

ETHICS AND SOCIETY

NEWSLETTER

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In This Issue

Activities Review

- * The Thirteenth Symposium on “Bioethics from Chinese Philosophical / Religious Perspectives” 2
- * Conference on “Western-East Asian Ethics of War and Peace” 13
- * Hong Kong Political Ethics Lecture 1: When the Way does not prevail: My philosophical reflections on the current situation of Hong Kong 15
- * Hong Kong Political Ethics Lecture 2: Just War, Just Resistance, Just Policing 16

Centre Update

- * New Research Fellows 17

Recent Publications

- * *International Journal of Chinese and Comparative Philosophy of Medicine* 19

Upcoming Events

- * The Fourteenth Symposium on “Bioethics from Chinese Philosophical / Religious Perspectives” 21
- * Conference on “Ethics of War and Peace in Chinese Thought” 22



The Thirteenth 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 twelfth symposium was held in Guangzhou on May 10-12, 2019, at which about 70 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.17 Nos. 1 and 2.



Generational Conflict and Generational Equity in Elderly Care: From the Perspective of Confucian Ethics

Wang Jue
Xidian University, China

From a global perspective, generational equity has long been a core issue in pension reform and medical resource allocation. Indeed, discussion of generational equity involves a financial crisis related to pension deficits and the fairness of the pension system, which is a crisis that threatens the ethical foundation of the social insurance institution, i.e., the intergenerational contract. From an ethical perspective, how to reconstruct the intergenerational contract under the pressure of aging is crucial to the debate

on generational equity. This study critically examines the dominant framework of the debate on generational equity and proposes an alternative interpretation framework based on Confucian ethics. Finally, this study argues that Confucian ethics and the interpretation of the intergenerational contract not only shed new light on the issue of generational equity but also provide important policy implications for the current pension system reform in China.

How Does Confucianism View the Procreative Behavior of Marriage? A Legal and Ethical Discussion Triggered by the Problem of Single Women's Frozen Eggs

Bai Jie
City University of Hong Kong, Hong Kong

In recent years, thanks to the promotion of the status of women and the celebrity effect, the issue of the frozen eggs of single women has become a focus of public opinion, leading to discussion of the reproductive rights of single women in the legal arena. However, single women's frozen eggs are also an ethical issue. The laws and regulations not only involve ethics, but also ethical considerations in the clinical practice of frozen eggs. In today's society, in which the marriage rate and fertility rate continue to decline, many single women choose to freeze their eggs to distinguish between reproductive activities and marriage. It

is worth thinking about the fact that Confucian East Asia has the strictest restrictions and most conservative policy on the use of assisted reproduction. This paper explores how Confucian ethics have a different position on single women's frozen eggs by analyzing how Confucianism views fertility behaviors that are separated from marriage. It argues that although it is certain that a single woman has the right to give birth in the legal dimension, ethically, the procreative behavior of marriage should be taken with caution, as it violates the Confucian ethic of the family order by making parental care more difficult.

The Problem of the Non-transparency of Artificial Intelligence Technologies in Medical Diagnosis: A View Based on Informed Consent

*Xu Hanhui
Nankai University, China*

Since the introduction of artificial intelligence technologies in medical diagnosis, ethical issues have emerged. One of these concerns is the “black box,” which can only be seen in terms of inputs and outputs, with no way to understand the AI algorithm. This is problematic because patients, physicians, and

even designers do not understand why or how a treatment recommendation is produced by AI technologies. In this paper, I argue that AI technologies should be explained on the grounds that patients have a right to informed consent.

Scientific and Ethical Thinking about the World’s First Gene-edited Infant Event

*Fu Deming and Wang Hongqi
Shanxi Medical University, China*

This study is based on the announcement by Dr. He Jiankui of Southern University of Science and Technology on November 26, 2018 that a pair of gene-edited babies were born in China in November. It discusses the ethical problems posed by Dr. He’s research in CRISPR-based gene editing technology for human embryos, analyzes the scientific and ethical problems in CRISPR/Cas9 technology and choosing CCR5 as the target of anti-AIDS infection, and investigates the feasibility of relevant

research. The fact that human genetic material can be irreversibly transformed into a human gene pool presents a huge risk and an ethical controversy. Therefore, we should strengthen the regulation and supervision of gene editing research at this stage. In this immature phase of technology development, we cannot conduct gene editing research with human germ cells and human embryos at will, especially clinical research.

