

List of Abstracts

INTERNATIONAL WORKSHOP ON AGEING: INTERGENERATIONAL JUSTICE AND ELDERLY CARE

Organised by the CUHK Centre for Bioethics

The Chinese University of Hong Kong

On 28 and 29 April, 2017

In Cho Yiu Conference Hall,

G/F, University Administration Building,

The Chinese University of Hong Kong

Website: <http://bioethics.med.cuhk.edu.hk/events/2017282904>

[Derrick Au](#)

Care of Hong Kong Elders Near End of Life - Why Paradigm Won't Shift

Ageing population in Hong Kong is often conceived to be a 'challenge' for health and social services, sometimes implying a burden for the future generation. A reverse perspective is that Hong Kong is ill-prepared and/or not adequately committed to care for the elders, in quantity and in quality. The issues underlying this ill-preparedness are most evident in the near end of life phase of elderly care. This presentation highlights some of the earnest efforts being made from various sectors to begin to address the issues, considers how the hurdles are being defined, and reflects on whether a paradigm shift is forthcoming, or is necessary.

[Michael Campbell](#)

Health in Old Age: its Nature and Significance

Thanks to a combination of declining fertility rates and increasing life expectancy, the global population is ageing at an unprecedented rate. According to UN forecasts, the number of people over the age of 60 is projected to reach almost 2bn by 2050, at which point the proportion of the world's population over 80 will have reached 4%. This demographic shift

is likely to have significant social ramifications. There is a tendency as people enter old age for their consumption of social and health care to increase while their economic productivity decreases; accordingly, societies with ageing populations may suffer from a ‘perfect storm’ of increasing social costs and slowing economic growth. It is generally (though not universally) accepted that health care is a right, and that its status as such stems from unique features of the good of health. However, it is controversial whether or not the moral right to healthcare is unlimited, or whether each person is entitled only to healthcare within bounds. In practice all governments impose limits on entitlements to healthcare, in effect instituting some or other form of rationing of treatments. Ageing populations will make instances of rationing more acute, as the pressures on healthcare systems increase, which will in turn give rise to demands for a justified rationale for adjudicating between competing claims to treatment. In this talk I will consider attempts to provide such a rationale, paying particular attention to basic questions concerning the nature and value of health.

[Roger Chung](#)

Ethical Issues of End-Of-Life Care in Hong Kong

The quality of life at the end matters for everyone. Traditionally, the modern medical and health care focuses more on end-of-life (EOL) care that is curative at its core, resulting in many healthcare professionals viewing death as a failure rather than an inevitable part of the life course. In recent years, there have been increasing efforts to provide resources and education to promote EOL care with palliation and achieve “good death” for people. However, according to the “2015 Quality of Death Index” published by the Intelligence Unit of the Economist, Hong Kong is ranked at 22nd behind many other major developed countries in Asia, including Taiwan, Singapore, Japan and South Korea. This presentation aims to give an overview of possible issues (including ethical ones) of EOL care in Hong Kong in the present and the prospects to the future.

[Alexandre Erler](#)

How Should We Allocate Scarce Life-saving Interventions? Prioritarianism vs. ‘Fair Innings’

While the idea that young people should receive priority over older people when it comes to healthcare is a highly controversial one, there is a specific context in which it seems to carry special appeal: namely decisions on how to allocate scarce life-saving medical interventions funded by public resources. I will consider two influential justifications for that idea: first, prioritarianism, the view that benefiting a person matters more the worse off that person is;

and secondly, the appeal to the notion of “fair innings”, according to which we can identify an age threshold corresponding to a “complete” life, and maintain that people below that threshold deserve absolute priority over those above the threshold in accessing the relevant interventions. I will critically examine the arguments that might be adduced in favour of the fair innings view over the prioritarian one, and will suggest that their initial appeal is in fact misleading. In particular, I shall argue, the claim that prioritarianism (just like utilitarianism) risks leading to an unacceptable “tyranny of aggregation” in this context derives undue plausibility from structurally dissimilar allocation scenarios. If I am correct, while considerations of fairness may often justify prioritizing the young in such allocative decisions, they cannot legitimize any form of absolute priority over older patients even in that specific context.

