

ROOTS OF BIOETHICS AND CHALLENGES OF THE 21. CENTURY

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ROOTS OF BIOETHICS AND CHALLENGES OF THE 21. CENTURY

生命伦理学的根源和生命伦理学在21世纪面临的挑战

The Bioethical imperative: responsible harmony with all forms of life

生命伦理学命令：有责任与所有生命保持和谐

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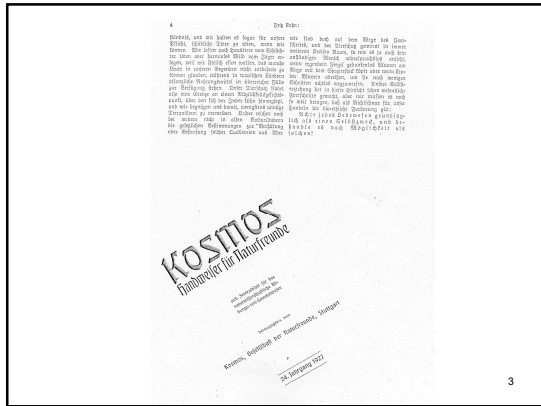
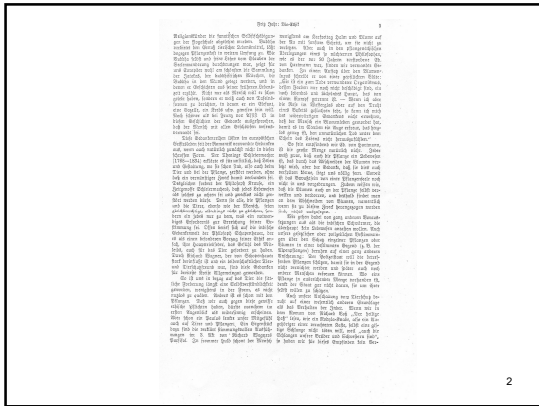
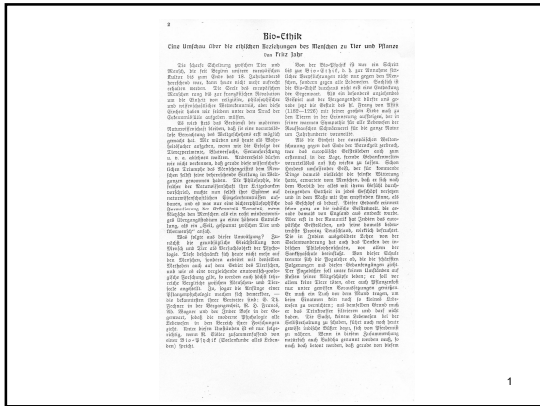
The Bioethical Imperative:

生命伦理学的使命：

“Respect every living being in general as an end in itself and treat it, if possible, as such!”

“尽可能尊重每一个生命，将他们当做目的来对待”

Fritz Jahr 1926



The Bioethical Imperative 生命伦理学的命令
Immanuel Kant 1785 Categorical Imperative
1785年 伊曼努尔·康德的绝对命令

“Everything in the entire creation, if one wants and has power over it, can be used as a means only; **only the human person and with him every intelligent being is an end in himself.** He is the subject of the moral law, which is sacred, based on the autonomy of his will”

“如果人们想要拥有或是已有权力凌驾于一切被创造的事物之上，那么任何事物都可以被视为手段；只有每个有智力的**人本身**就是目的。人们是道德律的主体，由于人们的自主性，人本身是神圣的。”

Fritz Jahr 1926 Bioethical Imperative:
1926年Fritz Jahr 的生命伦理学的绝对命令

The guiding principle for our actions in the Bioethical Imperative: Respect every living being on principle as an end in itself and treat it, if possible, as such!
尽可能尊重每一个生命，将他们视作目的来对待

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Biopsychics 生物心理

“we have to add (not replace) *Biopsychic* to Biophysics and Biochemistry and to recognize that psychic movements of lower or higher form, simple and complicated wills, tendencies to *protect organic unity* and drives and *willing [Wollungen]*, ... are means to the highest goal – ruling or modifying directly or indirectly actions of life. ... Far away from describing the will as a product of mechanical reflexes, reflexes are better understood as *residuals of original will processes*”

“我们必须将生物心理融入到而不是代替生物物理和生物化学，并且认识到低等生物或是高等生物的心理活动、简单的和复杂的意愿、保护有机体的驱动力以及意愿，是实现直接或间接统治生命行动这一最高目标的手段。不能将意愿视作机体条件反射的产物，条件反射应该被理解为原始意愿的残存遗迹”

Rudolf Eisler, 1909, Das Wirken der Seele

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Bio-Psychik - Bio-Ethik 生物心理-生命伦理

Aristotle: 3 Sciences: Physics, Ethics, Logic
亚里士多德: 3个科学: 物理学、伦理学、逻辑学

Rudolf Eisler: We need to subdivide Physics into the physical sciences and life sciences; also, we have to add Biopsychics – the psychical as a biological phenomenon – to Biophysics and Biochemistry for methodological clarity and scientific inquiry.

