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## Ethical Issues of Clinical Ethics and Research Ethics in the Developing World and Pakistan

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Item Type	Article
Authors	Rafique, Zoheb
Publisher	Eubios Ethics Institute
Rights	With permission of the license/copyright holder
Download date	2026-07-10 15:58:00
Link to Item	<a href="http://hdl.handle.net/20.500.12424/224913">http://hdl.handle.net/20.500.12424/224913</a>

# Ethical Issues of Clinical Ethics and Research Ethics in the Developing World and Pakistan: Is there any Solution?

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## Abstract

Health research plays an important role in addressing the inequities in human development and health, but in order to achieve these objectives, research should be based on ethical principles and sound scientific knowledge. Although it is accepted fact that bioethics play a pivotal role in health related research in the developing countries, much of recent debate has focused on the controversies surrounding internationally sponsored research and it has taken place largely without the adequate participation of developing countries. The relationship between the ethical guidelines and regulations, and also indigenously/locally sponsored and public health research is not adequately explored and needs further exploration.

## Discussion

Globally there are wide inequalities in the economic development and in burden of diseases and it is certain that the accelerating course towards globalization without requisite safeguards and the protection of human rights will only worsen this situation. The funding of research in the developing countries has been the subject and debate of much attention recently. The forum for global health research has indicated that less than 10 % of world's research resources are reserved for 90 % of total health problems. Recently, there was considerable debate regarding ethical conduct and the reviewing of health related research, but this debate has mostly taken place among the bioethicists and researchers in the industrialized countries. The view points of public health researchers and practitioners from the developing countries have been underrepresented. Research needs to respond to the community needs and also to national priorities, and development of a national research agenda in the developing countries must be firmly grounded in the process of priority setting. However a more difficult challenge is to involve communities themselves in the research questions and to link their research to their development. Pakistan, being a poor country, has very limited health care resources. Treatment options for individual patients and between patients for free and subsidized treatments are common ethical dilemmas. Thus, prioritizing illnesses and people is an enormous ethical challenge and a very common part of every day medical practice in Pakistan (1). Conducting research in hierarchical, traditional countries such as Pakistan adds yet another dimension to the difficulties in assuring that it is done in an ethical manner; and an "indigenous" layer of cultural norms makes it even more of an uphill task, but it is a task that we are morally bound to shoulder. The historical and social construct of the Pakistan culture, the socioeconomic realities (with similarities to other countries in this region) and some of the deeply rooted values and customs pose challenges that are specific to this part of the world. We who live here know them, and only we can address them. Perhaps the most important factor that places

human subjects at risk in this part of the world is the magnification of "power differentials" inherent in hierarchical societies such as Pakistan. This difference is particularly pronounced in the interactions between physicians and scientists and those they take care of or enroll in research projects. In Pakistan, scientists and physicians constitute the "elite" section of society. They are by and large the "English-Speaking", affluent, highly educated minority in a society where the majority of those they deal with in their professional lives are "Urdu-Speaking", poor, generally illiterate or misinformed and disadvantaged in many other ways (2). Local researchers trained within the country have no concept of research ethics. There is a growing awareness that research cannot progress without better research ethics systems in developing countries. At the close of the last century, several of the international agencies involved in funding health research, including WHO, tried to seriously examine the role of health research as an important contributor to sustainable human development. They also attempted to assess how governance of research at national, regional and global levels be made more effective and efficient. Ethical practice in health care and research is not only needed to ensure equity in health care and research, but also to protect individuals and communities from unnecessary risks and harm (3). We can make clinical research more ethical in Pakistan by following all the International guidelines regarding clinical research ethics. Health research may play an important role in improving health by evaluating and developing interventions and exploring strategies, which can empower peoples to change unhealthy behaviors (4). There are five key ethical principles of ethical research that appear across the ethical codes of research institutions and associations. These are a) informed and voluntary consent; b) confidentiality of information shared; c) anonymity of research participants; d) beneficence or no harm to participants; and e) reciprocity. Researchers are expected to obtain informed consent from all those who are directly involved in research or in the vicinity of research. This principle adheres to a larger issue of respect to the participants so that they are not coerced into participation and have access to relevant information prior to the consent. Usually consent is obtained through written consent forms, and necessary elements of consent are identified by the review committees. These usually include prior information on key elements of research such as purpose, procedures, time period, risks, benefits, and a clause stipulating that participation is voluntary and the participants have the right to withdraw from the study. The principles of confidentiality of information shared and Anonymity of Research participants is also concerned with offering respect and protection to research participants through assurance of confidentiality of information shared and anonymity by not revealing the identity of the individuals and institutions involved. Typically anonymity is provided through the use of pseudonyms. The principles of Non-maleficence, Beneficence and Reciprocity bind the researchers to provide the participants with an outline of the risks and benefits involved to the participants in the study. The principle of reciprocity requires that the researchers consider those ways through which participants could be compensated for their time and effort. Typically information about risks and benefits are expected to be provided in a summary form in the consent form and/or in a brief write up attached with the consent form. These principles and procedures of an ethical engagement with a research study are laid out with the best of intentions to protect participants from malpractices and breach of ethics. However, the approach is taken from clinical medical research perspective with a concomitant view of epistemology and ontology. Hence, it is assumed that there is a well stated hypothesis which is to be tested, the relationship between the

