

ETHICS AND SOCIETY

NEWSLETTER

Volume 23

June 2017

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The Tenth 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 tenth symposium was held on June 22-24, 2016, at which 26 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.

Selected papers were revised and published in the *International Journal of Chinese and Comparative Philosophy of Medicine*, Vol.14 Nos. 1 and 2.



The Moral Narrative in a Time of Plague

Cheng Guobin
Southeast University

The emergence of deadly infectious diseases usually poses a critical challenge to medicine and medical practice. Many contemporary ethicists maintain that medical ethics today should be supplemented by the language of virtues because what is called “professional ethics” is not sufficient to respond to the challenge of medical crises in a time of epidemic diseases. By examining the moral narrative in the historical context of the deadly plague that occurred during the Qing Dynasty, the author argues that the traditional Chinese virtue ethics played an important role in mobilizing social resources and implementing control strategies to deal with the public health crisis. Nevertheless, the author also shows that

virtue ethics are very often conditioned by a particular kind of medical knowledge, a given social organization, and the shared values of a particular community. That is to say, virtue ethics are closely related to the real-world life and its tradition. This must be taken into consideration when we attempt to reconstruct medical ethics today.

Meanwhile, professional ethics are also needed to address the outbreak of infectious and communicable disease to deal with issues such as access to treatment, informed consent, mandatory or involuntary screening, and so forth.

Dignity in Dying from a Confucian Perspective

Li Jianhui, Beijing Normal University
Li Yaming, Capital Medical University

What does a death have dignity? In modern healthcare, the wide use of new technology has generated confusion around how to define and protect human dignity, especially in the case of death and dying. Those who advocate the legalization of assisted suicide often appeal to the right to “die with dignity” and the right to individual autonomy. The problem is that it is very difficult to justify one particular understanding of human dignity in the contemporary pluralistic world through a rational formulation without defining dignity.

In this paper, the authors attempt to respond to the current debate on euthanasia and assisted suicide from a Confucian perspective. The paper first defines the Confucian concept of human dignity and shows how the concept could be used in the case of dignity in death and dying. The authors argue that in Confucianism, there are two kinds of dignity: One is intrinsic dignity, which is endowed by Heaven on everyone, and the other is extrinsic dignity, which arises from the cultivation of virtues. This extrinsic dignity is also called

“personal dignity.” Unlike the individual-oriented human dignity model, Confucian ethics argue for a family-oriented model of human dignity. That is to say, the Confucian ideal of human dignity is not satisfied by a concept of human dignity that is centered on individual rights and freedom of choice; instead, it focuses on relations in a concrete community in which a person’s human dignity

is actualized through morals and virtues. In the case of euthanasia and assisted suicide, therefore, the decision should not be solely based on freedom of choice, but on what kinds of values and obligations the person has. In addition, the paper shows that the Confucian view of human dignity does not support the idea of prolonging life through technological means without restraints.

The Wisdom of the *Zhuangzi* and its Ethical Implications for Hospices Today

Chen Cuiting

Beijing University Health Science Center

Two major issues in hospice care are pain and death. For those who are facing death and dying, the issues are intensified. This paper discusses the issues relating to death and hospice care in a framework of the Daoist philosophy on life and death, as outlined in the *Zhuangzi*. The author attempts to show that the wisdom of Daoism can help us to deal with the finitude and vulnerability of human life when facing death. According to the *Zhuangzi*, the world of experience is constantly transforming and death is part of that transformation. Therefore, it is possible for the adaptive qualities of the perfectly well-adjusted person to remain balanced in the

midst of this unavoidable stage of change and transformation (*hua*). This realization of the impermanence of life and the transient nature of worldly things, even human relations, leads to the Daoist attitude of non-attachment that enables one to realize the true nature of life and death. The paper concludes that a positive attitude toward life and death, as represented in the *Zhuangzi*, can help patients and their family members to deal with the pain of illness and death. The author also points out that embracing natural transformation is a way for the Daoist to attain the self-transcendence that ultimately dismantles the dichotomy between life and death.

