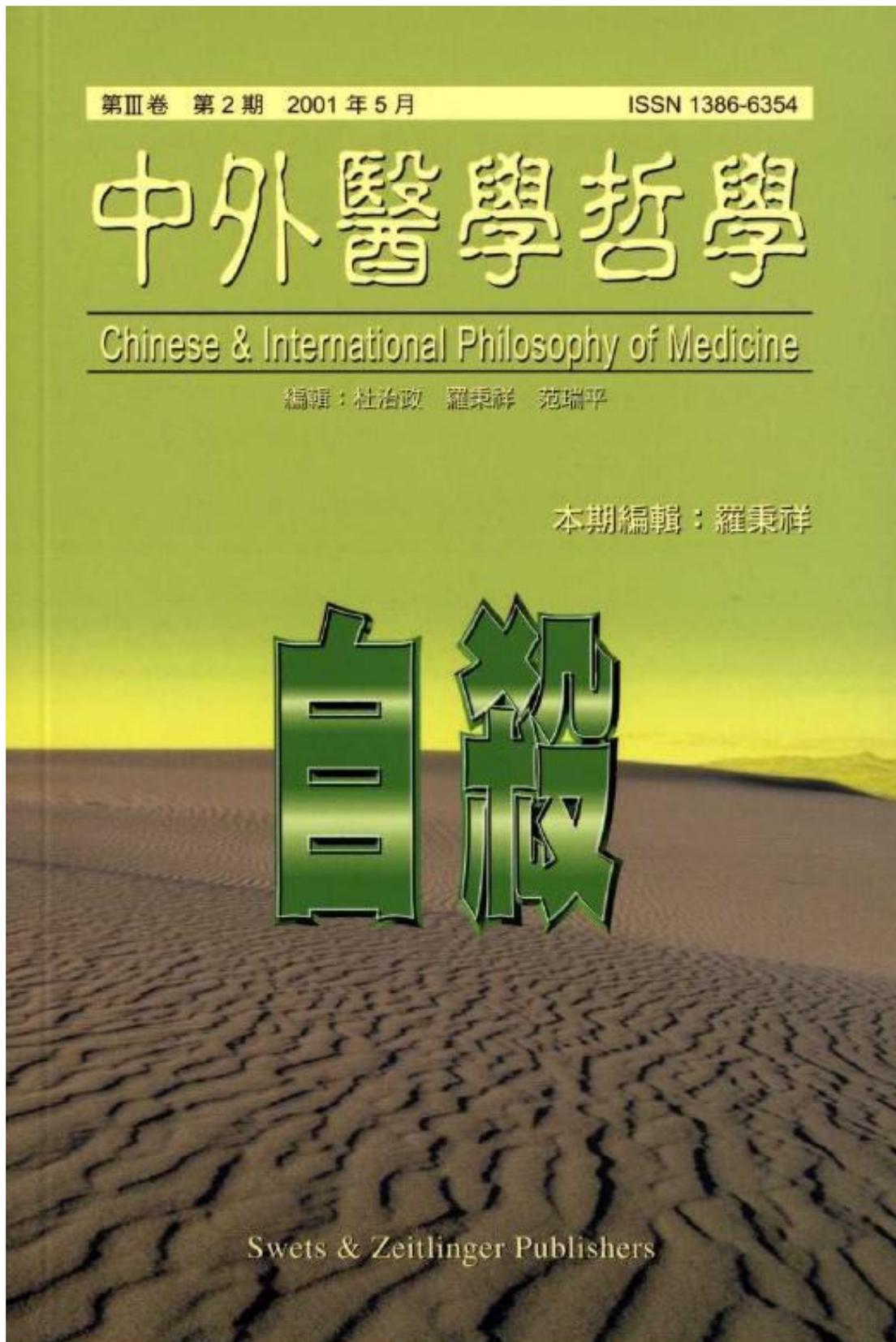


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自殺
Suicide

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摘要

古代中國人對自殺的道德評價，與古代西方人很不同。古代的西方社會（啟蒙時前的歐洲）大部分對自殺的道德討論，都是關於為己性的自殺，並且大都對這種自殺作一負面的評價。古代（民國以前）的中國社會，也同意為己性的自殺在道德上而言大都是錯誤的。然而，與古代西方社會不同，很少人對為己性自殺的個人權利作出辯護。古代中國人雖然也有對某些特殊的為己性自殺作出討論（例如討論為保持尊嚴而自殺），但大部分道德上的爭論，都是集中於在古代相當普遍的為他性自殺。古代中國人並不認為為他性自殺是犯了道德上的錯誤，所以不需要為這個行動辯護。相反，在某些情況下如不肯自殺，才需要為不自殺而辯護，解釋為何在這情況下竟然不自殺。本文會分析儒家倫理對中國人自殺觀的影響，並且把這些觀點陳述為六個論題。筆者認為這六個論題，已充分地把儒家傳統對自殺倫理的多元思考陳述出來。

