

**HUMAN CAPACITIES AND MORAL STATUS: 108**  
**(PHILOSOPHY AND MEDICINE)**

**Graeme Bou**

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A person who revives from a coma is not a replica of the person who existed previously. Solving the Corpse Problem 4. The assumption we are considering implies that, if we destroy the wand, it follows that, since we have made impossible the revival of Socrates, we have thereby destroyed Socrates. But I have killed you, since I have performed an action that kept you disembodied. The fact that something is a person does not by itself, therefore, imply any ethical conclusions. Under the ill-defined mantle of interdisciplinarity, a confused relationship between neuroethics and bioethics has emerged, without it being possible to clarify whether neuro-ethics is an applied ethic of the second order in a disciplinary taxonomy that places bioethics in the form of applied ethics in the first order, or whether they are two independent but connected disciplines, in whose reading it is implied that neuroethics is, effectively, a bioethics applied to matters concerning the study and applications of brain research. One way of handling the tension between a and b is to replace the concept of a fast-traveling person with a concept of a fast-traveling disembodied person. We have not killed you—after all, you may still exist disembodied, floating near the ceiling of the room. At most we are attributing characteristics that may be a ground for

ascribing rights and duties.