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ASIAN BIOETHICS ASSOCIATION

21st Asian Bioethics Conference (ABC21): Bioethics in the COVID-19 Era

29 August 2021 - 2 September 2021

Abstracts

29 August 2021 (Sunday)

Opening words and Welcome

- Prof. Darryl Macer, Ph.D., Hon. D.

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Thanks to the cooperating organizations: Asian Bioethics Association (ABA); Eubios Ethics Institute; American University of Sovereign Nations; Center for Science, Technology and Society, Chulalongkorn University, Thailand; and the International Peace and Development Center @ Kaeng Krachan, Thailand.

Self-introductions

Vaccine Justice and Bioethical Reflections of COVID-19 Immunization in Malaysia

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With almost 800,000 Covid-19 positive cases and more than 5000 deaths, Malaysia registered the fastest rate of infections in Southeast Asia. The National Immunization Programme, which commenced in late February 2021, was riddled with a particularly slow rate of vaccination, with only 4 percent of the targeted group vaccinated in three months. The delay, coupled with public dissatisfaction over allegations of vaccine injustice, unclear prioritization, queue jumping by people in the position of power and other aspects of the vaccination

process, have sparked a lot of public debate and concern. This paper examines the ethical issues that arise in the vaccination discourse in Malaysia using an interpretative social science approach, focusing on vaccine justice and the bioethical principle of "respect for autonomy." The findings show that despite several shortfalls in the immunization process, most Malaysians are still optimistic and support the government immunization initiatives. Building public trust crucial in ensuring the success of the immunization programme.

Keywords: Covid-19, Immunization, Malaysia, Bioethics, Justice, Autonomy, Public-debate

How did the media mislead public opinion during the COVID-19 pandemic in South Korea?

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Scientific findings play a crucial role in getting through the Covid-19 pandemic, but it is political leadership that determines how to bring them to policies. In uncertain times, it is perhaps the safest way to establish a policy that reflects scientific results to overcome new problems that have never been experienced. When scientific results themselves are constantly changing and new experiments are producing new results, however, it is not easy to judge which policies are most appropriate. Therefore, the role of media is also important to recognize the influence of policies from various perspectives.

While the provision of false information was mainly through SNS in other developed countries, it was the major media that played such a role in South Korea. Among others, the Chosun Ilbo, the JoongAng Ilbo, and the Dong-A Ilbo are particularly infamous for criticizing the government's policies based on unscientific information. For example, they criticized the supply, timing and type of vaccine, which tended to be over-politicized and misled public opinion during the pandemic.

Therefore, this paper tries to analyze some newspaper articles that are far from scientific discoveries and show how politically motivated articles play a negative role in overcoming the pandemic.

Keywords: Covid-19, major media, false information, pandemic policy, South Korea

Inappropriate Advertisements Related to COVID-19 in India: Ethical and Policy Perspectives

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The COVID-19 pandemic has exposed diverse faces of the humankind ranging from selfless service and sacrifice for fellow beings to unethical profiteering, rumor-mongering and other inhuman acts. One such area of concern is the publication of misleading advertisements around COVID-19 claiming false cures and preventive measures. The more blatant ones have professed a cure for COVID-19 by consuming certain medicines, using “anti-corona fabric”, wearing shirts that “kill 99 % of the COVID-19 virus”, and sleeping on an “anti-corona virus mattress”, among others. In the case of the COVID-cure drugs, the Ministry of Ayush, Government of India, has stopped the advertisement of the said drugs till all details about their chemical composition and clinical trials are examined by competent agencies. The Advertising Standards Council of India (ASCI) has reviewed over 500 advertisements making COVID-19 related claims. These include regular consumption of chicken and a specific bread brand to boost immunity against the coronavirus. The ASCI has subsequently issued guidelines for appropriate advertising of products making COVID-19 related claims. Perhaps such regulatory action has led to subtler advertisements involving products claiming to increase immunity to fight against COVID-19 in an attempt to influence the consumers. For instance, a particular product talks of the formation of “nutri-immuno” complexes after its consumption, while another professes its role in boosting immunity among health care professionals. Consequently, these advertisements raise two issues, the first being the adequacy of institutional mechanisms and legal instruments for curbing such practices. The second is the more fundamental issue of self-imposed adherence to ethical standards among the pharmaceutical, nutraceutical and other industries. We may need to develop a concept like the ‘Corporate Ethical Responsibility’ to promote ethical practices by companies, coupled with a renewed focus on ethics education at all levels of our education system.

Covid-19 and Mental Health: A Survey of Global Data and Information

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One of the major public health recommendations at the beginning of the Covid-19 pandemic that continues up to today is the recommendation and at time, wide imposition of social distancing. In our 2020 paper on biopolitics, we gave mention and questioned this public health practice foreseeing the potential for isolation in a world that has experienced massive influx of people to urban centers and

yet already isolated due to the breakup of social bonds and an economy that has experienced serious problems requiring a number of bailouts during the past decade. We had thought that the Pandemic response would increase isolation if social distancing would prevail over physical distancing. Physical distancing, while still being social, would likely have been a better policy. Today, an opioid crisis continues in the United States, eating disorders are widespread, and general anxiety and depression are affecting many. We will discuss the literature and media to arrive at a viewpoint on the conditions of mental health in the Covid-19 pandemic, where we now see variants and wave after wave of infections and deaths, such as the current record breaking numbers in South Korea and Indonesia after 19 months. Even with vaccines the Pandemic shows no signs of abating. We suspect that not only will mental health continue to be affected as the Pandemic continues into its second year, but problems will continue into the future, after the pandemic subsides and the virus becomes endemic.

Citizen Science for Planetary Health

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Citizen science has increased during recent decades from participatory data collection, to developing research questions and methodologies, analysing results, reporting outcomes and recommending actions. Projects cover a very wide range including; simple species observations and ecological and biodiversity assessments, environmental monitoring such as air and water quality, epidemiological surveys, food consumption and agricultural process evaluations. The findings from citizen science has been used to inform nature conservation practices urban planning decisions, agricultural and health policies. This paper reviews the major benefits and pitfalls of citizen science, with particular reference to some ethical issues. It draws some comparisons to community education and proposes some recommendations for promoting more citizen engaged research in bioethics projects to promote planetary health.

The Role of Narrative in Bioethics; Covid as a Disaster, and the Beyond

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There are many approaches to bioethics, and narrativity may be an alternative way of “doing ethics” and understanding moral thinking. Narrative ethics means the use of literary narratives to inform ethical deliberations; for others, it involves a close listening to individuals’ stories. Narrative ethics is also one that views narrative as foundational to ethical practice. A narrative may not focus specially on the basic issues of bioethics such as principles and rules. Of course, this does not mean that a personal

narrative (even implicitly) is independent of an ethical sensibility.

In particular, in mass disasters like Covid, people become lonely and thus more individualized. For an individualized person, being alone with herself also opens the door to realize moral values or to be a chance to challenge these values. The narrative is also a kind of rehabilitation process so that it is seen that the narrative and the efforts related to the narrative come to the fore in the processes in which suffering or all kinds of negativity are experienced. When the effort to tell and express the feelings inside is accepted as one of the basic psychological needs of human beings; the reflection of moral elements in this narrative is inevitable. Especially in biological disasters such as Covid, it will be noticed that this narrative is also of interest to bioethics, and even if the basic ethical values are not taken into account at first, but ethical inquiries are included in this narrative with a deep analysis.

This study focuses on the function of the narrative in dealing with bioethical issues in the event of a disaster like Covid.

Keywords: *Narrative ethics, story, disaster, awareness of moral values.*

Research Ethics: Did Scientific Research Let a Virus Out?

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The mere possibility that the new coronavirus causing the pandemic might have leaked out of a research lab creates a heavy burden on the science community all around the world over the position of research ethics and their sense of ethical responsibility as researchers. Although the experience of unethical research during the World War II led to the development of principles over medical research on humans, and these have been complemented over the years with more stringent protocols, still a lot of shady research is being done under the curtain of military research, with such designation used as a tactic to blind observers from research activities and committing researchers to silence and secrecy. This presentation will examine the bits of news leaking over the incident that 'possibly' caused a pandemic which resulted in the death of millions of people and the suffering of tens of millions more with tremendous economic and social maladies that may continue well over a decade. It seeks an answer to the question of 'responsibility' and 'transparency' in biological research.

Bioethical Principles Revisited in the COVID-19 Pandemic Era: Harmonizing Epidemiology Data and Clinical Experiences

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Proportionality could easily be regarded as the most essential principle for regulating public policy and individual behaviors under the Pandemic Era. We argue

that urgent responses to emergent public health events should follow the ethical principle of proportionality, in harmonizing various aspects considering restriction and liberation at different balances between individual as well as societal concerns. Nevertheless, sophisticated interdisciplinary approaches should be in command lest individual liberty and economic growth be unduly sacrificed in the name of public health considerations--various large-scale lock downs are cases in point. It is critical to bring in clinical experiences in managing public hazards for public good.

This paper, with a historic comparative approach and narrative inquires, will explore the initial lock-down in Wuhan, the controversial control measures from major western countries, and the recent pandemic outbreaks in the Southeast Asian countries.

Five key factors attributing to the global COVID-19 outbreaks will be identified and evaluated—namely, weather condition, population density, religious culture, socio-political system and infection-control measures. Whereas some epidemiology studies seem to dominate the scene in developing regulatory frameworks, we find that it is very important to contextualize epidemiology evidence with clinical experience so as to ensure regulatory justice, efficiency and effectiveness.

Bioethical principles should be applied to cope with the paradox of health policy regulations and individual autonomy. The crucial approach to bioethical principles could be well in place by harmonizing epidemiology data and clinical experiences. This paper will then conclude and recommend that bioethical principles be developed with lessons learned from clinical ethics and just public health policies.

Keywords: *proportionality, historical comparative approach, narrative inquiries, public health policy, individual liberty, bioethical principles, just public health policy.*

Covid 19 pandemic; Evaluation from an ophthalmology perspective

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The rapid spread of the Covid 19 pandemic has affected healthcare globally. There were also regulations in ophthalmology practices. However, while ophthalmologists continued their clinical activities in accordance with these measures in private or public health institutions throughout the country, they also took part as active personnel in pandemic polyclinics.

During the pandemic, the follow-up of patients with chronic eye disease was disrupted in general. Mostly, this disease group included patients with age-related macular degeneration (AMD) and diabetic retinopathy. These diseases generally affect the elderly population, which is among the high-risk groups for COVID-19. This age group has been advised not to go to hospitals except in emergencies.

During the restriction period, it was observed that patient follow-up could not be carried out due to factors such as travel restrictions, accompanying diseases, fear of COVID-19 contamination from public transport, etc.

The rapid progress of the pandemic, the mobility in the flow of information, the changing conditions, and the occupational stress they are in have affected the mental health of health workers. Support processes should be initiated before healthcare professionals experience mental health deterioration due to changing conditions.

Health management organizers should actively provide mental health support to ophthalmologists as well as other health professionals.

To ensure sustainability in healthcare, additional measures for infection control can be taken to make eye clinics more practical. With further research, it will guide evidence-based practices for healthcare in pandemic conditions. Algorithms that include the evaluation of various eye diseases such as glaucoma and diabetic retinopathy can be used. It is necessary to pay more attention to telemedicine innovations.

Sustainability of clinics is the primary goal in tackling the problems accompanying this pandemic or any possible future pandemic. Therefore, solutions are needed. Developing an equitable guide with the principles of biomedical ethics will guide us in tackling these challenges.

The Impact of COVID-19 Pandemic on Psychological Well-being of African Students in Chinese Universities

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The novel Coronavirus disease 2019 (COVID-19) was firstly reported in Wuhan, in December 2019, and rapidly spread throughout China and worldwide. To contain COVID-19 pandemic, we were forced to change our ways of living, and to get accustomed to the new way of living such as social distancing, restrictions on social gatherings, lockdowns, travel restrictions, online studying, and so on. Living as a university student is generally associated with high level of stress, so additional stressors worsen their vulnerability. Many studies have showed that international students are prone to develop mental disorders due to several challenges they face while living in a foreign country far away from their family.

This is a cross-sectional study conducted using WeChat-based online survey questionnaires. The main objectives of the present study was to evaluate the impact of COVID-19 pandemic on mental health of some African students in some Chinese universities, and to explore the levels of mental well-being, stress, depression, and anxiety. The study sample comprises 134 students from 29 African countries, scattered in 4 provincial-level municipalities, 18 provinces in 27 cities, and 54 Chinese universities. WEMWBS-14 scores showed that 9 (7%) and 18 (13%) participants had very low mental well-being and below the average mental well-being, respectively. PSS-10 scores revealed that 114 (85%) and 6 (4%) participants had moderate stress and high stress, respectively. PHQ-9 scores indicated that 39 (29%), 45 (34%), 33 (25%), and 7 (5%) participants had minimal depression, mild depression, moderate depression, and moderately severe depression, respectively. GAD-7 scores found that 74 (55%), 41 (30%), and 19 (14%)

participants had minimal anxiety, mild anxiety, and moderate anxiety, respectively.

