

# ETHICS AND SOCIETY

## NEWSLETTER

Volume 25

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## The Twelfth 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 Shanxi on May 16-18, 2018, at which 36 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.16 Nos. 1 and 2.





## Challenges by Brain Transplantation: Criteria for Personal Identity

*Chou Wanling*  
*Fujian Medical University, China*

Organ transplantation is now accepted as a common medical treatment. However, the potential for the transplantation of the brain, like any other organ, to become technically feasible gives rise to a series of ethical issues. This essay focuses on the challenges to the criteria for personal identity created by medical technology. Does transplantation preserve the integrity of personal identity? If not, how can we define moral accountability? The essay

attempts to show that the traditional definition of personal identity in the West is both biologically and psychologically reductive, as it fails to deal with the issue of the preservation of personal identity in the case of brain transplants. The author argues for an alternative way (via the Confucian understanding of the person and relationality, for example) of responding to the new ethical challenges associated with brain transplantation.

## Head-to-Body Transplant? Stories from Ancient China

*Li Yan and Xie Weidong*  
*Sichuan University, China*

A head transplant is an experimental surgical operation involving the grafting of one organism's head onto the body of another. Since 2017, with the announcement of the Heaven project, the possibility of head transplantation has raised public concern and caused heated ethical debate in China. This essay approaches the discussion from the perspective of the relationship between the head and the body in

ancient Chinese literature. The study highlights the traditional Chinese belief in the unity of corporeality and spirituality, with the human mind viewed as the foundational element of personal identity. The essay also interprets stories involving head removal and head transplantation from the perspective of medical ethics today.

## The Suffering Consciousness: Head Transplantation from the Perspective of Mahayana Buddhism

*Liang Chen and Deng Rui*  
*Shanxi Medical University, China*

In recent years, "head replacement" or head transplantation has become a controversial issue in medical ethics. The Italian neurosurgeon

Sergio Canavero announced that a head transplantation would be carried out in 2018, intensifying debate on medico-technological

methods. This essay addresses the issue from the perspective of Mahayana Buddhism, using Buddhist ideas such as consciousness, brain death, karma, and compassion to discuss the incompatibility of modern technology with Buddhist ethics and beliefs. For instance, many Buddhists, Pure Land believers in particular,

hold the view that the consciousness does not immediately leave a body pronounced dead. The removal of the head or a connected organ (such as the brain) from a “dead” person might thus be perceived as problematic in interrupting the final journey of rebirth.

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## **Family Priority and Consent in Organ Donation: An Argument Based on the Confucian Idea of Sincerity**

*Cai Yu*

*Tianjin Medical University, China*

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Organ donation is the gift of an organ to help someone who needs a transplant to survive. Yet with limited organs available, the following question arises. Who should be given priority in terms of donation procedures—the individual who has personally committed to offer his/her organs to anyone in need, or the legal next of kin, i.e., family members? This essay approaches this question with reference to the Confucian ethics of sincerity (*cheng*), which is viewed as a precondition for the ethics of humanness (*ren*), arguing that family members should be given priority in decisions on organ

donation. The author recommends that a policy of family consent for organ donation be implemented, as such a policy would reflect the significant role that family should play in making decisions on critical issues such as organ donation. The essay concludes that rather than emphasizing the right of individuals to decide what will happen after they die, a policy of family involvement would encourage more people to become donors and avoid conflict in cases of disagreement between donors and family members.

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## **Behind the First Legal Case of Morphine in China — A Confucian Ethic: Reflections on the Use of Morphine to Treat Terminal Patients**

*Sun Sihan*

*City University of Hong Kong, Hong Kong*

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Pain control is one of the most important goals of end-of-life care for cancer patients in the terminal phase. The World Health Organization recommends that morphine be considered optimal and even indispensable as a means of relieving pain and providing palliative care. However, people often associate this opioid with illicit drugs, particularly in the context of Chinese culture, due to its close association with the two Anglo–Chinese Opium Wars of the mid-19<sup>th</sup> century. In clinical settings,

morphine is usually the preferred treatment for moderate or severe cancer-related pain. However, excessive morphine use may result in respiratory depression and death. Exploring morphine’s history and clinical usage, relevant policies, and Confucian ethics, this essay shows that a clear distinction must be made between relieving pain and performing active euthanasia in cases of morphine use in current Chinese palliative care and bioethics. The essay offers an approach based on Confucian ethics



to analyze how euthanasia via morphine use violates the principles of filial piety (*xiao*) and

humaneness (*ren*), two virtues emphasized in Confucian tradition.

