

## 「佛教看生命倫理爭議」課程大綱

課程名稱：佛教看生命倫理爭議 Buddhist Perspectives on Bioethical Controversies

授課教師：蔡耀明

學分數：3學分

授課年度：一〇一學年度第一學期

上課時間：星期二 (15:30-18:20)

教室：博雅103

Office hours: 星期二 (2:20-3:10), 星期三 (4:30-5:20), 星期五 (11:20-12:10), @  
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### 【課程概述】

本課程將從佛教哲學探討生命倫理學的幾個重大的爭議課題，包括倫理學的運作方法、一期生命之開始、胚胎的生命層面、墮胎、生物複製、錯誤出生、基因篩檢、生命波段期間的病痛與醫療之倫理課題、生命波段期間的飲食之倫理課題、死亡之認定、器官移植、植物人、無效醫療、便利死、自殺、器官捐贈、器官移植、死刑、環境倫理、動物倫理、植物倫理、戰爭、種族屠殺、族群清洗、以及生命倫理之完善成就，藉以淬鍊生命倫理爭議課題的思辨見地，從而奠定佛教哲學、宗教哲學、或生命哲學必備的學習素養。

### 【課程目標】

本課程的目標，在於從佛教哲學對生命倫理學之課題，建立以典籍和學術論文做為依據的思辨與認識，並且養成在生命倫理爭議課題的獨特見解。以條列的方式，透過本課程的歷練，學員可預期達到如下四項成果：(1) 在日常生活中，關注生命世界的倫理面向；(2) 增進對生命倫理爭議課題的哲學思惟的能力，尤其著力於生命意義的探討與生命價值的抉擇；(3) 對佛教生命倫理學的研究領域、課題、方法、和內容，形成一定水準的認識；(4) 對學界在佛教生命倫理學的研究書目與研究成果有一定水準的認識；(4) 初步建立以第一手和第二手資料來從事生命倫理學的研究能力，強化獨到的哲學思考，並且提昇學習報告的寫作水平。

### 【課程要求】雙向的看待

(1) [課程活動]：對生命現象與生命歷程形成探問意識／文獻的解讀／論題的提出／概念的解析／義理的鋪陳／方法的歷練／議題的討論／寫作與發表。

(2) [課程願望]：授課教師的敬業精神與充分準備，將使上課成為一種享受；學員把學習當做責無旁貸的一回事，將使授課成為一種超級的享受。

本課程為大學部一般的導論與討論課。學員必須預先研讀本課程大綱所列的主要的課程材料，在課堂上積極參與討論，以及按時完成學期作業。每一進度單元所列的「延伸的參考材料」，多少皆具參考價值，並不硬性規定必讀。

### (3) [分組討論]

(3-1) 分組討論之構想：分組討論為課程活動重要的一環，特色在於提供論題導向的

學習，學員可藉以更深入思索閱讀的材料與講授的內容，並且面對論題，培養獨到思考、理性分析、言辭表達、和相互溝通的能力。

(3-2) 討論次數暨時程之安排：整個學期從第7-16週，安排10次的分組討論，由5:30-6:20 pm.，如「課程進度」所列。在這10次的分組討論當中，每一節課應可安排4位發言人，因此修課學員整個學期至少應可輪到2次成為發言人。輪到的發言人，應預先準備2頁的書面稿（主修哲學者則為3頁），並且約有5分鐘的時間提出論點，最多應不超過6分鐘。發言人報告之後，可以有3-5分鐘的提問與討論。

(3-3) 組數：原則上，每20名學員即有一位教學助理（Teaching Assistant, TA）來引導討論。分組討論時，由教學助理各自帶開進行。教學助理由博士生或碩士生擔任。

(3-4) 討論的方式與規約：

(3-4-1) 整個學期總共10次的分組討論，每一次的討論課題或論題，由授課方面預先設定，並且公告於課程網頁。

(3-4-2) 為了準確掌握時程、增進討論效率，同時敦促修課學員投入一定的努力，每一次討論都將按照修課學員名單順序，事先指定每一節課擔任發言人的學員4位，於分組討論時，表達其對當週課題或論題的論點、論據、與理路。分組名單與輪流順序表，將公告於課程網頁。

