

ETHICS AND SOCIETY

NEWSLETTER

Volume 21

June 2015

In This Issue

Activities Review

- * The Eighth Symposium on “Bioethics from Chinese Philosophical / Religious Perspectives” 2
- * Conference on “Early Chinese Thinkers and Warfare Ethics” 16
(先秦諸子與戰爭倫理學術會議)
- * Public Lecture on “Public Space, Public Awareness and Education on Public Ethics” 17
(公共空間、公共意識與公德教育講座)

Recent Publications

- * *International Journal of Chinese and Comparative Philosophy of Medicine* 18
- * *Chinese Just War Ethics: Origin, development, and dissent* 20

Upcoming Event

- * The Ninth Symposium on “Bioethics from Chinese Philosophical / Religious Perspectives” 21



The Eighth Symposium on "Bioethics from Chinese Philosophical / Religious Perspectives"

Launched in 2007, this research symposium aims to nurture young researchers from mainland China under our supervision and to provide research leadership in the field. The eighth symposium was held on June 25-27, 2014, at which 33 scholars and practitioners from various mainland universities, research institution and hospital gave their presentations. Our Centre's fellows commented on each paper. Over the years, the symposium has fostered interdisciplinary research on Chinese intellectual traditions and contemporary bioethics issues and facilitated the further development of Chinese bioethics.

The papers was revised and published in the *International Journal of Chinese and Comparative Philosophy of Medicine*, Vol.12 Nos. 1 and 2.

Abstracts

Do Confucian Ethics Impede Organ Donation in China Today? How to Interpret "Body, Skin and Hair Endowed by Parents Cannot Be Damaged"

Fang Yao
Wenzhou Medical University

There is an organ shortage worldwide and particularly in China. Many researchers in the field of bioethics agree that Confucianism impedes the modern notion of organ donation due to its position on "filial piety" (*xiao*) in terms of "not damaging one's body." The Confucian concept of *xiao* demands that children obey their parents, serve them diligently, bury them respectfully and worship them afterward. It also proclaims that a person's body, hair and skin are gifts from their parents that cannot be damaged.

This essay intends to show that such an interpretation of the Confucian concept of *xiao* is misleading because it is based on a misreading of an important statement from the *Xiaojing (Classic of Filial Piety)*. According to some exegeses, the idea of "damage" in

the original text should be understood as "damage via criminal punishment" instead of a general kind of "damage." The author contends that it is equally problematic for people to consider keeping one's body intact as a supreme principle in Confucian moral teachings. Although filial piety is a key principle in Confucianism, it is not the primary factor holding back organ donation. Although traditional Confucian principles emphasize the "wholeness of the body," they do not prevent many Confucian scholars from taking different views, as Confucius claims that "the man of humaneness (*ren*) is one who, desiring to sustain himself, sustains others." This essay concludes that a new interpretation of the Confucian text and its meaning would help to encourage more people to volunteer as organ donors.

Confucian Family Values, Applications and Biotechnology

Ip King Tak

Hong Kong Baptist University

In response to the challenges presented by ever-emerging moral issues in contemporary society, ethicists try to obtain input from different religious, philosophical and cultural traditions, and Confucianism is a popular choice. In following Confucian ethics, people grasp important Confucian concepts, quote important passages from the Classics and engage in exegesis to argue for the contemporary relevancy of Confucianism and Confucian ethics. However, because Confucianism is a living tradition that has guided Chinese life for years, other questions must be addressed when considering Confucian ethics. How have Confucian

principles been applied historically to handle similar issues? Can these past applications serve as a source for addressing contemporary Confucian ethics? This paper considers how people adhere to Confucian ethics. The author determines how select Confucian family values have been applied in the past to help the Chinese to achieve major objectives related to marriage and family, and shows how they apply to the use of biotechnology in contemporary China. The paper contends that if Confucianism remains a living Chinese tradition, its past applications should give insights, however heuristic, into how people currently adhere to Confucian ethics.

The Cultural and Political Implications of “Literati-Physicians” (Ruyi) of the Song Dynasty

Cheng Guobin

Southeast University

The earliest definition of *ruyi* (Confucian physicians or literati-physicians) referred to the literati the imperial court intended to recruit for its *Taiyiju*, the Imperial Medical Services. The concept of *ruyi* emerged and gained popularity during the Song period, after which the Confucian physician occupied a unique position between the literatus and physician in the social hierarchy. From an institutional perspective, the official Hanlin Medical Institute functioned as a special medical service department whose major responsibility was to take care of the imperial

family. The Imperial Medical Services, which had initially been under the jurisdiction of the Hanlin Artisans Institute, became part of the *Guozijian*, the Directorate of Education in the Song period, due to imperial sponsorship. This essay contends that the process of the “Confucianization of medical doctors” initiated by the court elevated the social position of physicians, making them members of the Confucian political system.