researcher and researched is clearly divided and bounded, and it is possible to outline the potential risks and benefits in some detail prior to the study (5). Knowledge produced as a result of health research, if disseminated on a wider scale, is global public good. This Knowledge contributes to policies, performance and activities of the health system and in the improvement of population's health (6).

### Conclusion

Bleak and confusing as the field may be, the last few years have been a watershed in international bioethics and the heightened debate has pushed ethical issues surrounding health research in developing countries into the limelight. The challenge is to develop a sound plan for expanding this ethics debate to larger issues of the global justice and equity, and to make the process as participatory and democratic as possible. The main goal in all these activities should be reduction of the global inequalities in health. Most of public health related problems in South Asia and their immediate causes are related to distal factors such as illiteracy, poverty, societal and gender inequities. The underlying issues must be understood to develop meaningful and sustainable solutions (7). This will take time, but this is the only way to bring about true change in ethics of international health research.

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## Reflections on Grassroots Democracy: Its Role in Creating Resilient and Sustainable Communities

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### Abstract

This paper will attempt to explain the relationship between disaster and human deprivation and trace the ills that result from it to institutional or policy failures. It then proposes grassroots leadership as a way of bridging the gap that faulty and undemocratic structural mechanisms make. The paper argues that democratic leadership is crucial in creating resilient and sustainable communities.

### Disasters and Human Poverty

The poor are more often than not the main victims during natural and human calamities. The reason is that they live in unsafe places due to their lack of access to land. They migrate to urban centers and live in vulnerable ground due to the lack of job opportunities in rural areas. Majority of poor families often settle in dangerous slum areas that expose them to flooding, monsoon waves, conflagration and other types of calamities.

The long-term effect of disasters like loss of family members and homes are an impediment to human progress and development. Families grieve for months and are unable to cope up with the tragedy. Human well-being is compromised. Disasters are misfortunes that render helpless the poor and leave a deep scar into their already miserable lives.

Is there a way out of this seeming irreparable social and existential malady? Perhaps, the distinction that Isaiah Berlin makes between positive and negative freedom is still very true to this day. Majority of Filipinos are still struggling against the ills of un-freedom, inching his or her way, waging battles here and there, stifled by unjust and unfair systems. Development is nothing but a dream. Development, according to Amartya Sen, is the process of expanding the real freedoms that people enjoy.<sup>43</sup>

Unless we emerge outside of this hell and win our freedom from a life of penury and anguish, that day when a young child can actually celebrate his or her freedom to become the person who has a fair shot in his or her pursuit of happiness might not come.

One obstacle to human development involves something that is structural. Government policies can be anti-poor. This means that those who have less or who have almost nothing in life resign to the stigma of material depravity because of the lack of means. Access to government support is difficult not only due to logistical problems but because of the absence of empowering mechanisms that will connect people with the proper authorities.

