

## Examining the Moral and Ethical Dilemmas of Creating Savior Siblings

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### **Abstract**

This study examines the moral and ethical aspects of creating savior siblings using Kant's moral-philosophical theory and Beauchamp and Childress's (B&C) principles of medical ethics. In this study, the researchers argue that three of the four clusters of the principles of B&C framework are derived from common morality and Kant's ethics. Besides, the second part of this article is designed as a moral qualitative question in order to see to what extent different participants from three different countries (i.e., Iraq, Iran, and the United States) would react to the moral situation of creating savior siblings. The results show how creating savior siblings violate the Kantian categorical imperative that prohibits the use of anyone as a mere means to someone else's end. Also, through applying B&C ethical framework, it is found that the creation of savior siblings violates Beauchamp and Childress' principles of medical ethics. Furthermore, the results of examining the moral and ethical dilemmas of creating savior siblings from the participants' responses show that, in the 21<sup>st</sup> century, people from Iraq, Iran, and America practice morality and moral rules in their decisions. Also, the researchers found that Iraqi and Iranian people think more within a religious framework in deciding about moral cases than Americans.

**Keywords:** morality, medical ethics, savior siblings, dilemma.

## Introduction

In conducting this research, the researchers have been inspired by the real story of the novel *My Sister's Keeper* by the American writer Jodi Picoult (1966- present). This novel addresses the question of morality. In her official website, Picoult has written the following question about the novel: "Is it morally correct to do whatever it takes to save a child's life?" The novel contains a combination of moral dilemma and character development, which makes her book a perfect one for moral studies (Hart, Walker, and Gregg 2007, 123). It contains a great deal of direct narration and description, in which we can see the moral and ethical dilemmas in the main characters' actions. As an interdisciplinary study, this study investigates the moral and ethical questions in creating a savior sibling's case inspired by this novel. Kant's moral-philosophical theory and the principlism of Beauchamp and Childress can be used as a framework to uncover the case's moral and ethical aspects. Thus, this study uses the B&C ethical issues framework and Kant's moral philosophy to examine the moral and ethical dilemma of creating savior siblings. The researchers examine the moral dilemma of creating savior siblings through Kantian theory, then they examine the ethical dilemma in the novel through Beauchamp and Childress ethical framework. The study attempts to cover a wide variety of issues and theories in the case of crating savior siblings. So, firstly, it blends ethical issues with Kant's moral-philosophical theory and shows how creating savior siblings is morally and ethically wrong. Secondly, because the study is a moral one, it needs an application to a narrow group of people (Banyard & Flanagan 2011, 6). Thus, in this research, the researchers asked different participants their opinions on creating a savior sibling in order to see how they would react to such a case.

Also, it is worth mentioning that the case studied in this research is the real-life story of Adam Nash, the world's first "designer baby," who

was born on 29 August, 2000 in the United States (Nerlich, Johnson, and Clarke 2003, 471). He was chosen as a donor for his sister Molly, who suffered from Fanconi Anaemia (a rare genetic disease) (Mills 2013, 20). Molly would have died before the age of ten without a bone marrow transplant (Nerlich, Johnson, and Clarke 2003, 471). Her parents decided to test new medical technologies, because a suitable donor had not been found. So, they decided to undergo *in vitro* fertilization (IVF) and preimplantation genetic diagnosis (PGD) to select an embryo that would not carry the disease-causing gene and would become a brother and a donor for Molly (Nerlich, Johnson, and Clarke 2003, 471). The story of the Nash family and their successful use of PGD to cure their daughter received national attention. Adam's conception and birth established both praise and criticism due to the ethical issues surrounding PGD (Mills 2013, 23).

### **Ethical Framework**

This article discusses the ethical issues involved with the creation of savior siblings. For this ethical analysis, the researchers give a short summary of two ethical frameworks: one by Gert, Culver, and Clouser and the other by Beauchamp and Childress. After that, the researchers explain which one is better for the study of ethical dilemmas and thus will be used in this article.

