



The picture above is a reproduction of "Boats on the Indus" (circa 1840) by British illustrator, Thomas Postans. It features the mighty River Indus which originates in Tibet, flows through Ladakh, India before passing through Pakistani regions including Gilgit-Baltistan, Khyber Pakhtunkhwa, Punjab and Sindh, where it finally merges with the Indian Ocean. It was around the River Indus (historically known as Hindu or Sindhu) where one of the oldest civilizations in the world emerged.

## Foreword by Sualeha Shekhani\*

Every wave for Sohni is filled with rubies, water perfumed with musk,  
From river come many airs of ambergris

Shah Abdul Latif (1689–1752)

The couplet (translated from Sindhi) above makes a reference to the Sindhi folk tragedy of Sohni Mahiwal, two lovers separated by the River Indus. It is around this River where 'people, ideas and religions meet and mingle,' as Alice Albinia writes in her part-memoir part-travelogue, "Empires of the Indus: The Story of a River." The Indus is not only a geographical entity—it represents the historical and cultural evolution of South Asia, dating as far back as 3300 BCE. It was around the River Indus where religious scriptures such as the Rig Veda were composed, and vibrant folk traditions with songs and dances were produced. Civilizations and empires rose and fell in tandem with the river's ebb and flow. Artists, novelists, poets, Sufi saints and scholars such as Bulleh Shah, Allama Iqbal, Ismat Chughati and Saadat Hasan Manto produced extraordinary works, highlighting the socio-political values and traditions of their times.

This edition of *Bioethics Links* provides a small glimpse in the continuation of this tradition. Priya Sharma, an emerging scholar in the field of philosophy and social sciences from India reflects upon the relational nature of providing care in the subcontinent context as the essence of life itself. Harris Khalique, a renowned literary figure from Pakistan explores how Urdu literature connects with, and influences, the moral self. The newsletter also highlights how CBEC uses its video series, "Local Moral Worlds," as a spotlight to capture the richness of local norms and values that shape human moral sensibilities. This edition offers fresh perspectives from this part of the world, connecting the past with the present and the future.

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## CARING: THE BASIS OF OUR LIVES

Priya Sharma\*

It takes a village to raise a child. This African proverb was quite true when it came to my childhood. Growing up in a remote Indian village on the lower foothills of the Himalayas, I would rarely be found in my own house. When I was little and it wasn't a school day, I would bathe at someone's place, take a nap at another's, and eat at yet another's. Such communal caring is embedded in the way our lives are structured in many parts of South Asia, especially in rural areas. More often than not, these are women from extended families or neighboring households who have become kin over time who help distribute the caring responsibilities, especially towards children. However, caring responsibilities are not only towards children, they are also towards the elderly, the contemporaries, the sick, the farm, and the larger society we live in. Navigating various competing needs and sustaining relationships across conflicts and vulnerabilities underlie such caring. It further helps sustain life but can also exhaust the one doing the caring. In this piece, I look at 'care' as a deeply embedded value in our lives and ask how we can care for the ones who care. Probing us on the basic necessity of care in our lives, I aim to reflect on how we can make care more just and fair so that we do not end up disproportionately burdening women or people from marginalized sections with this life-sustaining task. I draw from and build on the work of feminist scholars for this reflection.

In our culture (in India, the larger subcontinent, and the diasporic community) as well as the other indigenous cultures, the relational nature of our very being more or less always takes center stage. However, this relational nature is also true for more individualized societies, something that feminist ethics of care, a moral and political philosophical perspective brings our attention to. Feminist care ethicists centralize care while talking about moral action and how we can move towards a more just world. Care is what makes us who we are. We all are vulnerable and interdependent. Care is fundamentally basic as one requires care right from the time one is conceived to the time one dies and in many cultures one is cared for, ritually, even beyond that. For example, in my village where all families are upper caste Brahmin Hindus, each year we have community rituals and feasts in the memory of our ancestors known as *Shraadh*s. Through this, we remember and thank our ancestors. As I write this piece, we are preparing to mark my paternal

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grandfather's first death anniversary with prayers and a communal feast. So care is entrenched in our ways of life.

