

Miscellaneous

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To solve the dilemma of modern medical ethics review with the wisdom of traditional Chinese philosophy

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Abstract: Modern medical technology is advancing at an unstoppable pace. The scope of medical research has expanded from organs and tissues to the cellular and genetic levels, touching the essence of human life. The modern medical ethics review systems and theories, predominantly rooted in Western frameworks, have not been fully integrated with Chinese cultural contexts, leading to challenges in resolving increasingly complex ethical disputes. By reflecting on the limitations of modern medical ethics review systems and exploring the potential of integrating traditional Chinese philosophy with Western theories, this article aims to develop a framework tailored to Chinese cultural and academic contexts. This approach includes integrating conventional Chinese philosophy into the academic foundation of medical ethics, recruiting ethics committee members with expertise in Chinese culture and philosophy.

Keywords: medical ethics review; Chinese traditional philosophy; realistic dilemma; review principles

The world is experiencing a new wave of rapid scientific and technological development. New scientific theories and technologies are driving rapid societal change, profoundly changing human life and allowing human beings to face a new world and a profound understanding of themselves.

On November 26, 2018, He Jiankui, an associate professor at the Southern University of Science and Technology of

China, announced that genetically edited twin babies were born in China in November. His team used CRISPR-Cas9 gene editing technology to modify the babies' genes, claiming that this would confer natural HIV resistance. Subsequently, 122 Chinese bioinformatics scientists issued a joint statement severely He Jiankui's behavior [1].

On November 29, 2018, David Baltimore, Chairman of the Organizing Committee of the Second International Summit on Human Genome Editing and Nobel Prize Laureate in Physiology or Medicine, read a statement from the Summit criticizing the genetic modification for insufficient medical evidence, improper research design, ethical breaches regarding protection of the health of the subjects, and lack of transparency in the development, review, and implementation of clinical procedures [2].

Scott Gottlieb, Director of the US Food and Drug Administration, urged immediate government action and called for the scientific community to explicitly prohibit the use of gene editing tools to manipulate human germline cells for reproductive purposes [3].

He Jiankui argued, "History will prove that ethics is on our side", claiming that "For their family, I am willing to accept the blame [4]." Jiankui also argue that genetic surgery was chosen for its "safety and medical value." The final selection of HIV as the first treatment object based on the medical value of the real world: "AIDS is still a fatal infectious disease, still in urgent need of a medical breakthrough. Some parents carry a fatal genetic disease – usually caused by a tiny error in 20,000 genes. If we can help these parents to protect their children, we cannot turn a blind eye to death [4]".

Professor George Church of Harvard University, a leading authority in genetics, expressed reservations about the criticism surrounding He Jiankui suggesting that it might be overzealous. He argued, "As long as these children are normal and healthy, it suits the family or this field [2]."

According to *People's Daily*, on January 22, 2019, an investigation team in Guangdong Province considered that He Jiankui was solely responsible for the gene-edited baby incident. He was found to have self-funded the project

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for personal fame and fortune, deliberately evaded oversight, and privately organized relevant personnel to conduct human embryo gene editing for reproductive purposes, an activity explicitly prohibited by the state [5].

The sensational global event has sparked intense debate within the academic community, with both strong opposition and support. In China and around the world, the incident has stimulated a heated discussion in society and brought China's medical ethics review into the spotlight. Many voices have criticized the event's ethical anomie and legal failure based on existing laws. Which are rarely reflected in the construction of the medical ethics review systems. This situation underscores the urgent need to address the dilemma of modern medical ethics review.

Dilemma of modern Chinese and Western medical ethics review

In the early 1990s, hospital ethics committee in China primarily focused on consultation, supervision, and public education on medical ethics. It was not until the mid-1990s that ethical review gradually became the primary function of the hospital ethics committee [6]. China's medical ethics review system does not appear as a theoretical product that has undergone sedimentation, accumulation, and natural development based on local culture. Instead, it is a hasty adaptation of Western standards driven by international scientific research exchanges and cooperation. Over the past 30 years, both the theoretical framework and the laws formulated by relevant institutions refer to the Western ethics review system, which has led to a lack of cultural foundation to support the vigorous growth of medical ethics review, and a lack of local cultural theory required by a discipline. Western scholars, such as Shuster, have also noted that ethical codes are inseparable from historical and disciplinary backgrounds [7]. In reality, ethical review is shaped by cultural background, and each ethics committee comprises individuals with diverse knowledge backgrounds and cultural experiences. Their professions, personal characteristics, and even simple factors such as personality may influence the review process and results. Therefore, a fundamental consensus on the interpretation and understanding of ethical review principles remains elusive across different countries and regions. The ethical review mechanism sometimes manifests as an unethical obstacle [8].