The Moral Status of a Fetus in Taoism Based on the Theory of Attributes and the Theory of Relationships

*Yu Kim Lung
Hong Kong University, Hong Kong*

The West generally focuses on whether a fetus is a human being when discussing its moral status. However, a carefully reading of the Taoist scriptures indicates that this question is less important and may not be the best way to consider the status of the fetus in Taoism. Therefore, this study focuses on the Taoist

scriptures, using the approaches of the theory of attributes and the theory of relationships, to determine whether a fetus has a moral status and what it is. It is found that it is not necessary for a fetus to be a human being to have a moral status as an adult. Indeed, in the Taoist scriptures, the definition of a fetus is divided

into two categories: 1. A fetus is a hierophany parallel to the structure of the cosmos, a process of repetitive creation of the cosmos in which gods and goddesses live. Based on the theory of attributes, a fetus has the same sacred attributes as an adult and therefore has the same moral status. 2. A fetus has a relationship with the

mother as enemies and creditors of past lives. Based on the theory of relationships, a fetus has a physical and spiritual relationship closely related to the mother and should therefore have a moral status equal to that of a complete human being.

Dignity of the Human Species, Human Rights, and Autonomy

Li Yaming

Institute of Philosophy of Chinese Academy of Social Sciences, China

Human dignity is a concept with multiple dimensions. Its primary dimension should be the dignity of the human species as a whole. The basis of the dignity of the human species rests on certain essential characteristics of the species, and the moral demand of the dignity of the human species is to maintain and promote these characteristics. In bioethical research, human dignity has often been equated with human rights or autonomy. Some people have even suggested that the concept of human

dignity can be replaced with the concept of human rights or autonomy. However, the analysis of the dignity of the human species and its moral demand shows that human dignity cannot be equated to human rights or autonomy. Instead, it is the basis for human rights and requires restrictions on autonomous behaviors in certain situations. In the face of the ethical challenges posed by new technologies, the dignity of the human species will play a more crucial role in bioethical research..

Tibetan Buddhism and the Development of Ancient Tibetan Medicine

Chen Xi

Peking University People's Hospital, China

As a traditional ethnic medicine with a long history, Tibetan medicine still has great clinical value today. Tibetan Buddhism played an extremely important role during the development of Tibetan medicine. Closely related to the introduction of ancient Indian Ayurvedic medicine to Tibet, Tibetan Buddhism laid the foundation of the basic theory of the balance between the three factors and seven substances of Tibetan medicine. The celestial burial ceremony

was convenient for anatomical research, and the emphasis on medical knowledge during the education of monks further promoted the development of Tibetan medical education. However, Tibetan Buddhism also introduced special religious characteristics to traditional Tibetan medicine and has had complex influence on the long-term development of ancient Tibetan medicine.

Between AI Doctor and Patient: The Logic of AI Diagnosis and its Impact on Patient Subjectivity

*Cheng Guobin and Wu Xiaoxi
Southeast University, China*

Applying AI in medical contexts, especially for diagnosis, has become very popular in recent years. AI has the potential to make diagnosis more efficient and accurate, improving the overall quality of medical diagnosis and making medical provisions fairer and more effective. Combining the logic of AI with that of modern Western medical diagnosis, it is to some extent intuitive to imagine AI physicians. However, even in its ideal form, AI technology has intrinsic limitations that will prevent it from completely replacing physicians. Although AI can help physicians and patients to develop their own agency, it may strike at the core of physician–patient interaction: generating meaning and constructing personhood/subjectivity. How can we make best use of

the efficiency of AI diagnosis while avoiding its potential negative influence? There needs to be a powerful theoretical rejoinder to the fundamental logic of AI diagnosis. It is not enough to deal with specific issues within the realm already delimited by AI diagnosis technology. This paper highlights the need to incorporate the way of thinking of traditional Chinese medical diagnosis and the Confucian theory of “the way of becoming a person.” Both are important theoretical resources that can be used to counterbalance the way of thinking of modern Western medicine and modern Western philosophy, which emphasize subjectivity. On this basis, the relationship between technology and the humanities can be re-examined.

A Confucian Perspective on the Development of AI Diagnostic Technology

*Zhang Shunqing
ZhongNan University of Economics and Law, China*

Cheng’s article argues that AI diagnosis and its logic, which are based on Western medical thought and Western philosophy, obstruct the generation of meaning and construction of personhood for both doctors and patients. The article maintains that we should thus engage in introspection on AI in based on other traditions

of thought, such as Confucianism. However the article does not provide a deeper interpretation of why Confucianism is particularly helpful in constructing personhood and realizing value in life in the context of medical practice. This article is a response to Cheng’s argument and suggests directions for refinement.

