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Biotechnology and Chinese Traditional Ethics

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## “禮”而非“理”——為何應以儒家視角看待胚胎幹細胞研究問題

尹 潔

### 摘要

現代醫學中的胚胎幹細胞研究引發極具爭議性的倫理問題。西方社會本著崇尚理性的精神，探討胚胎幹細胞研究多從合法性和合理性的角度出發。至於中國文化，理性不是唯一的工具，甚至從來不曾用於制定規範的基準線。如儒家對於倫理學問題，便主張採取以仁為本、以禮為綱的態度。本文試圖以胚胎幹細胞之問題為例，分析並論證這種觀點，即儒家視角可能是我們看待倫理學問題另一較為有效之方法。儒家“禮”的觀念既是個人修為的標準、社會習俗和輿論的指引，也是立法的基礎，並且是倫理與律法相協調之根本。在當代社會科技飛速發展的形勢下，儒家傳統觀念仍因其關涉人之根本問題的本質而擁有強大的生命力。

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## 從儒家倫理學到“儒家生命倫理學”的距離

王 帥

### 摘要

生命倫理學由於強調平等和尊重的價值而使個體在道德困境中的抉擇顯得尤為重要，同時道德困境本身也要求個體具有一定的道德抉擇能力。就此而言，構建“儒家生命倫理學”可能面臨兩個挑戰：從生命倫理學科性質而言，儒家面臨的是關於西方式“個體”概念缺失的問題；另外從個體抉擇方面而言，儒家似乎又面臨著缺乏道德抉擇能力的困境。前者是生命倫理學科的本質要求，後者則似乎是儒學內部的理論困境。二者似乎表明，儒家與生命倫理學科不能相容。面對當下中國令人憂慮的道德現狀，澄清上述問題就顯得必要。本文將通過分析儒家倫理思想來澄清上述兩個挑戰。由於儒家理解世界的方式不同於西方，我們就不能以西方流行的生命倫理學科標準來衡量儒家倫理學說。文章指出，儒家將一般人與儒者區別開來，也並不以要求君子的道德標準來要求一般人。儒家將承擔道義的責任更多的賦予了代表“天命”的儒者，以道在倫常日用之中的實用理性精神為本質特徵，開創了儒家理解道德和解決道德困境的獨特維度。然而，鑒於當代儒家的遭遇，構

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建“儒家生命倫理”依舊任重道遠。

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合成生命的倫理觀：有所為，有所不為

張新慶

摘要

合成生命挑戰了傳統的生命觀念。人類社會要慎重對待合成生物學研究和應用，但不應對合成生命下道德禁令。鑒於合成生命存在較大的風險，既要強調科學家的自律，有所不為，又要加強外部監管。鑒於合成生命存在巨大的潛在利益，公正合理地“有所為”也是必要的。為有效處理與解決合成生命所遇到的倫理—政策問題，中國應儘快醞釀建立一種科學—倫理審查制度和機制。

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道、技與自然——現代生物科技的莊子式批判

李紅文

摘要

現代生物科技的廣泛應用引發了一系列社會、法律和倫理問題，它帶來的負面效應正如它的正面效果一樣多。現代生物科技的基本邏輯體現在：它採取還原論的思維模式，秉承改善生命的宗旨，以及持有技術樂觀主義的態度。作者運用莊子的哲學思想對現代生物科技展開一般性批評。作者指出，現代生物科技首先表現出強烈的反自然性，它向自然提出過分要求，干擾、阻止事物順其自然、按其本性來展示自己。現代生物科技還表現出異化特徵，主要體現在物質化和資本化兩個方面。物質化將人的活動限制在物的層面，片面追求物的有用性；資本化則導致生物資本主義的發展。用莊子道家的語言，技術的非自然性和異化的直接原因是“道”“技”分離。因此，為了走出現代生物技術的陷阱，應該採取莊子“道技合一”的方式，實現“技不離道”、“以道馭技”、“道法自然”之完美結合。