Gert, Culver, and Clouser expound a framework which is based on what an impartial person would respond to a given situation (Gert, Culver, and Clouser 2006, 11). The GCC framework includes moral rules that are derived from studying other codes of ethics and distilling all of these codes down into their common elements (Gert, Culver, and Clouser 2006, 21). The moral rules encompassed in this framework include ten rules. The first five rules are the following: do not kill

(which includes causing permanent loss of consciousness); do not cause pain (which includes causing mental pain, e.g., sadness and anxiety); do not disable (more precisely, do not cause loss of physical, mental, or volitional abilities); do not deprive of freedom (which includes freedom from being acted upon, as well as depriving a person of the opportunity to act); and do not deprive of pleasure (including sources of pleasure). These five moral rules cause harm directly (Gert, Culver, and Clouser 2006, 35). The second five moral rules include the rules that usually, but not always, cause harm (Gert, Culver, and Clouser 2006, 36). These five moral rules are as follows: do not deceive (which includes more than lying); keep your promise (equivalent to “do not break your promise”); do not cheat (which primarily involves violating rules of a voluntary activity, e.g., a game); obey the law (equivalent to “do not break the law”); and do your duty (equivalent to “do not neglect your duty”) (Gert, Culver, and Clouser 2006, 36).

On the other hand, we have the principles of Beauchamp and Childress, which have been extremely influential in the field of medical ethics (Page 2012, 1). Principlism is an ethical theory developed by Tom Beauchamp and James Childress to serve as a guideline in evaluating and guiding decisions in bioethical cases (Enck 2009, 8). It is composed of four principles (Beauchamp and Childress 2001, 12): (1) beneficence (providing benefits and balancing the benefits against risks and costs), (2) non-maleficence (an obligation not to inflict harm intentionally), (3) justice (distributing benefits, risks, and costs fairly), and (4) respect for autonomy (respecting the decision-making capacities of autonomous persons) (Beauchamp and Childress 2001, 38). These principles are derived from considered judgments in the common morality and medical tradition (Beauchamp and Childress 2001, 37). They are all obligations that the members of the medical profession must consider when faced with bioethical dilemmas.

Principlism of Beauchamp and Childress and the moral rules of Gert, Culver, and Clouser are two philosophical theories containing three similar themes (Enck 2009, 49). First, both of these theories work off a foundation of common morality. Second, each theory advocates a structural approach to medical dilemmas, since both use principles and rules as guidelines for physicians. Third, the theories stress the importance of being practical over philosophical (Enck 2009, 50).

While the GCC ethical framework was first published in the mid-1990s, it is not a common framework for working through ethical dilemmas (Mills 2013, 27). Actually, many scholars depend on the works of Beauchamp and Childress or those of Kant, or frameworks like casuistry, consequentialism, or utilitarianism for the study of ethical dilemmas (Mills 2013, 27). This article uses the ethical framework of B&C and Kant's moral philosophy and applies their concepts to the case of creating savior siblings in order to examine its moral and ethical dilemmas.

### **Kantian Perspective**

The German philosopher Immanuel Kant (1724-1804) was an opponent of utilitarianism. His ethics is known especially among English-speaking philosophers (Gardner 2003, 9). For Kant, moral philosophy addresses the question "What ought I to do?" (Kant 2005, 58). For thirty years, he intended to entitle his system of ethics "metaphysics of morals." In *The Metaphysics of Morals*, he asserts as firmly as ever the supreme principle of morality (Wood 2017, 29). According to him, we presumably need some account based on the principle of the nature and the extent of our various ethical obligations (Kant 2005, 114). To this end, Kant employs his findings from *The Groundwork in The Metaphysics of Morals*, offering a categorization of our basic ethical

obligations to ourselves and others (Kant 2005, 73). He sees human beings as creatures with rational powers to resist desire, the freedom to do so, and the capacity to act by rational considerations (Beauchamp and Childress 2001, 58). He argues that morality is grounded in pure reason, not in tradition, intuition, conscience, emotion, or attitudes such as sympathy (Beauchamp and Childress 2001, 57).