Western medical ethics, derived from Greece's most famous Hippocrates Oath, has extended and developed the

basic principles of modern medical ethics review. The most representative is the four principles of Principlism: justice, respect for autonomy, nonmaleficence, and beneficence, as advocated by Tom L. Beauchamp and James F. Childress [9]. However, the emergence of genetic technology has brought about new ethical challenges. Gene editing, with its potential for irreversible genetic modifications and intergenerational impact, raises concerns about altering the human evolutionary trajectory and homogenizing individual characteristics. This extends beyond the scope of the basic principles of medical ethics, resulting in a void in the current theoretical research of medical ethics.

Comparing Eastern and Western theoretical perspectives on medical ethics, it becomes clear that a purely medical ethics-based judgment of He Jiankui's incident is insufficient. The ethical issues raised by He Jiankui's behavior and remarks have forced us to confront the problems that honest medical review needs to face directly.

The social and humanistic attributes of biomedical research are increasingly marginalized

In medicine, the natural attributes of biomedical research have become dominant, overshadowing social and cultural considerations. In the case of He Jiankui, the most frequently used word to evaluate He Jiankui in many speeches was "technology madman." Indeed, the increasing development of science and technology constantly changes our lives, and our intuitive feelings will inevitably lead to our incomparable respect for science and technology. He Jiankui's evaluation as a madman is a mad exclamation of the power of science and technology. New scientific and technological means and discoveries are constantly emerging in biomedical research. Medical research on the human body has leaped from the level of organs and tissues to cells and genes. The various diseases that plague humanity and even the century's terminally ill-AIDS have also made a surprising breakthrough. In the face of these indisputable facts, ordinary people and researchers are immersed in the joy of science and technology by leaps and bounds. Science and technology inflate our assessment of our ability. We can use madness to describe our worship of the power of science and technology.

The media's competing reports, government investment, and the pursuit of capitals have continued to weaken our understanding of medicine's humanistic attributes, making us less likely to acknowledge or uphold ethical boundaries.

The public often misinterprets ethical review as formalism

The general public tends to believe that ethical review is a formal necessity rather than a substantive need. As He Jiankui argued, “History will prove that ethics is on our side [4].” “For their family, I am willing to accept the blame. If we can help these parents to protect their children, we cannot disregard death.” [4] This defense, cloaked in traditional Chinese values, temporarily silenced critical voices. Is medical ethics review an obstacle to scientific research or a guiding light for scientific research to hold the right direction? This case highlights the tension between the Western-influenced medical ethics in a Chinese medical ethics review system and deeply ingrained cultural beliefs.

The current perspective of medical ethics review is limited to the doctor-patient relationship

The perspective of medical ethics review is solely based on the level of doctors and patients. How to ascend to the overlooking position of leading and guiding, and expanding the perspective of examination from the individual to the whole human beings, and then to the whole of nature, remains insufficient in medical ethics research in both the East and the West. Medical research on human body has developed from visual behavior to microscopic world at the molecular level as it advanced to cells and genes. In the eyes of researchers and medical personnel, patients decomposed from independent individuals into a micronized combination and from a natural person into a mixture of cells and genes. Traditional medical ethics, which focuses on the relationship between doctors and patients, has yet to be exhausted in guiding the development of medicine.

The results of fundamental theoretical research on the relationship between doctors and patients, medical ethics, informed consent, and fairness of the medical system concerned by the Institute of Medical Ethics have just been completed quickly. However, when answers to emerging issues such as organ transplantation, euthanasia, and surrogacy have not yet given a perfect solution, more medical-ethical acute problems such as human cloning and gene editing emerge one after another. The original purpose of medical treatment is to enhance physical fitness, prolong life, and cure diseases. The goal and core of medicine is to care for life. However, with the progress of medical technology, especially the increasing maturity of genetic technology, the emerging 3D printing, and the rapid development of artificial intelligence, it is possible to transform,

create, and make human beings. Cloning humans, compound humans, mutants, half-humans, half-machines, half-humans, and half-animals have approached our reality from science fiction. The traditional medical purpose is now commensurate with the ever-changing medical application technology.

