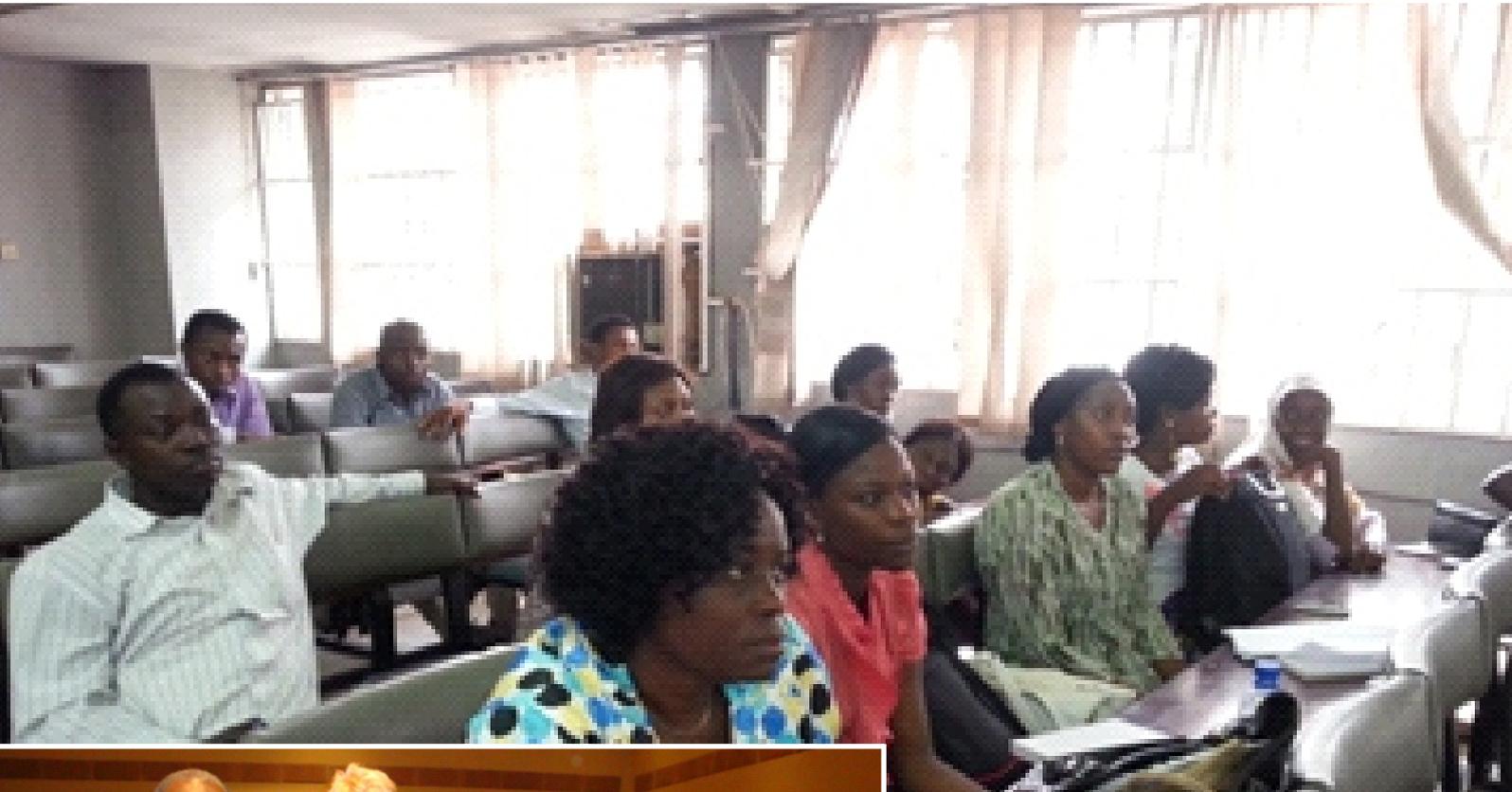


WAB Newsletter



West African Bioethics

funded by: the Fogarty International Center of the
United States' National Institute of Health

A Newsletter of West African Bioethics Training Programme

About WAB

The West African Bioethics is program for teaching, service and research in

International Bioethics

The West African Bioethics training program is unique because it uses the opportunity afforded by its location in West Africa to research and train in Bioethics in English and French languages, both of which are widely spoken in the West African subregion.