Challenges and Responses: The Physician–Patient Relationship in the AI Era

Xu Hanhui
Nankai University, China

AI physicians may replace human physicians in the foreseeable future. This, according to some philosophers, would maximize patients' autonomy by helping to eradicate the paternalistic model of the doctor–patient relationship. In my view, however, this trend might pose a new threat to patients' autonomy: the domination of machines. AI physicians would become dominant, depriving patients of their autonomy. This issue cannot be

appropriately addressed until an alternative view of the doctor–patient relationship is available. The Confucian perspective on this relationship may be helpful. In Confucian thought, interaction between the physician and the patient is crucial. Thus, a better model would involve doctors, patients and AI devices, with AI-based diagnosis helping doctors to serve patients as efficiently as possible.

Reflections on AI Doctors

Zhang Xinqing
Peking Union Medical College, China

It is illogical to argue that AI doctors will inevitably replace human doctors in the near future, particularly in the field of clinical diagnosis. Medical AI will never possess the legal and moral agency of human doctors; nor

is it capable of providing the psychological counseling and humanistic care offered by human doctors and nurses. However, although AI will not replace caregivers, those who use AI will probably replace those who do not.

Bridging the Meaning Gap between the AI Doctor and Patient — The Logic of AI Diagnosis and its Impact on Patient Subjectivity

Li Chao
Nanjing Medical University, China

There is a gap in meaning between the AI physician and patient, relating to the generation of meaning and the construction of personality. Bridging this gap in meaning has become an unavoidable problem when rethinking the application of AI technology in the medical field. Only when the construction of patients' subjectivity turns from practical to ethical thought can we fully demonstrate the core of physician–patient interaction; that is, the

generation of meaning and the construction of personality. Only then, facing the life world itself, starting with ethics, relationships, emotions, etc., can we connect the AI physician with the patient. The replacement of human physicians by AI physicians is neither technologically inevitable nor philosophically viable. Both technology and philosophy have the possibility of a logical turn.

On the Ethical Problems of AI Diagnostic Technology Protection

Liu Tao

Guangzhou Medical University, China

There are two main theoretical frameworks for discussion of the ethical problems of AI diagnostic technology: consequential theory and deontology. From the perspective of consequential theory, it is impossible for AI diagnostic technology to qualitatively surpass a doctor's diagnosis, due to the former's inferior intelligence. However, if AI can achieve rapid and efficient diagnoses while ensuring patient

subjectivity, there is no reason why it should not replace physician diagnosis. The deontological perspective offers four options in response to strong AI. In any case, our bottom line should be to guard the subjectivity of patients and healthy people. AI may take the place of traditional diagnosis and treatment, and even of doctors, but it should not do so at the expense of the subjectivity of patients and healthy people.

A Value Turn and Ethical Order Reconstruction in the Age of Artificial Intelligence

Jiang Hui,

Zhangzhou Hospital Affiliated to Fujian Medical University, China

This paper comments on the article "Between AI Physician and Patient: The Logic of AI Diagnosis and its Impact on Patient Subjectivity." The article's content is clear and its expression is precise. However, due to the theme and focus of the article and limitations on space, it does not thoroughly analyze the problems with AI and its potential combination with traditional Chinese culture. For example, it does not consider the ethical relationship

between AI and human beings; Confucianism, personality and emotion after the formation of AI self-consciousness; the development of the role of AI doctors; temporary disability and patients' primary status in health care; the social environment, rights and obligations of disabled persons and patients with chronic diseases; or the interaction between genetic editing and life sciences. There is still much room to pursue these challenging directions for research.

Looking Ahead: Relationships between AI Doctors and Patients

Ma Yonghui

ZhongNan University of Economics and Law, China

The last few years have witnessed huge growth in the capabilities and applications of AI. The applications of AI in medical and clinical settings are also expanding at an unprecedented rate. AI is expected to help solve many medical and diagnostic problems and support well-being and health; however, concerns are also growing about the potential for AI doctors to undermine the traditional doctor–patient relationship. The article by Guobin Chen et al. provides a systematic analysis of this issue, to which the current paper is a response. The target article

has two main parts. First, it seeks to determine whether the “significance” and “meaning” of the doctor–patient relationship will be eroded, or even eliminated, by AI technologies. Second, it discusses the difference between the Western emphasis on autonomous agents and the Chinese “Dao of completing and perfecting oneself” (cheng-ren zhi dao), and points out that it is very important to recognize this distinction when providing an alternative Chinese approach to the relationship between the AI doctor and patient.