However, when it comes to routine tasks of caring, it is mostly women who are tasked with this labor. Of course, the one who provides the financial support for the family cares for it, however at times that support is regarded as superior to the actual physical tasks of caregiving. This has to do with the way these tasks, performed by certain sets of people (mostly women and other marginalized communities) in homes (and beyond), have become so deep-seated in our lives that they seem almost natural. It seems that certain people are naturally ordained or meant to do these tasks. While any of us could be more inclined to certain tasks in life, such naturalization especially around care obscures the fact that it is actual labor. It involves feelings of care but also the actual work of care. Moreover, the paid productive work is sustained because someone does the unpaid care work. This work of looking after the household, children, elderly, and even cattle and farm reproduces not just the worker who goes out for a paid productive job but every other member as well as the society at large. Furthermore, feminist scholars have included the very act of birthing and maintaining kinship networks as a part of this, putting all of this under social reproduction. However, the privatized nature of unpaid care work masks its "labor" aspect and rather makes it seem as if women or people from marginalized sections are somewhat naturally meant/wired to do these tasks.

No one can deny the labor that goes into gestating and birthing a child, be it for oneself or for another like in surrogacy (and in latter the labor component, both bodily



CBEC Faculty, Dr. Nida Wahid Bashir (in the picture) was invited to speak at "Professor Farhat Moazam's Surgery Grand Rounds," an activity hosted by the Department of Surgery, Aga Khan University, Karachi. In her talk, she highlighted the complexities of clinical practice and the role of organizational ethics in providing high-quality and ethical healthcare.

and epistemic, becomes all the more apparent). It is something that a female birthing body has the incredible capacity to do, if they want to. It is a potential that can or cannot be there in people born with uterus, which even if they have, they could choose to harness or not as per their contextual decisions. In either case, the caring labor they put into caring for themselves and the babies (if any) also requires care to be sustained. It is an act of deep caring to let people decide if they want to birth or parent children and how, one of the basic tenets of the Reproductive Justice movement and framework. If they choose to birth and parent, slowly the tasks that follow do not remain solely tied to female anatomy and hence can and should be divided amongst other members of the household and larger society.

Given care forms such an important component of our social fabric, it only makes sense to bring its actual labor component to the forefront and ask how we can make it more equitable. The division of caring responsibilities like with childcare or looking after the cattle for someone if they have to urgently go somewhere etc., especially in communities like the one I have grown up in, helps distribute the burdens of care to some extent but it still remains within the ambit of larger circles of women. We need to enlarge this circle by making sure that everyone partakes in caring, including the state, so that the very life-sustaining task of

caring doesn't suck the life out of the ones doing it.

As people move out of their parental homes and hometowns due to education and work opportunities, and set up neolocal households even in South Asia which has largely been patrilocal, the state's responsibility both in terms of affordable childcare, elderly care, and care for the terminally ill amongst other things becomes pertinent. Work is now also being more justly divided between the partners sharing a household. Moreover, communities always help, they do, and one would want to have such networks even around their neolocal residences but it is not always possible. Hence the state needs to step in when it comes to providing care.

We are interdependent, relational, vulnerable beings and this entanglement is not just with each other but also with the larger environment we inhabit. We need to thereby take the communal idea of care towards our very surroundings to make sure we also maintain the conditions necessary for our survival going ahead. We all require care to survive— that is the fundamental human condition, but some require it more than others depending on age, health, or ability status. It is also true that we all have the potential to care without being patronizing. So let us! Realizing the centrality of care in our lives and its ethical potential will help us move towards more peaceful, healthier, happier, and just worlds.

## ENHANCING BIOETHICS CAPACITY IN QUETTA, BALOCHISTAN

July 22-23, 2024

At the invitation of Dr. Rukhsana Majid, Head of the Department of Community Medicine, Quetta Institute of Medical Sciences (QIMS), CBEC faculty Dr. Farhat Moazam, Dr. Aamir Jafarey and Dr. Bushra Shirazi conducted a workshop titled "Introduction to Ethics in Health-care and Research." This was the first time QIMS organized an event pertaining to biomedical ethics.

Thirty participants, including physicians, nurses and trainees from different institutions in Quetta, attended the workshop which covered basic concepts in clinical ethics including informed consent, and privacy and confidentiality. Sessions also highlighted distinctions between medical treatment and research along with a focus on publication ethics. The workshop was interactive and participants raised several issues that they faced in their daily encounters within clinical practice and research. Participants also approached the faculty to organize similar workshops in their institutions.

