



AN IGWEBUIKE PERSPECTIVE OF HUMAN EXPERIMENTATION



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Abstract

Human experimentation is a systematic, scientific investigation that can be either interventional or observational and involves human beings as research subjects. The most pivotal question in research ethics is not whether we should be doing research and experimentations on humans but can we justify exposing individuals to risks associated with it, just for the sake of progression of medicine? It is of paramount importance that pros and cons be balanced before the start of any study and correct procedures followed for every step of the research and human experimentation, keeping in mind the ethics involved. This paper looks at the problem of human experimentation from the prism of Igwebuike philosophy. Igwebuike philosophy is a branch of African philosophy that places a strong emphasis on concepts such as the sacredness of life, complementarity, virtue and our shared humanity. In the course of this research,

the phenomenological and hermeneutical methods of inquiry were employed. The paper submits that human experimentation, even though advantageous to medicine, poses a challenge to the African worldview when viewed from the prism of Igwebuikwe philosophy.

Keywords: Igwebuikwe, African, Human experimentation, Wholistic

Introduction

Human experimentation or human subject research is the testing of a scientific hypotheses on human subjects. It is often a departure from standard medical practice of treatment for the purpose of obtaining new knowledge. The use of experimentation on human subjects is a necessary method of advancing medical and public health knowledge. However, it has been abused extensively in the context of genocide and crimes against humanity.

Ethical issues in human research generally arise in relation to population groups that are vulnerable to abuse. For example, much of the ethically dubious research conducted in poor countries would not occur were the level of medical care not so limited. Thus, in the ethics of human testing, respect for others, that is, avoiding exploitation, is the principal issue.

The necessary condition for human experimentation to be both legal and ethical is the patient's informed consent. According to the Declaration of Helsinki

developed by the World Medical Association (WMA) as a statement of ethical principles for medical research involving human subjects, each potential subject must be adequately informed of the aims, methods, sources of funding, any possible conflicts of interest, institutional affiliations of the researcher, the anticipated benefits and potential risks of the study and the discomfort it may entail, post-study provisions and any other relevant aspects of the study (World Medical Association, 2013). This means that the medical doctor must engage the patients in a discussion aimed at not only informing them but also educating, understanding, and listening to potential doubts and questions. Let us take a closer look at human experimentation, while highlighting its pros and cons.

Human Experimentation

Human experimentation is a systematic, scientific investigation that can be either interventional or observational and involves human beings as research subjects (2004). Human experimentations are controversial because it interferes with the inherent dignity and fundamental rights of humans (Heard, 2017). The most pivotal question in research ethics is not whether we should be doing research and experimentations on humans but can we justify exposing individuals to risks associated with it, just for the sake of progression of medicine.

History is riddled with stomach-turning, mind-unsettling stories of human experimentation. In

January 1944, a 17-year-old Navy seaman named Nathan Schnurman volunteered to test protective clothing for the Navy. Following orders, he donned a gas mask and special clothes and was escorted into a 10-foot by 10-foot chamber, which was then locked from the outside. Sulfur mustard and Lewisite, poisonous gasses used in chemical weapons, were released into the chamber and, for one hour each day for five days, the seaman sat in this noxious vapour. On the final day, he became nauseous, his eyes and throat began to burn, and he asked twice to leave the chamber. Both times he was told he needed to remain until the experiment was complete. Ultimately Schnurman collapsed into unconsciousness and went into cardiac arrest. When he awoke, he had painful blisters on most of his body. He was not given any medical treatment and was ordered to never speak about what he experienced under the threat of being tried for treason. For 49 years these experiments were unknown to the public (Barber, 1976).

It is such experiments that necessitated the formulation of the Nuremberg Code, a set of rules governing what is legal and what is not during any human experimentation. The Nuremberg Code contained research ethical principles such as informed consent and absence of coercion; properly formulated scientific experimentation; and beneficence towards experiment participants. The Declaration of Geneva and the Universal Declaration of Human Rights built up

on these founding principles to bring under its ambit several other medical crimes and human rights violation (Heard, 2017).

Despite the concerns about human experimentation, the ethics and legality of it, there are those who bemoan restrictions to it. One of such was the American politician Paul Nitze, who is quoted to have said:

We slow the progress of science today for all sorts of ethical reasons. Biomedicine could advance much faster if we abolished our rules on human experimentation in clinical trials, as Nazi researchers did. (Paul, 2023).