Based on the Chinese historical work the *Song Huiyao Jigao* (*Song Dynasty Manuscript*

Compendium), this essay discusses the cultural and political implications of literati-physicians during the Song Dynasty. It argues that although Confucian literati-physicians viewed themselves as the elite group in the realm of medical skills, the social dilemma of their “middle” social position was evident in the medical histories written during the period. The term ruyi is understood in three ways:

(1) practical/medical skills; (2) the Confucian methodologies adopted in studying medicine; and (3) the Confucian ethical codes. Literati-physicians were expected to go beyond their professional boundaries and attain a social status parallel to the Confucian literati who passed through the thorny gate of the civil service examinations.

The Ethical Dimension of the *Shengjijing*

Zhang Qiaoxia
Hebei University

According to Chinese medical history, the *Shengjijing* (*Canon of Sagely Benefaction*) was commissioned by Emperor Huizong (1100-1125) of the Song Dynasty. It is usually compared with another great project of the time, the *Shengji zonglu* (*Medical Encyclopedia: Classic of Sagely Benefaction*). The emperor wrote prefaces for two large formulary compilations. The *Canon of Sagely Benefaction*, which comprises 10 chapters of medical theories, was published in 1118, and the *Medical Encyclopedia: A Sagely Benefaction*, which comprises 200 chapters of formularies, was published in 1122.

This paper focuses on the ethical dimensions illustrated by the *Canon of Sagely Benefaction*. It explores fundamental Chinese concepts such as qi energy, yin and yang, the five phases and their mutual transformation as implemented in the medical text. The author argues that these key concepts are well incorporated into medical practice and function as a guide for both physical health and moral cultivation. Such combinations of the medical with the ethical and the physical with the spiritual can be considered a fusion of the Daoist and Confucian traditions, a popular practice during the Song period.

Professional Medical Ethics Based on Confucianism

Liu Yunzhang
Hebei Medical University

The “Regulations on Medical Ethics for Medical Professionals in the PRC” promulgated by the Chinese Ministry of Health function as contemporary moral rules for medical professionalism. The principles underlying these ethical rules are not that different from those underlying bio-medical ethics in the West, which provides a broad platform for medical ethics and moral codes. However, this paper explores Confucian moral teachings to supplement the current discourse related to professional ethics. The issue up for discussion is how medical professionalism can be reconstructed based on Confucianism. This paper outlines the Confucian ethics that formed the cultural context in which traditional Chinese medical practice is perceived and conducted.

According to Confucianism and especially the tradition of *ruyi* (or literati-physicians), “humanness (*ren*) is the art of medicine and healing.” Medical practice is considered part of the process of moral self-cultivation. Accordingly, the principles of Confucian ethics in medicine are not confined to regulating the external conduct of the professional agent, but are extended to cultivate the internal disposition of the moral agent, allowing a physician to fully understand the appropriate relationship between the physician and patient. Moral codes and regulations are necessary and essential for sustaining any sound medical practice. However, according to Confucian teachings, it is more important for medical professionalism to involve a mechanism that can transform medical practice from a technical craft into a spiritual pathway

Virtue Ethics and Medical Professionalism

Jonathan Chan
Hong Kong Baptist University

China faces many healthcare problems. Many people, such as experts Prof. William Hsiao and Li Ling, attribute these problems to the unregulated marketization of the country’s healthcare system. This paper argues that although the unregulated marketization of its healthcare system contributes to many of China’s healthcare problems, a lack of professionalism is also an important factor.

Furthermore, it argues that the Chinese medical profession requires both regulation and professionalism. It focuses on the moral aspect of medical professionalism (i.e., medical professional ethics) by discussing the rule- and virtue-based approaches to ethics. Alasdair MacIntyre initially observed the differences between these two approaches in his book, *After Virtue*. This paper discusses

how the two approaches can be used to flesh out rule- and virtue-based medical professional ethics. It argues that rule-based medical professional ethics encounter severe

difficulties from which virtue-based medical professional ethics are immune, and that there is therefore an urgent need to research virtue-based medical professional ethics.