Mental health distress of African students in China was significantly associated with age, marital status, education level, being or knowing someone who tested positive for COVID-19, knowing someone who died, behavior changes (increased alcohol consumption, tobacco smoking and sexual activity), loss of job for parents or financial supporters, decreased income, difficulty to pay tuition fee, difficulty to pay basic needs, online studying, and being in lockdown.

Universities, everywhere, are called to pay close attention to African, and foreign, students, and provide psychological support to all those in need. These findings may have implications for prevention, psychosocial intervention and future research.

Keywords: *mental well-being, stress, depression, anxiety, African students, China.*

30 August 2021 (Monday)

COVID-19 Vaccine Nationalism is Self-Defeating

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SARS-CoV2 (Severe Acute Respiratory Syndrome-Coronavirus 2) emerged in late 2019 and within a few months was declared a viral pandemic, COVID-19 (coronavirus disease 2019). Public health mitigation responses varied within and among countries. Government sponsored financial incentives for vaccine development enhanced the process of creating vaccines based on several platforms. Before approval for emergency use, significant quantities of vaccine were advance ordered by the United States, United Kingdom, and Canada. To ensure global distribution COVAX (COVID-19 Vaccines Global Access Facility) formed as an international agency to distribute vaccine. The purchasing power of COVAX depends on high and moderate income countries buying vaccine through the consortium so that low income countries can be subsidized in purchasing doses. The goal of distributing vaccine to front line workers and the most vulnerable in all countries sought to mitigate mortality from COVID-19. That a few countries advance purchased more vaccine than needed was identified as vaccine nationalism. There are moral reasons for national partiality based on duty of governments to its residents. Being a community member has benefits and burdens and shared responsibilities. Limits however should be set in national vaccine acquisition and distribution that also recognize a duty to the global community. Based on equality of persons and a global perspective during a pandemic, it is prudent to develop policies that respond to duties to nation-citizens and global-citizens. Failure to respond globally during a pandemic is self-defeating because viral variants emerge to escape immune defenses making it imperative to achieve not only local herd immunity, but also global herd immunity.

Keywords: *Vaccine nationalism, global herd immunity, COVAX, viral variants.*

Bioethical Reflections on Technology Engagement in the Post-COVID ERA (120 Minute Panel)

Should individuals deserve a choice of vaccine in Taiwan?

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Could we justify the underground usage of ginseng extract to avoid vaccine side-effects and to elevate possibly its COVID-19 therapeutic implications?

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Is it regarded as individual empowerment or confinement when one is wearing a smart device to monitor the preclinical status?

- Bunrong Kouy, National Central University, Academia Formosonica

- Duujian Tsai, President, Social Empowerment Alliance and Healthy Asia

To what extent do we consider it ethically justifiable when we use smart technology for personal or surrounding surveillance?

- Estela Lu

Vice General Manager, Healthy Asia & Social Empowerment Alliance

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- Duujian Tsai,

President, Healthy Asia

- Simon Szu-Shan Fan,

Deputy-Superintendent, Pingtung Christian Hospital

What are some lessons from Community Engagement Efforts during the COVID-19 pandemic in Taiwan?

- Mignonne Man-Jung Chan,

Chief Strategy Officer, Healthy Asia Co. Ltd.

Is there a feasible ecological horizon in the making with telemedicine beyond technology confinements?

- Michael Hsu, CEO, Curdoctor Information Service Corp.

Is it a Utopia or Hope when we are designing the second-generation smart hospital HIS system?

- Kwong-Leung Yu,

Superintendent, Pingtung Christian Hospital,

- Shi-Chuang Chang,

Chair Professor, Pingtung Christian Hospital

- Duujian Tsai,

President, Social Empowerment Alliance and Healthy Asia

Panel Abstract

This is seemingly an era of embracing technology in coping with the COVID-19 pandemics. Technology engagement could be rather painful since on the one hand the pandemic threats substantively hurt the most intimate human interactions with severe horror and unexpected damages, and on the other hand the pandemic generates social and economic catastrophes

On a global scale. Public policy considerations linger between public confinement and individual liberty. Various national health policy frameworks are cases in point--for instance, the national large-scale vaccination project is firstly implemented in Israel; monitoring individuals with surveillance devices at the expense of privacy in China; various therapeutic trials with revitalizing or combining herbal, traditional, and modern

medicines and certifying or nullifying by experts treatments of sorts in Taiwan, and the inclination of only legitimizing or prioritizing the use of message-RNA vaccine in the US, etc. It is nearly a world of jungle phenomena with various degrees of popularity around the globe. Embracing technology so as to resume normal public life has become the dominate national ideology and thereby legitimate authoritarian/ centralized policies with little room for individual choice or diversities. The usual respect for diversity and human choice has been significantly dented or disregarded or ignored. This is a time for reflection on the dilemma we are facing between an embedded diverse nature and a desired instrumental culture. Could we cope with the epic COVID-19 global threat and its rapid mutation nature by such a universal tendency of one-dimensional instrumental rationality? This panel will be presented with interdisciplinary approaches by major partners of Healthy Asia, and illustrate our commitments and reflections on instrumental regulatory mentality with some questions:

Reflections on the Handling of the Pandemic in Thailand

- Ananya Tritipthumrongchok, Ph.D.

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The COVID-19 pandemic has resulted in an unprecedented education crisis. The uncertainty around health risks and demand for infection prevention and control measures such as physical distancing have led to massive and recurrent school closures. Governments are grappling with the complexity of providing education continuity remotely and how to enable children to safely return to school after lockdowns are lifted.

School closures have clear negative impacts on child health, education and development, family income and the overall economy.

The decision to reopen schools should include consideration of the following benefits:

- Allowing students to complete their studies and continue to the next level
- Access to essential services, nutrition, child welfare
- Preventing violence against children
- Social and psychological well-being
- Access to reliable information on how to keep themselves and others safe
- Reducing the risk of non-return to school
- Benefit to society, such as allowing parents to work

Over the past few months, Thailand has seen its latest wave of student protests rise across the country. The students -- most of whom are high-school and undergraduate students -- organised themselves under different banners and made demands that ranged from ending harassment and intimidation against critics of the government, scrapping outdated school rules and reforming the whole education system, to holding new elections, amending the constitution, and even reforming the monarchy itself (this demand is widely seen as the most radical and is unheard of in recent Thai history).

The spread of disinformation and misinformation alongside COVID-19 is a growing concern worldwide. It is vital to reinforce media professionals' capacity, especially in developing countries where access to accurate information is limited. To this end, UNESCO and WHO have joined forces to overcome at a local level the challenges face by media professionals to provide reliable health information and deconstruct myths on COVID-19 and related vaccines. WHO experts have developed short audio messages.

I will also discuss financial stimulus measures, economic impacts, and the situation of COVID-19 in Thailand. The history of epidemics in human society is related to health and food security, that is, humankind has gone through periods of epidemic problems and crises that affect different dimensions of social, cultural, economic, political, state security, health and food. For example, the fall of the Machu Picchu of the Incas was due to the plague. The Incas at that time had no written record. This combined with colonial invasions led to a change of rulers, resulting in the erasing of historical memories. Or in the Bible, Exodus, the Jews, was a nation of religion and God. There is a record of epidemics and great disasters in the Ten Commandments. In Asia, there were also great epidemics that had a great impact on society.

The history of epidemics in Thai society has happened many times. lead to crises in various dimensions both social, economic, political, and health security resource security and food security, etc., reflected through at least 3 dimensions of the worldview as below. Understanding "worldview" leads to deeper understanding of people's thinking systems and perspectives during the epidemic crisis.

- 1) Worldview towards rituals and supernatural powers
- 2) Worldview towards the Covid-19 Crisis
- 3) Worldview towards family members, people in the community and society

In addition, various traditions reflect the worldview and relationship between "human" and "nature" and "utilization" of each other. Do we learn anything from history?

Impacts on public health, social, economic and national security is expanding and becoming more and more worrisome from the panic splitting the ideas of the local people leading to condemnation neglecting necessary assistance and lack of encouragement for vulnerable groups living in crowded environments amid this new wave of COVID-19 pandemic.

What happened did not reinforce the government's strict containment measures to prevent the spread of the disease from harming people in the area. and expanding throughout the country but it will make it even more difficult to control and prevent the spread of the disease. We may not be able to have a correct understanding.

Lack of trust and lack of cooperation among government agencies, citizens, migrant workers and those infected with COVID-19 in local areas.

"Thailand will defeat this virus and get out of the crisis again." Because of the power of our cooperation, all network partners and the role of the people who are aware in the area will lead to the trust and cooperation between the government and the people. To control the

new wave of Covid-19 outbreak, which will be an important factor that will help Thailand get through this new crisis.

Issues of justice and equity experienced by student nurses for continuing education during COVID-19 pandemic

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During COVID-19 pandemic the major issue that students has faced is closure of school and continuation of education via online mode as the students and faculty members were asked to remain at home considering their safety as well as public health safety. Students hold a distinctive position in society and are morally special because they are dependent on educators, parents and stake-holders for their well-being and protection. Therefore, the decisions regarding students requires special obligation that society owe to children and it should be based on the standard of best interest.

The foremost concern that students has experienced by closure of school is pertinent to justice and equity as the students from disadvantaged background have experienced inconsistent impact on their education. Inability to access online learning resources due to low economic factor has posed a greater risk on students learning because the abrupt transition to distance learning required high-speed internet and technology resources. This paper discusses about the challenges that nursing students has experienced for continuing education during COVID-19 pandemic especially, the issues pertinent to justice and equity.

Duty-bound: Ethical Roles and Responsibilities of the LGU-Malungon in the Implementation of DepEd's Radio-Based Instruction

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The COVID-19 pandemic has caused so many changes in people's way of life. One thing is the adjustment it has caused in the field of education--- the shift from traditional face-to-face instruction to new methods and platforms. As the national government enforces public health measures to fight against the virus' transmission, learning institutions are faced with the challenge of delivering quality education with the new norms. Teachers are challenged in finding ways to address the changes responsive to the current situation. As part of their campaign for effective distance learning, the Department of Education has come up with the Radio Based Instruction (RBI). In the Municipality of Malungon, RBI has already been started in some parts, however, its efficacy doesn't reach certain remote areas in the municipality. This paper discusses the ethical roles and responsibilities of the Local Government Officials of

Malungon as the main implementers of the said program. Anchored on Kant's Deontological Ethics and Bentham's Utilitarian Ethics, this paper argues that those responsible for imposing the RBI in Malungon should be duty-bound, have the value of integrity, and take into consideration the good of the people.

Keywords: Education in the new normal, Radio-Based Instruction, Ethical Responsibilities of Government Leaders, Deontological Ethics, Utilitarian Ethics.

To intervene or not? Dutch and Indonesian ethics teachers' ideas on how to respond when hearing alarming cases from medical students in class

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Introduction: Ethics case discussions in medical schools are normally confidential so everyone can speak freely and safely. But what should teachers do when a student brings forward a case that they consider to be outright alarming, e.g. potentially harmful for patients or students? Should they hold back from action or should they intervene? This study aims to explore how ethics teachers in medical schools (would) respond to an alarming case brought forward in class.

Methods: We used qualitative methods with purposive sampling and conducted in-depth interviews with 17 ethics teachers in Indonesia and 18 in the Netherlands, from 16 medical schools. The studies were not comparative in its design. However, for this occasion, we will compare the results and bring forward some issues that might explain the differences between the two countries.

Results: Teachers mentioned alarming cases ranging from power abuse, fraud and deception, violation of patient's rights and autonomy, to sexual harassment. Most Dutch teachers said they will address the issue in class but are reluctant to take action outside of class. In Indonesia, on the other hand, teachers were generally convinced of the need to take action, despite the numerous barriers they identified.

Conclusions: What counts for both countries is that teachers carefully have to consider the risks and consequences before taking action, and that support from higher authorities can be crucial. It is important that ethics teachers start to acknowledge and explore the (im)possibilities of addressing unjust situations from their specific positions in medical institutions.

Egg yolk and risk and severity of COVID 19

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Abstract

Vitamins, A, E, D & K; zinc and selenium gives immunity toward infection. Research showed that people with compromised immune systems are at greater risk with novel coronavirus. Egg yolk contains full of vitamins, A, E, D & K; zinc and selenium. A lot of coronavirus quarantine facilities around the world, patients in recovery and healthcare workers are offered eggs with their daily meals to boost up immunity. General people are asked to consume Vit A D C K and Zink to boost up their immunity. There may have relation between micronutrients consumption and early recovery or not infected from COVID 19 at all. This article explains the previous food habit of egg yolk and risk and severity of COVID-19. It will be ethical to physician to develop a new medical treatment schedule if positive correlation is found. Our result may also have impact on policy initiative.