艾斯勒: 我们需要将物理学分为物理科学和生命科学; 为了方法的澄清和科学探究, 我们也要将生命心理, 作为一种生物现象, 融入到生物学之中。

Rudolf Eisler: Das Wirken der Seele. Ideen zu einer organischen Psychologie, 1909

Fritz Jahr: Biopsychics is Soul Science of all forms of life. From Biopsychics there is only a small step to Bioethics, i.e. the recognition of moral duties not only towards humans, but towards all living entities'
Fritz Jahr: 生命心理是研究所有生命的心理学。从生命心理迈向生命伦理学只有一小步, 比如, 认识到我们不仅对人类有道德义务, 而且对所有生命体都有道德义务。

Fritz Jahr: Bioethik. In: Kosmos 24(1927):4

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DEFINITIONS OF BIOETHICS I 生命伦理学的定义 I

- The systematic study of human conduct in the area of the life sciences and the personal, professional and public moral commitment and conduct towards all forms of life, in as far as this conduct is examined in the light of moral values and principles Fritz Jahr 1926
- 在生命科学领域系统研究人类行动的科学，个人、专业人员以及公众对于所有形式的生命的道德承诺和行为，就这些方面，根据道德价值和原则检验人类行动。
- Bioethics – the Science of Survival van Rensselar Potter 1971
生命伦理学——生存的科学
'The principles of bioethics can reasonably be stated as: autonomy, beneficence, nonmaleficence, and justice' Beauchamp, Childress, 2001
生命伦理学的原则包括：自主性、有益、不伤害和公正
- 'Autonomy, Dignity, Integrity, Vulnerability European Model, Kemp etc 2008
自主性、尊严、正直、自愿
- 'The systematic study of human conduct in the area of the life sciences and health care, in as far as this conduct is examined in the light of moral values and principles' Warren Reich, 1995
在生命科学和医疗领域系统研究人类行动的科学，就这些方面，根据道德价值和原则检验人类行动。

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DEFINITIONS OF BIOETHICS II 生命伦理学的定义

- Justice, Equality, Autonomy, Benignancy, Ahimsa, Altruism, Human Solidarity, Respect for the Dead, Respect to other forms of life, Preservation of Life' Kishore 2003
公正、平等、自主性、不杀生、利他主义、人类团结、尊重死者、尊重其他形式的生命、人身保障
- Compassion, Respect, Righteousness, Responsibility, Ahimsa Tai 2007
同情、尊重、正义、责任、不杀生
- Values and attitudes 'diversified and in harmony, but not identical' Zhai 2011
对于多样性的价值观和态度应该是和而不同
- 5 empirically proven golden Human Capacities; Communication, Cooperation, Competence, Compassion, Cultivation Sass 2012
经过实证性研究验证的5个最重要的人类能力：交流、合作、竞争、同情和培养

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Deficiencies of the ,autonomy, no harm, do good, justice model

自主性，不伤害，有利，公正模式的不足

- Century old principles of ,competence' and ,compassion' are missing
 - Expert ethics principles are not matched with lay ethics principles
 - ,Autonomy' and ,justice' are social and cultural principles and need to be implemented not just in the subsystem ,health care'
 - Health care principles need to include corporate health care providers as partners
- 古老的原则，缺少竞争与仁爱
 - 专业伦理原则与业外伦理原则不匹配
 - 自主性和公正是社会和文化的原则，需要贯彻，不仅仅是在医疗的子系统之内。
 - 医疗原则需要包括医疗机构的法人作为合作者

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PROFESSIONAL CHARACTER OF BIOETHICS 生命伦理学专业的特点

- (1) Bioethics is a new and necessary academic discipline .
生命伦理学是一门新兴的但是很有必要的学科
- (2) Bioethics is a necessary moral attitude, conviction and conduct.
生命伦理学是必要的道德态度、信念和行动
- (3) Bioethics recognizes and respects all living interrelations and interactions in nature and culture.
生命伦理学意识到并且尊重所有生命之间的关系和自然与文化之间的相互作用
- (4) Bioethics defines legitimate obligations in personal and professional settings: in the public sphere, in education, consultancy, public morality, and culture
生命伦理学确定人们在个人和专业境遇下的合理的义务：公共场所、教育、咨询、公共道德和文化
- (5) Bioethics as a foundational religious, philosophical and ethical concept is as old as human reasoning ,tat tvan asi'
生命伦理学作为宗教、哲学和伦理学基本概念，它与人类推理一样悠久。

