



TOUCHING LIVES



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SOCIAL RESPONSIBILITY AND HEALTH

Dr. Nicholas Antao's article emphasizes social responsibility, ethics, and student achievements in promoting positive societal impact.

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A LAY PERSON'S ETHIC FOR PHYSICIANS

Rev. Fr. Larry Kaufmann's article provides a patient-centered ethical guide for physicians, highlighting depersonalization concerns and emphasizing virtuous medical practice.

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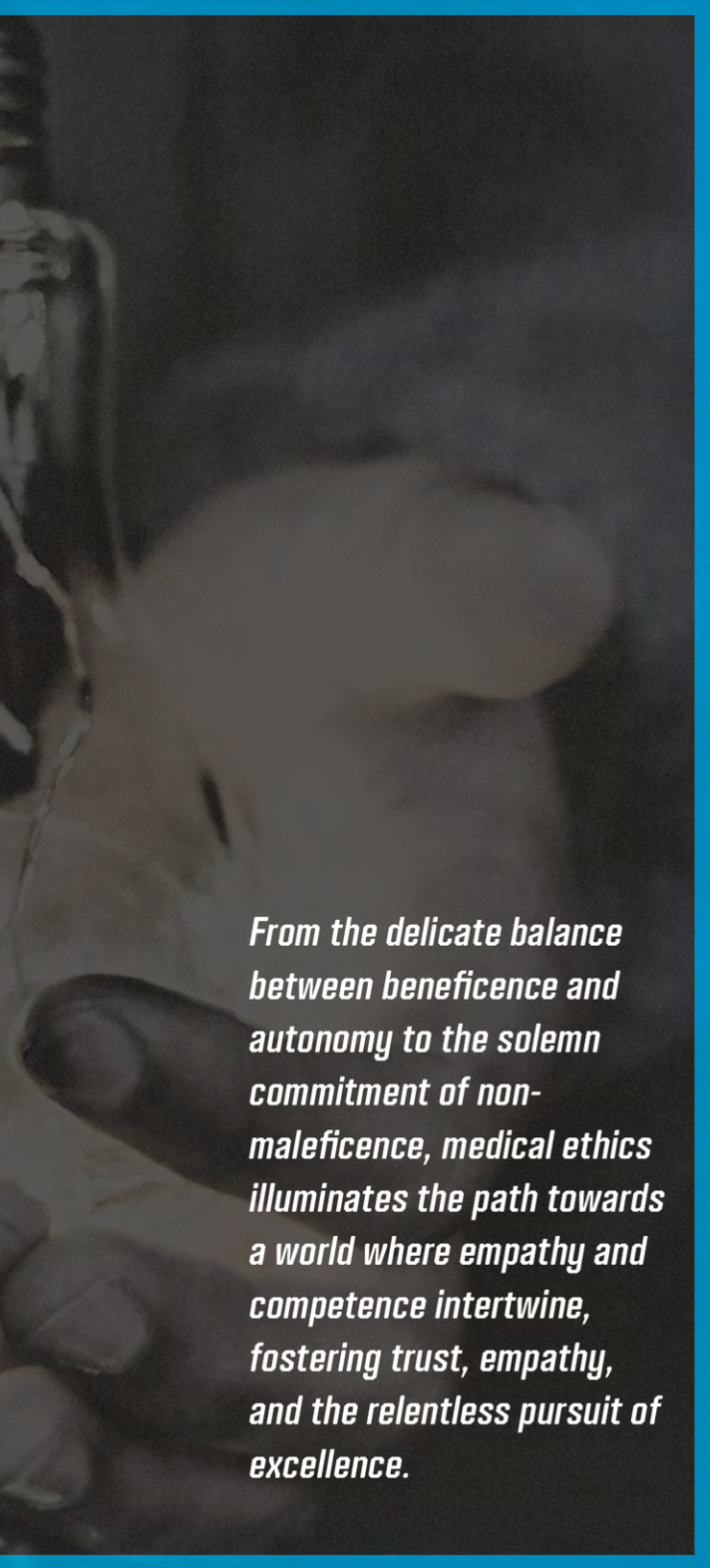
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F.I.A.M.C SEARCH


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*In the intricate
tapestry of
healing, it is the
moral compass
that guides every
decision and
action, ensuring
that the sanctity of
life and the dignity
of every individual
are held in the
highest regard.*



From the delicate balance between beneficence and autonomy to the solemn commitment of non-maleficence, medical ethics illuminates the path towards a world where empathy and competence intertwine, fostering trust, empathy, and the relentless pursuit of excellence.



