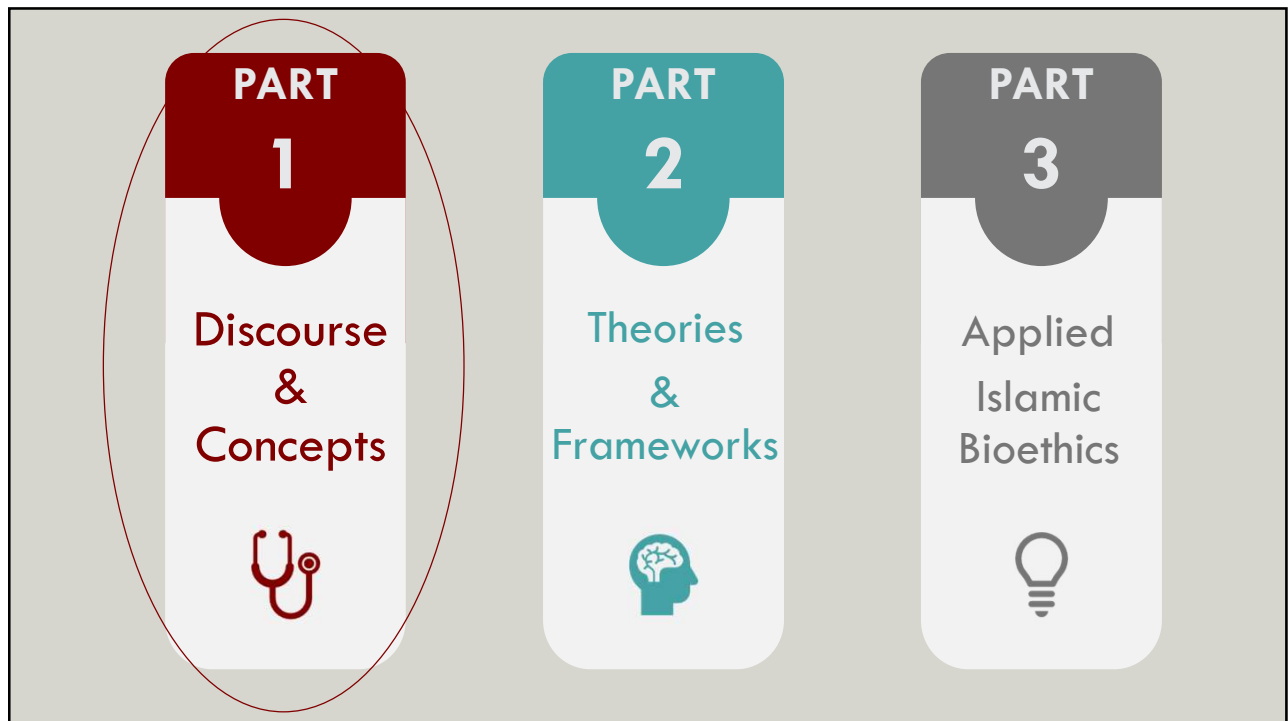




Session 2: Research Methods, Outputs & Producer Roles
in Islamic Bioethics
Opening Lecture



Focus Questions

- What are the cognitive frames and biases of specific *producers* of Islamic bioethics?
- What are the limitations of *fatwa research, Medline reviews, and uşūlī* approaches to understanding Islamic bioethical perspectives?

Focus questions relate to discrete knowledge found in the readings and lectures

Self-reflection questions are about the field and how it may relate to your practice



Self-Reflection Questions

- Where are how do we find Islamic bioethical guidance?
- What are the implications of the limitations each producer and their conventional output has for physician practice?
- What would a more complete approach to Islamic Bioethics research look like?

Insights into the Materials: Critical Insights from Diverse Disciplines

- De Vries, Raymond. *The uses and abuses of moral theory in bioethics*. *Ethical theory and moral practice* 14, no. 4 (2011): 419-430.
- Skovgaard-Peterson, J. *A Typology of Fatwas*. *Die Welt Des Islams* 55: 278-285.
- Padela, A.I. *The Limitations of Using for Fatāwā Islamic Bioethics Research*. In Kurt, Irem and Murat Karacan and Rashidy (eds) *Fatwa between tradition and modernity*. Peter Lang Publishers (in-press)
- Stodolsky, MV. and Kholwadia, MA. *Physician's Juristic Role*. In *Oxford Islamic Studies Online*.
- Shanawani, H. and Khalil, M. 2008. *Reporting on 'Islamic Bioethics' in the Medical Literature: Where Are the Experts?* In *Muslim Medical Ethics: From Theory to Practice*, eds. Jonathan E. Brockopp and Thomas Eich, 213–28. Columbia, SC: University of South Carolina Press
- Arozullah, A. *The Role of Muslim Physicians in the Bioethics Discourse*. At *Where Religion, Bioethics and Policy Meet: An Interdisciplinary Conference on Islamic Bioethics and End-of-Life Care- Panel 3*. April 10, 2011. Ann Arbor, MI.

Who are the main actors: Producers?

TABLE 1.2 A Typology of Islamic Bioethics Producers

Producers	Primary Roles	Textual Outputs
Islamic jurists	• To serve Muslims by enabling their continued adherence to the faith	• <i>Fatwa</i> • Judicial opinions (<i>qararāt</i>)
Muslim clinicians	• To serve as biomedical experts helping jurists understand the biomedical science and context that surround bioethical questions • To serve as conduits of Islamic bioethical knowledge to patients who might ask for religiously informed opinions on medical treatments and decisions	• Peer-reviewed journal articles
Academic Islamic/religious studies experts	• To study and address dialectics between Islam and biomedicine by analyzing the literature and drawing on aspects of the Islamic tradition	• Normative essays • Books and book chapters • Peer-reviewed journal articles
Social scientists	• To describe how Muslims engage with bioethical questions • To focus on the negotiation of Islamic values and identities in healthcare systems and within individual societies	• Books • Peer-reviewed journal articles • Policy reports and briefs

TABLE 1.2 Continued

Producers	Primary Roles	Textual Outputs
Islamic/Muslim bioethicists	• To serve on clinical and research ethics committees, as well as bioethics advisory groups, offering Islamic and Muslim ethical insights • To author scholarly articles and papers to advance the field of Islamic bioethics	• Books • Peer-reviewed journal articles • Normative essays
Muslim health professional organizations	• To convene scholars to deliberate about bioethical questions • To generate bioethics primers and policies	• Books • Articles • Judicial opinions (<i>qararāt</i>)
Juridical academies	• To bring jurists together to render Islamic ethico-legal opinions	• Books • <i>Fatwas</i> • Judicial opinions (<i>qararāt</i>)
State authorities	• To use Islamic ethics and law as sources in crafting policies and laws	• Policies • Laws

