

ETHICS AND SOCIETY

NEWSLETTER

Volume 29

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In This Issue

Activities Review

- * The Sixteenth Symposium on “Bioethics from Chinese Philosophical / Religious Perspectives” 1
- * Seminar on Animal Ethics - Status of Animals: A Dialogue between Theology and Philosophy 12
- * Seminar on Animal Ethics - Destroy Anthropocentrism: Three Approaches of Animal Studies 13
- * Seminar on Animal Ethics: Philosophical Reflection on Human and Animal Relationship 14
- * Dialogues in Religion, Philosophy and Ethics 2022-2023 15
- * Public Lecture on “The Bioethics of Loneliness” 17
- * Public Lecture on “The Philosophy of Soccer: From an Ethical Perspective” 18
- * CAE 30th Anniversary Seminar - COVID-19, State Intervention, and Public Health: A Libertarian View 19
- * CAE 30th Anniversary Seminar - Just War Prevails? A One Year Review of the Russian-Ukrainian War 20
- * Conference on “Ethical and Social Implications of Artificial Intelligence: East-Asia and Beyond” 21
- * A Dialogue on the Ethics of ChatGPT in Schools 23
- * Public Lecture on “Is a Partially Informed Choice Less Autonomous? A Probabilistic Account for Autonomous Choice and Information” 24

Centre Update

- * New Research Fellows 25

Recent Publication

- * *International Journal of Chinese and Comparative Philosophy of Medicine* 27

Centre News

- * In Memoriam: Professor Sumner Barnes Twiss, Jr. 29



The Sixteenth 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 sixteenth symposium was held via ZOOM on May 28, 2022 with over 70 participants, at which 6 scholars and practitioners from various mainland universities, research institution and hospital gave their presentations and responses. 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. 20 Nos. 1 and 2.

第十六屆「建構中國生命倫理學」研討會

如何應對 新冠疫情所引發的 倫理學挑戰？

日期 28 / 5 / 2022
星期六

時間 09:30 - 12:05
14:00 - 16:40

09:30 - 09:35	致辭	張 穎 香港浸會大學宗教及哲學系教授； 應用倫理學研究中心主任
09:35 - 10:25	COVID-19： 香港抗疫的倫理焦點	范瑞平 香港城市大學公共政策學系教授
10:25 - 11:15	傳統中醫學傳染觀念的道德問題—— 以一期宋代公案為中心的討論	羅結成 香港中文大學榮譽臨床專業顧問及 生命倫理學中心顧問
11:15 - 12:05	公共健康倫理中的「自主性」問題： COVID-19疫情背景下的討論	程國斌 東南大學人文學院 醫學人文學系副教授
14:00 - 14:50	COVID-19疫情下的私隱議題： 從後果與中國式的觀點看	肖 巍 清華大學哲學系教授
14:50 - 15:40	新冠肺炎危重症患者ECMO治療 的倫理考量	韓成斌 香港浸會大學宗教及哲學系副教授； 應用倫理學研究中心副主任
15:40 - 16:30	消失的告別： 「新冠」疫情下的臨終關懷與善終	韓 丹 廣州醫科大學馬克思主義學院教授
16:30 - 16:40	總 結	孫思瀟 香港中文大學醫學院 生命倫理學中心助理講師
		范瑞平 香港城市大學公共政策學系教授

網上ZOOM
會議ID：913 4727 1962
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 香港浸會大學
 應用倫理學研究中心
 應用倫理學研究中心
 應用倫理學研究中心

Abstracts

Ethical Issues Arising from the COVID-19 Pandemic in Hong Kong

Au Kit Sing Derrick

The Chinese University of Hong Kong, Hong Kong

This article reviews and discusses ethical issues that emerged in the public realm in the first two years of the COVID-19 pandemic in Hong Kong, between January 2021 and March 2022. Emerging infectious diseases are complex and bring about uncertain challenges. Although many of the ethical issues during the pandemic were universally experienced, it is

important to understand them within the local contexts in which they arose. The paper reports on observations related to some of these ethical issues, namely, the process of informed consent for COVID-19 vaccination and its limitations, and the challenge of arriving at vaccination decisions for mentally incapacitated elders.

Ethical Considerations for ECMO Treatment of Patients with Severe COVID-19

Han Dan

Guangzhou Medical University, China

Characterized by high risk, high trauma and high consumption, Extra-Corporeal Membrane Oxygenation (ECMO) is an innovative technology that can be used as salvage therapy for COVID-19 patients. ECMO treatment can help restore patients' cardiopulmonary function or can bridge their final treatment, including device implantation or organ transplantation. However, although ECMO saves some patients' lives, it can also leave those with no chance of recovery in a medical dilemma. ECMO is thus controversial: it is criticized for technical

failures and ineffective treatments, and its use raises questions about medical equity. This paper argues that the clinical application of ECMO technology should be based on a respect for the value of life and the will of patients, reasonably set therapeutic goals, acceptable withdrawal criteria, proper management of the conflict between patients' desires and the medical dilemma, and the establishment of an ethical framework to control the limits of medical intervention.

Issues of Autonomy in Public Health Ethics: A Discussion in the Context of the COVID-19 Pandemic

Zhang Xiaoyang
Beihang University, China
Liu Ziyi, and Xiao Wei
Tsinghua University, China

In the field of public health ethics, the COVID-19 pandemic has highlighted the tension between autonomy and public health. Using CiteSpace 6.1 software and information visualization analysis, we performed a search of literature in the Web of Science core collection database using thematic words such as “public health”, “ethics” and “autonomy”, we found that from January 1, 2020 to May 14, 2022, discussions on the concept of “autonomy” within the field of bioethics/public health ethics were generally focused on the following topics: “informed consent”, “health care policy”, “health quality”, “information technology”, “ageism” and “elderly group”. In this paper, we distill and analyze four controversial issues: how can we

avoid excessive restrictions on autonomy in the name of public health/public interest? How can we protect autonomy when using digital technology? How can we protect the autonomy and rights of the elderly? How can we advance the goals of public health by promoting autonomy? The COVID-19 pandemic is a unique historical opportunity to reshape the concept of autonomy within the field of public health ethics. Although the virus has bound the fate of humanity together, a reinvented concept of autonomy based on care and community ethics holds the promise of bringing solidarity, comfort, and hope to the world in the midst of the pandemic.