Jiang Hui

Hong Ying Li

Pragmatism and Traditional Culture - Raising the Awareness of the Conflict Between ‘Priority in Taking Care of the Young Instead of the Old’ And Filial Piety

當今務實與傳統文化—養小不養老與孝為先的意識衝突

Nurture and support are natural human instincts. Chinese traditional culture is dominated by Confucianism, which has formed a "feedback type" family pension model for a long time. Therefore, establishing a "zunlaoaiyou, filial piety" as the foundation of the moral law is human and follows the natural "Tao" civilization. With the progress of the society, the traditional culture and pragmatism are increasingly in serious conflict. The authors found that the current aging society in China presents a serious challenge, the main factors are as follows: (1) Owing to the one-child policy, one's ability to support one's parents is limited. Moreover, (2) the lack of awareness of elderly medical and nursing care and of medical science, (3) the profit-making mentality among providers of elderly care, (4) pragmatist attitude in taking care of one's child instead of one's parents, as well as (5) legal and social problems (such as rising divorce rate), all contributed to the fact that the traditional model can no longer meet people's needs. The authors put forth a framework on the way forward.

Nancy Jecker

Preserving Dignity for Older Adults: Futile Treatment and End of Life Care

Caring for elderly patients raises unique ethical challenges for physicians, families and the broader society that are not present with other age groups. This paper considers the unique

challenges associated with preserving dignity for these patients by focusing on the twin topics of medical futility and end of life care. After (1) considering the meaning, measurement and ethical implications of “dignity,” I argue that preserving dignity for the elderly (2) requires greater restrictions on qualitatively futile treatment and (3) calls for changes to end of life care. I conclude with case examples that illustrate these points.

Hon-Lam Li

Dying Young as Tragedy: An Ally of, or Alternative to, “Fair Innings”

This paper argues that where medical resources are extremely scarce, one reason in favour of saving younger patients, instead of considerably older ones, even if the quality and quantity of the remaining years are the same, is that dying young is a tragedy. It will compare this view with the “fair innings” argument, and argue that in one respect this view is more persuasive.

Renzong Qiu

Tradition vs. Reality: Ethical Challenges to the Long-term Care Policy in Mainland China

The long-term care policy of the governmental body which is home or family-oriented was hailed by a handle of traditinalists and familists. However, this policy ignored the deep change taken place in family and social structures. It is argued that a long-term care policy which is detached from the social reality is at least futile, but practically does harm to elderly. It is further argued that the approach to address social and ethical issues such as long-term care in contemporary China developed from traditional culture is inappropriate and counterproductive. And the attempts to develop Confucian, or Taoist or Buddhist bioethics are a form of misunderstanding the nature of modern ethics and bioethics and useless in practice.

Tom Walker

Justice and the Fair Innings Argument

If we can provide life-prolonging treatment to a woman who is 90 or to one who is 30, but not to both, who should we give it to? Many people think that it should go to the 30 year old. There are several potential reasons for this, but one that has been influential is that the older woman (unlike the younger one) has already had a ‘fair innings’. It is, therefore, only right that she have lower priority for the treatment. This argument has come under sustained criticism. In this paper I argue that, despite its name, debate around the fair innings

argument has largely ignored questions of justice. It turns out that a widely held account of what justice requires – compensating for, or taking steps to avoid, losses that stem from losing out in the natural or social lottery – in fact supports the fair innings argument. Furthermore, it does so in a way that is not susceptible to standard objections to that argument. Having argued for this I finish by pointing out some of the limitations of this approach for decision making in practice.

Jue Wang

Family Matters: Ageing China and the Issue of Generational Equity

Generational equity is a dominant perspective used by western scholars to frame the debates on the future of welfare states in societies with aging populations, with a focus on public transfers between generations via social security system. Although Chinese scholars share most concerns addressed by the thesis of generational equity, they equally emphasize private exchanges between generations in the family with the aim to sustain a just distribution of social goods between generations. This essay presents an analysis of why family matters in the debate of generational equity for the Chinese habits of the heart, as well as why an individualist liberal approach is inadequate to solve the problems posed by the aging of Chinese society. Instead this essay proposes a Confucian feedback model on inter-generational justice which governs a just distributions of resources between generations by linking the familial private transfers to the public transfers. Several questions then arise: what is the role of the family in sustaining a just distribution between generations? Are those Confucian family-oriented principles governing inter-generational transfers between generations qualified as principles of justice? And if so, are they still relevant and viable in contemporary China?