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### 摘要

隨著現代醫療科技的發展與人類對生存質素的要求漸高，器官捐獻已成為廣受議論的倫理難題，也是現代佛教人文關懷必須面對的議題。佛教教理與生命觀自成體系，當能回應現代人因這項抉擇所帶來的煩惱，如指引他們採取何種態度、或真正面臨死生交界之時，應如何在小我利益與大我利益之間抉擇，以發起悲願心，實踐菩薩行中最難以割捨的大體佈施等。本文從中國佛教倫理的觀點立場，反省人類器官捐獻的困惑與迷茫，說明供體的一方如果自願效法菩薩大行、捨身肉頭目髓腦以利濟眾生，其“身佈施、無畏施”的慈悲心行是可貴的。我們可從佛陀釋迦牟尼本生故事中找到菩薩割肉喂鷹、捨身飼虎的豐富例證，以及由佛教“緣起緣生”之基本教義所導出的“護生”精神。

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## 中國醫改實踐的生命倫理學困境與中國結構性倫理學視角

劉繼同 張東奇

### 摘要

改革開放以來，中國醫藥衛生體制改革實踐面臨諸多問題，其中包括政治、經濟、社會、文化和倫理議題。醫護人員的價值觀念、道德判斷、行為規範和專業精神的危機集中體現在生命倫理學結構性困境狀況之中。現時中國醫患關係空前絕後的結構性緊張狀況正是最典型的例證。本文試圖從中國道德哲學、道德社會史、中國社會史和醫學社會史等視角，運用文獻回顧、衛生政策比較研究和案例分析等方法，回顧西方倫理學史及其個人主義生命倫理學典範之歷史演變；並在中國社會結構性轉型與醫藥衛生體制改革的宏觀社會處境下，分析中國道德哲學和生命倫理學的思想傳統及其面臨的挑戰。文章根據醫藥衛生體制改革和生命倫理學實踐，提出具中國特色的“結構性倫理學和結構性生命倫理學”。作者試圖闡述“結構性倫理學與結構性生命倫理學”體系的內涵外延、構成要素、範圍內容、基本特點和結構性成因，尤其是這種體系對目前中國醫藥衛生體制改革政策之意義。

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## **“Appropriateness” Rather Than “Rationality”: Issues Concerning Stem Cell Research from a Confucian Perspective**

**Yin Jie**

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### Abstract

Stem cell research is a controversial issue in bioethical debates because, although stem cells have great therapeutic potential, such research involves the creation, use, and destruction of human embryos. Some debates center on the question of whether embryonic stem cells have a moral status. This paper contends that in the West, the discussion on whether research on embryonic stem cells is ethically acceptable is usually approached from the perspective of reason or rationality, as one sees in legal provisions pertaining to the issue. Very often, (instrumental) rationality is taken as the primary source for moral and legal justification. The paper analyzes the Kantian notion of “moral status,” pointing out the limits of this way of thinking.

Chinese philosophy, especially Confucianism, does not merely employ rationality as a means for making moral judgments. The Confucian idea of “*li*” (appropriateness), which aims at achieving propriety in one’s roles and relations, can be used to deal with specific ethical difficulties. Because stem cell research deals with humans and human relationships, it goes beyond legal permission or issues such as informed consent. This paper attempts to show that a rational approach may not always work for people whose moral lives and ideals are embedded in Chinese culture. It does not argue that Confucian ethical views can resolve all moral controversies, particularly those raised by modern medical technologies. It does, however, argue that Confucian moral theory and ethical practice should be reconstructed to tackle the current moral dilemmas concerning bioethical issues.

