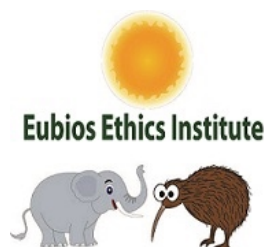


Eubios Journal of Asian and International Bioethics



EJAIB Vol. 36 (4) July 2026

www.eubios.info

ISSN 1173-2571 (Print) ISSN 2350-3106 (Online)

Official Journal of the Asian Bioethics Association (ABA)

Copyright ©2024 Eubios Ethics Institute

(All rights reserved, for commercial reproductions).



Special issue in loving memory of Professor Dr. Shamima Parvin Lasker

Continue the Journey of Bioethics in Bangladesh and Beyond! An Essay in Loving Memory of Prof. Shamima Parvin Lasker (1965-2026)

- Darryl R.J. Macer and Rhyddhi Chakraborty

Eulogy for my Khalamoni - Sabrina Parvin

Pillars of Oak, Echoes of Grace: *A President's Tribute to a Lifelong Sister in Bioethics* - Taslima Monsoor

Condolences to dear Shamima - Wardatul Akmam

In Loving Memory of Dr. Shamima Parvin Lasker

(1965–2026) Pioneer of Bioethics, Master

Educator, and Cherished Mentor - Shahanaz

Chowdhury

In Memoriam: Professor Dr. Shamima Parvin Lasker

(1965–2026) A Paragon of Medical Anatomy,

Pioneer of Global Bioethics, and Luminary of

Scientific Research - Shafquat Haider Chowdhury

Strategic Roadmap: A Visionary Blueprint for the Future of Bioethics in Bangladesh

- Shamima Parvin Lasker & Shafquat Chowdhury

Condolences from the Asian Bioethics Association

-Prof. Duu-Jian Tsai

Dr. Shamima Parvin Lasker (1965–2026) Pioneer of

Bioethics in Bangladesh- Nader Ghotbi

The Passing of Prof. Shamima P. Lasker, Bangladesh

Bioethics Association- Ravichandran Moorthy

Obituary - Hasan Erbay

Condolences - Bang-Ook Jun

A Life of Integrity, Service, and Light: In Memory of

Professor Shamima Parvin Lasker (1965–2026)

- Angelica M. Baylon

In Loving Memory- Rawfun Nahar Era

In Loving Memory- Md. Kaoser Bin Siddique

Deepest Condolences in Loving Memory

- Md. Anower Hussain

In Memory - Mohammad Rashedul Islam

Condolences- Michael Cheng-Tek Tai, Minakshi

Bhardwaj, Alex Waller, Sarosh Saleem, Soraj

Hongladarom, Filiz Bulut, Ryan Maboloc, Salome A. Rahim, Mayashree Chinsamy, Vivien Yew Wong Chin, Firuza Nasyrova, Rudmila Mahbub, Osama Rajkhan, Junji Kayukawa, Yu-Chia Chen, Sumaira Khowaja-Punjwani, Ahnaf Tahmid Arnab, Md. Taslim Uddin, Daphne Viveka, Leo H. Aberion, Tamara Kudaibergenova, Zeynep Aybikem Sağlam, Abhik Gupta, M A Shakoor, M. Selvanayagam, Oetami Dewi, Marlon P. Lofredo, Suma Parahakaran, D.S. Sheriff, Erfen Gustiawan Suwangto

Loss of a Mentor to the World -Rainer Ebert

Public Health and the Social Governance Model:

Parallelisms between Lanzhou, China and Davao City, Philippines

- Christopher Ryan Maboloc

Opinions of medical school students on reducing stigmatization related to COVID-19 and other diseases: a pilot study

- Sukran Sevimli



Continue the Journey of Bioethics in Bangladesh and Beyond! An Essay in Loving Memory of Prof. Shamima Parvin Lasker (1965-2026)

- Darryl R.J. Macer, MPH, PhD, Hon.D.

President, American University of Sovereign Nations, USA; General Secretary, Asian Bioethics Association; New Zealand

darryl@eubios.info

- Rhyddhi Chakraborty, MBGPH, PhD

Faculty of Health, Medicine, and Social Care, School of Allied Health and Social Care, Anglia Ruskin University, Bishop Hall Lane, Chelmsford, United Kingdom; Visiting Professor of Philosophy and Global Health, AUSN
rchak2012@gmail.com

This complete special issue of *EJAIB* (July 2026) and our obituary is dedicated to Dr. Shamima Lasker, our dear colleague, a remarkable woman, a great individual, mother, distinguished physician, bioethicist, teacher, friend, mentor of all, and true patriot of Bangladesh. Shamima's life and work were devoted to mentoring people, both younger and older than her, irrespective of ethnicities, disciplines, political views and hopes and dreams. Suddenly at the end of one of her normal busy days working on bioethics, she passed the baton to take the lead to advance the cause of bioethics in Bangladesh to a diverse team of scholars assembled under the auspices of the Bangladesh Bioethics Society (BBS).

Professor Shamima Parvin Lasker, MSc, MPhil, EMMB, MPH, PhD, PhD, passed away unexpectedly at the end of the 8 July and start of 9 July 2026, in Dhaka. Within a few hours the vivacious and warm champion of bioethics in Bangladesh, and the immediate Past President of the Asian Bioethics Association, was under the soil of her homeland, leaving behind a profound legacy of scholarship, mentorship, and service. She was widely respected for her unwavering dedication, passion, and commitment to integrating ethical principles into all fields of bioethics, and especially in medical science, healthcare, research, and academic publishing.

Even if you were

not blessed to know Shamima, we hope that our words and a few reflections assembled in this memorial issue will help motivate you to know her through her finished and unfinished work and help us to continue with the business in the development of making our world better when we leave it to the day we were born into it. Shamima's accomplishments challenge us all to do so with fresh vigor.

We will in this essay share some of our time with her in the journey of bioethics in Bangladesh and make reflections on her ongoing legacy. Although many have been part of our journey with Shamima, and we invite others to share their papers and reflections in this special issue of *EJAIB*, we decided at the time of her passing to prepare this obituary and essay together, as thanks to the encouragement of Shamima, Rhyddhi enrolled in the Masters in Bioethics and Global Public Health (MBGPH) programme of American University of Sovereign Nations (AUSN), and we are both committed to the development and flourishing of bioethics in Bangladesh.

Shamima was passionate about bioethics in her early professional career and first attended the Asian Bioethics Association (ABA)'s Seventh Conference (ABC7) in Bangkok in 2007. As DM was writing this, some tears were shed looking at her follow-up email having returned safely to Dhaka, in March 2007. We set out on efforts to establish the Bangladesh Bioethics Society (BBS), which was accomplished also through the combined efforts of our colleagues, and launched under the auspices of UNESCO in 2009, while DM served as the UNESCO Regional Adviser for Asia-Pacific in Bangkok, and his predecessor had taken up the position as Chief of UNESCO Dhaka, Dr. Malama Meleisa, a Samoan with our same passion that long



lasting social development and empowerment could be accomplished through bioethical capacity building.

Professor Lasker was appointed as founding General Secretary of the Bangladesh Bioethics Society (BBS) in 2009 and played the pivotal role in its growth and international recognition. Shamima was supported by many persons in BBS including her surviving husband, Dr. Arif Hossain who is in mourning, and some who have shared messages in this special issue.

Shamima was a founding and current member of the Board of Governors of American University of Sovereign Nations (AUSN) when it was registered in 2013 as a non-profit in USA, two weeks after DM left UNESCO. As AUSN Clinical Professor of Anatomy, Dentistry and Bioethics, for 13 years she has taught, supervised and encouraged students and faculty from all around the world, to decolonize wisdom. Shamima is sorely missed by 120 other faculty and hundreds of alumni.

No doubt she will be engaged with bioethics discourse in heaven by fellow late faculty who all held her in great admiration, including Jayapaul Azariah (India), Hans Martin Sass (Germany), Umar Angarra Jenie and Endang Sukara (Indonesia), Hitomi Irizawa and Takao Takahashi (Japan), Sang-yong Song (Korea), Vincent Sheih (Taiwan), and above all, her dear late son, Rishad, who received his graduation certificate by Shamima and DM on the penultimate day of his consciousness in a hospital bed in Dhaka.

An accomplished teacher and cherished mentor in the field of Anatomy, she served at several academic institutions across Bangladesh, inspiring generations of students through her knowledge, guidance, and compassion. Her dedication to the BBS attracted numerous international scholars and collaborators who became actively involved in the Society's research and publication initiatives. RC counts herself among those fortunate young individuals whose professional journey was enriched by her encouragement and support. Thanks to the encouragement of Shamima, many enrolled in the Masters in Bioethics and Global Public Health (MBGPH), MPH and PhD programs of American University of Sovereign Nations (AUSN), and like DM and RC, are committed to the development and flourishing of bioethics at local and global levels.

The hybrid residential and online delivery mode of AUSN spread across more than two dozen countries was ahead of its time, but gradually more universities around the world adopted this during the COVID Pandemic. Shamima was also a member of the World Emergency COVID19 Pandemic Ethics (WeCope) Committee, contributing with forty other global experts to issue policy advice during the pandemic. We encourage readers to listen to some of the video lectures on the AUSN youtube channel where she will continue to inspire.

DM is committed to continuing our work in human development and education in Bangladesh, and since 2014 many scholars have received their Masters and Doctoral degrees in bioethics, so Shamima and DM are proud of both our students and colleagues and always discussed the progress, needs, challenges and our hopes for every member. We shared the ups and downs of this journey, personally and professionally.

In DM's life despite being blessed with hundreds of friends and colleagues, Shamima was very rare as a friend who was forever loyal and supportive no matter what. As she passed, she came into my dreams and DM awoke. She is at peace. Like many, DM and RC are both sad that we were not there physically to support her, and her loved ones when she passed. We will always have doubts of if it had been different so Shamima would still be alive, but death is the only thing certain in human life. Shamima supported many people as a true human being.

RC's association with Professor Lasker began at the 16th Asian Bioethics Association Conference (ABC16) in Manila in 2015, where they also happened to share part of our return journey on the same flight. That journey proved to be more than a simple coincidence of sharing the same flight; it marked the beginning of a sustained professional journey and personal connection. During our travels, we exchanged ideas on a variety of bioethical issues and discovered a shared commitment to the growth of the discipline. Our collaboration continued through RC guest-editing

issues of the *Bangladesh Journal of Bioethics* during the COVID-19 pandemic and contributing jointly to its scholarly endeavors. RC's experience reflects only one of the many ways in which Professor Lasker touched lives, nurtured careers, and inspired individuals to pursue research and academic excellence.

Shamima was dedicated to spreading bioethics across the world and worked tirelessly as a Vice President of the ABA, and hosted the ABC twice in Bangladesh (2019 and 2026), providing the opportunity for people from around the world to see more of beautiful Bangladesh. DM has visited many times, and has seen the growth of BBS, and the involvement of students, Ministers, researchers and others, in building the necessary momentum to sustain bioethics in South Asia. In February 2026 we all three prayed for a new country to emerge, free of the political divisions that only hold a country and its





people back from the ideology of working with every person in social development. Much can be done if people unite and if scholars, administrators and institutions, do not attempt to cut each other but cooperate. Solidarity, collaboration and productive work must continue!

One of her enduring aspirations was to

bring together professionals from diverse disciplines, cultures, and linguistic backgrounds under the shared umbrella of the Bangladesh Bioethics Society (BBS). Through her perseverance, leadership, and inclusive vision, she succeeded in creating a vibrant community of scholars committed to ethical inquiry and practice. Those who worked alongside her can attest to her remarkable ability to unite people around common goals and foster enduring collaborations with a sweet gesture and smile.

As RC wrote this tribute, she was reading *Chhaunk: On Food, Economics and Society* by Nobel Laureate Dr. Abhijit Banerjee (2004. Chhaunk On Food, Economics and Society. Juggernaut Publication, New Delhi, India). One chapter reflects on Women and Work in South Asia, describing how women are often shaped by a deep sense of responsibility, resilience, accepting differential norms, and commitment to both family and society. Professor Lasker exemplified these qualities. She dedicated her life to the advancement of bioethics and demonstrated extraordinary strength in the face of personal tragedy, including the devastating loss of her son. Yet she returned to her work with unwavering determination, continued her commitment to teaching, mentoring, and training future bioethicists at both national and international levels.

Her vision and tireless efforts were responsible for enhancing the standing of the Bangladesh Journal of Bioethics, helping it gain visibility across multiple indexing platforms beyond DOAJ and BanglaJOL. She remained deeply committed to advancing the journal. RC and Shamima had been working together on a special issue scheduled for publication in July, and the last discussion on this project took place on 8 July 2026, just a day before her passing.

Shamima's contributions to bioethics extend far beyond her own scholarship. Through the countless students she taught, the researchers she mentored,

the colleagues she inspired, and the institutions she strengthened, her legacy will continue to influence future generations. The seeds she planted through education, research, encouraging scholars to publish articles, and ethical leadership will continue to bear fruit for years to come. But seeds can only grow if they are nurtured, so dear readers, Shamima has left us with homework, as our true professor!

May her soul rest in peace, and may her legacy continue to guide and inspire the local and global bioethics community. Shamima's life was a testament to service, resilience, and the transformative power of ethical commitment. Her vision, values, and contributions will remain an enduring source of inspiration. Her work in bioethics in Bangladesh, Asia and globally, will be continued as that is the legacy she has left, and the least that we can all do for this world.

To find out more about Shamima please visit https://ausovereignnations.org/emd_person/shamima-lasker-anatomy/

[OSF](#)

[Works by Shamima Parvin Lasker - PhilArchive](#)
[Bangladesh Journal of Bioethics](#)

Eulogy for my Khalamoni

- Sabrina Parvin,
 Coordinator, Oxford International, Dhaka
parveensabrina20@gmail.com

I want to speak about my Khalamoni (beloved maternal aunt)—not only about the person she was, but about what she meant to me and the place she will always hold in my life.

Shamima helped me in so many ways throughout my life. And even in the moments when she could not help me, she always made me feel heard. She never dismissed me. She listened. She understood. And when I needed it, she was tough with me too. But even in her strictness, I always felt her love, her warmth, and her protection.

I was fortunate to find in her not only a beloved maternal aunt, but a mentor, a teacher, a guide, and someone I could look up to. I had the privilege of working under her and helping her with many of her projects for BBS. In many ways, she found in me a loyal daughter and perhaps even an understudy. She taught me whenever she could. She trained me for as long as she had the time. I know she had more to teach me, and I know my journey with her was not complete.

She left us so abruptly. And that is something I am still struggling to understand. I have so many questions in my heart—why did she have to leave so suddenly? How did it happen? Why did we not have more time?

Before she left us, I was doing well in my own way. As a single woman, I had built a life for myself. I had dreams of standing on my own feet, having a home of

my own, and achieving the things that I believed were important in life. Some people in the family may not have always understood that path or thought of it as traditional. But she did.

Shamima admired my courage. She loved that I was brave enough to have a place of my own, to chase my dreams, and to build a life on my own terms.

And just when I thought that perhaps this was all I was capable of doing, she showed me that I was capable of more. She made me believe that I could do more, achieve more, and become more. She helped point me towards the path I needed to take. She was still teaching me when she left us. I will always carry those lessons with me.

After she passed away, I went to her grave and made dua for her. I knelt beside the head of her grave and placed my hand gently on the soil. In my heart, I imagined that I was touching her forehead. I spoke to her. I told her about the things happening in my life. I gave her my updates, just as I would have when she was here.

And I asked her for one thing. I asked her to come and visit me in my dreams. And, she did. She came to me in my dream, together with her son—my cousin brother.

Even in that dream, I felt the same immense respect for her that I always had. I did not question why she was there or how she had come. It felt natural to me that she was there. I simply knew that she was my Khalamoni.

In the dream, she gave me an old but precious worn-out gamcha (a cloth we wrap ourselves with). I still wonder what that dream means, but that is the miracle of a dream. Perhaps it means nothing. Perhaps it means everything. But I woke up with a feeling that I had been given something by her—something apparently simple, something that belonged to her world, something that I will always remember. Shamima was protecting me, restoring my broken heart and dignity, in my immense vulnerability as my world shattered into little pieces running away from me in every direction. This was the same as she always does for me.

Maybe my heart just needed one more moment with her. She may have left this world, but she has not left my life.

She is in the lessons she taught me. She is in the courage she helped me find. She is in the work I learned from her. She is in every time I choose to be brave and keep moving forward.

My Khalamoni was tough when she needed to be, but beneath that toughness was a heart full of love. She made me feel seen. She made me feel heard. She believed in me.

And for that, I will remain grateful for the rest of my life. I know I will never forget her. Not in this life, and perhaps not even in my dreams.

May Allah forgive all her shortcomings, accept all

her good deeds, grant her the highest place in Jannatul Firdaus, and fill her grave with Noor and peace.