On Fengyi Wang's Ethical Cure—A Living Example of Confucian Life Ethics

*Zhang Xianglong
Shandong University*

First, this paper presents the life of Fengyi Wang (1864-1937), a peasant thinker who lived in northeastern China and shows how Wang's experiences of enlightenment enabled him to invent an ethical cure. A serious disease with which Wang had been afflicted for more than 10 years was healed overnight by his sudden recognition that the origin of his illness was not the immorality of his brothers but his own hatred for them and by his profound repentance for this mistake. As a result of this experience, he realized that no universal principles exist for family relationships. Wang underwent two more experiences of enlightenment: the first during a desperate attempt to save a moral friend, and the second during three years spent besides his father's tomb as an expression of filial love.

Second, the characteristics, philosophical foundations and concrete applications of this unusual therapy are explained and some examples are provided. Wang identified the causes of illnesses in disorders of family and other ethical relations, and treated these illnesses by correcting the corresponding ethical disorders. Wang proposed that every human life has three dimensions, heavenly, psychological and desirous. Disease occurs when an individual's heavenly disposition is obscured or damaged by passionate emotions

arising from psychological states and/or desire. It has been argued that Wang regarded the heavenly dimension of human nature as embodied in family bonds, exemplified by the parent-child relationship. Wang's method of treatment had three steps. First, the patient was encouraged to recognize the potentially fatal nature of her/his situation, and thus to speak with complete sincerity and commitment to finding a cure. Second, the patient's way of life, especially her/his familial and other ethical relationships, were examined to determine the cause of her/his illness. Third, the patient was told why his/her behavior toward others was immoral and urged to repent thoroughly in front of the offended party, whether a living family member or an ancestor's memorial tablet. Physical reactions to the treatment such as vomiting and weeping were taken as signs that the method had worked and the illness had been alleviated or cured.

The third aim of this paper is to identify the mechanisms of Wang's ethical treatment, the conditions for its success and the scope of its application. According to the Doctrine of the Mean, complete sincerity is the necessary condition for Wang's treatment to succeed. A timely and skillful diagnosis arouses a patient's conscience and encourages her/

him to speak sincerely. Therefore, adequate communication is necessary between the diagnostician and the patient. Although Wang's ethical treatment may seem better suited to psychic than physical ailments, Wang's followers argue that it can be used to cure physical injuries. In the third section of the paper, Wang's ethical approach is briefly compared with traditional Chinese medicine and modern Western medicine.

Fourth, attention is paid to one of Wang's followers, You-sheng Liu. In the fifth and final section of the paper, the Confucian properties of Wang's ethical treatment are described and his approach to medicine is shown to directly affect the ethics of human life.

On Zhang Xianglong's "On Fengyi Wang's Ethical Cure"

Zhang Zailin
Xi'an Jiaotong University

In this article, a paper by Professor Zhang Xianglong entitled "On Feng-yi Wang's Ethical Cure" is reviewed and explored. Professor Zhang's paper is regarded as a turning-point not only in modern Chinese academic and philosophical discourse on life therapeutics, but in the analysis and

interpretation of the relationship between life therapeutics and the integrity of body and mind. In addition, the paper offers insight into the significance of ethical treatment to the discipline of life therapeutics from the perspective of Eastern and Western somaphilosophy.

Philosopher's Adventure

Cheng Wei
Heilongjiang University of Chinese Medicine

It remains unclear whether forms of disease therapy that rely solely on ethics or other aspects of human nature can be effective. Claims have been made throughout history for the efficacy of ethics-based medical practices, such as religious treatments. However, it is

necessary to scientifically test the claim that such treatments have curative effects. It would be too hasty to accept such a conclusion without sufficient investigation. Indeed, such unthinking acceptance would entirely contradict Confucian values.

Review of “On Fengyi Wang’s Ethical Cure”

Cai Xiangyuan
Shandong University

The modern discipline of bioethics is usually understood to represent life and ethics as two intrinsically separate fields. In his article, which clarifies the concept of an ethical cure, Zhang Xianglong takes a novel approach to bioethics, regarding life and ethics as closely intertwined. Zhang’s main aim is to determine whether ethics-based medical treatments are rational and can be scientifically defended. After

rejecting the arbitrary claims of scientism, Zhang indicates that the concept of an ethical cure is predicated on an assumption of the unity of heaven and human beings. Although this assumption seems to oppose the traditional Western philosophy of dualism, Zhang argues that the two schemes of thought offer certain common insights into modern life, particularly with reference to pragmatism and phenomenology.