This workshop serves as an important milestone for ensuring the spread of bioethics education in Balochistan, a largely neglected province, and paves the way for other institutions in the region to develop their capacity in bioethics.



*A group photo featuring Brig. Zain Niaz Naqvi, Vice Principal (sitting, sixth from left) and Dr. Rukhsana Majid (sitting, fourth from right) with CBEC Faculty and workshop participants. Participants included both civilians and members of the armed forces of Pakistan. Other faculty at Quetta Institute of Medical Sciences can also be seen.*



## “IN THE BEGINNING WAS THE WORD...”\*

Harris Khalique\*\*

In art and literature, the global canons including our own embrace creatively written theological essays and summaries, faith-based parables, hymns and devotional poetry, religious music, and frescos and sculpture, etc. Later, in the 19th and 20th centuries, literature and music inspired by new political ideologies was also included. Such content and forms constitute a significant part of classical literature in many languages and our shared human civilizational history, impacting the individual and collective morality. Along with this, there were also resistance art and literature flourishing across cultures and civilizations.

After the Renaissance in Europe and arrival of the Romantic and Modernist literary movements, the age came when Karl Marx and Sigmund Freud deeply influenced the human mind. These developments were followed by de-colonisation and national liberations leading to a different appreciation of art and literature. It is contemporary literary criticism that promotes the role of political non-conformism and the critique of power at the heart of creative expression.

Apart from those involved in artistic pursuits or academic activities, the popular imagination even today would see ethics and morality as ideas leading to an individual's submission to abstraction and divinity, and her subscription to social conservatism based on culture or tradition. On the contrary, the most powerful piece of art that moves you the most is the one which critiques and subverts the past and the present. Therefore, I find myself a little puzzled in how to approach the question the worthy editors want me to explore: “How does Urdu literature speak to the moral self that we bear today?”

This exploration may help understand if literature shapes the way we make judgments or take actions in our daily lives. Being a minor student of literature who has little or no theoretical grounding in psychology, cognitive science or ethics, I am responding to this question from a personal point of view using my hazy literary lens.

Urdu is a relatively new language compared to other major languages that are spoken in our part of the world. It is twinned with Hindi and both were together called by a variety of names including Hindi, Hindvi, Hindustani, etc. before

registers were standardized anew by the British. Several dialects of Urdu were spoken in Deccan, Rajasthan and Punjab. However, it started becoming the lingua franca of Northern India with Deccan as an outpost in the South in the 17th century. In late Mughal court days and across many native states in the Subcontinent, people started using the language for ordinary conversations among them. The British made it into a semi-official and legal language for local legislators and lower courts. However, English remained the language of real power and Urdu remained subservient to English in the linguistic hierarchy. But due to being the lingua franca, it also became the language of resistance in anti-colonial and progressive political movements. Since those using Urdu by far outnumbered its native speakers, whatever was produced in the language reached greater number of people.

Urdu literature has contributed in shaping the worldview of its readers from the beginning but it was not until the 19th century, particularly after the 1857 War of Independence, that it assumed a definitive role in defining the moral and political choices its readership made and its indirect downstream consumers through its varied readership. Sir Syed Ahmed Khan and his comrades were at the helm of the reformist movement. Interestingly, there is also an enormous body of religious literature in Urdu – not just about Islam but Hinduism and Christianity. But we are concerned here with literary writing.

After the sketchy background about Urdu literature and its relationship with our moral self, let me come to this day and age. In 2024, Urdu literature speaks to the moral self of two different kinds of persons. Both of them may want to act ethically with different ideological imperatives and conflicting social demands. One person comes from the Islamic religious strand and the other from the secular civilizational strand. In recent literary writing, from Qudratullah Shahab and Ashfaq Ahmed to Bano Qudsia and the likes resonate with the first kind of person. From Rajinder Singh Bedi and Saadat Hasan Manto to Fahmida Riaz and likes will resonate with the second person. Then there are many third, fourth or fifth persons who navigate and oscillate between the two types, knowing that there are only shades of gray in our world. Urdu literature continues to speak to its readers and impacts them in different ways. At the end of the day, it is art. To each his own.

\*(John 1:1)

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## “LOCAL MORAL WORLDS”: CBEC TEACHING VIDEOS WITH A *DESI* SPIN

Sualeha Shekhani\*

Arthur Kleinman, the renowned US-based psychiatrist and medical anthropologist coined the phrase “local moral worlds” to highlight how individuals experience the everyday, emphasizing the importance of context and relationships in understanding health and illness. We chose to use his term as the title of CBEC’s ongoing series of teaching videos to provide audiences an insight into how illness situations unfold in the Pakistani context.