Ethical Awareness and Practice in Nursing Care : Interviews and Analysis

Ge Xian, Lei Hongyan, and Liu Dongmei

Chengdu University of Traditional Chinese Medicine

The purpose of this study is to investigate and analyze the ethical awareness and practice of clinical nurses in nursing care. By using specially designed questionnaires to interview 500 clinical nurses and 209 patients at three hospitals in Chengdu, Sichuan Province, the authors examine the current relationship

in medical practice between medical professionals and patients.

The study shows that the total score for the ethical knowledge of nurses is 16.38 ± 3.91 ; for ethical practice it is 63.43 ± 15.99 ; and the average score is 2.49 ± 0.64 . The score

for patients' satisfaction is 37.56 ± 7 . The study also shows that there are significant differences in ethical awareness among nurses with different educational levels and professional titles.

Ethical practice is acknowledged as an essential part of good nursing, yet defining

what comprises such practice is complex. The paper suggests that more ethical education that targets the situation in China should be provided that offers a holistic understanding of professional ethics for the nursing profession. Such ethical education is badly needed given the ethical tensions between medical professionals and patients in China today.

Widespread Induced Abortion in China: An Investigation of D City in H Province

*Cao Jun, Li Jinghua, and Dong Bo
Northeast Petroleum University*

Abortion is legal in China. It is a government service available on request for women, yet it has recently generated ethical concerns. This paper investigates and analyzes the rationales given by women who have gone through induced abortion voluntarily or involuntarily, and reflects on the ethical and legal problems in China today. Although the case study is focused on D City in H province, the conclusion mirrors the general problem (i.e., general permissibility of abortion) in a society where the practice of abortion has been accepted by the public due to a government

policy of family planning and population control. Sex-selective abortions also play a key role. In past decades, there has been little serious moral discussion on the issue of abortion.

The paper suggests that apart from legal regulations the government should provide more education concerning sex, birth control and women's health. More importantly, moral education in light of respect for life should be strengthened.

Ethical Considerations and Guidelines concerning the Protection of Patients' Privacy in the Information Age

*Geng Xi and Guan Xin, Shanghai Shuguang Hospital
Tian Li, National Information Security Engineering Center*

"Information technology" refers to automated systems for storing, processing, and distributing information. In medical practice, this involves the use of computers and communication networks to collect and store medical information and data. Ethical guidelines for data protection and privacy have become critical issues in medical ethics in the age of the Internet and information technology. Both healthcare and IT professionals face questions

of responsibility, accountability, and liability in handling private information and data.

This paper discusses the tension between the problems in medical practice that may violate patients' privacy and the effectiveness of data collection brought about by information systems. Although China has acknowledged the importance of privacy protection in past two decades, medical malpractice such as

releasing patient's medical history without informed consent or even selling medical data for commercial purpose still exists. Apart from the potential harms caused by releasing private information, there are moral issues with regard to informational inequality and discrimination. The guidelines suggested by the authors have

three facets: ethical education around privacy protection, effective regulation, and responsive management of IT institutions to evaluate the effects of contemporary information systems and the Internet on the protection of individual privacy.

Does the Soul Exist? What Near-Death Experiences Reveal

Kwan Kai Man

Hong Kong Baptist University

Do human beings have a soul? The philosophical debate between materialism and dualism is highly complex, and it is difficult for one side to convince the other. Due to advances in modern medicine, we now have much more research on the phenomena of near-death experiences (NDEs), and these new data provide more information to settle this debate. If some NDEs were shown to be veridical, it would pose a challenge to materialism.

This paper is the first to argue that the understanding of NDEs is in fact very relevant to medical care, especially the care of terminally ill patients. I explore various naturalistic

explanations of NDEs. Physiological theories appeal to the effects of drugs or oxygen deficiency. Psychological theories include constructivism, the defense mechanism of depersonalization, and the appeal to fantasy. I argue that these theories cannot provide an adequate explanation of the phenomena of NDE. I then examine cases of veridical perception in NDE and review the related research. I argue that these cases provide considerable support for the veridicality of at least some NDEs. I finally conclude that we should not dismiss the significance of NDEs and that they seem to provide some support for the existence of the soul.