From Confucian Life Experience to Confucian Bioethics

Cheng Guobin
Southeast University

To reconstruct the Confucian moral tradition, we must first understand the ethical nature of human beings and be fully committed to moral practice. The existing research on the concept of an ethical cure shows how Chinese people understand life, medicine and moral and ethical practice, and explores the

possibility of reconstructing the Confucian way of life in modern society. However, too great an emphasis on the connection between ethics-based medical treatment and Confucian cultural identity misrepresents the close relationship between ethics and Confucianism.

Is Illness Ethically Neutral?

Wang Jue

Huazhong University of Science and Technology

Professor Xianglong Zhang's paper challenges contemporary bioethical discourse by foregrounding questions that have been ignored by modern theorists. One of these questions is whether illness is "ethically neutral." In my paper, I offer three distinct perspectives on this question. First, I frame the question of ethical neutrality by considering the meaning of illness. Second, I clarify the relationship between ethics and illness.

Finally, I discuss the role of illness as a metaphor for aspects of our social and ethical lives. The behavior of the medical profession is commonly linked with moral obligations. There is good reason to believe that the metaphorical relationship between medicine and moral discipline reflects a core dimension of human nature and thus offers useful insights into Wang's "ethical cure."

Life Expectancy and Way of Life—A Comparative Study of Chinese and French Philosophers

He Huaihong

Peking University

The aim of this article is to describe and explain the seeming paradox that although the social situation of French philosophers is significantly better than that of Chinese philosophers, their life expectancy is lower. The lives of important Chinese and French philosophers of the 20th and 21st centuries are compared and the average life expectancy in their respective nations is explored. Based on the findings of this investigation, it is speculated that the most important cause of the abovementioned paradox lies in differences in "ways of life." Compared with French

philosophers, Chinese philosophers advocate a more natural and harmonious way of life, which is argued to considerably influence their life expectancy.

The creativity and influence of an individual's philosophical thought do not depend on the length of his life. Longevity is not the highest purpose of life, let alone its only goal. Nevertheless, it is important for individuals to experience full and meaningful lives and reach their natural life ends.

The Confucian View of Happiness, Longevity and Way of Life

Lu Feng
Tsinghua University

Professor He Huaihong observes that the lives of famous Chinese philosophers in the 20th century were longer than those of their French counterparts and attributes this phenomenon to differences in these individuals' ways of life and guiding philosophies. I broadly agree with Professor He. However, I make a different claim for the fundamental difference between Chinese philosophy and Western philosophy. According to Chinese philosophy, human beings' supreme goal lies within human life, whereas that defined by Western philosophy is external to human life. According to modern definitions, humanity's ultimate aim is to construct paradise on Earth through scientific

and technological innovation and economic growth. The corollaries of this modern goal are that no single individual can ever be satisfied with her/his situation and that society as a whole can never be satisfied by the level of its economy. In short, modernity legitimizes global greed. As a result, many elites in modern society are greedy. However, greedy people cannot also be happy and unhappiness has been statistically linked with unhealthiness. Before the 20th century, most of China's philosophers were absolutely virtuous and capable of remaining peaceful in any situations, and thus usually enjoyed long lives.

“Preserving Life and Enhancing Life”—A Review of He Huaihong’s “Life Expectancy and Way of Life”

Shen Mingxian
Fudan University

Professor He's paper raises a very interesting question: how does life span relate to way of life? Moving beyond clichéd approaches to health preservation, Professor He innovatively attributes the longevity of Chinese philosophers in the 20th century to their special way of life, informed by traditional Chinese wisdom. In my paper, I use the life history of Shen Congwen to

show how we can lead long and prosperous lives. Shen Congwen's devotion to academic research, beginning in 1949, enabled him to maintain his integrity in later life despite his unfavorable political environment. I suggest that independent intellectual self-actualization played a significant role in the happy life enjoyed by Shen and the lives of many intellectuals like him.

Following the Way of Nature

Zhang Daqing
Peking Univeristy

The author agrees that way of life is an important social determinant of health and longevity. However, an individual's choice of way of life depends more on her/his own understanding of nature and life than on the differences between Eastern and Western culture, because rationalist and empirical traditions co-exist in both the East and the

West. Rationalists assume that people are capable of understanding and controlling both nature and the human body, and empiricists argue that people should follow nature. In general, people who attempt to follow nature and lead moderate lives have a high life expectancy and are more likely to be healthy.