Key Words: Fat Egg yolk, immunity, COVID 19 pandemic

Ethical reflections on COVID-19 in Thailand

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2021 ABA General Meeting (Planned subject to all ABA Board members schedule)

31 August 2021 (Tuesday)

Re-Purposing Transportation Providers to Provide Emergency Medical Services in the Low- and Middle-Income Asian Settings During COVID-19

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Objectives: In 2019, the World Health Assembly declared emergency care essential to achieve Sustainable Development Goals. However, many Asian low- and middle-income countries (LMICs) have yet to develop robust and financially sustainable approaches to deliver prehospital emergency medical services (EMS) at scale, as existing systems are widely heterogeneous and traditional high-income country models are infeasible. Innovatively re-thinking EMS delivery in resource-limited settings is necessary, as timely access to emergency care can substantially reduce mortality.

Description: We created the Lay First Responder (LFR) model by leveraging pre-existing transportation infrastructure. We launched pilot LFR training programs of motorcycle taxi drivers in sub-Saharan Africa and Central America between 2016-2019. Our LFR curriculum

focuses on scene management, airway/breathing management, bleeding/hemorrhage control, fracture splinting/immobilization, and patient transport by motorcycle. We simultaneously studied knowledge improvement and retention, longitudinal skills usage, changes in emergency coverage, program cost, socioeconomic effects, and patient clinical impact.

Lessons Learned: Across 2,171 patient encounters, LFRs provided prehospital care and transport, decreasing necessity for traditional ambulance usage by 92.5%, avoiding costly infrastructure spending, and increasing emergency care access. Locally sourcing first-aid materials reduced cost to ensure long-term essential item availability, as per trainee cost was \$6.54USD. Median pre-/post-test scores improved by 43.5 percentage points (34.8% vs. 78.3%, $p < 0.0001$), with significant knowledge retention at six months (60.9%). Deploying a "Training-of-trainers" (TOT) model increased sustainability and effectively taught thousands of LFRs. LFRs report experiencing a professional identity change, increasing local stature and customer acquisition (24.39% greater income than non-LFR motorcycle taxi counterpart controls), incentivizing voluntary long-term LFR involvement of 75% of initial participants after 3 years.

Future Steps: The LFR model may be a sustainable alternative to formal ambulance-reliant EMS that are cost-prohibitive in LMICs. Additional, large-scale LFR programs should be piloted across Asian LMICs to ensure model compatibility and cost-effectiveness.

COVID-19 PPE Waste Management: A looming Ecological Crisis in the Philippines?

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Presently, the world is focusing to combat COVID-19, however, we can foresee the issues of economic crisis and ecological imbalance. We have to prepare ourselves to meet the challenges which are forcefully imposed by the COVID-19 pandemic, so as to maintain sustainability. Researchers are working on the development of different aids to cure and prevent the disease. Personal protection equipment (PPE) has become an essential prerequisite for healthcare workers. PPE kits are reported to provide sufficient protection against pathogens but their disposal can be devastating to environment.

The Philippines has generated 52,000 metric tons of medical waste since the start of lockdown March 2020. This is equivalent to 2 million sacks of rice, with each sack containing 25 kilograms of rice, according to Department of Environment and Natural Resources (DENR). This paper asserts the following; first, that the wrong disposal of the PPE could become a growing problem for the environment and public health in the Philippines. Second, that the public authority specially the policy maker needs to lay out new waste disposal standards for the general public and promote reusable PPE whenever possible. Third, the wrong disposal of waste also involves environmental risks and raises issues of justice. Just like COVID-19, our waste, plastic, and PPE pandemics cannot be solved overnight. But knowing our moral obligation how to pivot to sustainability, responsibly dispose of

waste, and recycle as much as humanly possible is half the battle.

Keywords: *Environmental Ethics, Public health, Sustainability, Waste Management,*

Hydropower Induced Displacement Challenges after the COVID-19

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Development Induced Displacement and the ethical issues surrounding the large projects have been at the forefront of the discussion for many years. Typically, the issues on the hydropower development and large dams have been debated for many years. World Bank even stopped funding the mega-dam projects with the negative issues and effects of these projects on both the ecological and humanitarian point of view. However, after the 2000 World Bank invested in the hydropower and is continuously investing. In 2015, the International Consortium of Investigative Journalists estimated that in the decade between 2004 and 2013, 3.4 million people were displaced physically or economically in World Bank-supported projects. Not only did the Bank cannot ensure that displaced people were adequately compensated, it did not even know about their fate.

Hydropower resources are a renewable energy and can help our efforts to reduce the Co2 emissions, as it is a low carbon technology (Greenhouse gas emissions-International Hydropower Association). Hydropower generates over 4000 terawatt hours of electricity globally every year enough to supply over 1 billion people with clean energy. However, hydropower represents about only 17% of total electricity production according to International Energy Agency. Understanding benefit of hydropower and with the technological advancement the recent surge in the development of hydropower projects has brought up the economic benefits for many developing countries such as Laos, Nepal, Cambodia and so on, however, because of the weak formal and social welfare system in these countries the concern on sustainability of these projects are genuine. The challenge for hydropower developers is to create projects which are not only environmentally sustainable but also socially sustainable. For Example: Nepal has the potential to produce over 43 thousand megawatts of hydroelectricity. Currently, there are over 91 hydropower plants that generate 600 megawatts of hydroelectricity. Nepalese government has planned to increase its current 67.3% access to electricity to 1426 MW (87%), by 2022. Any such projects are likely to displace thousands of people and have severe effects on the ecology.

However, once the population is displaced from the original habitats, it is likely to rise the risk of being forced to the live outside of their networks and worrying about food security, health security, etc. The balance is likely to shift after the COVID-19 as the risks of people who were already vulnerable after being displaced from their original settlement are likely pushed towards the impoverishment. Several researches have found that during the time of crisis people are likely to rely on their networks for any solace or support. In case of the

displaced people, the support is likely to be less than before as they are already forced to leave apart from their family and relatives? Hence, minimizing the negative effects of these projects for the greater good of the nation is an ethical and moral challenge. Several researchers have proposed various theories on how to minimize this risk hence we can carry a more fair development projects without harming the environment and settlements around the project areas. Among these theories, environmental justice has the potential to reduce the negative risk and provide justice to both from the ecological and human point of view. In this paper, we will discuss how we can apply the how environmental justice in order to mitigate the negative effects of huge infrastructures development and ethically provide justice to those affected also after the COVID-19.

Keywords: *Development Induced Displacement, Hydropower, Environmental Justice*

Sacred Groves in India: An amalgamation of Ecocentrism and Anthropocentrism (Repository of Ethical Worldview on Nature Name)

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The environmental value system practiced by Indians was a pragmatic combination of anthropocentrism and ecocentrism giving it a holistic outlook. An ecocentric viewpoint integrates social, spiritual and environmental dimensions into a holistic ideal and prioritizes biorights, emphasizes the importance of education and encourages self-restraint in human behaviour. An anthropocentric viewpoint argues that humans must sustainably manage the global system which might be through the use of taxes, environmental regulation and legislation. Sacred groves in India are patches of natural vegetation protected by a certain community due to religious reasons that reveal an example of what's known as social fencing, a combined action and sense of accountability, that safeguards the forests. From the rain forest of the Western Ghats, to the scrub forests of the deserts of Rajasthan, sacred groves range from a few square meters to many hectares. The local communities tend to take responsibility to protect and nurture the area as the area is usually dedicated to a local deity.

Sacred groves are valuable in numerous ways – from soil and water conservation to being reservoirs of important, rare, and endangered species, and are critical wildlife corridors and refuges in a fragmented landscape. Human societies have benefited both directly and indirectly from these ecosystems for centuries. From clean air to drinking water; weather and climate control to natural crop pollination, nature provided us with critical services for our wellbeing. Due to modernisation and urbanisation, the belief people have in religious concepts has declined, in turn reducing the belief in the sanctity of sacred groves. However, people are also more cautious of the environment and hopefully that thought balances out the care given to these lands. An investigation of the

various principles and practices that governed the maintenance of these sacred groves throughout India for centuries would help us understand and evaluate the efficacies of them and may guide us in conservation of nature.

Bioethics in Art: Graffiti and Fashion as Freedom of Expression

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Art is a language for reflecting the deepest human emotions which sometimes words cannot express. Art is an inseparable part of life in any culture, and it has the power to bring people from different cultures together. Artistic activities and their impacts can affect societies in many various ways and there is much more potential to explore the linkage between art and bioethics. Visual art is about saying what you think and what you feel without using direct words and can convey messages across languages and cultures so it is also a fruitful avenue to consider universal ethics. Art can an escape for the artist, and the observers, from the harsh realm of reality. Freedom of expression is a basic human right. People protest when they want a change, they protest to express their disaffection caused by exacerbation of their exclusion, frustration or a perceived injustice, and this presentation will discuss some examples of protest art through examples such as graffiti and fashion. Protest Art,

especially in big cities, is used as a way for minorities or people who do not have other ways to access advertising media to express their opinions.



Figure 1: Torn jeans were popularized in popular culture

Fashion is closely linked to social, financial and cultural factors of a society. Fashion is not a mere indication of personal taste, but it's a reflection of political effects on people in a society and their level of freedom. Fashion can be a big help to protest against social class divisions, poverty, sexism and other social problems in direct and indirect ways. One of the biggest clothing problems that people from working class all over the world face is wearing old and ragged clothes because they don't have enough money to buy new ones. To help reducing the social class differences, the fashion industry offered ripped jeans, which were perfectly welcomed by the

public, to help low income families. As a result, when the affluent strata of societies started wearing torn clothes it was also considered fashionable.

Humankind has recorded our thoughts and wishes from the first steps of our cultural evolution through different media and objects. Wall paintings are the most primitive aspect of human art that we can see, and some are as old as the Paleolithic Age. The ancient animal paintings on Lascaux cave (France) and the cave of Altamira (Spain) are dated twenty thousand years in antiquity, and are mementos of primitive art.



Figure 2: An example of graffiti by a1one (Source: Photo by the author)

One of the most popular subdivisions of protest art is graffiti. According to American Heritage Dictionary, the word 'Graffiti' is derived from an Italian word 'graffiato' (scratched), it also could be taken from the Greek word 'graphein' (to write). Graffiti ranges from simple written words on walls which have been existed since ancient Egyptian times four millennia ago to modern spray painting on street walls and other public surfaces. Modern graffiti considers as a public art which can be a useful tool for social liberation and advancing political goals.

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The first signs of graffiti in Iran can be found in mottos written on walls through 1963-1973, but the first official graffiti movement started on 1995 by an artist called 'ECNCE'.

An art student called 'alone' made a lot of graffiti arts on walls in the west of Tehran since 2003. In some of his arts, he depicted a child or a teenager among rules and suppressed by a lot of shoulds and should nots, mischiefs, and poverty. 'Eyes' and 'kids' are the frequent elements in his art.



Figure 3: Black Hand's Graffiti, supporting Iranian women who were banned from going to football stadiums to watch matches

Self-censorship and avoiding explicit criticism is an obvious and common feature in

Iran's graffiti and it's because of limitations on all forms of political criticism in the country. Unlike western countries, which are using graffiti in subways and buses alongside city walls, graffiti in Iran is generally limited to the walls of public places.

Graffiti arts can be appreciated like regular wall paintings and can make cities beautiful by expressing interests of a specific society. But the important question is, 'Is Graffiti an artistic innovation or just public harassment?'



Figure 4: Jaqua Fragua, This is Indian land (2016)

The first dedicated academic research institute on graffiti was the Scandinavian Institute of Comparative Vandalism founded in 1961. According to their research, the first theories of graffiti are rooted in subversive ideas. Graffiti is commonly considered as a crime and a kind of cultural deviation because of a supposed connection with subcultures and criminal gangs by many city officials and religious followers. Some criticize it for destruction of public property while others consider the content of images to be promoter of a false culture. Some governments laid down firm punishments for these artists (in Singapore there is a jail penalty for graffiti).

During the 1980s and 1990s, a lot of jurisdictions were looking for a way to reduce and eliminate graffiti from the society. They were either afraid of political revolution or

the degradation of society by this art. A huge amount of resources are used to remove graffiti from city walls and other public places yearly. For example, during 1975 to 1980, New York city transit authority outlaid about 100 to 150 million dollars to remove graffiti art from transport network property, which ended up being ineffective. The cost was extravagant, cleaning a graffiti with dimensions of one square meter could be charged USD 750, thus the total aggregate cost of cleaning a single railway car could be USD 78,000. Also, this procedure failed in old wagons (which were built in the 1950s) and flat cars. In those cases just a part of graffiti was removed and the rest of these steel cars were exposed to rusting, so they even got nastier looking.