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FRITZ JAHR: ,OLD KNOWLEDGE IN NEW CLOTHES' FRITZ JAHR: 以新形式出现的旧知识

1. Science and Ethics
科学与伦理学
2. Moral Sentiment and Cultural Tradition
道德情操与文化传统
3. Duties towards Non-human Life
对非人生命的义务
4. Duties towards Living Environments
对待生存环境的义务
5. Compassion is essential content of the Golden Rule
黄金规则的实质是同情
6. Personal Health Care Ethics and Public Health Ethics
个人医疗伦理学与公共健康伦理学
7. Ethics and the Media
伦理学与媒体
8. Methods in Ethics Consultation and Education
伦理咨询与教育的方法

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BIOETHICAL IMPERATIVE I生命伦理学命令 I Science and Ethics科学和伦理学

- The Bioethical Imperative guides ethical and cultural attitudes and responsibilities in the life sciences and towards all forms of life
生命伦理学的命令指引伦理学和对生命科学和所有形式生命的态度和责任
- The Bioethical Imperative is a necessary result of moral reasoning based on empirical physiology and psychology of humans, plants, and animals.
基于实证的研究人类、植物和动物的生理学和心理学，生命伦理学的命令是道德推理的必然结果。
- Symbiosis is the basic model in the struggle for survival. 'Egoisms and altruism are no necessarily incompatible ethical adversaries. Egoisms mentality as a natural phenomenon is also a basic human right' Jahr 1929 [p.56]
“共生是生存竞争的基本形式。自我中心主义和利他主义在不一定是不相容的。以自我为中心的心理是一种自然的现象，同时也是人类的基本权利。”

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BIOETHICAL IMPERATIVE I
生命伦理学的命令I Scientific Insight 科学的洞察力

'First of all, there are the basic similarity of humans and animals as probands in psychology. Psychology is not limited to humans any more today, it applies the same methods to animal life, and as there is a comparative anatomic-zoological research, there are highly educative comparisons between human and animal souls. Indeed, also the beginnings of plant psychology can be recognized. Even beginnings of plant psychology appear. ... Under these circumstances it is only consequent when R. Eisler in summarizing uses the term Bio-Psychics (soul science of all life forms). - It is only a small step from here to Bio-Ethics, i.e. the assumption of moral duties not only towards humans but to all living beings as well' Jahr 1927, p.23f

“首先，人类和动物作为受试者，在心理方面有着基本的相似性。目前，我们意识到不仅人类有心理活动，动物也有。目前已有解剖动物学的比较研究，人类与动物的心灵具有可比性，这对我们来说具有很强的教育意义。事实上，我们也认识到植物心理学的起源。即使植物心理学的起源出现……因此，当 R. Eisler 总结生物心理学术语时（所有生命心灵科学），产生了这样的结果。这只是迈向生命伦理学的一小步，比如，对所有生命不仅仅是人类的道德义务的假设。”
Jahr 1927, p. 23f

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BIOETHICAL IMPERATIVE II 生命伦理学的命令II
Moral Sentiment and Cultural Tradition 道德情操和文化传统

The Bioethical Imperative is based on historical and other evidence that 'compassion is an empirical established phenomenon of the human soul'

生命伦理学命令是基于历史和其他证据，即同情是一种实证确定的人类心理现象。

'Compassion with Animals seems to be an empirically given phenomenon of the human soul' Jahr 1928 [p.35f]
同情动物似乎是一种经验性的人类心灵现象

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BIOETHICAL IMPERATIVE II 生命伦理学的命令II

'Whose love is large enough to transcend the limits of human-only and sees sanctity in the most miserable creature, will recognize and cherish sanctity also in the poorest and lowest of his human brothers, and he will not reduce it to a specific social class, an interest group, a party, or anything else.

那些可以逾越人类界限并且能够在最悲惨的生物身上看到圣洁的爱将会认识并且珍惜人类最贫穷最低位的人类同胞的圣洁，这样人的爱将更加被珍视，不会因为特殊的社会阶层、利益群体、政党或是其他原因而有所减少。

On the other hand, insensible cruelty to animals is evidence of a cruel character, which may as such become dangerous towards his human environment' Jahr 1928 [p36]

另一方面，麻木不仁的对待动物则是残忍的证据，也许这将对人们自己的环境造成危险。 ' Jahr 1928 [p36]

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BIOETHICAL IMPERATIVE III 生命伦理学的命令III
Cultural and Moral Duties towards Non-human Life
对非人类生命的文化和道德义务