Jean Woo

Addressing the Chasm between the Philosophical and Real Life Perspectives to Ageing: Making Bioethics Relevant to Society

This presentation will discuss three areas to highlight the gap between philosophical dialogue and the desire in practice to provide care according to some ethical code. Two ageing issues will be discussed: ageism in health policy or intergenerational equity; end of life care. Observations from author's past and current work experience relating to these issues will be described and discussed from an ethical perspective. There is a need to raise health literacy on ageing issues for the public, policy makers, as well as bioethicists, since inadequate knowledge does not advance bioethics arguments. There is a need to raise awareness of

ethical principles guiding care provision among health and social care professionals and policy makers, within a context that matters to them.

Xiaomei Zhai

Ethical Issues in the Care for Elderly Patients in Mainland China

It is a traditional practice that in the care for elderly patients, her/his family makes decisions for her/him. The challenges to this practice have been frequently raised in the clinical context. This presentation will argue that the decision making of the care for elderly patients by the family with patients being excluded out is not in the patient's best interests nor respect the patient's preference, so it violates the principles of non-maleficence/beneficence and respect for the person, her/his autonomy in particular. And the respect for elderly patients' self-determination of their clinical decision is an integral part of the respect for their human dignity. The respect for elderly patients' self-determination does not rule out, but, instead, need the guide from medical professionals and the assistance from the family. So it is a shared decision which can be ethically justified and in which there is a room for the appropriate role to be played by the family. In order to respect elderly patients' autonomy and make a clinical decision in their best interests the request of living will or advanced directives are naturally raised and should be responded into mainland China.

Biographical Information of Speakers

[Derrick Au](#)

Dr. Derrick Au graduated from Brown University Medical School in 1981. By training he is a physician specializing in Geriatric Medicine and Rehabilitation, and served in clinical service in public hospitals in Hong Kong for 20 years before moving on to hospital management work, first at hospital level then in Hospital Authority Head Office from 2010, leading Human Resources then subsequently Quality and Safety. Dr. Au has long-term interest in clinical ethics and bioethics and as Director of Quality and Safety has been overseeing clinical ethics and research ethics in HA. He joined CUHK in March 2017 as Director of the CUHK Centre for Bioethics.

[Michael Campbell](#)

Michael Campbell (MA, MPhil, PhD) is a researcher in the Centre for Ethics as Study in Human Value in the Department of Philosophy at the University of Pardubice. He has previously held positions in the Chinese University of Hong Kong and Kyoto University. He works at the intersection of theoretical and applied ethics (including bioethics), in particular on issues to do with conceptions of human nature and their role in ethics. In bioethics he focuses on questions concerning the nature of health and the distribution of healthcare resources. His articles have appeared in numerous peer-reviewed journals including the Journal of Value Inquiry, Asian Bioethics Review, Philosophical Investigations and the Indian Journal of Medical Ethics. He is co-editor of Wittgenstein and Perception (Routledge, 2015).

[Roger Chung](#)

Dr. Roger Chung received his bachelor and master training in public health from Johns Hopkins University, USA, and his PhD on the impact of socioeconomic development on population health from The University of Hong Kong. He joined the JC School of Public Health and Primary Care (SPHPC) of the Chinese University of Hong Kong (CUHK) in 2011. He conceptualizes the health and healthcare issues of the population using the lens of ethics and justice, and utilizes epidemiological and demographic methods in the areas of aging-related issues on multimorbidity and long-term/end-of-life care, as well as health inequality and social determinants of health to inform health services, system and policy. He has had numerous publications including academic articles in leading high-impact peer-reviewed journals, book chapters and consulting reports. Dr. Chung is currently working

on a Government commissioned project on elderly and end-of-life care.

Alexandre Erler

Alexandre Erler, DPhil, is currently a Research Fellow at the American College of Thessaloniki. He completed his doctorate in Philosophy at the University of Oxford. His research centres on ethical issues raised by emerging technologies, including new developments in the biomedical sciences.

Jiang Hui

Economist (human resources management), Department of science and education, clinical trial ethics committee and secretary, Zhangzhou Hospital, Fujian. HUST Tongji health management professional, once worked in Hospital office, science and education, Teaching office, Quality management department, Human resource management department, and other departments. The first author of over 10 papers published in the academic journal, participated in the publication of four books.