To reduce the aesthetic damage caused by graffiti, some city's officials introduced special programs or virtual graffiti walls for artists to have a legal chance to show their art. Furthermore, some special places in the city have been assigned for graffiti arts. However, allocating specific and legal locations for graffiti would take graffiti's rebel soul from it and it's in contrary to graffiti's nature. Displacing graffiti arts from public places to specific places will make it more like an outdoor gallery, which less citizens may witness. The spirit of protest in graffiti, just like other protest arts (such as street theater) is bounded to streets.



Figure 5: Graffiti by Buff Diss (Berlin)



Figure 6: Graffiti by Jean Dubuffet

However, there are some possible solutions for effective messaging transmission without destroying the city's aesthetic or public property. By changing the artistic tools from spray paints, marker pens (and other stuff that are commonly used in graffiti) to more removable tools, the budget for cleaning the walls can be significantly reduced.

Buff Diss is a non-traditional Australian graffiti artist who applied masking tape instead of spray paint and markers for making his big drawings. He started to use tapes as his main art tool in 2005 and since then not only the process of creating art goes faster but also he could find a way to deal with legal problems (many countries have laws against using spray on walls but none have said anything about masking tape). In the end, although using tapes makes the artwork more vulnerable, but it causes the minimum destruction of the background wall.

There are many other fields of art that I do not have time to explore in this paper, such as music, photography, cinema, poetry and dance. I encourage all of you to exercise your talents to express your ideas and to build a more ethical world. We have to know when to protect the privacy of vulnerable persons, while also changing the situation. Probably one of the most famous photographs of the twentieth century was of a naked girl burnt from

napalm in Vietnam. Yet the same subject matter can be vulgar pornography decreasing the respect of so many children. Art has a social context.

In conclusion we need to be ethical in all professions, including in art. Freedom of expression is a human right, as is creativity. All rights need to be exercised responsibly. Each action we take has an effect, and art can be a champion of change to improve our world.

Recognizing the Importance of Indigenous Knowledge and Practices for Early Warning Systems for Disaster Preparedness and Response in Uganda

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Purpose: Indigenous communities have always had their own approaches towards disaster management using their indigenous knowledge and practices. This thesis argues that indigenous knowledge (IK) and practices can save lives from disasters but need to be recognized and documented to provide concrete evidence to managing disaster and enhance integration with modern approaches for multi-hazard early warning for disaster preparedness.

Method: This was a cross-sectional study conducted using qualitative techniques of FGDs and KIIs in randomly selected districts of disaster-prone Sub-regions. These include Amudat and Moroto in Karamoja, Kitgum and Lira in Acholi and Lango, Adjumani and Arua in West Nile in the Northern Region; Amuria and Katakwi in Teso, Bududa and Butalejja in Mt. Elgon in Eastern Region; Kasese and Kibale in Albertine, Western region; Rakia and Wakiso in Central Uganda respectively. The study conducted 56 FGDs with elders, and 56 KIIs with members of district disaster management committees (DDMCs) and another 28 KIIs with NGO partners. Principal Content Analysis, or PCA was used for data analysis.

Findings: Common hazards identified were classified as hydro-meteorological and geological, biological and technological or anthropogenic in nature. Indigenous knowledge identified were mostly of ecological (or phonological) and meteorological nature. There is similarity in the use of meteorological signals for early warning monitoring across regions and sub-regions as compared to the ecological signals, which varied due to their uniqueness to the localities. Not strong variation points cultural and ecological differences in observations and predictions. Blending indigenous knowledge with modern-approaches will strengthens and enhances equitable early warning communications for disaster preparedness and response.

Keywords: Indigenous knowledge, Early warning, Uganda, Disaster preparedness and response, Resilience, Climate

New biodiversity-based therapeutic treatments for covid-19 and its potential ethical dilemma: Case study in Indonesia

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Many strategies have been tried for combating the COVID-19 pandemic. An overlooked strategy is the utilization of plant-derived medicines, including that of traditional origin. There are many potential traditional plant-based therapeutic methods that can be tried, standardized, and developed. Traditional plant-based medicines can lead to the identification of active compounds for new antivirals, which makes plant biodiversity an important resource. Being a country that has high biodiversity, in addition to a significant history of using traditional medicines, Indonesia can potentially play a dominant role in elucidating new plant-derived medicines and antivirals. However, at the same time, the potential also needs to consider ethical dimensions. Among them are proper attribution to the source of traditional knowledge and benefit sharing from commercialization, which what we highlight in this paper.

24/7 Librarians: The Hurdles, Strategies and Rewards of Rendering Online Library Services

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Academic librarians are rendering online library services especially amidst trying times. Since online services have become essential in their profession, the purpose of this phenomenological qualitative research was to explore their hurdles, strategies and rewards of rendering different online library services. Ten (10) registered academic librarians were purposely chosen to participate in this study through Key Informant Interview (KII). Findings revealed that their hurdles included the strenuous round-the-clock online library services, internet connectivity problems, technological challenges and issues, transition process to online platforms and the limitations in acquisition of library resources. Librarians strategically rendered the online library services through creation of online library platforms, provision of online literacy programs, development and improvement of online library services and resources, and the strategic work assignment and distribution. The rewards that they have received and felt were professional fulfilment and emotional satisfaction, professional development, convenience amidst trying times and the instructional support. Academic librarians must realize the importance of doing constant library innovations in order to effectively and efficiently render online library services

that are deemed essential in supporting the online teaching and learning in today's digital world.

Keywords: *Library and information science, Academic librarians, Online library services, Phenomenology, Philippines*

Ivermectin as Propylaxis and Treatment of COVID-19: A Bioethical Evaluation

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Over two hundred million Covid-19 infections have been reported worldwide with five million deaths. The trend is still ascending in 61 countries. Several countries are ahead with vaccinations efforts but only 12.3% have been fully vaccinated by 2nd July 2021 (Pharmaceutical-technology.com). Additionally, only 14 countries worldwide have exceeded 50% vaccination rate, a long way to establish herd immunity status. Effectiveness of the current covid-19 vaccines have been found to vary from 50% (Sinovac) to 95% (Pfizer & BioNTech) in preventing infection. It is also worrying that although the vaccines are effective against the original virus, but have been shown to be less so against the variants of concerns. More worrying, there is very few effective treatments for infected Covid-19 patients to reduce hospitalizations, and progression to critical stage and death.

Ivermectin is an essential and safe medicine for human use which has been approved by WHO and widely used to treat worm infection, scabies and lice for around 20 years. Additionally, it has been found to exhibit antiviral and anti-inflammatory properties. The Front Line COVID-19 Critical Care Alliance has reviewed and summarized 43 studies on the effectiveness of Ivermectin to treat Covid-19 infection and concluded that Ivermectin is effective as treatment and prophylaxis. Another recent meta-analysis by Bryant et al (2021) reported of moderate-certainty evidence on the possibility of Ivermectin to reduce large numbers of Covid-19 deaths and progression to severe disease. The drug also has the advantage of proven safety and cheap. On the other hand, WHO and majority of health regulatory bodies worldwide insisted that there are insufficient data to recommend the use of Ivermectin and only recommend its uses in clinical trials. In this study, a bioethical analysis using the ethical matrix will be carried out to assess whether Ivermectin should be supported for use.

Keywords: *Ivermectin, Covid 19, Bioethical analysis, Ethical matrix*

Teaching Bioethics for the SDGs and current environmental challenges in Schools and Universities using Online Educational Resources

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The sustainable developmental goals (SDGs) were formulated as a blueprint in 2015 at the United Nations General Assembly, which has seventeen interlinked goals. The SDG's are intended to be achieved by the year 2030. This review explores specific contents to be integrated into Online Educational Resources integrating a bioethical

perspective and how it could lead to larger possibilities and new frameworks which can be brought together to explore new insights. The review of documents for creating content for OER includes; *Co constructions of knowledge based on management processes using OER; Integrated pedagogies related to topics based on research; Education of ESD and for SDG's include views of the learning communities through OER*

The involvement of learning communities online will help learners to provide a broader meaning to trans-disciplinary studies and meaningful outcomes for a sustainable society. Solutions to the effectiveness of tasks rendered to achieve the SDGs goals require value and ethical oriented actions, which are participatory, inclusive, Universal and at the same time actions which are contextually dependent on the local and global situations. There are highlights in the reports by SDG scholars on the need to build co-dependency of the SDG's through comprehensive assessments with cross- sectoral systems. With the exception of a few SDG's, the interdependency between SDG's require to be organised in terms of how they are operationalized. They require more clarity with regards to the 169 targets of the 2030 Agenda. This exploratory study of co-construction of such learning content using OER may look challenging but it will have beneficial effects in the long run.

A documentary analysis of a case study and practical solutions to the present environmental challenges and strengths in teaching and learning will be conducted. Findings will be presented in tables. This study is part of a larger study conducted at the AUSN on integration of OER for schools and Universities.

Keywords: Sustainable developmental goals, OER, Bioethics, Online Learning, environmental education

Online Sexual Exploitation of Children in the Philippines during COVID-19 Lockdowns:

An Ethical Analysis

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Abstract

As COVID-19 continues to wreak havoc across the globe, one potentially neglected social ill aggravated during the pandemic is the proliferation of online sexual exploitation of children (OSEC). OSEC is a variation of commercial sexual exploitation of children (CSEC). The latter "occurs when people under the age of 18 engage in or are forced into prostitution and pornography in exchange for money or material payment." When the commercial sexual exploitation of children occurs, is facilitated, or mediated through the internet or any online platform, it is more commonly referred to as OSEC. As lockdowns in the Philippines persist, businesses close down, and unemployment rate continue to rise, many poor Filipinos have turned to OSEC despite legislated Philippine laws against human trafficking. Early this year, the Philippine Center for Investigative Journalism (PCIJ) reports that more than 1.29 million images and videos of child abuse materials were produced in the Philippines in 2020, thrice the number in 2019. Why do the numbers continue to rise? How can the victims be helped? This multi-layered ethical problem invites us to consider potential solutions

to curb the incidence of online sexual exploitation of children. Employing Angeles-Palma's framework for ethical decision-making, this paper will consider four possible course of action that may be taken to address the social menace that is online sexual exploitation of children.

Tri-people Hybrid Conflict Resolution Approach: Enabling A Culture of Peace in Alamada, North Cotabato, Philippines

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The paper is focused in the Tri-people hybrid conflict resolution approach adopted in Alamada, North Cotabato as a model for enabling a culture of peace in Mindanao, Southern Philippines. Alamada is a municipality of North Cotabato, Mindanao. The population is comprised of Iranon (Muslim), Christians and other indigenous/ethnic groups (Lumad). The greatest challenge encountered were on peace instability resulting from territorial and ancestral land dispute; identity and cultural discrimination; environmental threats, criminality and poverty.

Peace instability are armed conflict which cause the animosity brought about by the history of fighting in Mindanao. Land dispute is a conflict in Alamada but it could spills over to rido and armed conflict. Rido/clan conflict is a Muslim term for feuds, referred to a sporadic outburst of retaliatory violence between families and kinship groups as well as between communities and environmental issues.

To address the societal conflict and strengthen the alliances of "Tri-people", peace building practices is essential. This is to effectively settle longtime issues and constitute best practices among the community from a conflict-torn to a zone of peace municipality. By combining the informal customary procedures of the Muslim people and Indigenous community, settling gaps within the community is more effective.

As result, there were at least 23 clan conflicts which were settled under the approach, including one clan conflict in the municipality which has been preserved for 50 years. The effective implementation of the reconciliation mechanism limited in the declaration of Zone of Peace in Alamada. The government and its local partner gathered about more than 10,000 signatures from various consultations and discussions in the municipality to gather support for the declaration. The peace building should be mechanism converged with public service to craft a sensitive and hybrid initiative to address societal problems. There is a need to intensify and concretize an effective tool to promote a culture of peace.

Keywords: Alternative Dispute Resolution (ADR), Culture of Peace, Hybrid Conflict Resolution Approach, and Tri-people.

Opinions and recommendations of medical school students on the stigma of the diseases and health care professionals

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Aim: The aim of this study is to explore medical students' views of both stigmatizations against diseases and healthcare professionals, as well as to examine critics, and solutions in their framework of medical students' views of stigmatization.

Method: This was performed as a qualitative study utilizing sole interviews. This interview was conducted with 21 medical students. The views of medical students were explored via interviews which covered four basic questions: Can you give an example of this stigma and explain why?; What problems does the stigma developed against diseases such as infectious diseases (Covid-19, HIV/Tuberculosis) trigger?; What kind of plan program and measures should be taken to minimize stigma?; and Have you encountered any stigmatization during Covid-19 due to you are a medical student?. The interviews were analyzed through qualitative content analysis.