In upholding these principles, healthcare professionals become not only healers of the body, but also guardians of the human spirit, uplifting lives and reaffirming the profound value of human solidarity.





DR. NICHOLAS A. ANTÃO
MANAGING TRUSTEE & EXECUTIVE DIRECTOR
F.I.A.M.C. BIO-MEDICAL ETHICS CENTRE

OUR SOCIAL RESPONSIBILITY

The social responsibility of medical professionals is a solemn duty that transcends the clinical realm, encompassing a profound commitment to the well-being of both individuals and the broader community. Beyond the diagnosis and treatment of ailments, medical practitioners hold the power to advocate for public health, preventive measures, and equitable access to care. Embracing this responsibility involves initiatives that extend empathy, compassion, and expertise to underserved populations, addressing health disparities, and actively participating in health education and awareness campaigns. By leveraging their knowledge and influence, medical professionals have the unique ability to shape healthier societies, leaving an indelible mark on lives, families, and communities through their dedication to social responsibility in healthcare.



"EMPOWERING COMMUNITIES THROUGH COMPASSIONATE INITIATIVES, WE EMBRACE THE ESSENCE OF SOCIAL RESPONSIBILITY AND HEALTH, LEAVING A TRAIL OF TRANSFORMED LIVES IN OUR WAKE."

TOUCHING LIVES THROUGH SOCIAL RESPONSIBILITY AND HEALTH

- DR. NICHOLAS A ANTAO

Corporate Social Responsibility (CSR) is a fundamental concept that highlights a company's commitment to ethical business practices and its role in contributing positively to society. It goes beyond profit-making and emphasizes a company's responsibility to address environmental, social, and ethical concerns.



Howard Bowen (USA) is often regarded as the father of CSR (Corporate Social Responsibility) in 1953. The Industrial Revolution brought about growing concerns for the welfare of workers. Andrew Carnegie and John D. Rockefeller also donated large sums to religious, workers' welfare, educational, and scientific purposes. In India, with the introduction of the Companies Act in 2013, CSR became a buzzword, and social welfare was made mandatory, resulting in numerous donations for the cause. Companies are required to allocate 2% of their annual profits over a span of 3 years. Mahatma Gandhi was closely associated with several business cum philanthropists who played a crucial role in funding the freedom movement.

CSR is generally categorized into four ways: 1. Environmental 2. Ethical 3. Economic 4. Educational responsibility. Ethics and social responsibility are about individuals understanding the foundation of human values. Understanding ethical and social responsibility encourages people to make sound decisions by relying on their moral beliefs and upholding their civic duty.

The five pillars of ethics are:

1. Autonomy
2. Beneficence
3. Non-maleficence
4. Justice for all and equal distribution
5. Fidelity

These pillars serve as guiding principles in exploring dilemmas and help individuals come to a better understanding of the conflicting issues involved.

What does social responsibility involve? Dr. Nicholas Antao, Managing Trustee and Executive Director of F.I.A.M.C. Bio-Medical Ethics Centre, explains that social responsibility refers

to individual or corporate accountability to fulfill civic duties and take actions that benefit society. Socially responsible company managers make decisions that maximize profits while also protecting the interests of the community and society as a whole. Providing time for employees to support their own social initiatives can also build pride, loyalty, and motivation among team members.

At the F.I.A.M.C. Bio-Medical Ethics Centre, efforts are made to inform, educate, and inspire students about the pillars of ethics, training them in various ethical issues involving humanity from birth to death. For this purpose, a nine-month certificate course in bioethics is offered to people of all professions, including teachers, doctors, lawyers, advocates, students, nurses, social workers, educationists, industrialists,

Initiatives that extend beyond business objectives, such as supporting underserved communities with access to healthcare, promoting health education, investing in medical research, and advocating for public health awareness. CSR-driven healthcare initiatives not only showcase a company's ethical values but also contribute to building healthier and more resilient communities, ultimately creating a positive ripple effect that touches the lives of individuals and families in meaningful ways.

"NURTURING WELL-BEING, ONE ACT OF SOCIAL RESPONSIBILITY AT A TIME, AS WE TOUCH LIVES AND SOW THE SEEDS OF HEALTH."



and religious individuals. The course includes didactic lectures, case study discussions, webinars on different relevant ethical topics, and encourages active involvement in ethical subjects.

Participating students write about the benefits of the course and spread the message within their homes, neighborhoods,

communities, workplaces, and all levels of society, thus actively engaging citizens to make ethics a way of life. The institution is heartened by the extensive engagement of students, and their work has been internationally recognized and appreciated by world ethical bodies, earning prizes in world bioethics forums. Caroline de Souza's work, acclaimed internationally, and Ignatius Lawrence's first-place award in the poster competition at the international world bioethics day competitions bring great pride to the institution.