Few videos exist that capture the ethical reality of clinical situations as they unfold in collectivistic cultures such as Pakistan. This deficiency led us to initiate producing teaching videos in 2010 embedded within the socioeconomic, cultural and religious realities of South Asia. Since then, CBEC has produced 12 videos that span from 10 minutes to 20 minutes for effective use in classrooms and during workshops. Our amateur productions offer a *desi* perspective, in a mix of Urdu and English, ensuring that the video clips resonate with local audiences. Many of these are based on case scenarios from real clinical encounters.

Consider the example of informed consent in clinical practice. While a universal standard, physicians in Pakistan may struggle with obtaining consent from a married woman who states that her husband takes all decisions on her behalf including the medical. How should physicians handle such situations where ethical principles of contemporary bioethics clash with the value systems of existing cultures?

A recent video focuses on aspects of decision-making in the case of an incapacitated patient who is a member of a large extended family. An upcoming one will cover issues related to obtaining assent in children for treatment within strong hierarchical family structures in which parents make decisions for their children, sometimes even beyond adolescence.

Our previous videos have highlighted local tensions that arise due to public health measures such as quarantine, and the influence of public mistrust of foreign researchers. While these aspects would be present in other contexts, the mores and responses to such measures often play out differently in the local moral worlds of South Asia.

Our videos do not aim to provide answers to students. Rather they seek to reflect the ethical tensions in play from the Pakistani perspective, which may also be applicable to other South Asian countries. These then offer a microcosm of the sociocultural landscape so that students can reflect on the ethical conflicts between theory and practice.

This couplet from the contemporary Urdu poet, Faryad Azar, summarizes the essence of our videos:

بندہ ہو جاتا ہے کوزے میں کبھی دریا بھی  
اور کبھی قطرہ سمندر میں بدل جاتا ہے

‘Tis possible, at times, to shrink an entire river to a mere vessel,  
At others, for a single drop to contain an entire ocean within.

### CBEC Video Wins Award in Barcelona

The newest addition to the Local Moral Worlds series titled, “Whose Life Is It Anyway?” focuses on issues of medical decision-making for unconscious patients. The story follows Aslam, a 60-year-old man admitted to the ICU following a stroke. As he develops pneumonia, his family must grapple with the difficult decision of putting him on a ventilator. The scenario highlights the role and influence of the extended family in such situations. This video has also recently won the runner-up prize in the ‘Audiovisual Award in Bioethics,’ organized by the Víctor Grífols i Lucas, Foundation in Barcelona, Spain, out of 151 global submissions.

The video is available on our website:  
<https://siut.org/bioethics/cbec-videos/>  
Access via the QR Code (on the right).



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During the award ceremony on November 12, 2024, a brief clip of “Whose Life is it Anyway?” was screened. This was followed by an introduction to the series by CBEC faculty, Mr. Farid bin Masood (pictured above on the screen).



## NOTEWORTHY CBEC EVENTS

### CBEC Forum: Tiny Kidneys, Big Dilemmas September 7, 2024



The Forum featured three pediatric nephrologists with an interest in bioethics: Dr. Ali Lanewala (SIUT, Pakistan), Dr. Aaron Wightman (University of Washington, USA), and Dr. Priya Pais (St. John's Academy, Bangalore, India). They explored ethical challenges in pediatric nephrology through cases, highlighting how legal, cultural, and socio-economic factors complicate care in different contexts. The Forum attracted a diverse online audience from the USA, Europe and Africa.

### CBEC Forum: Ghalib and His Simple Verses November 16, 2024



This Forum discussed the literary brilliance of Mirza Ghalib. The session was led by literary enthusiast Dr. Rubina Naqvi, Professor of Nephrology at SIUT Karachi and a CBEC alumnus. The discussion focused on his seemingly simple and straightforward verses, and explored the complexities packed within them including philosophical layers, metaphors and literary irony. The speaker engaged the participants in discerning the meanings of selected verses.

