

PERNAS 8 JBHKI & ABC17

Joint Conference on Bioethics and Humanity

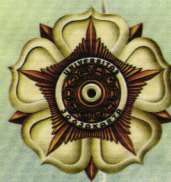
The 8th National Meeting of Jaringan Bioetika dan Humaniora Kesehatan Indonesia
The 17th Asian Bioethics Conference



BOOK OF ABSTRACTS

Yogyakarta, 12th – 17th November 2016

Organized by:



Supported by:



List of Contents

Abstracts of The 8th National Meeting of Indonesian Bioethics and Medical Humanity Network (Pernas 8 JBHKI)

Day 1	4
Day 2	7

Abstracts of The 17th Asian Bioethics Conference (ABC17)

Day 1	10
Day 2	13
Day 3	25
Day 4	34

Posters	38
----------------------	-----------

ABSTRACTS

The 17th Asian Bioethics Conference
(ABC17)



Day 1 – Monday, 14th November 2016

Session 1: Opening Keynote

“Bioethics for Science and Peace”

Recorded Interview Session with Bacharuddin Jusuf Habibie (The 3rd President of Indonesia)

With introductory remarks by Sofian Effendi (Director of The Habibie Center)

Session 2: Bioethics for Global Conflict Resolution

Bioethics for Sectarian Conflict Resolution

Abdulaziz Sachedina (George Mason University) asachedi@gmu.edu

The present political turmoil all over the world makes us search for all and any resources that can be tapped for conflict resolution of all kinds. For obvious reasons in improving intercommunal relations bioethical resources would be the last resort for sectarian conflict resolution. After all, bioethics fundamentally deals with clinical and health related ethics and endeavors to regulate physician-patient relationship. In general, secular bioethics, with its four well-known principles, avoids any entanglement with religious issues, including seeking to offer solutions to the longstanding sectarian conflicts. This paper undertakes to demonstrate that ethics in any field utilizes universal values, principles, and rules that apply across all levels of interpersonal relations and interactions. My involvement in comparative ethics to discover the common moral grounds and ethical decision-making in other religious or secular traditions makes me confident in asserting that bioethical principles like beneficence and maleficence (in Islam “No harm, no harassment”), or public interest (in Islam *maslaha*) and avoiding causing harm to oneself and others can very well teach NGOs and other social workers to invoke these in resolving interfaith and intrafaith conflicts. Most of the time in interfaith and intrafaith relations the conflict arises when a member of one community denies to acknowledge human dignity of another person belonging to a different community, race, gender, or sect. The thesis of this paper is that ultimately we need to search for universal principles that can become the critical source of improving human-to-human relations in the world. In my research in Islamic biomedical ethics I have identified two such universal principles that I believe can establish peaceful coexistence between members of various communities, namely, the value that demands acknowledgment of other humans as sharing equality with one another on the basis of inherent human dignity; and, the value that teaches humans to relate to others in sincerity, sensitivity, and deep sense of sacrifice. All these values are operative in the healthcare institutions around the world, which has the goal of advancing physician-patient and patient’s family relations in medical practice and research. There are tense moments of disagreements in the clinical situation in which I have participated. But the Ethics Committee made up of physicians, nurses, lawyers, representing the healthcare institutions, social workers representing the patient and her/his family reveal the teamwork that goes toward resolving the conflict. The paper undertakes to demonstrate applicability of that paradigm in other forms of conflict resolution.

Lesson Learned from Indonesian Experience in De-radicalization Program: Navigating Among Ethical Dilemma

Tito Karnavian (Chief of the Indonesian National Police)

Session 3: Bioethics to preserve humanities across societies

Dialogue and Reconciliation for Prevention of Terrorism

Paul Komesaroff (Monash University)

Bioethics and Social Reconstruction in Post-Terror/Post-Conflict Societies

Mary Jo Good (Harvard University)

Alternative for Arab Israeli Conflict Resolution: Abrahamic ethical approach

Umar Anggara Jenie (UGM) umar.anggara.jenie@lipi.go.id

Goals in the Middle East are easy to enumerate (but extremely difficult to accomplish). Why then, is it so difficult, - seemingly impossible - to bring peace? Only by listening to the voices in each nation (Arab and Israelis) and by examining more closely the history of the people themselves (who shares common blood of Abraham), is it possible to approach the answers to these questions. (Jimmy Carter on The Blood of Abraham, 1985).