While the above quote is reminiscent of Cold War ideology, the world is still not too far from rampant practice of unethical and questionable human experimentations. In 2002, the United States Office for Human Research Protections (OHRP) suspended nearly all federally funded medical research involving human subjects at Johns Hopkins University, after investigation of death of a previously healthy volunteer. In 2014, during a trial for an experimental vaccine against Rotavirus in India, 2000 children received placebo in spite of presence of two highly efficacious vaccines already in the market (Keiger, 2017).

In the light of Human research abuses, an Institutional Review Board (IRB) with the purpose to protect the rights and welfare of humans participating as subjects in a research study has been set-up. Also known as Independent Ethics Committee (IEC), its functions are to approve, monitor and review biomedical and behavioral research involving humans as subjects and to conduct risk- benefit analysis wherever required. Another decisive step in human experimentation was taken recently with the development of “Organs-on-Chips” by Wyss Institute at Harvard (Wainwright, 2017). Organs-on- Chips are engineered microchips that recapitulate the microarchitecture of living organs such as heart and lungs and can be used to rapidly assess response of new drug or therapy without using humans or animals as research subjects.

While it may still be a long time before a considerable progress is made in ethical practice of human experimentation, it is of paramount importance that pros and cons should be balanced before the start of any study and correct procedures followed for every step of the research. Here, our sense of solidarity with other human beings should be heightened.

The Pros and Cons Of Human Experimentation

Pros of Human Experimentation

1. Advancement of medical knowledge: Human experimentation allows researchers to gain a deeper understanding of human biology,

diseases, and potential treatments. It contributes to scientific progress by providing valuable data and insights that can lead to the development of new therapies and medical interventions.

2. Improved patient care: Through human experimentation, medical professionals can evaluate the effectiveness and safety of new drugs, treatments, or medical devices. This knowledge helps improve patient care by identifying better approaches to managing diseases, reducing symptoms, and enhancing overall quality of life.
3. Identification of risks and side effects: Conducting human experiments provides an opportunity to identify potential risks and side effects of medical interventions. By assessing the effects on human subjects, researchers can better understand the safety profile of drugs or treatments, enabling informed decisions on their use and minimizing harm to patients.
4. Tailored therapies: Human experimentation allows researchers to study individual responses to treatments, leading to the development of personalized or precision medicine. This approach aims to provide targeted therapies based on specific characteristics of patients, maximizing treatment efficacy and minimizing adverse effects.
5. Ethical consideration: In cases where medical

interventions are urgently needed but lack sufficient data for their safety and efficacy, human experimentation can be ethically justified. It allows patients to have access to potential life-saving treatments that would otherwise be unavailable, provided that strict ethical guidelines and informed consent processes are followed.

6. Evaluation of interventions in diverse populations: Human experimentation helps ensure that medical interventions are effective and safe across diverse populations. By including individuals from different age groups, ethnicities, and backgrounds, researchers can assess potential variations in treatment response and tailor interventions accordingly, addressing health disparities.
7. Promotion of evidence-based medicine: Human experimentation contributes to evidence-based medicine by providing rigorous data and scientific evidence to guide clinical practice. It helps bridge the gap between laboratory findings and real-world patient outcomes, facilitating informed decision-making by healthcare professionals.
8. Understanding complex diseases: Many diseases have complex underlying mechanisms that are not fully understood. Human experimentation allows researchers to explore these mechanisms in a controlled setting,

leading to insights into disease progression, identification of biomarkers, and potential targets for intervention.

9. Validation of animal studies: While animal models are often used in preclinical research, human experimentation is crucial to validate findings from animal studies. It helps determine if the observed effects translate to humans accurately, ensuring that promising interventions progress through the research pipeline based on their relevance to human biology.
10. Advancement of public health: Human experimentation plays a vital role in advancing public health by contributing to the development of vaccines, preventive measures, and public health policies. It aids in understanding the effectiveness and safety of interventions aimed at disease prevention and control, benefiting society as a whole. (“Ablison | World Energy Explained.”)