A Preliminary Investigation of Privacy Issues during the COVID-19 Pandemic

Benedict S. B. Chan
Hong Kong Baptist University, Hong Kong

Alongside greater convenience, the rapid development of technology in the modern world has also brought about many ethical problems. This article examines privacy issues that emerged during the COVID-19 pandemic from the perspective of applied ethics. It focuses on two specific examples of privacy issues that emerged in higher education and social policy amid attempts to prevent and control the disease. Based on the moral framework of consequential evaluation, this article discusses the concepts of privacy and privacy rights and the difference between

maximization and optimization in the context of an incomplete ranking of options. This article also discusses two ways that the loss of privacy has been understood: the control account and the access account. Another important discussion in the article is the place of privacy in the context of intimate relationships, and why the resolution of some issues concerning privacy requires a discussion of the concept of intimacy. Based on the above analysis, this article concludes with a discussion of how to evaluate the privacy issues in the two examples.

The Missing Farewell: End-of-Life Care and Good Death during the COVID-19 Pandemic

Sun Sihan

The Chinese University of Hong Kong, Hong Kong

End-of-life care aims to provide supportive physical, social, mental, and spiritual care for terminally ill patients and their family members. Not only does it help patients approach the end of their lives with dignity and peace, but it also helps family members overcome the grief of losing a loved one. In the context of the COVID-19 pandemic, ethical dilemmas have emerged within the field of end-of-life care, and it has been challenging to help people experience a good death. This article takes the

example of the pandemic-related restrictions in Hong Kong that affected visiting and funeral arrangements. It analyzes the impact of anti-pandemic measures on end-of-life care and the provision of a good death. It examines the ethical justifications of these measures through the Confucian themes of human-orientedness, familism, and death rituals, and it outlines practical implications for end-of-life care under similar circumstances.

Ethical Issues of Contagiousness in Traditional Chinese Medicine: A Discussion Centered on a Song Dynasty Case

Cheng Guobin

Southeast University, China

In traditional Chinese culture, whether a “plague” is considered contagious is not only a matter of medical fact but a complex issue related to morality, social ethics, and national royal power. Cheng Jiong, a neo-Confucianist scholar in the Southern Song Dynasty, argued in *Reserved Copy of Medical Classics* that, based on both medical theory and the principle of social harms, an epidemic disease should not be considered contagious. Zhu Xi later criticized this argument; he suggested that the public should be informed that an epidemic disease is contagious but should also be advised not to avoid it for the sake of kindness. This

paper speculates on the possible reasoning behind their positions: When anti-epidemic measures had limited practical effect, they focused on addressing the ethical issues brought about by the plague rather than solving the problem of the plague itself. They then chose to construct their arguments as a response to the question of whether the plague was contagious. With their divergent interpretations of neo-Confucianist concepts, Cheng Jiong focused on how to overcome the effects of external adversities, whereas Zhu Xi focused more on how an individual might promote moral character from within.

A Contemporary Mohist Reflection on Bioethics in the Post-epidemic Era

Hsiao Hung-En

Chung Shan Medical University, Taiwan

In response to various ethical problems that emerged after the 1976 Ebola hemorrhagic fever epidemic, WHO published the book *Guidance for Managing Ethical Issues in Infectious Disease Outbreaks* in 2016. The content of the book was organized around seven ethical principles, namely, justice, beneficence, benefit, respect for autonomy, freedom, reciprocity, and unity. These seven ethical principles can be used as a framework for countries to develop policies for coping with the COVID-19 pandemic. Drawing from contemporary Mohism, this paper reflects on the situation in Taiwan through the lens of these seven ethical principles. It aims to arrive at a Mohist understanding of bioethics and proposes concrete actions for the post-epidemic era.

Bioethics: Cross-Cultural Explorations

Joseph Tham

Regina Apostolorum University, Italy

This paper explores the need for and place of input from local cultures and religious traditions when addressing the highly complex questions that frequently arise in the field of bioethics, something which is often overlooked and even questioned in much of the relevant academic literature. It begins by examining the historical roots of religious bioethics and the secularization of the discipline before then recounting the experience of the Bioethics, Multiculturalism and Religion Project of the UNESCO Chair in Bioethics and Human Rights. Over the past 12 years, this Project has brought together Christians, Buddhists, Confucians, Daoists, Jews, Hindus, Muslims, and secular ethicists in eight encounters to discuss bioethical topics.

First, the paper describes the different orientations, goals and methodological changes involved in these encounters. The methodology of meeting evolving is a search for possible convergence or common ground in the Project. The paper then addresses the most salient questions that have emerged these years. They are i) the problem of universalism vs. pluralism, which is witnessed in global bioethics vs. local diversity; ii) the East-West divide on the conception of human rights vs. duties; iii) cross-cultural and interreligious dialogue goals are framed as convergence, consensus or conversation; and iv) the ongoing issue of science and faith as different traditions confront modernity.

Seeking Consensus and Keeping Differences among Moral Strangers by Dialogue

Xu Hanhui

Nankai University, China

I am grateful for Professor Joseph Tham's efforts to improve cross-cultural dialogue on bioethics by continually updating the dialogue mechanisms in the "Bioethics, Multiculturalism and Religion Project," conducted by the UNESCO Chair in Bioethics and Human Rights. The dialogue helps moral strangers to discuss their local cultures and to enter and learn about other cultures and religions. Through this process, moral strangers may find that they hold similar

values. The dialogues have also shown us the importance of cross-culture differences. Although we can foster consensus or convergence on some issues, it should be noted that the differences in cultures and religions are not the second-best option when agreement cannot be reached. Such differences constitute the cultural diversity of the world and have their own values. Respecting these differences is just as important as seeking consensus or convergence.

From the Debates on Bioethical Approaches to Cross-Cultural Understanding

Tang Manto

City University of Hong Kong, Hong Kong

The aim of this article is to examine Joseph Tham's "Bioethics: Cross-Cultural Exploration." Tham argues that the secular approach to bioethics advocates ethical responsibilities through the concept of universal human rights. However, the concept of universal human rights is only a supposition with no foundational theory, which renders this concept incompatible with the spirit of many cultures. This article uses Confucian culture as an example to support Tham's argument that the ethical responsibilities in

Confucianism are based on the ideas of loving with distinctions and family-oriented values, ideas which stand in opposition to the concepts of egalitarianism and libertarianism. As such, the religious approach to bioethics can be corrective and supplementary to the secular approach to bioethics. This article concludes by pointing out that Tham's explorations of cross-cultural dialogue in the bioethical debate contribute to the intercultural understanding and complementarity between the East and the West.

