

# ETHICS AND SOCIETY

## NEWSLETTER

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## Lecture on “Rethinking the Four Principles of Bioethics”

The Hospital Authority Clinical Ethics Committee and the Centre hosted this lecture on 11th June 2012. The lecture was delivered by Professor H. Tristram Engelhardt, Jr., Professor Emeritus at Baylor College of Medicine, Professor of Philosophy at Rice University, Senior Editor of Journal of Medicine and Philosophy and Author of Foundations of Bioethics (2nd edition).

### Abstract:

Bioethics as it came into existence in 1971 was shaped by the three principles of the Belmont Report of the National Commission for the protection of human subjects of biomedical and behavioral research as well as by the four principles of Beauchamp and Childress's Principles of Biomedical Ethics. However, it has become increasingly clear as even Tom Beauchamp admits that there is no theory

to establish the principles nor is there even clarity about what the principle of autonomy means. Indeed even Rawls, whose Theory of Justice (1971) was published as bioethics began, abandoned the view that his theory of justice offered a moral account. Instead he appreciated that it was only a political account. The meaning of the four principles must as a result be critically reconsidered.

### Objectives:

1. Participants should be able to recognize the particular history which shaped the four principles.
2. Participants should be able to recognize why the principles have turned out to be ambiguous.
3. Participants should be able to recognize why there is no common morality within which the principles can function.



# The Sixth 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 sixth symposium was held on June 12-13, 2012, at which 20 scholars and practitioners from various mainland universities, research institution and hospital gave their presentations. Our Centre’s fellows commented on each paper. Over the years, the symposium has fostered interdisciplinary research on Chinese intellectual traditions and contemporary bioethics issues and facilitated the further development of Chinese bioethics.

The papers was revised and published in the International Journal of Chinese and Comparative Philosophy of Medicine, Vol.10 Nos. 1 and 2.

## Abstracts

### **Towards a Chinese Bioethics: Reconsidering Medical Morality after Foundations**

*H. Tristram Engelhardt  
Jr., Rice University*

Unnoticed by many bioethicists, the very foundations of the dominant Western secular morality, and by extension the foundations of the dominant secular bioethics of the West, have been brought into question. After Immanuel Kant (1724-1804) and in the light of arguments by philosophers from G.W.F. Hegel (1770-1831) to Richard Rorty (1931-2007) and Gianni Vattimo (1936-), it has become ever clearer that neither the content of the dominant Western secular morality nor the content of the dominant Western bioethics can be secured as canonical through sound rational argument. Western secular morality and Western secular bioethics have become foundationless. They are not secured by a canonical moral rationality or by being anchored in being as it is in itself.

The implications are wide-ranging. This paper sketches both what it means to do bioethics after foundations, and what opportunities exist for rethinking the possibilities for a Chinese bioethics.

Among the difficulties of the Enlightenment moral project is that it attempted to understand individuals in anonymously universalist terms. To do this, individuals had to be considered outside of their social and historical contexts. They were as a consequence portrayed as bare moral agents. This is most saliently the case with Immanuel Kant, who understands his morality in terms of the kingdom of ends, within which all members, save God, are fully interchangeable. The members of the kingdom of ends are persons without sex,

sexual orientation, species-membership, history, or family. This state of affairs is tied to a universalist, egalitarian vision of persons and society, which in the West has been understood in terms of a social-democratic morality and political agenda. The difficulty is that it is now clear that there is a challenge to the financial sustainability of healthcare allocation within social-democratic welfare states. The difficulties stem from at least three challenges to its sustainability: (1) the moral hazard due to the inclination to overuse entitlements once they are established, (2) the demographic hazard due to relying on future generations to pay for the health care of current recipients (i.e., when there are fewer children, financing becomes difficult), and (3) the political hazard due to social insurance schemes that reward politicians for promising benefits even when sufficient funds may not be available.

For scholars doing bioethics in China, this state of affairs means that Chinese bioethicists are freed from having to meet secular Western bioethicists on the terms established by secular Western bioethicists. Instead, they can fashion an authentically Chinese bioethics, which nests its own moral commitments within the traditional Confucian moral narrative of China. A Chinese bioethics need not, and should not, in content or form be like the bioethics of the dominant secular morality and bioethics of the West. Given the character of secular morality and bioethics, given its inability to establish a universal, canonical morality through sound rational argument, as well as given the particularity of all morality and bioethics that possesses content, and given the promising moral content salient in Chinese culture, a move by Chinese to establish a Chinese bioethics becomes quite plausible.