May Allah give her family and all of us the strength to live with this loss.

Khalamoni, wherever you are, I hope you know that you are deeply loved, deeply respected, and that you will always be remembered.

May Allah grant you eternal peace. Ameen.



Pillars of Oak, Echoes of Grace: A President's Tribute to a Lifelong Sister in Bioethics

*- By the Hand of Professor Dr. Taslima Monsoor
President of the Bangladesh Bioethics Society
Professor & Advisor to the Department of Law, AIUB
Sometime Dean of the Faculty of Law, University of Dhaka, Bangladesh; Vice President for South Asia, Asian Bioethics Association; Visiting Professor of Law, AUSN
taslima.monsoor@aiub.edu*

Act I: A Colleague, A Friend, A Champion of Bioethics

How rarely doth the heavens fashion souls whose earthly span outshines the narrow bounds of their vocation, leaving an everlasting mark upon the halls they nurtured and the hearts they set ablaze! Such a noble and luminary soul was Professor Shamima Lasker. Her departing hence from this mortal stage is no mere solitary grief to those who held her dear, but a heavy, grievous wound dealt to the Bangladesh

Bioethics Society, to the whole realm of scholarly learning, and to the global fellowship of ethical truth.

With a sorrow-laden heart, yet a spirit steeped in reverent pride, do I pen these lines in memory of a most honored colleague, a trusted companion, and a fellow traveler along the high and steep path of moral scholarship and human dignity. For near two decades was I blessed by Providence to walk side-by-side with her. As President of our Society, I saw firsthand her untiring constancy as our Secretary General, her unyielding honor in the face of adversity, and her holy devotion to planting the noble seeds of bioethics across every corner of our land.

From the very dawn of our shared enterprise, Professor Lasker held it as sacred gospel that bioethics was no idle exercise of the mind, nor a mere ornaments for academic discourse, but a solemn covenant made with humanity itself. She knew full well that as scientific craft speedeth forward with dazzling speed, moral contemplation must ever keep pace; and that human dignity, justice, mercy, and institutional duty ought to govern every stride in medicine, healthcare, scientific research, and technical discovery. This noble faith was the steady star by which she steered her life's great voyage.

Act II: A Visionary Stewardship and Enduring Legacy

Our long alliance over these twenty years was bound with golden cords of mutual esteem, shared virtue, and one sovereign purpose: to make bioethics the foundational bedrock of education, medical practice, legal counsel, and public policy in Bangladesh. Together did we convene grand assemblies, academic parlays, and noble schools of thought, forging a sanctuary where scholars, physicians, jurists, rulers, and youth might meet in fruitful discourse. By her quiet courage, understated grace, and steadfast labor behind the scenes, Professor Lasker became a pillar of iron and oak upon which the very architecture of our Society was built.

She possessed a rare and wondrous alchemy to bind disparate faculties and bridge the vast gulf between generations. Her deep and rigorous learning was ever matched by her gentle humility; her governance by profound grace; and her academic renown by a boundless bounty of spirit. She nurtured young scholars and emerging minds with patient, motherly love, ever teaching them that to possess knowledge is not a crown of pride, but a sacred debt of service owed unto mankind.

She stood as a formidable, fearless champion for righteous healthcare, truth in research, fundamental human rights, equity for women, and justice for the downtrodden. She proclaimed with passion that bioethics liveth not merely within hospital walls or sealed laboratories, but toucheth every breath of human existence—from shielding the weak against exploitation to governing the unseen, mysterious

marvels of tomorrow. Her voice was a trumpet sounding across the halls of academia, reminding us that knowledge stripped of compassion is but a hollow and dangerous shell.

Act III: The Horizon Ahead — The Future Aspect of the Society

As we gaze into the fog of days to come, the Bangladesh Bioethics Society standeth upon a high crest where true honor to her memory demandeth that we carry her torch boldly forward into the future. The work she so dearly loved must not wither with her passing, but blossom anew in every generation. In the seasons ahead, the Society shall spread its wings both far and wide—weaving ethical learning into the curricula of great universities, fortifying institutional review boards, and shaping statecraft to safeguard public safety and health equity.

In an age now swift-transformed by artificial intellect, genetic mysteries, bioengineering, and strange digital arts, our sacred duty shall be to fashion clear moral boundaries for these new frontiers. We shall raise up a fresh lineage of ethicists, jurists, and men and women of science who shall defend the majesty of the human soul against all shifting tides of time. Keeping her memory as our eternal guiding light, we shall ensure our Society remains a beacon of righteousness and human-centered justice for generations yet unborn.

Act IV: In Loving Memory and Everlasting Gratitude

Setting aside her mantle of renown and academic honors, I shall forever cherish Professor Lasker for her warmth, her truth, and her unshakeable love. Through tempestuous trials and glorious triumphs alike, she remained a wellspring of wisdom, calm counsel, and radiant hope. Her serene presence blessed not only our common cause, but enriched the very tapestry of my own life. Twenty years of shared endeavor wrought a bond between us that time itself cannot unravel—a union forged in dedication to a noble cause far greater than ourselves.

The Bangladesh Bioethics Society (BBS) beareth the immortal mark of her hand. Though coming ages may never fully behold the silent, weary hours she spent in the dark, nor the heavy burdens she quietly bore to make this citadel strong, they shall forever walk upon the firm stones she laid.

Though we mourn her departure from this mortal coil, we celebrate a life magnificently spent in devotion to truth, moral leadership, and the service of humanity. The highest tribute we can yield her is to press forward in the work she so wholeheartedly loved—to elevate righteous thought, uphold human dignity, and inspire the youth of tomorrow to walk in the light of her values.

On behalf of the Bangladesh Bioethics Society, and from the quiet depths of my own grieving heart, I send my prayers unto her kin, her peers, her pupils, and all

who were blessed by her grace. May Almighty Allah grant her soul eternal rest, pardon her mortal frailties, and seat her in the highest heavens of *Jannatul Ferdous*.

نَوْعَجَارْ هَيْلَا اَنْبَاوْ هَلِّلْ اَنَا

(Inna lillahi wa inna ilayhi raji'un — Unto God do we belong, and unto Him is our return.)

Professor Shamima Lasker hath departed from our physical sight, yet her wisdom, her mercy, and her legacy shall light our path forever. She abideth eternally in our hearts—an illustrious scholar, an irreplaceable Secretary General, and a most beloved friend whose light shall never fade.

In Loving Memory of Dr. Shamima Parvin Lasker (1965–2026) Pioneer of Bioethics, Master Educator, and Cherished Mentor

- Shahanaz Chowdhury, MBBS, MPH, MBGPH, PhD
Professor & Head, Department of Community Medicine,
Bangladesh University of Health Sciences (BUHS); Vice
President for Bangladesh, Asian Bioethics Association;
AUSN Visiting Professor of Public Health; Member,
Board of Governors, AUSN
dr.shahanazch@gmail.com

The global bioethics community and Bangladesh's academic world mourn the loss of a true visionary leader. Dr. Shamima Parvin Lasker, a foundational figure in Bangladeshi bioethics, passed away on July 9, 2026, leaving behind a transformative legacy that elevated national healthcare ethics to the global stage.

A Lifetime Dedicated to Knowledge and Ethics

Born on February 3, 1965, Dr. Lasker devoted her life to academic excellence, medical education, and ethical governance. A lifelong scholar, her impressive qualifications spanned multiple medical science degrees, an MPH, an Erasmus Mundus Master of Bioethics, and a PhD in Bioethics, Sustainability and Global Public Health.

As a Professor and Head of Anatomy, she shaped generations of medical professionals. Her prolific research—authoring dozens of scholarly articles both nationally and internationally.

A Legacy of Institution-Building: Beyond the classroom and lab, Dr. Lasker's defining contribution was her tireless effort to establish bioethics as a vital, formal discipline in Bangladesh and beyond:

Bangladesh Bioethics Society (BBS): Co-founded the BBS in 2009, serving as its Founding Chairman and General Secretary, and acting as the editor of its flagship publication, the Bangladesh Journal of Bioethics.

Global Leadership: Rose to international prominence as President of the Asian Bioethics Association (ABA) and served as Director and

Treasurer for the World Association of Medical Editors (WAME).

National & Regional Governance: Served multiple terms on Bangladesh's National Ethics Committee and chaired the Ethics and Publication Policy Committee of the Asia Pacific Association of Medical Editors (APAME).

Dr. Lasker's enduring commitment to ethical integrity, scholarship, and mentorship leaves an indelible mark on medical humanities and global healthcare governance.

A Personal Reflection and Tribute

I knew her since 2009, when she introduced me to the true concept and spirit of Bioethics. She was not just a colleague; she was my mentor on this journey. It was through her vision and networks that I came to know global leaders like Prof. Darryl Macer, PhD, President of the American University of Sovereign Nations and Director of the Eubios Ethics Institute.

It brings immense sorrow to accept that she is no longer physically with us. Yet, her spirit, her teachings, and her vision endure.

A Promise to Keep: Shamima's legacy will be carried on. We make a solemn promise to keep her mission alive: her work will continue through every ethical standard we uphold, every student we guide, and every partnership we build.

Condolences to dear Shamima

- Wardatul Akmam, MSS (RU), MA (McMaster), MBGPH (AUSN), PhD (Tsukuba)
Professor, Department of Sociology, University of Rajshahi, Rajshahi, Bangladesh; Vice President, Bangladesh Bioethics Society
akmamw@ru.ac.bd

The shocking news regarding the sad and untimely demise of Professor Dr. Shamima Parvin Lasker, a prominent bioethicist in Bangladesh, came to me as a bolt from the blue. Being introduced through Professor Dr. Darryl Macer, I was in contact with her since 2009. Her role as the General Secretary of the Bangladesh Bioethics Society (BBS) was highly commendable. She was very sincere and worked very hard for this organization, using all the social capital she could gather. I do not know if any other person could dedicate so much time and energy for the organization as she did, with such passion. Indeed, her demise is an irreparable loss for BBS.

My contact with Professor Shamima became closer since I became a member of the Ethics Review Committee (ERC) of BBS as a sociologist. By dint of her immense efforts and perseverance she succeeded in developing ERC of BBS to the point of being recognized by the WHO. We, the members had to undertake some trainings to get this recognition, and

with her magical persuading quality, we all completed these trainings.

As I was a member of the organizing committee of the 24th Asian Bioethics Association Conference organized by the BBS and held in February 2026, our communications became more regular. A significant number of students of the Department of Sociology, University of Rajshahi participated in the conference. These students also had close contacts with Professor Shamima, till the last day of her life as they were in the process of publishing their papers in *Bangladesh Journal of Bioethics*, of which she was the Executive Editor.

Ever since I saw the news of Professor Shamima's demise in the Bangladesh Bioethics Society Whatsapp group, I could not concentrate on doing anything. Her elder brother died of a sudden heart attack during Ramadan (February/March 2026). In a telephone conversation Professor Shamima told me how bright and fresh the faces of her brother and her son looked after their death. It was impossible for me to apprehend that time that she herself would longer be with us only after a few months. Now all such memories are coming to my mind, reminding how uncertain our lives are and that we should always keep ourselves prepared to embrace death any time. May Allah grant eternal peace to Professor Shamima and lead us towards righteous living.

In Memoriam: Professor Dr. Shamima Parvin Lasker (1965–2026) A Paragon of Medical Anatomy, Pioneer of Global Bioethics, and Luminary of Scientific Research

- Shafquat Haider Chowdhury,
Doctoral candidate, College of Social Work, University of South Carolina, USA; BBS, Bangladesh
Email: shafquat@email.sc.edu

Early Life, Academic Eminence, and the Pedagogical Imperative

Born in February 1965, Professor Shamima Parvin Lasker's intellectual journey was characterized by an insatiable quest for knowledge that crossed traditional disciplinary boundaries. Her academic profile was remarkably expansive, decorated with advanced degrees including an MSc, MPhil, European Master in Molecular Biology and Bioethics (EMMB), an MPH, and two distinct PhDs. This diverse pedagogical foundation allowed her to approach the medical sciences not merely as a technical craft, but as a profoundly humanistic and ethical endeavor.

For over three decades, Professor Lasker served as a cornerstone of medical anatomy instruction in Bangladesh. Her professional journey spanned the hierarchical divisions of the country's medical system,

occupying high-ranking professorial roles and departmental leadership positions in both esteemed public medical colleges and emerging private medical establishments. In the demanding field of undergraduate anatomy education, she reformed the conventional dissection hall, converting it from a venue of mechanical anatomical memorizing into a platform for therapeutic relevance and ethical humanism. She instructed numerous cohorts of first- and second-year MBBS students that the human cadaver served as a medical student's inaugural patient, necessitating the highest level of decency, respect, and ethical contemplation.

At the postgraduate level (MPhil, MS, and MD curricula), Professor Lasker's contributions were even more pronounced. She possessed an extraordinary capacity to demystify complex embryological developments, neuroanatomical pathways, and cross-sectional surgical anatomy. Her lectures were celebrated for their pedagogical clarity, integrating structural morphology with advanced clinical diagnostics. Recognizing the limitations of historical pedagogical models, she championed the integration of modern imaging modalities, digital modeling, and active-learning strategies within the anatomy laboratory. Beyond her local institutional appointments, her global stature was cemented through her tenure as the Clinical Professor of Anatomy, Dentistry, and Bioethics at the American University of Sovereign Nations (AUSN), where for thirteen years she supervised, examined, and inspired an international cohort of postgraduate scholars and clinicians, actively advocating for the decolonization of wisdom and traditional knowledge systems.

The Synthesis of Collaborative Science: The REED Model and Environmental Epistemology

Beyond her instructional mastery in anatomy, Professor Lasker was a prolific researcher who recognized the critical necessity of rigorous empirical validation within medical education and public health. It was within this domain that our paths converged, initiating a profound, multi-year collaborative research partnership that fundamentally reshaped our academic trajectories.

The centerpiece of our joint scientific endeavors was the nationwide testing and validation of the REED Model within the context of undergraduate and postgraduate medical education in Bangladesh. Confronted with a massive, multi-centered data apparatus encompassing medical colleges across every administrative division of the country, the project faced immense logistical and methodological hurdles. Recognizing the systemic significance of the study, Professor Lasker generously stepped into the role of senior data analyst and methodological guide. With her characteristic precision, she navigated complex quantitative structures, utilizing advanced

statistical packages to execute structural equation modeling, multiple linear regression, and sequential path analyses.

Her guidance went far beyond statistical supervision; she provided the conceptual framework necessary to synthesize quantitative metrics with qualitative thematic insights. Throughout the arduous process of data cleaning, construct validation, and model fitting, she served as an intellectual anchor, consistently ensuring that our empirical conclusions accurately reflected the ground realities of the Bangladeshi medical education system. Her mentorship was the definitive catalyst that transformed a vast, intimidating repository of raw data into a polished, definitive nationwide evaluation that will influence medical curricula for years to come.

Building upon the success of the REED model, we recently concluded a second major research milestone: a comprehensive evaluation of Health, Technology, and the Environment in Bangladesh. This interdisciplinary project sought to map the complex, overlapping dynamics of rapid technological acceleration, climate vulnerability, environmental degradation, and their downstream impacts on public health infrastructure. Throughout the development of this manuscript, Professor Lasker demonstrated an extraordinary capacity to link macro-environmental challenges with micro-level community health outcomes. We successfully completed the model and its empirical evaluation just prior to her untimely passing, and the resulting paper is slated for imminent submission to a high-impact, peer-reviewed international journal. It stands as a poignant, final testament to her enduring commitment to the scientific advancement of her homeland.

Academic Mentorship, Research Grants, and Doctoral Guidance

To speak of Professor Lasker without acknowledging her role as an exceptional mentor would be to overlook the very essence of her professional life. She possessed a rare, intuitive capacity to recognize latent academic potential in young researchers, actively nurturing their talents and shielding them from the institutional politics that frequently impede scholarly growth.

Her guidance was directly instrumental in the successful execution of my own doctoral journey. As a doctoral candidate navigating the complex methodological and theoretical frameworks of a mixed-methods dissertation, I found in Professor Lasker an unparalleled source of intellectual clarity and moral support. When structural complexities threatened to obscure the core thesis of my work, her incisive critiques and analytical rigor consistently restored direction and academic precision. She demanded excellence, meticulously reviewing drafts, refining qualitative coding frameworks, and

sharpening statistical interpretations, while simultaneously offering the gentle, reassuring encouragement of a devoted peer.

Furthermore, her mentorship bore tangible fruit early in my research career, directly guiding me to secure my very first competitive research grant. The project, which evaluated food insecurity among migratory slum dwellers in rapidly expanding urban centers, was fraught with field-level complexities and sensitive socio-demographic variables. Professor Lasker meticulously helped shape the research proposal, ensuring that the methodologies were robust, the sampling techniques scientifically sound, and the ethical safeguards unassailable. Her strategic insights not only secured the funding but also ensured that the study was executed with the highest degree of academic integrity, laying the groundwork for my subsequent contributions to public health literature.