On the Status and Significance of Cultural Traditions in Bioethics

Zhang Shunqing

Zhongnan University of Economics and Law, China

It is important to incorporate cultural traditions into the resolution of complex bioethics problems. To properly evaluate the status and significance of cultural traditions in bioethics across different cultural backgrounds, however, we must also acknowledge the nature of different cultural traditions and their statuses in the places where they were created. For people without religious beliefs, religious traditions are different from cultural traditions, and people from different cultural backgrounds have very different attitudes towards their own traditions. We therefore cannot discuss the significance of

cultural traditions in bioethics without making distinctions. Creating a cross-cultural and global understanding of bioethics requires us to recognize the status and significance of cultural traditions and, more importantly, we must view our own traditions and the traditions of others from an open, evolving, and inclusive perspective. Only when we believe that our own cultural traditions are also transforming to meet the requirements of a new era can we achieve deep and meaningful cooperation across diverse cultures, guided by the concept of “universal values.”

Philosophical Advances: Reflection and Value Reconstruction in Bioethics

Ye Chenlu and Liu Bojing

Wenzhou Medical University, China

Emerging developments in science and technology have changed the “relationships” between people in the traditional sense, and life has been carved more and more rounded, but at the same time, it has smoothed out the “edges” of life. Science and technology have begun to erode bioethics under the guise of reason, as the standards for “good” or “evil” are no longer defined by human morality, but by data. We

seem to have forgotten our most original pursuit and neglected to ponder the original meaning of life. Through his work, “Bioethics: Cross-Cultural Explorations,” Tham hopes to make people stop, re-examine, and look at the values and attributes of bioethics from multiple dimensions, such as religion, history, and culture, and reawaken human beings’ interest in beauty and moral cognition.

Poverty in the Universal Narrative of Bioethics

Chen Hua

Southern Medical University, China

The narrative essence of bioethics universalism advocates a universal normative system and practical model, neglecting inherent cultural elements and falling into the trap of homogenization. Cultural pluralism

and value pluralism are the original state of society, and the dynamic imbalance of social development drives the diversity of bioethics practice.

An Objection to Tham's Argument

Wang Shuai

Shenzhen University, China

This short commentary focuses on the argumentative structure of Joseph Tham's paper "Bioethics: Cross-Cultural Explorations" and argues against his central assertion that "religion can make a coherent, substantive, and significant proposal for bioethics." I will first

reconstruct Tham's argument on his central assertion, then borrow some key propositions from Tham himself and apply them against his own argument, after which I will provide concluding remarks about his argument.

Reflections on the Sustainability of Cross-Cultural Dialogue

Liang Chen

Peking University, China

For religion to remain a guiding force in bioethics, it is important to maintain the sustainability of cross-cultural dialogue. In my opinion, these dialogues may encounter two difficulties. First, the high level of work that is required to create dialogues, combined with the modern phenomenon of "disenchantment,"

make it difficult to find suitable successors. Second, if religious bioethics only considers pioneering positions of the past without considering dynamic changes in social beliefs, it may not be able to carve out a place in the future of bioethics.

The Protological Return of Recognition Theory

Tang Wenming
Tsinghua University, China

Recognition involves mutual recognition between the self and others. As such, the theory of recognition can be understood as a philosophical theory about the constitution of human relations. This article first analyzes Hegel's and Honneth's modern theories of recognition. It critically assesses Honneth's "recognition of the mode of existence" and Hegel's "master-slave dialectics," revealing that these modern recognition theories embrace an anthropological premise: man is understood as a subject who only pays attention to the desire of man's mortality. The article then turns to Augustine's doctrine. By reconstructing Augustine's description of man

seeking God from memory, the article proposes a protology-based theory of recognition, laying out an alternate anthropological premise in which man is understood as a sympathetic subject concerned with human incarnation. Finally, in analyzing relevant discussions in Confucian classics, the article indicates that the relationship between Heaven and man is the foundation for the relationship between father and son, the relationship between friend and friend, and the relationship between monarch and minister, laying a theoretical foundation for Confucian religious bioethics.

Relationship with Humans is Relationship with God/Heaven: A Response to Tang's Christian-Confucian Comparison

Kwan Kai-man
Hong Kong Baptist University, Hong Kong

In his article, Professor Tang critically evaluates Hegel's modern theory of recognition and proposes a kind of recognition theory based on protology. He proposes that human relations should be founded on our relationship with Heaven through exploring the Confucian classics and that this is consistent with Christian thought. This kind of thought leads to a kind of religion-based life ethics. I believe that Professor Tang makes important contributions to the dialogue between Christianity and Confucianism by showing the convergence of both worldviews. In my article, I give provide additional support for this kind of convergence while at the same time pointing out some areas of divergence. For example, I note that, as both

Christianity and Confucianism are challenged by secularism in contemporary societies, their dialogue should be expanded to include Christianity, Confucianism, and secularist traditions (such as naturalism). I believe Christianity and Confucianism align on one weakness of naturalism: the difficulty of justifying objective moral standards through the epistemology of positivism or scientism. Within both Christianity and Confucianism, it is possible to justify objective moral standards and to provide spiritual resources for overcoming the dehumanization of humans in modern society. A kind of religion-based life ethics is therefore greatly relevant in our context.

Recognition and Creation: A Critical Review

Hong Liang

Huazhong University of Science and Technology, China

Professor Tang's essay successfully presents the theoretical connection between the theory of recognition and the doctrine of creation in the Christian and Confucian traditions. The following critical review consists of four parts: (1) an evaluation of Tang's method of

intellectual history, (2) a criticism of Tang's reading of Descartes' third meditation, (3) an analysis of Arendt's concept of natality, and (4) a discussion of the importance of gender equality in the Confucian moral theory of society.