Nancy Jecker

Nancy S. Jecker, PHD is Professor, University of Washington School of Medicine, Department of Bioethics and Humanities. Dr. Jecker's research addresses aging, justice, medical futility, cross-cultural bioethics, and moral theory. She has published over 100 articles; co-authored *Wrong Medicine* 2nd edition; authored *Aging and Ethics*; and coedited *Bioethics* 3rd edition.

Hon-Lam Li

Hon-Lam Li's main research interests are in practical ethics (including bioethics) and ethics. He is also interested in political philosophy and philosophy of law. He was educated at Princeton, Oxford, and Cornell Universities. He is Professor in the Department of Philosophy, and Deputy Director of the Centre for Bioethics, Chinese University of Hong Kong.

Hong Ying Li

Associate Professor / Supervisor of midwives, First Hospital Affiliated to Suzhou University,

Department of science and technology and ethics committee and the office of the Secretary of China natural dialectics Research Association of bioethics director of Specialized Committee, member of the ethics committee of two medical institutions. Research interests: the construction and operation of institutional ethics committee. Published relevant papers published in 2016, "clinical research ethics review case analysis", "clinical medicine practice case analysis" ethics monograph, participated in the 2015 General Office of the State Council to carry out the eleven National Association commissioned Chinese province "grassroots public medical facilities construction, use and management of the implementation of policies and measures" third-party evaluation and research in Guangdong Fujian and Sichuan provinces, site investigation report and electronic questionnaire design work.

[Renzong Qiu](#)

Professor Emeritus of Institute of Philosophy and Honorary Director, Centre for Applied Ethics, Chinese Academy of Social Sciences; Professor of School of the Humanities & Social Sciences, Peking Medical College; Professor and Director, Center for Bioethics, Central China University of Science and Technology; Professor and Project Director of Center for Ethics and Moral Studies, Renmin University of China. Fellow of the Hastings Center; Member of International Institute of Philosophy. Laureate of award or prize: 2002 World Network of Technology Awards Ethics; 2009 UNESCO Avicenna Prize of Ethics of Science; 2011 Henry Knowles Beecher Award. 25 books and more than 400 articles published in China or in other countries, among which 70 articles are in English.

[Tom Walker](#)

Dr. Tom Walker is Director of the Centre for the Study of Risk and Inequality (a cross disciplinary research centre investigating the connections between risk and inequality in the overlapping areas of health, the environment, and finance), and a senior lecturer in ethics at Queen's University Belfast in the UK. In 2015 in collaboration with Professor Hon-Lam Li he was the principal investigator on a project looking at what is owed to older people funded by the UK's Arts and Humanities Research Council. This project included cross-disciplinary workshops in both Belfast and Hong Kong. His main research interests are in the ethics of treating, and preventing, chronic illness - with a particular focus on patients who are over retirement age. He also has research interests in the allocation of scarce healthcare resources, and in obligations to provide information to patients.

Jue Wang

Jue Wang is Associate Professor in Department of Philosophy at Xi'dian University in Xi'an, Shaanxi, China. Her research focuses on phenomenology, Confucian ethics, ethical studies on old age, sickness and death.

Jean Woo

Professor Woo is Emeritus Professor of Medicine, Henry G Leong Research Professor in Gerontology and Geriatrics, and Director of the Hong Kong Jockey Club Institute of Aging, The Chinese University of Hong Kong. Her research interests include chronic diseases affecting elderly people, health services research, nutrition epidemiology, and quality of life issues at the end of life.

Xiaomei Zhai

ZHAI Xiao-Mei, MB, PhD, Supervisor of PhD graduate students, Dean & Professor, School of the Humanities & Social Sciences, Peking Union Medical College (PUMC), Executive Director, Centre for Bioethics, Chinese Academy of Medical Sciences & PUMC. She teaches the courses Bioethics, Clinical Ethics, Research Ethics, Genethics, Philosophy of Medicine. She serves as Vice-President, National Ethics Committee, National Commission on Health and Family Planning (NCHFP), President of Chinese Society for Bioethics, Fellow of the Hastings Center. She published *Death with Dignity*, *An Introduction to Bioethics*, *Medical Ethics*, *Public Health Ethics* and a number of articles on bioethics, biotech regulation and health policy.