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Bioethics Seminar Meeting - Use of Community Guide and Autonomous Decision Making In International Health Research

Faculty members and students of the West African Bioethics Training Program (WAB) as well as other students and staffs of the University of Ibadan gathered on the 31st of January 2014 between 3 and 4 p.m. for the Bioethics Seminar in the post-graduate room of the Department Sociology, Faculty of the Social Sciences. In attendance were six WAB faculty members and 32 others representing various departments within the Faculty of the Social Sciences.



Prof. A.S. Jegede during his lecture

Professor A.S. Jegede, spoke on the topic 'Use of Community Guide and Autonomous Decision Making in International Health Research'. In his lecture, he gave a brief overview of the importance of informed consent as it exists to protect research participant, researcher, host institution and sponsors of research from harm. According to him, it is difficult to realise the 'good intentions' of informed consent, sometimes, due to lack of the adequate basic knowledge of the participant about the research. He was of the view that researchers could face a dilemma in deciding how much information to make available to participants in different socio-cultural settings leading to the temptation for some researchers to want to waive informed consent. One of the ways to resolve these issues is the use of community guides (CG) which he defined as an engagement strategy in informed consent process to ensure identification, communication, trust building and security, and a symbol of approval by community gate keepers to carry out a research.

Prof. Jegede argued that community-based participatory research (CGPR) is an applied collaborative approach that enables communities to participate actively in research whereby they partner with researchers to combine knowledge and action for social change in order to improve community health and reduce health disparities.



Cross section of participants



Bioethics Seminar Meeting - Use of Community Guide and **contd.** Autonomous Decision Making In International Health Research

He highlighted the general assumptions about engagement of CG as; maximization of community benefits and minimization of potential harms to individuals. For him, despite the fact that studies have examined this phenomenon worldwide, much still needs to be understood about how it affects informed consent process in Africa. Hence, he set out to investigate the effect of the use of CG on autonomous decision making in international health research.



Cross section of participants

To answer this research question, Professor Jegede presented data from a study conducted in a rural community in Akinyele Local Government Area (LGA) of Oyo State, to investigate the role of CG in autonomous decision making in international health research. He justified the choice of the study area by saying that the LGA hosts well established research institutions like the International Institute for Training in Agriculture (IITA) and the Nigeria Institute for Social and Economic Research (NISER) while the University of Ibadan is located very close to the area. As a result of this, the LGA has played host to many international research. According to him, 20 in-depth interviews were conducted with literate and illiterate young and elderly, male and female residents as well as religious leaders who have ever participated in health research in the study area. The key findings of the study are that;



Cross section of participants

- majority were aware of health research conducted in the community
- they were of the view that CG is a good practice as it ensures security, preserve tradition and promote trust and facilitates translation



Bioethics Seminar Meeting - Use of Community Guide and contd. Autonomous Decision Making In International Health Research

- despite its usefulness, the respondents were of the view that the ethical challenges arising from the use of CG include but not limited to issues of coercion, misinterpretation, equity, confidentiality, stigma, exploitation, argument surrounding masculinity/feminism

The study concluded that though there are benefits with regards to use of CG, it can also complicate ethical decision making, especially in multicultural environments. Hence, to achieve the best from its use, Research Ethics Committees (REC) should develop Standard Operating Procedure (SOP) for engaging CG effectively. Also, lay person's level of training should be provided by RECs for CGs and traditional leaders in their catchment areas.

Following his presentation, there was a debate among the audience whether the use of CG is worthwhile or not. From the comments by audience, two schools of thought emerged. There were those who felt that the use of CG should be discouraged due to what they considered as ethical challenges it poses to the informed consent process. The other school of thought was of the view that in cultural environments like the study area, the use of CG is still relevant but that the process of their engagement should be modified. In his contribution, Dr. Akintayo of the Faculty of Law suggested that just like tourist guides, CGs can be licensed in order to facilitate the process of training them as advocated by the presenter. Because of the interest the topic generated and the quality of debate among the audience, it was concluded that another session will be necessary to harvest more robust debate on the subject.



