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健康與文化  
Health and Culture

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### 摘要

健康是人的一種生存狀態，也是一個歷史和文化的概念。古老的東方醫學名著《黃帝內經》從天人合一的哲學觀念出發，把人的健康定義為：形與神俱，氣脈常通；形體不敝，精神不散；陰平陽秘，精神乃至。同時認為健康是一個個體化和動態的概念，因人的身份地位、年齡長幼和地理環境不同而有所差別。對於保持和追求健康的手段，強調人應當順應大自然的法則，包括人之常“平”、“法”於陰陽、“和”於術數、飲食有“節”、起居有“常”、“不妄”作勞、虛邪賊風“避”之有時以及精神“內守”等。與WHO的健康概念相比，《黃帝內經》的健康概念更為生動和具體，且具有普遍的文化價值。

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### 摘要

中國傳統綱常蘊含著深刻的生命道德原則，發掘、認識和理解這一傳統倫理文化的核心內容，對認識和審視當代中國以追求社會健康水準平等為目的的醫療衛生體制改革具有重要的道德價值。如果說綱常倫理是根基，而與綱常倫理一脈相承的儒家生命倫理思想，則能夠為認識和解決醫療衛生體制改革的具體問題提供理論支援和邏輯分析框架。用“差等之愛”的思想分析醫保籌資制度便是例證。中國醫改八年成就斐然，社會健康水準平等應當成為醫改的目標指向，中國傳統綱常中保障生命安全和提供生命基本供養的思想，能夠成為醫改的道德原則和倫理智慧，而儒家生命倫理學則能夠將綱常倫理思想轉化為實在的方法與路徑。

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### 摘要

一個道德上公正的醫療保健制度，不僅應該保障人人都可以均等地獲得基本的衛生保健服務，還應該是財務上可持續的。醫療保健制度籌資責任主體一般包括政府、個人、家庭等，各籌資主體責任大小對實現一國或一地區衛生資源的有效配置、為當地居民提供公平而又有效的醫療衛生服務至關重要。

本文將建國以來中國城鎮地區醫療保健制度的發展演進劃分為四個階段，分別是計劃經濟時期、經濟制度轉軌時期、市場經濟初期、全民基本醫療保險時期，基於儒家生命倫理原則，對中國（內地）城鎮地區衛生籌資責任主體進行回顧、反思，分析認為中國衛生籌資責任主體發展經歷了「政府大包大攬、個人及家屬免費享受」——「政府財政逐漸退出、個人及家庭負擔加重」——「政府責任回歸、個人負擔有所下降」——「政府、市場、個人責任逐漸趨於均衡」這一過程。基於儒家衛生正義觀，本文認為「仁政」不是絕對平均主義，也非個人全權負責；「家庭本位」的傳統文化在中國一直活躍至今，制度安排亟需家庭責任的回歸。在儒家看來，一個道德上合理的衛生籌資責任，應該是個人、家庭和政府的平衡與和諧。

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## “換頭術”的迷思：儒家生命倫理學的視角

邱楚媛

### 摘要

異體頭身重建手術已被提上臨床醫學議程，引起了倫理學和醫學界的廣泛關注。從儒家生命倫理的角度探討“換頭術”，能夠避免陷入西方傳統對弗蘭肯斯坦式“造人”的本能厭惡，也能夠提供不同於技術理性和個人主義的儒家視角。在“生生原則”的導引下，以對人類生命的尊重為第一原則，將身心看作交互關聯的整體，將自我放在家族血脈的代際傳遞中考量個體選擇，是儒家生命倫理學對“換頭術”引發的倫理爭議所作出的可能回應。

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### 摘要

在中國文化中，保留個人軀體的完整性具有重要意義，這導致醫學教學和科研中的屍源短缺現象成為制約醫學發展的一大問題。中國傳統文化一直被各界認為是阻礙遺體捐獻的根源，但本文基於訪談和文獻分析，發現導致這一現象的原因遠較傳統文化的影響更為複雜，其核心問題在於子女與父母在看待身體、死亡和“孝”上存在的多元價值觀衝突。價值觀衝突的文化根源不僅是多數研究指認的儒家傳統文化，而是一個包含著傳統文化、現代文化、精英文化與世俗文化相互交融和衝突的複雜問題。同時，兩者雖然在觀念上存在矛盾衝突，但所追求的終極目標具有高度一致性，即實現人的“尊嚴”。

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## The Chinese Concept of Health in the *Huangdi Neijing*

Li Zhenliang and Ma Qiang

### Abstract

Health is fundamental to the human condition. The concept of health is culture-dependent and historically developed in each culture. The *Huangdi Neijing* (The Yellow Emperor's Classic of Internal Medicine) is an ancient Chinese masterpiece about human health and medical treatment. Based on the classical Chinese view of the unity of heaven and man, the *Huangdi Neijing* understands health as somatic and spiritual harmony: it emphasizes the smooth fluxing of the *qi* essence, the well-structured body, the fullness of vitality, and the equilibrium of *yin* and *yang*. In addition, health is an individual and dynamic concept, according to which the degree of one's health depends on social standing, status, age, and geographic environment. To maintain and pursue health, humans must comply with the laws of nature, such as by staying emotionally calm, seeking the balance of *yin* and *yang*, controlling the diet, regulating living schedules, avoiding overwork, preventing evil factors, and pursuing internal spiritual orientation. These ideas of health are in many ways consistent with, and even comparable to, the holistic definition of health provided by the World Health Organization (WHO). However, they are characteristic of a particular Chinese culture, providing a more vivid and concrete account of health than the more general view of the WHO.