Result: The issue of stigmatization against healthcare professionals is not very clear on the agenda of society therefore students do have not enough knowledge and opinion about stigmatization. However, the students stated very clearly that during the epidemic, health workers from all professions have undertaken a difficult and suffocating task under extraordinary conditions while treating patients diagnosed with COVID-19, as well as facing an intense risk of infection. Finally, in order for the medical students in this team to evaluate the issue from a versatile and ethical perspective, a special course on communication skills and better-equipped teamwork with psychiatrists, psychologists, and ethicists are required.

Conclusion: The study shows that adding lessons that include stigma and the problems caused by stigmatization to the medical education program in order to increase the awareness of medical students is important. Further, this class also contributes students to understand virtue ethics and medical ethics values.

Keywords: Contagious diseases, stigmatization, medical students, medical ethics

A Study to Evaluate the Community Health Worker Led Program Approach Result and Way forward

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Introduction & Background: This research work is the reflection summary of a very innovative community based health care program implemented by Good Neighbor Bangladesh (GNB). In 2015, Good Neighbor has initiated a very innovative and maternal health responsive "Community managed health care program" through Community Health Worker (CHW) approach in order to bridge the health care information and services between the facility and the field. This approach has been piloted and scaled up in six different places like (Birganj, Nalka,

Kalai, Bocha ganj, Meherpur, Moulvibazar) where the intervention has created opportunity for the community mothers specially married women of reproductive age (MWRA) and their children's to seek need base primary health care advise from the community as and when needed, also helping women to gain awareness on reproductive health knowledge and practices which ultimately safeguarding many. The implementation cycle followed the appropriate program planning logic, starting from a baseline need assessment, to prioritize program needs and arrange implementation in a more simplified community friendly approach.

Methodology: To obtain information of the CHW Program result and implementation approach, a thorough investigative approach taken following all the standard procedure for an end line survey starting from desk review, question formatting (Quantitative & Qualitative), feasibility test, doing a cross sectional survey with systematic random sampling closely representative to the community also align to baseline format. Alongside the quantitative data collection, every places there were providers and client IDIs, case story and FGD and also KII s conducted with stakeholders which supported to give an in-depth picture of the community changes also to authenticate the quantitative findings.

Result based Lessons learnt: The CHW in the program was the central catch of health workforce available in the field who have been trained appropriately to work as first line health care soldier to connect the community & GNB clinics as a bridging means to access health care by the community women and Children. In order to assess the success of the implementation approach an end line survey has been conducted following the comparability with certain program indicators both at baseline and end line level which significantly projected the positive improvement and changes in end line in comparison to baseline. The qualitative findings from FGD, KII, IDI also reinforced the quantitative data alongside the Case story which is a factual projection to echo the graphical data projections of quantitative findings both baseline to end line

Conclusion: This research report is the reflection of the evidence base lessons learnt, challenges and success story of the Good Neighbors Bangladesh CHW Result & Implementation Approach.

Keywords: CHW, Good Neighbor, Implementation approach, MWRA, Baseline, End line

1 September 2021 (Wednesday)

Love is Ours: A living journey through love and life across the world

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I invite all participants to send me some significant story, poem, experiences of love for a book I am currently writing, called "Love is Ours: A living journey through love and life across the world". This book shares a journey of discovery through the wonders of love and life. This is

both a personal journey of my ontological development as well as a reflection on my search for wisdom from around the world on some questions that I ask about the meaning of love. In each chapter I will explore the meaning of love from a different window (e.g. romantic love, relationships, soulmates, child-parent relationships, marriage, divorce, breakups, animals, spiritual aspects, to mention some of the themes).

We are living through the COVID-19 pandemic which has shaken the fabric of social ethics and perceptions of global citizenship. This disease has taken the lives of many people, and shattered relationships and people all around the world. For most of human history until the past few decades life has been regarded as a privilege, not something to take for granted. With COVID-19 we can see the return of infectious disease as a major determinant of life and death even for those in rich countries, and a determinant of economic prosperity or poverty. We have seen the return into poverty of over a billion lives, with less certainty about the future in the minds of everyone. What's the place of love in the face of early death?

The vibrancy of my privileged life in over 70 countries of the world, and my deep relationships and shared love with wonderful peoples across the planet shape this book. I think this experience has something to offer for people of every age, gender and culture. Unlike my 1998 book *Bioethics is the Love of Life*, in this book, *Love is Ours: A living journey through love and life across the world*, I will look at the question in more than an academic manner and third party perspective, but also as a lived emotional journey with ups and downs, broken hearts and overflowing happiness that only love can bring.

As well as addressing this book to my dear and loved ones, this book is being written for everyone to think about their own lives. I will also share feelings and emotions of my heart along my life so far, and try to pull it all together under each chapter as I explore answers that others have attempted. I have been blessed by being a sensitive person with an open heart, however, I apologise to all who were disappointed or devastated by my actions, and will be in the future also.

This book explores life in many ways, and it's addressed to people of every culture, all the people that I've met, all my friends, all people that I have loved and continue to love, and to those in the future. There is a lot of inspiration from everyone I love and have loved, and the complex interrelationships of many people along with my own identity shape the book.

Thank you to everyone who has inspired this book, who has shown me love, laughed with me, cried with me, prayed for me, in some cases made big sacrifices, and those who have nurtured me. I have been moved by those who agree that love is ours or was ours.

CRISPR-Cas/9: Regulation in Australia

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Around the world, researchers are conducting various methods, including the cutting-edged CRISPR-Cas/9 (Clustered Regularly Interspaced Short Palindromic Repeats) (CRISPR), removing gene variations that cause

heritable diseases and conditions. However, there are multiple ethical and technical issues associated with this innovative technology. This presentation will explore CRISPR science, the serious ethical, social and safety concerns surrounding this technique and a critical analysis of the current Australian regulation on human genome editing. Claims that Chinese twins have been born with modified genomes could mean that the current Australian law in this area may need to be updated. Before determining whether revisions in the law is required, it is critical to conduct public forums in Australia. Since 2011, there has been no review of the current regulation. A legislative review that entails in-depth discussions among various stakeholders and open submissions are long overdue. In this presentation, I strongly propose that it ought to be conducted to explore the need for legal updates to govern human genome editing in Australia effectively.

Against All Odds: Local Government Corruption in the Philippines

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This pandemic is seen by some as an opportunity to take advantage of the emergency to misuse their power for private gain. In this inimitable circumstance, it is perilous that corruption is intentionally ignored. Furthermore, corruption typologies are done amidst this Covid19 pandemic, like the inadequate budget per patient in the isolation centers and the unequal treatment of the patients there, the prejudiced wage of the job ordered employees, the insufficient payment to the contractors, the biased treatment towards the VIPs during lockdowns and vaccination process, and the lack of systematic strategy for the vaccination. This paper argues the abandonment of ethical values that the horrid ways of corruption of some public officials from Digos City committed, and how such politicians have capitalized the occurrence of disasters and the Covid-19 pandemic to steal money from the government and the people. However, it also argues that the public officials of the city had the good will to establish systematic strategies for the well-being of the citizens during the Covid19 pandemic. This paper discusses the effects of these strategies to the people. Lastly, the paper suggests that real-world measure should be done to diminish opportunities for corruption and the necessary shift of culture to a state where the Digos City citizens no longer consent corrupt act as just the way government works in the city must be established.

Keywords: *Government Corruption, Corruption during calamities, Ethical Governance*

Access, Equity and Quality of Education as Part of the United Nations Convention on Human Rights and the Sustainable Development Goals (SDGs)

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This paper focuses on the framework for access, equity and quality of education as a reflection of the United Nations Convention on Human Rights and the Sustainable Development Goals. It provides the parameters by which the educational system of each country may be evaluated as being supportive of protecting the human right to education.

Access is defined as the ability of all people to have equal opportunity in education, regardless of their social class, gender, race, sexuality, ethnic background and physical or mental disabilities. Equity is the condition when personal or social circumstances such as gender, ethnic origin, family backgrounds are not obstacles to achieving educational potential (definition of fairness) and that all individuals reach at least a minimum level of skills (definition of inclusion). Quality in education is achieved when it is delivered with outcomes that encompass knowledge, skills and attitudes that are linked to national goals for education and positive participation in society.

The research shall identify the laws in the country used for analytical illustration, in this case, that of the Philippines, based on the framework that support the delivery of education as a human right. Based on those parameters, it will be possible to determine whether the laws are supportive of the protection of the human right to education.

The study has a policy impact in supporting future legislation in countries as they move towards approximating the protection that needs to be accorded to the human right to education. It is relevant as education is the major driving force for development prioritized in the Sustainable Development Goals for.

Keywords: *human right to education, access, equity, quality of education, framework, protection of human rights, Sustainable Development Goals*

Introduction

The paper focuses on the framework for access, equity and quality of education as a reflection of the United Nations Convention on Human Rights and the Sustainable Development Goals. It provides the parameters by which the State of every country with an educational system can be evaluated as being supportive of protecting the human right to education.

The research is responsive to the call of the times as many States around the world invoke emergency powers or take extraordinary measures to meet the challenges of the COVID pandemic. Regardless of the difficult context encountered, there is an ethical imperative that the protection of human rights shall be paramount above all.

The conceptual framework proposed in the research can also be expanded to evaluate other human rights protected under different conventions. It then becomes a possibility that infringement of or violations of the

provisions of conventions as recognized under public international law, can be the basis for legal or extra-legal means for enforcement by nation States.

Based on Article 26 of the United Nations Convention on Human Rights, there are three elements towards the protection of the human right to education. The first paragraph defines the parameter of access to education and the minimum required level which should be accorded to all. It is provided that elementary education and fundamental stages, usually identified as early childhood development education, shall be made free and compulsory. Beyond such level, other types of education, including, but not limited to, technical, vocational and higher education, shall be made accessible depending on the condition of every nation State.

The second paragraph provides the rationale for education as a tool for the development of humankind. It provides the qualitative aspect of education to further the aspiration of the United Nations to promote world peace through the mutual understanding between peoples of different nations, ethnic and religious backgrounds.

The last paragraph states that since elementary education is extended to those of minority age, the parents have the prior right to determine the kind of education provided to their children. It qualifies the parental authority exercised over their children, indicating the content and manner by which they shall be educated.

The Sustainable Development Goals 2030 are the developmental aspirations which provide a time-bound international benchmark for countries articulated by the United Nations. This is the basis for the research framework according to the principles of access, equity and quality of education provided in the 4th Sustainable Development Goal.

Access is defined as the ability of all people to have equal opportunity in education, regardless of their social class, gender, race, sexuality, ethnic background and physical or mental disabilities.

Equity is the condition when personal or social circumstances such as gender, ethnic origin or family backgrounds are not obstacles to achieving educational potential (definition of fairness) and that all individuals reach at least a minimum level of skills (definition of inclusion).

Quality in education is achieved when it is delivered with outcomes that encompass knowledge, skills and attitudes that are linked to national goals for education and positive participation in society.

The research shall provide the framework to evaluate the laws of the country to be analyzed. The case study cited in the research is that of the Philippines. Expansion of the research can be done in the future by including data from different countries to comparatively analyze the variance of each country based on the framework. Utilizing such framework provides the conclusion to determine whether a nation State supports the protection of the human right to education or on the contrary, possibly infringes or violates the right to education.

The study has a policy impact in supporting future legislation for countries to accord protection towards the human right to education. It is relevant as education is the

major driving force for development prioritized in the Sustainable Development Goals 2030. It is an ethical concern when the human right to education is either infringed or violated. The research can be the basis for which a nation State can be enjoined to refrain from the infringement of the right to education or to restore the right when there is a violation.

CASE STUDY: THE PHILIPPINES

In illustrating the use of this framework, the first inquiry would be the identification of the laws of a country that support the human right to education.

In the case of the Philippines, the first law which can be cited is the fundamental law of the land, the Constitution promulgated in 1987. According to Article XIV Section 1, the State shall support education at all levels and shall provide appropriate steps to provide access to such education.

Section 2 further qualifies the parameters by which support to education is extended by the State. It provides in the first paragraph, the mandate of the State to provide a complete, adequate and integrated educational system responsive to the needs of the Filipino society. In the second paragraph, it then provides that the State shall support free education in the elementary and secondary levels. Based on the parameters set in the U.N. Convention, this is already over and above that indicated as the minimum level considered as inclusive education. But every nation State in the exercise of its sovereign self-determination can provide for a higher level of support. This is what is indicated in the Philippine Constitution. The third paragraph goes on to provide that the State shall establish a system of support in the form of resources being allocated through scholarships, subsidies and other incentives, qualifying those who are deserving of such support.