Philosophical Reasoning and Scientific Investigation

Bian Lin
Hebei Medical University

Professor He Huaihong finds a strong correlation between the life span of Chinese philosophers and their particular way of life, informed by traditional Chinese wisdom. Although I agree in part with Professor He's conclusions, I argue that his method is extremely problematic. He asks a scientific question that is beyond the scope of philosophical reasoning. Rather than engaging in philosophical debate, I prefer to

find answers through scientific investigation. In this paper, I outline the following three difficulties with Professor He's paper. 1. His comparative method is influenced by scientific reasoning. 2. His selection of a control group is insufficiently detailed and rational. 3. He should expand on the differences between Chinese philosophy and Western philosophy and clarify the relevance of these differences to life span.

Relevance of the Connection between Life Span and Culture

Deng Rui
Shanxi Medical University

Life span is affected by two important dimensions of traditional Chinese culture. The principle that “the Tao follows nature” makes Chinese philosophers tolerant of misunderstandings and frustration. Remaining calm and retaining a positive attitude can increase longevity. The obligation to “subdue the self” urges Chinese philosophers to concentrate on specific things, enabling

outstanding achievements and even increasing longevity. However, culture is not the only determinant of life span. Social conditions also affect life expectancy. The comparison with French thinkers is one-sided, as individuals in numerous countries and professions enjoy a high life expectancy. Nevertheless, it is important to adhere to Confucian values to cultivate one’s moral character.

Bioethics and Culture: Understanding the Contemporary Crisis in Bioethics

David Solomon
University of Notre Dame

Much attention has been paid to the relation of bioethics and culture in recent years among those who primarily work in bioethics and also among those whose primary concerns are with matters of culture. Why? There are a number of reasons for this widespread interest, and in what follows I hope to explore the variety of these reasons and to suggest some ways of assessing the present state of this discussion. Among the conclusions of my discussion will be that the interplay between purely philosophical considerations bearing on contemporary discussions in bioethics and more general cultural considerations has been of the first importance in shaping recent developments in the emerging academic discipline of bioethics. One cannot ignore developments in academic moral philosophy if one hopes to understand why relations

between bioethics and culture have been at the center of so many recent discussions. Also, I will suggest (but hardly establish) that the current unrest in bioethics centered on matters of its relation to culture grows ultimately out of deep cultural divisions and will not be easily resolved by mere adjustments in the methodology of bioethics or by “repackaging” bioethics.

My strategy in this paper will be first to distinguish two quite different sets of issues in the broad area of bioethics and culture and then discuss in some detail the second of these sets of issues. After exploring the second set of issues in a preliminary way I will relate them to some recent episodes in bioethics, in particular the vicious disagreements and lack of civility involved in the reaction of some

establishment bioethicists to the deliberations of the Bush Bioethics Council. The depth of the disagreement and rancor in this case has led some to speak of a crisis in the field and of a need for some new methodological orientation for bioethics. Turning to a discussion of some general features of the history of bioethics since its creation half a century ago, I will suggest that these recent disturbances are rooted in features of bioethics present from its beginning. There has never been, as some suppose, a golden age when agreement was easy and mainstream bioethicists spoke with

a single voice that commanded universal—or even near universal—assent. I will finally turn very briefly at the end of the paper to two important recent developments in the effort to reorient bioethics—the movement on the part of a number of establishment bioethicists to develop what they call Progressive Bioethics and the sociologist John Evans’s recent proposal to draw on sociological insights to address the crisis in bioethics. I will argue that neither of these reforming proposals is adequate to resolve the difficulties in bioethics that elicited them.

Why Do Bioethics?—Two Questions for Professor Solomon

Richard T. Kim
City University of Hong Kong

In his fascinating and challenging essay, Professor Solomon provides a forceful account of the current “crisis in bioethics.” In the following comments, I seek clarification regarding the relationship between culture and bioethics by raising the following two questions: (1) What is the relationship between culture and the deep normative commitments that undergird conflicting normative theories?

(2) Given the seemingly interminable nature of normative disagreements, what reasons are there to continue pursuing bioethics? The main concern arising from these two questions is that given the deep cultural divisions in contemporary society, as articulated by Solomon, the point of doing bioethics is no longer clear.