Near-Death Experience and Soul: A Response to Kwan Kai Man

Joe Lau

The University of Hong Kong

Do near-death experiences (NDEs) show that the soul exists? This paper argues that it is premature to draw such a conclusion, even if current science cannot fully explain all features of NDEs. Clear and univocal evidence is needed, but many reports of NDEs are problematic and subject to conflicting interpretations. In addition, many cases of

NDEs took place in circumstances where residual neural activities could not be ruled out. Progress can be made with better experimental designs and brain imaging techniques. The paper concludes with a discussion of physicalism and its logical connections to out-of-body experiences.

Near-Death Experience and the Limits of its Philosophical Implications

William Sin

The Education University of Hong Kong

The objective of this paper is to reject Kwan's claim in his paper "Does the Soul Exist? What Near-Death Experiences Reveal." As Kwan draws heavily on references from Pim van Lommel, I also reject van Lommel's position. Kwan and van Lommel's claim is that the phenomenon of NDE supports the view that people's experiential content and their consciousness exist independently of their physical bodies. I raise three objections to Kwan. First, I argue that there is a fundamental

difference between life and death; therefore, the phenomena of NDE may give us little idea of whether some form of experience exists after death. Second, there is no evidence that an NDE happens at the exact moment the patient's body shuts down. Third, the potential biological and physiological explanations of NDE are excluded by Kwan and van Lommel without good reason, and the explanations they offer to replace them are far from convincing.

A Confucian Response to Kwan

Fan Ruiping

City University of Hong Kong

Kwan addresses near death experiences (NDEs) from different perspectives. His attitude is reasonable and humble. Basically, he indicates that scientific studies of NDE can neither prove nor falsify the existence of the soul. Given this circumstance, religious explanations cannot be excluded as unreasonable. He also rightly points out that one may not draw on NDEs to defend only one particular religious view, such as that of Christianity. This commentary essay suggests that it may also be heuristic to study NDE from a Confucian metaphysical perspective. The classical Confucian view considers the basic element of the cosmos

to be *qi* (air/energy 氣), which is believed to be both material and spiritual at the same time. Thus, Confucianism has kept a distance from either Platonic dualism or modern materialistic reductionism. The soul under the Confucian conception includes two parts: the *hun* (魂 the intelligent soul) and the *po* (魄 the animal soul). When a human being dies, "the intelligent soul returns to heaven; the body and the animal soul return to the earth." Accordingly, it is crucial for Confucians to perform ritual sacrifices to seek the union of a deceased ancestor's soul. NDE may take place at the moment the *hun* and *po* have just separated, but are not yet far from each other.

A Philosophical Response to Kwan

Lawrence Yung
City University of Hong Kong

This article reviews Kwan Kai Man's discussion of whether alleged cases of near death experience can give support to the existence of the soul. Kwan's discussion strikes a balance between scientific explanations of near death experience and traditional religious views of the soul. The existence of the soul has remained a philosophical problem since ancient Greek philosophy. However, Socrates's attempt to prove the existence of the soul

in the *Phaedo* clearly shows that a purely philosophical approach is inadequate. The existence of the soul is a cross-disciplinary problem that calls for cross-disciplinary investigation. Kwan's discussion is a good example of how philosophical thinking and methodology can contribute to this cross-disciplinary investigation into the existence of the soul.