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## Patient Autonomy in China before 1980s: A Historical Perspective

*Cheng Guobin*  
*Southeast University, China*

This essay offers a historical outline of the evolution of patient autonomy and related social and medical concepts in China from the imperial era to the 1980s. The author contends that the idea of patient autonomy was totally absent from traditional Chinese culture, as every area of society, from family to medicine, was structured according to a distinctively paternalistic model and regulated by ritual guidelines (*lifa*). Although the Western medical practices that arrived in China in the 1840s somewhat altered the Chinese approach to

medicine, and the physician-patient relationship was viewed in a more egalitarian manner after the establishment of “new China” in 1949, the effects of these changes were minimal due to the political ideology of the time. The author argues that taking a historical perspective on the issues of patient autonomy and the rights of patients in China will aid understanding of the current challenges facing medicine in China and suggest ways of resolving ethical dilemmas and ambiguities at both a theoretical and a practical level.

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## Are Marriage and Family Life Merely Contractual Agreements Among Consenting Parties? Shifting Moral Foundations and Social Transformations

*Mark J. Cherry*  
*St. Edward's University, USA*

This paper explores the social and cultural implications of different conceptions of marriage and family life. It compares traditional understandings of marriage and family, set within particular religions and cultures, to a Western secular liberal understanding, which seeks to recast marriage as a sort of egalitarian social contract between autonomous individuals. Rather than appreciating the family as a normative form of social being constituted around the monogamous marriage

of husband and wife and their own biological (and perhaps adopted) children, here the family is to be appreciated as an institution legally to be molded more closely in line with currently popular Western principles of social justice and gender neutrality. Claims regarding individual autonomy, gender neutrality, and rights to sexual freedom have come to possess a commanding place within the West's recasting of the family.

## How Should Confucianism View the Legalization of Same-sex Marriage?

*Zhang Xianglong*

*San Yat-sen University Zhuhai Campus, China*

First, the various attitudes towards homosexuality among Confucianism, Christianity and ancient Greek culture are considered. Distinguished from the Christian harsh repulsion and the Greek slight encouragement, Confucianism has been guardedly tolerant of homosexuality and judged homosexuals according to their personal moral behavior. To reveal the deep reasons for the distinction between Confucianism and Christianity on this issue, the paper examines the differences in thinking between the Western dichotomy and the Confucian genesis by the co-opposites of *yin-yang*. Confucianism explains homosexuality as one of the possible results of the *yin-yang* process. It is thereby a natural phenomenon, not an evil thing. However, it is due to this understanding that Confucianism cannot advocate the legalization of homosexual marriage, because a union between homosexuals does not belong to

a true *yin-yang* means of combination and production. To treat it legitimately as being the same as a marriage between heterosexuals could lead to consequences that would be unfavorable to the longevity of human communities, which include, for instance, opening up the possibility of group marriage; hurting innocent people; and leading those who do not have a definite sexual tendency to make a homosexual decision. The third part of the paper refers to the Confucian saying cited by Anthony Kennedy, the Chief Justice of the Supreme Court of the USA, in his statement on the ruling on same-sex marriage, and shows that his citation was inaccurate, but its content was not far from the original meaning of Confucius' saying. Further, the conflict between Kennedy's basic thinking and the Confucian thought demonstrated in the citation and its context is exposed.

## Rights and Goods: On Same-sex Marriage

*Fang Xudong*

*East China Normal University, China*

This paper consists of two parts. In the first part, the author refutes, one by one, five objections to the legalization of same-sex marriage, including arguments grounded in naturalness, origin, *reductio ad absurdum*, compromising traditional marriage, and Jiang Qing's doctrine of particular human rights. The strongest reason for advocating the legalization of same-sex marriage is the doctrine of equal rights. As contemporary people, we have no reason to deny that all individuals have equal rights. The second part discusses why

Confucianism prefers heterosexual marriage. The main consideration is that same-sex marriages cannot provide ethical integrity, as heterosexual marriages do. The author emphasizes that, as a civil right, same-sex marriage can be pursued freely, but for a Confucian, heterosexual marriage is the ideal mode of marriage. The former concerns what is "right," whereas the latter relates to what is "good." There is an insurmountable boundary between right and good.