Filipinos do not trust their government. They can trust some leaders, especially the popular ones, but as a whole, they find no good in government. Poor Filipinos view their government as a group of users taking advantage of their positions. As such, people simply rate themselves as very poor because they see nothing beyond their poverty. One succumbs to the very ills and monsters that injustice and inequality bring forth.

An elitist political culture can undermine the goals of good governance, rendering laws and policies as useless pieces of paper, including those policies that seek to address better planning in order to mitigate the impact of natural calamities. The rich, who dwell in gated communities and more secure grounds, are seldom the victims. There is some sentiment that the lack of concern for the welfare of the poor seems to reinforce the evil of a hegemonic system.

In 1970, the Jesuit John Carroll writes of the failure of Philippine institutions as more of "unmet expectations". While political stability is always crucial in advancing change, there must be something more fundamental than merely improving the country's immature political culture. Politicians do not just come from a vacuum. They exist in a culture already entrenched in elitism, violence, machinations, and power. This fuels the poverty of the country's majority. Jeffrey Sachs notes that: "The key problem for the poorest countries is that poverty itself can be a trap. When poverty is extreme, the poor do not have the ability – by themselves – to get out of the mess."<sup>44</sup>

<sup>43</sup> Amartya Sen, *Development as Freedom* (Oxford: Oxford University Press, 1999), 3.

<sup>44</sup> Jeffrey Sachs, *The End of Poverty* (London: Penguin, 2005), 56.

Sachs mentions lack of capital, poor infrastructure, disease and lack of savings. There must be emphasis, however, on the huge impact of political corruption, abuses of political regimes, human and natural disasters – things that are not merely economic in nature. The above contribute in a huge way to the lack of opportunities for people to provide themselves with the instruments that will enhance their welfare. Political unrest, for instance, displace people. Abusive regimes cause tremendous suffering on the populace because funds intended for programs do not go into the supposed beneficiaries, including those intended for victims of calamities.

### Disasters and Policy Failures

Human deprivation or a person's lack of access to his or her entitlement to the basic goods is due to policy failures.<sup>45</sup> Amartya Sen has shown this in his studies of the Great Bengal famine and others. Policies of exclusion in the economy suggest that market forces dictate the flow of goods. The poor masses are obviously powerless. They are at the receiving end of an unjust system that favors the rich and deprives those who have no resource of a decent life.

While we have elected representatives in our political system, the masses are not really a factor in decision-making processes. Politicians simply serve the ulterior motives of their campaign benefactors. The poor are mere recipients of dole-outs that they do not see the value of their freedoms or capacities for greater creativity or purpose in the whole scheme of things.

Policy failures are most of the time made apparent in the slow response of the government during natural calamities. While it is true that the power of nature is just too overwhelming, faulty or weak institutional mechanisms contribute to the loss of lives and the destruction of property in a huge way.

Lack of leadership exacerbates the problem in as much as human decision-making is something crucial when lives are at risk. If lack of structural and policy coordination present themselves as crucial issues, quality leadership should be paramount. The lack of firmness in leadership decisions, however, contributes to the misery of the people.

As a country, the Philippines has very poor infrastructure. It is therefore not ready for any major weather disturbance. Then after each experience of calamity, plans are set in place but there is always of problem in terms of implementation. Politicians and bureaucrats simply point to the lack of funds as the cause.

To address this huge deficit, cause-oriented groups continue to advocate the empowerment of communities. The academia has contributed its share by sharing vital information pertaining to environmental stewardship. The greater part though is in assisting communities in terms of relief efforts.

The bigger role of the church, schools, universities, NGOs, and others in the background culture is to emphasize the value of resiliency and independence. Unless people learn how to empower themselves at the grassroots level, it will be hard for small communities to recover from a major calamity. The damage done by inaction or one faulty decision at the top is often too huge to overcome. However, empowering the people at the grassroots level can improve the survival rate and expedite the recovery of hard-hit disaster areas.

### Case in Point: Barangay Daliao, Davao City

Democratic leadership anchors itself in the principle of human empowerment. The basic idea herein is that people at

the grassroots level, given enough resources and autonomy, can design and thereby create more sustainable communities at their very level.

Many local governments have been unable to respond immediately to relief and recovery efforts due to the lack of empowerment even at the lowest level of governance. Local leaders depend on powerful interests. In view of this, there is some deficit in terms of effective and efficient governance.