Death and Dying in Chinese Madhyāmika Buddhism

Ellen Y. Zhang
Hong Kong Baptist University

Death is one of the major issues for all religious traditions; it is especially so for Buddhism, as Buddhist teaching is centered upon death and the impermanence of life. This essay discusses death and dying from the framework of the philosophy of life and death, as outlined in the Māhayānic Buddhism of China. The discussion centers on early Madhyāmika Buddhism and its non-dualist approach to samsara and nirvana, this world and the other world, and life and death. The essay shows that the notions of reincarnation and karmic action offer an alternative perspective on the finitude of human existence and reflection upon life's uncertainty pertaining to the experience of death. The author contends that the theory of interdependent origination explicated by Madhyāmika Buddhism helps Buddhists to develop adaptive qualities that enable a person to remain balanced in the maelstrom of change and impermanence. This realization of the impermanence of life and the emptiness

of interdependent origination leads to the Buddhist ethical positions of no self and non-attachment.

The essay also addresses the question of hospice care from the perspective of Buddhism as a religious support system. Although Buddhists understand that suffering is a part of life, there is a general desire to avoid suffering whenever possible. Hospice care is important in Buddhism not only because Buddhists recognize the weakness and fragility of the body and mind in the process of death and dying, but also because Buddhists see the connection between the patient's end-of-life needs, both physical and spiritual, and the well-being of other people associated with the patient. The essay argues that a positive attitude toward life and death, as presented in Madhyāmika Buddhism, can help patients and their families to deal with the pain and anxiety of terminal illness.

A Response to “Death and Dying in Chinese Madhyāmika Buddhism”

Yip Kam Ming

The Hong Kong University of Science and Technology

This article comments on Zhang Ying’s essay “Death and Dying in Chinese Madhyāmika Buddhism”. The central thesis of Zhang’s essay is that Madhyāmika’s non-dualist approach to samsara and nirvana, this world and the other world, and life and death helps narrow the gap between life and death and consequently remove our fear of death, which in turn has important implications for hospice care. However, Zhang did not explain how

this non-duality can be put into practice, which is a major defect of Zhang’s paper. And if accessibility to non-duality in practice is not fully explained, people’s confusion around hospice care remains. Moreover, Zhang’s essay fails to explain the implications of Madhyāmika’s non-dualist approach for the practice of hospice care in contemporary society, which Zhang promised to do so.

The Madhyāmika and Buddhist Views on Life and Death

Yao Zhihua

The Chinese University of Hong Kong

This essay highlights the tension between the Madhyāmika and mainstream Buddhist views on life and death. As an extreme position that aimed to refute the ideas of Abhidharma and Yogācāra, the Madhyāmika view cannot properly reflect the mainstream Buddhist view on the issue. To explain the possibility of reincarnation, Buddhists developed the concept of a mental continuum, which is in contrast to the Hindu idea of a soul (*ātman*) and the Jaina idea of subtle matter (*pudgala*). Many Buddhist philosophical schools have expounded various concepts along this line, for instance, the Theravāda concept of a life continuum (*bhavāṅga*), the Mahāsāṃghika concept of root consciousness (*mūlavijñāna*), the Mahīśāsaka concept of the aggregate that penetrates life and death (*āsamsārika-skandha*), the Vātsīputrīya concept of person (*pudgala*), and the Yogācāra concept of store consciousness (*ālayavijñāna*). With these

concepts, the mainstream Buddhist schools assume life after death in the form of a mental continuum.

In contrast, the Madhyāmikās developed their view on life and death based on their doctrine of non-duality. For them, life is no other than death and death is no other than life. It is not necessary that there is life after death. By comparing the various views on death among different world religions, we learn that the Madhyāmikās’ view is similar to the Daoist view that sees death as another form of union between heaven and earth, and hence is not substantially different from life itself. I conclude that there is a certain tension between the Madhyāmika view of life and death and the mainstream Buddhist view, and, to a certain extent, it is non-Buddhist.