Thoughts on Several Bioethical Issues

Cheng Xiaoyang
Qilu Hospital
Wang Wenfei, and Ji Haoyi
Shandong University

The cultural authority of bioethics has recently been subject to fierce debate. Although there appear to be no specific reasons for this deep divergence, it is necessary to clarify the problems and attempt to resolve the crisis. In this article, we discuss some of the points made by Professor Solomon in his recent paper. Bioethics has been culturally and socially rooted throughout its development since the 1960s. It can even be regarded as a kind of cultural product, shaped by diverse

national cultures, religions, political systems and so on. However, it is impossible to deny that bioethics today faces challenges arising from multiculturalism and universality. It is important to respect cultural differences while at the same time helping to make global cognition possible. Bioethics scholars must work together to develop the discipline further. We strongly recommend that a balance is kept during this process to ensure a harmonious academic atmosphere.

Origins of and Responses to the Contemporary Crisis in Bioethics—Review of David Solomon’s Article

Lei Ruipeng
Huazhong University of Science and Technology

David Solomon proposes in his article that deep divisions in our culture, which are reflected in the variety and opposition of foundational normative theories, are key to understanding the contemporary crisis in bioethics. Solomon examines two recent attempts to respond to this crisis of authority in bioethics and suggest that both proposals make the situation worse. However, his criticism of principlism, which has been dominant in bioethics since the 1980s, seems implausible. As observed by Aristotle, the rationale of a principle-based approach lies in the tensions between generality, considered

judgment and ethical deliberation. The principle-based approach to meta-ethics is characterized as a dialectic between moral principles and considered judgment, which is analogous to Rawls’s concept of reflective equilibrium. The four principles formulated by Beauchamp and Childress are prima-facie binding, but subject to specification and balancing. It is possible for us to overcome these deep foundational disagreements in normative ethics by emphasizing the foundational principle held by the ancient Greeks; that is, our natural desire to live a good life.

Another Possibility for Resolving the Bioethical Crisis

Han Dan

Guangzhou Medical University

As modern bioethical consumers, we are responsible for developing positive solutions to the discipline's identity crisis. In many cases, "four-principles" bioethics offers a guide for cross-cultural debate. Optimism is crucial for distinguishing specific moral

rules and ultimate moral principles. The observations on which Professor Solomon's theory is based do not demonstrate that the basic ethical principles of bioethics are culture-bound, merely that specific ethical rules are culture-bound.

Beyond Western Conservatives and Progressive Liberals: A Moderate Islamic View

Md. Sanwar Siraj

City University of Hong Kong

Professor David Solomon examines the cultural conflicts and conflicts in bioethics in the United States. Conservative Christians wish to establish a Western account of bioethics based on their religious view of dignity. In contrast, progressive liberals argue that bioethics should be based on pure reason or rational arguments, regardless of the features of any particular religion or culture. The aim of this commentary is to show that the cultural conflicts and divisions that afflict bioethical debate in Bangladesh are very similar to those in the United States. Moderate Muslims wish to maintain the core values of their Muslim culture and at the same

time benefit from the modern development of science and technology. In contrast, progressive liberals, influenced by modern Western traditions, have sought to establish a moral philosophy based on secular reason in the Muslim country of Bangladesh. However, this individualist Western approach is at odds with the Muslim culture of Bangladesh, where non-individualist values are prevalent. In this commentary, it is also contended that the progressive liberals are unreasonably ambitious in attempting to establish universal bioethical norms for Muslim culture regardless of cultural differences.

Conference on “Early Chinese Thinkers and Warfare Ethics”(先秦諸子與戰爭倫理學術會議)

The conference, co-organized with HKBU Jao Tsung-I Academy of Sinology, was held on 9-11 December 2014. It provides a very rare, but much needed opportunity for scholarly dialogue between 13 scholars on the important warfare topics from different early Chinese thinkers’ perspectives.

There are in-depth discussions and debates which compelled each author to re-think his or her presented thesis. Selected papers of this conference will be published.

宗旨：春秋戰國時期戰爭頻繁，先秦諸子大部分都有談論到戰爭問題。人類目前還是不斷面對戰爭威脅，這個會議希望可以透過先秦諸子的智慧，協助我們反思當代戰爭與和平的問題。香港浸會大學應用倫理學研究中心這幾年一直進行這方面的研究，希望透過這個會議與各方專家學者交流。香港浸會大學饒宗頤國學院自成立後一直推動國學的前沿研究，希望透過這個會議，推動先秦諸子研究的新方向。



Public Lecture: “Public Space, Public Awareness and Education on Public Ethics” (公共空間、公共意識與公德教育講座)

The lecture hosted by our Centre on 24 March 2015, was delivered by Prof. Chen Jiaqi, Professor of the Philosophy Department at Tongji University in Shanghai. The following is the abstract of the lecture by Prof. Chen.

