

2019 Bioethics Forum

THE PRACTICE OF RESEARCH BIOETHICS THEORIES DURING EMERGENCIES

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OUTLINE

- Conceptual framework
- Contextualizing Bioethics
- Cases stories
- Conclusion

ENTRY POINT

- Emergency / Disaster : A “serious disruption of the functioning of a community or a society involving widespread human, material, economic or environmental losses and impacts, which exceeds the ability of the affected community or society to cope using its own resources”.
- Definitions of emergencies and disasters make reference to the capacity of the affected community or the resources available ... to cope with the situation
- Limitations
 - Internal / External solutions
 - Illusion of self sufficient societies (developed countries)
 - Solidarity
- Multiples angles / scales of emergency and disaster
 - MSM, PWID, FSW, Homeless, eclusion

Unethical invisibility



Unethical invisibility (2)



BIOETHICS AND THE INVISIBLE INSTITUTIONAL PRODUCTION OF STIGMA

A SYMETRIC DISCOURSE



BIOETHICS AND THE INVISIBLE INSTITUTIONAL PRODUCTION OF STIGMA

A SYMETRIC DISCOURSE

Stop cholera

With clean water and good hygiene practices



Make water safe



1 Pour (filter) water through a clean cloth.



2 Pour 1 teaspoon (5ml) of bleach into 20-25 litres of water, mix well and wait for at least 30 minutes (half hour).



Boil the water. Let the water bubble for one minute, to make it clean and safe. Store safe water in a closed container.

Prepare safe food

Wash it, peel it or cook it

- Wash or peel fruit and vegetables
- Cook food well
- Store food in a clean and cool place



Wash your hands

Wash your hands with soap (or ash) and safe water...

- after using the toilet
- after changing a baby's nappy
- after throwing away rubbish



Keep toilets clean

Use the toilet and keep the toilet clean.

Keep the toilet seat closed and keep the door closed to stop the spread of germs by flies.



TREATMENT OF CHOLERA

1ℓ of SAFE WATER



8 teaspoons of SUGAR



half a teaspoon of SALT



Mix well and drink small amounts often. Go to the nearest clinic immediately.



Narrow definition of Emergency and Bioethics

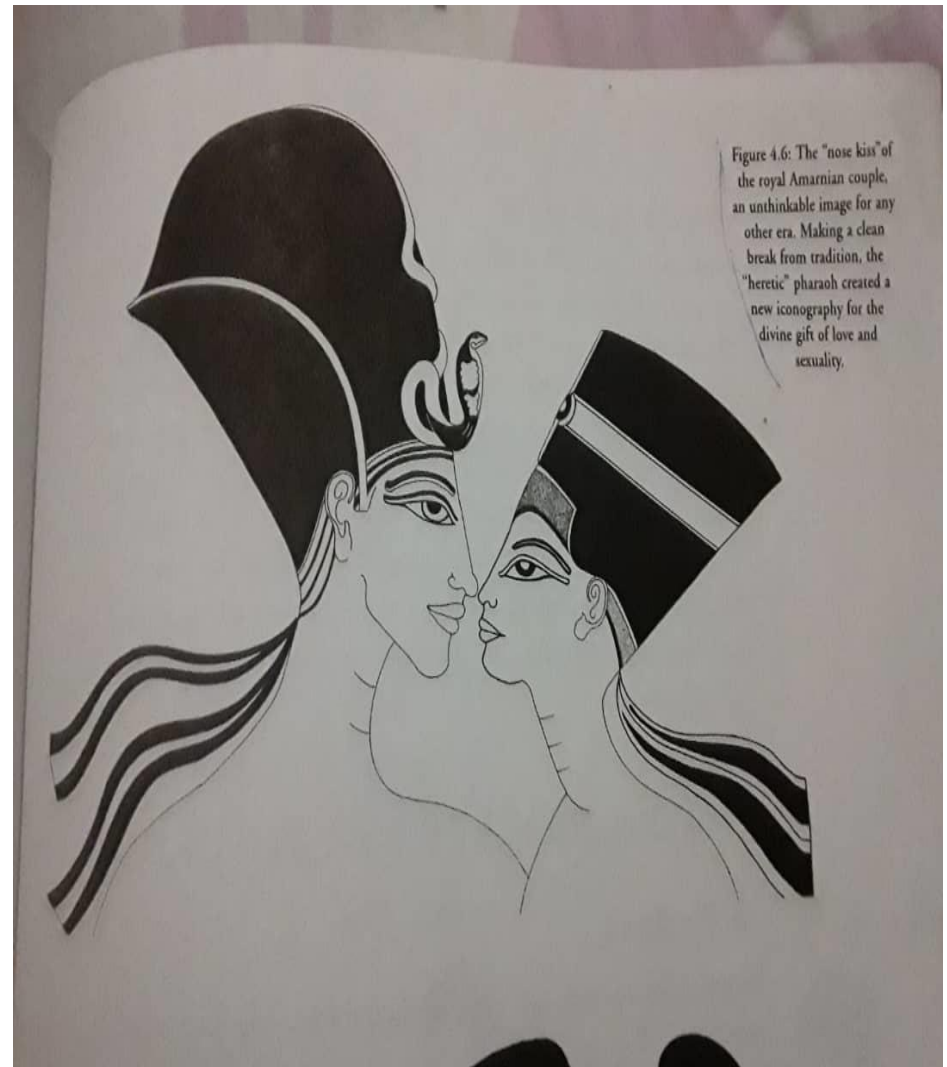
- Research ethics—the study of the ethical issues associated with biomedical research
- Bioethics examines ethical issues arising from the “creation and maintenance of the health of living things”. Bioethics ... includes all ethical issues in medicine, the life sciences and biomedical research
- Where is Social determinant of Health? Social life? Culture, Environment?
- Life is more than medicine, biology