## 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, the “Project on Religion and its Publics” at the Virginia Center for the Study of Religion, and Centre for Applied Ethics, Hong Kong Baptist University on November 30 and December 1, 2018 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 6th 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.

### List of participants:

- From China:** Bai, Tongdong (Fudan University, Shanghai)  
Chan, Jonathan K. L. (Hong Kong Baptist University)  
Chan, Benedict S. B. (Hong Kong Baptist University)  
Chiu, Yvonne (Institute for Advanced Study)  
Lo, Ping-cheung (Hong Kong Baptist University)  
Ren, Xiao (Fudan University, Shanghai)  
Sheng, Hongsheng (Shanghai University of Political Science and Law)  
Tian, Xu (China Academy of Social Sciences)  
Zhang, Ellen Y. (Hong Kong Baptist University)
- From USA and UK:** Baker, Deane-Peter (UNSW Canberra)  
Barrett, Edward (US Naval Academy, Annapolis)  
Brown, Joel (US Air Force Academy)  
Childress, James (University of Virginia, Charlottesville)  
Cook, Martin (Independent Scholar)  
Davis, Scott (University of Richmond)  
Eberle, Chris (US Naval Academy)  
Herbert, Roger (US Naval Academy)  
Ilesanmi, Simeon (Wake Forest University)  
Kelsay, John (Florida State University)  
Lee, Peter (Portsmouth University)  
Metcalf, Mark (University of Virginia, Charlottesville)  
Mathewes, Charles (University of Virginia, Charlottesville)  
Miller, Richard B. (University of Chicago)  
Neal, Deonna (US Air War College)  
Parsons, Grant (US Military Academy at West Point)  
Pfaff, Charles A. Tony (US Army War College)  
Sisson, Logan (US Air Force Academy)  
Twiss, Sumner B. (Florida State University, Tallahassee)  
Wiley, Neil (Defense Intelligence Agency)

## Conference on “Christianity and Modern Chinese Constitution Politics” (基督教與近代中國法制精神學術研討會)

The conference was co-organized by the Center for the Study of Religion and Chinese Society of Shanghai University, Christianity and China Research Center, and the Centre for Applied Ethics of Hong Kong Baptist University on December 14-15, 2018.