## How Should Confucian Ethics Defend the Morality of Life? The Case of Human Assisted Reproductive Technology

*Guo Weihua*  
*Tianjin Medical University*

By profoundly intervening in human life, human assisted reproductive technology is challenging the convictions of all well-established ethics, Confucian ethics included. Through such technology, human life is thrown from the divine, transcendent metaphysical situation it has traditionally held into this-worldly circumstances. In particular, human assisted reproductive technology brings with it a series of ethical problems. First, the sanctity of life is put in jeopardy. From this perspective, every human life is unique and independent. However, human assisted reproductive technology has the potential to destroy such uniqueness and independence. Second, human subjectivity is lost. An essential attribute of human life is that humans exist

as active subjects to be respected, rather than as passive objects to be manipulated. When human assisted reproductive technology is used to control human life, human subjectivity is thrown into crisis. Finally, the existence of human life is fragmented. Human beings are “group” animals, and they live in families built on the basis of blood and marriage. This basis is usually taken as the origin or foundation of Confucian ethics. However, human assisted reproductive technology (especially AIH and reproductive cloning technology) has broken the traditional family structure. It has caused a crisis in the notion of family as an ethical entity and life becomes nothing but “debris.”

In the face of such moral crises, it is time to

explore Confucian ethics to help people out of their plight. Traditionally, Confucian ethics has a profound and rich content. It takes human life as valuable, sacred, transcendent and eternal. From the Confucian perspective, human life means not only existence as a natural object, but also existence of value and significance in the universe. In developing a proper Confucian ethics to direct the application of human assisted reproductive technology and guide its technical intervention in human life, this essay argues that we must recognize the following crucial point: a dialectical exploration and an open attitude are needed to enable Confucian ethics to provide the Confucian spirit of metaphysical origins and concerns to a new

bioethics of assisted reproductive technology. That is, on the one hand, a bridge must be built to connect the metaphysical condition of real life in Confucian ethics with the technical interference of human assisted reproductive technology. On the other hand, it must be noted that human assisted reproductive technology reveals that the problem domain is not merely a simple technology ethics, but also involves deep philosophical or ethical change. Such exploration provides formal support for considering the ethical problems of human assisted reproductive technology from a comic philosophical view that the Confucian bioethical discourse of life must undertake.

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## A Confucian View on Surrogate Motherhood

*Xu Hanhui*  
*Peking University*

Surrogacy, especially complete surrogacy, refers to a surrogate woman who accepts the fertilized egg of an infertile couple into her uterus to achieve pregnancy for that couple. In almost ten months she will give birth to a baby who belongs not to her but to the infertile couple. Such surrogacy, along with relevant assisted reproductive technology, has been highly controversial since its introduction. It is well known that important ethical issues surround such surrogacy, including: should such unnatural surrogacy be resisted or prohibited? Is lending one's uterus in such surrogacy compatible with a proper notion of human dignity? If such surrogacy is morally acceptable, should it be commercialized?

Since 2001, the Chinese Ministry of Health has completely banned the practice of such surrogacy through administrative regulations. However, this has merely produced an

“underground” surrogate industry, but has not reduced the demand for surrogate mothers. This essay intends to defend surrogate technology and surrogate motherhood from the Confucian notion of “creative creativity” and “benevolent love.”

Surrogate technology, which offers assistance to produce human life through artificial means, brings hope to infertile couples who wish to have children. This is in conformance with the Confucian notion of “creative creativity.” It provides an artificial way to make up for deficiencies in human natural reproduction. A surrogate mother is compassionate towards infertile families. She is willing to sacrifice her personal interests for the welfare of others, reflecting the lofty moral values of the Confucian tradition.

In addition, this article appeals to certain

basic Confucian ethical principles to address relevant issues. These principles include the principles of “cherishing life,” “benevolence,” “justice,” and “harmony.” The principle of cherishing life requires that every human being should have respect for and love life, and this is taken to be an inherent requirement of human nature in Confucian thought. The principle of benevolence refers to the requirement that everyone should care for others and follow the golden rule, namely, that one should not do to others what one does not want others to do oneself. Confucian justice is considered a basic virtue in social distribution, and government should take care of those who are unfortunate or vulnerable. In the medical

field, this is particularly reflected in the equitable distribution of medical resources. The principle of harmony requires that each individual should have peaceful contact with others and get along with others in a friendly way; it also requires that everyone make important decisions together with their close family members in relevant medical contexts. Taking all of these principles together, the Chinese government should not ban surrogacy through administrative regulations. It is only proper to guide surrogate practices through certain rules and norms, so that the legitimate interests of both infertile couples and surrogate mothers can be adequately protected in terms of suitable Confucian ethical considerations.