Medical ethics should grapple with fundamental questions about human identity, how to distinguish between human and non-human, and whether the existence of non-natural human life can be allowed. Even if it is not about human beings, the genetic modification of animals and plants and the creation of new species have quietly become a reality. These problems urgently require the perspective of medical ethical review to expand from a single patient-oriented individual view to the whole human opinion and then to the whole of nature. We can expect that medical ethics will be the last bulwark to protect nowadays natural persons from becoming prehistoric ‘humanoid’ in the history of post-civilization. The rapid development of medical technology has caused many scholars to be uneasy about the fate of humanity. Allnalee Yassi proposed that ethics committees focus on protecting individual integrity and dignity and consider practical issues such as social prospects [10]. Regarding genetic technology, Elizabeth Fenton believes it is a new type of crime that endangers human nature, dignity, and human rights [11]. Jürgen Habermas believed that if human production shifted from a natural process to a manufacturing process, it would inevitably fundamentally change human moral relationships, undermine equality between individuals, and undermine human freedom, autonomy, dignity, and humanity [12]. Nenad warns that the danger lies in genetic technology’s potential benefits [13].

Western medical ethics review prioritizes strict adherence to procedures and principles

The focus of Western medical ethics review is to strictly enforce the system and pursue standardized consistency in the details of the review [14]. Simply emphasizing the strict implementation of institutional provisions overshadows the original intent of ethical review. Therefore, Western scholars Stephen Jacobs and Alan Apperley advocate for a new ethical review approach based on virtue ethics, as the bioethical model overlooks a researcher’s broader moral and social responsibilities [15].

The official investigation concluded that He Jiankui’s incident was an illegal act of self-funding in pursuit of personal fame and fortune. The ignorance and abuse of technology, the quest for fame and wealth by individuals, and the desire and power of capital have constantly pressed our medical ethics. Addressing these issues is imperative.

The Western-rooted medical ethics theory needs to be more potent in terms of global technological innovation

The theory of medical ethics, rooted in Western culture, originated from four theoretical presuppositions: the dualistic presupposition of original sin and human nature, classical liberalism and human rights, neoliberalism and fairness and justice, natural law, and social contract [16]. The ethical review system based on these theoretical assumptions has been widely criticized in Western society and has been challenged by diverse cultural perspectives in the globalized world.

Taking He Jiankui's case as an example, He Jiankui argued that he would rather sacrifice himself and try his best to fight for the child's right to avoid disease. The right to health of the two children was also in line with the view of personal freedom, which did not violate the traditional Western liberalism and human rights theory. The consent of the child's parents also allowed He Jiankui to obtain agreement on the contract theory. This defense, integrating both Eastern and Western ethical frameworks, highlights the complexities of applying Western-centric ethics to global challenges. While parental consent may seem to respect individual rights, it raises ethical concerns about the autonomy of the fetus. These difficulties in distinguishing between true and false defenses can only be discerned from a broader philosophical perspective, based on the highest pursuit of human values, to uncover the true nature of their arguments [17].

At the same time, the He Jiankui incident took place in China rather than in Western countries, resulting in a conflict of cultural beliefs and values. It was challenging for individuals influenced by Eastern culture to embrace a Western-based critique of the event.

In the era of globalization and technological advancement, the presupposition of ethical review theory confines the modern medical ethics theory developed from the background of Western civilization, and its theory and practice are challenging both in the West and other countries. Taking the cornerstone of Western medical ethics, the Hippocratic Oath, as an example, is opening to summon the medical God [18]. Modern genetic engineering presupposes God's absence and attributes life's essence to material genes rather than God's creation. Modern science and technology further impact the basis of Western medical ethics theory. The integration of capital, science, and technology poses

significant challenges to the relevance of Western-centric medical ethics in the contemporary world.

Introduce traditional Chinese philosophy to enrich the basic theory of modern medical ethics

Technological development should be harmonious and sustainable with nature

Traditional Chinese philosophy, particularly the concept of harmony between man and nature, offers a balanced perspective on the power of science and technology and how nature lives in harmony. Medical ethics is a discipline that applies general ethical principles to solve medical moral problems in health practice and medical development. It is an essential part of medicine and a branch of ethics [19]. Ethical thinking is the concern of life itself. It is not seeking control and domination of the world through rational, subjective, and intellectual means but exploring how people live in the world with democracy, inclusivity, dialogue, and participation attitude. The ancient concept of ethics expresses the above definition. According to Heidegger's research, the word *ethic* can be traced back to the *ethos* of ancient Greece, which means *residence* and *habitat*; that is to say, old ethical thinking emphasizes human habitation. Such thinking is concerned with people's dwelling in the world. That is the way of harmony [20]. That means the fundamental problem of the theory of medical ethical review introduced in the West is ethical issues, and the real problem of ethics is how people get along with nature. However, in modern medical ethics research, the way of getting along with nature has yet to be included.