In Kant's view, there are two questions that we must ask ourselves whenever we decide to act. The first question is whether I can rationally will that everyone act as I propose? If the answer is no, then we must not perform the action (Kant 2005, 95). The second question is whether my action respects the goals of human beings rather than merely serving my own purpose? Again, if the answer is no, then we must not perform the action (Kant 2005, 96). Also, he believed that there was a supreme principle of morality, to which he referred as "the categorical imperative" (CI) (Wood 2017, 30). There were two formulations of the categorical imperative: formulation I, the formula of universal law (CI1): "Act only on that maxim through which you can at the same time will that it should become a universal law" (Kant 2005, 93); formulation II, the formula of the end in itself (CI2): "Act as to treat humanity, both in your own person and in the person of every other, always at the same time as an end, never simply as a means" (Kant 2005, 112). Kant argued that we must not treat others as simply a means to our ends and insisted on treating people with respect and moral dignity, to which every person is entitled (Timmermann 2009, 86). The categorical imperative in the formulation of humanity as an end and the duty of respect require that we give special treatment to friends and family because of their relationships with us (Bramer 2010, 121). Therefore, this treatment does have moral value for a Kantian. Kant's categorical imperative against treating people as commodities represents a deontological approach to the welfare of people (Kant

2005, 60). In his moral system, he seeks out the foundational principle of a metaphysics of morals, which he understands as a system of moral principles that apply the categorical imperative to human beings in all times and cultures (Gardner 2003, 10).

### **Blending Kant's Moral Philosophy with the B&C Ethical Framework**

By morality, we mean the moral system that people use, not necessarily consciously, in deciding how to act when confronting moral problems and in making their moral judgments (Kant 2005, 25). For this reason, in every moral theory or ethical framework, we have a focus on some standards of morality that people use in their lives. As a result, we have common moral rules that all moral theorists agree on. The anthologies often suggest using one theory to solve a particular problem and another theory for a different problem (Gert, Culver, and Clouser 2006, 5). Yet there is neither consistency among different theories nor a clue as to which problems are to be assigned to which theory (Gert, Culver, and Clouser 2006, 7).

In this study, the researchers argue that three of the four clusters of the principles of the B&C framework are derived from common morality and Kant's ethics. First, Childress and Beauchamp insisted on beneficence, which is actually one of the main elements that Kant focused on in his moral philosophy. Actually, Kantian ethics is used exclusively in connection with a single duty: the ethical duty of beneficence to others (Kant 1998, 453). Perhaps this should not have come as a surprise, since *The Metaphysics of Morals* is a system of positive duties (Kant 1998, 429).

Also, Kant wrote many works in which he focused on the importance of justice in societies and developed a theory for this

purpose called *the theory of justice*. In *The Groundwork of the Metaphysics of Morals*, he provides the foundation for two parts of the metaphysics of morals: for the elements of justice, as well as for the doctrine of virtue (Höffe 1989, 149). The principle of justice is one of the moral rules in the B&C framework. Beauchamp and Childress divide justice into two different aspects: a formal principle of justice and a material principle of justice (Beauchamp and Childress 2001, 326). The formal principle states that equals must receive equal treatment. The material principle specifies the characteristics for equal treatment: “[T]hey identify the substantive properties for distribution” (Beauchamp and Childress 2001, 228).