'When we have a compassionate heart towards animals, then we will not withhold pour compassion and help towards suffering humans. If someone's love is great enough to go beyond the borders of human-only and sees this sanctity even in the most miserable creature, he or she will find this sanctity as well in the poorest and lowest fellow human, will hold it high and will not reduce it to class or society, interest group or party or what else may be considered.' Jahr 1928, p. 36

如果我们对动物有一颗同情之心，那么我们会不同情和不会不帮助受苦受难人类同胞。 如果一个人的爱可以逾越人类界限并且能够在最悲惨的生物身上看到圣洁的爱将会认识并且珍惜人类最贫穷最低位的人类同胞的圣洁，这样人的爱将更加被珍视，不会因为特殊的社会阶层、利益群体、政党或是其他原因而有所减少。

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BIOETHICAL IMPERATIVE III 生命伦理学的命令III
Cultural and Moral Duties towards Non-human Life
对非人类生命的文化和道德义务

'We cannot overlook that such moral obligations towards a living entity in reality are determined by its 'needs' (Herder) respectively its 'destiny' (Krause). So, the needs of animals seem to be lower in quantity and less complicated in content than those of humans. This is even more true for plants.' Jahr 1928, p. 39

对待生存实体的道德义务是由他们各自“命运”的需求决定，我们不能忽略这一点。因此，与人类相比，动物的需求量更低，需求的内容也较不复杂。植物的情况更是如此。

Jahr 1928, p. 39

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BIOETHICAL IMPERATIVE III

'In sum, the guidance for our moral actions has to be the Bio-Ethical Imperative: Respect every living being, including animals, as an end in itself and treat it, if possible, as such! And if someone does not want to accept the absolute validity of such a rule in as far as animals and plants are concerned, he should - repeating what was said before - in recognition of the moral obligation towards human society in general nevertheless follow it'

总而言之，生命伦理学的命令应指导我们道德行动：尊重每个生命，包括动物，尽可能的将他们当成目的来对待。如果有些人不愿意对动物和植物范围接受这种规则的绝对有效性，这些人应该向我们之前已经说过那样，认识到我们通常对人类社会的这种道德义务，遵循下列的规则：

Jahr, 1928, p. 36

'One must act to treat every person as an end and never as a means only'

Kant 1788
“我们必须 将每个人当成目的来对待，绝不能当成手段”

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BIOETHICAL IMPERATIVE IV 生命伦理学命令IV
Sym-biosis and Struggle for Life 1 共生关系与生存竞争1

'In particular, the interrelationship between egoism and altruism shows in the relationship of the individual as part of a community, may it be a professional organization, a political party, a village or an urban community, a national organization etc. Without doubt, there are people who submit their entire existence unto such a community, even sacrifice for it and in this way behave purely altruistic.'
Jahr 1929, p 54

特别是，个人作为社区的一部分，在个人与社区之间关系中，自我中心主义和利他主义之间的相互作用得以表现。社区也许是专业组织、政党、一个村落或是一个城市社区，亦或是一个国家组织等等。毫无疑问，有些人将他们的存在献身于某个社区，甚至为社区牺牲，这种行为方式就是完全的利他主义。

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BIOETHICAL IMPERATIVE IV 生命伦理学的命令IV
Sym-biosis and Struggle for Life 2 共生关系与生存竞争2

'Is it not the drive of a business man to outdo his competition or at least to be equally successful; his dealings with customers serve the same purpose. He would be a poor business man, besides, if he would do otherwise. Similarly, national economy and world economy cannot and will not do without making good use of the struggling between different professions and different states.'
Jahr 1929, p. 52

超过竞争对手或是至少同样成功是不是商人驱动的呢：与客户打交道是同样的目的。如果他不去这样做，他就不是个好商人。相似的，如果不能很好的在不同专业和国家之间形成竞争机制，那么这个国家和整个世界的经济将不能运转。
Jahr 1929, p. 52

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BIOETHICAL IMPERATIVE IV 生命伦理学的命令IV
Sym-biosis and Struggle for Life 3 共生关系和生存竞争3

'Our entire life and activities in politics, business, in the office and the in laboratory, in the workshop, in the farm fields are .. not based on love in the first place, but many times on competition with other competitors. Quite often we are not cognizant of this fight as long as we proceed without hate and in a fair, legal and accepted manner. Similarly, as we cannot avoid the fight with our fellow humans, we cannot avoid the struggle for life with other living beings. Nevertheless, we will not want to loose the ideal of responsibility as a guide'
Jahr 1928, p. 39

我们整个生命和在政治、商业、办公室、实验室、车间以及田间的活动不是首先基于爱，更多的时候是基于与竞争对手的竞争。更多的时候，如果没有仇恨，并且以公平、合法、可接受的方式，我们没有意识到这种竞争。相似的，我们不能避免与我们的人类伙伴竞争。然而，我们不想放松原则性的责任，原则性的责任作为指南。
Jahr 1928, p. 39

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BIOETHICAL IMPERATIVE IV 生命伦理学的命令IV
Sym-biosis and Struggle for Life 4 共生关系与生存竞争4

'How does a young person (respectively parents or guardians) act, when determining which intellectually satisfying job to choose for life? He inquires about his main interests and his best opportunities to have a good career, also in regard to the family. Only rarely does he ask 'How can I serve humanity best with my properties and gifts?'

