Part IIc
Reasonableness in Biolaw
There are two perspectives from which I will approach the topic of reasonableness in biolaw: I will take, on the one hand, a philosophical and conceptual perspective from which to consider the relation between bioethics and law, and on the other hand a legal perspective from which to instead consider the sources of biolaw.

Let me start, then, from the first of these two perspectives.

(1) As is known, the word biolaw is a neologism based on another neologism, this being bioethics, a word designating in a broad sense the area of the law that addresses the whole range of issues relating to the protection of life, human and nonhuman alike (inclusive of animal life and the environment) in the context of the ever-expanding technological applications of biology and medicine.

The relation between bioethics and law is a widely debated question, and it can be framed with some simplification in theoretical terms by singling out two opposing camps. On one side are those who question or even reject the idea of regulating bioethical issues by law, and on the other side are those who judge such biolaw to be useful and even necessary.

But these positions are in truth only two abstractions, for they each bundle together an assortment of views and concerns. Thus, a closer look at the first group will reveal that some believe that such legal regulation of bioethical issues may pose a hindrance to scientific development; others, especially those who are religiously minded, feel that by regulating such things as euthanasia, medically assisted procreation, and the like, we are thereby legitimizing these practices, even if the intent is to curb or stop them; some feel comfortable that the scientific community can provide effective self-regulation through its ethical committees, deontological codes, and declarations of principle adopted by the international community of physicians and scientists; and still others regard bio-legislation as a case of government interference in the private sphere, a practice that, in their estimation, amounts almost inevitably to forcing people to subscribe in action to particular conceptions of morality.