My Experience in Ibadan as a WAB Scholar

by **Muhammad Kamaldeen Ahmed**

The opportunity of being a MSc. Bioethics student of the Department of Surgery, Faculty of Clinical Sciences, University of Ibadan, Ibadan, admitted with scholarship from West African Bioethics (WAB), funded by Fogarty International Centre, National Institute of Health (NIH) is a unique, wonderful and appreciable one. This opportunity is premised on my initial constitution as a member of the University of Ilorin Teaching Hospital (UIH), Ilorin Health Research Ethics Committee (HREC) in July, 2008 by the UIH management and a further nomination of my candidature for the M.Sc. Bioethics programme by the then Chair, UIH HREC – Prof. I.A. Katibi.



My experience with WAB started with the application process as well as the interview granted me by WAB in pursuit of the admission and scholarship; all of which went itch-free. Following my offer of admission, with scholarship for the MSc. Bioethics programme for the 2012/2013 academic session, I came to Ibadan on the 15th of January, 2013 for the Orientation programme and later on the 21st of January, 2013 when lectures began.

Before my WAB MSc. Bioethics studentship, the city of Ibadan didn't go beyond what I read in literature, watch on the television and what I merely see when passing through it to other Western Nigerian cities like Lagos, as a traveller. My stay in Ibadan, understanding the settlement structure in terms of regional and physical topography, as well as human cultural and religious settings was an opportunity gained through being a WAB MSc. Bioethics student.

Although Ibadan was the largest and most populous city in Nigeria and the third in Africa after Cairo and Johannesburg as at Nigerian Independence in 1960 and still the largest city, by population, in Nigeria, after Lagos and Kano, with a population of 1,338,659 people, according to the 2006 census report. Ibadan is located in the South-Western part of Nigeria, being the capital of Oyo state, one of the six (6) states in the geo-political zone; others being Ekiti, Lagos, Ogun, Ondo and Osun states. The city is located in the South-Eastern part of Oyo, the then prominent capital of Oyo empire, about 120km east of the border of the country with the Republic of Benin, 128km North-East of Lagos and 530km South-West of Abuja, the Federal Capital of Nigeria.



My Experience in Ibadan as a WAB Scholar **contd.**

It is a prominent transit point between the coastal region and Northern parts of the country, and the centre of administration of the old Western region of Nigeria since the British colonial period. The principal inhabitants of the city are the Yoruba Muslims. Others are the Christian and Traditional religion believers. The local language is Yoruba.

Right from the Orientation programme, I found it very interesting to make friends with my colleagues, particularly with the realization that five out of six of us could speak not only English language but also Yoruba language, fluently. In fact, it was interesting to note that one of us – Fr. Cornelius Ewuoso has studied Arabic language in Egypt. It was a pleasure to engage in discussions in Arabic language with him. Two of my colleagues are indigenous Igbos from South Eastern Nigeria where I had lived during my National Youth Service Corp (NYSC) in 2003. I stayed in Enugu State and travelled around the five (5) South-Eastern states, as well as the six (6) South-Southern states. This gave me the experience of having travelled to virtually all the thirty-six (36) states of the Nigeria.

An unforgettable challenge that I experienced was related to cooking meals particularly during the Muslim Ramadhan fasting period when it is customary to prepare food and eat it in the night before the break of dawn. Given that it is not current cultural practice for a Yoruba (my tribe) married man to cook and eating out is not a major part of our culture, I have not cooked for over 8 years. I rejuvenated my pre-marital cooking skills and sometimes employed the assistance of people as well as buying food from restaurants/eateries, as the situation demands. The second challenge I had was staying so far away from my nuclear and extended family members. Prior to this course, I had not been away from home (Ilorin, North Western Nigeria) for more than five (5) days (for conferences, examinations, seminars, workshops, or other official and academic responsibilities) at a time. All my education (primary, secondary, graduate and postgraduate) to date and work have been in Ilorin and its environs (except my the mandatory national service which took me outside of Ilorin).

Ibadan is a beautiful city with many remarkable and adorable natural and artificial structures. Some of the interesting places that I had the opportunity to visit include the first citadel of higher learning in West Africa – University of Ibadan (formerly University College, Ibadan), where I had most of my courses' lectures; University of Ibadan Zoological Garden; Amusement Park (Bodija);



My Experience in Ibadan as a WAB Scholar contd.

the first skyscraper in Africa – Cocoa House; the first teaching hospital in Nigeria – University College Hospital (UCH) – where I received lectures for 2 of my 10 courses; the first radio station in West Africa – Radio OYO; the first television station in Africa – NTA Ibadan; Premier Hotel; Ibadan Muslim community praying and burial grounds; Adamasingba, Lekan Salami and Liberty Stadia; Dugbe, Sango and Bodija Markets; as well as many other places too numerous to mention.