The fourth paragraph is an option which can be adopted by the State, providing for the encouragement of non-formal and indigenous learning systems, as well as independent learning systems, if deemed feasible. The last paragraph states that the State shall provide its adult citizens education limited to the content of civics, vocational efficiency or other similar skills. Therefore, the whole section indicates the quality of education to be accorded to its citizens on the basis of content.

The next level of laws that can be evaluated are laws passed by the Congress of the Philippines, which are national in scope.

In Republic Act 9155, the governance system for basic education is strengthened by providing for principal empowerment based on the principles of transparency and local accountability. The law supports access to education by providing expanding principals decision-making authority in their schools.

The next illustration is a landmark law passed by Congress, Republic Act 10533, which provided for the adoption of the K-12 basic educational system in the Philippines. The country was only one of two remaining countries in the world that had not yet adopted the system when the law was passed in 2013. By joining the standard basic educational system adopted in the world, the country is better able to provide access to education,

not only in the Philippines, but possibly for its nationals to access other countries' educational systems as well.

The following two laws is the differentiation of the basic education regulatory agency from the regulatory agencies with authority over higher education and technical education. It provides the support extended to higher education to have autonomy and exercise academic freedom. In the case of technical education, the law identifies the agencies' thrust towards middle-level human resource training and development.

By analyzing the laws, the data can indicate whether nation States are compliant with the parameters of access, equity and quality for the protection of the human right to education. Then, by utilizing the Sustainable Development Goals, the laws can indicate whether the time frame for achieving the goal can be accomplished. Lastly, the framework is able to determine whether the State infringes or violates the right to education. The differentiation between infringement is the gradual non-compliance with elements of the exercise of the right to education vis-à-vis outright denial of the right which is a violation.

In conclusion, there can be four possible conditions that can be identified as hampering the access to the right to education and which may require action to be undertaken to address the ethical concern of protecting human rights.

The first possible condition is that laws themselves need to be changed. For example, affirmative action is a law that promotes the admission of students in higher education belonging to a particular identified group. The law proved untenable and was eventually abolished as it was determined to be against equity of student applicants when the criterion of merit for admission should be the prime determining factor for admission, rather than ethnicity of the student applicants. This was articulated in the case of *Grutter vs. Bollinger* decided by the United States Supreme Court in 2013.

The second probable condition is that there might be environmental factors outside of the legal system that hamper the promotion of the right to education. Even if there are laws ensuring access to education, cultures of particular communities may prevent those belonging to the female gender to access education, such as early marriage, prioritization of familial obligations or physical immobility. The probable solution is to promote the protection of the right to such communities in order to eventually change the culture.

The third condition is resource allocation that requires prioritization to address the constraints due to limited resources. During the pandemic, many students experienced the phenomenon of education or learning loss. This was brought about by the imposition of lockdowns that prevent students from the conduct of face-to-face classes. Therefore, alternative means of delivering the academic programs were adopted. However, some of the means can prove to be ineffectual to the point that it is tantamount to denial of the access to education. For example, in the Philippines, since 90% of the basic student population are in the public educational system, the government may need to provide for budgets to enable students to have gadgets and connectivity to ensure delivery of academic programs virtually. If

government does not prioritize such resources, it may be determined to be infringing the right to education because school children are unable to access the education due to their lack of means.

The fourth condition is the State adoption of prohibition on the exercise of the right of education which can be considered as a violation to the right to education. When the Taliban first came into power in Afghanistan, the segment of the population belonging to the female gender were prohibited from access to education. Thus, the State policy can be considered as a human right violation. Pressure from the international community may be a measure which can be adopted to change the State policy. Recognition of advocates for the exercise of the right to education, such as the 2014 Nobel Peace Prize, can highlight the need to change the State policy.

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Awareness Raising and Responsibilities of Scientists in the Life Sciences

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Biological sciences have experienced enormous growth over the last 30 years, as biotechnology has become a global enterprise; they offer tremendous promise for meeting many 21st century challenges. Under these circumstances, it is very important to modernize education in the field of life sciences and biotechnologies. Scientists in the field of life sciences and professionals of public health must acquire the sense of responsible science at the very beginning of their professional education.

In developing countries, the level of biosafety and biosecurity education needs improvement, new disciplines must be introduced in the curricula of high schools and universities, giving the students' knowledge on codes of conduct for life scientists, dual use concerns, and biorisks. This goal can be reached by cooperation among universities, lecturers, through the information exchange on international standards and good laboratory practices, improving biosafety of society and environment, fostering the social and civic role of

scientists in society, with special attention to the "next generation of scientists". The life sciences are inherently inextricably linked to concerns about their dual use. Dual-use dilemmas arise when the same scientific work can be used for peaceful or hostile purposes.

The scientific community generates knowledge and educates students. Working with the scientific community and raising awareness within the community is critical to the proper implementation of any technology oversight. Raising awareness of the potential for misuse and the responsibility of scientists to address the challenges of dual-use materials, knowledge and technologies as an integral part of formal education is an important first step in this process.

This responsibility includes critically examining ethical dilemmas and engaging in public dialogue as key strategies. All scientists—especially those working in the life sciences—are called to cultivate among themselves a culture of responsibility with regard to the conduct and the achievements of their research. Foundational values of an organizational culture that emphasizes biosafety, biosecurity, and responsible conduct: research excellence, bioethics, biosafety and biosecurity.

Keywords: biosafety, biosecurity, dual use and responsible conduct.

Defending Moral Obligation: Duterte's Dauntless War Against Drugs

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As the mainstream media describes Rodrigo Roa Duterte, the 16th President of the Republic of the Philippines, widespread generalizations emerged. He was the country's first Mindanaoan president and acquired popularity among Filipinos by working on platforms to reduce drug addiction, corruption, and criminality, and received 39 percent of the vote in the 2016 Presidential election. Back on the year 2016, during the first presidential debate, Duterte had sworn that he will eliminate the extensive propagation of drugs in the country with his first six months of authority. With the advent of his presidential campaign, arises the issue of extra-judicial killings from the President's 'lawless' hunt for drug pushers and users which is highly criticized by the Human Rights devotee. This was the cornerstone of Duterte's presidential campaign and the crime solution hallmark of his 22-year period as mayor of Davao City. While the president's critics state that this is unjust and immoral, this paper argues that Duterte's radical politics is necessary in the lessening if not total eradication of criminality and corruption that the country had been experiencing. Using the lens of Deontological Ethics and Utilitarian ethics, this paper tries to explain Duterte's radical politics and why it is necessary in the contemporary Philippine society.

Keywords: Radical Democracy. Duterte's War on Drugs and Criminality. Deontological Ethics. Utilitarian Ethics.

The Experiences and Challenges in Teaching Ethics during the COVID-19 Pandemic in the Faculty of Medicine Universitas Jenderal Soedirman, Indonesia

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The COVID-19 pandemic has had a huge impact on medical education systems worldwide. Various efforts to prevent disease transmissions have resulted in restrictions on face to face learning activities, both in the classroom and in the community. This situation become a challenge in teaching ethics because the keys to teach ethics effectively include the balance between the active engagement of students with issues and critical analysis of choices in to be made in real life situations and also managing the learning process to experiential (reflective-experientially) learning activities. Interactive lectures which usually colored with lively discussion tend to be quieter due to online learning limitations. Moral games are conducted virtually which may affect the learning atmosphere which in turn influence students' understanding of moral values conveyed in the games. Fieldwork are replaced with various virtual activities that may not be the same as direct interaction experiences with the community. Experiences and challenges in teaching ethics during COVID-19 Pandemic faced by lecturer in Faculty of Medicine Universitas Jenderal Soedirman are reflected in this paper.

Keywords: COVID 19 Pandemic, ethics teaching, medical education, experience, challenges

Human Decency in the time of the Covid-19 Pandemic

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Abstract

I intend to explain two prominent perspectives in terms of the behavior of societies at the height of the coronavirus public health crisis. The first is about the idea of collective responsibility, which focuses on rules and basic protocols that are meant to control the behavior of the population. The second refers to the notion of individual responsibility, which is rooted in the need for people to appeal to their sense of accountability. There is a divide between a person's sense of autonomy and the moral obligation not to harm others. I argue that the concept of decency is in favor of the latter.

Keywords: Covid-19 Pandemic; Governmentality; Autonomy; Moral Obligation; Decency

Introduction

The first human to human transmission of Sars-Cov2 virus was first reported in Wuhan, China in December 2019. (Peng et al. 2020) It immediately spread across the globe. (Tanabe 2020; Maboloc 2020) The World Health Organization renamed Sars-Cov2 into Covid-19 on February 11, 2020. People of all ages are vulnerable to the disease, as shown by rising infections among children in recent weeks, although a higher mortality rate has been reported for older people and patients with comorbidities.

Asymptomatic patients do not develop any manifestation of the presence of the virus in their bodies. In contrast, patients with a severe condition develop Acute Respiratory Disease (ARD), which can be fatal. It has been reported that "the elderly and the infirm seem to be more susceptible to the infection of the virus and die of secondary severe respiratory problems or other diseases." (Schijns and Lavelle 2020, p.932)

A study done in China by (Shen et al. 2021) concludes that "under quarantine measures, the number of all-cause deaths fell and the number of deaths from respiratory causes declined most significantly." Public officials reason out that the control of the spread of the coronavirus is by means of restricting the movements of people. Police power is used to enforce the same. It is argued that public interest has a priority over personal liberties. In the Philippines, this means not only policy analysis, but a strong political will. The crisis has not changed the attitudes of many people who continue with their daily lives as if there is no pandemic. This is actually observable not only in the rural areas but also in city slums. A report last year indicates that the pandemic has reached high density poor residential areas in Metro Manila (Smith et al 2020, p.1).

Individual and Collective Responsibility

How can we help overcome this global health crisis? What is our responsibility? When it comes to the meaning of this responsibility, Iris Marion Young (2011) makes a contrast between the "individual" and "collective." Collective responsibility, on one hand, is meant to address institutional problems and structural issues, which can include matters pertaining to policy and law. The government and its bureaucracy must respond to the needs of the general public. At the institutional level, every sector must be able to participate in the discussions or help craft policy and law, and improve the dynamics between the citizenry and the government.

Personal responsibility, on the other hand, refers to our moral obligation as persons. It is about that "sense of accountability" for the choices we make. For example, the wearing of mask is part of such. I wear a mask to protect others. When I hold myself accountable for the well-being of others, I am fulfilling my duty not to harm them. It is about what I must do. As an individual, I must put aside my own comfort. It is about being considerate of the situation of others. If I am conscious of the fact that not wearing a mask can put the lives of others in danger, then I must be aware that the right thing to do is to wear one.

In Western Philosophy, Kant's Categorical Imperative is clear as to the foundation of our moral obligation. For Kant, the essence of morality is to follow the moral law within. Since the human being legislates for himself the moral good, he is therefore duty bound to do the good. If the same person digresses from this sense of obligation, then he is violating his inner nature. A person must do the right thing because he knows that it is the right thing to

do. (Kant 2002) The refusal to acknowledge this moral obligation is simply a shortsighted way of understanding the meaning of one's autonomy.

But people have varying perspectives of this sense of duty. This sense of duty can emanate from family obligations. In communal politics, a leader must sacrifice for the common good. The State invokes the good of the majority over individual freedom. Democracy is not just about the idea of legitimacy. It is also about persuasion. In the case of the Covid-19 basic protocols, it must be impressed on people that it does not really entail too great a sacrifice to wear a mask. When it comes to the vaccines, the World Health Organization (2021) has stated that vaccinations against Covid-19 are safer than not getting vaccinated. The right thing to do then is to protect others and oneself by getting the shots.

In a way, those who do not want to wear a mask use a simplistic argument – they simply do not want to wear it. While there are people who speculated that the coronavirus is no more than the seasonal flu, the fact of the matter is that the number of cases, as of August 22, 2021, has reached 212, 095,743, in which deaths total 4,435,408 says the World Health Organization (2021). This only proves that the Covid-19 pandemic is a major public health crisis. Now, in the United States, Dr. Anthony Fauci complains that the still unvaccinated 100 million Americans are causing the latest outbreak due to the Delta Variant (CBS News, 2021 August 1).

The problem is that there are people who consider their interests way ahead of society. The ones who do so are taking advantage of those who are powerless. The vulnerable individuals are most likely to die from the disease because of the lack of access to efficient medical care. The basic point is that the principle of autonomy, in this regard, is not much of use when it comes to finding an ending to the pandemic. People have to follow health protocols to protect themselves. While this might be inconvenient on the part of the individual who does not want to let go of his everyday freedom, any decent person knows that one has a higher moral obligation.

The Meaning of Decency

What does it mean to be a decent human being? Albert Camus (1947) presents the good character of Dr. Rieux, whom he puts in a stark contrast with the priest Paneloux, the latter trying to give a sermon to the people that the pandemic is a sign that God is punishing them for their moral depravity. It must be recalled that in the same novel, there are similarities between the priest and politicians in terms of how they want to manipulate the mind of the people. Camus shows how the people of the imaginary city of Oran try to disregard the pandemic, in the same way as the people today try to imagine that death won't come to them.