Jahr 1929, p 52

“当面临如何选择一个在智力上能够得到满足的工作来维持生计时，一个年轻人（父母或者监护人）应该怎样做呢？”他审视自己：什么是自己最大的兴趣点，什么是拥有出色职业生涯的最好机会。难得的是，他只问了一个问题：“我怎样用我的本领和天赋来服务于人群。”

Jahr, 1929年, 52页

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BIOETHICAL IMPERATIVE V 生命伦理学的命令V
Golden Rule and Categorical Imperative 黄金法则与绝对命令

'These and similar definitions only give a formal indication for a 'good' action. The motive could be, despite of such an indication, even crude egoism, i.e. a mutual contract: Do nothing to me, then I will nothing do to you .. Love is the implementation of the moral law.. More than 2000 years before, Schopenhauer the 5th Commandment has recognized from a broader perspective the benefit... under the perspective of sanctity of life and life's expressions. Therefore the Imperative 'You shall not kill!' We know from Jesus, that the 5th Commandment does not only prohibit killing, but all bad deeds towards others, even the bad word, the bad attitude'
Jahr, 1934, Drei Studien zum 5. Gebot. Ethik 11:184

“这些以及类似的定义只是给出了关于‘好’行为的一个正式的指示，尽管有这样的指示，但动机仍可能是肤浅的利己主义，也就是一个共同的契约：你不为我做什么，我也不会为你做什么……爱，是道德法则的实现……在叔本华之前的2000多年，《第五指令》已经从一个更宽泛的观点认识到了在生命及其表达的圣洁性观点中的益处。因此，我们从耶稣那里知晓‘你不应该杀戮’的规则，《第五指令》不仅禁止杀戮，也禁止所有对他人有害的行为，甚至是不好的话语和态度。”
Jahr, 1934年

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BIOETHICAL IMPERATIVE VI 生命伦理学的命令VI

'Do not kill!' - Health Ethics and Public Health Ethics
“不能杀戮”——卫生伦理与公共卫生伦理

'How have the duties towards oneself as mentioned in the 5th Commandment to be fulfilled in concrete?' 'By not taking one's own life, by not shortening it, hurting or endangering, by not weakening one's health by unchaste behavior, excessive eating and drinking, rage, frivolous foolhardiness and daredevilry etc. Especially important are the protection of sexual cleanliness and the avoidance of abuse of alcoholic beverages...the New Testament judgment is particularly clear: if you commit fornication, you sin against your own life'
Jahr 1934, p. 79

“按照《第五指令》，一个人应该如何坚定不移地履行其职责？”“不能通过牺牲一个人的生命，缩短、伤害一个人的生命，将一个人的生命置于危险中；不能用不贞洁的行为阻碍一个人的健康，过度吃喝，发怒，毫无意义的蛮干和鲁莽等等。特别重要的是保护性的洁净度和避免酒精饮料的滥用……新约全书的判断尤为清晰：如果你进行奸行，你就违反了你自己的生命。”

Jahr, 1934年, 79页

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BIOETHICAL IMPERATIVE VI 生命伦理学的命令VI
Do not kill! - Health Ethics and Public Health Ethics 2
“不能杀戮” — 卫生伦理与公共卫生伦理2

'He who fulfills moral duties towards oneself correctly, avoids hurting others as well. We can demonstrate this in regard to the already mentioned issues of sex and alcohol: He, who follows the vice of indecency runs the danger of hurting himself bodily and mentally. Sexual diseases as well threaten. But weakness and sickness cause that victim to become more or less a burden to the community, thus hurting all. If he has offsprings, he damages those by making them to inherit a weak and sick nature, which in turn cause burdens and damages to the community.
Jahr, 1934, p. 79

“一个正确履行其职责的人，也避免伤害他人。”我们可以在已经提到的性和酒精问题中证明这一点：他，按照下流的恶习行事，就会冒着在肉体上和精神上伤害自己的危险，还有性病的危险。但是弱势和疾病使得这些受害人或多或少成为社区的负担，进而伤害到所有人。如果他拥有后代，其后代就会继承一个虚弱和病态的本性，反过来就会给社区带来负担和伤害。” Jahr, 1934年, 79页