目錄

自殺的道德難題

何兆雄

摘要

自殺的神秘性，一定程度來源於道德難題。自殺的預防與控制有三個階段：自殺預防對策，自殺危機對策，自殺事後對策。三個階段都存在道德難題。在自殺預防階段是人本主義還是自由主義。宗教人本主義和哲學人本主義都有贊成和反對的。自由主義則贊成自殺。因此又衍生自殺預防的有效性問題。在自殺危機干預階段，是救生論還是聽死論。在事後對策階段是人道主義還是功利主義，是動機論還是效果論。判別自殺行為的道德性是一種二難推論。這種二難推理，實際上是一種道德悖論，它不能邏輯方法解決，要用價值分析方法解決。定量分析與定性分析相結合。風險/效益是首選法。

目錄

摘要

現代人對於自殺的討論，普遍從科學的觀點剖析，視之為與疾病有關。從科學的觀點而言，當事人是在受制於心理或生理的疾病影響下作出自殺的行為。他們的自殺，是處於「不由自主」、「無力選擇」下的自殺，當事人其實是「受害者」，需要的是心理輔導、醫治以預防自殺，而非對其背後所包含的價值觀予以討論。

然而，有一些自殺卻不能歸納為與疾病有關。當事人的自殺，是處於自主的狀態之中，是經過深思熟慮，有其充分道德理據下的自主行為。當事人自殺的理據，是與同時代，同一社群的人所認同的道德價值觀，有著密切的關係。對當事人的自殺予以道德價值上的探討，則屬於倫理學上的討論。本文以明代的婦女自殺為例，試從倫理學研究的進路，探究古代中國人的自殺。

目錄

休謨論自殺

R. G. Frey

摘要

直至今日，任何對自殺道德感興趣的人都會讀到大衛·休謨關於此問題的文章。這有多種原因，但其中核心的一個是，他確立了現代關於自殺道德爭論的出發點，也就是說，生命中某種條件是不是可以？人提供一個道德上可接受的理由，來自主決定結束自己的生命。如果我們認為至少有一些自殺行為是道德的，那麼我們就能夠進行這場爭論，如果我們可以拋棄所有那些神學已經規定好的對自殺的一攬子譴責，那麼我們就能夠思考這場爭論。我注意到在遙遠的十八世紀情境中，這種論證戰略試圖發展出一種沒有神學基礎的倫理學。休謨的案例所得到的結果是關於自殺的一篇很現代的短文，突出自願和自主性，以及對人的生活條件以及在這種條件下人生活下去的願望進行的反思。

目錄

摘要

本文以西元兩千年八月誕生在英國曼徹斯特的連體嬰姊妹喬蒂與瑪麗的案例為基礎，來探討連體嬰的倫理問題。這個個案由於它的獨特性與爭議性，受到西方各國媒體高度的注意。文分四部分，首先鋪陳個案的來龍去脈，使讀者對於相關的事實與發展有一個大概的理解。其次，本案倫理爭議的焦點在於是否可以給這對連體嬰施行分割手術，各方對此有許多不同的立場。因此有必要將最主要的思考方式，對各種不同的立場，進行批判性的反省。反省的重點不在於肯定或否定某種結論，而在於檢視各個立場背後的理據或論證。最後一部分是綜合反省。透過對於各種不同立場的批判，筆者將提出自己的看法並說明主要理由。

Abstract

This paper is a project in descriptive applied Chinese ethics, in which I attempt to analyze ethically the Confucian moral views on suicide in ancient China. As in Europe, there is a long history of moral debate on the moral status of suicide, and the long debate on the suicide of Qu Yuand and on Guan Zhong's refusal to commit suicide are obvious examples. Three pairs of theses and antitheses are formulated to represent Confucian moral rules and arguments for and against suicide, and they are as follow.

Thesis I: One should give up one's own life, if necessary, actively as well as passively, for the sake of upholding the cardinal moral values of *ren* and *yi*.

Antithesis I: One should broaden the scope of one's commitment; instead of dying for a limited cause, one should live and die for an object of a higher order.

Thesis II: One should actively terminate one's life for the sake of avoiding humiliation, i.e., for the sake of upholding one's dignity.

Antithesis II: When there is no threat to one's life, and when the calling in life is clear, one should live on to fulfill one's vocation in spite of personal tragedy and undignified treatments.

Thesis III: Filial piety reinforces, rather than overrides, Thesis I; it requires us to commit suicide that is obligated by *ren* and *yi*.

Antithesis III: Filial piety requires us to take care of our parents, to preserve our life, and to procreate abundantly; hence it forbids suicide.

I submit that in other-regarding suicides, the predominant Confucian position is in its favor. Thesis I receives very strong backing in the Confucian traditions, and Antithesis I rises to prominence for only a very limited time. Though some Confucian scholars attempt to use Antithesis III to override Thesis I, it is met with opposition from Thesis III. In self-regarding suicides, in most cases (death as a solution to one's problems in life) the predominant Confucian position is against it, and Antithesis III is the usual justification given. In one particular kind of self-regarding suicide, viz., to terminate life to avoid humiliation or to uphold one's dignity, the Confucian position, however, is strongly in its favor with Thesis II as its

justification. Antithesis II receives only very limited support. (Classical Confucian endorsement of suicide for the sake of *ren* and *yi* still exerts its influence on the moral thinking of twentieth century Chinese intellectuals, especially during the dawn of Republican China and during the "Cultural Revolution.")