For instance, it is wrong to design bunkhouses that disregard basic considerations of human dignity and well-being. Proper consultations are not only a formality. These empower people and gather ideas that contribute to a holistic decision. The idea therefore is that the lack of consultation is nothing but another symptom of unjust, hegemonic policy structures that undermine the poor.

The Philippines Local Government Code of 1991 states that it is the duty of every Local Government Unit to be at the forefront in disaster preparedness and risk reduction management. Barangay Daliao, a community of 19,000 constituents, is at the forefront of maintaining that role to the core. For instance, quoting from one rationale for a Disaster Preparedness and Risk Reduction Management training that it has sponsored, among others: *"As the smallest unit of the government, the barangay needs to gather its leaders and use its resources in order to protect and promote the safety of the people. Due to the advent of climate change, this is a very useful program that highlights the pro-active stance of the barangay in disaster prevention."*

Leadership at the grassroots level is an integral part in making sustainable communities. People have the instinct to survive but due to the lack of available resource, they are most of the time at a lost. Key to the above is organization and management. The Sangguniang Barangay has fulfilled this role.

From the point of view of organizational management, it has mobilized a core of volunteers who will act as first aid responders in the barangay. Led by Engr. Joseph Dumogho, the Sangguniang Barangay has initiated a process that includes recruitment, training, and monitoring. Some youth volunteer organizations give their time, talent and effort, on the sheer motivation that what they are doing is their contribution to nation building.

An important element of any grassroots project is winning the trust of the people. The Punong Barangay, Rodolfo B. Te, is a kind, compassionate and committed person. He reports for work for eight hours daily to attend to the needs of his constituents. This is crucial because when disaster strikes, committed public servants must lead all efforts to mitigate its impact. On record, the Sangguniang Barangay Minutes report that: *"So far, Barangay Daliao is equipped with a siren that has a span of four kilometers to warn its coastal villages of an impending sea swell. It has bought and provided fire extinguishers to all its Day Care Centers. It has hand-held radios that used by volunteers who make shifts round the clock. It has purchased disaster gears and equipment worth a quarter of a million for its volunteers. It has undergone trainings in first aid, basic water safety and evacuation, fire and earthquake drills, disaster risk reduction and management trainings, and a sustainable coastal communities program. It also has stand-by vehicles for evacuation should the need arise."*

Based on the above, we can say that the Sangguniang Barangay of Daliao, in Davao City, has exercised its independence in providing itself with the necessary tools to mitigate the impact of any disaster and to prepare itself for any calamity. This shows that given the proper motivation, the requisite capability and the commitment toward the welfare of the public, any LGU can be effective and efficient in performing its task.

<sup>45</sup> Amartya Sen, *Poverty and Famines* (Oxford: Oxford University Press, 1981), 78-83.

## Conclusion

Policy failures on the part of leaders cause greater misery and burden to the people during disasters. Wrong leadership decisions worsen the situation of people. We can trace this to the abusive and hegemonic nature of politics in the Philippines. However, one way to address certain policy gaps is by emphasizing the value of grassroots leadership. Empowerment of people is paramount. Undemocratic structural mechanisms cause problems in managing risk reduction programs. Lack of consultations means abuses become commonplace. The paper argues that democratic leadership is crucial since it empowers local leaders in creating resilient and sustainable communities. Local leaders should provide quality leadership since they have the trust of their constituents.

# Breaking the Vicious Cycle of Hate and Revenge: The True-Life Story of 'Wounded Tiger,' A Lesson From History

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## Abstract

Achieving peace between warring factions is almost always an exceedingly difficult task, and unless there is a way of enemies becoming reconciled through mutual forgiveness and acceptance, the vicious cycle of hate and revenge will continue to rear its ugly head. "Wounded Tiger" is a recently released historical novel, soon to be made into a movie, that is based on the true story of two soldiers from opposite sides who thoroughly hated the other side, but who later became close friends and associates. Mitsuo Fuchida was the commander and lead pilot of the Japanese bombing of Pearl Harbor, while Jake DeShazer was a bombardier on the Doolittle Raid that was the initial American response. DeShazer was captured and spent over three years as a prisoner of war, enduring torture and deprivation. The kindness of a young American girl who had been raised in Japan and whose parents had been executed by the Japanese military was instrumental in bringing these two together. It is a fascinating, real-life story that makes a powerful plea to our world today to become peacemakers and to bring reconciliation where there is hatred.