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BIOETHICAL IMPERATIVE VI 生命伦理学的命令VI
Do not kill! - Health Ethics and Public Health Ethics 3
“不能杀戮” — 卫生伦理与公共卫生伦理3

'He, who protects his own life from being hurt, fulfills at the same time his obligations towards the community. Similarly with alcoholism: He, who is dependent on alcohol, may risk severe bodily and emotional dangers. And in doing so, he not only hurts himself, but his family, his offsprings,
Jahr 1934 [p81f]

“一个人保护自己的生命免于伤害，同时就履行了对社区的义务。对于酗酒来说也是同样的：一个依赖酒精的人，可能会在肉体上和情感上冒着巨大的风险。而且这样做，不仅伤害自己，也会伤害家人及后代。”

Jahr, 1934年, 81页

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BIOETHICAL IMPERATIVE VI
Do not kill! – The Golden Rule “不能杀戮” – 黄金规则

The Golden Rule: “Thou shall not kill!”

'As far as such realizations of such moral duties to all living beings are concerned, it might seem utopian. But we may not ignore, that moral obligations towards a living being related to its 'needs' (Herder) respectively to its 'destiny' (Krause) ... Here also comes the principle of the struggle for survival into play, a principle which also modifies our moral obligations towards fellow humans... Within these limits there always will be enough possibilities for bioethical actions'
Jahr 1934, p. 83

黄金规则：“你不应该杀戮！”

“谈到对这种对所有生命应尽的道德义务的领悟，可能看起来是空想。但是我们可能会忽略一个有生命的生物的道德义务与其‘需求’（赫尔德）或者‘命运’（克劳泽）。这里还提供了为了成为重要的人而奋斗的原则，一个也能改变我们对同胞的道德义务……在这些限制中，总会有足够的生命伦理学实践的可能性。”

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BIOETHICAL IMPERATIVE VI

Do not kill! – The Golden Rule “不能杀戮” – 黄金规则

The 5th Commandment: 'This all shows the universal importance of the 5th Commandment, which needs to be employed in regard to all life. Rewriting the 5th Commandment results in the Bio-ethical Imperative: Respect every living being on principle as a goal in itself and treat it, if possible, as such!' Jahr 1934, p. 84

'You shall not kill', The 5. Commandment in: Deuteronomy 5:17

'Tat tvam asi', [It (the other being) is you as well] Upanishad

第五法令：“这彰显了第五法令的普世价值，对于所有生命都应被采用。对第五法令的改写产生了生命伦理学命令：对于一切生命，在原则上作为目标本身来对待和尊重！”

“不得杀戮”，申命记中的第五法令 5:17

“梵我一如”，（梵和我是统一的）《奥义书》

28

BIOETHICAL IMPERATIVE VII 生命伦理学的命令 VII
Public responsibilities of Bioethicists 生命伦理学家的公共责任

'And if you believe that the press media is only motivated to create a public opinion or at least strongly influence it, then from an ethical perspective it becomes even a *duty* to contribute towards development of attitudes and convictions according to one's best knowledge and conscience'.
Jahr 1928 [p.43]

如果你认为新闻媒体只是想要制造公众舆论或者至少是对舆论造成强烈影响，那么从伦理的观点来看，根据人们的最佳知识和道德来促进态度和信念的发展实际上成了一种责任。

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Bioethics Imperative VIII 生命伦理学的命令 VIII
Bioethics Consultation and Education 生命伦理学咨询和教育

'Methodologically it is not acceptable to present only what is suitable and to suppress unsuitable facts or to deny or manipulate them at will. - The benefits and shortcomings of different opinions and shortcomings must be discussed. - When you present your personal opinion, it must be in an impartial form. - Always consider different character attitudes.'
Jahr 1930 [p.61]

只提出合宜的而抑制、否认、随意篡改不适宜的事实，这在方法论上是不能接受的。——不同观点的益处和不足都必须被探讨。——当你提出个人的观点时，必须保证这个观点是不偏不倚的。——永远要考虑到不同人的态度。

30

Bioethics Imperative VIII 生命伦理学的命令 VIII
Bioethics Consultation and Education II 生命伦理学咨询和教育 II

'Presenting a personal opinion always should be done without putting obligations on others; also, one should not forget to present the shortcoming of one's own conviction. –

Instead of tendentious manipulation of attitudes, pupils should be given every opportunity to develop their own attitude and conviction, respectively giving them objective material for developing their own attitudes and convictions later' Jahr 1930, p. 61f

提出个人观点时应该做到不给别人施加义务；同时，不能忘记提出自己信念中的不足。

应该给予学生一切机会去形成他们自己的态度和信念，并为形成他们自己的态度和信念提供特定的客观物质条件，而不是有倾向性地操控他们的想法。

31

BIOETHICS IN THE 21TH CENTURY - 21世纪的生命伦理学
Towards integrating different fields of bioethics I
综合生命伦理学的不同领域 I

- BIO-ETHICS is a new academic discipline and needs to become a reconstituted global and transcultural ethics and attitude.
- BIO-ETHICS unfortunately under the influence of contemporary American culture is limited to a narrow understanding of medical ethics only, missing primarily millennia old traditions of competence and compassion even in caring for the sick and frail.