The Promise and Perils of AI in Medicine

Robert Sparrow and Joshua Hatherley
Monash University, Australia

What does Artificial Intelligence (AI) have to contribute to health care? And what should we be looking out for if we are worried about its risks? In this paper we offer a survey, and initial evaluation, of hopes and fears about the applications of artificial intelligence in medicine. AI clearly has enormous potential as a research tool, in genomics and public health especially, as well as a diagnostic aid. It’s also highly likely to impact on the organisational and business practices of healthcare systems in ways that are perhaps under-appreciated. Enthusiasts for AI have held out the prospect that it will free physicians up to spend more time attending to what really matters to them and their patients. We will argue that this claim depends upon implausible assumptions about the

institutional and economic imperatives operating in contemporary healthcare settings. We will also highlight important concerns about privacy, surveillance, and bias in big data, as well as the risks of over trust in machines, the challenges of transparency, the deskilling of healthcare practitioners, the way AI reframes healthcare, and the implications of AI for the distribution of power in healthcare institutions. We will suggest that two questions, in particular, are deserving of further attention from philosophers and bioethicists. What does care look like when one is dealing with data as much as people? And, what weight should we give to the advice of machines in our own deliberations about medical decisions?

Data Rationality, Data Discourse and Data Domination: The Power of the Data Medical Model to Erase Humans

Cai Yu

Yunnan University of Finance and Economics, China

This paper proposes that we should be alert to the power of data rationality in AI medical treatment, as data rationality may be disguised as “truth” to exclude other explanations. We should be alert to the discursive power of data knowledge in AI medical treatment, i.e., the potential for AI to replace doctors’ knowledge and exclude other traditional knowledge by constructing new knowledge content, objects

and rules. We should be aware of the possibility of AI data domination, namely the use of digitalization to monitor, discipline and coerce patients. We should also be alert to the alienating effect of the “data medical mode,” which can erase people with data. Therefore, we should avoid a data monopoly, medical dependence on AI and the privatization of AI.

Medical AI: A Dance between Data Utilization and Privacy Protection

Wang Yue

Xi’an Jiaotong University, China

At present, the development of AI depends on three core elements: high-quality data, accurate algorithms and sufficient computing power. New technologies represented by big data, cloud computing and AI are exerting a significant impact on traditional data protection. Individuals’ control over their personal data is weakening, data protection is becoming more difficult, and traditional measures of privacy protection are at risk of failure. These are the

most representative problems in the conflict between the development of new technology and privacy protection. A new legal and ethical framework that values humans’ physical safety, health and dignity should be established and deeply integrated into the entire life cycle of the design, production and application of medical AI. Based on this premise, effort should be made to promote the development of medical AI for the benefit of mankind.

Need for Caution in Promoting AI

Ye Jinzhou

Huazhong University of Science & Technology, China

Robert Sparrow’s critical reflection on the growing enthusiasm for applying AI to medicine is timely and deeply thought provoking. Despite AI’s apparent benefits, its potential to restructure medical practice, the doctor–patient relationship

and, more generally, human values in the long term give us every reason to be cautious. Before AI is fully embraced, its potential perils should be carefully considered.

Possible Responses to the Problem of Responsibility

Chou Wanling
Fujian Medical University, China

The ultimate result of AI medicine may be the birth of “Dr. Super AI.” Dr. Super AI would not only supplement medical care, but also acquire a level of autonomy. Its capacity for reason would be much greater than that of most human doctors, but it would not possess certain intrinsic characteristics of human beings, so it would fall somewhere between “machine” and “human.” This raises an important question:

if such an agent makes mistakes, who or what is responsible? This paper argues that this “responsibility gap” is not insurmountable. If the types of mistakes made by Dr. Super AI can be distinguished, we can find the corresponding object of responsibility. This is a viable countermeasure, at least until AI robots have developed human emotions and moral awareness.

The Discursive Paradox of AI Criticism

Lin Fen,
City University of Hong Kong, China

In the dominant discourse of the “human–machine relationship,” people and machines are the subjects, with a mutually shaping influence. However, this framework neglects the crux of the current critical analysis of AI. It reduces the problems with new technology to the relationship between people and machines, ignoring the re-shaping of the relationship between “people and people” in the era of new technology. This simplification may mislead policy and legal regulations for new technologies. Why would a robot killing cause more panic than a murder committed by a human? Why is a robot’s misdiagnosis more troubling than a doctor’s? Why do patients assume that machines make more accurate diagnoses than doctors? When a medical accident occurs, who is responsible for the mistakes of an intelligent medical system? In the framework of traditional professionalism, the relationship between doctors and patients, whether trusted or not, is based on the premise that doctors have specialized knowledge that patients do not possess. Therefore, the authority

