



Die with pain or die with dignity

June 8th, 2018, a famous sport reporter from China Taiwan performed euthanasia in a Swiss organization “Dignitas”, with his wife holding his hand, nurse singing requiem, he fell asleep in peace in his son's arms forever. His last word is 'I feel good' because there is no more pain and torture in the heaven.

This is the first known Chinese performed euthanasia, in the foreign country of course. Why didn't he do it at home. Obviously-- euthanasia is in the legal gray zone in China.

So today, my opinion is “it's time for China to legalize euthanasia.”

Firstly, as the economy develops, the society prospers. It occurs to people that life's quality is as important as its length, for some, the former is even more important than the latter. Therefore when they are incurably sick, some of them may prefer to end their own life with dignity instead of live under the shadow of the mysterious coming death.

Secondly, potential loopholes are believed to be the main reason for the delay of the euthanasia legislation. So at this part, I would like to offer my solutions to some of the main problems.

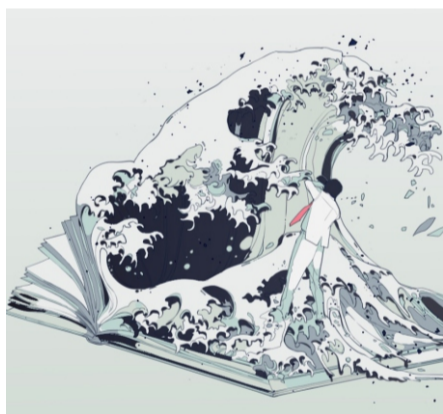
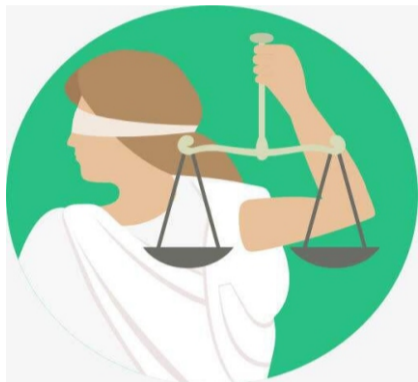
One, how to define a person who is qualified to practice? Briefly speaking, people with incurable illness and suffer insufferable pain. According to Belgium Act on Euthanasia 2002, adult who is at the condition of constant and unbearable physical or mental suffering, resulting from a serious and incurable disorder can ask to perform. Besides, he must be legally competent and conscious at moment of making request. In Netherlands, the conditions are almost the same.

Another problem is “how to make sure the statement is made under performers steadfast true willing instead of an idea that flash across or an idea made under threatening”. In terms of the former, we can require the patients who want to practice to make statement repeatedly. However, the patient may revoke his/her request at anytime. And before entitling the patient, mental tests by at least 2 professional psychologists are needed. In terms of the latter, we can legislate that no relatives or interest-related individuals should play part in the procedure of statement confirmed.

Third one, moral issues. It's especially typical and common for Chinese who brought up in the culture that emphasizes strongly on family and filial piety. So this is likely to lead to difficulty in law practicing. For examples, offspring will hesitate to sign on the paper, because once they do that, they will be regarded as immoral or cruel. Their parents may even hide their needs of dying in order to protect their kids from being labeled as “cold-blooded.” But let's stop and think about it, is this love to watch our loved ones struggling in pain? Do they want us to look at him like that? And isn't it selfish to keep our families in sufferings because we don't want to depart with them? Actually what we gave them is not the care they need, but merely a comfort for ourselves. Wouldn't it be better to support them to leave in peace instead of living in pain? Some people may think that immoral, but I believe it's a higher form of filial piety.

To take a step back, I admit that, there may still be problems to be solved. But as any other law, euthanasia law will not be perfect either. All we can do is to build up a framework as comprehensive as possible, and keep completing regulations based on the actual situation in the implementation of the law.

At last, I want to share why I have chose this topic. Death is always a taboo in Han culture, but now that we are in the 21st century, it's time to accept that death is a natural part of life. And we should adopt legislation to embrace the change, and respect people by giving them opportunity to die with dignity.



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