The issue contains many relevant articles and poems on social responsibility and ethics, beautifully written by Rev. Fr. Larry Kaufman, Dr. Uma Narayanan, Larissa Rodrigues, and Dr. Jude Dsouza. The institution is indebted to them for their immense dedication in imparting and disseminating knowledge through their talents.

Mr. Mahatma Gandhi once remarked about social responsibility, "If you take care of your immediate surroundings, the universe will take care of itself." It is certain that these individuals will continue to spread the message of social responsibility and ethics, and their work will inspire the rest of us to actively get

involved. As St. Mother Teresa once said, "We are called to do these small works, and it is through these small works that we can contribute to spreading ethical actions to bring about transformation."

Within the hallowed online halls of the F.I.A.M.C. Bio-Medical Ethics Centre, a sanctuary of enlightenment stands tall. Here, the pillars of ethics are more than abstract constructs; they are the threads that weave the fabric of responsible citizens. Through a comprehensive nine-month journey in bioethics, professionals from diverse fields, whether teachers, doctors, lawyers, students, or visionaries, unite in a shared pursuit. Didactic lectures, case study symposiums, and enlightening webinars unveil the complexities of ethical quagmires, inviting active participation. Yet, it is not merely the knowledge that evolves; it's the ripple effect. Participating students become torchbearers, nurturing a cultural shift as they cascade their learning through homes, neighborhoods, and workplaces, thus perpetuating ethics as a way of life.

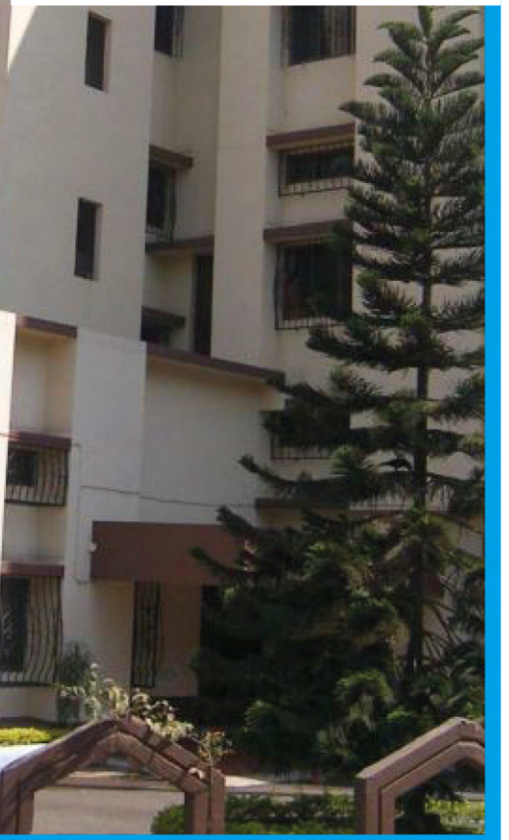
Every stroke of social responsibility, every verse of ethical action, contributes to the grand narrative of transformation. As we weave our threads into this shared masterpiece, we march forward, collectively nurturing a world where each action, however modest, creates ripples that extend beyond horizons, shaping destinies and igniting change.



F.I.A.M.C. stands for the World Federation of Catholic Medical Associations, with its name derived from the French acronym "Fédération Internationale des Associations Médicales Catholiques." The organization's roots are deeply entwined with its first official language, French.



The International Federation of Catholic Medical Associations (FIAMC) is a global organization comprising around 80 National Catholic Physicians' Associations worldwide. FIAMC's primary objectives, as outlined in its official Statutes, are multifaceted. It aims to foster collaboration among Catholic Medical Associations in promoting Christian principles on a global scale, encourage the growth of such associations to aid the moral, spiritual, and technical growth of Catholic physicians, engage in advancing the medical field in alignment with Catholic teachings, address medico-ethical issues, and establish cooperative models for healthcare and pastoral care in developing nations.



A LAY PERSON'S ETHICS FOR PHYSICIANS

- REV. FR LARRY KAUFMANN CSSR, TH.D.

In the art of healing, let ethics be our compass, guiding us through the challenges of modern medicine. As physicians, we must remember that behind every diagnosis lies a person, deserving of respect, dignity, and individualized care.