## **A Confucian Perspective on the Essence of Life: The Case of Synthetic Life**

*Liu Xiaofeng*  
*Capital Normal University*

On May 20, 2010, the Craig Venter Institute, a U.S. private research institution, announced that they had successfully synthesized bacterial deoxyribonucleic acid (DNA) and implanted it in another bacterium. After several attempts, the implanted artificial DNA regained life and began to reproduce in a lab dish. This “artificial life” was named “Synthia” (meaning “man-made children”). The result of this research has attracted broad attention. Even U.S. President Barack Obama expressed concern, and has asked the White House Council on Bioethics to provide a detailed report on synthetic biology within six months, to determine the appropriate ethical boundaries and minimize the potential harm. Indeed, this latest research in synthetic biology requires careful philosophical, ethical and cultural considerations on the essence of life.

This essay attempts to analyze the biological status of Synthia and explores the essence of life from the perspective of Confucian philosophy. In particular, it attempts to draw on the Confucian idea of Heaven (tian) or God (shangdi) to disclose unique Confucian insights into new technology in general and artificial life in particular. Indeed, as advanced and pioneering science and technology have brought about more and more ethical difficulties and dilemmas, the Chinese people need to draw on the wisdom of Confucius to work out suitable solutions and guide their actions. Researchers at the Craig Venter Institute recently announced that they could take advantage of man-made DNA to create the first artificial human life. How should Confucians reflect on such actions in terms of their view of the essence and meaning of life?

This essay assumes that following the Mandate of Heaven (tianming) is central to Confucian teaching on the essence of life. The Mandate of Heaven is reflected in the natural development and transformation of the myriad things in the universe. However, things like Synthia are outside of this natural process of development and transformation, and cannot be taken as being consistent with the Mandate of Heaven. Just as Confucianism cannot support the

creation of human cloning, it cannot support artificial human life such as Synthia, because both violate a fundamental understanding of the essence of life in the Confucian faith. Confucian scholars cannot hold a utilitarian view of maximizing human interests, no matter what those interests are taken to be. Instead, Confucianism must insist that human interests be consistent with the Mandate of Heaven to promote the virtuous essence of human life.

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## How Should We Define the Family for Health Savings Accounts? A Confucian View

*Bu Lijuan*  
*Shandong University*

The notion of family health savings accounts has attracted wide attention from academic circles, both domestic and international. Many Chinese scholars understand the importance of this notion and support the establishment of family health savings accounts in Chinese society, because it fits very well with Confucian family ethics and the family-oriented values that are vibrant in Chinese society. However, to pursue fully the significance and function of the family in operating appropriate health savings accounts, we must explore the question of how the family should be defined.

The problem is not only in offering a theoretical definition, but also related to the feasibility and operability of family health savings accounts. However, we cannot begin our inquiry from nowhere. We must rely on the traditional ethical resources that are still operating in Chinese society to develop a conceptual background and value basis for analyzing the problems we face in attempting to define a suitable notion of the family in Chinese society. Accordingly, this paper turns to Chinese traditional mainstream ethics, namely Confucian ethics, to identify the intellectual and moral resources to provide

a conceptual background, analysis tools and value choice. The authors first discuss the importance of the family in the Confucian tradition and explore the complexity in defining the scope of the family. The paper then draws on particular Confucian ethical ideas and values to seek proper solutions. Specifically, based on the Confucian central commitments, we draw on both blood relationships and marriage relationships to consider the nature and scope of the family in the Confucian tradition. We thus form the main line of our argument to establish Confucian family ethics as the basis for defining the suitable scope of the family for adequate family health savings accounts in contemporary Chinese society. Basically, we conclude that nuclear families should be basic family institutions for health care in general and health savings accounts in particular, while adult children must be allowed, indeed encouraged, to supplement their elderly parents' health savings accounts. This will be conducive to using the potential value of Confucian family-based and family-oriented ethics to provide the motivation to solve the difficult problem of health care reform in contemporary Chinese society.

## Medical Decisions for the Mentally Ill: A Confucian Response

*Guo Zhengrong*  
*Bayannaer Hospital*

This essay provides a Confucian moral response to American bioethicist Arthur Caplan's comments on an American case. The case involves the issue of abortion and sterilization regarding a 32-year-old pregnant woman from Massachusetts, known as Mary Moe, who suffers from severe schizophrenia and bipolar mood disorder. Caplan argues that the appellate court was right to decide that neither sterilization nor abortion should be imposed. However, he thinks the court gave the wrong reason – that if Moe were competent she would not want an abortion. As Caplan sees it, this is a hopeless quest because Moe is too sick to tell us anything. In addition, Moe's parents are already raising one of her children, so their stake in this situation disqualifies them from deciding what ought to happen. Caplan agrees that Moe needs to be on permanent birth control. As to abortion, he insists on a negative answer. He concludes that "If Moe's medicines put the fetus at risk, then try to lower the dose. If Moe herself becomes even more impaired, stop. If Moe cannot possibly raise the baby and her parents cannot either, then adoption is the best road to follow."