Moreover, Beauchamp and Childress’s principle of autonomy focuses on the decision-making capacities of autonomous persons and on respecting their decisions. This is what Kant has argued in his morality. According to Donagan, Kant’s imperative is essentially about treating human beings with respect (1977, 63). Kant entails a moral imperative of respectful treatment of persons as ends in themselves (Beauchamp and Childress 2001, 64). We can say that all the principal obligations are clear and concise, and it is obvious to see the relevance of Kantian obligations in applying to ethics. Thus, the researchers argue that three of the principles of B&C framework (i.e., beneficence, justice, and respect for autonomy) are derived from Kant’s ethics. In their *Principles of Biomedical Ethics*, Beauchamp and Childress have mentioned and used Kant’s moral philosophy in defining most of their principles. In fact, their principles are common and deal with many key issues in Kantian ethics.

### **Creating Savior Siblings from Ethical Perspectives**

The issues in medical ethics are frequently addressed within a Kantian paradigm (Heubel and Biller-Andorno 2005, 5). When parents create a



savior sibling for their sick child, they disregard the main four concepts of medical ethics: beneficence, non-maleficence, justice, and respect for autonomy; they fail to pay due respect to children as individuals and even totally ignore young children's capability to assent.

In medical ethics, the principles of beneficence and nonmaleficence are recognized in many types of ethical theories, including utilitarian and non-utilitarian theories (Beauchamp and Childress 2001, 190). The principle of beneficence (which requires acts of preventing harm to others) is violated through creating savior siblings. One obligation of beneficence is the parental obligation to protect children. In the case of creating savior siblings, parents do their best to protect and cure the sick child, but nevertheless they harm their healthy child. They abuse the process of pre-implantation genetic diagnosis by conceiving a child whose sole purpose is to be a donor. In this way, they violate the two principles of beneficence and nonmaleficence in medical ethics. They utilize their newborn child to save the life of the sick one. They violate beneficence, nonmaleficence, and also justice, the third principle of Beauchamp and Childress.

Moreover, according to Beauchamp and Childress, autonomy is usually considered as the main principle in making decisions about individuals' health (Parsapoor, Rezaei, and Asghari 2014, 241). The traits of the autonomous person include capacities of self-governance, such as understanding, reasoning, deliberating, and independent choice (Beauchamp and Childress 2001, 121). However, our interest in decision-making leads us to focus on independent choice (Beauchamp and Childress 2001, 122). Respect for the autonomous choices of other persons runs as deep in common morality as any principle (Beauchamp and Childress 2001, 120). The concept of autonomy is used in this study

to examine decision-making in health care. Making decisions is usually formed through informed consent or informed refusal. The patient has the right of informed refusal as correlative to the right of informed consent (Beauchamp and Childress 2001, 124). In the case of savior siblings, the savior child would not be asked about his/her consent in all the surgery he/she has to undergo for saving the life of the sick child. Parents always take the medical decisions of the savior child without his/her consent. Moreover, they always consider the sick child's health in taking the medical decision, while the savior's health is ignored.

### Creating Savior Siblings from the Kantian Perspective

The second part of the categorical imperative of Kant states that human beings must not be used as a means to an end, but rather as ends in themselves, meaning that they must never sacrifice themselves or sacrifice others for themselves (Kant 2005, 69). This means that we have a duty as rational human beings to understand our motivations and to behave morally and logically.

In the case of creating a savior sibling, a Kantian would argue that the parents' attempt at giving birth to a new child in order to save the life of their sick child is not morally permissible, because it violates the Kantian categorical imperative. A child whose body organs are taken is used merely as a means to further the ends of his/her parents and sick sibling. Kantian theory evaluates an action based on the motives behind it. The parents' justification for attempting to save their child's life is the same justification for endangering the health of their new-born child.

Creating savior siblings goes against Kant's second categorical imperative. According to Kant, the parents' action is morally wrong, because they intend to use the savior child as a mere means to achieve their end of curing their sick child. They do not want the savior child

for himself/herself. Their motivation for having the savior baby is quite far from the normal motivations of any parents. Through the Kantian logic, the parents' action is morally impermissible, due to its inability to treat the new child as an end in himself/herself.