Cons of Human Experimentation

1. Ethical concerns and potential harm: Human experimentation raises ethical questions regarding the potential harm and infringement upon the autonomy of research participants. Unethical practices or inadequate protection of human subjects can lead to physical or psychological harm, violating their rights and

- compromising their well-being.
2. Informed consent challenges: Obtaining informed consent in human experimentation can be complex, particularly when dealing with vulnerable populations or situations where individuals may not fully comprehend the risks and benefits of participation. The potential for coercion or inadequate understanding raises concerns about the validity and voluntariness of consent.
 3. Unpredictable outcomes: Despite rigorous planning, human experiments may yield unexpected results or adverse reactions, posing risks to participants. The variability among individuals and the complexity of human biology make it challenging to predict all possible outcomes accurately, potentially leading to unanticipated harm or ineffective interventions.
 4. Financial and resource constraints: Conducting human experiments can be costly and resource-intensive. Adequate funding, infrastructure, and skilled personnel are required to design, implement, and analyze studies, limiting the feasibility and accessibility of research, particularly in resource-constrained settings.
 5. Exploitation and unequal access: There is a risk of exploitation, particularly when vulnerable populations are involved in human experimentation. Socioeconomic factors can lead to unequal access to experimental

treatments, potentially exacerbating existing health disparities and perpetuating inequities in healthcare.

6. Conflicts of interest and bias: Human experimentation may be influenced by conflicts of interest, commercial pressures, or biases that can compromise the integrity and objectivity of research. Such conflicts may affect the design, reporting, and interpretation of study results, potentially skewing the evidence base.
7. Unrepresentative samples: Human experimentation may not always capture the full diversity of the population, leading to underrepresentation or exclusion of certain groups. This limitation can affect the generalizability of study findings and result in interventions that are less effective or safe for specific populations.
8. Privacy and data security concerns: Human experimentation involves the collection and analysis of sensitive personal data. The risk of data breaches, unauthorized access, or misuse of personal information raises concerns about privacy and the potential for harm to participants' confidentiality and reputational integrity.
9. Limited long-term effects assessment: Some adverse effects or long-term consequences of medical interventions may not be immediately apparent. Conducting long-term follow-ups and

assessing the durability of treatment effects can be challenging, potentially leading to incomplete understanding of the risks and benefits associated with experimental interventions.

10. Regulatory and oversight challenges: Ensuring proper regulatory oversight and adherence to ethical guidelines in human experimentation can be complex. Balancing the need for scientific advancement with the protection of human rights requires robust regulatory frameworks, competent oversight bodies, and clear guidelines, which may vary across different jurisdictions. (“Ablison | World Energy Explained.”)

The Ethics Of Human Experimentation

It is important to adhere to ethical principles in order to protect the dignity, rights and welfare of research participants. Some of the ethical issues that arise in human experimentation are related to informed consent, beneficence, justice and autonomy (Astran, “Ethics in Human Experimentation: Learn Everything!”).

Informed consent means that the research participants must be fully informed about the purpose, methods, risks and benefits of the research and must voluntarily agree to participate without coercion or deception. Beneficence means that the research must aim to maximize the benefits and

minimize the harms for the participants and society. Justice means that the research must be fair and equitable in selecting and treating the participants and must not exploit or discriminate against any groups. Autonomy means that the research must respect the participants' right to self-determination and privacy and must allow them to withdraw from the research at any time (Astran, "Ethics in Human Experimentation: Learn Everything!")

One of the most influential documents that established the ethical principles for human experimentation is the Nuremberg Code, which was developed after the trials of Nazi doctors who conducted horrific experiments on prisoners during World War II ("Ethics of Human Testing - PubMed."). The Nuremberg Code outlines 10 requirements for the conduct of ethical and legal experiments on human beings, such as obtaining voluntary consent, ensuring scientific validity, avoiding unnecessary suffering, and providing humane treatment. Other international guidelines that have been developed to ensure ethical standards for human experimentation include the Declaration of Helsinki by the World Medical Association (1964) and the International Ethical Guidelines for Biomedical Research Involving Human Subjects by the Council for International Organizations of Medical Sciences (CIOMS 2016) ("Ensuring Ethical Standards and Procedures for Research with Human

Beings.”)

Igwebuike, a New trend in African Philosophy

Igwebuike about it by Prof. Ikechuckwu Kanu, who avers:

Igwe bu ike is both a common Igbo name and a proverb. Among the most important traditional vehicles for the preservation of African philosophy, religion, and culture are Igbo proverbs and names. Igwebuike is a compound word made up of three Igbo components. It can be written as either a word or a sentence, with the component words having some space independence. As a word, it is written as Igwebuike. As a sentence, it is written as Igwe bu ike. The quantity or population under consideration, though, is made up of individuals with ontological identities and importance who are all connected by an existential order. Bu, which means is, is a verb. Ike is a term that denotes power or strength (Kanu 2016).