From a Confucian perspective, Caplan's view on this case has several problems. First, absolute individual self-determination is ethically improper. Caplan is right that Moe is incapable of making medical decisions, but his

comments imply that if she were competent, she would have an exclusive right to make such decisions. The author has experienced several cases in China that indicate that this is an improper individualistic view. Second, Caplan seems to make an inappropriate balance between Moe's interests and the interests of the fetus. As he sees it, allowing Moe to become pregnant again is not in her best interests, while ending the life of her fetus is not in the best interest of the fetus. Accordingly, his balanced solution is not to allow abortion but to lower (and even stop) her medications to prevent impairment to the fetus. However, this would impair Moe's mental health, and we cannot see how this can be in Moe's best interests. Finally, Caplan's view on the relation between Moe and her parents is ethically misleading. He thinks the parents are disqualified from the decision making in this case because there is a conflict of interests as they are already raising one of Moe's children. This is unfair to Moe's parents. That Moe's parents suggest abortion at this point is clearly in the best interests of Moe. If Moe does not have an abortion, the parents' interests are not conflicted because they have no obligation to raise another child of Moe's. In short, this essay concludes that Caplan's view is too individualistic and family-unfriendly, which should not be copied by Chinese bioethicists in dealing with Chinese cases.



## Traditional Chinese Medical Ethics and Contemporary Medical Professionalism

*Li Yang*

*The Second Military Medical University*

To establish appropriate medical professionalism in contemporary China, institutional construction, reform and development are certainly necessary. However, they must be conducted by drawing on relevant cultural ideas and values to gain support. In particular, traditional Chinese medical culture and ethics contain a great amount of intellectual and moral resources that are useful for the construction and development of contemporary Chinese medical professionalism. This essay attempts to explore such resources and make relevant recommendations.

Traditional Chinese medical culture is informed by Confucian ethical concerns and commitments. It requires that the physician must have a benevolent heart to treat the patient and a diligent mind to pursue health care knowledge. At the same time, the physician must hold reverence for life and appreciate the vital importance of human life. In addition, Confucian culture expects the physician to be fair in treating different kinds of patients and their families, and to be generous in attempting to help people. In the process of providing medical treatment, physicians' personal integrity and an attitude for pursuing harmonious outcomes (among patient, family and physician) are emphasized. Finally, the Confucian notions of righteousness and fraternity refer to the view that physicians should engage in serious cultivation of virtue

so that they may form a firm moral aspiration to help others and be honored to conduct noble actions in helping others. Accordingly, when we attempt to set up effective health care institutions and establish proper contemporary medical professionalism, these traditional values and commitments should be studied and drawn upon.

Based on these considerations, the final part of the essay puts forward four suggestions for rebuilding a proper Chinese physician profession. First, the government should provide a reasonable income and effective security for physicians, not only to supervise but also to protect their legitimate interests in providing health care services to the public. Second, public hospital administrators should pay attention to physicians' personal interests and their work conditions, to provide a feasible working environment for them to treat patients effectively. Third, physicians should understand that although the external environment can never be perfect, they should discipline themselves by ensuring good professional, interpersonal and psychological standards in providing health care services to the people. Finally, physicians must recognize that as professionals, they are expected to hold proper virtues and a benevolent heart to overcome their personal difficulties, whatever they are, to treat patients and their families in virtuous and benevolent ways.

## **The Foundation and Direction of Confucian Bioethics: A Preliminary Analysis**

*Wang Jue*  
*Huazhong University of Science and Technology*

Although increasingly more scholars are realizing the significance of Confucian intellectual and moral resources to bioethics in China, the phrase “Confucian bioethics” remains controversial today. What is Confucian ethics? Is there such a thing? Is it even possible? The debate on bioethics has gone global due to a rapid growth in biotechnology and life sciences that impact people all over the world, and there is heightened demand for understanding the many associated issues from various socio-cultural and philosophic-ethical perspectives. Yet some people argue that current bioethical considerations should be couched in terms of “universal principles” that render a specifically Chinese or Confucian bioethics irrelevant. What that position ignores is the importance of cultural context in determining how such principles should be

understood and implemented. This essay argues there are elements in bioethics that require it clearly to be Chinese (and Confucian). It points out that Confucian ethics should be reconstructed and based on a life-world in which Confucianism is a lived tradition rather than a piece of art exhibited in a museum. From a contemporary perspective, the Confucian way of living is a new form of creation, meeting the challenge of modernity and postmodernity in terms of ethics in general and bioethics in particular. The essay also addresses issues concerning the methodology, structure, and direction needed for the creation of a Confucian bioethics.