Alain de Botton (2020) expresses that for Camus, "when it comes to dying, there is no progress in history, there is no escape from our frailty." Being alive always was and

will always remain an emergency. For Camus, death is always there, lurking and ready to render human life futile. In our time, a politician might take a different approach when it comes to a public health crisis. He will look at numbers and will prioritize his interests and his good image or reputation when responding to the problem. Indeed, instead of truly helping people, politicians are more concerned about that false image of a hero who helps the vulnerable during a time of crisis.

Camus teaches us that life is absurd. But the proper response when it comes to any crisis is neither hope nor despair. In politics, some people look to others whom they can blame. But there is no point blaming others. In the same way, if society were to overcome the pandemic, the point is not to find faults. The only way forward is that we must all do our job to help those who are in need. Every person must act out of his free will. The virus has no brain. It cannot make a choice but it will try to survive by finding the next host. To defeat the virus, choosing to survive means doing the right thing. It is about committing ourselves to our moral obligation.

The special meaning of the word "commitment" is rooted in the idea of an obligation. To oblige oneself is to be able to profess that I will do my job well, truly, and willfully. This is how the word profession was derived. To profess is to promise something. It involves a certain level of discipline. A person who loves his job is able to do it because of a high level of dedication to work. I will do my job because it is what I am supposed to do. In this way, the meaning of moral obligation has a deeper context. To renege on that commitment is to violate the essence of one's humanity. While I have the right to protect my right to enjoy certain things, my responsibility to others as an individual is more fundamental.

Raymundo Pavo explains the meaning of decency by exploring the inner character of the protagonist in *The Plague*. Pavo (2020, p.223) writes: "Why is he committed then to the fate of the people in Oran? What Dr. Rieux repeatedly mentioned is that he has seen many patients die and struggle in dealing with imminent death. He explained that it is because of such experiences that he tries his best to not only save people from death but from the misery that comes with it." A decent human being, in this way, is that person who wants to help society survive by fulfilling his moral obligation to others. This person follows a moral code, unlike the politician who is merely concerned about building a good reputation.

Conclusion

The difficulty on the part of the government to overcome the Covid-19 crisis comes from the tendency to politicize things. Politics divides people. Science, in contrast, does not care about politics. While the nature of our problems is complex, science has always been objective in its assessments (Rezaei and Saghazadeh 2021). Human decency is about people doing their jobs because it is the right thing to do. It has nothing to do with the projection

of a good image. It is enough that I recognize my moral obligation to others. More than a hundred years since the last pandemic, the meaning and value of this obligation remains. The source of hope for the world right now is knowing that there many among us who recognize the importance of doing the right thing.

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Ethical Issues Related to the Pandemic of COVID-19 in Taiwan Panel

Ethical Reflection of Covid-19 Pandemic and Construction of Public Health Ethics

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The pandemic of Covid-19 caught the world in surprise with a global spread within three months in 2019 and caused closing to 200 million infections and more than 2.5 million deaths just one and half years since the beginning of 2019. What is more appalling is that it is still increasing daily with more and wider spread throughout the world without the possibility of coming to the end any sooner. In this paper we try to gauge the reason of its wide spread and seemingly uncontrollable as it unfolds. The fact that it hits so hard and so early the countries with the most advanced medical system and technology while at first so mild with Asian countries shows that cultural background matters significantly for a global ethics of public health, and a more closely knitted community and familial-like relationship between citizens is really what is needed to combat such a contagious pandemic. It also shows that the mentality of personal-choice-first individualism behind the western culture does fail the battle against such a quick and wide spread pandemics. We also argue that an idea of a new global citizenship for all is needed for such global concerns of pandemics as well as other issues such as global warming and others. We support it with our experience of how it works in Taiwan as a paradigmatic case. In addition to some common moral principles we stress in particular the precautionary principle as the most basic one in line with the basic idea of a public health policy. It is a community-based principle, which grounds in our humanity and needs the support of solidarity of citizens within and without any country for it to work in face of such pandemics.

Keywords: Covid-19 pandemic, precautionary principle, global public health ethics, individualism, Confucianism

The Ethical Controversy and Legal Limitations on the Refusal of Providing Cardiopulmonary Resuscitation or other Life- Sustaining Treatments to Terminally Ill COVID-19 Patients in Taiwan

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During the pandemic of COVID-19, many infected people became critically ill patients in a very short time and must be given cardiopulmonary resuscitation (CPR) or other life- sustaining treatments (LST), otherwise they would lose their lives. However, some of these patients may have a very poor prognosis and may even be terminally ill, which means that they are likely to die within the near future. CPR may only prolong their dying process. According to Taiwan's Patient Right to Autonomy Act, adult terminally ill patients may withhold or withdraw CPR or other LST if they have signed advance medical decisions when they were competent. Even if they have not signed advance decisions, consenting to withhold or withdraw CPR or other LST may be obtained from their families according to Taiwan's Hospice Palliative Care Act. However, most of the families may ask for CPR for the patient, even though it may not be in line with the patient's own wish or his or her best interests. It may not only increase the patient's suffering without improving his or her health, but also waste extremely precious medical resources during the epidemic and unnecessarily increase the risk of infection among the medical staff taking care of the patient. Moreover, there are substantial difficulties in obtaining consent from patient's families during the spread of the epidemic. It would also cause considerable psychological pressure on them. Some may think that it is equivalent to giving up the patient and leading to his or her death if they agree to DNR. This article aims to explore whether it is ethically appropriate for a doctor to unilaterally decide not to administer CPR or other LST without the patient's or his or her families' consent under the conception of medical futility, as well as what restriction such a decision may face in Taiwan's current legal framework.

Keywords: *Coronavirus Disease 2019 (COVID-19), Do-Not-Resuscitate (DNR), Cardiopulmonary Resuscitation (CPR), Life- Sustaining Treatments (LST), Medical Futility*

The courage and significance of bidding farewell during the spread of Covid-19 pandemic

- Xiao Yu Shuang

During the spread of the Covid-19 pandemic, I participated in a video farewell ceremony. Relatives and friends participated in a simplified funeral ceremony on the Internet. But can family, friendship, and grief of love be lessened at the end of the video? It is obvious now that this pandemic has subverted human life and family emotions, leaving life with emptiness, anxiety, fear and infinite regret. This kind of life issue, for the German philosopher Dilthey, who believes that the central issue of philosophy is life, and only by the sharing of living experience, expression and understanding of life in such farewell ceremony, can we truly express our concern and love to others. From the emotional flow of empathy and

re-experience, we find the inner position of one's life again, and thus respond to the needs of each other's lives. In this paper, I try to employ this approach to clarify how religious rituals and memories of shared emotions can soften the inner sorrow, resentment, affection, and sorrow of life when life is over, and try to explore the eternal companionship that still exists by feeling the love of the deceased. Hopefully, we could achieve a state of calmness by the release of grief and self-healing, and face the fact that our beloved one have passed away. Finally, it is confirmed that the courage to say goodbye comes from the continuation and commitment to love, and promises to cherish oneself, to be healed in the memory of love, and the value thus obtained can fulfill the final meaning of the lives of oneself and the deceased.

Keywords: *Covid-19 pandemic, bidding farewell at a distance, Lived Experience, Expression of love and feeling, Understanding*

The impact of Taiwan's ban on visits to palliative care wards during the period of Covid-19 pandemic and our proper response

- Shi Zhao Liang

During the severe epidemic of Coronavirus Disease 2019 or covid-19 pandemic and in order to prevent hospital infections, palliative care wards prohibit family members to visit patients except for dying patient. To avoid spending end-of-life dying alone in the hospital, many terminal patients with multiple symptoms requiring medical assistance would choose to have home palliative care. However, the resources for palliative care at home are relatively inadequate. If the patient has symptoms of discomfort, it is difficult to get good control at home, and family members will also face great care pressure. In addition, during the pandemic, the ban on visits not only affects the chances of family members to accompany the patient, but also affects the medical team helping family's medical decision-making discussion and the expected grief of the family. Since this policy of prohibiting visits to patients in palliative care wards may continue indefinitely, and the above-mentioned impact will continue. Therefore, home palliative care resources should be adjusted more quickly and adequately to meet such needs of patients at the end of life. It is suggested in this paper that the medical team should make good use of video equipment to help hospitalized patients and their families making effective emotional connections, and to hold family conferences when necessary. In addition, video equipment can also be used for remote diagnosis and treatment to help home palliative care of patients to reduce symptoms of discomfort.

Keywords: *COVID-19 Pandemic Hospital, Palliative care, Prohibition for visiting palliative patients, home palliative care, medical resources*
(End of Panel)

BIOHACKING COVID-19: Upgrading One's Body for Health

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Bioethics, “niche construction” and the COVID19’s pandemic

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A Study on the Parents’ and Guardians’ Availment of an “Expanded Program on Immunization” amidst the COVID-19 Pandemic

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Abstract

This is a descriptive quantitative study on parents’ and guardians’ availment of “Expanded Program on Immunization” amidst COVID-19 pandemic to determine the factors that motivate them to avail of EPI. It describes the reasons why parents and guardians choose to avail of the EPI in this time of pandemic. This will be significant to the future researchers and health officials to understand better the different reasons on the parents’ and guardians’ availment of the various immunizations despite these challenging times. In this way, they can improve the existing factors that contribute to the availment of EPI. The valuable information gathered from this study may also help other parents to understand and appreciate better the EPI. The study, which made use of purposive sampling, is with a total of 101 respondents. It is recommended that the data that this study gathered be utilized for the development of motivations that will help child(ren) of the parents or guardians be safe from particular diseases and preserve their well-being. Given the right information, the management of the facilities, and the government, new regulations and ways to minimize the vulnerability of the child(ren) to diseases can be implemented.

Keywords: availment, COVID-19 pandemic, Expanded Program on Immunization, motivations

Physician Privacy and Patient Benefit

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Privacy is one of the fundamental human rights that provide a sense of security against the disclosure of one's

personal life such as emotions, thoughts, and bodies. Physician privacy should also be taken into account. Ignoring physician's privacy while on duty can cause stress to physicians. This causes their job burnout and dissatisfaction, which in turn reduces their efficiency and has a significant impact on reducing community health service.

Therefore, in the present study, we will first explain the concept of privacy dimensions and scope, then define the physician privacy and privacy concerns for the community and the practical challenges associated with physician privacy and propose a solution to enhance privacy management communication.

It seems that patients can play a major role in respecting physician's privacy and the privacy of medical community as a whole. If this role is well played by patients and the society, it can improve the quality of the physician-patient relationship, something which can undoubtedly benefit the society.

Therefore some interventions may be considered for better understanding of the issue such as guidelines or ethical codes devoted to each health system or the Physicians Rights Charter. Accordingly our suggested strategies for strengthening the process of communication privacy management are presented in the present study. Those strategies are divided into two types: A) education and increasing awareness which contains six interventions; and B) administrative policy which includes three interventions.

Keywords: physician privacy, Communication, Patient, physician

Knowledge on general oral hygiene maintenance: It's impact on the disease process

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Oral hygiene is very crucial for your overall health. It is enactment of keeping oral cavity devoid of disease. With the rising of COVID-19 cases where many new variants of coronavirus are in the way; oral health, hygiene and its maintenance is more concerned. The purpose of this paper is to find and correlate the impact on the disease process due to poor maintenance of oral hygiene. This would include basic of oral hygiene, importance of oral health, oral health inequalities, knowledge and access to oral health services, mouth related disease, oral manifestations of systemic infection and prevention.

Keywords: oral hygiene, mouth disease, knowledge, prevention

Admission to an Intensive Care Unit (ICU)- Ethical Dilemmas and Considerations:

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Introduction

The second wave of COVID 19 infection has challenged the Health Professionals reflecting on the Health status, needs, equipment and the availability of Health experts. The sudden surge of infections and the death toll have brought great tragedy to the common man. The lackadaisical attitude in following personal protective

measures like wearing face masks, social distancing and hand hygiene have taken greater toll of lives.

The Health personnel were subjected to crazy schedule, induced burn out syndrome and anxiety problems. There was a sudden realization that medical equipment including oxygen cylinders and oxygen supply are in short supply in many countries including India which was most affected by second wave of COVID 19. (Shanafelt, et al.2002). The Italian healthcare system, which is one of the most regarded in Europe with 3.2 beds per 1,000 people (the corresponding rate in the United States is 2.8 per 1,000 people), appears to be unable to provide health care to the increasing number of simultaneously critically ill patients. (Karampelias , Spanidis , Roussakou ,2020)

An ICU Room

Admission to an ICU unit takes 90 to 120 minutes when the patient has to be patient along with the relatives. There is a specific number of visitors to visit the unit and in some countries one has to register one day before the visit and visiting hours are specified. Two visitors can visit the patient in a day.

