 

Committee: World Health Organization

State: China

Agenda: Legalization of Euthanasia

We, as the delegation of China hereby declare that we are planning to be in the World Health Organization with the faith that we could solve the dilemma of the Legalization of Euthanasia only with the collaboration of the delegations present in the World Health Organization Committee.

China is a country which is located in East Asia and is also the most populous country in the world with a population exceeding 1.4 billion people. To begin with, euthanasia is not legal in China and the opinion of its citizens is also negatory about the legalization of euthanasia. The perspective of China is influenced by their philosophy, ancestor worship, and the Confucian principle of filial piety. According to the Confucian principle of filial piety, children has to extend their parent's life as long as they could. Also in China family's responsibility is more important than the patient's. [[1]](#footnote-1) For example in China, only the patient's family members or surrogates can decide to limit treatment. At present, only a small number of families informed of treatment for their loved ones in hopeless cases take the initiative to decide to withdraw treatment, to alleviate the suffering of patients. The aforementioned definitions should be explained to fully understand the topic better. Chinese philosophy should be the initial definition that is mentioned. Chinese philosophy has elements that go thousands of years ago. Along with Agrarianism, Mohism, Chinese Naturism, Judaism, and Logicists, the three main philosophical traditions in China are Taoism, Buddhism, and Confucianism. Confucianism remains to be seen as an ethical manner in Chinese society even within the modern era. Confucianism and Taoism both convey intellectual views on life and death as well as religious convictions. According to Confucian philosophy, if a person leads a decent life by Tien Ming's commands, sometimes known as "heaven," they should not be terrified of dying. Taoists believe that death is a reality that we should all come to terms with. Chinese ancestor worship is a part of traditional Chinese religion, and it includes the veneration of the sacred and deified ancestors of those who share the same last name.[[2]](#footnote-2) Regard for parents is valued highly in Confucian thought, and within the context of this respect, it is also important to worship one's ancestors. The ideologies of Taoism, Buddhism, and Confucianism all touch on filial piety. Filial piety is the virtue of respect for one's parents, elders, and ancestors.[[3]](#footnote-3) In this context, people who adhere to the philosophical and religious elements in China try to show all the respect and love they can show to their parents and keep them alive as much as possible. The Chinese, who hold significant places in the lives of philosophic and religious traditions, do not support euthanasia in light of this information.

Euthanasia is illegal in China but it has been discussed occasionally in government, medical and legal communities. Despite the opposing views, the majority of persons who spoke about legalizing euthanasia believe that some individuals should be given the option to end their lives. Even though patients and their families highly request euthanasia, euthanasia is still prohibited and the Chinese government still has not made any regulations about the topic. When we consult to law, it has specific regulations for the right to live but there is no specific regulation for the right to die. The idea of the "right to die" is based on people's rights to end their lives or request voluntary euthanasia. Every human being is free and they have the right to choose what they are going to do with their life. The legal acknowledgment of the right to euthanasia is essentially the evidence that the right to die exists, even though it has not been specifically defined in the field of law as we have e seen from its definition. Body autonomy is a different vision that we can relate to the right to die. The capability to manage and control one's own body is defined as body autonomy.[[4]](#footnote-4) A person should never be subject to punishment when they want to consciously end their lives, just as they should also not be when they commit suicide, as it is clear from the nature and definition of the idea of body autonomy. The right to die is just as much a right as the right to live. Whether the person is willing or not, it is inappropriate for the person who wants to die to be helped by another person. People who are suffering from psychological illnesses can receive psychological support in this regard so we believe that an organization created with international collaboration can provide this psychological support. Desire to die may also occur upon a person's desire to end both the economic and spiritual situation they are in, due to a fatal and unbearable disease or age or life restriction caused by the disease. In the presence of such a situation, first of all, the palliative care option should be preferred before fulfilling the patient's wish to die. Therefore, an institution can be established to carry out palliative care and find the necessary economic contribution around the world with the cooperation of countries. Palliative care is a field of medicine that aims to improve the quality of life of patients with reduced quality of life, such as the elderly who have reached the end of their life or have reached the level of mobility, and to relieve their pain, even if a little. Palliative care is the most reasonable suggestion in accordance with ethical and religious principles, as it was mentioned previously. With the cooperation of nations, a global institution can be established to promote palliative care, supporting the development of this world of healthcare and empowering even small nations to benefit from it. In conclusion, our country is open to negotiating if euthanasia can be legalized or not and without neglecting its citizens’ philosophical, ethical and religious beliefs and sensitivities.

1. According to Wang, X. S., Yang, X. L., & Liu, W. (2009). Withdrawal of life-sustaining treatments in the ICU. Med Philos, 30, 66-68 [↑](#footnote-ref-1)
2. <https://www.jstor.org/stable/43709965#metadata_info_tab_contents> [↑](#footnote-ref-2)
3. <https://www.thoughtco.com/filial-piety-in-chinese-688386> [↑](#footnote-ref-3)
4. <https://www.ohchr.org/sites/default/files/2021-11/Summary-Bodily-Autonomy-Integrity.pdf> [↑](#footnote-ref-4)