Also, Dickens maintains that transferring a healthy embryo to a woman's uterus for implantation, gestation, and birth as a savior sibling raises the ethical concern that such a child may be used instrumentally as a means to an end or as an object (Dickens 2005, 92). This would violate the Kantian ethical principle that people be valued in themselves and not be treated only as things (Kant 2005, 93).

Moreover, let us take an example of how a Kantian might approach the case of the five-year-old child in need of a kidney. A Kantian would first insist that we rest our moral judgments on reasons that can be generalized for others who are similarly situated (Beauchamp and Childress 2001, 56). If the father chooses to donate out of affection, compassion, or concern for his dying daughter, his act would actually lack moral worth, because it would not be based on a recognition of a generalizable obligation (Beauchamp and Childress 2001, 56). It would also not be legitimate to use one of the girl's younger siblings as a source of a kidney, because that recourse would involve using persons entirely as means to others' ends (Beauchamp and Childress 2001, 57). This same principle would also exclude coercing the father to donate against his will (Beauchamp and Childress 2001, 57).

The worry that the savior sibling would be a commodity rather than a person and therefore would be wrongfully treated as a means rather than an end is warranted and justified. Based on Kant's famous dictum "Never use people as a means but always treat them as an end," the welfare of a savior sibling would be in danger, because he/she is

deliberately used as a means to achieve other people's ends. Also, according to ethical principles, creating savior siblings is morally wrong, because parents would violate the main four principles of medical ethics—beneficence, non-maleficence, justice, and respect for autonomy. As a result, we can say, conceiving savior siblings in order to use their bodies later is morally and ethically wrong, because these children would not be treated as individuals but rather as commodities.

### **Examining the Participants' Responses**

Because this study is a moral one, it needs an application to a narrow group of people (Banyard and Flanagan 2011, 6). Thus, the present research used a moral qualitative question in order to see how the participants from three different countries would react to the case of creating savior siblings in the novel. The researchers asked different participants from Iraq, Iran, and America their opinions on a similar moral situation.

The researchers wrote demographic questions for the participants with a short summary about the moral situation of the novel and asked the participants their opinions. The following summary was given to the participants:

Doctors diagnose Sara's two-year-old daughter, Kate, with a rare form of leukemia. The news that their child might die shocks Sara and her husband, Brian. Kate starts chemotherapy, and her doctor suggests that she might eventually need a bone marrow transplant, preferably from a related donor. Her doctor mentions that another sibling, a brother or sister, could be a perfect match, and Sara suggests to Brian that they should have another child. With the help of the doctors and new medical technologies, they succeed in having another daughter, Anna, who is a perfect genetic match and donor for her sister, Kate. Anna is born for a very specific purpose (i.e., saving the life of her sister). She is born as

a savior sibling (i.e., children conceived for the purpose of providing a tissue match for an older sibling who is in need of tissue transplants to recover from a life-threatening illness). Over the course of the next few years, Anna undergoes several difficult medical procedures, including frequent blood withdrawals and a painful bone marrow extraction, to help Kate survive. After that, Anna, against her will, is forced by her mother to donate her kidney to her sister, while her father believes that Anna should be given freedom to decide for herself. Kate endures great pain and suffering during the treatment procedure. Every time Kate is hospitalized, her sister Anna has to be there too. Kate is in the end stages of kidney failure, and Anna has to donate a kidney to Kate. She becomes seriously ill and must be hospitalized. Her doctor says that she might die within a week. Anna refuses to donate her kidney to her sick sister. She admits that although she loves her sister, part of her wants Kate to die so that she could have more freedom with her life.

Also, the following moral qualitative question was given to the participants: “In the above situation, who do you think is right: the mother, who is trying to save the life of her sick daughter, or the savior child, Anna, who seeks to decide freely for herself? Please, write a few sentences to explain why.” The moral question was distributed among 180 participants, and sixty participants from each country took part in answering it. The researchers chose Basra from Iraq, Mashhad from Iran, and Binghamton from the United States. The distribution was in face-to-face meetings in Mashhad and Basra. In Binghamton, some of the distributions were in face-to-face meetings and some were posted online.

