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疫情防控中的倫理學思考及其他
Ethical Dimensions Concerning Pandemic Control and Other Issues

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2019冠狀病毒病疫情下的疫苗猶疑與強制疫苗接種：初步的道德評估

陳成斌、張孜藝

摘要

疫苗猶豫，亦即延遲甚至拒絕接受疫苗接種，不只是人們對科學有多少了解的問題，亦混雜着不同信念和對權威的不信任。另一方面，有支持強制接種疫苗人士認為，因為疫苗是相對安全的方法令得社會達至群體免疫；權衡輕重之下，強制接種是道德上可以容許的做法。社會能否要求民眾強制接種新冠疫苗，抑或是疫苗猶豫有其合理性，應予尊重，是一個值得我們探討的道德課題。

本文會用以下的方式探究此項課題。歷來有不少學者提出各類支持強制接種麻疹疫苗的理由。另一方面，我們亦必須考慮各類支持疫苗猶豫的理由。正反的道德論證，皆涉及不能約化，但是在不同情境需要比較和排序的價值。我們會論證應以阿馬蒂亞·森 (Amartya Sen) 提出的後果評價作為道德推論和基礎去評估這些多元價值。在後果評價的基礎上，才可以比較接種新冠疫苗與麻疹疫苗在道德上的異同，並由此建立一套框架去評估強制疫苗接種的道德議題。

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如何看待政府在疫病中的干預？自由至上主義的道德困境

張穎

摘要

在「自由至上主義」(Libertarianism) 的政治哲學詞典中，「政府干預」(state interference) 或「政府父權主義」(state paternalism) 基本上是一個貶義詞，因為政府意味著官僚、腐敗、無效率，意味著對公民個體自由的干預和限制。然而，自2020年以來在全球範圍內爆發和流行的新冠疫情，讓一貫反政府干預、堅持「小政府」原則的自由至上派的學者倍受挑戰。面對疫情的肆虐，許多人認為政府的干預（如封城、鎖國、宵禁、隔離、邊控等措施的實行）是必要的。本文探討自由至上主義的自由觀在疫病中所面臨的道德兩難以及政府應在公共衛生管理中扮演的角色。作者指出，雖然自由至上主義的一些有關自由的理念在現實生活中顯得過於教條和不切實際，但從另一個角度看，當我們一再倒向政府的力量以抗擊疫情之時，我們更需要自由至上主義對我們的提醒，以防政府利用疫情不斷擴大自身的權力範圍，最終傷害每個人的自由權利。

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摘要

在中國發生重大的公共衛生危機——新型冠狀肺炎病毒爆發的背景下，防疫工作不可避免地面臨一些個人與他人或社會的利益衝突。妥善解決這些衝突需要道德的支撐。當前重大疫情下普通人表現出的助人為樂、捨己為人的義舉，或繼承自傳統美德，或至少與傳統“義”德相符合。傳統的“義”德注重公利，在抗擊重大疫情過程中能夠發揮重要作用。這種現實作用能夠被博弈論中的純策略博弈和信任博弈分析所證明。抗擊重大疫情需要整個社會的團結協作，個人需講求“公義”、“信義”，明白義利的統一性，必要地讓渡“私利”，將防疫的“公利”最大化，方能打贏抗疫戰，從而更廣泛地保護個人“私利”。

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新冠疫情下基督宗教醫治觀念及實踐的倫理糾結

郭偉聯

摘要

基督宗教自創教以來，其信息和實踐都與醫治息息相關。人類犯罪墮落的肉身和靈魂，雖然有「因信稱義」之拯救，但更需要教會的聖禮及群體生活來使之潔淨與得醫治。它們都是信徒需要親身參與的活動，被視為不能隨意缺席的集體活動。另外，教會一直在瘟疫流行時贈醫施藥、照顧病者。基督徒無私的醫治服務，雖然在歷史上為大眾所尊崇，但這些舉動也令他們冒上受感染的風險。在前現代的社會裡，教會的「醫治」仍能對民眾的健康作出貢獻，但現代社會已不需教會扮演公共保健和醫療的角色。尤有進者，基督宗教的醫治觀念和實踐，在今次的新冠病毒疫情裡，被描述為危害公共健康的行徑。本文旨在探討這種變化背後的倫理糾結，並分析教會的回應策略，如何重新詮釋基督宗教的醫治觀念，及應對現今的倫理挑戰。