of a doctor is the authority of knowledge. In the age of intelligence, do machines provide information or knowledge? Can this strengthen or weaken the authority of doctors? It is likely that in the age of intelligence, the professionalism, authority and trustworthiness of doctors require a new knowledge base. Therefore, the de-skilling of doctors is not an issue of individual doctors, but demands an update of the knowledge of the entire industry. Recognizing this, policy makers must not focus solely on the use of machines, but take a wider perspective, considering how to promote the development of doctors and coordinate the relationship between doctors with different levels of knowledge development. We often ask, “In the era of intelligence, what defines a human?” This philosophical thinking should be directed toward not only the difference between machines and people as individuals, but also how the relationship between human beings, i.e., the social nature of humans, evolves in different technological environments. In short, this

commentary stresses that a “good” machine or an “evil” machine—beyond the sci-fi romance of such discourse—reflects the evolution of the relationships between people. In today’s smart age, the critical issue is not the relationship between people and machines. It is how people

adjust their relationships with other people as machines become necessary tools in life. In the era of intelligence, therefore, our legislation, policy and ethical discussion should resume their focus on evolutionary relationships between people.

AI’s Moral Overload: Who Should Define the Ethical Boundaries of AI?

Liu Bojing

Wenzhou Medical University, China

An irreconcilable conflict between “humanistic rationality” and “technological rationality” is becoming increasingly evident. AI, as the representative of technological rationality today, is suffering from “moral overload.” Therefore, who should define the ethical boundaries of

AI and who should solve the problem of moral overload have become the most important questions. This paper analyzes an article entitled “The Promise and Perils of AI in Medicine” by Robert Sparrow and Joshua Hatherley, sharing with you some views on AI in the medical field.

Conference on “Western-Chinese Ethics of War and Peace”

This conference was co-organized by the Institute for Practical Ethics and Public Life, University of Virginia, and Centre for Applied Ethics, Hong Kong Baptist University on Dec 6 and Dec 7, 2019 at the University of Virginia, Charlottesville, USA.

The conference was organized to continue the conference series started by the Centre for Applied Ethics of Hong Kong Baptist University promoting dialogue between Chinese and Western scholars on ethics of war and peace; this is the 7th event of the series. Both civilian and military scholars, from China and from the English-speaking world, were invited to meet and have dialogue in this conference. The committee would also seek post-conference publication so as to enrich research findings in this field of study.

Western-East Asian Ethics of War and Peace

Friday, 6 December 2019		
08:30	9:00	Conference Welcome
	10:30	Session A - Moderator: James Childress
Theoretical vs. Practical Considerations in Doing Comparative Military Ethics: An Engaged View** Jim Johnson (Rutgers University)		
An Ethics Framework for Autonomous Weapon Systems Peter Lee (Portsmouth University)		
Carneades, Grotius, and the End of Contemporary Just War Theory Joel Brown (US Air Force Academy)		
10:30	11:00	Break
	12:30	Session B - Moderator: Charles Mathewes
Gratian and Mengzi: Seminal Works in Christian and Confucian Just War Traditions Ping-Cheung "PC" Lo 羅秉祥 (HK Baptist University)		
The Right to Self-Defense, Human Rights, and the Use of Force in War and Peace David Little (Georgetown University)		
Facing Up to the Subjugation of Military Service Members Graham Parsons (US Military Academy)		
12:30	13:30	Lunch
	15:00	Session C - Moderator: PC Lo
Samurai Ethics and Modern War: Bushido in Japan, China, and the West, 1895-1945 Oleg Benesch (University of York & SOAS)		
Making Peace with the Barbarians: The Neo-Confucian Argument on Just War in Seventeenth-Century Korea Sungmoon Kim (City University of HK)		
Adjusting Authority: Legitimacy and War in Muslim and Christian Traditions John Kelsay (Florida State University)		
15:00	15:30	Break
	17:00	Session D - Moderator: Martin Cook
United Nations Peacekeeping Operations vs. Jus Post Bellum ** Sheng Hongsheng 盛红生 (Shanghai U of Pol Sci and Law)		
Western and Chinese Ways of War and Their Ethics: A Comparative Analysis** Charles A. "Tony" Pfaff (US Army War College)		
'Good Governance' as Jus ad Bellum in Chinese Just War Theory** Yvonne Chiu (US Naval War College)		
18:30	20:30	Reception (Pepsi Forum) and Dinner (South Lounge)