A Critique of and Reflection on the Protological Reconstruction of Recognition Theory

Tang Siufu

The University of Hong Kong, Hong Kong, Hong Kong

In his paper, Tang Wenming notes that a fundamental flaw of modern recognition theories is seeing human beings as being a desire subject. Tang suggests that a recognition theory based on protology, which recognizes God's genesis of human beings and the world, has a much better prospect of realizing fundamental recognition. In this response, discuss two concerns with Tang's

proposal: the essentially contested nature of religious faith in modern societies, and the unequal relationship between God and human beings. I also suggest that Confucian ethics can be interpreted to emphasize the equal participation of Heaven and humans, which consequently underpins an alternative understanding of Confucian recognition theory.

The Heavenly Foundation of Recognition and the Human-Relation Basis of World Order

Wang Zhihong

Yunnan University, China

The purpose of the theory of recognition is to lay a foundation for recognition in the human relations political structure. Modern recognition theory is based in the dialectics of master and slave and examines mutual recognition between subjects as desires, although the original recognition must be traced back to the relationship between Heaven and man. Modern recognition theory emphasizes the relationship between "man's

love for the divine foundation of existence" and political order. This article examines the theory of recognition, which may provide the foundation for a real community, from a perspective related to this issue. The article's weakness is that, when discussing Hegel's theory of recognition, it simply equates Hegel's self-consciousness with desire without analyzing its context and its connection with spirit.

Review of “The Protological Return of Recognition Theory”

Gong Zhichong

Renmin University of China, China

This article is a reading of Professor Tang Wenming’s article “The Protological Return of Recognition Theory”. The essay begins by dissecting Hegel’s theory of recognition and Honneth’s softened version of it, revealing the emptiness of its base, which lies fundamentally in the abandonment of the original source of creation. Then, through Augustine’s notion of “memory,” it points to the foundational significance of the grace of creation for human relationships, thus

returning to the pivotal significance of the “theory of heaven and man” in the Confucian tradition and, by extension, to the way in which the “Tian and man” generate concrete human relationships. This study demonstrates the fundamental significance of the “relationship between Tian and man” in the classical order and expects the modern world to return to this dimension of creationism.

The Ethical Aspect of Immortality

Guo Xiao

Tsinghua University, China

Professor Tang’s article continues his previous research on the intellectual history of the normative reconstruction of human relationships in modern Confucianism and provides a thorough reflection of this reconstruction based on the recognition theory. Drawing on the concept of “Nativity” in Augustine’s thought, the article proposes a protological conception of original

recognition as a reflection of Hegel’s and Honneth’s desire-based recognition theory. The question of how to properly understand the concept of immortality in this original recognition theory is a crucial issue, and this paper argues that in Confucian tradition, the concept of immortality must be analyzed with a basis in human ethics rather than purely through the immortality of the soul.

Seminar on Animal Ethics - Status of Animals: A Dialogue between Theology and Philosophy

- Date:** 7 July 2022 (Thur)
Time: 20:00 - 21:30
Online Lecture: Zoom and facebook live
Language: Cantonese
Speaker: Dr. Chan Wai On, Associate Professor of Theology, Alliance Bible Seminary; Dr. Benedict Chan, Acting Director, Centre for Applied Ethics, Hong Kong Baptist University
Attendance: 123



動物倫理學講座
Seminar on Animal Ethics

動物的地位：神學與哲學的對話
Status of Animals: A Dialogue between Theology and Philosophy

講員 Speakers :
陳韋安博士
建道神學院神學系副教授
陳成斌博士
香港浸會大學應用倫理學研究中心代理主任

主持 Moderator :
王邦華博士
香港恒生大學社會科學系助理教授

內容摘要：
動物倫理學其中一個最基本的問題，是動物應該享有甚麼地位。由只把動物當成工具，到視動物與人類平等，各種文化、宗教、及哲學傳統有著不同的答案。這次講座的兩位講者，會分別由神學與哲學的角度對話，與大家一起探討動物倫理。

日期 Date : 7.7.2022 (Thur)
時間 Time : 20:00-21:30
形式 Mode : Online (連結透過登記電郵通知)
語言 Language : 廣東話



Seminar on Animal Ethics – Destroy Anthropocentrism: Three Approaches of Animal Studies

- Date:** 28 July 2022 (Thur)
Time: 15:30 - 17:00
Online Lecture: Zoom and facebook live
Language: Cantonese
Speaker: Prof. Keith Ka-fu Chan, Center for Judaic and Inter-religious Studies, Shandong University
Attendance: 43



動物倫理學講座
Seminar on Animal Ethics

摧毀人類中心主義：論動物研究的三個進路
Destroy Anthropocentrism:
Three Approaches of Animal Studies

Speaker:
Prof. Keith, CHAN Ka-fu
Center for Judaic and Inter-religious Studies,
Shandong University

日期 Date : 28.7.2022 (Thur)
時間 Time : 15:30-17:00
形式 Mode : Online (link will be informed via registered email)
語言 Language : Cantonese

Abstract:
This lecture aims at introducing the current three approaches of animal studies and their ethical implications. The strategy of identity approach tries to defend animal welfare and animal rights through arguing for the identical relationship between animal and human; this perspective is strongly rejected by the different approach in which the animal Other is emphasized to distance the ontological and ethical position between human and animal. Lastly, the indistinction approach examines the anthropological machine in which animality and humanity are united and dislocated, and points to the way how to escape and deactivate this machine.



Seminar on Animal Ethics: Philosophical Reflection on Human and Animal Relationship

- Date:** 25 August 2022 (Thur)
Time: 17:00 - 19:00
Online Lecture: Zoom and facebook live
Language: Cantonese
Speaker: Dr. Samson Kwok, Senior Lecturer, Department of Philosophy, The Chinese University of Hong Kong
Attendance: 197



動物倫理學講座
Seminar on Animal Ethics
人與動物關係的哲學反思
Philosophical Reflection on Human and Animal Relationship

講者：
郭柏年博士（香港中文大學哲學系高級講師）

日期：25.8.2022 (星期四)
時間：17:00-19:00
形式：ZOOM+FB網上直播，不設影片重溫（連結以登記電郵通知）
語言：廣東話

講座簡介：
從古到今，動物由人類的競爭對手，漸漸淪為我們的食物和奴隸，近年卻又能變成備受溺愛的寵物。到底我們應該如何理解人與動物關係的轉變？本講座嘗試以宏闊的時間向度，介紹人與動物關係的演進中幾個重大轉折，與當中涉及的哲學思潮，以期回顧過去，反思現在，推演未來。



Dialogues in Religion, Philosophy and Ethics 2022-2023

Does Man have Freewill?

