

ETHICS AND SOCIETY

NEWSLETTER

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The Eleventh 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 eleventh symposium was held on June 23-25, 2017, at which 42 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.15 Nos. 1 and 2.



The Chinese Concept of Health in the *Huangdi Neijing*

Li Zhenliang and Ma Qiang
Hebei North University

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.

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

Bian Lin
Hebei Medical University

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.

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

Wu Jingxian
Xi'an Jiaotong University

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.

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

Qiu Chuyuan
Peking University

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.

Cultural Dilemmas in Chinese Body Donation Behaviors

Zhang Yanghui
Dongnan University

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.

Informed Consent—Case Studies from a First-Person Narrative Perspective

Chen Hua, Guangzhou Medical University
Ma Yonghui, Medical College of Xiamen University

An informed consent document is vital for all surgical procedures and medical treatments. Proper documentation and counseling of patients is important for informed consent. Opinion polls conducted in this essay show that the majority of people in China today have accepted informed consent as a legally binding medical policy, yet they do not fully understand the ethical and legal connotations involved, particularly the idea of the patient's autonomy. As a result, the patient's own experience as a

first-person narrative is often ignored and his/her subjectivity is blurred when his/her family's subjectivity intervenes. According to the essay, the problem appears when liberalism—which emphasizes individual autonomy and rights—does not square with the Confucian tradition that emphasizes family as a coherent unit. The essay also points out that there is a huge difference in patients' perceptions of "individual rights," due to their different levels of education. The author argues that informed consent could

be better practiced if both doctors and patients were “well informed” and understood the moral

and legal implications of informed consent.

The Ethical Implication of Informed Consent—A Case Study of “Family Decisions” in Contemporary China

Cheng Guobin
Southeast University

This essay points out that informed consent in China today is often replaced by the “family decision” model, which is designed to embody Confucian family ethics and maximize the benefit of family involvement in medical decision making. The author, a physician, uses a specific case he encountered when treating an elderly woman with late-stage colon cancer. Because the patient did not know the whole truth of her condition, most of the medical decisions regarding her treatment were made by her children. Ideally speaking, a “family decision” means that both the patient and his/her close family members will be involved in the decision-making process. Yet, the

author’s experiences show that in most cases, decision-making responsibilities shift from the patient to the family, especially when the patient is an elderly parent. Theoretically speaking, the Confucian ethics of humanness (*ren*) and filial piety (*xiao*) support family as the most appropriate authority for medical decisions. However, in reality, the author finds that this could be problematic when family members hide medical information from the patient—sometimes with cooperation from the physician. The essay recommends that more respect and autonomy should be given to the patient if the “family decision” policy is truly implemented.

Home-Care Service for the Elderly: Ethics, Policies, and Recommendations

Xie Wenye
City University of Hong Kong

One of the current challenges in healthcare services is elder care, as China has been an aging society since 2000. Should the government implement policies to promote home-care services when many Chinese are unable to afford long-term institutional care, even if such institutional care is available? This essay conducts a survey of the situation in Beijing and examines the local government’s elderly service policies. The paper also offers a Confucian ethical approach to the issue and makes policy recommendations for home-care services. The author contends that although modern families tend to be smaller

and urban lifestyles are different from those of the past, we still need Confucian ethics, which place great emphasis on the virtue of filial piety (*xiao*) for children, who are expected to respect and take care of their elders. According to the Confucian tradition, it is better for elderly people to live at home with assistance from their adult children, and to lead their elderly lives among their children and grandchildren. Therefore, an institution of elderly people is not considered a normal—much less an ideal—living environment. The essay’s author acknowledges the changes in modern society and family lifestyle in

contemporary China, but recommends that policymakers consider Confucian ethics in their formulation of government policies concerning long-term elder care in a big city

like Beijing. The essay shows that current government policy is heading in the right direction but needs to be improved.