## **Patient First: The Traditional Moral Ideal and its Contemporary Challenge**

*Liang Li*  
*Chengde Medical College*

The doctor-patient relationship in China is currently experiencing a crisis of trust brought on by the absence of traditional morals and values in healthcare. The Confucian doctrine of ren (benevolence) is based on the possibility of moral perfection in humanity, which in turn guides one how to treat others in family

and non-family social relationships. Ren as a relational virtue is particularly important for the doctor-patient relationship. That is why the Confucian idea of “treating a patient like a family member” was popular in traditional medical practice. However, current medical practice is designed around the people who

deliver the care, who happen to pay more attention to their own interests and benefits than those of their patients.

The essay contends that although Confucian teaching does not exclude the pursuit of self-interest or self-benefit, it does emphasize virtue and personal character, especially for doctors. No doctor is expected to make a profit that is not within the scope of moral principles, even in a resource-constrained setting. It is thus time to realign the values of the Chinese healthcare

system based on Confucian virtues so that the patient is again the center of attention. The essay puts forward suggestions for medical professionals to discipline themselves by ensuring good professional and interpersonal skills.

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## Informed Consent: A Different Culture and Different Values

*Yang Guoli*  
*Beijing Chuiyangliu Hospital*

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In the West, informed consent is part of the legal conditions under which people are fully informed about or can participate in their own health treatment. It emphasizes the idea that patients are autonomous and have both the legal and moral rights to control their own bodies. However, in China the original intention of this concept has been changed. The idea of protecting the patient has become a means of protecting medical professionals when they fail to fulfill their duties. A moral dilemma occurs when “foreign” ideas and principles are “imported” into China: they lack the cultural and moral foundation to be implemented effectively.

This essay provides a Confucian moral response to bioethical issues such as informed consent, pointing out their limits or even potential dangers when practiced in China. For instance, the tension implicit in informed consent has ruined the traditional model of the doctor-patient relationship that emphasizes the role of the doctor as one of caring and knowing better. As a physician, the author discusses the problems that occur in hospitals when imported ideas are deployed so dogmatically that rational principles lose their reasonableness.

## **“When Bian Que Meets the Duke Huan of Cai”: Ethical Reflections on a Legend**

*Wang Jianguang*  
*Nanjing Agricultural University*

Bian Que is the earliest known Chinese physician of the Pre-Qin era (ca. 700 B.C.E), whose name is often associated with physicians of the highest medical caliber. One legend tells of how when Bian Que was in the feudal state of Cai, he visited the Lord Huan and told him that he had a serious disease. The Lord Huan thought Bian Que was trying to profit from the fears of his patients and declined the offer for treatment. Eventually, Lord Huan’s condition got worse. The last time Bian Que went to see Lord Huan, he knew that the lord would soon die and escaped from the state. This essay considers the ethical implications of the legend, such as the moral

duty of the physician and the nature of the physician-patient relationship. Did Bian Que violate informed consent when he failed to tell the lord he would die of the disease if not treated immediately? The author concludes that the role of physician in ancient China was quite different from what one sees today. Thus, modern ideas and concepts such as informed consent and the language of rights cannot be applied to the case of Bian Que.

## **The Foundation of Bioethics: From the Perspective of Healthcare Reform in China**

*Bian Lin*  
*Hebei Medical University*

Medical and healthcare reform in China over the past three decades has faced various challenges, one of which has been the lack of an ethical spirit in public life. The old moral foundation has collapsed and a new ethical system has not been established. It follows that neither the validity of reform nor public policies derived from that reform have a solid moral and ethical foundation. As the government seeks an effective way of reshaping the national healthcare system in terms of quality and accessibility to keep

pace with rapid socio-political and economic transformation, it has to deal with various moral challenges. This essay provides a critical review of healthcare reform in past 30 years, with the shift away from a state-controlled, comprehensive healthcare system. While “fairness” is considered an ethical principle in a socialist system like China, it has always been a problem in reality given the huge disparity between wealthy cities and poverty-stricken countryside brought about by differences in economic situations

and medical human resources. The reform has been welcomed by many, but it has also led to a decline in the scope and quality of healthcare services in certain regions. Hence, recent healthcare changes have focused primarily on grassroots medical networks, which aim to penetrate lower-tier and remote regions. However, the moral basis for these changes is ambiguous. The essay argues that it is crucial for Chinese scholars, healthcare

professionals, and government administrators to think about the moral foundation upon which legal regulations and public policies can be implemented to meet specific needs in China.