### Workshop: Ethical Challenges Involving Critical Care of Patients October 26, 2024, Karachi



During SIUT's Fundamentals of Critical Care Support Conference, CBEC conducted a workshop on ethical challenges in critical care at the invitation of Dr. Fakhir Raza Haidri, Associate Professor, Department of Critical Care, SIUT. Dr. Moazam and Dr. Bushra used cases to highlight end of life issues including informed consent and medical decision-making. Dr. Moazam also emphasized that medicine's focus on the 'disease' often overlooks the broader context of illness.

### Conference: Pak TraumaCon 2024 SMBB Trauma Centre September 20, 2024, Karachi



During the 2nd Pak TraumaCon, Dr. Moazam and Dr. Bushra co-chaired a session titled, "The Impact of Trauma on Trauma Victims" at the invitation of Dr. Waryam Muhammad Saleh, Consultant Vascular Surgeon and key organizer of the conference. This session was unique since it included trauma survivors. One member of the public and two physicians shared their personal experiences and the devastating effects of accidents on their families.

**CENTRE OF BIOMEDICAL ETHICS AND CULTURE, SIUT  
CELEBRATES ITS 20<sup>TH</sup> ANNIVERSARY  
INTERNATIONAL CONFERENCE  
JANUARY 10-11, 2025**

**THE WARP AND WOOF  
OF HUMAN MORALITY**

انسانی اخلاق کا تانا بانا

**INVITED SPEAKERS**



**CAESAR ATUIRE**

President, International Association of Bioethics  
Philosopher & Health Ethicist, University of Ghana  
Legon, Ghana



**NAUMAN FAIZI**

Associate Professor, Mushtaq Ahmad Gurmani  
School of Humanities and Social Sciences, LUMS  
Lahore, Pakistan



**ARFANA MALLAH**

Human Rights Activist  
Member, Women Action Forum  
Jamshoro, Pakistan



**IFTIKHAR ARIF**

Poet  
Recipient of Hilal-e-Imtiaz & Sitara-e-Imtiaz  
Islamabad, Pakistan



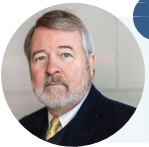
**FATIMA HASSAN**

Poet & Scholar  
Former Secretary, Anjuman-Tarraqi-e Urdu  
Karachi, Pakistan



**ZEHRA NIGAH**

Poet  
Recipient of Pride of Performance & Allama Iqbal Award  
Karachi, Pakistan



**PAUL LOMBARDO**

Regents' Professor & Bobby Lee Cook Professor  
of Law, Georgia State University  
Atlanta, United States of America



**NOOR UL HUDA SHAH**

Writer & Poet  
Joint Secretary, Arts Council of Pakistan  
Karachi, Pakistan



**SYED NOMAN UL HAQ**

Adjunct Professor, Institute of Business Administration  
Executive Academic Advisor, University of Lahore  
Lahore, Pakistan



**HARRIS KHALIQUE**

Poet & Essayist  
Secretary General, Human Rights Commission of Pakistan  
Islamabad, Pakistan

Agha Hasan Abedi Auditorium, SIUT, Karachi  
 cbec@siut.org

Free valet parking available  
No entry fee  
Registration Link: [tinyurl.com/CBEC-SIUT20](https://tinyurl.com/CBEC-SIUT20)  
Scan QR Code to Register





## CBEC-WHO COLLABORATIVE WORKSHOPS ON PATIENT SAFETY

September 28, 2024

At the request of the Department of Quality Assurance at SIUT, CBEC in collaboration with the World Health Organization (WHO) organized workshops to celebrate Patient Safety Day that falls on September 17. This year's theme was "Improving diagnosis for patient safety" with the slogan "Get it right, make it safe!" The two workshops that ran concurrently therefore highlighted patient safety related to lab diagnostics. Such workshops are essential to enhance ethical awareness.

### How to Culture Ethics: Professionalism and Patient Safety in the Lab

Dr. Natasha Anwar (standing, picture on right), a molecular biologist, CBEC alumnus, and Associate Faculty at CBEC, led this workshop emphasizing the importance of ethics in laboratory practices and its direct impact on patient care. The workshop highlighted that ensuring high standards of patient safety starts with cultivating a strong ethical culture and professionalism in lab settings. Attended by professionals from various institutions in Karachi, including medical technologists, pathologists, and researchers, the workshop used cases to illustrate ethical issues and the consequences of unsafe laboratory practices on patient safety.