• 生命伦理学是一门新的学术科目，她应成为一个重组后的全球性且跨文化的伦理观和态度。

• 不幸的是，生命伦理学在当代美国文化的影响下，只局限于医学伦理的狭义理解，缺少了在照顾病人和体弱者时最基本的能力和同情心这种千年传统。

32

BIOETHICS IN THE 21TH CENTURY 21世纪的生命伦理学
Towards integrating different fields of bioethics II
综合生命伦理学的不同领域 II

- BIO-ETHICS provides a new conceptual understanding of living social and cultural interactions among individuals, corporations, communities and countries as living beings in symbiosis.
- BIO-ETHICS can be implemented by individual and corporate persons, various communities, cultures and countries in prudent use of our 5-C human capacities: Communication, Cooperation, Competence, Compassion, Cultivation.
- 生命伦理学在个体、企业、社区和国家的社会生活和文化互动方面给出了一个新的概念理解。
- 生命伦理学可以应用于个人、企业、各种社区群体、文明和国家，他们能够审慎地使用人类的能力（5C）：交流、合作、竞争、同情和教化。

33

Caring for health is a balancing act

关爱健康是一种平衡行动

Health is not just a status, rather a balanced result of health-competent care of one's own physical, emotional, and social well-being and well-feeling.

achieved in competent understanding, modification and enhancement of individual genetic, social and environmental properties, with the support of health care professionals and through equal access to health care services, including information, prediction and prevention

健康不仅仅是一种状态，而是一个人具有关爱自己个人身体、情感、社会的安康和良好感觉的健康能力相平衡的结果。

从而获得理解、修改和增强个人遗传、社会与环境特性的能力，

在医疗专业人士的支持下，并且

通过平等获得包括信息、预报和预防在内的医疗服务

34

Cultural dimensions of health care ethics
医疗伦理学的文化视角

All ethics, including medical, clinical ethics, and clinical ethics education and training has to be 'intercultural' given

[a] differences between cultures,

[b] personal interpretation within one culture,

[c] balancing decision making among and between partners

所有的伦理学，包括医疗、临床伦理学，以及临床伦理学教育和培训，必须是“不同文化间的”

[a] 给出文化之间的差别

[b] 一种文化之内的个人诠释

[c] 在合伙人之内和之间平衡决策

35

Health care ethics is partnership ethics

医疗伦理学是合伙伦理学

Between father and son, there should be affection, between ruler and minister, there should be righteousness, between husband and wife, there should be attention to their separate functions, between young and old, there should be a proper order, and between friends, there should be faithfulness' [Mencius]

Between experts, citizens, and corporate persons there should be competence and compassion, fairness and trust, communication and cooperation [HMS]

父子有亲，君臣有义，夫妇有别，长幼有序，朋友有信 [孟子]

专家、公民与法人之间，应当是称职而仁爱，公平而信任，交流与合作 [HMS]

36

Communication 交流

Health care expert: essential to diagnose the patient's medical and wish-and-value status
Lay person: essential to provide expert with necessary information for individualized treatment
Corporate person: essential to communicate corporate goals and ethics within the institution and as a good neighbor in the neighborhood

医疗专业人员：分析病人的医疗与愿望和价值状况是必要的
业外人士：向专业人员提供个体治疗所必须的信息是必要的
法人：在医院内，如同近邻一样交流医院的目标和伦理学是必要的

37

Cooperation 合作

Health care expert: cooperation-in-trust within the team and with patients and families essential for success
Lay person: cooperation-in-trust essential for successful health care
Corporate person: leadership in providing and supporting cooperation essential for corporate success and recognition

医疗专家：在团队之内以及与病人及其家人信任地合作，对于成功来说是必要的
业外人士：信任地合作对于成功医疗来说是必要的
法人：具有提供并支持合作的领导者对于医院的成功和赞誉是必要的

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Competence 称职

Health care expert: indispensable for good professional and patient-oriented service
Lay person: indispensable in caring for one's health and in partnership with experts
Corporate person: indispensable for good service