It is also important for me to mention the academic challenges that I confronted. Our lectures were interesting but very demanding, in terms of intellectual rigour, time consumption, reading materials which were often overwhelming, assignments to be done, presentations to be made, term papers to be written and submitted, researches to be carried out, etc. Thanks to WAB for making available and accessible useful and relevant materials to combat the challenges.

My foremost appreciation goes to Almighty Allah for giving me the life, health and the entire wherewithal to complete and successfully emerge the scholar for the course work of this programme. I'm also indebted to both the UITH HREC and UITH management for giving me the experience needed and releasing me for this programme, respectively. I must be very appreciative of the admission and scholarship given me to undertake this programme by the Postgraduate School, University of Ibadan and West African Bioethics (WAB), respectively.

I cannot but appreciate the quality skills and training received from my able lecturers – Prof. Clement Adebamowo, Prof. I.F. Adewole, Prof. A.J. Ajuwon, Prof. A.S. Jegede, Prof. O.O. Omotade, Prof. A.O. Malomo, Prof. E.B. Omobowale, Dr. T.O. Ogundiran, Dr. A.O. Adejumo, Dr. C.O. Agulanna, Dr. (Mrs.) Lanre-Abbas, Dr. Adeshina Afolayan, Dr. Akin Odebunmi, Dr. A.A. Osisanwo, Dr. (Mrs.) Shawneequa, Fr. Akinmayowa Otiko, Mrs. S.O. Akintola and Mrs. J.O. Lokulo-Sodipe; as well as other WAB staff – Dr. (Mrs.) Morisola Ogundipe, Mr. Segun Adeyemo, Miss Busola Onasile and Mrs. David, who worked tirelessly in providing a smooth atmosphere for the program.

Finally, I appreciate and commend the efforts of my colleagues – Dr. M.M.B. Uthman, Barrister S.K. Agbogunleri, Fr. C.O. Ewuoso, Mr. C.O. Orji and Mrs. N.D. Abiodun for creating a competitive class during the programme.

Finally, I believe my successful academic and professional training in Research Ethics will go a long way in deepening and widening the scope of my application of the acquired skills and knowledge in contributing my own quota to the awareness and knowledge of as well as compliance with research ethics within and around my community. This has gingered my interest and creates opportunities to look into the global world in acquiring further skills in Bioethics.



My Experience at the 2013 Public Responsibility in Medicine and Research Conference by **Olubusola Onasile**

My Experience at the 2013 Public Responsibility in Medicine and Research Conference

The first time I heard about PRIM&R (Public Responsibility in Medicine and Research) was from a past student of WAB and PRIM&R scholar, Dr John Maduabuchi who extolled the organization, its highly acclaimed annual conference and how it is beneficial for every

research ethics professional to join the organization and attend its annual meeting. As a young professional in research ethics, I became curious to know more about the organization and how I could benefit from its many educational opportunities.

PRIM&R was founded in 1974 to provide those charged with ensuring research protections, as well as those involved in the design and implementation of research protocols, with education, practical tools and cutting edge strategies for their careers. Hosting highly acclaimed conferences and short courses on the ethics, regulation and administration of research are some of the ways PRIM&R achieves this goal.

I was privileged to attend PRIM&R's conference 2013 as an IRB intern with the National Institute of Health; Bethesda, Maryland, United States. Attendance at the conference is one of the requirements as a trainee at the Institute. The 2013 conference was an intensive meeting which took place at the Hynes Convention Centre, Boston, Massachusetts, United States from November 7 – 9, 2013. The conference content reflects and addresses ongoing changes in research and their implications for regulatory and ethical oversight. It included inspiring keynote addresses, thought provoking panels, and hands-on breakout sessions; practical information on the content, interpretation and implementation of the regulations; solutions for many of the challenges that arise when dealing with highly sensitive research and emerging methodologies, as well as with longstanding ethical and administrative and compliance issues; abundant networking opportunities with a large and vibrant community known for its supportiveness and professional generosity, and conference proceedings consisting of audio and video archives of plenary and keynote presentations.