### Understanding Medical Error

Medical error is a leading cause of death globally, yet the fear of humiliation, reputational damage, and potential repercussions often hinder its identification and disclosure. In order to shed light on this, the workshop focused on clarifying conceptual definitions of error, negligence and malpractice under the banner of patient safety. Dr. Nida Wahid Bashir (standing, picture on left), with Dr. Bushra Shirazi assisting, led this workshop and explored the ethical dimension of medical error and highlighted the importance of the development of robust systems in dealing with medical error and negligence. Participants included physicians and medical technologists both from within SIUT and other institutions from Karachi.

## CBEC PARTICIPATES IN ANNUAL PSN CONFERENCE, AGA KHAN UNIVERSITY

7-10 November, 2024

At the invitation of Dr. Shahzad Shamim, Professor of Neurosurgery at the Department of Surgery, Aga Khan University (AKU), CBEC participated in the Pakistan Society of Neurosurgery's 37th National Conference. Dr. Moazam (picture on the right) gave the IA Raja Memorial Lecture titled, "Reflections: Science, Knowledge and the Surgeon Scientist." She discussed the error in reducing the meaning of the word "science" to merely the technical, measurable in medicine. Dr. Aamir, Dr. Nida Wahid Bashir and Ms. Sualeha Shekhani conducted a workshop on publication ethics with surgical residents. They focused on local authorship issues and global disparities in scientific publications.





## TEACHING THE TEACHERS: CBEC COLLABORATES WITH JINNAH SINDH MEDICAL UNIVERSITY (JSMU), KARACHI

The Pakistan Medical and Dental Council (PMDC) has recently mandated the inclusion of bioethics education in all undergraduate curricula. Meeting this teaching requirement poses significant challenges since there are only two institutions in Karachi and one in Lahore that offer graduate level degree programs in bioethics in the country. However, acquiring basic knowledge in bioethics does not require a formal degree, and regular medical and dental faculty can be trained to teach bioethics at their institutions.

Dr Syed Moyn Aly, Director Academics of Jinnah Sindh Medical University (JSMU) approached CBEC with a proposal to provide basic bioethics education to their faculty. He proposed conducting two customized workshops for earmarked faculty from their 11 affiliate medical and dental colleges. These individuals would then be relied upon to conduct ethics education sessions at their respective institutions.



*CBEC faculty, Ms. Sualeha Shekhani conducts a session on Environmental Ethics with faculty affiliated with JSMU. This topic was included in the workshop to recognize the interplay of environment and healthcare.*

This is the first step in this collaborative effort with the aim to offer similar workshops for JSMU faculty annually in order to expand the cohort of bioethics-trained faculty with the capacity to teach basics of bioethics to medical and dental students.

## CBEC INTERNSHIP PROGRAM FOR HIGH SCHOOL STUDENTS

In the summer of 2024, CBEC launched an internship program for high school students to introduce them to facets of ethics in everyday life. The program received over a hundred applications reflecting a strong interest in ethics. Six students were eventually selected.

Organized by CBEC faculty members, Dr. Nida Wahid Bashir and Mr. Farid Bin Masood, the weeklong internship offered a flavor of common ethical issues. A notable feature was a social media advocacy project, where participants developed infographics and campaigns addressing medical issues such as the challenges of polio vaccination in Pakistan. The internship also featured a student debate on “Using Artificial Intelligence in Academic Writing,” and a thought experiment involving selecting people for a lifeboat on a sinking ship. CBEC’s video, “The Sound of Silence,” was used to explore the gender nuances in obtaining informed consent within the Pakistani context. Students found discussing Richard Selzer’s story, “Whither Thou Goest,” particularly interesting. The story explores interactions between a widow who donates her husband’s heart and the male recipient, focusing on the emotional impact of organ transplantation on donors and recipients.



*Interns seen engaged in group work for a project related to the creation of a social media advocacy campaign. Topics included addressing vaccine hesitancy and access to healthcare. The interns considered this hands-on-experience as one of the best components of their internship.*

Student feedback revealed an appreciation for the internship, with comments about “personal growth” in communication, critical thinking, and decision-making skills. Students also liked the “engaging” and “interactive” nature of the sessions.