Institutionalizing Bioethics: The Bangladesh Bioethics Society (BBS) and the Global Stage

Professor Lasker's legacy is permanently intertwined with the institutionalization of bioethics, both within Bangladesh and across the broader international landscape. Her formal engagement with global bioethics began in earnest in 2007, when she attended the 7th Asian Bioethics Conference (ABC7) in Bangkok. Recognizing the profound vacuum of formal ethical frameworks within the medical and scientific architectures of her home country, she partnered with global luminaries, including Dr. Darryl R.J. Macer, to lay the groundwork for a national movement.

Through her tireless organization and diplomatic acumen, the Bangladesh Bioethics Society (BBS) was formally launched in 2009 under the distinguished auspices of UNESCO. Appointed as its foundational General Secretary, a role she executed with distinction for nearly two decades, she transformed the society from a nascent gathering of like-minded scholars into a vibrant, internationally recognized multidisciplinary hub. She twice hosted the Asian Bioethics Conference (ABC) in Bangladesh, bringing together hundreds of international delegates, government ministers, clinicians, and social scientists to showcase the country's growing intellectual leadership.

Her leadership culminated in her election as the President of the Asian Bioethics Association (ABA), where she championed the integration of Global South perspectives into mainstream bioethical discourse, challenging Western-centric ethical models and advocating for principles rooted in equity, vulnerability, and social justice. Furthermore, as an active member of the World Emergency COVID-19 Pandemic Ethics (WeCope) Committee, she collaborated with forty global experts to draft critical international policy directives, ensuring that the ethical rights of developing nations were preserved during the global health crisis.

As the Editor-in-Chief of the *Bangladesh Journal of Bioethics*, she worked tirelessly to elevate the publication's scientific standing. She established rigorous peer-review standards and successfully expanded the journal's indexing profile, ensuring that research emanating from Bangladesh achieved international visibility and citation parity.

Conclusion: Passing the Baton

The sudden passing of Professor Shamima Parvin Lasker leaves a profound void in the global scientific community and an irreplaceable loss in my own professional and personal life. She was a rare combination of clinical precision, philosophical depth, and unwavering loyalty. Her life was marked not only by great professional triumphs but also by immense personal resilience; even when confronted with the devastating loss of her beloved son, Rishad, she turned her grief into profound service, returning to her students, her journals, and her research with an even greater sense of purpose.

As her student, collaborator, and close professional colleague, I recognize that the greatest monument we can build in her honor is not one of sorrow, but of action. On July 8, 2026, just hours before her passing, we talked together discussing the final touches of our upcoming publication and the future of the society. She has, in every sense of the word, passed the academic baton to us.

Strategic Roadmap: A Visionary Blueprint for the Future of Bioethics in Bangladesh

- Shamima Parvin Lasker, MD, MPH, PhD

General Secretary, Bangladesh Bioethics Society (BBS);
Clinical Professor of Anatomy, Dentistry, and Bioethics,
American University of Sovereign Nations (AUSN), Bangladesh

- Shafquat Haider Chowdhury,

Doctoral candidate, College of Social Work, University of
South Carolina, USA; BBS, Bangladesh

Email: shafquat@email.sc.edu

Note: Over the course of our professional relationship, Professor Lasker and SHC engaged in many strategic discussions, designing a comprehensive, multi-tiered roadmap for the future of the Bangladesh Bioethics Society (BBS) and the broader academic landscape of the nation.

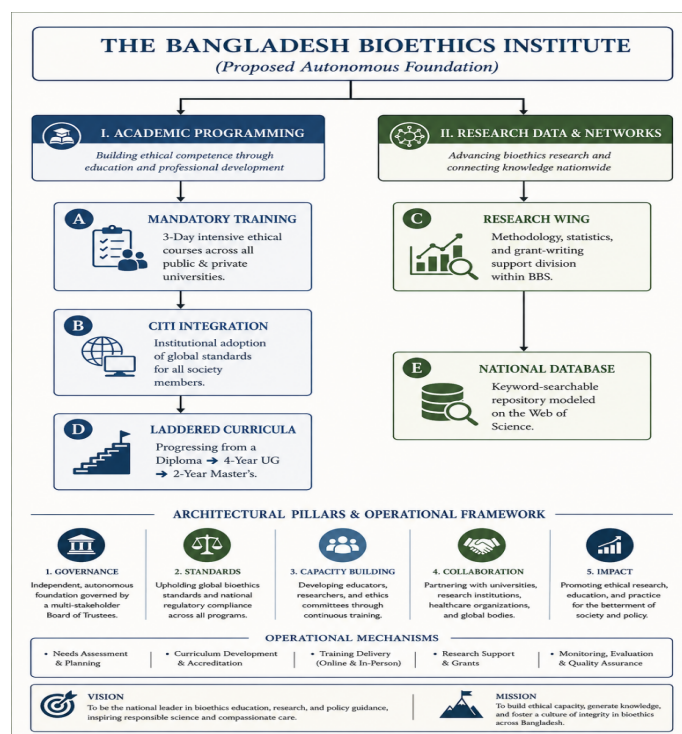
This strategic roadmap envisions a profound structural overhaul of how research ethics and bioethical philosophy are conceptualized, taught, and preserved in the Global South. This strategic vision, which we co-developed, stands as a sacred institutional mandate for the academic community to fulfill:

1. Universal Ethical Training

We argue that the ethical crisis in contemporary research cannot be resolved by passive guidelines. We envision implementation of a standardized, three-day intensive ethical training program across all public and private universities in Bangladesh for every student. This curriculum, designed for undergraduate students, postgraduate scholars, and faculty researchers alike, was intended to instill foundational principles of human subject protection, data integrity, and academic honesty as an absolute prerequisite for graduation and institutional research approval.

2. Institutional Integration of CITI Training

To ensure that Bangladeshi researchers possessed qualifications recognized by international funding bodies and journals, she proposed the systematic integration of the Collaborative Institutional Training Initiative (CITI Program) across the entire membership of the BBS and its affiliate academic institutions. This structural integration would standardize research ethics education, ensuring that every clinician, social scientist, and public health professional in Bangladesh was certified under verified benchmarks.



3. The Establishment of a Specialized Research Development Wing

Recognizing that ethical compliance must occur in tandem with active scientific production, we designed the blueprint for a dedicated Research Development Wing within the BBS. This specialized division was conceptualized to provide methodological support, biostatistical consultation, grant-writing assistance, and ethical pre-review for local researchers, thereby

empowering Bangladeshi scholars to successfully compete for high-level international research allocations.

4. The Founding of a Dedicated Bioethics Institute and Laddered Curricula

We call for the creation of a standalone, autonomous Bioethics Institute in Bangladesh through a progressive, sustainable academic rollout:

Phase I: The launch of a rigorous, one-year Postgraduate Diploma in Bioethics targeting working clinicians, legal professionals, and institutional review board members.

Phase II: The development and implementation of a comprehensive, four-year undergraduate Bachelor of Science in Bioethics course, establishing the discipline as an independent professional track.

Phase III: The final realization of a two-year Master of Science program, intended to produce the next generation of academic ethicists, policy advisors, and healthcare administrators.

5. A National Keyword-Searchable Research Database

There is a severe fragmentation and loss of local scientific knowledge. Through the development of a centralized, National Research Database it would systematically catalog every piece of peer-reviewed research, doctoral dissertation, and public health report conducted within social sciences, public health, and clinical medicine in Bangladesh. Crucially, she insisted that this database feature advanced, keyword-search options built on the structural models of global indexes like the Web of Science. This repository would prevent research duplication, facilitate systematic literature reviews, and provide an empirical foundation for national evidence-based health policies.

Conclusion

The blueprint for the future of bioethics in Bangladesh has been drawn. It remains our collective, responsibility to build the institutes designed, to implement the curricula, and to maintain ethical standards. May her soul find eternal peace, and may her legacy continue to illuminate the halls of medical science and ethical inquiry across the world.

Condolences from the Asian Bioethics Association

-Prof. Duu-Jian Tsai, M.D., Ph.D.

President, Asian Bioethics Association (ABA);
Professor of Medicine College of Medicine, National Yang Ming Chiao Tung University, Taiwan; AUSN Visiting Professor of Medicine and Medical Anthropology
duujiantai@gmail.com

I was deeply saddened to learn of Shamima's sudden passing. Please accept my heartfelt condolences. It is difficult to find words to express my sorrow.

I will always remember Shamima as a warm, gracious, and inspiring friend. It was a privilege to know her and to spend time together during the 24th Asian Bioethics Conference earlier this year, as we had also on previous times over twenty years.

I never imagined that our meeting in February 2026 would be our last. Please know that my thoughts and prayers are with your family during this time of profound loss. May you find strength and comfort in the love and support of your family, friends, and colleagues, and may the beautiful memories of Shamima continue to inspire all who had the privilege of knowing her.

If there is anything I can do for you, even from afar, please do not hesitate to let me know.

With my deepest sympathy,

Dr. Shamima Parvin Lasker (1965–2026) Pioneer of Bioethics in Bangladesh

- Nader Ghotbi, MD, PhD

Professor, Ritsumeikan Asia Pacific University, Beppu City, Japan; AUSN Visiting Professor of Bioethics, Economics and Public Health; Former Vice President for Japan, Asian Bioethics Association
nader@apu.ac.jp

Dr. Shamima Parvin Lasker, an outstanding university professor and one of the founding figures of bioethics in Bangladesh. I remember Shamima as a very friendly, energetic, and smart academic who was passionate about advancing bioethics in her country and beyond.

Dr. Lasker devoted most of her life to teaching, most recently as Professor of Anatomy, and was also recognized internationally as a Professor of Bioethics at AUSN.

Over the course of her career she earned two PhDs, an Erasmus Mundus Master of Bioethics, an MPH, and multiple degrees in medical science, and authored dozens of scholarly articles spanning anatomy, cardiovascular and diabetic disease, and bioethics.

Dr. Lasker's defining legacy, however, was the institution-building she undertook to bring bioethics to Bangladesh and connect it to the world. In 2009 she co-founded the Bangladesh Bioethics Society, serving as its Founding Chairman and General Secretary, and she edited the Society's journal, the *Bangladesh Journal of Bioethics*, for years.

She went on to be elected as President of the Asian Bioethics Association, and served as one of the most active members of the ABA for over a decade.

She was also a member of Bangladesh's National Ethics Committee across multiple terms, and chaired the Ethics and Publication Policy Committee of the Asia Pacific Association of Medical Editors.



Through it all, she organized numerous national and international conferences, seminars, and workshops that gave the field a home in Bangladesh.

We remember her generosity, not only as a mentor to her own students, but to scholars everywhere, a mentor who shaped academic careers across continents, and a builder of institutions that will carry her work forward.

Dr. Lasker's contributions to bioethics in Bangladesh and to the global community of scholars she supported will continue to resonate for generations to come. She will be deeply missed.

The Passing of Prof. Shamima P. Lasker, Bangladesh Bioethics Association

- Ravichandran Moorthy, PhD

Former President, Asian Bioethics Association; Professor, Research Centre for History, Politics & International Affairs, Faculty of Social Sciences & Humanities, Universiti Kebangsaan Malaysia; AUSN Visiting Professor of Strategic Studies and International Relations

drravi5774@gmail.com

My deepest condolences to Shamima's family and to the Bangladesh bioethics community. Her passing is indeed a tremendous loss to the Asian bioethics fraternity. She has been a strong supporter of the Asian Bioethics Association throughout the years, assuming senior leadership roles, including as the President of the association. She was also

instrumental in organizing the Asian Bioethics Conference in Dhaka twice.

I have known Shamima for many years, and we meet regularly at Asian Bioethics Conferences. In all of our meetings, the mood was always cordial and warm. Shamima was really a humble and warm hearted person. She always had kind words to say about everyone and everything. We used to talk at length about many issues both academic and personal. She was a good friend.

On the bioethics front, she is a fierce crusader for Bangladeshi bioethics. In addition to her important roles in the Bangladesh bioethics circle, she was instrumental in launching the Bangladesh bioethics journal, in which I have contributed a paper some years ago. In our last meeting in Bangkok last year, she requested that I contribute a paper for her journal on 'AI and Deepfake.' I would probably write that paper in her memory.

As an educator, she has inspired many students and young academics to pursue academic passion and excellence. I have noticed that she had helped to publicize the ABA events among the Bangladesh fraternity. She also normally brings a larger Bangladesh delegation to those events.

Dear Shamima, you will be truly missed.

Obituary

- Hasan Erbay, MD, PhD, MBGPH

Professor, Dept. History of Medicine and Ethics, Afyonkarahisar Health Sciences University, Faculty of Medicine, Afyonkarahisar, Türkiye; Vice President for Asian Ethnic and Religious Minorities, Asian Bioethics Association; Editor-in-Chief, Health Sciences Quarterly; AUSN Visiting Professor of Medical Ethics; Member of Board of Governors, American University of Sovereign Nations (AUSN)

hasanerbay3@gmail.com

I am deeply saddened and shaken by the sudden loss of my dear friend and colleague, Shamima. Having known her since 2014, I have always admired her as an exceptionally hardworking, disciplined, and profoundly dedicated professional. We shared many memorable moments, particularly during the AUSN online and face-to-face classes. Her unwavering passion for bioethics, her constant eagerness to learn, and her boundless hope for making the world a better place were truly inspiring. Her serious yet ever-present smile provided me with lasting motivation, and I can honestly say that I learned a great deal from her.

What struck me most about Shamima was her resilient optimism. Whether she was facing health challenges within her own family or navigating the turbulent political periods in her country, she always maintained a hopeful outlook on life. During her vice presidency of the Asian Bioethics Association (ABA), I

had the privilege of visiting Bangladesh. Seeing her in her homeland and witnessing her tireless dedication firsthand was a deeply moving experience that left a lasting impression on me.

Reflecting on recent events weighs heavily on my heart. I had so desperately wanted to join her and our colleagues in Dhaka for the 24th Asian Bioethics Conference at the beginning of 2026. Although I adjusted my schedule to participate online, I carried a deep sense of regret for not being there in person. Little did I know that this would be the last scientific event she would organize—at least, the last one I would witness.

Shamima poured her heart into her work, including her immense efforts for the *Bangladesh Journal of Bioethics*. I fondly remember our correspondence and collaborations to help the journal gain recognition in international indexes. Her relentless efforts to establish and strengthen bioethics in her country were beyond commendable.

Life is so unpredictable; in an instant, someone you cherish—someone whose reassuring presence you take for granted—is suddenly gone. Shamima was a beautiful soul who genuinely strived to make our world a better place. I will always remember her through her tireless efforts and her warm smile. As we grieve her passing, we are left to honor her brilliant legacy with respect, profound longing, and tears. Rest in peace, my dear friend. You will be deeply missed.

Condolences

- Bang-Ook Jun, PhD

Former President, Asian Bioethics Association; Former President, Korean Bioethics Association; AUSN Visiting Professor of Biology and Bioethics; Former President, and Professor of Biology and Gangneung National University, Korea

jun.bangook@gmail.com

It is really heartbreaking to hear that Shamima has passed away so suddenly. She has served bioethics community in Bangladesh and Asian Bioethics Association for a long time. Deep condolences especially to Arif, her family members, friends and colleagues. May she rest in peace with her loving son Rishad.

A Life of Integrity, Service, and Light: In Memory of Professor Shamima Parvin Lasker (1965–2026)

- Angelica M. Baylon, PhD, MBGPH, Ph.D., MSBM, MBA, MS Chemistry, BS Chemistry

Pioneer MAAP External Relations Director, Maritime Academy of Asia & the Pacific (MAAP) -AMOSUP-PTGWO-ITF, Kamaya Point, Brgy Alas-asin Mariveles Bataan 2105, The Philippines; AUSN Visiting Professor

in Chemistry, Maritime Science and Community Studies; Member of Board of Governors, American University of Sovereign Nations (AUSN); Vice President for the Philippines, Asian Bioethics Association

ambaylon@maap.edu.ph

<http://www.maap.edu.ph/>

It is with profound sorrow, deep personal affection, and scholarly respect that I mourn the passing of our esteemed colleague, devoted friend, and visionary leader Professor Shamima Parvin Lasker, M.D., M.Phil., M.Sc., MPH, Ph.D., a distinguished Bangladeshi educator, bioethicist, medical scientist, and global academic servant.

Our professional association spanned over a decade, rooted in shared institutional commitments and collaborative service to ethical scholarship. We served together as fellow members of the Board of Governors of the American University of Sovereign Nations (AUSN), as colleagues on the AUSN Faculty, where she held the appointment of Clinical Professor of Anatomy, Dentistry and Bioethics; as accreditation commissioners, of the Accredited Universities of Sovereign Nations; and as fellow members of the Board of Directors of the Asian Bioethics Association (ABA) <https://www.eubios.info/ABA.htm>.