Habermas and Zhuangzi against Liberal Eugenics

David Chai

The Chinese University of Hong Kong

What would a Daoist ethics of human enhancement look like? Can Daoism even entertain such a question given the temporal disparity? In light of the ongoing advancement of biotechnology, the ontological threat awaiting us is all too real. Indeed, the debate surrounding natural versus artificial has long been entrenched in the minds of theologians and philosophers alike; in recent years, however, it has been swept up in the commotion over liberal eugenics. This movement has prompted several prominent figures, such as the philosopher Jurgen Habermas, to interject on the grounds that genetic manipulation erases the distinction

between the human and the manufactured. Daoism, in principle, would agree, but for different reasons. This paper shows how Daoism can contribute to Habermas's social-political opposition to liberal eugenics by offering an onto-cosmological line of defense, as seen in the stories on illness and malformation in the *Zhuangzi*. While not referring to liberal eugenics per se, these stories argue, as does Habermas, that humans have a beginning to life that is ultimately beyond their control, and to alter this origin is to recast the meaning of selfhood and freedom.

A Common Front between Habermas and Zhuangzi?

Wang Qin

Hong Kong Baptist University

Chai attempts to demonstrate how Zhuangzi can be used to supplement Habermas's arguments against liberal eugenics. He argues that both Habermas and Zhuangzi would view liberal eugenics as falling on the wrong side of the natural/artificial divide. It is debatable whether his interpretation of Zhuangzi as both fatalist and epistemically modest suits this conclusion. In particular, it is doubtful that someone who is suspicious of whether humans can ever have knowledge of nature would

be entitled to assert that liberal eugenics is unnatural. Even if this position is possible, it would be one that equally rejects Habermas. Habermas attempts to isolate genetic engineering from acceptable interventions in a person's life. Daoism, to the extent that it rejects liberal eugenics, would equally view the latter kinds of interventions as misguided. Chai's Daoist ethics of human enhancement, therefore, could hardly be used to supplement Habermas's position.

A Question to the Daoist Approach against Liberal Eugenics

Benedict S. B. Chan

Hong Kong Baptist University

In the debate over liberal eugenics, scholars such as Nicholas Agar argue that liberal eugenics can benefit the world in different ways; it is helpful, for example, in preventing genetic diseases. Nevertheless, scholars such as Jurgen Habermas are against liberal eugenics because they consider liberal eugenics to be too artificial and to erase the distinction between the human and the manufactured. David Chai argues further that

Daoism, especially Zhaungzi's views, can contribute to Habermas's argument by offering an ontological base. In this paper, I raise the question of whether such a Daoist approach is too strong and may reach a conclusion that most people cannot accept. Although this does not mean that the Daoist approach must be mistaken, it is at least a legitimate question that Daoists should answer.

Daoism and Liberal Eugenics: A Response to Chai

Michael Campbell

The Chinese University of Hong Kong

In this paper, I respond to David Chai's attempt to buttress Jürgen Habermas's critique of genetic enhancement with Daoist metaphysics. I argue that this attempt is unsuccessful because Habermas's position begins with the conviction that ethical prescriptions cannot be derived from metaphysical truths. I then consider whether Daoist metaphysics on its

own might provide grounds for rejecting enhancement. I suggest not. To support this, I present a dilemma for Daoist critiques of enhancement: either Daoism rules out both therapy and enhancement, in which case it is too demanding, or it rules out neither therapy nor enhancement, in which case it is too permissive.

Public Lecture: “A Marginal Case of Morality: Should We Eat Meat?”

The public lecture hosted by our Centre on 4 October 2016, was delivered by Dr. Benedict S. B. Chan, CAE Fellow; and Assistant Professor of the Religion and Philosophy Department at Hong Kong Baptist University with 39 participants including faculty members, students and public audience attended. The following is the abstract of the lecture:

Abstract:

In applied ethics, several cases are called “marginal cases of morality,” such as whether we should eat meat. Scholars in animal ethics use different moral theories to argue whether it is morally wrong to eat meat. In this presentation, I am going to discuss the strengths and weaknesses of some approaches to animal ethics, and possible development of animal ethics in the future.



Conference on “What is Good? Contemporary Debates in Moral Philosophy”

In 2016, our Centre was invited by the European Society of Moral Philosophy to be a founding member of non-European research network (other members in this network include: University of Toronto, University of Notre Dame, Stanford University, University of Chicago; our Centre is the only one from Asia; see (<http://moralphilosophy.eu/about/network/>).