**基督教與近代中國法制精神**  
——學術研討會——

日期：2018年12月14-15日（星期五及星期六）  
時間：09:00-18:00  
地點：香港浸會大學逸夫行政樓5樓SWT501室  
語言：普通話

主辦

 香港浸會大學  
HONG KONG BAPTIST UNIVERSITY

 應用倫理學研究中心  
Centre for Applied Ethics

 基督教與中國研究中心  
CCRC

協辦

 上海大學宗教與中國社會研究中心

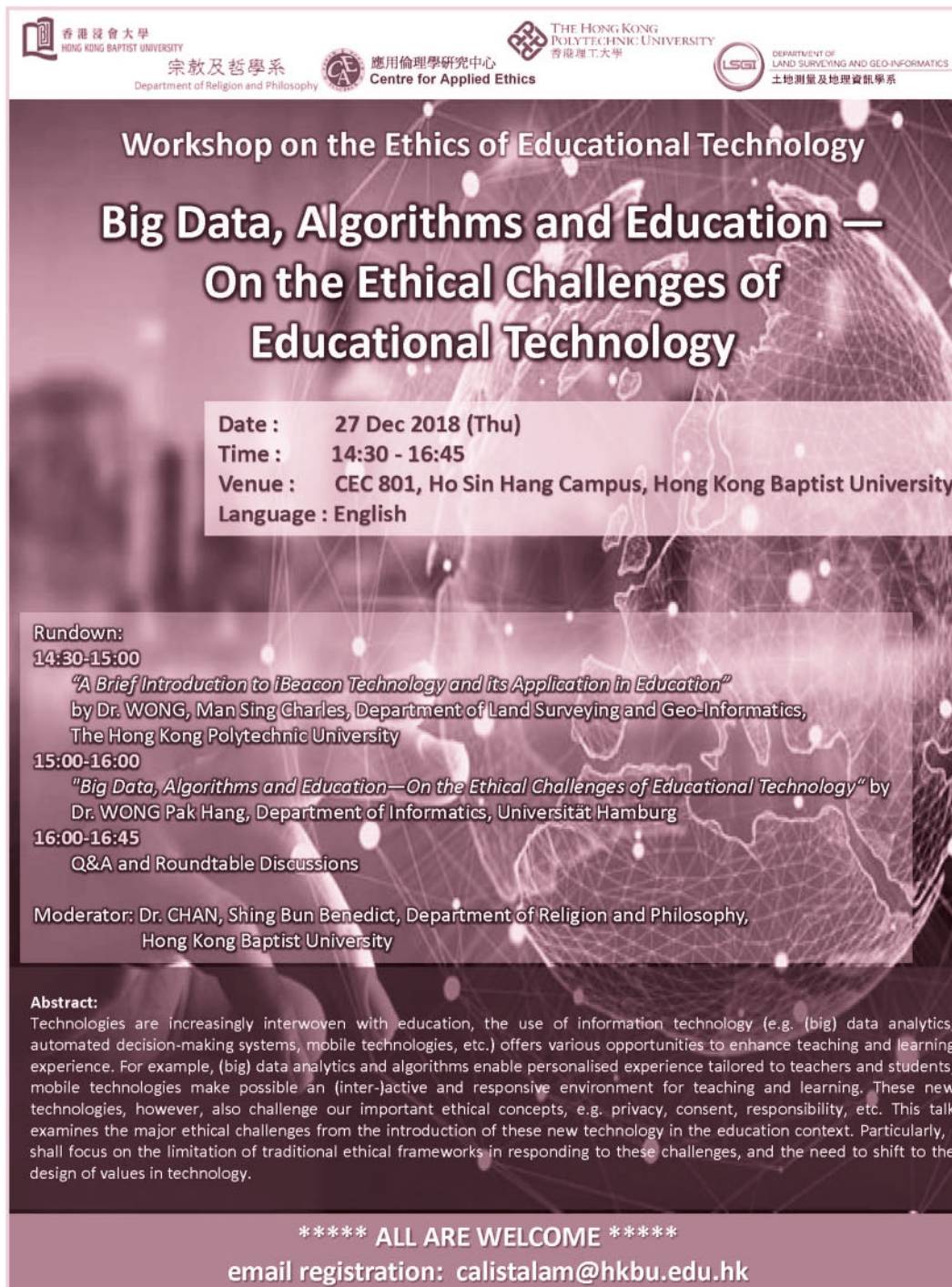


## ❖ 與會者名錄 ❖

(以姓氏筆劃為序)

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王書成	香港城市大學
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宋懷思	天主教西安備修院教師
李 靈	美國洛杉磯基督教與中國研究中心
李迦勒	樸新教育集團
李革新	同濟大學人文學院
武志華	杭州從事編輯工作
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韓向臣	武漢大學法學院
魏 莉	吉林省宗教培訓中心宗教教研室
羅秉祥	香港浸會大學

# Workshop on the Ethics of Educational Technology: Big Data, Algorithms and Education- On the Ethical Challenges of Educational Technology



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

THE HONG KONG  
POLYTECHNIC UNIVERSITY  
香港理工大學

LSGI  
DEPARTMENT OF  
LAND SURVEYING AND GEO-INFORMATICS  
土地測量及地理資訊學系

Workshop on the Ethics of Educational Technology

**Big Data, Algorithms and Education —  
On the Ethical Challenges of  
Educational Technology**

Date : 27 Dec 2018 (Thu)  
Time : 14:30 - 16:45  
Venue : CEC 801, Ho Sin Hang Campus, Hong Kong Baptist University  
Language : English

**Rundown:**  
**14:30-15:00**  
*"A Brief Introduction to iBeacon Technology and its Application in Education"*  
by Dr. WONG, Man Sing Charles, Department of Land Surveying and Geo-Informatics,  
The Hong Kong Polytechnic University

**15:00-16:00**  
*"Big Data, Algorithms and Education—On the Ethical Challenges of Educational Technology"* by  
Dr. WONG Pak Hang, Department of Informatics, Universität Hamburg

**16:00-16:45**  
Q&A and Roundtable Discussions

Moderator: Dr. CHAN, Shing Bun Benedict, Department of Religion and Philosophy,  
Hong Kong Baptist University