Professor Lasker provided exceptional leadership to ABA, serving as President (May 2023–February 2026) and continuing as Immediate Past President at the time of her passing; she previously served as Vice President for South Asia, shaping the Association's regional outreach and ethical agenda across the subcontinent.

A defining personal and professional milestone remains her invitation and gracious hosting of my participation in the Twentieth Asian Bioethics Conference (ABC20), held in Dhaka, Bangladesh, 22–25 November 2019. Under her stewardship, this landmark conference advanced cross-cultural dialogue on bioethics, public health, and medical education, bringing together over 200 scholars from 28 countries. Her meticulous planning, intellectual rigour, and personal warmth ensured both scholarly excellence and inclusive fellowship, embodying the very values she championed throughout her career.

Professor Lasker's academic and institutional contributions spanned clinical science, bioethics, research governance, and scholarly publishing. She served for many years as Professor and Head of Anatomy at MH Samorita Medical College, Dhaka, laying the foundation for generations of medical professionals through rigorous anatomical education. As Founding Chair and General Secretary of the Bangladesh Bioethics Society, she established the first sustained national platform for ethical debate in health and life sciences, and served as Executive Editor of the *Bangladesh Journal of Bioethics*. She also served as a Member of the National Research Ethics Committee of Bangladesh, advising on ethical

standards for biomedical and social science research across the country.

Globally, she advanced standards in scholarly communication and editorial ethics: as Director (2013–2015) and Treasurer (2017–2020) of the World Association of Medical Editors (WAME); Co-Chair of the Ethics and Editorial Policy Committee of the Asia Pacific Association of Medical Editors (2016–2018); and Vice President of the Bangladesh Association of Scholarly Scientific Journal Editors (2016–2020). Her work in these roles strengthened editorial integrity, equity in publishing, and ethical authorship practices worldwide. She also contributed as a bioethics consultant to UNESCO (2009) and FAO (2015), and received numerous national and international distinctions, including the European Network of Academic Integrity Award.

As an educator, Professor Lasker combined deep disciplinary expertise with a profound commitment to ethical inquiry and learner-centred pedagogy across 38 years of teaching. Her lectures and seminars integrated anatomical science, clinical practice, and bioethical reflection, challenging students and peers to consider both empirical evidence and moral responsibility. Selected recordings of her lectures, spanning over a decade of teaching at AUSN, are available at her AUSN Faculty page — a permanent scholarly resource preserving her intellectual legacy.

Beyond her professional achievements, she was defined by quiet integrity, unwavering loyalty, and compassionate service to others. She offered critical guidance to emerging scholars, stood in solidarity with colleagues through institutional and personal challenges, and prioritized equity and inclusion in every initiative she led. Her passing leaves an immeasurable gap in our academic community, yet her work continues to shape bioethical practice, medical education, and regional collaboration across Asia.

We hold her memory in highest regard: as a rigorous scholar, an exemplary leader, a dedicated teacher, and a cherished friend. May her legacy continue to inspire ethical inquiry and compassionate service, and may her soul rest in eternal peace.



Professor Shamima shaped my understanding of bioethics and guided me with the love and care of a parent. Through her wisdom, encouragement, and unwavering support, she inspired me to grow both professionally and personally. Her dedication transformed the Bangladesh Bioethics Society into a vibrant platform where ethics was taught with knowledge, compassion, laughter, and humanity.

I will always cherish the memories of her guidance, her warm smile, her thoughtful advice, and even the gentle scoldings that helped me become a better person. I am grateful that I had the opportunity to hug her during our last meeting, present her with some of her favorite gifts, and tell her how much she meant to me.

Professor Dr. Shamima Parvin Lasker's legacy will continue to inspire generations. She will forever remain the brightest star of the Bangladesh Bioethics Society and will always hold a special place in my heart.

May Almighty Allah grant her the highest place in Jannatul Ferdous. Ameen.

In Loving Memory of Professor Dr. Shamima Parvin Lasker

- Dr. Rawfun Nahar Era

Owner & Chief Consultant, Dr. Era's Dental Care, Bangladesh

Life Member, Bangladesh Bioethics Society

dr.era2511@gmail.com

I am deeply honored to have shared a close professional and personal relationship with Professor Dr. Shamima Parvin Lasker, who was not only my mentor but also one of the greatest well-wishers in my life.

In Loving Memory of Professor Dr. Shamima Parvin Lasker (1965–2026): A Pioneer of Bioethics and an Inspiring Mentor

- Md. Kaoser Bin Siddique, BPT, MPH, MSS

Faculty, Research, TMSS Nursing College, Bogura; Assistant Editor, South East Asian Journal of Public Health (SEAJPH), Life Member, Bangladesh Bioethics Society (BBS)

kaoserbd@gmail.com

I am still struggling to accept that Professor Dr. Shamima Parvin Lasker is no longer just a phone call or an email away. To me, she was much more than a

respected academician in bioethics and publication ethics. She was my mentor, who guided my research journey and taught me how to critically review and edit scientific manuscripts with confidence and integrity.

I still remember my early attempts at manuscript review when I was uncertain about what to focus on. Professor Lasker had a unique way of teaching that always encouraged rather than discouraged. She carefully reviewed manuscripts, explained the strengths and weaknesses, and showed me why sound methodology was more important than minor writing issues. Through her guidance, I learned that the purpose of peer review is not simply to criticize but to improve research while being fair, objective, and respectful to authors. She was truly passionate about research ethics, manuscript editing, and scientific publication, and she inspired many young researchers to uphold the highest standards of academic integrity.

She was always generous with her time and knowledge. Whenever I doubted whether a research idea was worth pursuing, she encouraged me to keep writing. She could see the potential in a study long before it was complete and motivated young researchers to believe in their work. Her mentorship was practical, thoughtful, and always focused on helping others grow.

One of my most treasured memories is our conversation on 7 July 2026 (My Birthday), just one day before she passed away. We spent nearly an hour discussing our ongoing manuscript, and as the senior author, she guided me on how to strengthen the arguments and improve the paper. Before ending the call, we also discussed planning a new study on equity in nursing research, a topic she believed deserved much greater attention. She spoke with the same enthusiasm and vision that always inspired me. I never imagined that this would be our final conversation, but I will always cherish it as her last lesson and a final gift of mentorship.

Professor Lasker's remarkable contributions to bioethics and research ethics will continue to inspire future generations. Personally, I will always remember her as the mentor who shaped my approach to research, editing, and academic publishing. I hope to honor her memory by continuing the work she encouraged me to pursue and by mentoring young researchers with the same kindness, patience, and generosity that she showed me.

May Almighty Allah grant her eternal peace and the highest place in Jannatul Ferdous. Her guidance, wisdom, and legacy will remain with all of us who were fortunate enough to learn from her.

Deepest Condolences in Loving Memory of Prof. Dr. Shamima Parvin Lasker

- Prof. Dr. Md. Anower Hussain, MPH, PhD

Chairman, Department of Public Health, School of Health Sciences; Chairman, Center for National & International Cooperation, State University of Bangladesh (SUB); Vice-President, Public Health Association of Bangladesh (PHAB); Advisor, Bangladesh Doctor's Foundation (BDF), 696 Kendua, Kanchan, Rupganj, Narayanganj, Dhaka-1461, Bangladesh

Email: anower.mph@sub.edu.bd, ayonshafi@gmail.com

The sudden demise of Prof. Dr. Shamima Parvin Lasker is an immeasurable loss to the health sciences community of Bangladesh. I first met Shamima Apa in early 2010, shortly after returning from the USA following my postdoctoral fellowship. At that time, I was serving as the Editor of the *City Dental College Journal*. It was Prof. Dr. A. S. M. Badruddoza Sir who introduced her to me. That introduction marked the beginning of a long and rewarding professional relationship and friendship.

Initially, we worked together to strengthen the *City Dental College Journal*. Her guidance and unwavering support were instrumental in obtaining the journal's ISSN and establishing its online presence. Over the years, our collaboration extended far beyond the journal, encompassing numerous initiatives related to health sciences, research, bioethics and academic development.

Throughout my professional career, I have rarely encountered someone as dedicated, sincere, and selfless as Prof Shamima Mam. She truly lived for health sciences and devoted her life to advancing scientific knowledge and academic excellence in our country. Her vision, commitment, and tireless efforts have left an enduring legacy that will continue to inspire generations of researchers and educators.

I was also privileged to work closely with her during the 24th Asian Bioethics Conference, where I served as the focal person from one of the co-organizing institutions. We spent countless hours planning and coordinating the conference together. Her exceptional



organizational skills, meticulous attention to detail, and unwavering dedication were simply remarkable. She was an extraordinary, hardworking, and compassionate person, a truly rare gem.

Her passing leaves a void that will be difficult to fill, but her contributions to health sciences and the countless lives she touched will forever be remembered.

O Almighty Allah, forgive my beloved Prof Shamima Mam, envelop her in Your infinite mercy, pardon her shortcomings, illuminate her grave, and grant her the highest place in Jannatul Firdaus. Ameen.

In Memory of Professor Shamima Parvin Lasker (1965–2026)

- Dr. Mohammad Rashedul Islam, MBBS, MPH (Epidemiology), MSc (Health Informatics), MBGPH (Bioethics & Global Public Health), MPS (Demography), EMHE (Health Economics), PMP (Project Management), PhD (Bioethics, Sustainability & Global Public Health); Additional Director (Research and Training Monitoring) Bangladesh College of Physicians and Surgeons (BCPS), Mohakhali, Dhaka 1212, Bangladesh; Life Member, BBS; Member, Ethics Review Committee BBS mrislam96@gmail.com

It is with profound sorrow that I write this tribute in memory of Professor Shamima Parvin Lasker. Her passing is an immeasurable loss to the Bangladesh Bioethics Society (BBS), the Asian Bioethics Association (ABA), and the global bioethics community.

As a Life Member of the Bangladesh Bioethics Society and a Member of the Ethics Review Committee of BBS, I had the privilege of working under Professor Lasker's leadership. I will always remember her as a compassionate mentor, visionary leader, and dedicated advocate for ethical research and academic integrity.

Professor Lasker played a pivotal role in shaping my academic journey. She continually encouraged me to deepen my understanding of research ethics and clinical bioethics during my Master of Bioethics and Global Public Health (MBGPH) and later throughout my PhD. Whenever I sought guidance on ethical issues in research, she generously shared her wisdom, constructive advice, and unwavering encouragement. Her mentorship strengthened my commitment to conducting research with integrity and respect for human dignity.

I also remain deeply grateful to my PhD supervisor, Professor Darryl R. J. Macer, and Professor Lasker for fostering an academic environment where ethical values were not merely taught but practiced. Their mentorship has profoundly influenced my professional life and inspired me to promote ethical standards in medical education and public health research.

Professor Lasker's legacy extends far beyond her remarkable academic achievements. She inspired countless students, researchers, and professionals to pursue excellence while upholding the highest ethical standards. Her vision, humility, and dedication will continue to guide future generations of bioethicists.

May Almighty Allah forgive her shortcomings, grant her eternal peace in Jannatul Ferdous, and provide strength and comfort to her family, friends, colleagues, students, and all who mourn her. Ameen.

Condolences

- Michael Cheng-Tek Tai, MD, PhD

Distinguished Professor, Department of Medical Sociology and Social Work, Chung Shan Medical University, Taiwan; AUSN Visiting Professor of Clinical Bioethics and Social Sciences, Canada mctaicht@gmail.com

It is a time of sorrow. She has inspired us throughout the years she was with us. My deepest condolences to Prof. Shamima's family. Thanks to Dr. Darryl Macer's leadership in bringing all bioethicists in Asia together so that we could know her.

Condolences

- Minakshi Bhardwaj PhD, SFHEA, FRSPH

Team Lead Public Health, Associate Professor in Health Promotion and Public Health, College of Nursing, Midwifery and Healthcare (CNMH), University of West London, Brentford, Middlesex, UK

Minakshi.Bhardwaj@uwl.ac.uk

This came as a life's rude shock to me. I had the privilege to meet her in the initial days of ABA and vividly remember her natural kindness. She was the architect and pioneer in nurturing bioethics in Bangladesh. Her dedication, professionalism and support for ABA was unparalleled.

I am so sorry and could not believe it initially. I hope God gives her family and friends all the strength to cope with this unimaginable loss. I pray for her soul to be in a happier and peaceful place. It is devastating... I am lost for words.

My deepest condolences

Condolences

- Alex Waller, PhD

AUSN Visiting Professor of Science Education and Environmental Ethics; Head, Science, St. Stephens International School, Khao Yai, Thailand arwaller1@hotmail.com

I was shocked to hear of the passing of Prof Shamima. On the occasions I met her she always seemed to have a real spark inside her. I did not know her well, but appreciate that you have lost a good friend and her family must be devastated. She made a huge impact on so many people she will be dearly missed. May all find comfort in remembering her love and genuine

kindness and know that God has prepared a special place for her. May she rest in peace.

With sincere respects,

Condolences

This is such sad news. May her soul rest in peace.

My thoughts and prayers are with her family, friends, and colleagues.

- Sarosh Saleem, MBBS, MBeth, FPB, PhD

Associate Professor & Head, Bioethics Department

Director, Diploma in Healthcare Ethics &

Professionalism (DHEP); Head, Bioethics Unit, Int'l

Chair in Bioethics/WMA Cooperation Center; Chair,

Hospital Ethics Committee- Shalamar Hospital,

Shalamar Medical & Dental College, Lahore, Pakistan;

Vice President for Pakistan, Asian Bioethics Association

www.smdc.edu.pk

drsarosh@hotmail.com

Condolences

- Soraj Hongladarom, PhD

Research Fellow and Professor Emeritus, Center for Science, Technology, and Society, Faculty of Arts,

Chulalongkorn University; Professor, International Buddhist Studies College,

Mahachulalongkornrajavidyalaya University; Thailand;

AUSN Visiting Professor of Ethics of Science and

Technology and Philosophy; Vice-President for South

East Asia, Asian Bioethics Association

s.hongladarom@gmail.com

This came as a shock to me. I was close to Shamima in many ways, especially when we worked together organizing the ABA conferences. My heartfelt condolences to her family and loved ones.

Condolences

- Filiz Bulut PhD

Kahramanmaraş Sütçü İmam University, Faculty of

Medicine, Dept. History of Medicine and Ethics, Türkiye

filizbulut.2816@gmail.com

I was deeply saddened to hear of Shamima's passing. Her sudden loss has profoundly affected me.

She was truly an irreplaceable person, and her absence will be felt by all who knew her. I extend my heartfelt condolences and wish strength and comfort to her family, friends, and everyone who loved her.

May she rest in peace. With deepest sympathy,

Condolences

- Ryan Maboloc, PhD

Ateneo de Davao university, the Philippines

ryanmaboloc75@yahoo.com

The Social Ethics Society in the Philippines would like to express its sincere condolences to the family of Prof. Shamima.

Condolences

- Salome A. Rahim, RN (Phils.), NP (BD), MPH

Lecturer, TMSS Nursing College, Bangladesh

salome.rahim@gmail.com

This was heartbreaking news to hear last Thursday morning. We were deeply saddened by the passing of Professor Shamima. We extend our heartfelt condolences to Dr. Arif and her family,, may they find strength and comfort in this difficult time. I am still thinking of the unforgettable days and those memories remain close to my heart.

Professor Shamima will always part of my journey. I came first to know her when I attended the Asian Bioethics Conference in Thailand in 2025. And I will never forget the warmth and support she offered.

We shared wonderful moments together during the Asian Bioethics Conference in Dhaka in 2026. Those times remain vivid in my memory and will always be cherished.

As a woman, I truly admired how she balanced her academic engagement with her care for her husband. Her kindness, mentorship, and dedication to bioethics touched me deeply and will continue to inspire many others. Though I regret missing the chance to call her before her sudden passing, I carry her encouragement with me.

I will always be grateful for the role she played in my professional and personal journey. May she rest peacefully, and may Almighty Allah grant reward for her good deeds.

Condolences

- Mayashree Chinsamy, PhD

AUSN Visiting Professor of Environmental, Biological

and Conservation Sciences; on behalf of the entire AIIKS team, South Africa

Chinsamym@ukzn.ac.za

On behalf of the team at African Institute in Institute in Indigenous Knowledge Systems, we extend our sincere condolences to the family and friends of Prof Shamima. We recall our engagements some years ago and are sad for the loss to the academic community, especially her leadership in bioethics and mentorship for numerous students over the years. We send our prayers of strength to the family and may the Almighty cover you all in this difficult time.

Condolences

- Vivien Yew Wong Chin, PhD

AUSN Professor of Medical Anthropology, Malaysia

vivienyew1963@gmail.com

My heartfelt sympathies to Prof Arif and his family.

I am shocked to read about the sudden passing of dear Prof Shamima. Her demise is a loss for the Asian bioethics community.