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## **The Basic Principles of Bioethics: From the Perspective of the Confucian Doctrine of the Mean**

*Wang Hongxia  
Party School of CPC Tianjin Public Health Bureau*

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This essay explores the doctrine of the mean as the key concept in Confucian thought and practice, contending that it has both general and specific dimensions as it recognizes the absoluteness of moral and ethical principles while acknowledging the importance of relativity in concrete situations when those principles are used. The notion of the “mean” is thus not merely a moral virtue that enables the avoidance of extremes; rather, it is utilitarian because it looks for goodness and effectiveness.

This essay points out that the Confucian notion of the mean can be applied to a wide range of bioethical issues, particularly the way we look at life and death in the case of euthanasia and abortion. In Western moral philosophy, there has always been some disagreement about the importance of principles and rules to morality exemplified by the debate between Kantians and utilitarians. The essay argues that the doctrine of the mean in Confucianism offers an alternative way of examining the differences between these two moral approaches.

## Abortion: Daoist Viewpoints

*Quan Linchun*

*Zengcheng College of South China Normal University*

Daoism, one of China's major philosophical and religious traditions, emphasizes such notions as holism, organicism, and naturalness, promoting the idea of living in line with the rules and patterns of nature. This essay examines the Daoist ethics of living naturally with special attention given to abortion. It points out that for philosophical Daoism, abortion is not acceptable because it is considered an "artificial" action for a self-serving purpose, such as aborting an unwanted baby girl after a sex test on a fetus. For religious Daoism, abortion is not acceptable because the fetus has a spirit and a soul. Both traditions

maintain the importance of the sacredness of all life. Yet the language of rights and choices is absent in Daoism, and the aim of the essay is to present the basic teaching of Daoism and show that it is relevant to contemporary bioethical issues. With the increasing use of modern medical technology that makes the control or manipulation of the human body much easier, it is utterly important for humanity to think about the nature of human beings and the relationship between itself and the natural world. The essay also contends that Daoism offers a perspective to reflect on the one-child policy in China that has been practiced in the past few decades.

## Person, Personhood, and Stem Cell Research

*Liang Yuanyuan*

*Phoenix Television*

Despite stem cell researchers receiving the 2012 Nobel Prize in Medicine for discovering that mature cells can be reprogrammed to become pluripotent, stem cell research is still controversial in bio-medical debates. Stem cells have undoubted medical potential in areas such as repairing aging and injured tissues and organs, but stem-cell research involves the creation, use, and destruction of human embryos. That leads to the question of whether embryonic stem cells have moral status and what it means to be human.

This essay explores how new stem cell technology will drastically change the way we

define humans and human relationships. We will need to ask what a human being is, what personhood is, what marriage is, and what reproduction is. At the same time, regenerative medicine that depends on the availability of appropriate cells and cell lines gives rise to questions of who "owns" human material and its derived products, and the "rights" of cell donors. The commercial benefits from regenerative medicine will also create black markets such that in China. The essay concludes that stem cell research must be controlled and limited, and its ethical impacts and implications must be taken seriously.

## Research Fellows



***Dr. Kwok Wai-luen***

*MDiv, MTh Alliance Bible, PhD London*  
Assistant Professor,  
Department of Religion and Philosophy

I believe that ethics is a reflection on virtues, justice and human well-being. I have been brought up in Sham Shui Po, and thus, was a typical downtown boy of Hong Kong. I witnessed, if not experienced, the stiff life of lower class. In my younger days, I decided to find ways for promoting better life for the poor. I studied Public and Social Administration and contemplated to be a politician or civil servant after graduation. Also, I have entered the election of the Student Union and become the Vice Chairman of Council, by which I wanted to seek a path for social participation. But, I slowly realised that the influence of religions to the society is important and vital. Some fundamental changes, which benefit people's well being, are undergoing in hearts and minds. Thus, I turn to study Theology and History of Christianity.

By theological and historical approaches, I intend to explore human attempts of seeking justice, evaluate strengths and weaknesses of different theories in ethics, and encounter contemporary challenges for an ethical life.

My present research project in Applied Ethics is on the concept of social justice in the periodicals of the Protestant Christianity and Hui Islam in China, 1911-1949.

When I am not doing research, I like hiking, or enjoying a cup of Chinese tea and relaxing.



*Dr. Lee Siu-fan*

*BSSc, MPhil CUHK, BA, MA Oxford, PhD London*  
Assistant Professor,  
Department of Religion and Philosophy

I joined the Hong Kong Baptist University in August 2011. I received education at the University of Oxford and obtained my doctoral degree at King's College London. I worked in various universities in the UK before joining the HKBU.