The problem of positioning between man and nature

Medical science and technology can transform and set people artificially through science and technology, changing the attribute that people are natural products. From a practical point of view, it can benefit humanity. However, when life becomes a customized and modular product under the control of life science and technology, people may not realize the dignity, freedom, and equality of life and reduce the value of life to the value of goods. Suppose we allow the emergence of technological products that transcend the bottom line of human ethical and moral cognition of natural persons. In that case, the inevitable result of the survival of the fittest is to lead to the extinction of human beings of natural persons. Therefore, it is urged that Chinese philosophical views on

the relationship between man and nature be integrated into the study of modern medical ethics theory.

The positioning between man and nature is an ancient problem in Chinese philosophy. As *Xunzi – Li Lun Pian* suggests, “The heaven and the earth are united, and all things are born. Yin and yang are connected and changed.” This simple materialist view holds that all things in the world result from the interaction between heaven and earth and the evolution of *yin* and *yang*. The breeding of all things is natural, not generated by following a set will and purpose. In Liu Yuxi’s *Tian Lun Shang*, “The heaven can give life to all things, and the man’s power is to govern all things.” This view further affirms that human beings are the product of nature, and human beings are the spirit of all things. But heaven can’t interfere with human society, and human beings can’t change the objective law of nature. Dong Zhongshu also believed that “The heaven and the earth are the foundation of all things. Cultivate it by the land, and become it by the people.” This statement also affirms human beings’ subjective initiative and emphasizes the objective nature that human beings are born of nature. *Yizhuan* notes, “The great virtue of the heaven and the earth is life.” The concrete manifestation of the virtue of heaven and the earth is life; the so-called life points to the burst and growth of natural life [21]. In Chinese philosophy, people’s belief and awe of heaven and earth embody the positioning between man and nature.

The way people get along with nature

Ancient Chinese philosophers have put forward various views on how to get along with nature. For example, the *National language – Zhou language* contends, “The longitude is based on the sky, and the latitude is based on the earth. The longitude and latitude are insufficient to explain, and text is needed to supplement.” *Xunzi – Jiebi* suggests, “Understand and master the fundamental laws of nature, then possess the ability to manage longitude and latitude in the universe.” *Xunzi* also said, “The cover of the heaven and the load of the earth are all beautiful and useful.” For *Yi Zhuan*, “Follow the laws of nature and guide people to act according to them.” *Zhongyong* argues, “Only the most sincere sages in the world can fully utilize their innate nature; By fully utilizing one’s innate nature, one can fully utilize the human nature of the world; By fully utilizing the human nature of the world, we can fully utilize the nature of all things; By fully utilizing the nature of all things, we can help the heaven and earth evolve and develop everything; If we can help the heaven and earth evolve and develop everything, we can stand side by side with the heaven and earth.” The core meaning of these views is to conform to

the laws of nature, actively participate in cultivating heaven and earth, and promote the change of nature.

The most important thing for humans in heaven and earth is obeying nature. We should comply with the natural rules by fully understanding and grasping the heavenly way and effectively eliminating the invisible tension between the heavenly constraint and human beings. In Chinese philosophy, this coordination achieves harmony between man and nature [21].

Taking the He Jiankui incident as an example, it is foreseeable that the genetic technology mastered by humans can ultimately produce humans with various supernatural functions, such as wings of flight, eyes with night vision. Although appalling, the unique functional organs of animals and plants can be blessed to the human body through genetic technology. Indeed, with the progress of science and technology, technology renewal must have more achievements beyond our cognitive scope. In this way, we can fully foresee that a original regular, natural person will become a prehistoric animal in the future non-human society by arbitrarily rewriting the functional limit value of the natural person and breaking through the constraint of heaven.

Therefore, the introduction of Chinese philosophy to modern medical ethics theory, which emphasizes the unity of man and nature in the unity of heaven and man, constituting a harmonious coexistence of heaven, earth, man, thing, and me, will give a more suitable direction to the development of medical science and technology.