Date: 22 November 2022 (Tue)
Time: 18:00 – 20:00
Online Lecture: WLB 103, Hong Kong Baptist University
Language: Cantonese
Speaker: Prof. Lau Chong Fuk, Professor of Philosophy, The Chinese University of Hong Kong; Prof. Kwan Kai Man, Professor, Department of Religion and Philosophy, Hong Kong Baptist University
Attendance: 154

Do All Religions Lead to the Same Destination? Religious Exclusivism versus Religious Pluralism

Date: 10 February 2023 (Fri)
Time: 18:00 – 20:00
Online Lecture: SWT 501, Hong Kong Baptist University
Language: English
Speaker: Prof. Huang Yong, Professor, Chairman, Department of Philosophy, The Chinese University of Hong Kong, The Chinese University of Hong Kong; Rev. Dr. James Dominic (Alan) Rooney, OP, Assistant Professor, Department of Religion and Philosophy, Hong Kong Baptist University
Attendance: 53

Is It Ever All Right to Have Beliefs, Such as Religious Beliefs, That Are Not Supported by Sufficient Evidence?

Date: 18 March 2023 (Sat)
Time: 10:00 – 12:00
Online Lecture: Zoom
Language: English
Speaker: Prof. Wong Wai Hung, Professor, Department of Philosophy, California State University; Dr. Mark Jeremiah Boone, Assistant Professor, Department of Religion and Philosophy, Hong Kong Baptist University
Attendance: 192

Is It Ever All Right to Have Beliefs, Such as Religious Beliefs, That Are Not Supported by Sufficient Evidence?

Date: 13 April 2023 (Thur)
Time: 16:00 – 18:00
Online Lecture: Zoom
Language: Cantonese
Speaker: Prof. Wong Wai Ying, Former Associate Professor, Department of Philosophy, Lingnan University; Dr. Lee Siu Fan, Associate Professor, Department of Religion and Philosophy, Hong Kong Baptist University
Attendance: 186

2022-2023
宗教、哲學和倫理對談會
Dialogues in Religion, Philosophy and Ethics

2022.11.22 (二)
6:00 PM
人類有自由意志嗎?
講者: 黃慧新教授 (加州州立大學哲學系教授) 及 馬傑文教授 (香港中文大學宗教與哲學系助理教授)
語言: 粵語 / English

2023.02.10 (五)
6:00 PM
Do all Religions Lead to the Same Destination? Religious Exclusionism versus Inclusive Pluralism
講者: Prof. HUANG, Yong (香港中文大學哲學系教授) 及 Rev. Dr. ROONEY, James Dominic (Alano), OP (香港聖保羅神學院院長)
語言: 粵語 / English

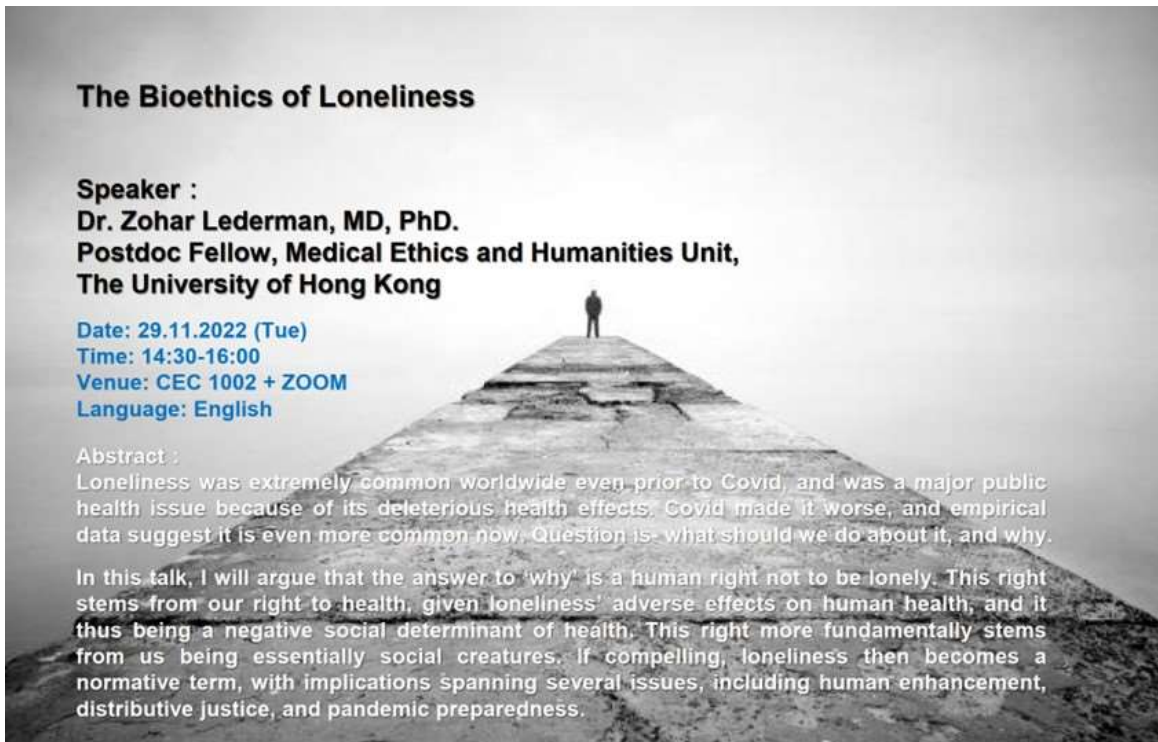
2023.03.18 (六)
10:00 AM
Is it ever all right to have beliefs, such as religious beliefs, that are not supported by sufficient evidence?
講者: Prof. WONG, Wai Hung (加州州立大學哲學系教授) 及 Dr. BOONE, Mark Jeremiah (香港中文大學宗教與哲學系助理教授)
語言: 粵語 / English

2023.04.13 (四)
8:00 PM
從後設倫理學分析 走向一個人的完成
講者: 黃慧新教授 (香港中文大學哲學系教授) 及 李少芬博士 (香港中文大學宗教與哲學系助理教授)
語言: 粵語 / English