He goes on to say:

Igwebuike signifies "number is strength" or "number is power". Igwebuike also implies otu obi (one heart and one soul), or cor unum et anima una, in addition to its literal meaning. This means that the spirit of the letter, rather than just the verbal form, contains a deeper significance. According to Kanu (2016), Igwebuike is best understood at the philosophical level as offering an ontological worldview that shows being as having a

relational character of mutual relations. (Kanu 2016).

In his presentations, it is clearly seen that Igwebuiké is metaphorically used to describe relational involvement in the world that is carried out in solidarity and complementarity, as well as the strong and unstoppable force therein (Kanu 2017). Igwebuiké, indeed, is all about complementarity, solidarity, and harmony.

Underlying Principles of Igwebuiké

The underlying principles of Igwebuiké refer to the framework that shapes Igwebuiké. These principles are the values on which Igwebuiké stands. While these principles guide Igwebuiké, they also justify Igwebuiké. These principles include:

- a. The Principle of Identity: this principle makes it clear that it is our uniqueness that makes it possible for us to have a meaningful complementarity. Our Chi is God's thumb print on us through which we relate to the world.
- b. The Principle of Hierarchy: this principle stresses that the classification of being is based on the variation of the degree of forces. God is at the top of the hierarchy of forces since He is the source of all power, hence those with more power come first in the hierarchy. A being's Chi defines its force and, hence, its position in the

- hierarchy of beings.
- c. The Principle of Contrariety: this principle presents the universe as made up of opposites. For instance, in the same universe, we find both good and evil, life and death, light and darkness, hot and cold, wet and dry, love and hate, unity and diversity, short and long, substance and accidents, act and potency, fortune and misfortune, male and female. These are contraries to each other, and are indispensable realities of the universe (Kanu 2018). However, it is the Chi of a being that individuates it and thus makes it contrary to the other.
 - d. The Principle of Unity: Even though there is contrariety in reality, there is a universal element. There is unity in the midst of diversity. Igwebuike sees every individual reality as a component of and the fulfillment of the whole (Kanu 2019). Chi is the foundation for both the individuation, identity, and contrariety of being, as well as the oneness of being. Chi, which is a "thumb print" of Chukwu in everything He has created, offers a foundation for communication and cooperation as well as for the unity of being. (Kanu, 2023)

Ethical Perspectives and Principles of Igwebuike

In its ethical perspective, Igwebuike is an ethics of shared humanity. This specific ethical perspective is firmly ingrained in the beliefs and concepts of the

African people regarding what constitutes right or wrong, good or poor character. It is anchored in African moral language, social structure, and life. The essential idea of compassion, which is the capacity to feel other people's pain and take action to promote their well-being, sits at the center of Igwebuike ethics. This idea is strongly related to the principles of reciprocity, dignity, harmony, and humanity, all of which work to advance social harmony, group life, justice, and fairness in African communities. Igwebuike ethics lays more stress on the interconnection and interrelatedness of human beings, as well as the obligation we have to one another, in contrast to Western ethics, which tends to place more emphasis on individual rights. (Kanu, 2023). The ethical principles of Igwebuike are anchored on Respect for persons, Beneficence and Non-Maleficence.

Respect for individuals is a vital component of Igwebuike. Igwebuike contends that the other person is a component of the entire ontological system. It is self-defeating to damage another person, and self-preservation is achieved by protecting others. Additionally, it is also believed that God gave us the ability to exist. Humans are theomorphic creatures because of the connection between God and us.

Simply said, beneficence involves acts of generosity, kindness, and active benevolence toward others. It is the opposite of maleficence.

The other is fundamentally treated with love and respect since they are an essential part of the bigger whole, reflecting the underlying interdependence of all beings according to Igwebuiké ethics.

Non-maleficence is the combination of two terms that refers to not hurting or causing harm to others. "Non-maleficence is a technical way of saying that we have an obligation not to harm people," argues Shannon (1993). Do no harm first (*primum non nocere*) is one of the earliest technical maxims that emerged from the Hippocratic tradition. If we are unable to help someone, then at the very least we should avoid hurting them (p. 6). Beyond forbidding actual harm to another person, the obligation of non-maleficence also entails preventing the exposure of others to harm. (Kanu, 2023).

The values associated with Igwebuiké as a trend in african philosophy.

Igwebuiké philosophy is based on the following values: human dignity, human equality and universal brotherhood/sisterhood.