医疗专业人员：良好的专业和以病人为导向的服务是绝对必要的
业外人士：关爱自己的健康，并且与专业人员合作是绝对必要的
法人：良好的服务是绝对必要的

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Compassion 仁爱

Health care expert: expertise without ethics is blind, ethics without expertise is helpless
Lay person: a golden rule for everyone in reciprocity
Corporate person: overreaching principle over organizational and financial goals and principles

医疗专业人员：不具备伦理学的专业人员是盲目的，没有专业的伦理学是没用的
业外人士：每个人互惠的金规则
法人：超出机构与财政目的与原则的原则

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Cultivation 培养

For experts and lay persons in health care facilities and for those facilities themselves, cultivation as self-cultivation and partnership cultivation needs to be an overreaching goal in pursuing and implementing competence with compassion, compassionate and competent communication and cooperation.

对于医疗设施中的专家与业外人士，以及设施本身来说，在追求仁爱并将其付诸实施，以及进行仁爱而称职的交流与合作过程中，自我培养与合作者之间相互培养必须是一个长远目标。

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Roots and Futures of the Bioethics Imperative I

Cultivate the self and virtue will be true;
修之于身，其德乃真
cultivate the family and virtue will be complete;
修之于家，其德乃馥
cultivate the village and virtue will grow;
修之己乡，其德乃长
cultivate the country and virtue will be rich;
修之于邦，其德乃丰
cultivate the world and virtue will be wide"
修之于天下，其德乃普

Lao Zi ,no.54

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Roots and Futures of the Bioethics Imperative II

'Cultivate yourself and virtue becomes true;
 修之于身，其德乃真
 Cultivate individual and corporate persons and virtue will be complete;
 修之于个人及单位，其德乃终
 Cultivate social and natural environments and virtue will grow;
 修之于社会及自然环境，其德乃长
 Cultivate communication and cooperation, and life will be rich;
 修之于交流及合作，其生乃丰
 Cultivate compassion and competence, and life will be rich;
 修之于同情和竞争，其生乃封
 Cultivate bios and bioethics, and world and virtue will be wide'
 修之于所有生命和生命伦理学，其世界及德行乃普

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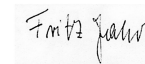
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Fritz Jahr
 Aufsätze zur Bioethik 1924-1948
 Werkzeuge

Fritz Jahr
 Aufsätze zur Bioethik 1924-1948
 Werkzeuge, Herausgegeben von Anst. T. May und Hans-Martin Sass
FRITZ JAHR (1895 – 1953), evangelischer Pastor in Halle an der Saale, prüft zuerst 1926 und dann promotorisch 1927 das Begriff BIO-ETHIK in einem Leitartikel in der Zeitschrift „Kosmos“ und formulierte als BIOETHISCHER IMPERATIV: „Jedes jenseitige Lebenswesen grundsätzlich als einen Selbstzweck und behandelte es nach Möglichkeit als solches“. Er entwickelt damit in kritischer Auseinandersetzung mit dem kategorischen Imperativ von Kant das Konzept einer situativen und abwägenden Ethik und den Rahmen für eine kritische integrative und globale Bioethik. Die Sammlung der zwischen 1924 und 1948 in verstreuten wissenschaftlichen, theologischen und ethischen Zeitschriften erschienenen Aufsätze von Fritz Jahr beleuchtet nicht nur die historische Entwicklung der Bioethik, sondern will auch zur Weiterentwicklung einer integrativen und globalen Bioethik beitragen.
 Anst. T. May ist Ethiker am Institut für Geschichte und Ethik der Medizin der Medizinischen Fakultät der Martin-Luther-Universität Halle-Wittenberg und Geschichtsdoktor des Philosophischen Ethikseminars des Universitätsklinikums Halle (Saale).
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FRITZ JAHR (1895-1953), a Protestant theologian in Halle an der Saale, Germany, coined the term BIOETHICS in 1926 and defined the BIOETHICAL IMPERATIVE: "Respect every living being as an end in itself at least if, if possible, as such." In critical dialogue with Kant's Categorical Imperative he develops the concept of modern situational bioethics.
 These 22 articles, written between 1924 and 1948, cover areas of ethics towards animals, plants and environments, too, the ethics of social interactions with all forms of life. The essays are of current and historical interest and serve as guide to future global and integrated bioethics.

Dr. M. Müller, a critic, is quoted from the perspective of medicine and has worked in Africa, China and the USA.
 Hans-Martin Sass is a Senior Research Scholar Emeritus, Kennedy Institute of Ethics, Georgetown University, Washington DC.

Fritz Jahr
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Prof. Hans-Martin Sass, Email: sasshm@aol.com, ROOTS OF BIOETHICS AND CHALLENGES OF THE 21. CENTURY