ETHICS OF LIFE, WHAT IS LIFE?

- In many African cultures: Life is a gift. When she announces herself, we wait for her. And when she arrives, we welcome her. When she bowed, she was straightened up. And when she leaves, we accompany her.
- The Charter of the Mande (Kurugan Fuga), 1236 : "A life is no older or more respectable than another life, just as another life is no better than another life".

Nose Metaphor of life and pleasure / satisfaction, joy, comfort

- Igbo: There is no one who does not like soup with fish in it. (Everyone desires good things.)
- Wolof: Lu dund am baken / Baken, jamm la beg / Maay ma sama jamm / Foon
- M. Mulombe, Bioethics: A "Study that seeks to improve the quality of life"



Replacing Empathy at the heart of Ethics

- The eyes of the Heart:
Xol moy gis
- Empathy produce
equality
- Asking for forgiveness
(circumciser)
- Share nudity
(Edinburg Medical
Journal)
- Married men with
women clothes
- Kung! Maay ko
Education to Empathy



Ethics of Life, Maternity, Women, Gender

Frans de Waal... We are mammals, which are animals with obligatory maternal care (10).

How to find the lioness (sekhmet, mut)



How to strengthen her by others: When a woman is pregnant, her mother is pregnant, her mother-in-law is pregnant, her husband is pregnant



Producing Ethics “He who fails to pay gratitude to those who helped him *is like* a thief who robs one of our property”



It is impossible to talk about ethics (Wittgenstein)

- Edgar Morin (2005, 13):
 - Ethics manifests itself to us, in an imperative way, as a moral requirement... from a source within the individual, who feels in his mind the injunction of a duty.
 - It also comes from an external source: the culture, beliefs, norms of a community.
 - There is also undoubtedly an earlier source, from the living organization, transmitted genetically.
- Collective thinking and decision making processes
 - Tangwa: Socio-ethics: "a study of the norms that govern human actions in the field of social life and that aims to create places of thinking, concerned with all the conditions required for the management of human life..."

Bioethics & Ethics of Peace

Alan Page & Tage Shakti Rai
(2012): Violence is often
considered the antithesis of
sociality –

People think that violence is
the expression of our animal
nature, breaking through when
learned cultural norms
collapse.

Violence is also considered to
be the essence of evil: it is the
prototype of immorality.