Based on our connection to the divine, human life is worthy of respect. It is believed that God created life. The Igbo proverb "ndu sina chi" (life is from God) can be understood as meaning that the human being is a theomorphic being. People consider children to be gifts

from God when they are born. Due to the fact that every kid has previously existed in a realm ruled by a Divine Master, the life of children cannot be solely attributed to the biological fact of conception. Igwebuikwe thus emphasizes a metaphysical relationship in addition to ties among humans in her relationship with the divine.

The African conception of human equality is closely related to her belief that God is the father of all people. The emphasis on the concept of hierarchy in African ontology does not conflict with the idea of equality; equality is not placing everyone on the same level but giving everyone his due place. This sense of equality, accompanied by love, cooperation, and solidarity, is experienced and instilled first in the family.

In African ethics, the idea of brothers and sisterhood serves as a moral tenet that emphasizes how interconnected all people are. By virtue of their shared human nature, shared ancestry, and similar cultural heritage, this ethical paradigm holds that all people are brothers and sisters. In the African worldview, which acknowledges the interconnectedness of people in terms of language, race, culture, feelings, values, and historical experiences, the concept of global brotherhood and sisterhood has its roots. This comprehension of the human being as essentially interconnected with others develops a sense of kinship and community that goes beyond geographical or cultural barriers. The ultimate goal of the African ethical principle of brotherhood/sisterhood is to promote

mutual regard, care, and concern for one another as members of the larger human family and to acknowledge our shared humanity. (Kanu, 2023).

Ontological Foundation of Igwebuikwe Ethics

The foundation of objective moral law is ontology, according to African moral philosophy. By extension, this means that reality itself determines what is deemed to be good or bad. Actions that are seen to be ontologically good are likewise viewed as morally good and just from a legal standpoint, while actions that are deemed to be ontologically evil are seen as morally wicked and unjust from a legal one. For instance, killing someone is viewed as an ontological sacrilege and a plot against God, who is thought to have created and to be the defender of all life. Therefore, it is ethically repugnant and contravenes African ethical and legal principles.

The ontological order serves as the foundation for the social order, and to reject it is to reject all trends of African ethics and law. (Kanu, 2017).

Igwebuikwe Ethics of Reciprocity

This ethics of reciprocity can simply be put as doing to others what you would want done to you. This underscores a mutual obligation between myself and the other. We are all both bound to the duties of justice and to the benefits of it. (Kanu, 2023).

Igwebuike Theory of Happiness

Igwebuike theory of happiness emphasizes that we attain happiness when we live lives worthy of our humanness and avoid lives unworthy of our humanness. A life of ritual killing, yahoo scamming, and prostitution is unworthy of our humanness, it is hedonistic and cannot give true happiness. Whereas, a life of service, love, compassion, empathy and the like is more attuned to happiness. (Kanu, 2023).

Our Humanity as the Pivot of Igwebuike Ethical Theory
The foundation of Igwebuike is the nature of humanity. The Igbo name for the human being is Mmadu, which has been translated variously as "there is beauty." By its sheer nature, beauty is alluring and draws people to it. The idea that every person is the epitome of beauty implies that each person attracts others to themselves and vice versa. What this reveals about the humanity of man is that the human being was made to relate. To relate is to be human. (Kanu, 2023).

Igwebuike, a philosophy of Virtue, Human Fellowship and Happiness

As much as the human being authenticates his existence through relationships, he is also called upon in Igwebuike ethics to wholistically carry out good deeds and to refrain from bad deeds in order to find satisfaction. This is done with the understanding that although human virtues foster fellowship, vices undermine or sabotage it. Since Igwebuike ethics is

based on complementarity and shared humanity, every human being is compelled to undertake actions which advance the development of the human community. It is crucial to continually remember that although virtues that uphold fellowship bring happiness, vices that destroy fellowship take away happiness. (Kanu, 2023).

The Moral Calculus of Igwebuikwe Ethical Theory

The moral calculus of Igwebuikwe ethical theory is to help individuals arrive at moral decisions easily without any form of ambiguity. Thus, within Igwebuikwe ethical theory, an action is considered morally good if:

1. it promotes humanness;
2. it promotes self-realization;
3. it promotes the common good;
4. it promotes fellowship among people;
5. it prizes and honors relationships.