@ PRIM&R conference in Boston... from the L-R, Ms Everlyne Ombati (trainee from Kenya), Mrs Winifred Nazziwa Badanga (trainee from Uganda) Ms Olubusola Onasile (WAB Program Assitant)



My Experience at the 2013 Public Responsibility in Medicine and Research Conference contd.

The workshop and panel sessions I attended were all chosen in relation to my role as an ethics compliance officer for the research projects undertaken by my organization. As the ethics compliance officer for the projects, I am involved in the human subject protection aspects of the projects ensuring that all protocols designed and implemented by the organization are following national and international guidelines of research. The sessions include:

- “The What, Why, When and How of Informed Consent” which explored the concept of informed consent and the ethical principles that underlie it, review when informed consent is mandatory, when it can be altered or waived and how to implement an alteration or a waiver of documentation of consent, examine the challenging issues of passive consent and minor assent and short forms, examine barriers to providing ethically valid consent arising from study subjects, researchers and IRB members, discuss best practices and innovations for providing a dynamic consent process for subjects who have diminished decisional or other cognitive capacities, and evaluate complex case studies to determine ways to improve the informed consent process.
- “The Basics and Beyond: Research with Prisoners, Pregnant Women and Fetuses and Children” which covered the review of the DHHS regulations governing research with prisoners, children, pregnant women, fetuses i.e. 45 CFR 46 subparts B,C and D, outline best practices for research with these populations and discuss other relevant guidance, discuss challenges and ethical considerations for research involving prisoners
- “Telling it like it is: Challenges in Informed Consent in International Settings” this covered the review of the international standards for informed consent and documentation of consent, described challenges around obtaining meaningful informed consent such as varying degrees of literacy, translation issues and differences in cultural norms, review measures taken to adapt to western informed consent model to international settings
- “Succeeding at Community Engagement” this identified the ethical principles that guide all community engaged research, define community-based research (CBR)/community-based participatory research (CBPR), outline the innovative ways some organizations are enhancing understanding of research by subjects and the community at large and understanding & conducting CBR/CBPR, review how to develop effective programs and provide institutional guidance to researchers in this area.



My Experience at the 2013 Public Responsibility in Medicine and Research Conference *contd.*

· “Tissue issues: Ethical and Regulatory Issues in Banking Biological Specimens for Research” this provided an overview of specimen banking, discussing the ethical and regulatory principles that guide bio banking for research purposes, review informed consent and waivers for use of tissue for research purposes.

· “Applying the Belmont Principles Across Borders and Cultures” This was a panelist session made up of three panelists and a moderator from



Photo showing Bunmi Ogunrin (WAB, Nigeria), Patricia Marshall (Case Western Reserve, USA) Busola Onasile (WAB, Nigeria) and Patrick Okonta (Nigeria)

diverse global settings who discussed how the Belmont principles are understood and applied in those settings and contexts and contrast them with traditional western interpretations and applications of the principles. Topics highlighted include the role of gender, religion and class in understanding the principles, the practical realities of interpreting and making relevant ethical concepts such as autonomy, beneficence and justice in non-Western settings; and the challenges of putting the principles into practice in diverse contexts (e.g. the informed consent process). It also included a discussion of the role of local research ethics committees as the standard-bearers for ethical research, as well as their capacity for implementing effective research review.

· “The Ethics of Research without Consent” This was a panelist session of three speakers and the purpose of the panel was to examine whether and when it is justifiable to engage in research with human subjects without their valid consent. Although the “Common Rule” specifically allows for the waiver of informed consent when certain criteria are met, there is no standard account of whether and when it is morally justifiable to engage in research without seeking consent or with deceived consent for instance in the context of observational research, emergency research, and “mystery shopping” studies. Panelist discussed each of these examples. The central questions addressed are: Does the “Common Rule” get it basically right and if so, why? Does it exempt too much? Does it exempt too little? And what is properly exempted under these criteria?

Attending PRIM&R conference not only gave me the opportunity to be involved in lively discussions and debates about everything from best oversight practices to key ethical concepts but also network with other attendees involved in human research protection from all over the globe. As a result of this intensive immersion in learning and networking, I left the conference newly energized and better equipped to help my organizations research program become stronger and more effective.