Abstract:

講座將主要圍繞著對“公”與“私”這兩個概念的不同理解展開。公共空間，按哈貝馬斯的說法，質疑中可以形成公共輿論的機制。它介乎國家與家庭之外的第三領域，如學校，廣場等。這一公共空間是國家和家庭發生矛盾的調解環節。公共意識是積極參與公共空間的活動，它既包括藝術、文學、文化消費的活動，也包括政治活動。公德是中國人特別要注意的一個問題，因為我們的道德教育以前只關注私德，現在涉及到在公共領域的活動，就要講公德（排隊、不能大聲喧嘩等等）。而在香港，明顯感到比內地要好。對公共領域或公共空間的威脅來自哪裡，涉及到成文法與自然法之間的關係。這裡面有一系列的問題可以討論。





《中外醫學哲學》
International Journal of Chinese & Comparative Philosophy of Medicine
 Vol.12 No.1 2014

從經典文本到現實議題
 Chinese Bioethics: From Classical Texts to Contemporary Issues

本期編輯：張 穎
 Issue Editor: Ellen Zhang

張 穎 Ellen Zhang	從經典文本到現實議題 Introduction: Chinese Bioethics: From Classical Texts to Contemporary Issues
方 耀 Fang Yao	儒家倫理是器官捐獻的觀念障礙麼？——如何理解“身體髮膚，不敢毀傷” Do Confucian Ethics Impede Organ Donation in China Today? How to Interpret “Body, Skin and Hair Endowed by Parents
葉敬德 Ip King Tak	儒家家庭價值的應用與生物科技倫理 Confucian Family Values, Applications and Biotechnology
程國斌 Cheng Guobin	“儒醫”概念的文化與政治意蘊 The Cultural and Political Implications of “Literati-Physicians” (<i>Ruyi</i>) of the Song Dynasty
張巧霞 Zhang Qiaoxia	醫學倫理思想在《聖濟經》中的體現 The Ethical Dimension of the <i>Shengjijing</i>
劉雲章 Liu Yunzhang	從儒家傳統論中醫職業精神的形成機制 Professional Medical Ethics Based on Confucianism
陳強立 Jonathan Chan	德性倫理與醫療專業精神 Virtue Ethics and Medical Professionalism

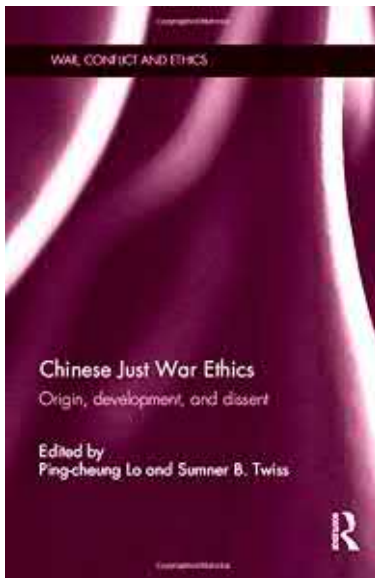


《中外醫學哲學》
*International Journal of Chinese &
 Comparative Philosophy of Medicine*
 Vol.12 No.2 2014

文化與生命倫理
 Culture and Bioethics

本期編輯：范瑞平
 Issue Editor: Fan Ruiping

范瑞平 Fan Ruiping	導論：生命倫理與文化自覺 Introduction
	主題論文： Theme Articles:
張祥龍 Zhang Xianglong	王鳳儀倫理療病闡析——儒家生命倫理之活例 On Fengyi Wang's Ethical Cure——A Living Example of Confucian Life Ethics
何懷宏 He Huaihong	預期壽命與生命之道——以當代中國與法國哲學家為例 Life Expectancy and Way of Life——A Comparative Study of Chinese and French Philosophers
David Solomon	Bioethics and Culture: Understanding the Contemporary Crisis in Bioethics