My research area is philosophy of language, philosophy of mind and philosophical logic. My dissertation was about theories of names. I developed the novel notion of counterfactual reference and am furnishing a theory to explain both empty and non-empty names. I am also interested in many other fields, thanks to my extensive teaching experiences in almost every single area of philosophy including ethics, applied ethics, metaphysics, philosophy of religion, etc. In particular, I studied Philosophy, Politics and Economic in Oxford and I have been teaching political philosophy for over 6 years. I am now teaching two courses related to social justice in the HKBU, in addition to other ethics-related courses such as the Philosophy of Life in Laozi and Zhuangzi, the Philosophy of Life in the Postmodern Age, Nature and Human Beings in Chinese and Western Cultures, not to mention other courses in logic, theories of meaning, and knowledge.

I am an analytic philosopher by training. On the side of practical philosophy, I am a liberal, a Rawlsian, and a pluralist. I believe that there is no intrinsic conflict between many philosophical traditions: continental vs. analytic, Chinese vs. western, interpretive vs. critical, individualist vs. collectivist, philosophy vs. religion, to name but a few. There are differences, for sure, but we should foster mutual understanding, dialogue and respect. Difference is not a threat; when handled properly it can turn into a drive to progress in knowledge and change. There are reasons and truth, to be found discursively and reflectively, but never to be imposed dogmatically.

At the moment of writing I am working to compare Mozi and western approaches to perpetual peace including the contractarian (Kant and Rawls), the utilitarian and the communitarian (Etzioni) theories. The discussion of world peace prompts us to think about issues of the legitimacy of the state, global citizenship and the nature of international relations. Chinese political philosophy seldom questions the nature of the state. I wish my work in general can raise more awareness on the significance of rational deliberation and the complex relations between ethical and political philosophical discourses.

In the longer run, I am interested in exploring ethical issues in relation to mental illness particularly in the Chinese cultural contexts. This is going to link my study on the metaphysics of the mind to its practical implications.





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生命倫理學——重新探索  
*Bioethics: New Inquiry*

本期編輯：范瑞平  
*Issue Editor: Fan Ruiping*

范瑞平 Fan Ruiping	導言：中國生命倫理學——在西方發生文化危機之際 Introduction: Chinese Bioethics after the West
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中國生命倫理學——詮釋、理解與應用

*Chinese Bioethics: Interpretation, Understanding and Application*

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*Issue Editor: Ellen Zhang*

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《生命倫理學的中國哲學思考》  
**Bioethics: A Reflection from  
 Traditional Chinese Philosophy**

作者：羅秉祥、陳強立、張穎  
*Editors: Lo Ping Cheung, Jonathan Chan, Ellen Zhang*

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**Date** : 27-30 June 2013

**Venue** : Sea Horizon Hotel, Dalian, China

### 講員及題目：

- 范瑞平 Engelhardt on Fair Equality of Opportunity, Health Care, and the Family  
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- 羅秉祥 家庭作為弱勢人群的首重保障：儒家倫理與醫療倫理
- 杜治政 《中華醫學百科全書·醫學倫理學分卷》編寫中的若干問題
- 蔡昱 論多策略的功利主義視角下儒家家庭決策的正當性
- 孔祥金 基於儒家家庭本位思想的知情同意原則的思考
- 趙文清 臨床知情同意在中國的一些實踐及反思
- 邊林 醫療個人主義與醫療家庭主義——中國醫療機構《病歷書寫基本規範》的倫理審視與評價
- 王珏 家庭與自主：論儒家視野下的共同醫療決策
- 成琳 家庭、生育與贈卵技術——儒家家庭倫理觀的現代張力
- 賀苗 論儒家家庭倫理對輔助生殖技術的雙重效應
- 徐漢輝 家庭成員共同決定——儒家家庭本位思想在臨床決定中的體現
- 陳強立 Health Care and Human Vulnerability: A Confucian Perspective  
(醫療與人類脆弱性：儒家視域)
- 張穎 Healthcare: The Common Good or the Public Good?  
(醫療保健：共善？公益？)
- 郭衛華 論醫學的道德本質——以中國醫療衛生體制改革為例進行的考察
- 陳曉陽 儒家文化背景下的家庭價值及其在中國醫療保健制度中的運用
- 曹永福 中國醫療保障代際公平的實現策略——基於“愛有差等”儒家家庭價值的家庭醫療儲蓄賬戶設想
- 鄭林娟 個人、家庭、政府與健康責任的關係研究
- 王雲嶺 對當前保健儲蓄賬戶道德風險的儒家考量
- 權麟春 論墨子的“兼愛”思想對醫療衛生保健的意義
- 楊國利 用儒學視角批判性反思當下中國的醫保體系
- 張舜清 儒家正義論及其對醫療公正問題的啓示
- 佟子林 構建中國生命倫理學體系的思考
- 程國斌 醫在天官：中國古代醫學的知識論地位及其與道德的關係
- 張艷婉 人的關懷：中國生命倫理學的價值核心——以儒家身心觀為視角
- 周彭 從中醫哲學思想探究醫廉文化的內涵
- 黃媛媛 正視死亡，善待生命——從《黃帝內經》視角看癌症的治療與預防
- 李恩昌 儒家“大同”、“小康”思想與中國生命倫理學



