

Editorial

Dear Members of Bangladesh Journal of Bioethics, Greetings!

Hope you are going forward and still hoping to defeat successfully the corona pandemic.

This issue of BJB looks up the bioethics issues on the beginning of life. Following is a brief sum up of each paper:

The paper by Shamima Parvin Lasker and Arif Hossain entitled '*Soul and its Implication in Philosophy, Medicine and Religion*' looks up the meaning of soul according to philosophical, medical, legal, and religion perspective and try to aware the people about soul. The authors observe that there is little difference between soul and spirit. The authors also look into the meaning of Soul in different religions. They also explain about the soul during death, after death and where the soul is located in the human body etc. The authors also propose their concept regarding Soul which is eternal, non-material and immortal and function when seated in the body at the 24 day of life in the womb of mother when first heart beat occur.

Research with human embryo is challenging. If the embryo is considered as a person, researchers do not have right to kill it or research with it. The paper by Piyali Mitra entitled '*Human Embryonic Moral Status in the Embryo Research Debate from the Indian Religious School of Thoughts*' looks into the issues and questions of moral status of embryo being generated by scholars. She tries to discuss the man and soul in the Hindu philosophical thought. The Hindu ethics says do least harm considering the situation and work according to one's dharma. She claims from above notion that the destruction or annihilation of the physical form of embryo does not destroy the soul, therefore beneficial embryo research should thus not be abhorrent.

The paper by Dasaolu, Babajide Olugbenga entitled '*The Challenge of Genetic Engineering to the Spirituality and Morality of Human Destiny in the Traditional Yoruba Concept of Àdáyéba*' revisits the idea of destiny among the Yorùbá culture to bridge the gap between genetic engineering and Yorùbá spirituality. Yorùbá culture in Nigeria do not believe Genetic Engineering. Therefore, traditional Yorùbá world-view is deferent from other. Researcher does not belief Cesare Lombroso's theory of crime to show how genes, but not pre-natally ordained *Orí*, shape human character and disposition in the world. This research has been able to show how pre-natal and spiritual acquisition of destiny among the Yorùbás is a metaphor. This research also shows how genetic engineering can be accommodated within the spirituality and morality of the Yoruba traditional and can include in the current scientific advancements.

Now a day, Nigerian population is producing and consuming genetically modified (GM) organisms and foods without knowing the serious health hazards. Emeka C. Ekeke in her article entitle

The church and genetically modified food in Nigeria: An ethical appraisal suggests that the church should study about the GM food as there is no information regarding GM in the

Christian scripture. Therefore, Church should study GM foods and take a lead to aware Nigerian Chastain population about the health hazard on human to continue life.

An article written by Arif Hossain entitled *Religious Denominations Vs Ethical Models in the Beginning of Life* suggests that ethical models such as consequentialism or utilitarianism are more creativity, more models of responsibility (personalism), and more models of caring (care ethics) that welcome the surrogacy, cloning and pre-implantation genetic diagnosis (PGD) in the beginning of a life who fail to procreated normally for their disease. However, all the religions have a fixed creational view that may fail to incorporation ethically the new technologies. therefore, integration of reproductive technologies is very challenging in the 21st Century.

We encourage you to submit your thoughts and research work on Bioethics in the coming issues of environmental ethics. Let us continue to keep the **Bangladesh Journal of Bioethics** a renowned and esteemed journal!

Warm Regards

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Editor, Bangladesh Journal of Bioethics