The European Society of Moral Philosophy organized the first conference on October 26-28, 2016 in Verona in Italy. Our Centre Director, P. C. Lo, was invited to be one keynote speaker of the inaugural conference in Verona, Italy, October 2016.

What is Good?
Contemporary Debates in Moral Philosophy
Verona 26 - 28 ottobre 2016
Fondazione Centro Studi Campostrini

Keynote Speakers:
Karl-Erik Normann
Ideology, Religion and the European Crisis
Jacob Dahl Rendtorff
Basic Ethical Principles for Democracy in Europe
Roger Pouivet
Moral and Epistemic Goods
Josef Seiffert
Is Moral Goodness the Supreme Form of the Good?
Lo Ping Cheung
Confucian Moral Philosophy of Personhood vis-à-vis American Moral Philosophy
Richard Glauser
Desire, the Will and the Good in Locke
Joshua Stuchlik
T.H. Green on the Revelation of the Good in History
Michel Meyer
The Three Figures of Alterity and the Sources of Ethics
Markus Stepanians
Rights and the Good: Is there a Unifying Principle?
Carla Canullo
The Translation of Good
Francesco Paolo Ciglia
Good and Sense. A Phenomenological-Existential Approach
James P. Sterba
Is a Good God Logically Possible?

CON IL PATROCINIO DI:
Comune di Verona ECPJ European Council of Professional Youth Network FONDAZIONE CENTRO STUDI CAMPOSTRINI

More information: www.moralphilosophy.eu/activities/



Conference on “Military Ethics: China in Dialogue with the West”

The conference was co-sponsored by Florida State University’s Center for the Advancement of Human Rights and Hong Kong Baptist University’s Centre for Applied Ethics. It was held at Florida State University on November 4-5, 2016. Our Centre Director, P. C. Lo and our two Research Fellows, Ellen Zhang and Jonathan Chan were invited to speak in the conference.





New CAE Research Fellow



Dr. Chan Shing Bun Benedic

BSc UW-Madison, MA, PhD Maryland
Assistant Professor,
Department of Religion and Philosophy

Benedict Chan is now an Assistant Professor in the Department of Religion and Philosophy at Hong Kong Baptist University. Before he comes to HKBU, he was an Assistant Professor in the Department of General Education at Hang Seng Management College. In 2011-2012, he was a Mellon Postdoctoral Fellow in Philosophy and Asian Studies at Tulane University. He received his Ph.D. in the Philosophy Department at the University of Maryland, College Park. His Areas of Research Specialization (AOS) include Social & Political Philosophy, Applied Ethics & Moral Philosophy, and Comparative Philosophy (Chinese & Western). Recently his research projects include animal ethics and the ethics of human rights to health. He has published in academic journals such as *Dao*, *Global Policy*, *Journal of Bioethical Inquiry*, etc.





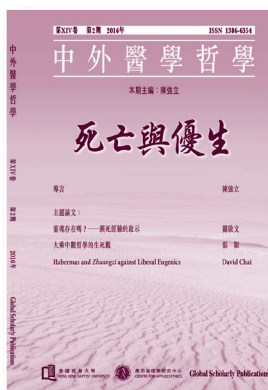
《中外醫學哲學》

International Journal of Chinese & Comparative Philosophy of Medicine
Vol.14 No.1 2016

歷史敘事、傳統理論以及社會現狀對我們的啟示
Inspirations from Historical Narratives, Traditional Theories and Contemporary Context

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Issue Editor: Ellen Y. Zhang

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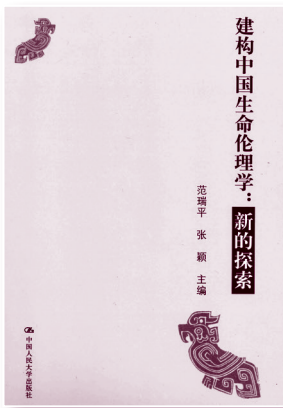
《中外醫學哲學》