Joint Training in Scientific Manuscript Writing

The First Joint training in scientific manuscript writing was held at the training room of the Institute of Human Virology, Abuja on March 31 to April 4, 2014. It was organised by The Institute of Human Virology, Nigeria (IHVN) in collaboration with Training Program in Nigeria for NCD Research (TRAPIN-NCD), West African Bioethics Training Program (WAB), African Collaborative Centre for Microbiome and Genomics Research (ACCME), Capacity Development for Research into AIDS Associated Malignancies in Nigeria (CADRE), and IHV-UM AIDS International Training and Research Program (AITRP).

The 5 day intensive course was aimed at improving the skills of participants in scientific writing for journals, grants and lay audience, and enhancing the quality of manuscripts for publication. The course was arranged so that each day had specific theme and the course directors decide on the content of the lectures. The themes include: Science writing, Preparing the Manuscript, English language style and usage, Responsible Conduct of Research focused on authorship issues, Citation and Referencing.

The meeting came to an end at about 1pm following launch and group photograph.

Day	Theme	Course Director	Expertise/Role
Day 1	Science writing	Drs. William Blattner (IHV, Maryland)	HIV Scientist and Multiple NIH grantee
		Charles Rotimi (NIH, USA)	Genomic epidemiologist and Multiple NIH grantee
Day 2	Preparing the Manuscript	Prof. Clement Adebamowo (WAB & IHV, Nigeria)	Oncologist, Epidemiologist and Bioethicist, and Multiple NIH grantee
Day 3	English language style and usage	Mr. Kolade Mosuro (Booksellers Ltd, Nigeria)	Book publisher and editor
		Dr Ayo Osisanwo (University of Ibadan, Nigeria)	Professor of English Language
Day 4	Responsible conduct of research	Drs. Temidayo Ogundiran (WAB, Nigeria)	Oncologist and Bioethicist
		Adebayo Adejumo (WAB, Nigeria)	Nurse, Psychologist and Bioethicist
Day 5	Citation and Referencing	Drs Elima Jedy-Agba (IHV Nigeria)	Post-doctoral trainee
		Eileen Dareng (IHV, Nigeria)	Post-doctoral trainee

Table 1: Course Outline



Joint Training in Scientific Manuscript Writing **contd.**

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The meeting came to an end at about 1pm following launch and group photograph.

A total of 63 applications were received and 41 participants were selected to attend the training by the organizing committee. Of this, 28 accepted the offer and attended the training, 2 of whom were from outside Nigeria (Benin Republic and Cameroun). The remaining 13 selected participants could not attend the training due to the following reasons; financial constraint (7), no reply to acceptance letter (5), obligation at work (1).

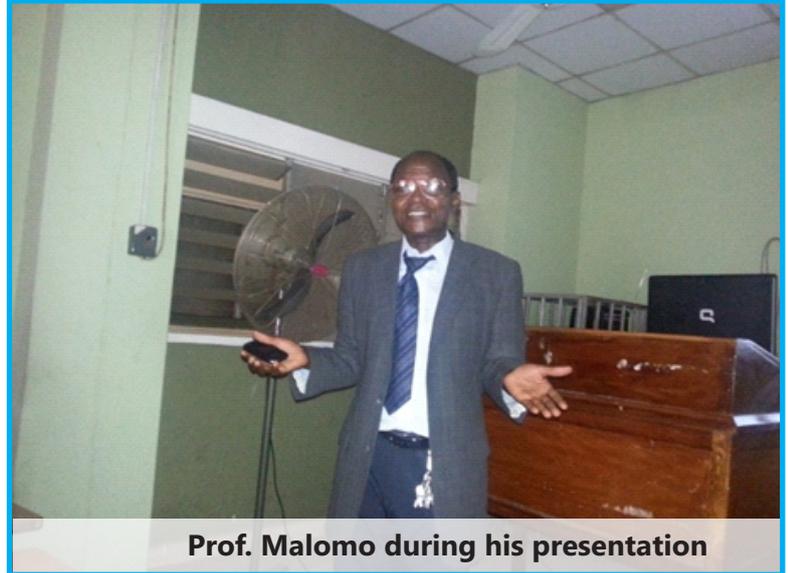
Feedback from all participants was that they gained knowledge that will improve the quality of their work. The topic most relevant to field of work was Referencing and citation (73%) and Preparing the manuscript (73%). About 60% of participants wanted more time spent on Citation and Referencing, 26% on Spelling Words and Usage, 21.7% on Preparing the Manuscript and Literature search. Participants recommended more group work/activities and energizers during the training.