## CBEC-KEMRI BIOETHICS TRAINING INITIATIVE (CK-BTI) ACTIVITIES

### Bioethics Pedagogy Workshop Nairobi, Kenya, September 3-6, 2024

The Bioethics Pedagogy workshops, under the CK-BTI program, were initiated in December 2021. While three such workshops have been conducted in Pakistan, no initiative of this nature existed for Kenyan participants. This workshop targeted bioethics educators who are now teaching Master's in Bioethics program at two Kenyan universities, Mount Kenya University and Amref International University (AMIU). The workshop was facilitated by CBEC faculty, Dr. Bushra Shirazi and CBEC Associate Faculty, Dr. Muhammad Shahim Shamim. The purpose was to equip participants with practical strategies to deliver effective bioethics education.

Each day was organized around specific themes, incorporating interactive lectures, hands-on activities and feedback to enhance knowledge and skills. During the workshop, participants learned drawing up lesson plans and measurable objectives. They were also taught how to highlight ethical issues through the use of tools including videos, artworks and vignettes.

Participants appreciated the hands-on activities and critique received from facilitators and peers during the workshop. They suggested the inclusion of assessment techniques in bioethics for future workshops. It is hoped that through these efforts, teaching bioethics will become more engaging for different cohorts of students.



*Dr. Shahid Shamim (standing in the middle) engages the participants of the Bioethics Pedagogy workshop in Nairobi during a session related to bridging the gap between educators and young learners.*

### Hybrid Practicum on Bioethics Grant Writing Karachi, Pakistan, May to August, 2024

Grant writing is an important skill that researchers are increasingly required to possess. Keeping this in view, the Centre organized this practicum, the outcome of which was the successful submission of at least one grant proposal. Thirty participants, from diverse backgrounds, were selected based on their proposed grant idea.

The practicum was led by Dr. Elizabeth Bukusi, co-director of CK-BTI, based in Nairobi, Kenya. Four virtual sessions were conducted before the on-site sessions and at the end of these, it was expected that a tentative grant proposal would be developed. The on-site workshop was held in Karachi from August 5 to 8 which involved hands-on exercises, real-time peer reviews and personalized feedback. During the physical interactions, participants refined their proposals and learned how to draw up budgets. One month after this, an online session was also held for participants to receive additional feedback on their completed proposals.



*Participants of the hybrid practicum during the on-site component with Dr. Bukusi (seated in the centre) along with CBEC Faculty. While the practicum was initially planned only for those in Karachi, participants included those from outside the city as well as an international one from Dar es Salaam, Tanzania.*

The practicum has proven to be highly successful, as several participants have their proposals ready for submission. Additionally, two participants have also won an external award for their projects developed during the practicum. Building on this success, the Centre envisions organizing a similar practicum for northern Pakistan, incorporating valuable insights and lessons learned from this pilot program.



## SIUT INTEGRATES BIOETHICS IN THE UROLOGY CURRICULA

Asad Shahzad\*

In 2020, I was given the task of organizing the residency program of Urology at SIUT. Two postgraduate programs run concurrently at SIUT, one under the College of Physicians and Surgeons (CPSP) and the other MD/MS under the Sindh Institute of Medical Sciences (SIMS). Since residents belonging to either of these programs have to work together in the same premises, their curricula have to be as similar as possible. This was the first challenge that the faculty of Urology took up and successfully addressed. While devising the curriculum it dawned on the faculty that two additional modules were particularly necessary i.e. Biostatistics and Bioethics. Both subjects were considered pertinent to prepare residents for research but bioethics also holds immense importance within the clinical domain.

I kept searching and conversing with different people regarding the inclusion of bioethics in the curriculum. In all honesty, I did not know anything about the subject. I only had some vague ideas. I had always wished to create a space where frank conversations were allowed regarding pertinent issues in healthcare including end of life care, breaking bad news, and palliative care. I also wanted to change the culture of silence especially for our residents. In 2023 I came to the right place: CBEC. The faculty of CBEC listened to me and after careful deliberations drew up a curriculum containing 15 lectures that covered areas pertinent to bioethics including the importance of informed consent, maintaining privacy and confidentiality, and ethical issues at end of life. The curricula also include foundational concepts in research ethics and guide residents on obtaining ethical review clearance.

The Bioethics Lecture Series is now in its second cycle. Feedback from 15 students who attended all sessions in the first cycle has largely been positive, finding the lecture series useful and practical. Residents are often seen immersed and engaged in lectures. They are speaking their minds and there is a high probability that they take the correct message home.