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## Pursuit of Health Equality and the Cardinal Virtues in Chinese Ethics—Reflections on Chinese Health Care System Reform

Bian Lin

### Abstract

Traditional Chinese ethics contain profound bioethical teachings and principles. For the purpose of understanding and reflecting on the ongoing health care system reform in mainland China in recent years, it is important to rediscover, recognize and understand the central teachings of traditional Chinese ethics, especially the cardinal Confucian virtues in Chinese traditions. It is implausible to pursue health equality for everyone, as individuals inevitably exhibit differences in their health conditions no matter what kind of health care system is maintained. However, it is plausible to accomplish health equality in the sense that everyone in society enjoys a similar public health care system. With the great achievements made during the eight-year process of health care system reform in China, health equality has rightly become the target of reform and been significantly improved. Following the cardinal Chinese ethical virtues and principles that advocate for both universal and differentiated/graded love, the Chinese reform should not only pursue health equality, but also allow individuals to pursue private insurance schemes for themselves and their family members to practice differentiated/graded love. The government should not only ensure equality of public insurance for everyone in Chinese society, but also leave sufficient room for individuals to purchase private insurance for better or quicker health care.

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## **Who Should Pay for Health Care? Confucian Reflections on the Historical Evolution of Financing Responsibilities for Health Care in Urban China**

**Wu Jingxian**

### **Abstract**

A morally justifiable health care system should not only ensure that everyone has equal access to basic health care services, but also be financially sustainable. It is normally supposed that governments, individuals and families take joint responsibility for health care in a certain country or region. Their levels of financial responsibility are a significant factor in the effective allocation of healthcare resources and fair delivery of health care services.

This paper divides the historical evolution of health care financing responsibilities in urban China since 1949 into four periods: a planned economy period, an economic system transition period, an initial period of market economy and a universal health coverage period. Based on Confucian ethical principles, the author reflects on financing responsibilities in urban China. She determines that the financing responsibilities of different periods have changed from government- to individual-dominant, finally achieving a balance between government, the market and the individual. The author argues that from a moral standpoint, according to Confucian ethical appeals on health justice, a benevolent government should practice neither the doctrine of absolute equalization nor the principle of individual liberalism. As the idea that the family comprises the primary community is still active in contemporary China, family responsibility should be emphasized along with health care financing policy. According to Confucianism, a morally just health care financing responsibility requires a proper balance and harmony between individuals, families and governments.

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## **The Myth of Head Transplant Surgery: From a Confucian Bioethical Perspective**

**Qiu Chuyuan**

### **Abstract**

Head transplant surgery has aroused extensive concerns in the field of biomedical ethics since it was put on the clinical medicine agenda a few years ago. This paper shows that analyzing the ethical controversy over head transplant surgery from the perspective of Confucianism not only helps to avoid the intuitive disgust at “Frankenstein” medical action from a Western tradition, but also provides an innovative perspective different from the instrumentalist rationality and individualism that prevails in Western thought. Under the guidance of the Confucian Principle of Life, people must respect the lives of others and should regard the body and mind as comprising an integrated life. From the Confucian viewpoint, the self is part of the transmission of family generations, which means that one should consider the place the self in one’s family network when making ethical decisions. As stated previously, these cultural and intellectual Confucian views constitute a useful framework through which Confucian bioethics can respond to the ethical controversy generated by head transplant surgery.

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**Abstract**

In Chinese culture, the preservation of the integrity of the body is greatly significant, which has led to a shortage of corpses in medical teaching and research and become a major problem restricting the development of medical research and treatment in China. Accordingly, it is generally believed that traditional Chinese culture has been a barrier to body donation in China. However, based on interviews and literature analyses, this paper shows that the factors leading to the body donation shortage in China are much more complicated than this simple “cultural” belief. The core problem, as our investigation finds, is that children and parents are in conflict over the value of the body and death and the virtue of filial piety. The cultural root of this conflict is not merely the nature or content of the traditional Confucian culture as identified by most researchers. Rather, it is a result of the complex interplay between modern scientific, revolutionary and traditional ethical views on the role of the body, the function of the Chinese patriarchal clan system and the blending of elastic spirit and modern secular culture. Finally, the paper argues that although donators and their children may have different understandings and value conflicts, their ultimate goal is highly consistent, that is, to achieve human dignity as expressed in modern Chinese society.