A Further Discussion on the Credibility of Near-death Experiences—A Response to Comments and Criticism

Kwan Kai Man
Hong Kong Baptist University

The author argued for the credibility of at least some near-death experiences (NDEs) in a previous paper (Kwan 2016), pointing out the lack of sufficient evidence to support the claim that physiological or psychological theories had already fully explained the entire NDE phenomenon. The author proposes that we should not dismiss the existence of NDEs, and states that they seem to offer some support for the ability of the soul to exist independently of the body. Thus, we should not dismiss the possibility of life after death. However, the author has never claimed that he can absolutely

demonstrate the veridicality of NDE, and he has explicitly stated that the academic debate will continue and more research should be conducted.

In their previous writings, Dr. Joe Lau and Dr. William Sin doubted the credibility of NDEs. In this paper, the author responds to their criticisms, clarifying some of their misunderstandings and further exploring their doubts about NDE, such as the reliability of NDE reports, the scientific explanations of NDE, and some methodological issues.

Colloquiums: “Freedom of Religion: Fundamental Right or Impossibility?”, “Politics, Religion, and Human Rights: My Spiritual and Academic Journey” and “Human Rights and the Conflict of Cultures: Political Freedom in the West and Asia”, by Prof. David Little

About the speaker:

Prof. David Little, visited HKBU as University Fellow from September to November in 2017. He is a leading authority on the history of religious freedom, ethics and human rights, and religion and conflict resolution. Retired in 2009 as T. J. Dermot Dunphy Professor of the Practice in Religion, Ethnicity, and International Conflict at Harvard Divinity School and as an associate at the Weatherhead Center for International Affairs at Harvard University. He is currently research fellow at Berkley Center for Religion, Peace and International Affairs at Georgetown University. His publications include several volumes on religion, nationalism, and intolerance, and co-edited *The Oxford Handbook of Religion, Conflict and Peacebuilding* (2015).

Freedom of Religion: Fundamental Right or Impossibility?

Date: 25 Sep 2017 (Mon)
Time: 16:00 - 18:00
Venue: CEC 1002, Ho Sin Hang Campus, HKBU
Language: English
Participants: 28

Abstract:

There are strong objections in various parts of the world that the right to freedom of conscience, religion, or belief, guaranteed in the international human rights documents, is impossible to support either because it protects only certain kinds of belief, principally those of Protestant Christians, or because it cannot be clearly enough defined. My paper defends against these objections. It argues that the right to freedom of conscience, religion, or belief is a fundamental human right, and, accordingly, that it can be defined in terms that are both broadly inclusive of many kinds of belief, and clear enough to be practically applicable.

Politics, Religion, and Human Rights: My Spiritual and Academic Journey

Date: 18 Oct 2017 (Wed)
Time: 14:30 - 16:00
Venue: Council Chamber (SWT501), Shaw Campus, HKBU
Language: English
Participants: 30

Abstract:

Having been brought up in an American Calvinist family, I learned as a youth of the importance of the connection between religion and politics. The importance grew as the result

of my experience as a high school student in the Philippines in the late 1940s, where I lived with parents working with Protestant missionaries in that country. I felt first hand the early reverberations of the Cold War, with the outbreak in 1950 of the Korean War, and the growing presence of Communism in East Asia. Those events would have an enormous impact on religious and political life in America in the 1950s and 60s, years when I was in college and graduate school and when I began my academic career. The more I studied and taught, the harder it was for me to separate my understanding of the Protestant Christian message from the domestic and international events of the time. This led me to extensive involvement in the Civil Rights movement, public controversies over the Vietnam War, and presidential politics, especially the campaign of 1968, where I worked for the election of the unsuccessful Democratic candidate. My study and teaching also led me to a firmer conviction concerning the importance of ties between authentic religious belief and building political, legal, economic, and religious institutions capable of creating and sustaining a just and durable peace, domestically and internationally. Nurturing and advancing human rights would become an essential part of that cause.