I met Prof Shamima last year at Bangkok ABC. She was so full of life, and I'm devastated to hear the bad news. May her soul rest peacefully.

Condolences

- Firuza Nasyrova, PhD

Professor, Head of Laboratory of Biosafety

*Institute of Botany, Plant Physiology and Genetics, TNAS,
299/2 Ainy St. Dushanbe 734063 Tajikistan; Former Vice
President for West Asia, ABA*

firuz_nasyrova@mail.ru, nfiruza01@gmail.com

I am deeply saddened by this news. I will forever remember our bioethics meetings and Shamima as a very pleasant, warm, and beautiful person. May her soul rest in peace.

Please convey my condolences to her family.

Condolences

- Rudmila Mahbub

*Senior Lecturer, Department: School of General Education ,
BRAC University rudmila.bracu@gmail.com*

I really don't know what to say or how to express my feelings about the sudden departure of Shamima miss. I was shocked and still don't believe that she is no more. In fact, I don't want to believe that she is not there.

I met with her at the ABC24 conference. This was the first time I attended any conference. Upon hearing this, Prof. Shamima encouraged me a lot to go to this kind of conference often and inspired me to become a member of the Bangladesh Bioethics Society (BBS).

I still don't believe it because I just talked to her a few weeks back. I wanted to send a condolence message in reply to your email. But I had no courage to do that as I lost my words to express the sorrow for her. Today at least I can show my gratitude to the person who was there for me when I was in need. May she be at peace.

Condolences

- Osama Rajkhan, PhD

*AUSN Visiting Professor of Bioethics and Integrative Health,
Saudi Arabia*

osamarajkhan@gmail.com

I would like to join our colleagues and friends in expressing my deepest condolences regarding the sudden passing of dear Shamima.

I was deeply saddened to learn of the passing of Dr Shamima. Please accept my sincerest condolences during this difficult time.

The memory of her warmth and support will stay with us, and I know she was an incredible anchor in your life. My thoughts and prayers are with all friends and family. With deepest sympathy,

Condolences

- Junji Kayukawa, PhD

*Associate Professor, Department of Social System
Design, Eikei University of Hiroshima, Japan; Vice
President for Japan of ABA*

j-kayukawa@eikei.ac.jp

When I was considering attending ABC 24 in Dhaka, Bangladesh, earlier this year, Professor Shamima kindly responded to my inquiries on several occasions. I truly appreciated her generosity and willingness to help. My sincere condolences to her family, friends, and colleagues. May she rest in peace.

Condolences

- Yu-Chia Chen, PhD

Vice President for Taiwan of ABA

yuchia@sea2003.org.tw

I am utterly shocked and deeply sadness by this sudden news. She was someone I profoundly respected for her incredible execution, kindness, and perseverance. I will always cherish and be grateful for the help she gave me in the past.

May she rest in peace. My thoughts and prayers are with her family.

Condolences

- Sumaira Khowaja-Punjwani, PhD Health Professions
Education (Pak); PhD Bioethics and Global Public Health
(USA)

*Principal/Associate Professor, College of Nursing,
Karachi , Faculty of Nursing and Midwifery, Ziauddin
University, Pakistan www.zu.edu.pk*

sumaira.khowaja@yahoo.com

I was deeply saddened to hear about the passing of our dear colleague. My heartfelt condolences go out to the family, friends, and everyone whose lives were touched by them. May you find strength and comfort during this difficult time. Their contributions and memories will always be cherished.

Condolences

- Ahnaf Tahmid Arnab

ahnaf.analyst@gmail.com

Inna lillahi wa' inna ilaihi raazi'un.

This is an incredibly difficult news to process. Shamima apa was a wonderful person and a deeply cherished mentor to me. My heart goes out to you and your family. Wishing you strength, comfort, and peace. Love and prayers,

Condolences

- Prof. Md. Taslim Uddin

*Professor of Physical Medicine & Rehabilitation, Bangladesh
Medical University, Bangladesh*

taslimpmr@bsmmu.edu.bd

I was deeply saddened to learn of the passing of Professor Shamima Lasker. She was a very good friend and an inspiring colleague of mine.

I had the privilege of co-authoring several publications with her, and most recently, she provided meticulous reviews for several articles in the special rehabilitation issue of the BSMMU Journal. Her

scholarly contributions and unwavering commitment to academic excellence will continue to benefit many.

I remain sincerely grateful to Professor Shamima for standing beside me on many personal and professional occasions. I would also describe her as the mother of the Bangladesh Bioethics Society. As a life member of the society, together, we advocated on numerous national and regional bioethical issues, including promoting the acceptance of a single unified Institutional Review Board for multi-center research instead of requiring separate approvals from every participating center.

Professor Shamima's wisdom, integrity, kindness, and dedication have left an enduring legacy. She will be greatly missed by all who had the privilege of knowing and working with her.

My heartfelt condolences go to her family (CC Parveen), friends, colleagues, and all whose lives she touched. May they find strength and comfort during this difficult time, and may Professor Shamima Laskar rest in Jannah in peace.

Condolences

- Daphne Viveka, rscj, PhD

Society of the Sacred Heart, Provincial House Community, Pragnyalaya, First Floor, Dhole Patil Marg, Pune 411 001, India; AUSN Professor of Ethics and Nursing; Former Vice-President for India, Asian Bioethics Association
dviveka@gmail.com

Thank you so much, dear Darryl, for this issue of *EJAIB*, which carries the obituary of our beloved, Shamima, a worthy testimony to her life of dedicated, loving service in the cause of Bioethics. Her memory will always remain etched in our hearts, as will yours, for your leadership of the ABA

She was always present, helping behind the scenes, though I was not completely aware of her immense support until I read your tribute and warm memories.

My sincere condolences to her personal family, and to you as Head of our Bioethics family. Indeed, some losses are never made up to us in this life ... May Shamima continue to smile on us from her eternal abode, as she once did here below. Eternal rest be hers, as she accompanies our earthly pilgrimage in ways as yet unknown to us, her friends.

With gratitude for our Asian Bioethics Family and, especially, to you, who keep us united through your caring and expertise. Blessings, as always.

Condolences

- Leo H. Aberion, PhD

AVP for Academics/School Director, Starland International School, Inc.; Managing Director, StudyPlex Learning and Development Training Center
Cebu City, Cebu, Philippines aberleo2014@gmail.com

It is with profound sadness that I learned of the passing of her beloved member of the family. I extend my deepest and most heartfelt sympathies to her

family during this time of immense sorrow. I pray that God, in His infinite love and mercy, will grant eternal peace to the departed soul and surround the family with His comfort, strength, and unfailing grace in the days ahead.

May the cherished memories they shared together bring them peace and solace, and may they find hope in the promise that those who have lived with love and purpose will forever remain in the hearts of those they touched.

All members of the family are in my thoughts and prayers. May God's abiding presence give them courage and consolation as they journey through this difficult time.

With our deepest sympathy and prayers.

Condolences

- Tamara Kudaibergenova, PhD

Vice President for West Asia for ABA, Kyrgyzstan'
t.kudaibergen@gmail.com

My sincere condolences on the passing of Professor Shamima. May she rest in peace.

Condolences

- Zeynep Aybikem Sağlam, MD., Ağrı Research Hospital, Türkiye; Senior Research Fellow, AUSN
z.aybikem@hotmail.com

So sorry for our friend Shamima, may her soul rest in peace and patience for the ones on earth. I love how you honor your friends souls by remembering them in the most beautiful way. And I love this community of great people.

Condolences

- Abhik Gupta, Ph.D., FNIE, Erasmus Mundus and EU IndiaNamaste Senior Scholar

Former Vice-Chairperson, Tripura State Higher Education Council; Former Pro Vice-Chancellor, Professor and Dean, School of Environmental Sciences, Assam University, Silchar 788011, India; Former Vice-President for India, Asian Bioethics Association; AUSN Professor of Environmental Sciences and Bioethics abhik.eco@gmail.com

It was a deeply shocking news. I had the good fortune of meeting Dr. Shamima on several occasions, and was moved by her simplicity and her devotion to the cause of bioethics in Bangladesh and Asia as a whole.

I especially remember her warm hospitality when I visited Bangladesh in 2010 to attend the Dhaka ABC, and later contributed an article to the Bangladesh Journal of Bioethics, which she had founded.

I also happened to do a few reviews for the same journal, and was greatly impressed by her sincere efforts to make it a quality publication. I also consider it my good fortune to be able to help her contacting a doctor in Chennai for the treatment of her late son. I was moved by her motherly concern and affection then. I think whatever she did in her life for her family,

her friends, her country and humanity as a whole, she did with extraordinary devotion and compassion. I will miss a dear friend like all of you, and the world of bioethics will be poorer in her absence, but I am sure she will rest in peace wherever she is now. Goodbye, Shamima. Grieving with all of you,

Condolences

- M A Shakoor, MBBS, FCPS, PhD
Professor, Physical Medicine & Rehabilitation, Bangladesh Medical University

dmashakoor04@yahoo.com, shakoorma@bsmmu.edu.bd

Air Bhai,

I am shocked to hear about Shamima Apa. She talked yesterday with me about the Global Summit. But it was the last voice I heard from her, Innalillahe Wa Inna Elliahe Rajeun.

May Almighty Allah provide her Jannatul Ferdoush.

Condolences

- M. Selvanayagam, PhD
Professor, Loyola College, Chennai, India; Former Vice President for India of ABA; AUSN Visiting Professor of Bioethics, Bioengineering and Biotechnology
selvam.mariadoss@gmail.com

Dear all, it is very sad to know the passing away of Dr Shamima who has inspired a number of members of Bioethics Association and student. Our sincere prayers and sympathy for the family members. Let her Rest in Peace

Condolences

- Oetami Dewi, PhD
Faculty of Social Sciences and Law, State University of Jakarta, Indonesia oetamidewi71@gmail.com

I am deeply saddened by the passing of Professor Shamima. She was truly an inspiring person to all of us, especially to me. I will always remember her kindness, generosity, and unwavering support. Her dedication and compassion touched so many lives, and her legacy will continue to inspire us.

May Professor Shamima rest in eternal peace with Allah SWT, and may her family and loved ones be granted strength and comfort during this difficult time.

Condolences

This is a truly sad news! my sincere condolences to the bereaved family!!!

- Marlon Patrick P. Lofredo, PhD,
St. Paul University Quezon City, Philippines; AUSN Visiting Professor of Bioethics, Public Policy, and Environmental Ethics; Former Vice President for the Philippines, ABA
mpplofredo@spuqc.edu.ph

This comes as a shocking news. Our heartfelt condolences to her family. May they have the strength to bear this loss. Sharing our light, love and hope

- Suma Parahakaran, PhD,
Inti International University, Nilai, Negeri Sembilan, Malaysia; Dean, AUSN; AUSN Professor of Bioethics and Environmental Educ.; Vice President for Malaysia, ABA
sumaparahakaran@gmail.com

My heartfelt condolences and prayers for the sudden demise of Prof Dr Shamima, an irreparable loss to the family and colleagues

- Dr D.S. Sheriff
Prof and Research Director, Anna Medical College, Mauritius
drdsheff@gmail.com

Deep condolences to big family of AUSN and family of the late Prof. Shamima. May she rest in peace

- Erfen Gustiawan Suwangto, MD, PhD
Indonesia
erfen_gs@yahoo.co.id



Loss of a Mentor to the World

-Rainer Ebert
Texas, USA
rainerebert@gmail.com

The loss of Shamima Parvin Lasker is a profound loss for all who knew her, and for the medical and bioethics communities she served so passionately. Shamima taught for nearly four decades and will be remembered fondly and with gratitude by the countless students and colleagues whose lives she touched.

She truly cared not only about her own students but extended her support to young scholars everywhere, even on other continents. Whenever she saw an opportunity to nurture the next generation of researchers, she took it.

In 2019, for example, a student who had just completed his Master's degree in Tanzania submitted an abstract for the Twentieth Asian Bioethics Conference in Dhaka – one of the many conferences Shamima organized during her career – and got accepted. When Shamima heard that he could not afford a flight to Bangladesh, she immediately offered

to contribute from her own pocket, and a flight ticket was bought. Without her support, the student, now a teacher himself, would not have been able to attend, and a valuable academic connection between South Asia and East Africa might never have been formed.

In addition to being a beloved teacher, Shamima was also a prolific author and served in a wide range of national and international leadership and advisory roles across bioethics and scholarly publishing, too numerous to list in full. Among her most notable positions were President of the Asian Bioethics Association (ABA), Treasurer and Director of the World Association of Medical Editors (WAME), and Member of the National Ethics Committee of Bangladesh.

I got to know Shamima through the Bangladesh Bioethics Society (BBS), which she co-founded in 2009. She was the General Secretary and the editor of the Society's journal, the Bangladesh Journal of Bioethics. I had the privilege of working with her on several occasions – including as a guest editor for a few issues of the journal, and as a speaker at a number of BBS events – and I was always inspired by her extraordinary energy and dedication. She advanced the field of bioethics in Bangladesh in ways that few others have, and her contributions will continue to resonate for generations to come.

I am deeply saddened by the untimely passing of my friend, and I will miss her: her warmth and kindness, her enthusiasm, our dinners together in Dhaka. I take solace in knowing that her remarkable legacy will live on.

Public Health and the Social Governance Model: Parallelisms between Lanzhou, China and Davao City, Philippines

- Christopher Ryan Maboloc, PhD

Professor, Ateneo de Davao University, the Philippines;

Visiting Scholar, Lanzhou University, Gansu, China; AUSN

Visiting Professor of Social Justice

Email: ryanmaboloc75@yahoo.com

Abstract

Public health is considered a priority in social governance. Human development can only be achieved if sufficient provisions are made for the immediate, efficient, and effective delivery of health care services. The Chinese model of social governance indicates that economic growth is a crucial factor in ensuring that people have access to better health care services. The question is whether the same framework can be achieved in a developing country such as the Philippines. In this study, a Government Performance Evaluation tool is used to determine the extent to which Davao City has accomplished its mandate in the area of human development, including public health. Drawing

parallels with Lanzhou, China, I argue that values are crucial in making public health a matter of priority.

Introduction

Public health is one of the most important aspects of public service. The United Nations Development Program (UNDP) lists health as one of the three important elements of human well-being. The concept of human development is an approach that is largely based on the work of Amartya Sen, *Development as Freedom*. For Sen (2000, 5), development is about the “expansion of the freedoms that people enjoy”. What Sen (2000, 149) is saying is that even if people are not coerced or are not subjected to certain forms of oppression, without education, healthcare, and their other basic liberties, they would not be able to attain a life that “they have reason to value.” But how do governments deal with the issue of health? In what way can governments ensure that people have access to immediate, efficient, and effective health care services? What is the impact of leadership in ensuring that people enjoy their basic freedoms and, in the process, attain human well-being.

In this paper, I attempt to combine the principles behind human well-being and the tool called Government Performance Evaluation (GPE). I draw comparisons between the social development model of Lanzhou, China and the governance framework of Davao City. The GPE is an important evaluative tool that assesses the ability of governments in terms of the efficient and effective delivery of programs and projects to its constituents (Yu & Ma, 2015). To accomplish the role of public service, public officials must perform their duties with the highest moral standards in mind. They must hold themselves accountable for the bad outcomes of programs and projects that are supposed to benefit the greater majority of the people. In the Philippines, this is a critical issue due to the rampant corruption in government and the high incidence of poverty, which according to the Philippine Statistics Authority is at 16% of the country's population (PSA, 2021). This includes the area of public health.

In 2024, the Department of Finance in the Philippines ordered the transfer of 89 billion pesos (USD1.5 billion) from the state health insurer Philhealth to the National Treasury. The National Government has already ordered the return of the money to Philhealth. A case was filed at the Philippine Supreme Court questioning the legality of the move by the state. Nevertheless, a plunder case was filed against Finance Secretary Ralph Recto for what was considered as an illegal act. From a moral end, the implications of the fund transfer could have been dire. This means that the members of Philhealth, most of whom are poor Filipinos, would be deprived of the resources for their health care needs. While the funds were considered as “excess”, the truth of the matter is that the public financing for health care in the Philippines has been inadequate. Public hospitals often have a long waiting list when it comes to the availability of operating rooms, medical diagnosis, and hospital beds which in turn means that people are not getting the needed medical attention meant to be able to save human lives.

While the above is the general sentiment in the Philippines, it is worth noting that the Local Government of Davao has created a program called “Lingap para sa Mahirap” which is meant to augment the government health care system. It is a model in terms of public health. The same has been used as the blueprint for the national *Malasakit* Centers (trans. “Care”) that has since benefited thousands of indigents in the Philippines since its inception nationwide. This social governance model is anchored in the principle of “serving the people”. When it comes to impacts and outcomes, the local government has a list of legacy programs that have helped improve the lives of the residents of Davao City. According to Sable (2010, p.2), “there is a need to trace the connection between the quality of governance of and the quality of its development to thresh out the best practices that could be sustained by the city or perhaps replicated by other cities of the region.”