Accordingly, though there is diversity among traditional Confucian moral perspectives, a sharp contrast between the pre-modern western views on suicide (with the exception of Stoic Rome) and the Confucian perspectives on suicide is still discernable. A predominantly negative moral judgement on suicide was characteristic of pre-modern Western ethics. To approve of suicide morally had the burden of apology. The major moral issue was, accordingly, "Is it morally permissible to commit suicide, especially suicide for one's own sake?" From ancient Confucian perspectives however, suicide for the sake of *ren* and *yi* was never deemed wrong and needed no apology; those who thought otherwise, however, had the burden of proof. The major moral issue was, accordingly, "Is it morally permissible not to commit suicide for the sake of *ren* and *yi*?"

Though this paper deals with mainly Confucian ethics, inter-school debates (between Daoism and Confucianism) are noted as well as intra-school debates (between different strands of Confucianism) are fully noted.

Abstract

People recognized suicide as a mystery. It originates in a certain degree from ethical dilemma which exists in three stages of suicide prevention and controlling: prevention, intervention and postvention. There are so many ethical dilemmas in each stage. It appears as the dilemma between humanism and liberalism in prevention stage. In crisis intervention stage, between life saving and death letting. In postvention stage, between humanism and utilitarianism, motivism and effectism. Differentiate the morality of suicide behavior depends upon manipulating the dilemmas. Since the dilemma is actually a paradox, so that it cannot be solved in logical analysis but value analysis combined with quantitative analysis and qualitative analysis.

Abstract

Modern people usually discuss suicide from scientific views and treat it as a kind of disease. Suicidal behavior occurs under the influence of psychological or physiological illness; it is an involuntary behavior. People who commit suicide are deemed the "victims" of their illnesses. All what we should do is to prevent, to intervene and to postvent their suicidal behavior.

However, some cases of suicide are not due to illness. They are the result of voluntary and deliberate moral choice. The reasons of committing suicide are associated with the ethical values of people in the same period of time and in the same community. For example, the moral principle of "zhen" played an important role in woman suicide of Ming Dynasty. In Ming Dynasty, "zhen" was manifested in three ways: (1) "Congi er yongzhong", women should commit suicide after the death of their husbands in order to express loyalty. (2) "Daili er zhengshi", women should commit suicide if they have inappropriate sexual relations with other people, such as pre-marital sex, in order to express their regret and to cover up their sinful behavior. (3) "Sijie", women should commit suicide in order to avoid being raped.

Although the government and some intellectuals in Ming Dynasty encouraged women to commit suicide for "zhen", the suicide and suicide attempt cases in San Yan show that women should consider other moral principles and other values of life and death before they commit suicide. We found that the moral principle of "xiao" overrode the moral principle of "zhen" in some cases of women suicide and suicide attempt in San Yan. In Chinese society, "xiao" was manifested in three ways: (1) "Fengyang shuangqin", women should keep their lives for supporting and serving their parents. (2) "Fengyang sizi", women should keep their lives for bringing up their children. (3) "Wei Jiaren Baochou", women should keep their lives for avenging their dead family members. Under the moral principle of "xiao", women should give up suicide. The purpose of this paper is to uncover the underlying values of woman suicide in Ming Dynasty and given an ethical analysis on it.

Abstract

This article deals with the moral dilemma of a sensational case of conjoined (often called Siamese) twins who were born in Manchester, England, on Aug. 8, 2000. The most controversial issue in this case is whether it is morally permissible to separate them surgically foreseeing that one of the twins will die in order to save the other. I argue that the separation surgery is morally justified.

My argument consists of four steps. First of all, I outline the most significant facts without going into irrelevant details. In this case, the medical indication leaves no doubt that both twins will die within months if not separated; but if separated, one will die immediately while the other could live a long life. Doctors in the hospital insist then on the moral and legal permissibility of the surgery, but the parents have a different opinion and cannot agree to it. So the case came before the courts where the decision whether or not to permit or to refuse the medical treatment would be made. The Supreme Court at last decided for the separation on the 22nd of September, 2000, and the surgery took place in November of the same year. As predicted, one died and one survived.

Secondly, different positions - the pros and cons - on the issue are presented; (1) the parents of the conjoined twins and the Catholic Church in England oppose the separation. The parents cannot imagine that one of their children should die to enable the other to survive. Supporting this idea, Archbishop of Westminster Cormac Murphy-O'Connor holds that there is a fundamental moral principle at stake. No one may commit a wrong action that good may come of it. Applied to this case, one is not allowed to kill in order to save. (2) Most physicians are for the surgery, and the legal system has also decided in their favor. Appeal is made to the principle of proportionate reason and the doctrine of necessity among other considerations. The issue of intentional killing is also carefully analyzed by the judges

Thirdly, I will examine various arguments underlying different positions. The point of the examination is not so much an affirmation or denial of certain positions as a critical analysis of their soundness and consistency. Based upon this analysis, I present, lastly, my own arguments, which justify the separation surgery in this unique case.