每一次分組討論擔任發言人的學員，必須事先擬定發言稿2頁（主修哲學者則為3頁），且於輪值前一週將發言內容寄到教學助理的電子信箱，同時上網公告在「課程討論區」內，以利學員預先瀏覽。因為大家都能預做準備，所以討論時可以避免流於臨時的閒聊或漫談。當然，當週未擔任發言人的學員，在教學助理的帶動下，也要積極參與討論，適時提問或發表己見。

(3-4-3) 由於整個學期的上課時數極其有限，即使10次的分組討論也難以暢所欲言，因此更加鼓勵學員上網在「課程討論區」內，展開愈發充分的理性探討。

(3-4-4) 分組討論的評量辦法：針對每一次發言討論學員的準備與表現，教學助理將按照等第，進行成績評量。當週輪到擔任發言人的學員，若無故缺課，則該次評量成績便無從給出。此外，如果當週發言人的電子檔案沒有事先傳給教學助理、或上網公告，也會在評量成績中適度反映。

#### 【教材及參考書目】

詳如「課程進度」所列。要求閱讀以及在課堂予以講解和討論者，以粗體字標示。更多的參考材料，於課堂隨時補充。

【成績評量方式】平時上課30%、分組討論55%、學期報告15%。

1. 平時表現30% 為敦促學員出席上課以落實學習成效，出缺席狀況與課程投入情形，佔30%。然而，4次未出席，依學校規定，學期成績不及格。
2. 分組討論55% 本課程重視學員確實參與分組討論之進行，故以分組討論的表現，做為學期成績佔分比例最高者；其中包含10次分組討論課之參與、預先準備至少2次各2頁的發言書面稿（主修哲學者則為3頁）、口頭報告、相互討論，佔55%。
3. 期末報告15% 在第十八週時，全班共聚一堂，每一位修課學員皆應繳交書面稿，而以抽籤的方式，在課堂上輪流發表口頭報告，以及相互討論。主修哲學者，請繳交5頁

的書面稿，非主修哲學者，請繳交4頁的書面稿。學期報告請將分組討論至少2次的書面稿，以聚焦、濃縮、或連貫的方式，更為深入地整理為精華版而成。

不論是分組討論，或是學期報告，書面稿應設定主題為焦點，言之有物，註明根據之出處，並且顯示思辨之努力，宜避免抄襲或空洞堆砌之言。書面稿經查核若為抄襲（如由網路資料剪貼而成，或書本節錄但未註明出處），一經確定，將至多給予50分之成績。

### 【課程進度】

第1週 2012/09/11〔單元主題〕：佛教生命倫理學概論：佛教、生命相關概念的分辨與界說、倫理學、生命倫理學（生死、吉凶、禍福、利弊、得失、苦樂、染淨、善惡、對錯、公私、輕重、聖俗、縛解、智愚之論究）、生命倫理學的重大論題與課題、生命倫理學的運作程序、生命倫理學的基礎與限度、佛教生命倫理學、being ethical, thinking ethically and living ethically

\* 蔡耀明，〈生命與生命哲學：界說與釐清〉，《臺灣大學哲學論評》第35期（2008年3月），頁155-190。

〔延伸的參考材料〕

\* 陳振業等，〈開創新的生命倫理教育模式：耶魯大學生命倫理暑期實習計劃簡介〉，《醫學教育》第12卷第4期（2008年12月），頁241-250。

\* 蔡甫昌等，〈生命倫理四原則方法〉，《醫學教育》第4卷第2期（2000年6月），頁140-154。

\* 蔡甫昌等，〈當代生命倫理學〉，《醫學教育》第6卷第4期（2002年12月），頁381-395。

\* 蔡篤堅，〈台灣生命倫理學發展的困境與挑戰〉，《應用倫理研究通訊》第41期（2007年2月），頁20-34。

\* 蔡耀明，〈生命哲學之課題範疇與論題舉隅：由形上學、心態哲學、和知識學的取角所形成的課題範疇〉，《正觀》第44期（2008年3月），頁205-263。

\* 蔡耀明，〈生命意義之佛教哲學的反思〉，《人文與社會科學簡訊》第13卷第1期（2011年12月），頁159-183。

\* H. Tristram Engelhardt Jr., "Bioethics Critically Reconsidered: Living after Foundations," *Theoretical Medicine and Bioethics* 33/1 (February 2012): 97-105.