During my visit to China in July 1-8, 2026 upon the invitation of Lanzhou University, I had an immersion in the Chengguan District Comprehensive Social Governance Center located in Lanzhou, Gansu Province. In my conversation with Director Ju Yafang, I openly asked her about health care. She said that China has a universal health care system. The social governance model of China, she says, “is anchored in the principle of personal responsibility, the fulfillment of public duty, and the sharing of benefits for the whole society, including health care service.” China has achieved so much in the area of economic progress. From 2012-2020, reports indicate that it has eradicated absolute poverty. According to official documents and expert interviews that I conducted, 98.99 million of its rural poor were lifted out of poverty.

I was able to visit the town of Wuwei, which is 300 kilometers from Lanzhou, to observe such progress. Community villages are being built complete with a hospital, a sports center, and an activity center for senior citizens for farming families, who are given subsidies so that they can own their own homes in the village. Based on an expert interview that I conducted, the social governance model of China is rooted in the following principles: 1. Grassroots rural and community governance; 2. Inclusive livelihood governance; 3. Social Credit System; 4. Ecological Civilization Governance. The expert interviewee said that China implements “moral governance at the grassroots level”. Rooted in Confucian values, it showcases “respect for the elderly and supports disadvantaged groups.” Its social credit system is grounded “in trust and righteousness”. Finally, its development model seeks the “harmony between humans and nature”.

The above indicates the importance of values in the area of public service and social development. Lerio and Bandiola (2022, p.2) explain that “the quality of service provided by public sector employees has been a longstanding concern in government administration for many years.” While GPEs look into the cost-benefit analysis of programs, the challenge in the Philippines is not only limited to the question of equitable resource redistribution. It is also a question of values. According to Teehankee

(2022), the problem of the Philippines is rooted in the patronage system of politics that has made the state dysfunctional. For Hotchcroft and Rocamora (2003), the main issue has something to do with “strong demands” and “weak institutions.” For any government to be able to serve the public, it is critical that it is able to distribute resources and opportunities in a fair manner. To achieve that, people must adhere to moral and social values that are rooted in the spirit of communal solidarity.

The campaign against corruption in China has improved the social governance of the country in a huge way. Corrupt officials are punished. It is not the case in the Philippines. This is the reason why the country is poor. China’s high standard of living can be observed in the way of life of the people and the presence of modern highways and transport hubs, better airports, improved social services, and the integration of modern technology in everyday life. Today, the use of QR codes is the usual the means of transaction in China. Modern transportation and communication make life convenient for the people. In addition, Artificial Intelligence (AI) emergency hubs also save lives. Safe highways and the efficient response to calamities all form part of what human progress is about. This could not be achieved, however, without the element of moral leadership. The same indicates the need to “improve organizational management” and “achieve organizational goals” (Martin, 2011).

Public officials must act as role models when it comes to responsible citizenship. It is an imperative to have good leaders who possess a sense of purpose. The diminished service in the field of public health is due to a lack of vision. China, for example, sees modernization as a driving force behind its social governance model. Its effectiveness is rooted in the principles of social harmony, stability, and orderliness. Davao City is a prime example of that level of stability and orderliness. The city has been transformed from the reality of social unrest during the 80s into a progressive and bustling metropolis that it is today. For Sable (2010), Davao City’s institutional mechanisms serve the background in the exercise of governmental authority. The same only indicate how public officials in this city use the same “by becoming agents of change in the process of realizing its development goals (Sable 2010, p.4).”

To highlight the development of Davao City in various areas and its parallelism to Lanzhou, China in terms of policy, including public health, one needs to ask the following questions: What is the role of institutional leadership in enhancing the level of governance? What is the value of policy making in improving the quality of life of the people? How does ethical or moral education contribute to the development of the people? I will focus on the leadership qualities, policy making, and ethical dimensions of governance in the City of Davao. The argument is rooted in the idea that leadership is crucial in achieving good results which in the process should benefit people and improve their standard of living. The role of government is clear – to serve those who have less in life and to empower people for them to be able to create opportunities for a well-lived life.

Governance can be viewed as the way state institutions and its various processes react to address the problems of ordinary people (Sable, 2010). Kaufman et al. (1999) rightly mentions “accountability, political stability, government effectiveness, regulatory quality, rule of law, and control of corruption.” Corruption in the government has stalled economic growth, estimated to be just at around 3.7% for 2026 according to figures released by the World Bank, a far cry from an average growth of 5-6% in past years. The same has severe implications for the well-being of people since money is needed to build more hospitals and clinics, purchase medicines and life-saving medical equipment, hire and train doctors and nurses, and improve their benefits, all of which should redound to better health care services which cannot be achieved unless the country is able to generate more revenues.

Lanzhou, of course, is a very progressive society. This paper does not wish to make a comparison on that basis. What this study intends to do is to direct the attention of people towards the positive aspects of the type of governance implemented in Davao City, especially in the area of the moral training of citizens and draw parallelisms with Lanzhou, insofar as the people is at the heart of public service. China is a country with profound traditions and Lanzhou has been able to attain a huge level of progress with the combination of ingenuity, intelligence, and modern economic tools, including the use of technology to ensure that decision-making is precise, most especially in the area of public service. The rallying principle, in this regard, is the service to the people, which is what every government is expected to do, using all means available to it under the background of social and communal values.

Methodology

The study uses the qualitative approach in its analysis of the concepts and the key primary data. The interpretive approach allows the researcher to analyze articles, materials, and other documents to come up with the findings of the study. Qualitative analysis is rooted in the understanding of key themes that emerge from the experiences of people (Charmaz, 2004). To gather the data for this descriptive analysis, the researcher interviewed public officials in Davao City as well as from Lanzhou, China, including heads of agencies, employees, experts, and ordinary citizens. The findings were coded and the emerging themes were identified. This study seeks to understand how leadership practices can benefit the people in terms of advancing their well-being. The study also considers how good legislation and inclusive policy making translates to effective and efficient government programs. The study will consider how ethical governance and discipline can contribute to a just and equal society.

Results and Discussions

Measuring Public Service: The Leadership Dimension

According to the Development Academy of the Philippines (2022), “service quality is very important in the public sector to achieve organizational objectives, including the

agency’s mandate and mission.” Davao City has been consistently ranked as one of the best cities to visit in the Philippines (Philippine Information Agency, 2025). The rankings do not only mean that comfort and convenience characterize every visit to the city by an outsider. In fact, residents of Davao City have a high level of satisfaction when it comes to the services rendered by the local government according to the University of Mindanao’s Institute of Public Opinion. The stated goal of the City Government of Davao is to become a progressive city with responsible and law-abiding citizens. Such a vision is critical if one is managing a large city where the demand for basic services is high. Transformative leadership is crucial in ensuring the quality of services in the government (Purnawan et al., 2019).

Key Accomplishments and Socio-Economic Indicators

Financial Administration and Sustainability	
Revenue Growth (2025)	15.15 billion pesos (12.9% increase)
Budgetary Planning	15.80 billion pesos Annual Budget
Compliance	Seal of Good Governance (14 th consecutive years)
Economic Development and Business Friendliness	
Investor confidence	One of the Most Business-friendly LGUs of 2025 (Philippine Chamber of Commerce and Industry)
Employment rate	96.9%
Tourism and Connectivity	Expansion of the International Airport and the revitalization of MICE (Meetings, Incentives, Conferences, and Exhibitions)
Social Services and Public Safety	
Medical assistance to indigents	Lingap para sa Mahirap disbursed 1.7 billion pesos (2025)
Child welfare	Most Child-friendly City
Peace and Order	The safest city in the Philippines
Infrastructure and Environmental Protection	
Modernization	Davao City Coastal Road Project; Bucana Bridge; Davao City by-pass Road Project; Maa Flyover and Ulas Viaduct (on-going)
Sustainability	A fleet of E-vehicles for the Local Government
Transportation	Modern Bus System

Source: Regional Development Council XI

Davao City has a land area of 2,444 sq.km. It has a population of 1,673,832. Davao City has an employment rate of 96.8% in 2024 (RDC XI, 2025). It has the biggest

Gross Domestic Product (GDP) in the whole Mindanao at 532 billion pesos. It enjoys a 9.4% GDP annual growth rate. It is ranked as the third Most Competitive City in the Philippines. It also ranks high in the volume of tourists received, which reached 2,012,625 in 2025. It has a low 4.7 monthly crime rate average, the safest city in the Philippines. As the gateway to Brunei-Indonesia-Malaysia-Philippines East Asian Growth Area (BIMP-EAGA), Davao City has 40,499 registered business establishments to date, making it the center of trade, commerce, and industry in Mindanao. The table below shows Davao City's noteworthy accomplishments and socio-economic indicators:

The above key indicators show that Davao City has achieved a certain degree of progress that will ultimately benefit the people. Urbanization is a huge problem in developing countries. It results to congestion, criminality, and poverty due to the availability of limited resources. The challenges include delivering health care, housing, and easing traffic. Davao City is not insulated from some of these problems. According to the Regional Development Council XI, the city suffers from traffic congestion, perennial flood of city streets during a heavy downpour, and the rising cost of commodities due to intermittent crisis situations. Over-all, the city nevertheless continues to make manifest its title as one of the Most Livable Cities in the World.

In view of the above, it is important to ask how a city achieves progress. Civil society, for instance, has a role to play in improving government service. Lerio and Bandiola (2022, p.144), state that "to attain excellent service quality in an organization, especially in the government, the management needs to provide public servants with satisfactory remuneration, bonus, promotion, appraisal appreciations, good training and development." While this is true, especially from a quantitative viewpoint, it can be argued that good governance can also be built around the idea of civic virtue. A dynamic people-centered leadership is meant to create an inclusive, sustainable, and well-ordered society. In the past, Davao City was chaotic and disorderly. Former Mayor Rodrigo Duterte emerged and changed the whole situation through his pragmatic approach to governance and leadership while emphasizing the importance of public duty.

According to Sarande et al. (2022), effective service quality supports their personal and organizational goals. Public duty refers to the fundamental obligation of a civil servant to manifest responsible conduct in government. Beyond any organizational analysis, ethical governance is valuable to ensure transparency in government transactions. Such a commitment to honest public service is vital in strengthening the foundations of the state. Respect for people means following fair procedures. Public interest involves the democratic process of consultation. This means that the voice of the public must be given priority. To cite an example, this is the case in the Samal Connector Bridge, an important infrastructure that connects the mainland to Samal Island. China is financing the construction of the bridge. This is a testament of what cooperation can do in terms of achieving mutual benefit.

Public Service and its Policy Making Component

Lerio and Bandiola (2022, p.144) write that "the importance of the work environment in organizational success cannot be overstated. Positive work environments can lead to increased employee motivation, productivity, and well-being, while negative work environments can have detrimental effects on employee health and output." The employees of the City Government, to a large extent, have delivered quality service to the people. It can be said that the motivation for the same is not only the recognition that they are given, their high competence actually comes from their dedication and commitment. Government service is a complex work because people have high demands while state resources are scarce. Discipline, however, is always a key element. This can also be seen in the observable cleanliness of the city streets and the delivery of basic services even to far-flung *barangays* (villages).

Legislative work is about how lawmakers determine the solutions to the basic problems of the people. Laws are crucial in order to deliver the public good. Good legislation will require a clear policy agenda that is founded in the interest of the people. Policy decisions would need the participation of a strong civil society (Walsh, 1995). In the City of Davao, cause-oriented groups are consulted to determine their concerns and to enable them to voice out their sentiments to the local government. People participation is vital in realizing the public good. This means that the state and other stakeholders should see themselves as partners in growth and development. The same is crucial in order to develop trust and confidence in the government. In this way, the people will be able to see the value of what the government is doing for them. Maghuyop et al. (2015) thinks of the above as well-being indicators. It is important for local residents that their opinion is heard and that they are able to truly voice out their ideas when it comes to growth and progress which will make them feel that they are part of the decision-making process.

The level of public satisfaction determines the efficiency and effectiveness of the programs of the local government. For example, to determine the performance of the City Government of Davao, the Institute of Public Opinion at the University of Mindanao conducted a survey from January 9 to 26, 2006 on the level of public satisfaction on the delivery of services of the City Government of Davao. The study involved 1,200 respondents who are at least 18 years old and a resident in the city for at least six months. The survey was done at a 95% confidence level and a 5% margin of error (Mindanao Times, 2026). The present study wanted to determine the level of satisfaction of the people on the programs and services offered by the City Government of Davao in various areas of concern, including health services, education, and security. The following results were recorded:

To highlight some of the novel legislative programs or legacy projects introduced in the city, one can mention the ban on smoking in public places, the 911 system which is a first in the country and in Southeast Asia, an emergency

services system patterned after its counterpart in the West, the *Lingap para sa Mahirap Program* (Care for the Poor) which allocates funding to pay for the hospital expenses of indigents, the Educational Benefit System scholarship program which serves more than 300 scholars annually (college, medicine, and law). Some of the planned national programs still to be set in place are actually patterned from that of Davao City, including the 911 emergency services project of the Department of the Interior and Local Government. Davao City, in this regard, is a true role model for other local government units. The same may be replicated by other local governments.

Institute of Public Opinion Survey (People’s Satisfaction)

Program	Level of Satisfaction
Public Safety and Security	91.4%
Peace and Order	87.0%
Library Services	71.8%
Bus System	65.2%
Health Program (Lingap para sa Mahirap)	60.0%
Support Services to PWDs	58.7%
Medical and Health services	56.5%
Waste Management and Sanitation	52.2%
Education Support and Services	47.8%

Moral Training of Citizens: The Dabawenyo DCPLinado Program

Public accountability is important to ensure government performance in the delivery of public service. Moral education is an important component of human development. Davao City today is a picture of diversity and the shared global vision of human development, one that is anchored in the moral character of its people, with the recognition of the changes due to a highly globalized economy and the advent of modern information and Communications Technology. The Dabawenyo DCplinado Program of the City Government of Davao, launched in 2024, is precisely created to do this task. The program seeks to integrate the concept of self-discipline and responsible citizenship in the Basic Education Curriculum of the Department of Education of the Division of City Schools in Davao City. The Local Government of Davao City provides funding for the program, which is expected to benefit 316,000 public school pupils in the city.

Dabawenyo DCPlinado is rooted in the philosophy of self-discipline. The concept of the self is studied in relation to social systems and social organizations (Eguia and Maboloc, 2025). The human self is known by way of its interactions with others in society. The self is the product of self-awareness and self-image. The concept of self is the result of the reality of social interaction. Our social experiences enable us to construct an image of ourselves.

The individual is not a passive participant in the formation of the self but an active one. A person who is truly honest must be consistent in his actions which means that he possesses the virtue of honesty. Virtue, in this sense, is the perfection of human character (Aristotle, 2004). To achieve good character, the people must practice self-discipline. Good character is something that must be practiced at home, in one’s work, and in society as a whole.

In drawing parallelisms with China, let me cite Confucian philosophy. For Confucius, good governance should be built around the idea of moral responsibility. In this regard, Confucius emphasized the notion of the ‘superior man’. We read in the *Analects*: “Confucius said – the superior man does not seek fulfillment of his appetite nor comfort in his lodgings. He is diligent in his duties and careful in his speech. He associates with men of moral principles and thereby realizes himself. Such a person may be said to love learning.” (*Analects* 1:14) Confucius saw the ‘superior man’ as a man of virtue. A virtuous ruler brings the moral good to society. His vision directs the people to the right path. Harsh and punitive measures like those mandated by the legalists, anchored on power and a culture of fear, cannot guarantee the establishment of social harmony. Only a ruler of good moral character will be able to justly govern the people. He is one who exhibits moral consistency in his judgments. This unfailing trustworthiness means that a good ruler is one who considers the good of others before that of his own.

abawenyo DCPLinado is similarly based on a moral framework that is cognizant of the moral role of the individual to self, society, and country. It seeks to instill the duty of citizens to the state. While people have rights and privileges as citizens, it is incumbent that each individual realizes that one has a moral duty to contribute to the good of society, help one’s fellow human being, and become a responsible citizen who follows the rule of law. The program is inclusive. Its unique attribute is that it is rooted in the idea of discipline as critical in ensuring the realization of a progressive, gender-sensitive, secure, peaceful, and well-ordered society.

The curriculum integration program is aligned with the competencies identified by the education department. It will provide the context, concepts and basic rules that promote respect for others, responsibility, and a sense of accountability (Eguia and Maboloc, 2025). Both public and private schools in Davao City will have an input during the write shop to be organized by DepEd. The purpose and intent of the program is to develop well-rounded Davaoeños who are upright in their moral conduct and ethical behavior. The City Government strives to pursue the progress and development founded in the formation of decent and dignified individuals who are morally grounded in the respect for one’s fellowman and a concern for the public good. An important element of social progress, it should be added, is rooted in the solidarity of the people.