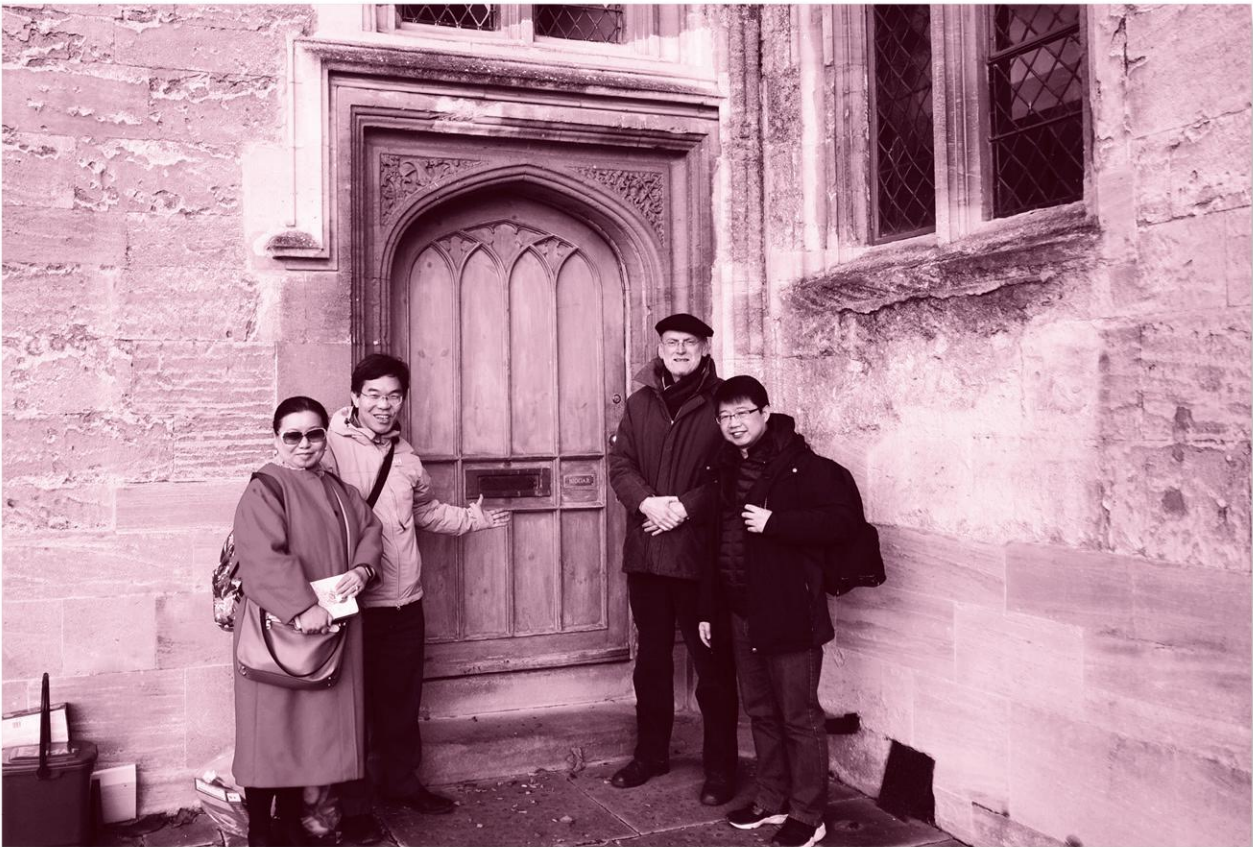
Human Rights and the Conflict of Cultures: Political Freedom in the West and Asia

Date: 31 Oct 2017 (Tue)
Time: 16:00 -18:00
Venue: OEM609, Ho Sin Hang Campus, HKBU
Language: English
Participants: 22