***Chinese Just War Ethics:
Origin, development, and dissent***

Editors: Ping-cheung Lo and Sumner B. Twiss

Publisher: Routledge

Introduction:	
Ping-cheung Lo	1 Varieties of statecraft and warfare ethics in early China: an overview
Part I: The military strategy tradition	
Ping-cheung Lo	2 The <i>Art of War</i> corpus and Chinese just war ethics past and present
Ping-cheung Lo	3 Warfare ethics in Sunzi's <i>Art of War</i> ? Historical controversies and contemporary perspectives
Part II: The Confucian tradition	
Sumner B. Twiss and Jonathan K.L. Chan	4 The classical Confucian position on the legitimate use of military force
Sumner B. Twiss and Jonathan K.L. Chan	5 Classical Confucianism, punitive expeditions, and humanitarian intervention
Aaron Stalnaker	6 Xunzi's moral analysis of war and some of its contemporary implications
Sumner B. Twiss and Jonathan K.L. Chan	7 Wang Yang-ming's ethics of war
Part III: The Daoist, Mohist, and Legalist traditions	
Ellen Y. Zhang	8 "Weapons are nothing but ominous instruments": the <i>Daodejing</i> 's view on war and peace
Ellen Y. Zhang	9 <i>Zheng</i> (征) as <i>zheng</i> (正)? A Daoist challenge to punitive expeditions
Hui-chieh Loy	10 Mohist arguments on war
Ping-cheung Lo	11 Legalism and offensive realism in the Chinese court debate on defending national security 81 BCE

The Ninth Symposium on “Bioethics from Chinese Philosophical/ Religious Perspectives”

The Ninth Symposium on “Bioethics from Chinese Philosophical/ Religious Perspectives” will be held on 29 June -2 July 2015 in Kunming.

第九屆“建構中國生命倫理學”研討會

論文徵稿

香港浸會大學應用倫理學研究中心與雲南財經大學生命法與倫理中心擬於2015年6月29日—7月2日在昆明舉辦第九屆“建構中國生命倫理學”研討會（29日報到）。會議將由《醫學與哲學》雜誌社協辦。學術委員會由羅秉祥、蔡昱、陳強立、高崇慧、趙明杰和范瑞平組成。本次會議的重點課題是：1) 中國傳統倫理視域下醫療體制改革中的倫理、法律與社會保障問題；2) 中國傳統倫理思想與養老問題；3) 中國傳統倫理思想視域下的臨終關懷和醫療護理改革；4) “中華人民共和國精神衛生法”的倫理評價問題；5) “醫鬧”背後的倫理、法律與社會保障困境；6) 中國哲學視域下生命科技的倫理與法律規制；7) 中國傳統倫理思想視域下愛滋病防治過程中的倫理與法律問題；及8) 中國傳統倫理思想視域下中醫和少數民族傳統醫學的發展問題。香港《中外醫學哲學》將優先挑選優秀論文在該刊發表，其版權歸該刊所有。論文以中文為主，字數為六千至八千字，包括中英文摘要、關鍵字、注釋及參考文獻。論文以原創性、未曾公開發表、無侵害他人著作權為要。參會論文須以電子文檔於2015年5月15日之前提交給雲南財經大學生命法與倫理中心(yucaicn@vip.sina.com)和香港浸會大學應用倫理學研究中心(cae@hkbu.edu.hk)。

ETHICS AND SOCIETY NEWSLETTER

A Publication of the Centre for Applied Ethics, Hong Kong Baptist University

Director : Professor LO Ping-cheung
Centre for Applied Ethics
Hong Kong Baptist University
Kowloon Tong, Hong Kong

Tel: (852) 3411-7274

Fax: (852) 3411-5151

E-mail: cae@hkbu.edu.hk

Web: <http://cae.hkbu.edu.hk>

Editorial Board

Editor-in-chief : Professor LO Ping-cheung
Executive Editor : Dr. Ellen Y. ZHANG
Members : Dr. Jonathan K. L. CHAN

The opinions expressed in this publication are not necessarily those of the University, or members of the Editorial Board.

*Reproduction is permitted for educational purposes, but users are requested to credit **Ethics and Society: Newsletter of the Centre for Applied Ethics** and the author(s). A copy of the reprinted material should be sent to the Editorial Board.*

**CENTRE FOR APPLIED ETHICS
HONG KONG BAPTIST UNIVERSITY**

34 Renfrew Road
Kowloon Tong
Hong Kong

PRINTED MATTER

ETHICS AND SOCIETY

Vol.1.21 June 2015

NEWSLETTER