### **Data Analysis**

Firstly, the results of gender differences are shown in Table 1. As the table shows, 32.2% of the participants are male and 66.7% female. In

this phase of the study, 180 people participated, consisting of both males (n=58) and females (n=120).

**Table 1. Gender**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	58	32.2	32.6	32.6
	Female	120	66.7	67.4	100.0
	Total	178	98.9	100.0	
Missing	System	2	1.1		
Total		180	100.0		

Secondly, in Table 2, the ages of the participants is represented. It illustrates that a great number of the participants' ages were between 18-24 (37.2%) and 25-31 (28.9%).

**Table 2. Age**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	67	37.2	39.4	39.4
	25-31	52	28.9	30.6	70.0
	32-38	20	11.1	11.8	81.8
	39-45	11	6.1	6.5	88.2
	More than 45	20	11.1	11.8	100.0
	Total	170	94.4	100.0	
Missing	System	10	5.6		
Total		180	100.0		

The data analysis of the participants' marital status is shown in Table 3.

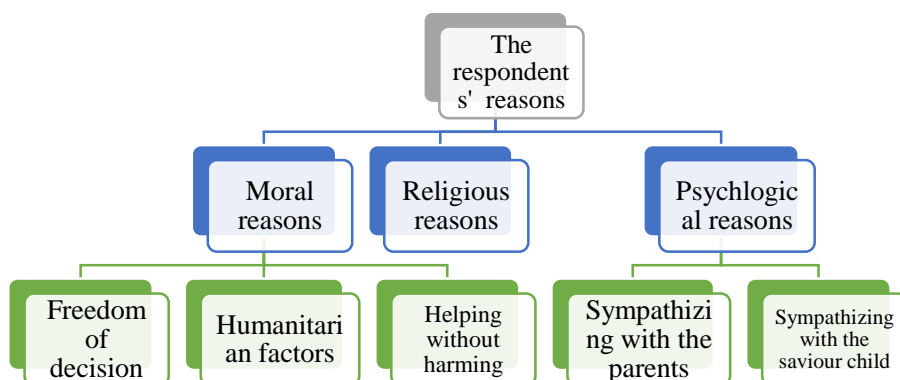
**Table 3. Marital Status**

	N	Percent
Parents	55	30.6
Married but no children	27	15.0
Single	98	54.4
Total	180	100.0

The participants were asked their opinions on the situation described in the novel. Since the moral question required the participants to provide detailed answers, only 160 participants responded to this question. The moral question is divided into two parts. The first part is about whether the savior sibling (Anna) or the mother is right in the participants' opinions. The results showed that the participants side with Anna's decision of not donating her organs anymore. In the summary of the novel, it is mentioned that the thirteen-year-old savior child refuses to donate her organs to her dying sister. The mother tries to save her sick child's life through the savior sibling, Anna, who has undergone many difficult surgeries since her birth to save her sister's life, but when she is in her teens, she begins to seek her medical emancipation. The data analysis shows that most participants (48.9%) support the decision of the savior sibling, Anna, who wanted to be free in her life. They think that she should be able to decide about her own body and whether or not to donate her organs to her sister. Their responses also indicate that they corroborate the Kantian principle of not using people as mere means to our end.