Colloquium on Chinese Just War Ethics

Three CAE Research Fellows (Ping-cheung Lo, Jonathan K. L. Chan, and Ellen Y. Zhang) conducted a Chinese Just War Ethics workshop at Christ Church College, Oxford University, 27 November 2017, 2:00-5:30 pm. They were invited to do so by Nigel Biggar, Regius Professor of Moral and Pastoral Theology, and Director of McDonald Centre for Theology, Ethics, and Public Life, University of Oxford, because of the significance of our book *Chinese Just War Ethics: Origin, Development, and Dissent* (Routledge, 2015). Professor Ping-cheung Lo presented on “Legalism and Offensive Realism in the Chinese Court Debate on Defending National Security 81 BCE.” Dr. Jonathan Chan presented on “War and Peace: A Confucian Perspective.” Dr. Ellen Zhang presented on “Philosophy of Peace through Laozi’s Daoism.” Three scholars (Oxford, Manchester, King’s College, London) served as respondents. More than 20 Oxford professors and postgraduate students attended the colloquium.



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

Date: 7-8 November 2017
Time: 9:30am-5:30pm
Theme: Diverse Perspectives on Military Ethics in Asia and the Pacific
Host: University of New South Wales, Canberra, Australia

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, was 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 brought 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).



Diverse Perspectives on Military Ethics in Asia and the Pacific

The inaugural conference of APAC-ISME, the Asia-Pacific chapter 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 from across the globe to promote high-quality research on professional military ethics within the regional national security environment.

Featuring presentations by: George R. Lucas Jr. (US Naval War College); Ping-cheung Lo (Hong Kong Baptist University); Toni Erskine (UNSW Canberra); Scott Sagan (Stanford University); Helen Frowe (University of Stockholm); Seth Lazar (ANU), and many more.

Date: 7 – 8 November 2017
Time: 9.30am – 5.30pm
Venue: Lecture Theatre North, UNSW Canberra at the Australian Defence Force Academy, Northcott Drive, Campbell
Cost: 2 days \$250
1 day \$150
Student flat rate \$100
Register: unsw.adfa.edu.au/isme

Further information:
acsacs.unsw.adfa.edu.au



UNSW
CANBERRA

Australian Centre for
the Study of Armed
Conflict and Society

APAC-ISME

Day 1 – Tuesday 7 November 2017

| Time | Location: North Lecture Theatre 9 |
|-------------|--|
| 0845 – 0945 | Registration |
| 0945 – 1000 | Welcome and Opening <i>Dr Rita Parker UNSW Canberra (MC)</i> <i>Professor John Arnold (Deputy Rector, UNSW Canberra)</i> <i>Dr Shannon Ford (President, APAC-ISME)</i> |

| Time | Location: North Lecture Theatre 9 |
|-------------|---|
| 1000 – 1100 | Plenary Session #1: Toni Erskine (UNSW Canberra) “Reinforcing R2P: Moral Agents of Protection and Supplementary Responsibilities to Protect” |
| 1100 – 1120 | Coffee break |

| Time | Location: North Lecture Theatre 9 |
|-------------|--|
| 1120 – 1220 | Plenary Session #2: P.C. Lo (Hong Kong Baptist University) “Divergent Understandings of ‘Just War’: China and the West” |
| 1220 – 1320 | Lunch |

| Time | Location: North Lecture Theatre 9 | Location: North Lecture Theatre 6 | Location: North Lecture Theatre 12 |
|-------------|---|---|---|
| | Chair: Adam Henschke | Chair: Ned Dobos | Chair: Shannon Ford |
| | Stream 1 | Stream 2 | Stream 3 |
| 1320 – 1450 | “The Spectrum of Defence Ethics: Between Military Ethics and Police Ethics” <i>Asa Kasher (Tel Aviv University, Israel)</i> | “The Global Poverty Objection to Intervention and War” <i>James Pattison (Manchester)</i> | “Remote Advise and Assist” <i>Deane-Peter Baker (UNSW)</i> |
| | “A Problem of Paradigms: Contextual Asymmetries and the Permissible use of Force” <i>Adam Gastineau (UNSW Canberra)</i> | “On the Relationship between Proportionality and Likelihood of Success” <i>Kieran McInerney (Melbourne)</i> | “The US Drone Program and Obama’s Policy of Targeted Killing” <i>Sari Kilevski (CUNY)</i> |
| | “Military and Police Roles: A Normative Institutional Analysis” <i>Seumas Miller (CSU/Delft/Oxford)</i> | “The Misleading Self-Defence Paradigm for the Justification of Harming in War” <i>Uwe Steinhoff (Hong Kong)</i> | “China’s Counter-Insurgency Strategy in the Xinjiang Province” <i>Stefanie Kam Li Yee (ANU)</i> |
| 1450 – 1510 | Coffee Break | | |