ETHICS AND METAETHICS

- Ethics: The branch of knowledge that deals with moral principles
- A branch of knowledge concerned with questions about right versus wrong conduct and what constitutes a good or bad life, as well as the justificatory basis for such questions
- Right and wrong are socially constructed
- Economy, Religions, Philosophy, Social

Western constructs do not take into account African local cultures and societies

- Respect of autonomy and informed consent
- Non – maleficence and beneficence
- Justice
- Individual centered vs community
 - Frans de Waal (2009): Our bodies and minds are made for social life, and we become hopelessly depressed in its absence. This is why next to death, solitary confinement is our worst punishment (p. 10)

A person is a person through persons Nguni (Umntu ngumuntu ngabantu)

Burundi



Chewa



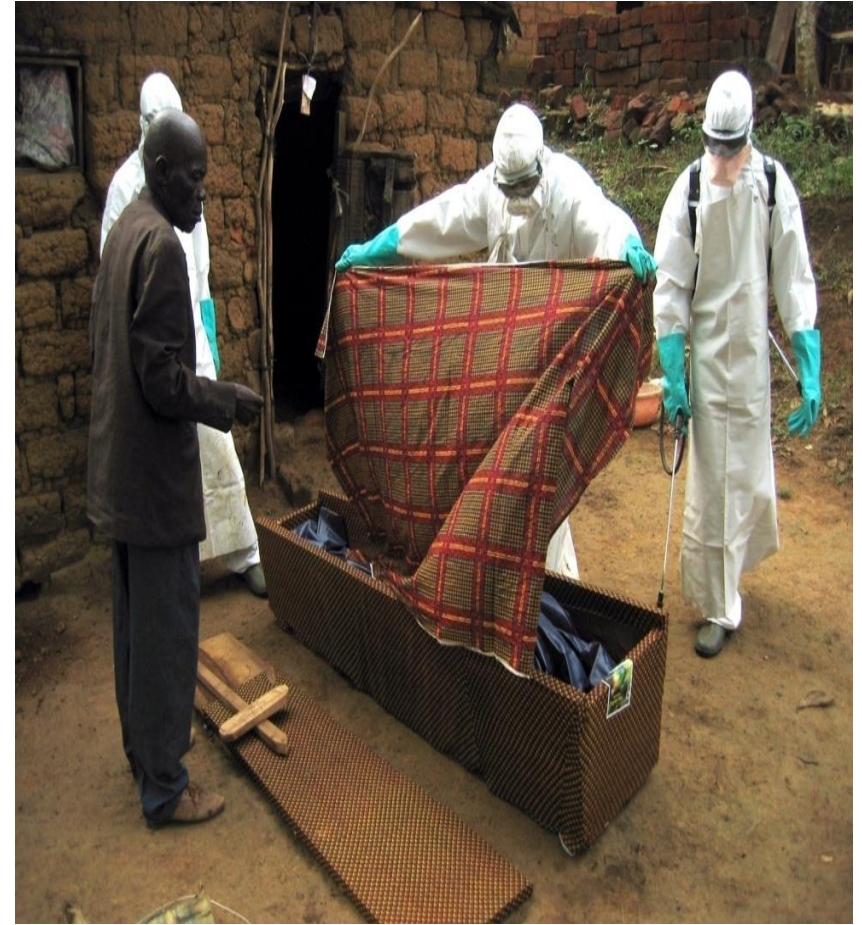
Hologram :

The scientific **material is not a material**, it is part of a **whole** as a **body and a web of symbols**; the whole is in the part (Mysticism around body fluids)

The part does not belong only to the individual but to the group (collective body integrity protected by the individual and group)



Bioethics and cultures Rights of the person who died





RECONCEPTUALIZING AND RECONNECTING

- Care for the sick persons
 - (Body washing and care, Cosmetic care, Hair making, Hand shaking, Shaving, Feeding, Clothes changing, Washing clothes, Hugging, Massage, Kiss)
- **Underlying concept: Body contacts expression of sympathy**
- “The corpse is washed. The dead body would be dressed nicely and laid on a bed. **Women come and fall on the body crying to show how they have felt her departure.** Some would rub skin with the body to show how they loved the person when he/she was alive”.
- **The rights of the dead : Ultimate rights : Integrity of the body**
- **NEW MEANING TO OLD CONCEPTS : “Ma nu ya ma” – please forgive.**
- **REVERSING THE MEDICALE IMAGE OF THE DEAD BODY (It is not a dead body, it is a person who continues his/her journey**