An action within the context of Igwebuikwe moral theory is considered immoral if:

1. it does not promote humanness;
2. it does not promote self-realization;
3. it does not promote the common good;
4. it does not promote fellowship among people;
5. it does not prize and honour relationships.

Those who uphold relationships, humanness, self-realization, the common good, and fraternity among others lead dignified lives. According to African ontology, a person's dignity arises from their network

of connections and their solidarity with others in the pursuit of the good that is universal to all. No one in the traditional African cultures rose to great heights because of what they were able to accomplish for themselves, but rather because of what they were able to accomplish for others. Some warriors, hunters, monarchs, priests, medicine men, and other figures were referred to as men and women of dignity for no other reason than how well they interacted with their communities or with others in the interest of pursuing the common good. Men and women lacking dignity are those who are dishonest, haughty, ill-willed, violent, corrupt, jealous, envious, and deceiving. (Kanu, 2023).

Igwebuike Ethical Perspectives On Human Experimentation

A current in African philosophy is Igwebuike. It stands out on its own. Igwebuike is a trend in philosophy since African philosophy in general exists, just as Mbiti offers a good motto that unifies the ideas of African philosophy: "I am because you are and since you are, therefore, I am" (Mbiti, 1970). In this way, the African philosophical position on human experimentation is enriched by the perspective of Igwebuike ethics.

African ethics is a reflection of African experiences that deals with what is good to do and what is wicked to avoid. It is based on ontology, which is made up of how all entities in existence are connected to one another and the relationships that link them. An African is a

deeply religious person, therefore his actions are frequently motivated by respect for the sanctity of life, gods or divinities, and the all-powerful being who is in charge of all life. He is able to make sense of his life and his complete being (ontological structure) thanks to this. An African views life as holy and considers it to be a gift from God, who alone has the sole authority to take it away or to use it however he deems fit. Human experimentation poses a challenge to the African notion of the sanctity of life.

Igwebuike ethical principles emphasize respect for individuals, beneficence, and non-maleficence; as a result, human activity should foster respect for others, result in their welfare, and in no manner aim to harm them. If human beings are used as guinea pigs for drug experiments, with no regard to their rights, this is antithetical to the principle of beneficence which Igwebuike philosophy fosters.

When we view Igwebuike ethics from the standpoint of its ethical principles of human dignity, human equality, and the universal brotherhood/sisterhood of man, we can see that behaviors that minimize the sacredness of life, denigrate it, or downplay our interconnectedness as humans are incompatible with Igwebuike ethics. Human experimentation, when carried out illegally and with a disregard for human dignity is against Igwebuike ethics because it undermines the value of human life.

Human experimentation is also in opposition to Igwebuike ethics of reciprocity, which emphasizes treating people as you would want to be treated. Surely, the doctors using human subjects for experimentation wouldn't want same to be done to them.

According to Igwebuike's theory of happiness, our enjoyment is based on a cumulative series of deeds that advance or strengthen our humanity. Legal and ethical human experimentation is a positive deed that strengthens our humanity. Anything illegal and discriminatory doesn't. hence, only legal and ethical human experimentation aligns with Igwebuike theory of happiness, because the end result of such experimentation is for the happiness and good of all in society.

Igwebuike ethics' moral calculus serves as a quick reference for good and bad deeds. While vicious deeds are terrible and immoral, virtuous actions are right and moral. Any human experimentation carried out illegally qualifies as a vicious act under Igwebuike moral calculus. It is thus a bad deed.

Human nature serves as the cornerstone of Igwebuike. The Igbo word for a person, *mmadu*, has several translations, one of which is "there is beauty." Living out your identity and the reason you were created as a human being gives life its true significance. Our identity

as mmadu (he who has beauty within) has everything to do with our nature and the meaning we assign to it. Illegal and unethical human experimentation disregards the beauty of mmadu.

Conclusion

Igwebuiké philosophy is a school of African thought that emphasizes ideas like the sacredness of life, complementarity, virtue, the unrestricted expression of mmadu's beauty, our shared humanity, and other ideas along these lines. In this sense, the attitude of Igwebuiké philosophy on human experimentation is consistent with its stances on all other ethical conundrums. A person is only considered moral if their actions and conduct are in the best interests of other people, with respect for the divine gift of life, which should be honored in all of its manifestations, and with a sense of shared humanity. Given its stance on the sanctity of life, Igwebuiké ethics sees unethical and illegal human experimentation as an action that is unacceptable, and one that falls on the negative spectrum of Igwebuiké moral calculus.

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