Day 1 – Tuesday 7 November 2017 (contd)

| Time | Location: North Lecture Theatre 9 | Location: North Lecture Theatre 6 | Location: North Lecture Theatre 12 |
|-------------|---|--|--|
| | Chair: Fritz Allhoff | Chair: Rita Parker | Chair: Ned Dobos |
| | Stream 1 | Stream 2 | Stream 3 |
| 1510 – 1640 | “Sustaining War: Reconceptualising the Military in the Face of Environmental Degradation” <i>Dustin VanPelt (SUNY)</i> | “Consenting to Soldier” <i>Sarah Hitchen (Lancaster University)</i> | “Emotion and Peacebuilding” <i>Steven Steyl (Notre Dame, Australia)</i> |
| | “Protecting Cultural Artefacts in War” <i>Helen Frowe (Stockholm)</i> | “Let Them Say No: The Executive, The Generals, and the Exception” <i>Richard Adams (Royal Australian Navy)</i> | “Values, Virtues, and Valour – PMEE in the APAC Region” <i>David Whetham (KCL)</i> |
| | “The Distribution of Responsibility for Jus in Bello Across the Defense-Industrial Complex: The Case of Computer Simulations in Military Procurement” <i>Patrick Taylor-Smith (Singapore)</i> | TBA | “Just War and Freedom of the Seas” <i>Bernard Koch (Hamburg)</i> |
| | | | |

| Time | Location: North Lecture Theatre 9 |
|-------------|---|
| 1645 – 1745 | Plenary Session #3: <i>George R. Lucas Jr. (US Naval War College)</i> “Rethinking the Basis of Cyber Conflict” |
| 1800 – 1930 | Reception |

Day 2 – Wednesday 8 November 2017

| Time | Location: North Lecture Theatre 9 |
|-------------|--|
| 0930 – 1100 | Chair: Fritz Allhoff |
| | Plenary Session #4: <i>Seth Lazar (ANU)</i> “Sparing Civilians” |
| | Respondents: <i>Suzanne Uniacke (CSU)</i> <i>Scott Sagan (Stanford)</i> |
| 1100 – 1120 | Coffee Break |

Day 2 – Wednesday 8 November 2017 (contd)

| Time | Location: North Lecture Theatre 9 | Location: North Lecture Theatre 6 | Location: North Lecture Theatre 12 |
|-------------|---|--|--|
| | Chair: Ned Dobos | Chair: Rita Parker | Chair: Shannon Ford |
| | Stream 1 | Stream 2 | Stream 3 |
| 1120 – 1250 | <p style="text-align: center;">“The Ethics of Suicide Attacks” <i>Shunzo Majima (Hokkaido)</i></p> | <p style="text-align: center;">“Between the Reality of Conflict and the Hypotheticals of Philosophers; or, a Teleology for Trolleyology” <i>Adam Henschke (ANU)</i></p> | <p style="text-align: center;">“Autonomous Weapons” <i>Leonard Blazeby (ICRC)</i></p> |
| | <p style="text-align: center;">“We Need to Talk About Marine A’: Constant War, Diminished Responsibility and the case of Alexander Blackman <i>Tom McDermott (Australian Army)</i></p> | <p style="text-align: center;">“The Ethics of Legal Advice in Military Decision-making” <i>Anne Goynes and Charles Weller (Australian Defence College)</i></p> | <p style="text-align: center;">“Space Debris: The Landmines of Earth Orbit?” <i>Stephen Coleman (UNSW Canberra)</i></p> |
| | <p style="text-align: center;">“The Ethics of Nuclear Deterrence” <i>Sue Wareham (Vice-President in Australia of ICAN, the International Campaign to Abolish Nuclear Weapons, recipient of the 2017 Nobel Peace Prize)</i></p> | <p style="text-align: center;">“Against the Doctrine of Double Effect” <i>Natalie Beghin (ANU)</i></p> | <p style="text-align: center;">“Autonomous Weapons Systems, Kantian Violence, and the Dignity Objection” <i>Julian Tattersall (R.A.A.F)</i></p> |
| 1250 – 1340 | Lunch | | |