Ever since humans began walking on this planet, human history has been one of strife and conflict. Peace has always been an elusive goal, and even during times of relative peace, that "peace" has been one that is imposed by force or the threat of force. The "Pax Romana" of ancient times was simply a "lack of war," because few were willing and able to challenge overwhelming Roman power. The same could be said about periods of relative peace ever since, including in our present day. Whatever peace the world has been able to temporarily enjoy, it's been this kind of "negative peace" — a lack of war, rather than a "positive peace" built on mutual trust and concern for the other. Now, that kind of "negative peace" is usually much preferable to war, but, of course, that depends on how such "peace" is being enforced and what's

being sacrificed in the process — namely, such things as freedom and human dignity.

I believe that such "positive peace" will always be beyond human effort alone, as we are "fallen creatures" with self-interests that will always be in conflict with the self-interests of at least some other people in a world of limited resources we are forced to compete for. Nevertheless, we are called to work for at least a "semi-positive" peace in which all have a place at the table and mutual understanding and respect is sought after. We are called to be "peace-makers" and not simply "peace-keepers," and we need to listen to each other and support each other in finding the best ways of accomplishing that lofty goal.

What I'd like to do in this brief presentation is to present a model that is based on a true story of reconciliation and forgiveness between avowed enemies. I have lived and worked in Japan for most of my adult life, first coming to Japan in 1968 as a student as part of a program with the East-West Center in Hawaii, and I later returned as a short-term missionary from 1971-74. After going to seminary to get a masters and doctorate in theology, I returned to Japan in 1982, where I've been ever since. I've been studying the language and culture of this nation for 47 years and have developed a particular interest in the history of the people of Japan, where they came from and how their culture developed through interactions with other cultures. While not directly related to the subject of this presentation, it is interesting to note that a great deal of evidence points to strong influences from even the biblical lands of ancient Israel being transferred along the "Silk Road" to ancient Japan to become integral parts of its native culture and religious worldview. As with all nations, that cultural worldview has played a primary role in the historical outworking of the struggle between war and peace, justice and mercy.

Sixty-nine years ago, the world was just emerging from WWII, and Japan was a devastated country trying to get back on its feet under the occupying Allied Forces led by the United States. How it got into that state of affairs is the theme of this novel called "*Wounded Tiger*," the story of two soldiers from opposing sides finally realizing that there must be a better way and then dedicating their lives in a joint effort to pursue peace and reconciliation. Those two were Mitsuo Fuchida, who was the commander and lead pilot of the attack on Pearl Harbor, and Jacob DeShazer, who was a bombardier on the Doolittle Raid a few months later to bomb Japan in response to that attack. The title of the novel, "*Wounded Tiger*," refers to Fuchida and the code he used to signal to the Japanese fleet that they had been successful in initiating the surprise attack on Pearl Harbor, "Tora! Tora! Tora!" or "Tiger! Tiger! Tiger!" Indeed, Fuchida would become that "Wounded Tiger."

I have a personal interest in this project, as I am part of a team translating this fascinating novel into Japanese for release in early 2015. We are just now finishing up the first draft of the Japanese version. My main task is checking to see that the translation is faithful to the original, and I am also advising the author, Martin Bennett, concerning the fine points of Japanese culture to make sure the novel is true to the cultural and historical facts. While the author has done an admirable job in creating dialogs and filling in details of the story that are not recorded in the existent records, a few "Americanisms" and other minor errors did find their way into the original book, and these are also being corrected.

The book begins by giving some of the background that led up to Japan's aggressive expansionism that brought on the war. After Japan opened up to the outside world after some 250 years of self-imposed isolation, it embarked on a path of trying to technologically catch up with the West. The slogan of the day was "wakon yōsai," or "Japanese spirit, western technology." Not only did Japan feel the urgent need to adopt