## RICHARD CASH (1941-2024) A MEMORIAM: OUR FRIEND AND COLLEAGUE

Aamir Jafarey\*\*

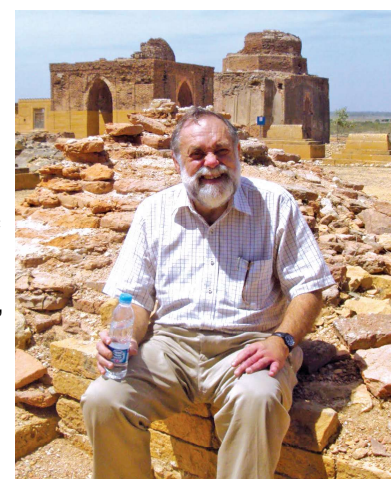
Dr. Richard Cash touched and will continue to touch millions of lives globally following his death. As one of the developers of Oral Rehydration Therapy, his contributions to public health cannot be forgotten. But he was also a dedicated bioethics educator. I met Richard in 2001 at a research ethics conference in Karachi. He encouraged me to apply for the National Institutes of Health fellowship in Research Ethics at the Harvard School of Public Health. I complied and spent a year learning from him. A natural extension of this was inviting him to teach at CBEC, which he readily accepted. He was a friend and a mentor to faculty and a hit with students. Punctuating discussions with Urdu words like 'han,' 'acha,' he would discuss complex ethical notions with great ease. Few from the Global North teaching ethics in Asia have approached it with a local perspective. Richard was different. Whether it was eating *chawal* [rice] and fish curry with his fingers, or discussing the critical role of mothers-in-law in healthcare access for a childless daughters-in-law, he understood the local context. We have lost one of our own. Richard, rest in peace.

\*Professor, Department of Urology, SIUT, Karachi

\*\*Professor, CBEC-SIUT, Karachi



CBEC faculty, Dr. Bushra Shirazi leads a session on Communication Skills with residents belonging to urological specialties at SIUT. Learning how to communicate with patients and their families is the backbone of clinical ethics.



Dr. Richard Cash at Makli Graveyard, one of the world's largest necropolises, during his visit to Karachi in January 2010.



## NEW ACADEMIC YEAR BEGINS AT CBEC

CBEC welcomes incoming students to its Master's in Bioethics (Class of 2026) and Postgraduate Diploma in Biomedical Ethics (Class of 2025) programs. The "Foundation Module" is scheduled on campus from January 13 to 25, 2025.

### MBE, CLASS OF 2026



**Nida Wahid Bashir**  
General Surgery,  
Karachi



**Zainab Najmuddin**  
Family Medicine,  
Dow University of Health  
Sciences, Karachi

### PGD, CLASS OF 2025



**Zubair Ashraf**  
Cardiology,  
Rashid Latif Khan  
University, Lahore



**Sana Mirza**  
Oral Pathology, Liaquat  
University of Medical and  
Health Sciences, Jamshoro



**Summaiya Syed-Tariq**  
Medical Jurisprudence,  
Office of the Police  
Surgeon, Karachi



**Farhat Bashir**  
Internal Medicine,  
United Medical & Dental  
College, Karachi



**Shumaila Rafi**  
Medical Education,  
Dow University of Health  
Sciences, Karachi



**Huda Syed**  
PhD Scholar,  
Social Sciences, Charles  
Darwin University, Australia



**Syed Imran Bukhari**  
Orthopaedic Surgery,  
Lady Reading Hospital,  
Peshawar



**Imtenan Sharif**  
Community Medicine,  
Quetta Institute of Medical  
Sciences, Quetta



**Rabeiya Tazeem**  
Physiotherapy,  
Ziauddin University  
Karachi



**Kiran Fatima**  
Medical Education,  
Muhammad Dental  
College, Mirpurkhas



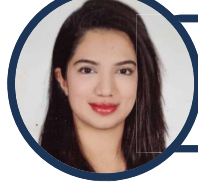
**Abdul Qader  
Sukkurwala**  
Immunology,  
SIUT, Karachi



**Ambreen Usmani**  
Prosthodontics,  
Jinnah Medical and  
Dental College, Karachi



**Fakhir Raza Haidri**  
Critical Care and  
Pulmonology,  
SIUT, Karachi



**Touby Khan**  
Pediatric Surgery,  
National Institute of  
Child Health, Karachi



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