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## **The Gap between Confucian Ethics and “Confucian Bioethics”**

**Wang Shuai**

### Abstract

Contemporary bioethics and moral principles often emphasize values such as human dignity, equality, and individual autonomy, particularly in the case of moral dilemmas. Given that traditional Confucian ethics does not speak of these values, the effort to construct “Confucian bioethics” today may face challenges from two aspects: (1) the notion of individualism, and (2) individual autonomy that makes moral choices possible. The paper contends that there is an ethical incommensurability between traditional Confucian moral philosophy and contemporary bioethics. This leads to the argument that one cannot simply apply the moral principles of bioethics to assess and judge Confucian ethics. It also contends that the Confucian ethical viewpoint represents a kind of elitism that sets up moral standards for a minority, rather than for everyone in society. Therefore, Confucianism by default will not be able to answer many of the questions raised by bioethics, which has been highly influenced by a modern democratic system.

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## **The Ethics of Synthetic Life: To Do or Not To Do**

**Zhang Xinqing**

### Abstract

Modern biotechnology that creates living organisms challenge the traditional definition of life. This paper argues that although we should be very cautious when using synthetic biology, it would be ethically wrong and practically unwise to resist the new biotechnology all together. Daoism is used to discuss the dilemma between being natural (*ziran*) and being artificial (*renwei*). Moreover, Daoism calls for the Chinese science community to develop an ethical-regulatory framework to deal with both the potential of biotechnological research and its risks. The paper urges that if we decide to proceed with biotechnology, relevant factors concerning bio-safety and bio-security must be addressed immediately in China.

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## Dao, Technology, and Naturalness: A Critique of Biotechnology from Zhuangzi's Viewpoint

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Li Hongwen

### Abstract

Biotechnology is a field of applied biology that involves the use of living organisms and bioprocesses such as engineering, technology, and medical research. This paper highlights the social, legal, and moral issues brought about by modern biotechnology. It is particularly concerned with materialism, capitalism, and commercialism where biotechnological means are explored and exploited without ethical boundaries. The result of biotechnological abuse is that we human beings will become increasingly alienated from our authentic nature and being.

Daoism was one of the major philosophical traditions of ancient China, based on the teaching of Laozi and Zhuangzi. This paper focuses on the Daoist view of human life and its relation to the natural world from Zhuangzi's perspective. It will be contended that we must put "human flourishing" – the *Dao* – first, before we care about the utility of science and technology – the *Ji*. According to Daoism, true human self-realization depends on the unity between the *Dao* and the *Ji*.

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**Abstract**

With the rapid development of medicinal technology, organ transplantation and donation have become an important issue in contemporary bioethics. On the one hand, organ transplantation is an effective means to saving lives which has benefited from the incredible progress of medical science in the past few decades. On the other hand, organ donation involves profound ethical dimensions and ambiguities. This paper attempts to examine the issue of organ donation from a Buddhist viewpoint. Through textual exegeses and the explication of some key Buddhist ideas, such as the Bodhisattva's great compassion and doctrine of inter-dependent origination, it seems that organ donation is accepted by Buddhism. Nevertheless, whether to donate or not is entirely a personal choice, and a dead body should be handled with special care. The conclusion states that organ donation is an act of giving/charity (dāna) to those who need relief from their suffering and thus is seen as a great virtue through which we can create a world of co-existence.

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## **The Ethical Dilemma of the Medical Reform and Structural Bioethics in China**

**Liu Jitong, and Zhang Dongqi**

### Abstract

The medical reform in China over the past decade is facing various challenges, such as physician-patient relations, healthcare allocation, and the ethics of medical professionalism. This paper attempts to argue that the medical situation in China today cannot be fully understood without examining its cultural, social, and political superstructure, which clarifies the situation in China in the current transitional stage. The studies described in the paper are based on documented literatures that include various “ideal types” in terms of moral philosophies and governmental policies intended to resolve the problems at the practical level. Nevertheless, the attempt to uncover what they refer to as a form of “structural bioethics” could directly influence the on-going medical reform today as well as the re-construction of bioethical theory in China. The approach taken in the paper is historical, textual, and sociological.

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