The approach towards the grassroots will ensure that more people will become aware of its relevance as a vital component towards the future of the city. The same

grassroots approach is the one being applied by the Chinese government to ensure broader public participation. In order to do this, village officials and youth officials will be tapped to help educate the community. A module that is designed for all constituents in Davao City is being planned, one that includes the culture of security, environmental stewardship and the responsible use of social media and modern technology. This moral training is emphasized because while it is true that public service is often linked to the quality of management, compensation, and working environment (Sarande et al. 2022), it can be said that the more fundamental aspect of good governance has something to do with moral character and ethical conduct. In fact, the perception among the people in the Philippines is that the government is corrupt. This has resulted in the diminished trust and confidence of the people on their leaders, many of whom live and portray a lavish lifestyle while millions of Filipinos suffer from poverty.

Sustainable Development and Futures Thinking

The key to urban development is the concept of sustainability. This is about the balance between economic progress and environmental protection. The basic point is to continue that type of growth trajectory that sustains the daily life of the people in the midst of a peaceful society that is open to diversity, provides equal opportunities to everyone, and empowers all members of the community. The City Government is aware of the importance of sustainable progress and believes that the culture of security in the city is critical to maintain its growth path. To achieve this, he knows and values of the contributions of various stakeholders. It is for this reason that an inclusive society is critical. To achieve equitable growth, all people must be represented in policy making. This openness is critical in establishing a just and equal society.

But it is equally important to look back and consider the depth of one's philosophical and cultural tradition. What type of moral leaders do Filipinos need? It matters to consider the rich tradition of the country's neighbor. While the Philippines has a large Christian population, the problem is what is called split-level Christianity, in which its leaders do not actually live the Christian way of life, which is rooted in humility and honesty. In this way, an alternative to the state-centric framework of the West. For instance, Filipinos today can look into understanding the meaning of our social roles. Chad Hansen (1992) notes that for Confucius the natural social structure is a hierarchy. Social structures are a given in human life. For this reason, man must look into the redeeming aspect of moral reform in order to achieve social transformation. This hierarchy determines the meaning of social roles and the moral significance of performing them on the basis of the rules of propriety or *li*. Role modeling is the very impetus for the continuous survival of moral order in society.

Securing the future is about creating a safe place to live in. The only foundation in which that can be achieved is the moral foundation of society. This moral foundation refers to social values and tradition that respect difference and

plurality, giving a voice to indigenous peoples and making social development inclusive. As the city advances, it must be able to meet the vast demands not only of a growing population but also of a diverse society. Cities are drivers of economic growth, but managing the same also requires huge resources and improved government services. Developed cities have efficient mass transport systems. China is a good example of this aspect of modernization. The City Government is aware of the present mass transport woes in the city. This is especially so since the city is a center of education and commerce in the region. The city is working with the national government to implement a Modern Bus System meant to provide the people with a modern means of mobility.

Futures thinking is about the holistic well-being of human society. In the West, the same is rooted in the idea of adaptability and resilience. But something is more fundamental than these Western frameworks or paradigms. To make social change possible, society has to consider as foundational the ethical standards for government officials. A clear system of rules, guidelines and sanctions, when enforced properly, is useful with respect to conduct of people in the local bureaucracy which is crucial to the success of the local government in serving the public. The Philippine Government, for instance, urgently needs moral reform. While it can be said that moral recovery programs have been tried in Philippine society in the past, results have been minimal. But should not mean that moral reform is less than ideal. In the desire to improve the quality of life of all, society needs to educate the people because it is only by means of good education that people will be able to make better political decisions.

Conclusion

In this paper, it is argued that the fundamental importance of ethics is critical for the government to be able to deliver to the public the services that people deserve, especially in the area of health care services. Drawing comparisons with Lanzhou, China, and using the available data and expert interviews, it has been determined that the Davao City, Philippines, has provided its constituents with novel programs that have improved the standard of living of the people. In a society where resources are often scarce, the efficient and effective delivery of basic services is crucial so that ordinary folks are able to live decent and dignified lives. In the Philippines, the situation of Filipinos appears difficult due to corruption and bad governance. Local leaders must step up to fill in that void.

Using the Chinese social governance paradigm, the study has considered three important areas – leadership, policy-making and the moral education of the people. The effective implementation of programs requires a clear vision for the public good and a strong belief in social and cultural values. The Local Government of Davao has prioritized the good of the people by means of the basic services that it provides even to far-flung villages. A crucial component of this is policy making. There is a high satisfaction rate of the citizens when it comes to the projects of the city

government in various areas of concern because of the fair and inclusive approach to governance in which people are able to voice out their sentiments.

This study has provided a response to the question about the relationship between human development, public health, and good governance. Using insights from the Chinese social development model, the framework used by the City of Davao is novel because it is anchored on strong leadership or the political will of the government to pursue those projects and programs that will improve the quality of human life, with the intent of creating social harmony through inclusive growth and respect for diversity. The symbiotic relationship between the public and government authority can be seen in the high trust rating and level of support shown by the people. The ethical dimension of governance, in this regard, as what Confucius taught us, is an imperative in the desire to build a just, equal, and sustainable society for everyone.

N.B. This paper is dedicated to the late Dr. Sherlito Sable, who devoted his life to the service of the good of the people as a professor of ethics and philosophy; and to late Prof. Shamima Lasker, another servant for humanity.

References

- Aristotle (2004). *Nichomachean Ethics*. London: Penguin Books.
- Carlos, C. (2010). *Democratic deficits in the Philippines*. Makati City: Konrad Adenauer Stiftung.
- Charmaz, K. (2014). *Constructing Grounded Theory* (2nd ed.). SAGE.
- Confucius (2020). *The Analects*. London: Penguin Classics.
- Davao City Government (2025, March 23). "Davao City leads in Mindanao GDP share." <https://davaocity.gov.ph/economy/davao-city-leads-in-mindanao-gdp-share/>
- Development Academy of the Philippines. (2022). "Improving frontline government services through citizens' feedback." <https://tinyurl.com/mwzsjvre>
- Eguia, R. & Maboloc, CRB. (2025). "Integrating Discipline in the Basic Education Curriculum." *SES Journal of Applied Philosophy*, Special Issue (2): 213-221.
- Hotchcroft, P. & Rocamora, J. (2003). "Strong Demands and Weak Institutions." *Journal of East Asian Studies* Volume 3 (2): 259-292.
- Hansen, C. (1992) *A Daoist Theory of Chinese Thought*, New York: Oxford University Press.
- Kaufman, D. (1999). "Governance Matters. Working Paper 2196." The World Bank, Washington, D.C.
- Keefer, P. (2004). "A Review of Political Economy of Governance: From Property Rights to Voice. World Bank Development Research Group. Paper Number 3315." Washington D.C
- Lerio, R. & Bandiola, A. (2022). "Work Environment, Human Resource Practices, and Organizational Culture: A Causal Model on Service Quality of Employees in Government Agency in Davao Region." *American Journal of Public Policy and Administration* 8 (3): 1-32.
- Maghuyop, R.; Bonita, M.; Sardenola, A.J. & Lumain, I. (2015). "Political efficacy and community well-being of the residents in Davao City, Philippines." *International Journal of Social Science Studies* 3 (5): 141-146.
- Martin, M. J. (2011). *Influence of Human Resource Practices on Employee Intention to Quit*. Virginia Tech.
- Mindanao Times (2026, January 29). "Davaoños satisfied with most basic services of Davao City: UM-IPO Survey." <https://www.mindanaotimes.com.ph/davaoenos-satisfied-with-most-basic-services-of-davao-city-um-ipo-survey/>
- Philippine Information Agency (2025). "Davao is the best city to visit in the Philippines according to survey." <https://pia.gov.ph/news/davao-city-is-best-city-to-visit-in-ph-according-to-survey/>
- Philippine Statistics Authority (2021). Official Poverty Statistics of the Philippines. <https://psa.gov.ph/content/poverty-statistics>
- Sable, S. (2010). "Governance and Development Outcomes in Davao City." *International Conference on Public Administration and Governance*.
- Sarande, F. S. P., Naparota, L. C., Cabalida, E. S., & Lovina, J., Rogelio A. (2022). Customers' Perceived Service Quality and Satisfaction in the Government Service Insurance System-Pagadian Branch. *International Journal of English Literature and Social Sciences*, 7 (1). <https://doi.org/10.22161/ijels>
- Sen, A. (2000). *Development as Freedom*. Oxford: Oxford University Press.
- Teehankee, J. 2002. "Electoral Politics in the Philippines." *Electoral Politics in Southeast and East Asia*. Manila: Friedrich Ebert Stiftung.
- Walsh, K. (1995). *Public Services and Market Mechanisms: competition, Contracting, and the New Public Management*. Hamshire, London: Macmillan Press Ltd
- Yu, W. & Ma, L. (2016). "External government performance evaluation in China: Evaluating the evaluations." *Public Performance and Management Review* 39 (1): 144-171.

Opinions of medical school students on reducing stigmatization related to COVID-19 and other diseases: a pilot study

- Assoc.Prof.Dr. Sukran Sevimli

Department of Medical History and Medical Ethics, Van Yüzüncü Yıl University Faculty of Medicine, Zeve Campus, Van, Turkey sukransevimli@gmail.com

Aim: The purpose of conducting this pilot study is to examine medical students' views of stigmatization against diseases and healthcare professionals, as well as to examine criticisms and solutions.

Method: This was performed as a qualitative study utilizing individual interviews. The 21 students attended the anti-stigmatization online course, and afterwards their knowledge, opinions, and suggestions were evaluated through interviews. The views of medical students were explored via interviews which covered five basic questions: During the pandemic process, health professionals faced the problem of stigma. "Can you give an example of 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 due to being a medical student? What do you think in terms of ethics?" Then data were analyzed as qualitative content analysis.

Results: The issue of stigmatization against disease and healthcare professionals is unclear on the agenda of society therefore students don't have 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 for students to understand virtue ethics and medical ethics values.

Key words: *Covid-19, stigmatization, medical students, medical ethics*

Introduction

The concept of stamp (stigma) was first used by the Greeks with the signs that they carved on their bodies or branded with iron on people, slaves, and criminals, traitors, who were seen as morally bad and not normal (Dinter & Khoo, n.d.; Laura Brace, 2014). People who had these marks throughout their lives were considered tainted and they were easily distinguished from the others. Stigma is used in the sense of humiliation and loss of reputation similar to this definition (Goffman, 1963). Stigma can be defined as a dynamic devaluation process that significantly discredits, contemptuous, and humiliates an individual in the eyes of others, and even leads to loss of self-respect with various words or behaviors.

Throughout history, stigma has taken place in various forms. This stigmatization has started to include some diseases and patients with these diseases throughout history. The people were suffering from diseases such as leprosy, plague, cholera, and tuberculosis. Stigmatization context is also increasingly enlarged towards mental illness, and recently HIV/AIDS, SARS-CoV (SARS) and SARS-CoV-2 (COVID-19) Infection (John C. Smulian Sonja A. Rasmussen MD, 2020). Presently, COVID-19 has also been added to this, but it has made a change to include not only patients but also healthcare professionals who treat these patients, namely, broadening the stigmatization front. By token, some started to stigmatize engender scapegoating against both patients and healthcare workers, and some discriminative behaviors. This stigma has also been noted in studies conducted in various countries in France, Italy, China, India, and the USA (Friedrich et al., 2013; Islam et al., 2021; Villa et al., 2020).

Effects of stigma behaviors such as lack of self-confidence, withdrawal from society, and shame are seen intensely in individuals who are aware of their stigma. The internalization of stigma in society creates a serious trauma situation in the individual. In the face of this situation, burnout and depressive symptoms are more common (Abdelhafiz & Alorabi, 2020; Teksin, 2020)

Therefore, stigma should now be considered a public health problem that has the potential to be as damaging as depression and other mental symptoms and must be tackled as an exogenous stressor.

During the COVID-19 pandemic, the workload and stress have increased significantly in the health systems in general, and for health professionals in particular. With the long working hours, worsening working environment conditions, increasing number of risky patients, the increase in the expectations and concerns of the society and the risk of the employees themselves getting sick have increased. Health workers in pandemics experiencing anxiety, depression, trauma psychiatric disorders such as post-stress disorder and symptoms such as burnout are shown at a higher level than the general population. According to studies examining the psychosocial aspects of pandemics shows health professionals are also affected (Pingani et al., 2016). Proper hygiene conditions, adequate access to protective equipment, balanced working-rest hours, social and emotional support among pandemic team members and the supportive services provided by the management units are among the protective factors. Protection of health workers and patients against stigmatization and social support will be effective in protecting their psychosocial health. The COVID-19 pandemic is accompanied by psychiatric symptoms and emotional problems, which we can define as 'psychological pandemics', which manifests as fear, anxiety, panic, insecurity and intense stress (Perry, 2014). The image of human bodily health in the collective consciousness of societies leaves its place to vulnerability.

The stigma of illness has existed throughout history, but an airborne transmission virus-like COVID-19 has created more stigmatization and this stigma has become a problem in the management of the pandemic. There is also an abundance of COVID-19 stigma and discrimination reports in the media at the time of this study (Lohiniva et al., 2021; Sevimli, 2020). This study was conducted to evaluate the opinions and suggestions of medical faculty students about the COVID-19 pandemic and stigma involving healthcare professionals and to contribute to the literature. Some people did not show the necessary sensitivity in taking and implementing pandemic measures, and further, they often attacked healthcare professionals and even expressed their current discomfort from being in the same apartment with health professionals. Because they were worried that health professionals could spread the virus. Of course, this has led to the situation, a lot of gossip and conspiracy theory as well as their ignorance. However, this has led some people who are positive for COVID-19 to flee quarantine facilities, hide their symptoms or even fail to disclose their test results. For this reason, stigma appeared as one of the important factors in the spread of the pandemic.

Methodology

This was performed as a qualitative-descriptive study utilizing individual interviews order to understand better the ethical and communication issues of students about the

stigmatization within the framework of ethical, medical, and communication issues in COVID-19 and infection diseases patients and healthcare professionals. Furthermore, this research was attended by 21 medical students (11 male and 10 female) who joined an online "anti-stigmatization courses" voluntarily. The online course lasted for 8 weeks, lasting for two hours each week.

The students stated that they participated in the interactive course because they found the subject interesting and also because they knew me from their ethics classes. Firstly, we discussed stigmatization through the materials I prepared using documents, cartoons, slogans, and stories pictures and cartoons. Secondly, they gave examples from their own lives. They stated that they did not realize that some of the behaviors they experienced before attending the course were anti-stigmatization. Thirdly, we also talked about stigmatization related to diseases and newspaper news about COVID-19 was evaluated. Finally, at the end of the course, I asked them to answer the five questions I gave them only within the framework of their own views. The answers of the students were evaluated by content analysis.

The reason for this choice is that they are actively involved in healthcare and have also communicated with society. This study evaluated both medical students' own experience and the results of online course training with interviews.

Table 1. Questions for semi-structured interviews

1. Can you give an example of stigma and explain why?
2. What problems do the stigma developed against diseases such as infectious diseases (Covid-19, HIV/Tuberculosis) trigger?
3 What kind of plan program and measures should be taken to
4. Have you encountered any stigmatization due to being a
5. What do you think are the ethical issues related to stigma?

Results

The mean age of 21 third-grade students included in the study was 21.9 ± 1.0 years. All participants stated that stigmatization is a huge problem in Turkey, and believed in the importance and necessity of anti-stigmatization courses.

Theme 1: Stigma and its reason: After describing the stigma, the participants gave specific examples of mental health that they were more familiar with. Participant views;

"The stigma affects people. I know there is a lot of stigma against the mentally ill and HIV patients. People often avoid contact with these people". (F and M).

Yes, stigma is very common. They are described as particularly insane, even towards the mentally ill". (F).

"I know from my own social circle, people often marginalize people who are not like them".

"I know, some people stigmatize people who are not the same with their behaviors because they don't understand these behaviors or words".

"Yes, labeling/stigma are actually not good behavior at all, but some people often prefer stigma rather than understanding or empathizing with another person".

"I don't think it's right to label people because of their illness. Because stigma leads to discrediting, humiliating and contemptuous behavior towards a person or event".

"Up to me, the greatest factor causing stigmatization is the fear felt especially towards the mentally and infection ill individual. I've had these feelings too. The real problem is not the disease; I think it was my fear".

"I think that the basis of stigma is the prejudices and false beliefs developed by people who do not have enough knowledge and education. For example, this course led me to clarify the issue of stigma. I'll be more careful about it from now on".

It is clearly understood from the statements that students have aware of the stigma, and the online courses also helped them to classify stigmatization against people. The fact that medical school students are more sensitive about stigma will contribute both to taking steps to prevent patients from being harmed by stigma and to reducing stigmatization towards people as well as increasing diseases.