| Time | Location: North Lecture Theatre 9 |
|-------------|--|
| 1340 – 1510 | Chair: Rob McLaughlin |
| | <p style="text-align: center;">Plenary Session #5: Scott Sagan (Stanford University) “Revisiting Hiroshima in Iran”</p> <p>Respondents: <i>TBA</i> <i>Seth Lazar (ANU)</i></p> |
| 1510 – 1520 | <p style="text-align: center;">Closing Remarks <i>Rob McLaughlin (Director, ACSACS)</i></p> |
| 1530 – 1630 | <p style="text-align: center;">Asia-Pacific Military Ethics Roundtable and Annual General Meeting (AGM) <i>Shannon Ford (ANU)</i> <i>Fritz Allhoff (Western Michigan University)</i> <i>Adam Henschke (ANU)</i></p> |

New E-journal Website at HKBU Library Institutional Repository: <https://repository.hkbu.edu.hk/ijccpm/>

International Journal of Chinese & Comparative Philosophy of Medicine was instituted to facilitate in-depth dialogue between Chinese and Western scholarship. While the West has pioneered academic research in bioethics and the philosophy of medicine, the contribution of China's long tradition of medical humanities, as well as its rich historical resources in philosophical and ethical thought, should not be neglected.

《中外醫學哲學》期刊由香港浸會大學應用倫理學研究中心於1998年創辦，期望可在中西方有關醫學哲學及生命倫理學領域間架起一座溝通橋樑。無疑，當代西方社會在此一領域上處於領先的學術地位，但在人文醫學傳統及倫理價值資源中，東方社會卻有悠久深厚的歷史。

All published issues of *International Journal of Chinese & Comparative Philosophy of Medicine* are available for download from HKBU Library Institutional Repository website.

Recent Publications



《中外醫學哲學》

International Journal of Chinese & Comparative Philosophy of Medicine

Vol.15 No.1 2017

健康與文化

Health and Culture

本期編輯：范瑞平

Issue Editor: Ruiping Fan

| | |
|--------------------------------------|---|
| 范瑞平 Ruiping Fan | 前言：健康的文化生命倫理探索 Introduction |
| 李振良、馬強 Li Zhenliang, and Ma Qiang | 從《黃帝內經》看健康的中國概念 The Chinese Concept of Health in the <i>Huangdi Neijing</i> |
| 邊林 Bian Lin | 健康水平平等追求與中國綱常倫理——基於中國醫療衛生體制改革進程的思考 Pursuit of Health Equality and the Cardinal Virtues in Chinese Ethics — Reflections on Chinese Health Care System Reform |
| 吳靜嫻 Wu Jingxian | 誰應為醫療保健買單？——中國城鎮衛生籌資責任主體歷史演進的儒家反思 Who Should Pay for Health Care? Confucian Reflections on the Historical Evolution of Financing Responsibilities for Health Care in Urban China |
| 邱楚媛 Qiu Chuyuan | “換頭術”的迷思：儒家生命倫理學的視角 The Myth of Head Transplant Surgery: From a Confucian Bioethical Perspective |
| 張陽卉 Zhang Yanghui | 遺體捐獻行為的中國文化困境 Cultural Dilemmas in Chinese Body Donation Behaviors |