International Journal of Chinese & Comparative Philosophy of Medicine
Vol.14 No.2 2016

死亡與優生
Death and Eugenics

本期編輯：陳強立
Issue Editor: Jonathan Chan

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David Chai	Habermas and Zhuangzi against Liberal Eugenics



《建構中國生命倫理學：新的探索》
Construction of Chinese Bioethics: New Explorations

主編：范瑞平、張穎
 Editors: Ruiping Fan and Ellen Y. Zhang

出版社：中國人民大學出版社
 Publisher: China Renmin University Press Co., Ltd

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第十一屆“建構中國生命倫理學”研討會
The Eleventh Symposium on “Bioethics from
Chinese Philosophical/ Religious Perspectives”

論文徵稿

Date: 23-25 June 2017

Venue: Beijing Normal University, Beijing

北京師範大學哲學學院與香港浸會大學應用倫理學研究中心擬於2017年6月23 - 25日在北京師範大學舉辦第十一屆“建構中國生命倫理學”研討會（23日報到）。研討會由《醫學與哲學》和《中國醫學倫理學》雜誌社協辦。會議學術委員會由羅秉祥、陳強立、田海平、范瑞平、張穎和李建會組成。本次會議的重點議題如下：

1. 中國傳統文化視野下的醫療公正與健康的觀念、資源配置、大資料與醫療公正、全球健康治理、及理論建構問題；
2. 與西方正義理論視野下的醫療公正與健康觀念、實踐的比較研究；
3. 老年健康、養老政策及醫療公正問題；
4. 從中國某一傳統倫理學派（如儒、佛、道、中醫等）出發，論述當代重要的中國生物科技倫理學課題，例如器官移植、“換頭術”、幹細胞、人工生殖、及各種基因課題（如基因測試、基因診斷、基因治療、轉基因動植物、基因資訊、基因專利等）。

論文須以中文撰寫，字數為七千至一萬字，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。會議論文的出版權利由期刊《中外醫學哲學》所有。

Conference of the International Society for Military Ethics: Asia-Pacific Chapter

Date : 7-8 November 2017

Time : 8:30am-5:00pm

Venue: University of New South Wales Canberra at ADFA, Canberra, Australia

Conference Theme: Diverse Perspectives on Military Ethics in Asia and the Pacific

Our Centre was invited to be a founding member of a global “Compass Group” in military ethics, initiated by the Australian Centre for the Study of Armed Conflict and Society (ACSACS), University of New South Wales, Canberra, which will host an inaugural conference in Nov 2017. Our Centre Director, P. C. Lo, was invited as one of the keynote speakers for this conference, and our two Research Fellows, Chan and Zhang, were also invited to speak in this conference.

The inaugural conference of APAC-ISME, the Asia-Pacific division of the International Society for Military Ethics, will be hosted by the Australian Centre for the Study of Armed Conflict and Society (ACSACS) at the University of New South Wales in Canberra. The conference will bring together academics and practitioners to promote high-quality research on professional military ethics within the regional national security environment.

Invitation for submission of individual papers, panel discussions, and streams on any topic in military ethics, broadly construed, includes:

- Advances in military technology & pharmacology (autonomous weapons systems, biomedical enhancement of personnel, cyber-technologies, artificial intelligence etc.)
- Just War Theory and non-Western perspectives on the morality of war
- Emerging security challenges from non-state actors (terrorists, hackers, drug-cartels etc.)
- Moral injury and veteran care
- Armed humanitarian intervention/Responsibility to Protect/Peacekeeping
- Ethics in the exercise of military command and civilian control
- Military service as an occupation rather than a vocation
- Declining U.S. influence in the Asia-Pacific region and its normative impact
- Revival of historical causes of conflict (resource wars, human migration, control of shipping and transport routes, localised nationalism).

ETHICS AND SOCIETY NEWSLETTER



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

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ETHICS AND SOCIETY

Vol. 1. 23 June 2017

NEWSLETTER

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