Theme 2: Infectious diseases (Covid-19, HIV/Tuberculosis) and stigma: While the stigma for mental illnesses is much more known, the stigma for infectious diseases is much less known and discussed, with the exception of HIV/AIDS. Therefore, the stigma towards HIV/AIDS and infectious diseases were also asked.

"I made one thing clear. The stigma is for all infectious diseases, not just HIV/AIDS patients. Therefore, the issue of stigma has become more important to me. I am happy to attend this course".

"During the pandemic period, stigma problems have increased in many subjects. Especially since we do not fully understand the ways of transmission of the COVID-19, we can be exposed to information pollution. Healthcare workers were extra affected by this. It continues to impress. For example, they were exposed to many disturbing behaviors such as not wanting our healthcare workers to get on public transport, being asked to leave their places of residence, and being treated as patients with a diagnosis of it. In addition, since most people think that being COVID-19 is something to be ashamed of and do not tell anyone about it, they have also put our healthcare workers, who have to communicate with the patients diagnosed with COVID-19, who come to the hospitals, face great danger." (F).

"There has also been an increase in respect for our healthcare workers during this period. For example, going out on balconies at night and applauding healthcare workers. But this stigma must have broken the motivation and enthusiasm of our healthcare workers".

"There is also a lot of stigmatization about the HIV virus. First of all, people think that they can catch the HIV virus only from homosexual intercourse. Also, another issue that is misunderstood by people who are concerned with these viruses is that they think they can be transmitted through the air or from the same environment. However, HIV is

transmitted only through bodily fluids and the virus cannot survive in an extra-body environment. So stigma can take people out of their lives".

"Medicines distributed in this process were not used. The community accused health professionals of ignorance because of the increase in false information with the proliferation of false news due to the increasing use of social media".

The above-mentioned opinions of the participants are also stating that there is a lack of information, sufficient and correct information not provided, and information pollution is too much. In addition, they share the view that their uncertainty about treatment and medication is important in triggering the current situation.

Theme 3: Measures to reduce stigmatization. The participants wanted to contribute to the solution of social problems; however, they had doubts about how they would go about it or whether these issues were of interest to them. At the end of the course, the participants had the opportunity to clarify their views and made remarkable statements.

"In my opinion, the main reason for stigma is incomplete information. There is a huge amount of information pollution in our world right now. Everyone has an opinion on every subject, and these ideas are often made up of idle thoughts to explore. In this case, false information is constantly circulating around. In my opinion, the most effective thing that can be done in this regard is a correct and complete education. This education should be given to the whole society because we cannot change things by just giving it to the children. All family members should be made aware of this issue. Of course, it is very difficult to educate everyone in every subject, but if we start by improving our education system in the first place, it can be continued later by raising the awareness of the parents.. "T r e a t m e n t a n d vaccination will play an important role. For example, tuberculosis, we know that there was a lot of stigmatization for this disease in the past, even though the stigma has decreased because there is a cure now. That's why I think finding a cure is so important".

"Seems to me, scientific knowledge is important, accurate information. People think that this disease state is contagious anyway. For this reason, they avoid standing in the same environment, touching, communicating with the patient or health professionals who are in contact with the patient, and even look at them with pity.

"I think the media is important, it should focus on issues such as controlling the stigmatizing elements of the media".

"Perhaps the subject that stigmatizes are people who are prone to lack of knowledge, distrust, polarization, or discrimination can be treated in various ways. Cinema, TV series, theatre, music, and painting... why not.."

"We also need to develop our ability to empathize. In order to avoid stigmatization, we must accept those who are different from ourselves with all the values they have, good or bad".

"The anti-stigma training program should be introduced for every school and it can be presented in some slogans".

"The issue of stigma should be examined in detail and awareness should be raised on this issue. More articles, books, essays should be created on this subject. Everyone should know and understand that it is a normal situation in life".

Participants are of the same opinion that education, media, art and accurate information are important in reducing stigmatization.

Theme 4: Evaluation of counter-stigmatization against medical students working with these patients.

"Actually, I have encountered some situations. Some of my friends asked if I was working with COVID-19 patients before planning to meet. However, those working in the clinic have already stayed at the hotel or dormitory. Maybe they didn't know or they weren't sure".

"I did not encounter it, I did not go to school or hospital because of the online education opportunity. However, I watched the attacks on doctors on the news and was very upset".

"I know that some of our senior classmates working at the hospital had trouble with this. They were worried not only about the social environment but also about whether they would be infected".

"I don't know; however, I was said that the stigma applied to the doctor who lives in an apartment. He is considered infected because he goes to and from the hospital. Neighbors cut the greeting in the mornings. They change their ways when they see him. Some people even directly request medical personnel not to use the elevator or touch the railings on the stairs. As if they were the only virus carriers".

"Actually, I don't understand this stigmatizing because they behave as if they did not go on vacation despite this pandemic or it's like he didn't go to the market or the mall. The reason is people's ignorance or selfishness".

Theme 5: The ethical issues related to stigma: Since the participants of this course had taken a medical ethics course before, they were asked to evaluate it in this respect as well. Because, the ethical evaluation of behavior towards non-clinical patients or healthcare professionals should be considered within the scope of medical ethics.

"Not ethical at all, maybe he should know more about ethics in society. For example, it prevents honest behavior. Patients hide themselves".

"This is unethical because it hurts people and prevents solidarity".

"This is unethical because it does harm and hinders fairness".

"This is not ethical; it undermines one's sense of trust. It leads to loneliness. That person or persons are condemned and marginalized. Therefore, the self-identity of the sick person or persons is damaged. The result of all this is insecure and isolated wild people who are worse than the contagious disease".

"This is unethical and prevents the person from acting autonomously".

"No not at all. People hide that they are infected with COVID-19 because they are afraid of fluctuations. This is where the importance of the distinction of contagiousness comes into play. In fact, they realize how bad what they are

doing is. Insufficiently trained people can have worse results. It causes the whole society to become worse in the future".

The students set a motto for people to be more sensitive and knowledgeable: "If you give up the stigma, if you change, society will also change!"

It is seen that the participants think more broadly about ethics and they evaluate the behavior towards patients who have been treated outside the clinic or who have not yet been treated from an ethical point of view.

Discussion

This current qualitative study assessed the views of medical students against stigma in Turkey regarding diseases including COVID-19. When the literature is reviewed, it is seen that there are anti-stigma course related quantitative studies on stigma and COVID-19, but there are no qualitative studies. In this context, solo interviews, where students have the chance to express their thoughts more clearly, will contribute to the valuable studies in question and to the solution of these problems. In the context of this study, we did not do any pre-course evaluation; we only evaluated the data we obtained as a result of the anti-stigma course. However, we can say that there is a sensitivity and interest in the subject that the participants choose this course completely voluntarily. The other research was about mental health related stigma which conducted in the context of the anti-stigma education project of medical school students, a result was obtained that the inclusion of this subject in medical education would reduce the stigmatic attitudes of the students (Friedrich et al., 2013).

On the other side, anti-stigma education program are necessary not only to medical students but also to the community. If you give some examples from the studies on this subject, a Nepal study states that medical personnel who test or work in hospitals, quarantine centers are stigmatized and deprived of food and shelter (Aacharya & Shah, 2020). A study conducted by taking into account the media reports in Turkey reveals that the pandemic has faced stigma and violent behavior towards healthcare professionals (Sevimli, 2020). This study shows that the students are aware of the individual and public health problems created by stigmatic behaviors, as well as extremely determined and effective solution proposals about stigma, which the students are aware of but have the opportunity to elaborate much more within the course of the anti-stigma course. For this reason, the dissemination of anti-stigma courses will contribute to increasing social awareness and creating a healthier social environment. The study conducted in India states that the stigma of the pandemic is directed towards both the poor, caste, vulnerable groups, minorities as well as health professionals (Islam et al., 2021). Another study involving social behavior showed us that the COVID-19 outbreak had triggered xenophobic, stigmatization and prejudice reactions toward medical students of Asian-origin (Rzymiski & Nowicki, 2020). After mentioning the history of stigma, Smith RA and Hughes D. emphasize that infectious disease

stigmatization continues to increase in modern times. Stigma does not protect human communities, but maybe they say "may be important drivers of problematic disease dynamics and act as catalysts for failures in protecting public health"(Smith & Hughes, 2014).

Limits

This pilot study is limited to the opinions and suggestions of 21 students who voluntarily participated in an anti-stigmatization course opened in a medical school. This has been considered as a pilot study and will set an example for larger projects.

Conclusion

The present study aims at bio-psycho-social health consequences arising from the stigmatization of patients and health professionals who are exposed to social stigma during the COVID-19 pandemic, drawing attention to threats and attacks. We need to prevent stigma to abolish its harm to both public health and individual health. Therefore it was conducted to raise awareness about interventions and to share the views of medical faculty students. Here, the anti-stigma course and the sharing of its results are important in two respects. Firstly, anti-stigma gains serious importance due to the vital professions of medical school students, and secondly, it is a serious step towards limiting, reducing, and eliminating the understanding of stigmatization and thus discrimination, which has expanded to include healthcare professionals in the COVID-19 era.

The participant's recommendations; the first, state that the main cause of stigma is that the stigmatized disease arises due to the society's inability to reach enough accurate information about the cause, mode of spread and treatment. Secondly, it is the issue that incorrect or incomplete information does not play an important role in both the formation and increase of stigmatization. Thirdly, education and correct information; they stated that avoid words and behaviors that will cause stigma and to share accurate information about how the virus spreads, to explain speculative information that has no scientific validity. In addition, their suggestion those to do awareness about COVID-19 without increasing fear. Fourthly, the students stated that they did not encounter the increased stigmatization with COVID-19, but they were deeply saddened by the news in the press, therefore anti-stigmatization courses would be beneficial. Finally, they stated that stigmatization included unethical attitudes, because it causes harmful, non-beneficial for people and also reduces solidarity and trust, and moreover, they stated that it caused the pandemic to escalate due to patients' avoidance of explaining their true condition.

Informed consent for publication: Van Yüzüncü Yıl University Clinical Research Ethics Committee 25.12.2020, Decision No. 18

ORCID ID: <https://orcid.org/0000-0001-9621-3438>

References

- Aacharya, R. P., & Shah, A. (2020). Ethical dimensions of stigma and discrimination in Nepal during COVID-19 pandemic. *Ethics, Medicine and Public Health*, 14, 100536. <https://doi.org/10.1016/j.jemep.2020.100536>
- Abdelhafiz, A. S., & Alorabi, M. (2020). Social Stigma: The Hidden Threat of COVID-19. *Frontiers in Public Health*, 8(August), 2–5. <https://doi.org/10.3389/fpubh.2020.00429>
- Dinter, M., & Khoo, A. (n.d.). *Wounds prepared with iron : tattoos in antiquity*. 25–27.
- Friedrich, B., Evans-Lacko, S., London, J., Rhydderch, D., Henderson, C., & Thornicroft, G. (2013). Anti-stigma training for medical students: The Education Not Discrimination project. *British Journal of Psychiatry*, 202(SUPPL.55), 89–94. <https://doi.org/10.1192/bjp.bp.112.114017>
- Goffman, E. (n.d.). *Stigma; notes on the management of spoiled identity* (Prentice-H).
- Health, U. M. (2018). *Referrals of Refugees*. 43(4), 555–568. <https://doi.org/10.1007/s10488-015-0639-8>
- Islam, A., Pakrashi, D., Vlassopoulos, M., & Wang, L. C. (2021). Stigma and misconceptions in the time of the COVID-19 pandemic: A field experiment in India. *Social Science and Medicine*, 278(13995). <https://doi.org/10.1016/j.socscimed.2021.113966>
- John C. Smulian Sonja A. Rasmussen MD, M. S. (2020). Since January 2020 Elsevier has created a COVID-19 resource centre with free information in English and Mandarin on the novel coronavirus COVID-. *Ann Oncol*, January, 19–21.
- Laura Brace. (2014). The Politics of Slavery. In *Paper Knowledge . Toward a Media History of Documents*.
- Lohiniva, A. L., Dub, T., Hagberg, L., & Nohynek, H. (2021). Learning about COVID-19-related stigma, quarantine and isolation experiences in Finland. *PLoS ONE*, 16(4 April), 1–20. <https://doi.org/10.1371/journal.pone.0247962>
- Perry, B. L. (2014). Symptoms, stigma, or secondary social disruption: Three mechanisms of network dynamics in severe mental illness. *Journal of Social and Personal Relationships*, 31(1), 32–53. <https://doi.org/10.1177/0265407513484632>
- Pingani, L., Catellani, S., Del Vecchio, V., Sampogna, G., Ellefson, S. E., Rigatelli, M., Fiorillo, A., Evans-Lacko, S., & Corrigan, P. W. (2016). Stigma in the context of schools: Analysis of the phenomenon of stigma in a population of university students. *BMC Psychiatry*, 16(1), 1–7. <https://doi.org/10.1186/s12888-016-0734-8>
- Rzymiski, P., & Nowicki, M. (2020). COVID-19-related prejudice toward Asian medical students: A consequence of SARS-CoV-2 fears in Poland. *Journal of Infection and Public Health*, 13(6), 873–876. <https://doi.org/10.1016/j.jiph.2020.04.013>
- Sevimli, S. (2020). Healthcare professionals acting ethically under the risk of stigmatization and violence during COVID-19 from media reports in Turkey. *Eubios Journal of Asian and International Bioethics*, 17(June), 4.
- Smith, R. A., & Hughes, D. (2014). Infectious Disease Stigmas: Maladaptive in Modern Society. *Communication Studies*, 65(2), 132–138. <https://doi.org/10.1080/10510974.2013.851096>
- Teksin, G. (2020). Stigma-related factors and their effects on health-care workers during COVID-19 pandemics in Turkey: a multicenter study. *Sisli Etfal Hastanesi Tip Bulteni / The Medical Bulletin of Sisli Hospital*, 54(3), 281–290. <https://doi.org/10.14744/semb.2020.02800>
- Villa, S., Jaramillo, E., Mangioni, D., Bandera, A., Gori, A., & Raviglione, M. C. (2020). Stigma at the time of the COVID-19 pandemic. *Clinical Microbiology and Infection*, 26(11), 1450–

1452. <https://doi.org/10.1016/j.cmi.2020.08.001>

Postscript: Condolences

When I heard the news, I couldn't believe it. And I immediately closed the page. I couldn't believe it - I didn't want to believe it and accept it. I am so sad, I am deeply saddened by the loss of a beautiful person and friend who added value to the world.

May God grant the family strength and resilience. Dear Shamima, rest in peace; you were loved - you loved - you were an enlightened person - I always admired your efforts to bring light to your country and the world. You will always be in our hearts. with my love

EJAIB adopts and complies with the Committee on Publication Ethics (COPE) **Publication ethics and malpractice policy**. Our policy is on the EJAIB website. All potential authors should have read these guidelines and by submission of an article for publication you acknowledge that you have complied with this policy. Violations will be handled in proportion to the intention and seriousness of the violation. If there is a conflict of interest stated by the authors of an article it will be written in the paper.

Registered address of EJAIB: P.O. Box 16 329, Hornby, Christchurch 8441, New Zealand

Editorial address, and all correspondence to:

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

President, American University of Sovereign Nations (AUSN), <https://www.ausovereignnations.org>

Email: darryl@eubios.info

Chief Editor: Darryl R.J. Macer

Associate Editor: Nader Ghotbi

Editorial Board: Akira Akabayashi (Japan), Martha Marcela Rodriguez-Alanis (Mexico), Angeles Tan Alora (Philippines), Atsushi Asai (Japan), Alireza Bagheri (Iran/Canada), Gerhold Becker (Germany), Rhyddhi Chakraborty (UK), Shamima Lasker (Bangladesh), Minakshi Bhardwaj (UK), Christian Byk (IALES; France), Ken Daniels (New Zealand), Ole Doering (Germany), Amarbayasgalan Dorjderem (Mongolia), Hasan Erbay (Turkey), Soraj Hongladarom (Thailand), Dena Hsin (Taiwan), Rihito Kimura (Japan), Abby Lippman (Canada), Marlon Lofredo (the Philippines), Masahiro Morioka (Japan), Anwar Nasim (Pakistan/Canada), Jing-Bao Nie (China/New Zealand), Mariadoss Selvanayagam (India), Sang-yong Song (Republic of Korea), Yanguang Wang (China), Daniel Wikler (USA), Jeong Ro Yoon (Republic of Korea).

ASIAN BIOETHICS ASSOCIATION (ABA)

MEMBERSHIP 2026

Web site: <http://eubios.info/ABA.htm>

Membership fees are payable at any time in the year. A three tier system exists for annual fees:

a) Regular price USD160

b) Reduced contribution (the amount is up to the member, and is also suggested for students).

c) No fee, because the person is not in a position to pay the fee. This does not include voting rights, or reductions in conference registration fee.

Please email your ABA membership renewal form to asianbioethics@yahoo.co.nz The details for bank account payment, Paypal or Western Union will be provided.