Recent Publications



《中外醫學哲學》

International Journal of Chinese & Comparative Philosophy of Medicine

Vol.15 No.2 2017

中國社會脈絡下的生命倫理考量

Bioethical Considerations in the Context of Chinese Societies

本期編輯：張穎

Issue Editor: Ellen Y. Zhang

| | |
|---------------------------------------|--|
| 張穎 Ellen Y. Zhang | 導言 Introduction |
| 陳化、馬永慧 Chen Hua, and Ma Yonghui | 知情同意臨床實踐實證研究——第一人稱視角的考察 Informed Consent — Case Studies from a First-Person Narrative Perspective |
| 程國斌 Cheng Guobin | 當代中國家庭醫療決策的倫理策略——一個有關家庭醫療決策的案例研究 The Ethical Implication of Informed Consent — A Case Study of “Family Decisions” in Contemporary China |
| 謝文野 Xie Wenye | 北京市居家養老服務政策：挑戰、倫理與建議 Home-Care Service for the Elderly: Ethics, Policies, and Recommendations |
| 關啟文 Kwan Kai Man | 再論瀕死經驗的可信性——探索一些常見的質疑 A Further Discussion on the Credibility of Near-death Experience — A Response to Comments and Criticism |

第十三屆“建構中國生命倫理學”研討會 The Thirteenth Symposium on “Bioethics from Chinese Philosophical/ Religious Perspectives”

Date: May 2019

Venue: Guangzhou Medical University, China

廣州醫科大學與香港浸會大學應用倫理學研究中心擬於2019年5月在廣州醫科大學舉辦第十三屆“建構中國生命倫理學”研討會。研討會由《醫學與哲學》和《中國醫學倫理學》雜誌社協辦。

Conference on Western-Chinese Ethics of War and Peace

The HKBU Centre for Applied Ethics will co-organize “Conference on Western-Chinese Ethics of War and Peace” with the Institute for Practical Ethics and Public Life and the “Project on Religion and its Publics” at the Virginia Center for the Study of Religion of University of Virginia, to be held on Nov 30 and Dec 1, 2018 on the campus of the University of Virginia, Charlottesville, USA.

List of speakers:

From China:

Bai, Tongdong (Fudan University, Shanghai)
Chan, Jonathan K. L. (Hong Kong Baptist University)
Chan, Benedict S. B. (Hong Kong Baptist University)
Chen, Yudan (Fudan University, Shanghai)
Chiu, Yvonne (Institute for Advanced Study)
He, Guanghu (Renmin University of China)
Liu, Tiewa (Beijing Foreign Studies University)
Lo, Ping-cheung (Hong Kong Baptist University)
Ren, Xiao (Fudan University, Shanghai)
Shang, Wei, Colonel (National Defense University, Beijing)
Zhang, Ellen Y. (Hong Kong Baptist University)
Zhu, Feng (Peking University)

From USA and UK:

Behfar, Kristin (The United States Army War College)
Barrett, Edward (US Naval Academy, Annapolis)
Childress, James (University of Virginia, Charlottesville)
Cook, Martin (US Naval War College)
Davis, Scott (University of Richmond, USA)
Eliot, Travis (University of Virginia, Charlottesville)
Herbert, Roger (US Naval Academy)
Ilesanmi, Simeon (Wake Forest University)
Jones, Harry (US Military Academy)
Kelsay, John (Florida State University, Tallahassee)
Lee, Peter (University of Portsmouth, UK)
Little, David (Georgetown University)
Metcalf, Mark (University of Virginia, Charlottesville)
Mathewes, Charles (University of Virginia, Charlottesville)
Mike, Growden (United States Air Force Academy)
Neal, Deonna (US Air War College)
Parsons, Grant (US Military Academy)
Smith, Michael (University of Virginia, Charlottesville)
Twiss, Sumner B. (Florida State University, Tallahassee)
Whetham, David (King's College, London)
Wicks, Andrew (University of Virginia, Charlottesville)
Wiley, Neil (US Government)
Wilson, Andrew (US Naval War College)
Womack, Brantley (University of Virginia, Charlottesville)

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