

In their 1990 book *The Abuse of Casuistry* Albert Jonsen and Stephen Toulmin called for a reanimation of traditions of case-based ethical reasoning for thinking about the moral life of the biological sciences. Jonsen's and Toulmin's proposal turned on the need to transform ethical maxims into ethical practice—to turn *logos* into *ethos*, to use the antique idiom. Their effort, however, has ultimately been limited by the very context which justified a turn to case-based reasoning in the first place: bioethical commissions, and the transformation of ethical reasoning into science regulations, have contributed to the *externalization* ethics from scientific practice. Said differently, the use of bioethical reasoning in regulatory settings has, at times, contributed to a sense among biologists that ethics is somebody else's business. Bioethics, unlike antique and medieval casuistry, has been limited in its opportunities to produce equipment for the internalization and embodiment of ethical reason. In our presentation we propose to discuss ways of overcoming the micro-politics of ethical externalization, while taking up Jonsen's and Toulmin's challenge to articulate new ethical maxims and casuistic methods for the biological sciences. Learning the lessons of the past two decades, we proceed with a heightened attention to the ways in which these maxims need to serve not only as material for ethical decision making on the part of specialists in bioethics and the social studies of sciences, but also, and equally, as means of cultivating new practices among biologists. Toward this end, and as a prompt for discussion, we will introduce several candidate maxims for the contemporary sciences.