**Abstract:**  
Technologies are increasingly interwoven with education, the use of information technology (e.g. (big) data analytics, automated decision-making systems, mobile technologies, etc.) offers various opportunities to enhance teaching and learning experience. For example, (big) data analytics and algorithms enable personalised experience tailored to teachers and students, mobile technologies make possible an (inter-)active and responsive environment for teaching and learning. These new technologies, however, also challenge our important ethical concepts, e.g. privacy, consent, responsibility, etc. This talk examines the major ethical challenges from the introduction of these new technology in the education context. Particularly, I shall focus on the limitation of traditional ethical frameworks in responding to these challenges, and the need to shift to the design of values in technology.

\*\*\*\*\* ALL ARE WELCOME \*\*\*\*\*  
email registration: [calistalam@hkbu.edu.hk](mailto:calistalam@hkbu.edu.hk)



## Emerging Sources Citation Indexed Journal

**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. This journal has been listed on the Emerging Sources of Citation Index (ESCI) since 2018.

《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。本期刊於2018年列入 Emerging Sources of Citation Index (ESCI)。

All published issues of *International Journal of Chinese & Comparative Philosophy of Medicine* are available for download from HKBU Library Institutional Repository website:  
<https://repository.hkbu.edu.hk/ijccpm/>.



《中外醫學哲學》

*International Journal of Chinese & Comparative Philosophy of Medicine*

Vol.16 No.1 2018

換頭術、嗎啡治療、病人自主權

Head Transplant, Morphine Treatment and Patient Autonomy

本期編輯：張 穎

Issue Editor: Ellen Y. Zhang

張 穎 Ellen Y. Zhang	導言：換頭術、嗎啡治療、病人自主權 Introduction: Head Transplant, Morphine Treatment and Patient Autonomy
周琬琳 Chou Wanling	大腦移植對於道德責任歸屬的挑戰：人格同一性判準的反思 Challenges by Brain Transplantation: Criteria for Personal Identity
李 琰、謝衛東 Li Yan and Xie Weidong	“頭”與“身”：可易乎？——中國古代故事中的頭身關係探討 Head-to-Body Transplant? Stories from Ancient China
梁 辰、鄧 蕊 Liang Chen and Deng Rui	受苦的心識——從大乘佛教觀點看頭顱移植 The Suffering Consciousness: Head Transplantation from the Perspective of Mahayana Buddhism
蔡 昱 Cai Yu	儒家“誠”基礎上的器官家庭捐獻 Family Priority and Consent in Organ Donation: An Argument Based on the Confucian Idea of Sincerity
孫思涵 Sun Sihan	中國第一起嗎啡勝訴案的背後——臨終關懷病人使用嗎啡的儒家倫理問題 Behind the First Legal Case of Morphine in China—A Confucian Ethic: Reflections on the Use of Morphine to Treat Terminal Patients
程國斌 Cheng Guobin	中國“病人自主權”的歷史演變——20世紀80年代之前 Patient Autonomy in China before 1980s: A Historical Perspective

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





《中外醫學哲學》

*International Journal of Chinese & Comparative Philosophy of Medicine*  
Vol.16 No.2 2018

同性婚姻的倫理爭論

Ethical Debates on Same Sex Marriage

本期編輯：范瑞平、王 珏

Issue Editors: Ruiping Fan and Jue Wang

范瑞平 Ruiping Fan	前言：同性婚姻問題：支持倫理討論 Introduction: The Issue of Same-sex Marriage: Supporting Ethical Discussion
馬克·查瑞 Mark J. Cherry	婚姻與家庭生活僅僅是相互同意的個人之間的契約嗎？不同的道德基礎及社會轉化 Are Marriage and Family Life Merely Contractual Agreements Among Consenting Parties? Shifting Moral Foundations and Social Transformations
張祥龍 Zhang Xianglong	儒家會如何看待同性婚姻的合法化？ How Should Confucianism View the Legalization of Same-sex Marriage?
方旭東 Fang Xudong	權利與善——論同性婚姻 Rights and Goods: On Same-sex Marriage

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 2020

**Venue:** Guangzhou Medical 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2020年5月在廣州醫科大學舉辦第十四屆“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。



# ETHICS AND SOCIETY NEWSLETTER



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

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

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**NEWSLETTER**