報名及詳情: <https://rel.hkbu.edu.hk/>
Details and Registration: <https://rel.hkbu.edu.hk/>

Public Lecture on “The Bioethics of Loneliness”

- Date:** 29 November 2022 (Tue)
Time: 14:30 - 16:00
Online Lecture: CEC 1002 and Zoom
Language: English
Speaker: Dr. Zohar Lederman, MD, PhD., Postdoc Fellow at the Medical Ethics and Humanities Unit, The University of Hong Kong
Attendance: 71



The Bioethics of Loneliness

Speaker :
Dr. Zohar Lederman, MD, PhD.
Postdoc Fellow, Medical Ethics and Humanities Unit,
The University of Hong Kong

Date: 29.11.2022 (Tue)
Time: 14:30-16:00
Venue: CEC 1002 + ZOOM
Language: English

Abstract :
Loneliness was extremely common worldwide even prior to Covid, and was a major public health issue because of its deleterious health effects. Covid made it worse, and empirical data suggest it is even more common now. Question is: what should we do about it, and why. In this talk, I will argue that the answer to ‘why’ is a human right not to be lonely. This right stems from our right to health, given ‘loneliness’ adverse effects on human health, and it thus being a negative social determinant of health. This right more fundamentally stems from us being essentially social creatures. If compelling, loneliness then becomes a normative term, with implications spanning several issues, including human enhancement, distributive justice, and pandemic preparedness.



Public Lecture on “The Philosophy of Soccer: From an Ethical Perspective”

Date: 5 December 2022 (Mon)
Time: 14:30 - 16:00
Online Lecture: Zoom
Language: Cantonese
Speaker: Dr. Baldwin Bon-wah Wong, Assistant Professor, Department of Social Science, The Hang Seng University of Hong Kong
Attendance: 81



哲學有波經：以倫理學角度看足球
The Philosophy of Soccer: From an Ethical Perspective

講者 Speaker：
王邦華博士（香港恒生大學社會科學系助理教授）
Dr. Baldwin Bon-wah Wong,
Assistant Professor, Department of Social Science,
The Hang Seng University of Hong Kong

日期 Date：5.12.2022
時間 Time：14:30-16:00
地點 Venue：ZOOM
語言 Language：廣東話 Cantonese

摘要 Abstract：
世界盃是全球關注的體育盛事，但除了球隊勝負，足球也和許多哲學討論息息相關。為什麼對方球員受傷，我方球員應踢球出界？一隊球隊應否贏對手數十比零？為什麼要禁止球員攝取某些藥物，即使球員願意自負風險？足球比賽有時涉及不公義的國家和公司支持，看球賽又是否助紂為虐？本次講座嘗試由倫理學和政治哲學的角度出發，探討種種和足球相關的哲學爭議。



CAE 30th Anniversary Seminar - COVID-19, State Intervention, and Public Health: A Libertarian View

- Date:** 17 February 2023 (Fri)
Time: 14:30 - 16:00
Online Lecture: Zoom
Language: English
Speaker: Prof. Ellen Y. Zhang, Professor, Faculty of Arts and Humanities, The University of Macau; Research Fellow, Centre for Applied Ethics, Hong Kong Baptist University
Attendance: 59



CAE 30th Anniversary Seminar
COVID-19, State Intervention, and Public Health: A Libertarian View

Speaker :
Prof. Ellen Y. Zhang
Professor, Faculty of Arts and Humanities, The University of Macau;
Research Fellow, Centre for Applied Ethics, Hong Kong Baptist University

Date: 17.02.2023 (Fri)
Time: 14:30-16:00
Online: ZOOM
Language: English

Abstract :
For many people in the West, especially those with a libertarian bent, state interference or state paternalism has a pejorative meaning. Given that government often implies bureaucracy, corruption, and inefficiency. However, such a view has faced significant resistance since the outbreak of the COVID-19 pandemic. For the sake of public health, many people now believe that we must accept much greater governmental intervention in our lives. This talk explores normative consideration of state intervention in the face of the current crisis of public health and argues that a "soft" notion of paternalistic policies can be morally permissible or even necessary within the framework of contemporary libertarianism.



CAE 30th Anniversary Seminar - Just War Prevails? A One Year Review of the Russian-Ukrainian War

- Date:** 20 March 2023 (Mon)
Time: 10:30 - 12:00
Online Lecture: Zoom
Language: Cantonese
Speaker: Prof. Lo Ping Cheung, Dean and Rebecca Stephan Professor of Chinese Studies, and Academic Dean of the Chinese Studies Center, Fuller Theological Seminary; Professor Emeritus, Hong Kong Baptist University
Attendance: 62



CAE 30th Anniversary Seminar
JUST WAR PREVAILS? A ONE YEAR REVIEW OF THE RUSSIAN-UKRAINIAN WAR
國君好仁：天下無敵？俄烏戰爭一週年回顧

Speaker: Prof. Lo Ping Cheung
Dean and Rebecca Stephan Professor of Chinese Studies, and Academic Dean of the Chinese Studies Center, Fuller Theological Seminary; Professor Emeritus, Hong Kong Baptist University

Chairperson: Dr. Benedict Chan
Date: 20 March 2023 (Mon)
Time: 10:30-12:00
Language: Cantonese
Venue: online via zoom

講座摘要
按照孟子的正義戰爭思想，仁君帶領的正義戰爭必然無敵於天下，有不少人認為烏克蘭對俄羅斯的自衛戰爭，是二戰以來最為正義的戰爭，那烏克蘭及西方聯盟為何仍遲遲沒有戰勝？如何定義勝利？戰爭勝利的代價是甚麼？

Conference on “Ethical and Social Implications of Artificial Intelligence: East-Asia and Beyond”

Date: 30 March 2023 – 1 April 2023
Time: 09:30 - 18:00
Online Lecture: SSC 201, Hong Kong Baptist University
Language: English
Attendance: 58

List of Speakers, names in alphabetical order:

Robert James M. BOYLES	De La Salle University, Manila, Philippines
Brian BROCK	University of Aberdeen, U.K.
Philip BUTLER	Illif School of Theology, USA
Herman CAPPELEN	The University of Hong Kong
Benedict Shing Bun CHAN	Hong Kong Baptist University
Levi Mahonri CHECKETTS	Hong Kong Baptist University
Kelvin Chun Ming CHONG	The Chinese University of Hong Kong
Ruiping FAN	The City University of Hong Kong
Stephen GARNER	Laidlaw University, New Zealand
Brian GREEN	Santa Clara University, USA
Karen HAO	The Wall Street Journal
Soraj HONGLADAROM	Chulalongkorn University, Thailand
Junhyung KIM	Yonsei University, Korea
Takeshi KIMURA	University of Tsukuba, Japan
Kai-Man KWAN	Hong Kong Baptist University
Pan-Chiu LAI	The Chinese University of Hong Kong
Chong-Fuk LAU	The Chinese University of Hong Kong
Nicola LIBERATI	Shanghai Jiao Tong University, China
Carl MITCHAM	Colorado School of Mines, USA; Renmin University of China
Rachel Siow ROBERTSON	Hong Kong Baptist University
Wha-Chul SON	Handong Global University, Korea
Fei SONG	Lingnan University
Rachel Katharine STERKEN	The University of Hong Kong
Tianen WANG	Shanghai University, China
Xi WANG	Shanghai University, China
Pak-Hang WONG	Zalando, SE
Felix S. H. YEUNG	Lingnan University
Yi ZENG	Chinese Academy of Sciences, China
Ellen Y. ZHANG	University of Macau

Ethical and Social Implications of Artificial Intelligence: East-Asia and Beyond



Date and time: 30 March 2023, 14:30-18:00;
31 March 2023, 09:00-18:00;
1 April 2023, 09:00-13:00

Venue: SCC 201,
Hong Kong Baptist University

Language: English

Keynote speakers: Ms. Karen Hao (Reporter, The Wall Street Journal)
Prof. Carl Mitcham (Professor Emeritus of Humanities, Arts, and Social Sciences
at Colorado School of Mines in the United States ;
International Distinguished Professor of Philosophy of Technology
at Renmin University of China in Beijing)

Other speakers: International scholars with various philosophical and
religious backgrounds with research expertise
in AI ethics, data privacy, third world AI concern,
Confucianism, and so on.

30/03/2023 - 01/04/2023

Organisers:



Registration and conference details:



Email enquiry: cae@hkbu.edu.hk

A Dialogue on the Ethics of ChatGPT in Schools

Date: 25 April 2023 (Tue)
Time: 14:30 - 16:00
Online Lecture: WLB 208 and zoom
Language: English
Speaker: Dr. Levi Mahonri Checketts, Assistant Professor; Prof. Ahti-Veikko Pietarinen, Professor; Dr. Rachel Siow Robertson, Assistant Professor, Department of Religion and Philosophy, Hong Kong Baptist University
Attendance: 223

**A Dialogue on
the Ethics of ChatGPT in Schools**

Date 2023.04.25 (Tue) **Time** 14:30-16:00

Venue ZOOM & WLB208-Shaw Campus-HKBU **Language** English

Speakers  **Dr. CHECKETTS,**
Levi Mahonri  **Prof. PIETARINEN,**
Ahti-Veikko  **Dr. ROBERTSON,**
Rachel Siow

Many schools, including HKBU are concerned about how the emergence of new Large Language Models (like OpenAI's ChatGPT and Microsoft's Tongyi GPTwen) will affect the educational setting. Concerns about increased academic dishonesty, the spread of disinformation, and disruption to established methods need to be balanced against potential uses for facilitating research, improving learning comprehension and creative expression. This dialogue between three of BU's philosophers of technology will discuss these and other issues as well as concerns around tensions by the student body, faculty and administration about the ethical use of LLMs in the future of education.

Details and application: <https://rel.hkbu.edu.hk/> 



Public Lecture on “Is a Partially Informed Choice Less Autonomous? A Probabilistic Account for Autonomous Choice and Information”

- Date:** 18 May 2023 (Thur)
Time: 14:30 - 16:00
Online Lecture: CEC 911 and Zoom
Language: English
Speaker: Prof. Pang Cong, Assistant Professor, Department of Philosophy, Shanghai University
Attendance: 34

**Is a Partially Informed Choice Less Autonomous? :
a Probabilistic Account for Autonomous Choice and
Information**

The standard account for the role of information in patients' consent decisions was provided by Faden and Beauchamp. According to this account, in order to make a substantially autonomous choice, a patient needs to receive and understand all the information material to the choice. But the scope of material information is controversial, and it is difficult to determine whether a choice based on partial information is substantially autonomous or not. In order to solve the problem, this paper tries to use "autonomy-undermining ignorance" to capture Faden and Beauchamp's view of how ignorance undermines autonomous decision-making. It is believed that autonomy-undermining ignorance is key to understanding the relationship between autonomous choices and information in the clinical context. A probabilistic account of this relationship is presented. According to this account, one's choice can be regarded as substantially autonomous as long as one minimizes the risk of autonomy-undermining ignorance (provided that other conditions of autonomous choice are satisfied). In order to do this, one needs to receive and understand as much accessible information as possible that is likely to be material to a particular choice. This means that sometimes one's choice based on partial information can also be regarded as substantially autonomous. The practical implication of the probabilistic account is that it allows patients to reasonably choose the information needed for autonomous decision-making in light of a specific situation, rather than invariably requiring them to receive and understand sufficient information to make a consent decision in the clinical context.

Prof. Cong PANG
Assistant Professor, Department of Philosophy,
Shanghai University

18 May 2023 (Thu)
14:30 - 16:00
CEC911

Online Registration: <https://rel.hkbu.edu.hk>

New Associate Director

Dr. Levi Mahonri Checketts

**BA University of Notre Dame,
MTS Boston College,
PhD The Graduate Theological Union**

**Assistant Professor,
Department of Religion and Philosophy,
Hong Kong Baptist University**

Levi M Checketts is assistant professor of Religion and Philosophy at Hong Kong Baptist University and the new Associate Director of the Centre for Applied Ethics. His ethics works broadly focuses on technology, and recently especially on AI. He also serves as a networking fellow (and former networking lead) for AI and Faith, is part of the Board of Directors for AI Theology, and runs a working group on social and ethical concerns in AI in Asia with the Vatican's Dicastery of Culture and Education.