\* Christoph Rehmann-Sutter, "Limits of Bioethics," *Bioethics in Cultural Contexts: Reflections on Methods and Finitude*, edited by Christoph Rehmann-Sutter and et al., Dordrecht: Springer, 2006, pp. 59-79.

第2週 2012/09/18〔單元主題〕：佛教對於進入生命世界、走出生命歷程、以及超脫生命世界之說明：生命世界的一切項目皆為緣起之表現、生死輪迴的歷程、造業與受報、單行道之解脫、全方位之覺悟、根據眾生之困苦與安樂所做的對錯論斷、根據眾生之困惑與智慧所做的對錯論斷、根據眾生之傾向向下流與傾向向上流所做的對錯論斷、根據眾生之束縛與解脫所做的對錯論斷

\* 《雜阿含經·第216, 267, 1244經》，劉宋·求那跋陀羅（Gūṇabhadra）譯，大正藏第二冊（T. 99, vol. 2, pp. 54b-c, 69c-70a, 341a-b）。

\* 《中阿含經·第17經·伽彌尼經》，東晉·瞿曇僧伽提婆（Gautama Saṅghadeva）譯，大正藏第一冊（T. 26, vol. 1, pp. 439c-440c）。

\* 《大般涅槃經·聖行品第七》，北涼·曇無讖（Dharmakṣema）譯，大正藏第十二冊（T. 374, vol. 12, pp. 434b-440a）。

\* 蔡耀明，〈以《雜阿含經》為依據探討「解開而認知世人」與「出離而超脫人世」在條理的一貫〉，《東海哲學研究集刊》第17輯（2012年7月），頁3-33。

\* 蔡耀明，〈八解脫之解脫學理的探究〉。

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\* Ruth Groenhout, *Bioethics: A Reformed Look at Life and Death Choices*, Grand Rapids: Faith Alive Christian Resources, 2009.

\* Pinit Ratanakul, "The Buddhist Concept of Life, Suffering and Death, and Related Bioethical Issues," *Eubios Journal of Asian and International Bioethics* 14/4 (July 2004), 141-146.

第3週 2012/09/25〔單元主題〕：生命倫理學與佛教生命倫理學之入門文章的研讀與討論：倫理與真理、倫理與習俗（社會）、倫理與意識形態、倫理與宗教、倫理與意義、倫理與職責、倫理與義務、倫理與尊嚴、倫理與解脫、倫理與度化眾生

\* James Marcum, "Chapter 12: Origins of Bioethics and Normative Ethics," *An Introductory Philosophy of Medicine: Humanizing Modern Medicine*, Dordrecht: Springer, 2010, pp. 207-227.

\* Damien Keown, "Buddhist Bioethics," *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 391-396.

\* James Hughes, "Buddhist Bioethics," *Principles of Health Care Ethics*, 2<sup>nd</sup> ed., edited by R.E. Ashcroft and et al., West Sussex: John Wiley & Sons, 2007, pp. 127-133.

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\* Peter Singer, *Practical Ethics*, 3<sup>rd</sup> ed., New York: Cambridge University Press, 2011.

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\* Tom Beauchamp and et al. (eds.), *Contemporary Issues in Bioethics*, 7<sup>th</sup> ed., Thomson/Wadsworth, 2008.

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\* Howard Brody, *The Future of Bioethics*, Oxford: Oxford University Press, 2009.

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\* Bernard Gert and et al., *Bioethics: A Systematic Approach*, 2<sup>nd</sup> ed., Oxford: Oxford University Press, 2006.

\* Lawrence Johnson, *A Life-centered Approach to Bioethics: Biocentric Ethics*, Cambridge: Cambridge University Press, 2011.

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\* Gareth Jones, *Bioethics: When the Challenges of Life Become Too Difficult*, Adelaide: ATF Press, 2007.

\* Damien Keown, "Chapter 30: Origins of Buddhist Ethics," *The Blackwell Companion to Religious Ethics*, edited by William Schweiker, Malden: Blackwell, 2004, pp. 286-296.

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第 9 週 2012/11/06 [ 單元主題 ] : 生命波段期間的飲食之倫理課題：肉食、蔬(素)食、斷食 / 第三次討論

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第 10 週 2012/11/13 [單元主題]：生命波段的末期或結束之倫理課題：何謂死亡、植物人、無效醫療、人體冷凍 (cryonics) / 第四次討論

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