BIOETHICS AND ENVIRONMENTAL ETHICS

- Health crisis in tales
 - Famine in African proverbs (Atuot, South Sudan, See anthropologist, Burton):
 - ***“Ahoth yene kai jao”*** (Hunger is the oldest and the strongest power). The story: A man named Malek had a great wealth at one time and he boasted “what is this thing called hunger? I have never seen it”. Another man replied “Hunger is the oldest and strongest of the powers”. After some time, the rich man’s cattle become sick and died. His children then had no milk to drink, so they died as well.... **Hunger is a reflection of God’s will (punishment for arrogance, internal fighting, disrespect to animals, nature and ancestors)**
- Rethinking species Nature / Culture
 - Girard and the funerals of the Leper

Spirituality, Human rights and Bioethics

- Daniel G. Bausch (2014) : The Ebola outbreak occurred at the junction point between ecology and economy
- Verunga Park (DRC), a fall-back zone for armed groups that destabilize the Ebola response in North Kivu. The Batwa people suddenly find themselves excluded and made more vulnerable to epidemics in camps or in cities where they seek refuge.

Riot initiated by Baga women, Kamsar, Guinea, when their sacred woods were occupied by an Ebola transit center (Photo from Hamadou Boiro, Anthropologist)



Ethics of social inclusion

- Ebola Business: We wash our hand, but we are not invited to eat
- "The people in charge of the Safe and Dignified Burial have been working since August and to this day, they have not received any salary. There are people from NGOs who work in yards or in the construction of septic tanks, they are not paid.

"They are highly indebted and complain all the time. They are very angry with the response.

"If we don't get paid our salaries... we're going to make the "anti campaign: we're going to say Ebola doesn't exist"

Ethics of transcendence, Simplicity and Governance

THE EXPERTS « Ils sont venus avec leurs gros véhicules 4X4, ils parlent dans un gros français,... nous les écoutons poliment, [mais] mais nous sommes pressés qu'ils partent.... »



Non political partisan Ethics

- Olaosebikan (2010): The common thread across North, South, East, West and Central Africa is war and armed conflict,
- Even in situations of political stability and relative peace, epidemics are soon manipulated in power struggles.
 - Here, risk communication often appears politically laden, with the governing class or the opposition making political capital therefrom.
- Association with politics has serious consequences for the credibility of messages.
 - The politician is seen as inherently very unreliable. In several African languages, when an object (a watch or a jewel, for example) is described as “that is politics”, this means that it is of poor quality and has a deceptive appearance.

