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譚傑志

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

唐文明



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宗教生命倫理學：比較研究
Religious Bioethics: A Comparative Study

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摘要

本文在探討解決生命倫理學領域經常出現的高度複雜問題時，當地文化和宗教傳統的涉入是必要的，也是應該具有一定地位的，但這一點在許多相關的學術文獻中卻經常被忽視，甚至被質疑。本文首先考察宗教生命倫理學的歷史根源和該學科的世俗化，然後敘述聯合國教科文組織生命倫理學和人權教席的“生命倫理學、多元文化與宗教”國際項目的經驗。在過去12年裡，該項目將基督教、佛教、儒教、道教、猶太教、印度教、穆斯林教及世俗倫理學的學者聚集在一起，進行了8次會議，討論生命倫理學課題。本文首先描述這些會議所涉及的不同取向、目標和方法論的演變。方法論的演變是為了尋求項目可能的趨同點或共同點。然後，本文討論這些年出現的最突出的問題。它們是：i) 普遍主義與多元主義問題，即體現在全球生命倫理學與地方倫理學之間的問題；ii) 東西方在人權與義務概念上的分歧；iii) 跨文化和跨宗教對話的目標應該被框定為趨同、共識還是對談；以及iv) 在不同傳統面對現代性時所持續存在的科學與信仰之間的問題。

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評〈生命倫理學：跨文化研究〉

陶黎寶華

摘要

本文評論了Tham的豐富論述，及其深刻解說後現代世界道德多元化和多元文化為跨文化生命倫理學對話帶來的複雜性和挑戰。本文亦回應了Tham提出應如何重塑跨文化接觸的本質、使命、目標和方法的關鍵問題，以協和道德普遍性和多元性之間的緊張關係，並深化參與及對話，以促進有成效的跨文化接觸。

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克服跨文化生命倫理研究中常見的預設錯誤

馬永慧

摘要

當下一系列的生物醫學醜聞以及人們對其多元的反應，突顯了更深入的跨文化生命倫理研究的重要性，以加深多元文化和宗教的理解，促進長期共存和繁榮。作為對Tham文章的拓展，本文駁斥了跨文化生命倫理比較研究中將中國文化和西方文化的簡單二元對立傳統，提出應警惕兩種錯誤傾向：沙文主義和種族中心主義傾向以及不可通約傾向。

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摘要

承認涉及自我與他者之間的相互認可，因而可以將承認理論理解為一項關於人倫構成的哲學理論。本文首先分析黑格爾、霍耐特的現代承認理論的得失，特別對霍耐特所提出的“生存模式的承認”與黑格爾的“主奴辯證法”進行反思性分析，揭示出現代承認理論的人類學前提是將人理解為一個只關注人的必死性的欲望的主體；之後回到奧古斯丁，通過重構奧古斯丁關於人從記憶中尋求上帝的描述，提出一種基於創造論 (proctology) 的承認理論，指出這種承認理論的人類學前提是將人理解為一個關注人的降生性的感應的主體；最後通過分析儒教經典中的相關論述，指出天人之倫乃是父子之倫、朋友之倫、君臣之倫的基礎，從而為一種宗教性的生命倫理學奠定理論基礎。

Bioethics: Cross-Cultural Explorations

Joseph Tham

Abstract

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.

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Seeking Consensus and Keeping Differences among Moral Strangers by Dialogue

Xu Hanhui

Abstract

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.

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From the Debates on Bioethical Approaches to Cross-Cultural Understanding

Tang Manto

Abstract

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.

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On the Status and Significance of Cultural Traditions in Bioethics

Zhang Shunqing

Abstract

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."

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Philosophical Advances: Reflection and Value Reconstruction in Bioethics

Ye Chenlu and Liu Bojing

Abstract

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.

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Poverty in the Universal Narrative of Bioethics

Chen Hua

Abstract

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.

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An Objection to Tham’s Argument

Wang Shuai

Abstract

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.

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Reflections on the Sustainability of Cross-Cultural Dialogue

Liang Chen

Abstract

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.

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The Protological Return of Recognition Theory

Tang Wenming

Abstract

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.

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

Kwan Kai-man

Abstract

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.

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Recognition and Creation: A Critical Review

Hong Liang

Abstract

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.

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

Tang Siufu

Abstract

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.

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

Wang Zhihong

Abstract

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.

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Review of “The Protological Return of Recognition Theory”**Gong Zhichong****Abstract**

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.

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The Ethical Aspect of Immortality**Guo Xiao****Abstract**

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.

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