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Lin Bian
Hebei Medical University, China

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〈大疫當前：訴諸儒家文明的倫理資源〉一文讀後
Stressing the Moral Value of Confucian Ethical Wisdom in the Global Fight against the Pandemic: A Review of Ruiping Fan’s Article

Bian Lin
Abstract

In the global fight against the pandemic, in addition to the roles played by politics, economy, science, and other fields, ethical considerations cannot be ignored. Ruiping Fan’s article explains in depth how to incorporate the ethical resources of Confucian civilization into the global anti-epidemic process. It recommends that attention be paid to the natural integration of the Chinese traditional ethical spirit as a cultural phenomenon with the Chinese political system in the fight against the pandemic and to its effectiveness as shown by anti-epidemic practices. With its unique illustration of “essence-energy resonance” to demonstrate the “synchronicity law,” the article is well worth further discussion.

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題出發，經濟、政治等各種分析模式都會紛紛登場，從各自專業領域對疫情的發生、進程和可能的結果作出分析和預測。正如范瑞平文章中指出的那樣，其餘分析模式固然有用且重要，比如政治學家福山對新冠肺炎疫情所作的政治模式分析，雖不失深刻，對社會決策有一定的參考價值，但是政治分析往往很難打破研究者所持有的政治理念和超越作者固有的政治立場。這也是范瑞平先生撰寫他這篇文章的動因之一。因為在他看來，相對於其他分析模式，對新冠肺炎疫情的分析，無論作為其餘分析模式的道德合理性依據，還是作為社會倫理治理及個人行為的道德根據分析框架，倫理分析模式具有極大的優越性。因為“一個社會的倫理價值承諾才是對其現實政治的一種基礎性指導而不是相反。不去進行倫理學的深層探索及對話，政治哲學所達成的一些公共話題以及所謂“公共理性”，不過是一時的、不穩定的過眼雲煙。”（范瑞平 2020，7-33）這不僅是一個邏輯結論，也是“東亞國家對於這次疫情的應對，至少在疫情明顯出現之後，總體上處理得較之西方國家更好”（范瑞平 2020，7-33）這一事實背後，“實有不同的倫理精神的反應和支撐”（范瑞平 2020，7-33）所得出的分析結果。

誠然，中國大陸疫情防控所取得顯著成效，在政治評價上被歸結為中國特色社會主義制度所具有的“能夠集中力量辦大事”優越性上，這一基於馬克思主義的社會主義理論所構築起來的社會制度的中國化進程，與中國共產黨領導力結合在一起的，是深入到中國社會骨髓中的以儒家倫理智慧為代表的中國傳統文化的強大力量。不能否認這是一種與中國政治不可分割的社會文化力量，擬或說這種傳統倫理文化要素已經被有機地融入了中國社會政治制度的構築。范瑞平先生的文章先前對福山政治分析的評價中所談到的政治與倫理的關係，在其後大篇幅闡釋和諧主義的美德倫理學的儒家倫理思想，應該作為一種國際社會應對新冠肺炎疫情的倫理精神或道德原則加以吸收和運用的分析，不知何
故，避免了應當圍繞這一關係的分析和闡述。重大疫情的發生和處置，表面上看應當屬於醫學和生命科學領域的責任，事實上，在重大疫情面前，科學和技術作用的發揮，要依賴於全社會多方力量的動員和協調，這是公共衛生醫學的性質決定的，也是人類與傳染性疾病持續對抗的經驗所證明的，儘管在國際關係或外交交易處理中應當避免將疫情管控政治化，但任何國家和地區的疫情管控，因為要動員社會各方力量的投入和參與，特別是社會頂層無論以何種方式對疫情管控和治理，都不可能脫離政治手段（甚至包括疫情管控取得“勝利”後的隆重表揚活動本身，也是一種國家政治行為）。范瑞平先生在文章中，從儒家美德倫理學對新冠肺炎疫情管控所具備的不可替代的倫理價值的角度，並且在與現代西方倫理思想的比較中，做了十分豐富的發掘，極為深入的闡釋，且諸多方面的結論也是有理有據、令人信服的。只是在闡述儒家美德倫理對新冠肺炎疫情管控的倫理價值，以什麼樣的方式和管道體現出來，僅有歷史隱喻，沒有直接了當地闡明生命倫理在疫情防控中會變體為生命政治倫理，或者說，在這樣關乎人的生命和健康的大疫面前，無論哪一種倫理要真正發揮作用，都需要完成與政治力量的結合。

范瑞平先生認為，人類需要以儒家美德倫理學所體現出來的和諧規律與科學規律一道來指導人生和社會，應對此次疫情，後者不能取代前者。在他看來，以“德”為核心的儒家美德倫理學的首要特點是和諧主義，它所揭示的規律是和諧規律即“共時性規律”（synchronicity），屬於完全不同於科學規律即因果性規律的範疇。“共時性規律”概念是瑞士心理學家榮格（C. G. Jung, 1875-1961）首先提出來的，他的這一心理學理論，主要是利用該規律來說明心理現象與身體現象的聯繫。范瑞平則用“精氣感應”學說對此作了深入地解釋（詳見範文）。這裡，范瑞平回答了湯瑪斯·伊格爾在《人的問題》一書中所提出的一個重要問題，伊格爾提出，“對於把倫理學理論看作為公眾服務的一種形式，
我持悲觀的態度。只有在相當特殊的條件下，道德論證才可能對人們所作所為產生影響”（內格爾 2004，005）內格爾接著說，他對這些條件也不是很了解，“需要從歷史學和道德心理學對它們進行研究，但是自從尼采以來，哲學家對這些重要的尚待發展的課題都過於忽視”（內格爾 2004，005）很顯然，奪去了全世界 127 萬多條生命新冠肺疫情或許屬於內格爾所認為的“相當特殊的條件”，將心理學的理論運用於對儒家美德倫理在抗疫中作用和價值的考察，也絕不是巧合，而是範先生多年研究儒家生命倫理學積累所得。

範瑞平先生的文章是一篇長文，圍繞如何將儒家美德倫理資源運用於人類抗疫，進行了非常深入和系統的闡述，建議關注這一主題的學者讀一讀範先生的原文。本文所談到的幾小點問題，目的也是求教於瑞平先生，以期得到指點。作者贊同範先生關於儒家美德倫理資源，應當成為全球抗疫的倫理精神財富，且能夠發揮重要作用的結論。不只是倫理學界，而是整個人類社會都應當重視儒家倫理智慧在全球抗疫中的道德價值。

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