** Revised paper from previous conferences

Western-East Asian Ethics of War and Peace

Saturday, 7 December 2019		
9:00	10:30	Session E - Moderator: Charles Mathewes Stoic Grit and Moral Injury Nancy Sherman (Georgetown University) Love and Faith at War: Reflections on a Platoon Commander in Fallujah Chris Eberle (US Naval Academy) "Heartfelt Grief," Objectively Unjust Threats, and Noncombatant Bad Luck Richard Miller (University of Chicago)
10:30	11:00	Break
11:00	12:30	Session F - Moderator: Ellen Zhang Chiang Kai-shek's Military Ethics** Barney Twiss (Florida State University) Mao Zedong's Military Ethics (1927-1949)** Barney Twiss (Florida State University) A Survey of 21st Century PLA Scholarship on the Role of Military Ethics in Warfare** Mark Metcalf (University of Virginia) Moral Warfare: Weaponizing ethics to "weaken, divide, and smash the enemy"*** Mark Metcalf (University of Virginia)
12:30	13:30	Lunch
13:30	15:00	Session G - Moderator: Scott Davis Normativity of War and Peace – Thoughts from the Han Feizi Eirik Harris (HK Baptist University) War and Peace: A Confucian Perspective** Jonathan Chan 陳強立 (HK Baptist University) Debates on Peace in Early Chinese Political Thought and Their Contemporary Relevance** Zhang, Ellen 張穎 (HK Baptist University)
15:00	15:30	Break
15:30	17:00	Session H - Moderator: James Childress What Do We Want in a Comparative Ethics of War?*** Scott Davis (University of Richmond) East-West Just War Dialogues: Reflections on the Larger Implications** Martin Cook (US Naval War College [Emeritus]) Comparative Military Ethics: A Retrospective PC Lo, Barney Twiss, Martin Cook

Hong Kong Political Ethics Lecture I: When the Way does not prevail: My philosophical reflections on the current situation of Hong Kong (香港政治倫理系列(一)： 天下無道——我對當前局勢的政治哲學反思)

Date: 31 Oct 2019 (Thu)

Time: 19:00 - 21:00

Venue: University Chapel, Ho Sin Hang Campus, HKBU

Language: Cantonese

Speakers: Prof. Joseph Chan (陳祖為教授), Professor, Department of Politics and Public Administration, The University of Hong Kong

Attendance: 243



天下無道 —
我對當前局勢的政治哲學反思
When the Way does not prevail: My philosophical reflections on the current situation of Hong Kong

分享嘉賓：陳祖為教授
Speaker: Prof. Joseph Chan

陳祖為教授，香港大學政治與公共行政學系教授，香港中文大學政治學學士，倫敦經濟及政治科學院碩士（政治哲學）、牛津大學博士（政治哲學），研究興趣為儒家政治哲學、當代西方政治哲學、人權理論、香港公民社會等課題。著作包括 *Confucian Perfectionism: A Political Philosophy for Modern Times* (Princeton, 2014) (《儒家致善主義：現代政治哲學重構》)；*East Asian Perspectives on Political Legitimacy: Bridging the Empirical-Normative Divide* (ed. with Doh Shin & Melissa Williams, Cambridge, 2016)。

主持：羅秉祥教授 / 語言：廣東話
日期：10月31日 [四] / 時間：19:00 - 21:00
地點：香港浸會大學 大學禮拜堂
網上登記：<http://cae.hkbu.edu.hk/>

The activity will be held on 31 Oct 2019 (Thu), 7:00 - 9:00pm at University Chapel. The medium is Cantonese.
Online registration: <http://rel.hkbu.edu.hk/>

香港浸會大學
HONG KONG BAPTIST UNIVERSITY

宗教及哲學系
Department of Religion and Philosophy

應用倫理學研究中心
Centre for Applied Ethics

香港浸會大學
HONG KONG BAPTIST UNIVERSITY

網上登記：
<http://cae.hkbu.edu.hk/>



Hong Kong Political Ethics Lecture 2: Just War, Just Resistance, Just Policing (香港政治倫理系列(二)： 正義戰爭、正義抗爭、正義執法)

Date: 7 Nov 2019 (Thu)

Time: 19:00 - 21:00

Venue: University Chapel, Ho Sin Hang Campus, HKBU

Language: Cantonese

Speakers: Prof. Lo Ping Cheung, Professor, Department of Religion and Philosophy, and Director, Centre for Applied Ethics, Hong Kong Baptist University

Attendance: 173



香港浸會大學 HONG KONG BAPTIST UNIVERSITY
宗教及哲學系 Department of Religion and Philosophy
應用倫理學研究中心 Centre for Applied Ethics
香港浸會大學應用倫理學研究中心

香港政治倫理系列 [二]
Hong Kong Political Ethics: Lecture 2

歷史悠久的西方正義戰爭理論，對戰爭武力加以明確道德約束。這理論能協助我們用同樣倫理尺度，檢討香港警隊執法時動用的武力，及部分示威者的抗爭武力。

羅秉祥教授，香港浸會大學應用倫理學研究中心主任、宗教及哲學系教授。近年專注研究中西方比較戰爭倫理學，編著 *Chinese Just War Ethics: Origin, Development, and Dissent* (Routledge 2015)。