# International Conference on Waging Peace and Restraining War: East-West Dialogue

**Date** : 22-23 August 2013  
**Time** : 9:30am-6:30pm  
**Venue** : The Council Chamber (5/F, SWT), Shaw Campus, Hong Kong Baptist University  
**Webpage** : <http://cae.hkbu.edu.hk/conferences.html>

## Speakers and topics:

- Prof. Andrew Charles Scobell**, The RAND Corporation  
Culture of Peace, Culture of War: Perceptions of East and West
- Prof. Zhu Feng**, Peking University  
New Dynamics of China-US relations and its Implications to Regional Security in the Asia-Pacific
- Dr. John Hardman**, The Carter Center  
The Carter Center and Waging Peace in the World
- Prof. Nigel Biggar**, University of Oxford  
The Christian Just War Tradition and the Ethics of Military Intervention for Humanitarian Purposes
- Dr. David Whetham**, King's College  
When Soldiers Say No: Selective Conscientious Objection and the Modern Military
- Dr. Martin L. Cook**, US Naval War College  
Ethics Training and Education in the U.S. Military
- Prof. Edward T. Barrett**, US Naval Academy  
Human Dignity, Forfeiture, and Recent Warfare Ethics Debates
- Prof. Sumner B. Twiss**, Florida State University & **Dr. Jonathan Chan**, Hong Kong Baptist University  
Wang Yang-ming on the Ethics of War
- Dr. Stephen Coleman**, University of New South Wales  
Reconsidering the Supreme Emergency Argument
- Prof. Wang Qingxin**, Tsinghua University  
Comparing the ethical dimension of Confucian international order and the current international order
- Prof. Liu Shuping**, PLA University of Science and Technology  
On the Concept of Peace in Military Ethics
- Dr. Uwe Steinhoff**, The University of Hong Kong  
In Defense of Terrorism
- Dr. Yvonne Chiu**, The University of Hong Kong  
Comparative Views of Collective Liability and Military Service
- Prof. Lo Ping Cheung**, Hong Kong Baptist University  
Contemporary Implications of the Court Debate on Defending National Security as Recorded in Yantielun, 81 BCE
- Dr. Ellen Y. Zhang**, Hong Kong Baptist University  
*Zheng* (征) (Punitive Expeditions) as *Zheng* (正) (Corrective Actions) : Appropriate Conflict and War in Ancient China
- Dr. Lee Siu Fan**, Hong Kong Baptist University  
Mozi and Western approaches to Perpetual Peace
- Dr. Kwok Wai Luen**, Hong Kong Baptist University  
The Struggle of Justice and Peace in the midst of Sino-Japanese War: The difficulty of Chinese Christians as revealed in The Truth Light Review, 1937-1941



## Third International Bioethics, Multiculturalism and Religion Workshop and Conference

**Date** : 3 -5 December 2013

**Venue** : Hong Kong Baptist University

**Language** : English

**Website** : [http://www.unescobiochair.org/index.php?option=com\\_eventlist&view=eventlist&Itemid=101&lang=en](http://www.unescobiochair.org/index.php?option=com_eventlist&view=eventlist&Itemid=101&lang=en)

### **Participants of the workshop include:**

1. Experts from the religions who have written and submitted the papers. They are expected to have read the other papers before attending the workshop. During each workshop session, they will give a 15 minute summary of their papers followed by the two 8 minute critiques and an ample period of discussion, clarification, and questions from other authors.
2. Academics interested in the workshop may also participate in the sessions, after approval by the organizing committee. (Send requests to [jtham@unescobiochair.org](mailto:jtham@unescobiochair.org) ) They can raise questions only after the above group has exhausted the discussions.

It is hoped that these discussions will provide a clear and thorough understanding of each religious tradition on their understanding of human rights. Their papers may also be modified based on this dialog before submission for eventual publication

# ETHICS AND SOCIETY NEWSLETTER



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