The second part of the survey question was analyzed based on the grounded theory procedure. The grounded theory procedure was first introduced in sociology with the aim of enhancing the validity and reliability of qualitative analysis (Babbie 2010; Friedman 2011). When all the data were gathered, the process of data analysis began. Each person's comments were analyzed separately. The codes were not established in advance but were developed as a result of examining the data in three stages as outlined by the grounded theory technique. First of all, the researchers went through all the 180 responses and found that only 160 of the participants had answered the opened-ended question. In order to draw a clear picture of the data, the researchers read and examined all the 160 responses. Then, each response was analyzed separately. At the first stage, the data were broken into small segments and each was labelled. This process continued for all the responses. After that, the researchers went through the achieved themes, and they were compared and contrasted several times. New abstract categories were introduced, and the codes of the previous stage were put into a category and group. At last, the abstract categories of the second stage were compared and contrasted several times to find the core categories. Finally, the analysis led to three core categories: moral reasons, religious reasons, and psychological reasons. In order to have a clear picture of the data collected, the moral category was divided into three sub-categories: freedom of decision, humanitarian factors, and helping without harming. Also, the psychological category was divided into two sub-categories: sympathizing with parents and sympathizing with the savior child, as you can see in the following figure.





### **Moral Reasons**

This category is the most important one, due to the number of occurrences. In this category, the participants' responses are divided into three sub-categories: freedom of decision, humanitarian factors, and helping without harming. The majority of the participants (85 out of 160) referred to the first sub-category, which is freedom of decision. Most of them thought that the savior child should be given the freedom to decide about her own body. In other words, they thought that a savior sibling should have his/her freedom to willingly decide whether or not to donate his/her organs to the sick sibling. Therefore, the factor of freedom was the best solution for them in such situations. Some of them (12 out of 160) referred to humanitarian factors. They said that parents should behave in a more humane way. Also, a number of the participants (5 out of 160) said that the parents should save Kate's life but without harming Anna psychically.

### **Religious Reasons**

Some participants referred to religion in their responses. They said that the parents should accept the sick child's fate and let him/her die,

because this was what God wanted. On the other hand, some of them said that creating a savior sibling was religiously wrong. Most of the participants from Iraq and Iran said that the parents should not create a savior child, because creating belonged to God. They said that the case was religiously wrong because it involved selecting an embryo in order to genetically match the sick child's cells. Some of the Iraqi participants (22 of them) and some of the Iranian participants (10 of them) mentioned religion in their responses, while American participants did not mention religious reasons in their responses at all. From the collected data, it can be concluded that the participants from Iraq and Iran were more religious-oriented in deciding about such moral cases than Americans.

### **Psychological Reasons**

As the figure shows, the psychological category is divided into two sub-categories: sympathizing with the parents and sympathizing with the savior child. Some of the participants (38 out of 160) said that the parents had the right to behave in this way, because parents usually and naturally did everything in their hand to save their children from sickness and harm. They said that they could not blame them. According to their opinions, the parents' decision was logical and rational.

The last sub-category is related to the savior child. Some participants believed that the parents should care more about the savior child's feelings and emotions; they should give him/her more attention in order not to harm her/him psychologically in the future. In their views, the savior child would feel unsafe and uncomfortable during these circumstances, because he/she knew that he/she was brought into the world for saving the life of his/her sister or brother and that would cause a psychological problem for him/her.

## **Other Perspectives**

There were some other perspectives which were not possible to be included in the previous categories. For example, some participants said that the situation was very difficult and they could not decide who was right and why. Also, a number of the participants just mentioned that the parents' decision of creating a savior sibling was wrong, but they did not mention why it was wrong. Also, a few of them said that it was unfair to utilize one child for the benefit of the other.

## **Conclusion**

The present article was designed to examine the moral and ethical dilemmas of creating savior siblings. In observing the dilemmas, the researchers tried to show that the case is an example of a complicated moral issue. The researchers portrayed the moral and ethical dilemmas which result from creating a savior sibling. They showed how creating savior siblings violates the categorical imperative of Kant that prohibits the use of anyone as a mere means. Also, through B&C ethical framework, the researchers concluded that the creation of savior siblings would violate the principles of medical ethics. Moreover, through asking Iraqi, Iranian, and American participants their opinions on the moral issue of creating savior siblings, the researchers concluded that people in the 21<sup>st</sup> century still practice morality and moral rules in their decisions.

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