11月7日 [四]
晚上 7 - 9 時
大學禮拜堂

網上登記:



講者：羅秉祥教授
Speaker: Prof. Lo Ping Cheung

主持：陳誠斌博士
香港浸會大學宗教及哲學系助理教授

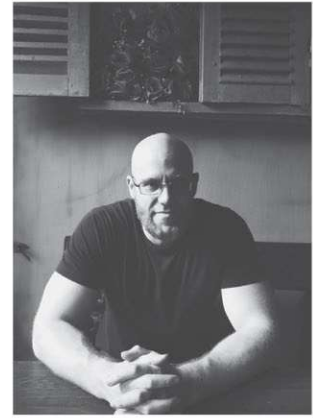
Title: Just War, Just Resistance, Just Policing
The activity will be held on 7 Nov 2019 (Thu), 7:00 - 9:00pm at University Chapel. The medium is Cantonese.
Online registration: <http://rel.hkbu.edu.hk/> or <http://cae.hkbu.edu.hk/>

New Research Fellows

Dr. Eirik Lang Harris

BA PPE *Pomona College*, MA *University of California*, MA *University of Michigan*, PhD *University of Utah*

Associate Professor, Department of Religion and Philosophy



I work in the fields of political philosophy, ethics, and philosophy of law, with a focus on the early Chinese tradition, especially Confucian and Legalist views on the relationship between morality and politics. And, while I find these thinkers fascinating in their own right, one of the main goals of my research is to demonstrate that the ideas of these early Chinese thinkers can illuminate many contemporary philosophical debates and contribute meaningfully to discussions in contemporary political philosophy and ethics.

I have published a dozen or so articles and book chapters on Chinese and comparative political philosophy and ethics, and recently published a book with Columbia University press on the little known Chinese thinker Shen Dao 慎到, entitled, *The Shenzi Fragments: A Philosophical Analysis and Translation* and co-edited a special issue of *The Philosophical Forum* on “The Philosophy of Mozi”.

Currently I am working on several projects, including a special issue of *Culture and Dialogue* on “Confucianism: Comparisons and Controversies”, a monograph *Explaining and Illustrating the Laozi: The Earliest Commentaries on the Daodejing* with Eric L. Hutton for Oxford University Press, a co-edited collection, *Adventures in Chinese Realism: Classic Philosophy Applied to Contemporary Issues*, and a book on *Political Meritocracy in Early China* for Cambridge University Press.

My first exposure to philosophy came as an undergraduate PPE (Philosophy, Politics, & Economics) major. I was drawn first into ethics and political philosophy as I looked for answers to the questions I had about how I should live my life – both as an individual and as a member of a broader community. I initially entered graduate school to more deeply examine these questions from within the Western framework, but over time became more and more interested in better understanding the various answers that a wide range of Chinese thinkers provided. This led me, after receiving an MA in philosophy, to get another MA in Asian Languages & Cultures and then spend a year each at Tsinghua University in Beijing and National Taiwan University in Taipei. This was followed by my return to a philosophy department, where I received my PhD for a dissertation examining the appropriate role that morality should play in the political sphere and focused on the ideas of Xunzi 荀子 and Han Feizi 韓非子.

My teaching interests include Chinese and comparative philosophy, ethics, political philosophy, philosophy of law, and philosophy of religion. I am also particularly interested in the ways in which critical thinking and reasoning can be applied to students’ lives in areas far from philosophy, and my GE courses focus on providing my student with a toolkit of allowing them to be think and reason more clearly in all areas of their lives.

Before moving to Baptist U, I taught at Santa Clara University in California, Yonsei University in Seoul, South Korea, and CityU, here in Hong Kong.

New Research Fellows

Dr. Mary Jean Walker

BA(Hon) *University of Sydney*, PhD *Macquarie University*

Research Assistant Professor, Department of Religion and Philosophy



I joined HKBU in August 2019. My research interests are in bioethics, philosophy of medicine, and personal identity.

I grew up in Canberra, Australia, and studied philosophy at the University of Sydney (undergraduate) and Macquarie University (PhD).

My doctoral work examined psychological continuity and narrative theories of personal identity. Since then, I have undertaken research in areas of bioethics and philosophy of medicine.

I have been lucky to work with excellent philosophers and bioethicists on projects on overdiagnosis and defining disease (with Professor Wendy Rogers at Macquarie), and emerging technology bioethics (with Professor Rob Sparrow at Monash). As part of the latter project, I was able to work on a few different projects, including work with amputees on how prosthetic limb design can be made more inclusive, and how concepts of the body could be altered by advancing technological capacities to make artificial organs. I have also developed research on the epistemology of surgery, therapeutic goods regulation, and drug policy.