He grew up in a family who were poor though hard working. When he went to college at the University of Notre Dame in Indiana, USA, he was surprised to find that most of his classmates came from families in the top 10% socio-economic bracket in the US. This realization shaped his decision to go into ethics with a special focus on economic inequality. As a result, Dr. Checketts ethics work focuses on both technology and economics, especially how they intersect. He has done several projects on this topic, including a forthcoming book entitled *Poor Technology: Artificial Intelligence and the Experience of Poverty*, which argues that AI risks further marginalizing the poor by making their way of seeing the world deficient.

New Research Fellow



Dr. Ng Yau-nang William Wood

**BA Nat'l Taiwan,
MA Nat'l Tsing Hua U,
PhD University of Toronto**

**Professor,
Department of History,
National Taiwan Normal University**

Dr. Ng Yau-nang William Wood received his B.A. and M.A. degrees in History from National Taiwan University and National Tsing-hua University, respectively, before earning his Ph.D. from the University of Toronto, specializing in comparative religious philosophy. Dr. Ng has taught at the University of Toronto, National Chang-hua University of Education, and Hong Kong Baptist University. He is currently a Professor in the History Department at National Taiwan Normal University, where he teaches Chinese philosophy and religion, social and cultural issues in modern Hong Kong, and applied ethical matters concerning human rights, history, memory, and justice. He is currently the Editor-in-chief for the Journal of National Taiwan Normal University.

Dr. Ng is a specialist in Chinese religion, with research interests that encompass Confucianism, Buddhism, and Daoism from a comparative perspective. He has collaborated with Dr. Helen Wu to translate Julia Ching's *Confucianism and Christianity*. Additionally, he has participated in the translation and commentary work on Chan Wing-tsit's *A Source Book on Chinese Philosophy*, which is considered a classic in the study of Chinese thought. Dr. Ng has authored three monographs on Chinese thought and has edited several volumes, including *Paul Tillich and East Asian Religions*, among others.

Dr. Ng is active in engaging in inter-religious dialogues, and organized several Summits of Five Religions. He serves the local religious communities by delivering public lectures on Chinese religions in general, and Buddhism and Daoism in particular.



《中外醫學哲學》

International Journal of Chinese & Comparative Philosophy of Medicine
Vol. 20 No.1 2022

COVID-19 所引發的倫理議題再思考

Another Moment for Reflection: Ethical Issues in the COVID-19 Pandemic

本期編輯：張 穎

Issue Editor: Ellen Y. Zhang

張 穎 Ellen Y. Zhang	前言：COVID-19所引發的倫理議題再思考 Introduction: Another Moment for Reflection: Ethical Issues in the COVID-19 Pandemic
區結成 Au Kit Sing Derrick	香港抗疫的倫理焦點 Ethical Issues Arising from the COVID-19 Pandemic in Hong Kong
韓 丹 Han Dan	新冠肺炎重症患者ECMO治療的倫理考量 Ethical Considerations for ECMO Treatment of Patients with Severe COVID-19
張肖陽、劉子怡、肖 巍 Zhang Xiaoyang, Liu Ziyi and Xiao Wei	公共健康倫理中的自主性問題：COVID-19疫情背景下的討論 Issues of Autonomy in Public Health Ethics: A Discussion in the Context of the COVID-19 Pandemic
陳成斌 Benedict S. B. Chan	初探2019冠狀病毒病疫情下的私隱議題 A Preliminary Investigation of Privacy Issues during the COVID-19 Pandemic
孫思涵 Sun Sihan	消失的告別：「新冠」疫情下的臨終關懷與善終 The Missing Farewell: End-of-Life Care and Good Death during the COVID-19 Pandemic
程國斌 Cheng Guobin	傳統中醫學傳染觀念的道德問題——以一則宋代公案為中心的討論 Ethical Issues of Contagiousness in Traditional Chinese Medicine: A Discussion Centered on a Song Dynasty Case
蕭宏恩 Hsiao Hung-En	當代墨者對後疫情時代之生命倫理的反思 A Contemporary Mohist Reflection on Bioethics in the Post-epidemic Era

This journal is listed on ESCI and available for download: <https://ejournals.lib.hkbu.edu.hk/index.php/ijccpm>



《中外醫學哲學》

International Journal of Chinese & Comparative Philosophy of Medicine

Vol. 20 No.2 2022

宗教生命倫理學：比較研究

Religious Bioethics: A Comparative Study

本期編輯：范瑞平、鄧蕊

Issue Editors: Ruiping Fan and Deng Rui

范瑞平、鄧蕊 Ruiping Fan and Deng Rui	前言：宗教生命倫理學的當代意義 Introduction: The Significance of Religious Bioethics for Contemporary Society
譚傑志 Joseph Tham	生命倫理學：跨文化研究 Bioethics: Cross-Cultural Explorations
唐文明 Tang Wenming	承認理論的創造論回歸——一項關於人倫構成的比較哲學研究 The Protological Return of Recognition Theory

This journal is listed on ESCI and available for download: <https://ejournals.lib.hkbu.edu.hk/index.php/ijccpm>

In Memoriam: Professor Sumner Barnes Twiss, Jr.



The Centre for Applied Ethics at Hong Kong Baptist University mourns the loss of our esteemed research fellow, Professor Sumner Barnes Twiss, Jr. (Barney), who passed away on May 22, 2023. Professor Twiss was a highly respected scholar in the field of religious and philosophical ethics, with a particular focus on Chinese war ethics, human rights, and comparative religious ethics. He co-edited a seminal book on Chinese just war ethics with our previous director, which examines the development of Chinese just war ethics from ancient times to the present day, and explores the ways in which Chinese traditions of thought can contribute to contemporary debates on just war theory. This book was published in 2015 and has since become a well-regarded contribution to the field. Professor Twiss was also working on a forthcoming edited volume on a similar topic, entitled “Warfare Ethics in Comparative Perspective: China and the West,” co-editing with our previous director and our current director.

We extend our deepest condolences to Professor Twiss’s family and friends. We are grateful for his contributions to our Centre and to the field of ethics, and we will honor his memory by continuing to pursue the values and principles that he held so dear.

More details about Professor Twiss’s life and legacy can be found at: <https://everloved.com/life-of/sumner-twiss/?flow=201>.

ETHICS AND SOCIETY NEWSLETTER



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

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Editorial Board

***Editor-in-chief:* Dr. Benedict S. B. CHAN**

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New Territories, Hong Kong

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NEWSLETTER

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