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如何在疫情中幫助長者面對死亡？香港基督徒的倫理困擾

胡可兒

摘要

自 17 世紀以來，基督教信仰一直對香港產生重大影響。從那時起，許多醫院和組織都秉持基督教倫理精神來幫助有需要的人。尤其是臨終的關懷。在過去的一年半 Covid-19 疫情中，建立多年的醫療系統面對非常嚴峻的挑戰。對於在香港醫院面臨死亡的老人及其家人來說，尤其困難。本文研究了基督教信仰中“善終”的概念，以及老年人及其家人在這個疫情時期面臨的道德困境。作者認為，患者和家屬從身體到靈性需求不應該以公共衛生的名義被犧牲掉。在疫情中，我們更需要基督教的精神和關懷倫理。

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摘要

道教以不老不死成仙為終極關懷。隨著科學發展和宗教互涉，部份道派已放棄今世肉體永活的基要信仰，轉而信奉輪迴轉世，但是道教生命觀仍然重視身體的保養和修煉，如何在古老成仙終極關懷和現代器官捐贈議題中取得平衡，需要重新詮釋教義。然而，道教教義縱向有時代轉變，橫向有派別不同，必須整體綜觀才能抽取其中必要而共通的元素，繼而以之思考器官捐贈的議題。因此，下文將梳理歷代道經文獻，應用宗教現象學的概念，系統分析主要道派對器官捐贈的可能態度及成因，並提出器官捐贈的教義現代詮釋以供參考：現今道教普遍依然相信人生是樂，追求延壽消災，正一道全真道等主要派別均信奉星斗信仰經典，因此其中《太上玄靈斗姆大聖元君本命延生心經》的身體觀可視為共通教義，它將輪迴主體定位於人體中心，按現代醫學大可定義為腦髓，活體或遺體器官捐贈，因此均不會對捐贈者或受贈者的轉世投胎有負面影響。而且，道教善於向社會主流道德倫理價值觀屈服，現今維護人權和同理心均是全球主流道德倫理價值觀。活體器官捐贈可利益他人活命或有善功以助成仙，但也或會阻礙自身修行進程，如何抉擇應尊重個人的主動性意願。

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試析西方倫理學中的孝養義務

徐漢輝

摘要

在西方倫理學中，孝養義務是指（成年）子女對父母尤其是對年邁父母所具有的提供保障、照料、陪伴及滿足其他合理需求的道德責任。與之相關的理論有感恩理論、友誼理論和特殊善理論。對於親子關係的模式、孝養義務的來源、孝養義務的具體要求、以及孝養義務何時能夠結束等問題，三種理論給出了各不相同的回答。本文嘗試探討這三種理論，並對其各自存在的問題給出批評和可能的回應。

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**Vaccine Hesitancy and Coercive Vaccination in the COVID-19 Pandemic:
A Preliminary Moral Evaluation Public Life**

Benedict S. B. Chan & Chi-Ngai Cheung

Abstract

Vaccine hesitancy, a delay in acceptance or even refusal of vaccination, is a problem not only linked to public knowledge of science but also caused by complex beliefs and a lack of confidence in authority. People who support coercive vaccination argue that vaccination is a comparatively safe path for people in a community to reach herd immunity. Weighing the benefits and costs, coercive vaccination is morally permissible. However, whether we should enact it for Covid-19 vaccines or respect people who have vaccine hesitancy is a moral issue worthy of detailed investigation. Similar debates have also been around coercive use of the measles vaccine, which will serve as a point of comparison in this evaluation.

There are different kinds of arguments for and against policies of coercive vaccination, but whether positive or negative, they involve values that are incommensurable but should be compared and ranked accordingly in different situations. We argue that consequential evaluation, as suggested by Amartya Sen, forms the moral reasoning and foundation to evaluate these plural values. Using consequential evaluation, we can compare the moral similarities and differences between Covid-19 vaccines and measles vaccines and develop a framework to evaluate the moral issue of coercive vaccination.