In between these activities, I have also obtained a Certificate in Classical Voice from the Australian Institute of Music, worked for several years in health policy, and taught at a number of Australian universities including the University of Wollongong, the Australian Catholic University, Macquarie University and Charles Sturt University. I have taught courses on critical thinking, introduction to philosophy, ethics, applied ethics, and (at HKBU) matters of life and death and public health ethics.



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當代生命倫理學所面臨的問題：共性與殊性

Contemporary Issues in Bioethics: The Universal and the Particular

本期編輯：張穎

Issue Editor: Ellen Y. Zhang

張穎 Ellen Y. Zhang	前言：當代生命倫理學所面臨的問題：共性與殊性 Introduction: Contemporary Issues in Bioethics: The Universal and the Particular
王珏 Wang Jue	養老領域中的代際衝突與代際公平——基於儒家倫理的視閾 Generational Conflict and Generational Equity in Elderly Care: From the Perspective of Confucian Ethic
白劼 Bai Jie	儒家如何看待脫離婚姻的生育行為——由單身女性「凍卵」問題引發的法律與倫理討論 How Does Confucianism View the Procreative Behavior of Marriage? A Legal and Ethical Discussion Triggered by the Problem of Single Women's Frozen Eggs
徐漢輝 Xu Hanhui	「知情同意」視角下人工智慧用於醫療診斷的透明度問題 The Problem of the Non-transparency of Artificial Intelligence Technologies in Medical Diagnosis: A View Based on Informed Consent
付德明、王洪奇 Fu Deming and Wang Hongqi	世界首例基因編輯嬰兒事件的科學與倫理學思考 Scientific and Ethical Thinking about the World's First Gene-edited Infant Event
余劍龍 Yu Kim Lung	從屬性論及關係論看胎兒在道教的道德地位 The Moral Status of a Fetus in Taoism Based on the Theory of Attributes and the Theory of Relationships
李亞明 Li Yaming	人類的尊嚴、人權和自主性 Dignity of the Human Species, Human Rights, and Autonomy
陳曦 Chen Xi	藏傳佛教與古代藏醫學發展 Tibetan Buddhism and the Development of Ancient Tibetan Medicine

This journal is available for download: <https://repository.hkbu.edu.hk/ijccpm/>



《中外醫學哲學》

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Vol.17 No.2 2019

人工智能與未來醫學：超越技術主義

Artificial Intelligence and the Future of Medicine: Beyond Technologicalism

本期編輯：范瑞平、王 珏

Issue Editors: Ruiping Fan and Jue Wang

<p>王 珏、范瑞平 Jue Wang and Ruiping Fan</p>	<p>前言：人工智能與未來醫學：超越技術主義 Introduction: Artificial Intelligence and the Future of Medicine: Beyond Technologicalism</p>
<p>程國斌、武小西 Cheng Guobin and Wu Xiaoxi</p>	<p>在 AI 醫生和病人之間——人工智能診斷技術的內在邏輯及其對病人主體性建構的影響 Between AI Doctor and Patient: The Logic of AI Diagnosis and its Impact on Patient Subjectivity</p>
<p>Robert Sparrow and Joshua Hatherley</p>	<p>人工智能醫學應用的前景與風險 The Promise and Perils of AI in Medicine</p>

This journal is available for download: <https://repository.hkbu.edu.hk/ijccpm/>

第十四屆“建構中國生命倫理學”研討會 The Fourteenth Symposium on “Bioethics from Chinese Philosophical / Religious Perspectives”



Date: May 2021

Venue: Southeast University, China

南京東南大學醫學人文學院與香港浸會大學應用倫理學研究中心擬於2021年5月在南京舉辦第十四屆“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 “Ethics of War and Peace in Chinese Thought”

The HKBU Centre for Applied Ethics will co-organize “Conference on Ethics of War and Peace in Chinese Thought” with the Center for the Advancement of Human Rights, Florida State University, to be held in Tallahassee in late 2020.

The conference will be organized to continue the conference series started by the Centre for Applied Ethics of Hong Kong Baptist University promoting dialogue between Chinese and Western scholars on ethics of war and peace; this is the 8th event of the series. Both civilian and military scholars, from China and from the English-speaking world, will be invited to meet and have dialogue in this conference.



ETHICS AND SOCIETY NEWSLETTER



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Director : Professor LO Ping-cheung
Centre for Applied Ethics
Hong Kong Baptist University
Tsuen Wan Campus, 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

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

Room 109E, 1/F, Tsuen Wan Campus
Hong Kong Baptist University
Riviera Gardens, 2-12 Yi Lok Street, Tsuen Wan
New Territories, Hong Kong

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