Charisma (regicide Shiluk) and infants



5000 years Civilization, Age of Connectivity, Big data

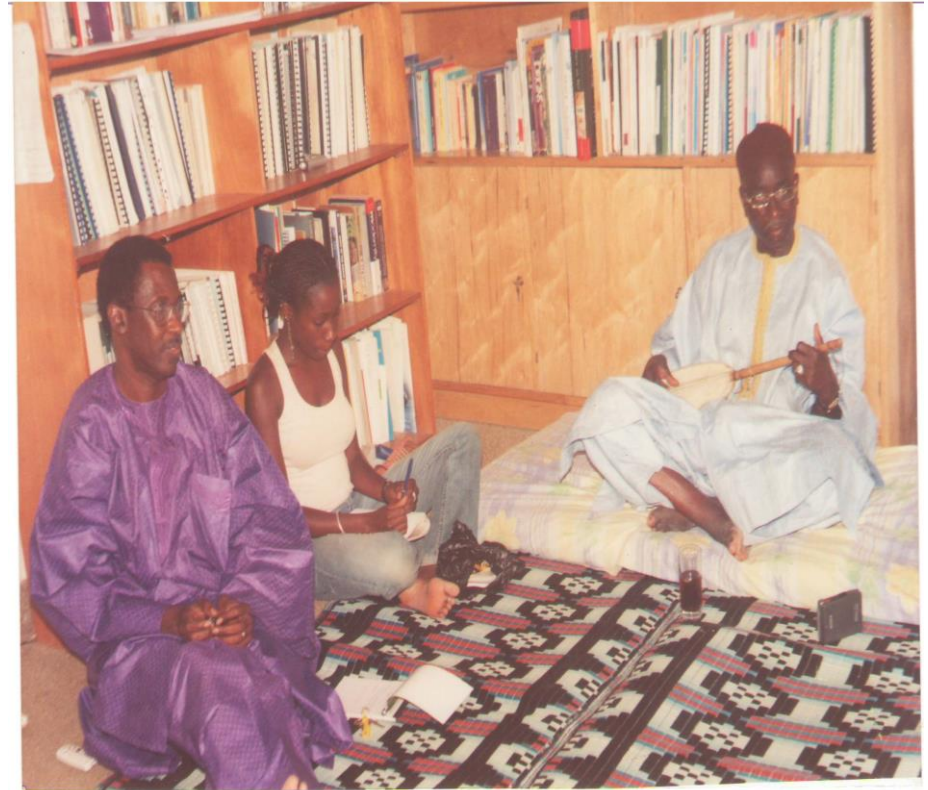


The story of Kamsar: The anthropologists and the Baga women

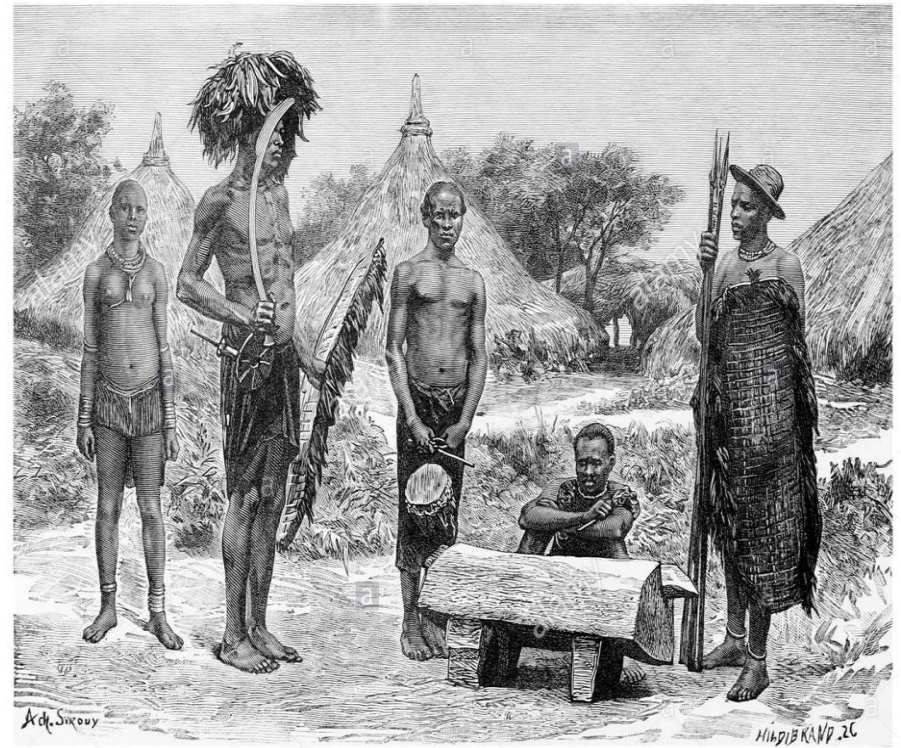


STORIE OF ETHICS AND EMERGENCY COMMUNICATION

- Mansaly Cisse
- The Jaly of Kuremale
- Thieman Diara & The Keita
- The MP of Beni, DRC



ETHICS OF COMMUNICATION (+ Ku jaan matt...)



CONCLUSION

Chinua Achebe

- Until the lions have their own historians, the history of the hunt will always glorify the hunter

«Maam lu ci yoon nam? Fekke ma si boole»

BIBLIO.