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**How to Understand Governmental Intervention during the Pandemic?
Moral Dilemmas from a Libertarian Perspective**

Ellen Y. Zhang

Abstract

For Libertarians, 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 and that it is morally permissible and necessary to have public policies such as lockdowns, mandatory social distancing, border restrictions, and mandatory vaccination. Is it true that “there are no libertarians in a pandemic”? This paper explores the role of the government and the meaning of individual liberty in the face of the current public health crisis. The author contends that the Libertarian views of civil liberty and self-ownership should be taken more seriously as the government obtains more power and a host of extraordinary interventions are being implemented during the pandemic.

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On the Practical Dimension of the Traditional Chinese Concept of “Righteousness” in Fighting Against Covid-19 – An Analysis Based on Game Theory

Kong Ying

Abstract

In the context of the outbreak of covid-19 pandemic and its impact on public health, the conflicts of interests between individuals and between an individual and society have become an ethical challenge. The traditional Chinese concept of “righteousness” (*yi*) calls for the need for public good, whereas “benefit” (*li*) is often associated with private interests, as shown in the Confucian-Mohist debate. In this paper, I show that there is another reading of the concept of “righteousness” that does not necessarily exclude the idea of individual interest and benefit. In addition, I use “game theory” to illustrate the unity of public righteousness and private benefit.

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The Ethical Challenges to Christian Healing in the Covid-19 Pandemic

Kwok Wai Luen

Abstract

From its very beginning, the message and practice of the Christian faith have been inextricably related to healing. Although the eternal salvation of sinful human beings’ body and soul is provided by justification through faith, the Church teaches that our soul and body should be purified and healed by sacraments and communal Christian life. These in-person activities are essential to Christian practice. Moreover, historically, the Church has dispensed medicine and taken care of the sick during pandemics. Christianity’s caring service has been well respected by the public throughout its history, and in pre-modern society, Christian healthcare services often contributed substantially to the psychological and physical wellbeing of many people. In modern society, however, the role of the Church has been replaced by the public healthcare and medical systems. Particularly during the Covid-19 pandemic, the Christian understanding and practice of healing has sometimes been accused of endangering public health. This paper therefore investigates the ethical landscapes behind the change of public opinion and the strategies used by Christian churches to meet this challenge.

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How to Help the Elderly Cope with Death and Dying during the Pandemic? The Moral Dilemma of Hong Kong Christians

Carrie Wu Ho Yee

Abstract

Christian faith has been a crucial influence on the cultural and ethical formation of Hong Kong since the 17th century, and many hospitals and institutions for elderly palliative care are associated with Christian churches. However, the past one and a half year have been a challenge because of the global covid-19 pandemic. The situation has been particularly difficult for the elderly facing their death as well as for their family members. This paper therefore investigates the concept of a “good death” in Christian ethics and how Christians should practice the ethic of care during the pandemic. The author contends that we should not ignore the great physical and mental needs of these elderly people and their families in the name of public health concerns.

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Constructing Modern Interpretations of Daoist Views Concerning Organ Donations

Yu Ding Ching

Abstract

The ultimate concern of the Daoist religion is becoming an immortal with eternal youth. Yet with the influence of modern scientific development and increasing interactions between different religions, some Daoist sects have given up the old doctrine of immortality and replaced it with the Buddhist tenet of reincarnation. Nevertheless, Daoism is facing a moral dilemma between its deeply held idea of the somatic cultivation of the body and the modern idea of organ donation. In this paper, the author interprets Daoist texts through the lens of phenomenology of religion and explores the possible reconciliation between traditional Daoist practice and the practice of organ donation. The paper shows that different Daoist sects hold different opinions, but that in general, Daoism grants agency regarding the decision to the individual practitioner.

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Filial Obligation in the West

Xu Hanhui

Abstract

In the Western tradition, filial obligation dictates that adult children have a moral duty to provide financial and psychological support to their aging parents. In addition, children are required to meet their parents’ “reasonable demands” under given circumstances. There are three accounts of filial obligations that provide specific answers to questions concerning parent-child relationships, such as on what grounds and when filial obligation is encouraged and required. In this paper, the author explores the idea of filial obligation in the West and offers a critical response to the issues involved.

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