A patient in the ICU unit is attached to medical devices with a specific alarm system for each of the device. The type of alarm echoed are known to the nursing staff who know what is the alarm mean to the state of the patient.

A visitor by touching and holding the patient's hands, talking with a smooth voice, making the patient know what day and time it is along with newspapers with pictures may boost the patient's spirit.

ICU Team of Health Professionals

The ICU team is led by a doctor who makes decisions about the care of the patient who visits the unit twice a day. Few places have ICU Fellows, Resident Doctors, Nurse Practitioners, Physician Assistants. All the healthcare personnel are qualified and competent team trained in critical care. The team also include social workers who manage emotional and practical issues. The unit may also have respiratory therapists, clinical dietitian nutritionists, physical and occupational therapists to handle the patients holistically. (Karampelias , Spanidis , Roussakou ,2020)

Managing the Admission Process into ICU

To effectively manage the pandemic, two teams of doctors and healthcare personnel are created: One team led by a senior doctor will manage resource allocation including admission of patients, communication with family members. Another team will handle providing standard care to the admitted patients. The team takes care of the medical emergency with preparedness and develops trust between the patient and provider. (Oerlemans et al.2015)

Ethical Dilemmas

The standard ethical principles of beneficence, non-maleficence, just and respect for autonomy will be replaced by triage, futility and greater good. (Rene et al.2020)

If someone seeks admission to the ICU the patient needs to make a choice analyzing the advantages and disadvantages of such a choice of admission. This recalls the principle of resource allocation during scarcity of resource availability. The patient has to know how harmful the intervention will be including a long period of recovery and at times the chances of mortality. The futility

of such medical intervention has to take into account the quality of life and prognosis. The physician needs to discuss candidly the medical condition of the patient and the possible outcome. Therefore, apart from the decision made by the physician to admit a patient, the patient needs to be a part of decision making process understanding the principle of futility.

The next step is the decision to make who should be admitted or ventilated (Triage) during scarce resources is a complex problem. It is from different simple denial of admission. The process of who has to be admitted is complicated by:

1. The uncertainty and lack of information about the clinical course of the disease
2. No clear-cut guidelines to follow
3. The hostile response from social and media.

The principle of utilitarianism believes in how many patients can be save, and egalitarianism, which believes in everyone getting an equal opportunity.

Utilitarianism believes in greater good for the greater number juxtaposed to maximization of the number of survivors. By this action certain groups of patients get excluded from the ICU in times of scarcity. The principle of unfairness and injustice comes into play due to such exclusion. Therefore, building trust becomes one of the prime necessity between the care givers and the public. (Rene et al.2020)

A lack of knowledge or education in health ethics is a common cause of ethical dilemmas occurring in ICU. This manifests when the health professional does not see a situation as being an ethical or moral problem. An example is do not resuscitate (DNR) orders on chronically ill patients. (Schroder et al.2009)

One of the common reasons for an ethical dilemma is reported to be, sometimes, inappropriate care, psychological support and improper decision-making. Many a time a patient dies in the hospital with loss of dignity and respect.

The professional lack of communication skills led to inaccurate information about prognosis or outcome of treatment leaving the patient with great mental stress. This is true with terminally ill cancer patients with COVID 19 making them suffer more mental and physical agony in the last stages of their lives. If the patient is told about poor prognosis, palliative care and admission to ICU, the survival outcome was not influenced. (Truog et al.2009)

In majority of cases of terminally ill patients with COVID 19 infection surrogate decision making do not help the mental status of the patient or the patient's end of life interest,

The nature of the ICU environment makes it important for healthcare professionals to be aware of the risk of over-treatment, reflect on why they do what they do, and be mindful of a possible negative impact of over-treatment on their patients. Early discussion of a patient's wishes with regard to treatment options is important in preventing over-treatment.

The ethical concerns identified end-of-life decisions, privacy, interaction, team work, and health-care access as emerging ethical issues that need more deliberations.

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3rd wave Covid19 divide: The flu shot and daily exercise may help reduce the pneumonic variants' harmful infection in the coming winter of 2021

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The coronavirus has left its mark on the world's minds and spirits and now it's in the air we breathe in to stay alive. Oxygen levels in the atmosphere are at a historic low, down from 35% in the air to 12%. Countries responded with covid19 universal inoculation and many are approaching vaccine-based herd immunity, which can lead to long-term natural immunity against Covid19. Generally, vaccines induce enough antibodies and T cells to reduce severe symptoms after infection by up to 90% in the vaccinated population. However, research shows that not everyone will develop this level of protection from vaccination – 9% of the population fall in this category,

and another 5% may lose the protection within 6 months, and both groups are susceptible to reinfection with covid19, especially the new variants, like Delta, Gamma, and Lambda; which are more transmissible than the earlier Alfa variant. Infections in young adults are soaring again. Several factors can increase the risk of post-vaccination infection like social mixing with the unvaccinated, possibly leading to a 3rd wave of SARs-Cov2 triggered by the emerging divide between those the two groups. So if the array of covid19 vaccines aren't perfect to tackle the 3rd wave of SARs-Cov2 mutations, and experts say an increase of infection is likely this winter, what else can be done, besides the 3rd booster dose, especially for those severely immunocompromised groups who will not develop the required levels of antibodies to fight viral infections? Should we consider giving people the Flu shot this coming season? Maybe, because it may help reduce the disease burden in both the rich and poor parts of the world. We may also want to devise harm reduction strategies like advising the public to denature the proteins of the virus and render them inactive with daily exercise and going out to nature.

Keywords: 3rd wave Covid, contamination, long-Covid, adaptation, Delta, Lambda, economic hardship, evolution, biomes, bioethics.

Cyberpornography in the Philippines: An Ecofeminist Reading

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Abstract

Hallare (2018) reported that Philippines appears to be the fifth straight -longest viewers of Pornhub. Since then, Pilipino remained the top users (longest viewers of porn site in global scale) from 2013 - 2018. Yet, UNICEP (2017) warned that 80% of Filipino kids are at risk of online sexual abuse (particularly women). It also cautioned that “one in 3 internet users globally is a child.” This panorama is mind boggling - given that majority of Filipinos are Catholics. What can be the challenges and opportunities of this phenomenon?

This paper aims to decolonize feminist reading of the Phenomenon of Cyberporn in the Philippines. It seeks to examine the analysis of social scientist on Cyberporn. It enunciates the impact of this phenomenon among women. In the process, since majority of the Filipinos are Christians, it will scratch below the surface of the pastoral letter of Catholic Bishops' Conference of the Philippines (CBCP) on “Pornography.” Ultimately, through the intersections of the thoughts of Brazal and local Feminists in the Philippines, this quest may provide an “Authentic Feminist” reading of such Phenomenon.

Keywords: Cyberpornography, Effects of Cyberpornography, Christian Sexual Ethics, Feminist Reading

Challenges for organ recipients and recipient candidates during the COVID-19 pandemic

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All immunocompromised patients require a higher level of care in clinical and public health practice because their risk of contracting extremely infectious diseases such as COVID-19 is far higher than that of healthy people. During any pandemic, organ recipients and candidates face a greater risk of increased morbidity and mortality; this leads to heightened stress and anxiety, which – ironically – can damage immune systems further, creating a deadly cycle.

My research covers clinical care and cultural and bioethical issues, focusing on organ recipients – including recipients of one or more transplanted kidneys – and on candidates on the waiting list for a kidney transplant who are also dialysis patients. During the COVID-19 pandemic, the Japanese government has struggled to protect people's health, and has not created different strategies for immunocompromised patients. As the number of infected people increases, the health system runs the risk of becoming overrun and collapsing, as intensive care units fill with COVID-19 patients, leaving no capacity for transplant patients.

Organ recipients must take immunosuppressants daily to prevent their bodies rejecting the transplanted organs, so they are permanently immunocompromised. They have to avoid all infectious diseases via protective vaccinations, avoiding raw foods, wearing masks, avoiding large gatherings of people, and staying in a cool, dry environment. For organ recipients – especially those who have received one or more transplanted kidneys and are undergoing dialysis – the second highest cause of death is infectious diseases. To reduce this risk, the number of organ transplant operations has decreased worldwide during the pandemic.

Another high risk is pandemic clusters in hospitals. Most kidney recipient candidates rely on blood dialysis; they must commute to health facilities three days per week and remain in a room with many other patients for four hours. Artificial intelligence and robotic technology have therefore been introduced as an infection control measure.

Keywords: *Covid-19, immunocompromised, Organ recipients, Recipient candidates, Japan*

Conflicting choices: Primary health care physicians dealing with ethical dilemmas during the second wave of COVID-19 pandemic in Indonesian rural area

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The second wave of the COVID-19 pandemic currently impacting Indonesia has shown a drastic change in healthcare. This phenomenon causes struggle within rural areas of a developing country such as Indonesia, which had low resources in healthcare facilities dedicated to COVID-19. High bed-occupation rate, overwhelmed

healthcare workers, substandard vaccination rate, combined with ongoing community transmission, altogether had contributed to the collapsing of healthcare centers in Central Java, Indonesia. Physicians working in primary health care are facing numerous ethical dilemmas as they are one of the very first frontlines to deal with patients. Currently, there is a limited amount of research studies that describe their experience dealing with ethical dilemmas in COVID-19. Thus, qualitative research with a phenomenology approach was done to answer the research question. Online in-depth interviews with semi-structured questions were conducted with six general physicians working in primary healthcare centers in Central Java, Indonesia. Participants were chosen purposively with a variation of age and gender. Data were then analyzed by using thematic analysis. Member checking and audit trail were done to ensure the trustworthiness of the study. The main themes of ethical dilemmas that emerged from our study were: 1) deciding patient's treatment plan; 2) ordering COVID-19 test; 3) maintaining altruism. Themes of actions taken by the physicians were: 1) being persuasive; 2) being permissive; 3) consulting to the authority. Most of the dilemmas reported are closely related to the facility and human resource scarcity as well as financial difficulties.

Keywords: *ethical dilemmas, primary healthcare, physician, COVID-19, Indonesia*

Would a 'Vaccine Passport' Work in the Philippines?

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It has been over a year now since a novel coronavirus in 2019 took the life of 'patient zero' and of over a million others which alerted States to protect and secure the lives of their citizens. The coronavirus later known as the 'COVID-19' disease had governments impose restrictions on the freedom of movement or the right to travel in the form of the 'community quarantine.' But COVID-19's serious adverse effects on the world and national economies moved the governments to loosen the quarantine and then implement versions of the so-called 'vaccine passport,' an international digital health certificate proving COVID-19 vaccination status. One of the uses of the vaccine passport is to expedite the safe and orderly traffic of people in airports and other travel terminals, and this use extends in essential and commercial establishments or facilities. There are ethical concerns, however, such as the inequitable distribution of the scarce supply of vaccines, among others. In this article, I briefly describe the vaccine passport idea, its uses, and ethical concerns, and then apply these concerns in a national context through the pending Bills that aim to legitimize a Vaccine Passport System in the Philippines. In the end, I recommend that lawmakers (who represent the moral interest of Filipinos) consider such concerns first before they cast their votes.

Barriers to Physical Activity among Patients with Diabetes Mellitus

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Abstract

Aim: One of the most underappreciated parts of type 2 diabetes management is physical activity. The purpose of this study was to determine the barriers to physical activity among diabetic patients.

Methods: A cross-sectional study design was done in BIHS hospitals among 401 diabetic patients to see by face to find out the barriers to physical activity by face interview and analysis was done by SPSS version 16.

Results: A moderate type of physical exercise was done by 99.4%. The mean day of a week for exercise was 5.9(±1.6). Recommended level of physical exercise in a week was done by 69.1% respondents. The BMI, mean waist and hip circumference were 26.4 (±4.1) kg, 92±10.9 cm and 98.7±12.2 cm respectively. Male (25.4%) were at risk (≥ 90 cm) whereas female (71.6%) were at risk (≥ 80 cm). More than half of the respondents (57.2%) felt too tired to do physical activity. Study found that 85.8% of the respondent's family members encouraged physical activity, (60.8%) of the respondent's relatives or neighbors encouraged physical activity, and 47.4% of the respondent's friends encouraged physical activity. Majority of the respondents (95.3%) depended on outdoor facilities for their physical activities. Regarding presence of favorable neighborhood characteristics 69.5% had good road facilities, 63.5% and 63% had enjoyable scenery and sidewalks, 49.9% had security, 43.9% had not any vehicle on the street, 27.4% had access to shady roads.

Conclusion: Health care professionals should give emphasis on educational intervention on health benefits of physical activity.

Key words: Physical activity, educational intervention, physical barriers, psychological barriers.

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General Discussion and Closing

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