

Bioethical Diseases of Political Bodies

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BIOETHICS CONCERNING DISEASES OF POLITICAL BODIES

Camus (1947): The Pest sickens the entire Political Body

1. The Political Body of the Leviathan
2. The Common Wealth
3. Software Tools
4. Hardware Tools
5. Communication Tools
6. Double Purpose Tools
7. Existential Risks to Political Bodies
8. Fighting Diseases: Start with myself!



The Political Body of the Leviathan, built from people, ruling the lands by military and spiritual power

Hobbes 'Leviathan **Leviathan, or The Matter, Former and Power of a Common Wealth Ecclesiastical and Civil** ' 1670

[sketches by Abraham Bosse]



THE MATTER, FORMER,
AND POWER
OF COMMON WEALTH
ECCLESTISTICAL AND COMMON

PEOPLES

- AGRICULTURES,
- CITIES,
- WALLS,
- CASTELS,
- CHURCHES,
- CROWNS,
- TANKS,
- CANONS,
- WEAPENRY,
- WARS,
- SYMBOLS,
- MEETINGS



HARDWARE TOOLS

ALL KIND OF TOOLS ARE USED IN TECHNOLOGY AND BUSINESS,
CREATING CULTIVATED ENVIRONMENTS

HAMMERS, COMPUTERS, SEX DOLLS, AI TOYS, TRACTORS [non-animate],
FARM ANIMALS, PETS, CROPS, FRUIT TREES [animate:]



SOFTWARE TOOLS

GODS, ANGELS, PRAYER, NARRATIVES, COMMUNITIES, CHURCHES, LAWS



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COMMUNICATION TOOLS

KIDS PLAY, DANCINGS, DISCUSSIONS, CONFERENCES, PARLIAMENTS



DOUBLE PURPOSE TOOLS

Walls, Tools, Communities

City Walls protect from aggressors, but the Israelis encircled Jericho and throw fire into the walls,, the Tartars throw infected human corpses into the Crimean city of Kaffa, the Japanese throw infected mosquitoes into the Chinese city of Nigbo

Professional Tools such as dentist's pliers Czar Peter the Great learned to use in Amsterdam, can be used to torture prisoners as he recommended to use in Russia also for his son Alexei.

Communities need certain hierarchies to function as political bodies, but the capitalist system used hierarchies to protect kings and priest.



Clinical Diagnosis of Existential Risks

Camus: “The Pest sickens Political Bodies”

‘Treat the disease before it arises’ (Dr Sun Simiao, 1400 AD)

MODERN RISKS: Foods, Electricity, Money, New Communities



Food and Water need long lines of safe delivery, it can be poisoned by nature, bad people, corporations and states



Electricity is essential for technology-based modern life [it can be sabotaged by nature, bad people, corporations and states]



Money is essential for modern life and business, but high frequency trading and manipulations by governments eroded trust.



Digital Communities: states and business collect secretive data, people escape into non-geographic ‘second lives’



FIGHTING DISEASES OF POLITICAL BODIES: I START WITH MYSELF !!! LET'S START TOGETHER !!!



• *Lao Zi's recommendation (Dao te Ching 54):* 修之身其德乃真修之家其德有餘 修之鄉其德乃長修之邦其德乃豐修之天下其德乃博

‘Cultivate yourself and virtue will become true; cultivate the family and virtue will be complete; cultivate the village and virtue will grow; cultivate the country and virtue will be rich; cultivate the world and virtue will be wide’.



Redefining Lao Zi's recommendation for the 21. century:

‘Cultivate yourself and virtue will become true; cultivate your families and virtue will be complete; cultivate political and corporate persons and virtue will grow; cultivate social and natural environments, communication and cooperation, compassion and competence and virtue will be rich; cultivate the geographies and internets of the worlds and virtue will be wide’.

In 1926, the German painter Fritz Jahr in Halle coined the term 'Bioethik' and defined a 'Bio Ethical Imperative: Respect every living being as an end in itself and treat it, if possible, as such'. Bioethics since then has grown from medical ethics and social and political strategies to multidisciplinary and integrated disciplines of research and consulting. In 2020, reflecting and mediating the interactive and integrated ecosystems and interactive networks in biology, society, business, technology and communication, I submit a wider integrated biocultural, corporate and political 'Bio-Cultural Imperative: Support direct human inter-action and common sense as an end in itself and use hardware and software tools only in stabilizing healthy and happy cultures in the bodies of ecologies, corporations and politics'.

In 1969 a human walked on the moon, in 1989 the Berlin Wall fell down, in 2001 the World Trade Center in New York fell down, in 2020 a global Corona pandemic fell down on people and communities. Biological, political and corporate bodies change, and we change with them and in them: 'viresque vegetantur et non mutantur in illis'.



Hans-Martin Sass (* 1938 in Hagen, Germany) now lives in Reston, Virginia. He holds faculty positions in philosophy and bioethics at Rupp University, Bochum, FRG (since 1966), and Georgetown University, Washington DC (since 1988), University Professor at Toronto University (1995) and Peking Union Medical College (2001) in Beijing PRC. 100+ regular publications, 100+ journal articles, 100+ invited lectures.

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HEALTH AND HAPPINESS OF POLITICAL BODIES

Biocultures, Businesses, Biopolitics



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