Overall the training was judged as successful by both trainers and participants. They commended the efforts of the organizers. Future interactions were encouraged.



Bioethics Seminar Meeting – Combined Feminine and Masculine Approaches to Bioethics in the Nigerian Society

The monthly Bioethics Seminar of the West African Bioethics Training Program (WAB) came up on the 27th of March, 2014 at the Department of Surgery from 3 – 4 p.m. In attendance were four members of WAB faculty and 8 others from various departments within the university. The presenter was Prof. O.O. Malomo, a former hospital administrator, consultant neurosurgeon, professor of neurosurgery, anatomist and Episcopalian priest, whose presentation was titled “Combined Feminine and Masculine Approaches to Bioethics in the Nigerian Society”



Prof. Malomo during his presentation

As background to his presentation, Dr Malomo discussed the innate attraction/aversion bipolarity that exists in man. He said there is always a second side of the coin to every feeling, position or achievement. It could either be pain/pleasure, happy/sad, delight/horror, effective/ineffective, flourishing/perishing, fulfilment/frustration. He emphasized the grades of complexity of various states mentioned. He said human bipolarity can be experienced and expressed at the physical, biological, mental, social, moral, spiritual and divine aspects of his complex nature and existence. This elicits natural calculus and choices even among animals. He said that at the simplest levels, the awareness, assumptions, conceptions and reflections we inevitably bring into these lead to selection of what works, what makes us flourish and what gives holistic balance, harmony and health. Vague ideas of truth, propriety and justice (and later still, veracity, ethics and esthetics) emerge, and later the awareness of their varying determination with respect to the various aspects of our conceptions of 'self' and 'world'.

He furthered explained that the longitudinal and latitudinal personal and societal expression and enrichment of the apprehension of what gives efficiency, flourishing and fulfillment (or 'rest'/'peace', balance and harmony) modifies culture and tradition through education. Hence, education holds the capability to discern, desire and develop the true, the good, and the beautiful.



Bioethics Seminar Meeting – Combined Feminine and Masculine Approaches to Bioethics in the Nigerian Society **contd.**

Intellectual integrity, humility, sense of justice, perseverance, fair-mindedness, confidence in reason, courage, empathy and autonomy or lack of these affect the quality of critical thinking and ethical reasoning is affected by culture, history, education, training, temperament, world-view, perceived-needs, goals, perceived-obstacles plus factors affecting critical reasoning.



He gave various historical examples

of how ethical issues were resolved from the time of the Ancient Greeks, Aristotle, Medieval ethics and Modern ethics. He said traditional ethics overrates culturally masculine traits like “independence, autonomy, intellect, will, wariness, hierarchy, domination, culture, transcendence, product, asceticism, war, and death, while it underrates culturally feminine traits like interdependence, community, connection, sharing, emotion, body, trust, absence of hierarchy, nature, immanence, process, joy, peace, and life. In Nigeria, the word “autonomy” means respect for person, but the concept in which this is used varies across culture. For example, in the western world, the research participants are expected to go through the informed consent document and be able to make informed decision based on the information they were provided with (masculine approach). However, this is not always so in Nigeria. The research participants have a degree of trust in the researcher and they believe researchers have their good at heart and would not want to hurt them in any way, hence they often rely on that trust to make their decision rather than solely on the basis of the documents provided to them (feminine approach). Criticism however exists to the feminine approach and it was discussed that this can be resolved by engaging parternality rather than paternalism.

Dr Malomo concluded by saying that “factors of experience affects ethics and these experiences have always dictated research ethics. However, Nigeria, Africa and developing societies may need to modify applications of research ethics such that “autonomy” does not result in “abandonment”.



CLOSING REMARKS

Thank you for taking your time to read the issue of the newsletter, Your comments about the current issue, and ideas for the next issue are what will keep the West African Bioethics Newsletter an interesting and lively newsletter!!

Please send contributions and suggestions to **admin@westafricanbioethics.net**

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