Drawing the bottom line of medical technology ethics

The benefits brought by the development of medical science and technology to human beings will also arrogate the right to life endowed by nature. This conflict urges us to define the ethical bottom line of human medical technology. What is moderate overstepping? And what is the guiding principle of moderate overstepping? In the face of the continuous development of science and technology, how can we rationally choose and update the guiding principles to neither suppress the development of medical science and technology nor damage the human right to life? Ancient Chinese philosophers also had philosophical views related to our modern reference. For example, Lao Zi said: “So when it comes to being big, the sky is big, the earth is big, and the people are also big. There are four great beings in the universe, and one of them is the people.” “The people imitate the earth, the earth imitates the sky, the sky imitates the Dao, and the Dao imitates nature.” Taoism’s thought of “Tao follows nature” emphasizes that the nature

of Tao is nature and inspires people to exert their subjective initiative according to natural laws. In transforming nature, we should comply with and respect the rules of nature and oppose wanton, excessive interference with nature, and the violation of the laws of nature. This idea of Tao following nature provides a theoretical reference to delineate the ethical bottom line of human medical technology.

Being the art of benevolence is the guiding light of the rapid development of medical technology

The medical ethics concept of “Medicine is the art of benevolence” originates from Mencius. The discussion of Benevolence and Art are as follows. *Mencius, Devote Your Heart*: “Benevolence is the principle of being a person. Together, Benevolence and humanity are the Tao.” The definition of Benevolence is humanity, and the reason why people are human is precisely because of taking Benevolence as the core. Zhu Xi’s *Annotations on Mencius* Volume 1: “Art, skillful technique of laws.” *Mencius, Liang Hui King*: “No injury is the Art of Benevolence.” With the continuous expansion of the influence of Mencius’ academic thought, medicine has gradually been named “The Art of Benevolence.” That is the way of Benevolence [22].

The characterization of medicine in ancient China combined benevolence and technique, and medicine had social and humanistic attributes. “Benevolence” and “Technique” are not separated, and Benevolence is the direction and goal of Technique. In today’s medical research, natural science attributes have become dominant, and social and humanistic attributes have been marginalized. Taking that ethical review as an artificial obstacle to scientific research is incompatible with China’s traditional philosophical views. Once the Benevolence and Technique are separated, the Technique will be misled by personal fame and money. In the incident of gene editing babies in Guangdong Province of China, the investigation team found that people made a mistake in chasing personal fame and fortune.

The ethical concept of balancing Jing and Quan is a rational choice for humanity to pursue fairness and justice

The relationship between Jing and Quan is an essential component of ancient Chinese ethical thought. The Confucianism of pre-Qin, represented by The Analects of Confucius and Mencius, and the Song and Ming Neo Confucianism, have conducted in-depth discussions on the dialectical relationship between Jing and Quan. The core of Jing and Quan

is to address the issue of the applicability of principles. “Jing” is the principle, and “Quan” has a flexible meaning [23]. Combining Jing and Quan means that with Jing as the main focus and Quan as the auxiliary, it is necessary to ensure the dialectical unity of Jing and Quan. Only by adopting clever and flexible moral behavior can we effectively adhere to ethical principles in specific situations and provide solutions to moral dilemmas [24]. Mr. Feng Youlan stated in his *New Compilation of the History of Chinese Philosophy* that Tao is the principle, while Quan is the flexibility. Flexibility may violate principles on the surface but aligns with principles [25]. The ancient Chinese philosophy of balancing Jing and Quan combined principle and flexibility. When dealing with specific things, one should not be bound by fixed rules but have both principle and flexibility.

In medical ethics review, the principle of balancing power and economy refers to making decisions based on value judgments constrained by laws and principles when dealing with specific cases. Faced with complex practical problems and rapidly developing medical science and technology, we cannot allow the principles of medical ethics review to fall into an awkward state of rigidity, nor can we allow power to view principles as intangible [26].

Constructing a medical ethics review system with Chinese characteristics

To build a medical ethics review system with Chinese characteristics, on the one hand, it is necessary to avoid directly applying Western ethical review systems while neglecting localization, and on the other hand, it is also essential to consider the impact of the development of medical technology. It should be emphasized that innovating a medical ethics review system with Chinese characteristics is based on the current ethical review system, exploring a system applicable to the Eastern cultural background rather than completely negating the existing ethical review system. Considering the need to match China’s history and culture while also adapting to the rapid updating of science and technology, a medical ethics review system with Chinese characteristics can be carried out through theoretical updating, structural innovation, and functional innovation.