History has shown that conflicts among nations have been settled using various means such as military and/or diplomacy. More than a half century, conflict between Arab/Palestinian and Israel has been tried to resolve using military and diplomatic approaches. So far these approaches failed to reach a just and final solution among the conflicting nations (Palestinian/Arab and Israel). Mutual trust among these two nations has to be built up first, and the role of civil societies become very important. Establishment of Israel-Palestinian Science Organization (IPSO) by scientists from both nations, is one example of the role of civil society to build up mutual trust through scientific organization. Another example, recently Israeli bioethicists established what is called UNESCO Chair of Bioethics, the branch of it spread over to countries all over the world, including Islamic countries. Thus, IPSO and UNESCO Chair of Bioethics, could be used as a place where Israel and Palestinians/Arab representatives could discuss their scientific and ethical problems peacefully, and this in turn could build up mutual trust among these two nations. Since these two nations share common blood of Abraham, Abrahamic Ethics which is mainly focus on Believe on Oness of God, could influence the mindset of these two nations, so the problems could be settled peacefully.

Keywords: Arab/Palestinian-Israeli Conflicts, Civil Society, Abrahamic Ethics

Conflict and the inherent nature of man

Ravichandran Moorthy (UKM, Malaysia) drravi@ukm.edu.my

The paper deals with the question whether conflict is an inherent trait of human nature? In the last 100 years, humans have brought about colossal destruction to their own species and to the environment through the scourge of wars, violent conflicts and unsustainable use of the habitat. Ironically, despite being social and religious, humans seem to have the capacity to inflict intense cruelty to his fellow brethren for differences in opinions and interests. By drawing from recent history of human endeavour, the paper asks whether the propensity for conflict is an innate makeup of human beings. It also examines why humans falter wretchedly in managing conflicts, crises and disputes at many spheres of existence.

Keywords: Conflict ethics, Human nature, Dispute settlement, Asian worldviews

Session 4: Bioethics to Save the World

Inviting persons from different countries to contribute ideas on:

“How to promote peace and create a better world through nations’ local wisdom/values respectively”

Human Dignity as The Foundation of Peaceful World

CB Kusmaryanto (Sanata Dharma University – UGM) kusmaryanto@gmail.com

Preamble Universal Declaration of Human Rights, “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”. It is rightly said that the foundation of peaceful world is human dignity (inherent dignity). There are many discussions and disagreements regarding the place of human dignity: What is it? What is the definition of human dignity? What is the basis of human dignity? What is the right place of human dignity.

Some people said that human dignity is only a vacuous concept—a mere placeholder for varying ethical commitments and biases. On one hand, for the liberal and secular human dignity is associated with personal autonomy and individual choice and at the other hand, for the conservative and religious it is only another form of sanctity of human life.

Although there are many discussion and disagreement among scientist, UN and UNESCO already published some monumental documents on Human dignity and human rights. Preamble The Universal Declaration of Human Rights (UN - 1947) and Universal Declaration on the Human Genome and Human Rights (UNESCO - 1998)

The word “dignity” comes to us, via the Latin dignus and dignitas, from Greek and Roman antiquity, in whose literature it means something like “worthiness for honor and esteem.” It came from old and non egalitarian society. One may have “dignitas” because of: Blue blood, aristocracy, monumental achievement etc. Briefly, “dignitas” can be obtained or inherited.

Human dignity is used in two different ways: respect due achievement or success and respect due to inherent value of human beings as human beings. There are 3 bases of human dignity: Imago Dei, intrinsic value, and autonomy Kantianism. The three of them underline that individuals have an inherent, immeasurable worth, and dignity, regardless of any achievement, any factors or reasons. Each human life is considered sacred so that there is reason to treat him/her merely as a mean.

In political and social life, the source of peaceful world is also human dignity. Respect of human dignity means the guarantee of equal dignity, guarantee of safety of human life, and guarantee of not treating other as means to achieve a goal. The root of violence in the world is the diminishing of the respect of human dignity. Somebody who want to kill others means that the killer regard other human being don't have equal dignity so that she or he can be eliminated or at least can be used as a mean to achieve certain goal.

The New Sense of Bioethics for Conflict Resolution

Soenarto Sastrowijoto (UGM)