In theory, it is possible to explore using the basic principles of Western medical ethics review as a basis and adding traditional Chinese philosophical perspectives to enrich the basic theory of modern medical ethics. In the organizational structure of the ethics committee, a national unified ethics

review committee can be jointly established by the national health management department and the science and technology management department. Regarding job functions, the ethics committee can expand into ethical training and governance functions.

Firstly, establishing a medical ethics review system with Chinese characteristics requires constructing a new ethical foundation based on the basic principles of Western medical ethics review and enriched with traditional Chinese philosophical viewpoints to enrich the fundamental theories of modern medical ethics. We advocate that the principles of traditional Chinese perspectives, “harmony between man and nature,” “medicine being the art of benevolence,” and “balancing Jing and Quan,” combined with the existing four principles of justice, respect for autonomy, nonmaleficence, and beneficence in medical ethical review, to form a new fundamental principle of ethical review, which is used to guide medical ethical review [9].

Adding philosophical views to the Chinese cultural background emphasizes cultivating individual character and human social responsibility, emphasizing the integration of technology and ethics. Make ethical judgments that align with justice and fairness in complex and ever-changing situations, and overcome the shortcomings of the four principles of Western medical ethics. It can also align with foreign ethical review standards, achieve exchanges between China and foreign countries, and connect with international ethical system certification.

Secondly, the medical ethics review system with Chinese characteristics needs to innovate the organizational structure of the ethics committee, combine supervision and management, and emphasize professionalism and independence. The committee comprises the General Assembly and various levels of branches, forming a unified whole. At the same time, the General Assembly and branches have two specialized committees: the Ethics Review Committee and the Ethics Review Personnel Qualification Committee.

The Ethics Review Committee is responsible for reviewing procedures and addressing review issues. The Ethics Review Personnel Qualification Committee reviews and assesses the qualifications and performance of ethics review personnel by laws and regulations, establishes an expert database of review personnel, and is responsible for training, warehousing, and outbound management of review personnel. The expert database is composed of multiple participants, including scientific and technological experts, psychology experts, legal experts, sociology experts, medical experts, and ethics experts, among other interdisciplinary and interdisciplinary talents, to meet the

needs of comprehensive and composite talent composition in ethical review, especially members with a background in traditional Chinese philosophy. Every case of ethical review has situational and specific ethical review activities. The ethics review committee selects experts from the expert pool based on the characteristics of each case to form a review team, ensuring that each review team has practitioners with a background in traditional Chinese philosophy to achieve the independence, scientificity, and accuracy of ethical review conclusions.

The Ethics Review Association is responsible for supervising and guiding the work of various branch levels. Each branch level receives ethics review applications from local hospitals, research institutes, companies, and other entities. Challenging and complex cases can be applied or transferred to the Association for review to avoid deficiencies in the existing model. Implementing unified and standardized management is conducive to mutual recognition and supervision of ethical review results.

Finally, regarding functionality, ethics committees are no longer limited to ethical review work and can expand into ethical training and governance functions.

Without supervision and accountability, ethical review can quickly become superficial, and the basic principles of ethical review should be genuinely implemented in every individual case. The ethics committee manages the personnel in the expert database, implements storage standards for personnel inspection before review, implements comprehensive supervision of the review process, reviews the review results, receives objections and complaints, and implements accountability mechanisms.

The ethics committee trains relevant personnel by ethical review standards and provides continuing education. Provide ethical training on traditional Chinese philosophy for biotechnology practitioners, medical students, and ethical review personnel; enhance the philosophical and ethical ethics of scientific researchers; enable ethical review personnel to understand and consciously apply traditional Chinese philosophical views to ethical review work; cultivate inter-disciplinarily and cross-disciplinary talents to participate in the ethical review, and achieve justice, fairness, correctness, and rationality in ethical review in complex practices.

China has a cultural heritage spanning five thousand years, with numerous philosophical masterpieces for us to refer to. However, the timeless classic theories spanning thousands of years are constantly new and can inspire us with wisdom. Melt the Western medical ethics review system with traditional Chinese culture and construct a medical ethics review system and theoretical

system with the understanding of traditional Chinese philosophy. Faced with the rapid development of medical technology, how to protect the rights and dignity of human life, and how to establish ethical protection for the reproduction and growth of human life, this is precisely the time when the wisdom of traditional Chinese philosophy shines brightly.

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