The great Catholic moral theologian Richard McCormack once asked himself the question: If I could share ten things with physicians, what would they be? This question seeks not to criticize from the outside. Rather, it is offered from the perspective of a 'non-physician' to facilitate a process of reflection for physicians themselves in the midst of their stressful duties. That's why he calls it a lay person's ethic for physicians.

McCormack's ten points are:

I Don't ignore the threat of depersonalization in modern medicine.

I Don't think of ethics as a threat. I Don't look to ethics primarily for answers.

I Don't identify ethics with dilemma ethics.

I Don't convert patient good into medical good.

I Don't let political, social, and economic issues overwhelm – practice discernment.

I Don't regard nurses as subordinate or pastoral care as peripheral.

I Don't follow rules or regimens in pain management: follow the patient.

I Don't argue: 'I will not impose my values on patients.' Physicians are also persons.

I Don't see death as the ultimate enemy. Like McCormack, I do not come before you as an expert with a desire to impose ethics. Let's clear up straight away what we mean by ethics. As we do so, we are in effect settling numbers 2, 3, and 4 of McCormack's ten things, i.e.:

I Don't think of ethics as a threat.

I Don't look to ethics primarily for answers.

I Don't identify ethics with dilemma ethics.

I can capture those 3 points with a simple story, a 'parable' if you like:

A wealthy cattle rancher from Texas who visited South Africa wanted to compare Texan cattle farming methods with those in Africa. His investigation brought him to the vast open spaces of the Karoo. And, like a typical Texan, he started to boast about how, in America, and in particular in Texas, everything was 'the biggest and the best in the world'. He began to tell the South African farmer: 'On my cattle ranch, I have the largest cattle grazing fields surrounded by the largest wire fences held up by the largest poles in the world. Not only that, I also have the largest electronically-operated gates with video cameras attached to computers keeping count of the cattle. But here in your country, I see no fences or gates at all, only a couple of old windmills.'

The South African listened quietly and then added with a smile: 'Ah yes, in America you build big fences to keep your cattle in. In Africa, we dig deep wells. And where there's good water, cattle don't stray far away.' Where there's good water, cattle don't stray far away! You have the resources within you. You are guided by the Gospel, and you have a conscience. Remember Jesus' words: 'Who appointed me arbitrator of your claims? Why not judge for yourself what is right?'

Catholic medical ethics should

not be viewed as a threat. Know what it is not: It is not a set of rules and regulations but guidelines rooted in faith and in the Church's teaching on the dignity of the human person. May I suggest the following definition of Catholic medical ethics:

The identification, analysis, assimilation, and implementation of the faith-based value dimensions of medical practice.

Time does not permit me to speak to each of the ten points that McCormack makes. We've disposed of 2, 3, 4 with a story. Let me now take numbers 1, 6, and 9.

Don't ignore the threat of depersonalization in modern medicine. This especially with respect to technology, cost containment, and public entities.

Technology

You know this better than I do. Technology makes possible the otherwise impossible, e.g., diagnosis: MRIs and other scans, sonography, arteriograms. However, even after technology has been given its due, it remains true that the price of efficiency can still be depersonalization of the patient. It is not just a leg that needs an X-Ray. It is a person's leg. We are committed to healing on the person-to-person level. When Jesus healed people, how often he affirmed them with the words: 'Your faith has healed you.' Or, 'you have been healed.' Not 'your leprosy has been healed,' but 'You.'

But perhaps a greater threat to personalization is: Cost containment

**IN MEDICINE,
LET ETHICS
ILLUMINATE THE
PATH, REMINDING
US THAT EACH
PATIENT IS A
PERSON, NOT
JUST A CASE.**

It is an enormous threat to public health care. Many factors contribute to cost: sophistication of services, inflation, corruption, unnecessary care, lawsuits. Every now and again we look at costs and call for containment. Whenever there is concern with cost containment, a host of ethical problems arise. But the point we are making here is the potential impact on

depersonalization in health care.

Public entities

The overarching presence of legislation, the role of the courts and the legal profession in medical decision making. Examples of this presence: living wills, decisions in the face of death. And of course, lawsuits.

In terms of ethics, these three factors—technology, cost containment, and public entities—can affect the very matrix of the healing profession. This matrix is constituted by the conviction that medical decision-making best serves the interests of the patient when it is located within the triad of patient-physician-family. And perhaps we need to add the pastoral care of religion. Decisions are always personal or inter-personal decisions.

Be alert to potential impersonal factors in your daily rounds, which can have the effect of pre-programming treatment. Things like technology and cost-containment can result in depersonalized treatment. Or as I myself heard one patient

say: 'Father, they see me as a medical problem to be "fixed," not a person to be "healed."'

Discernment about being socio-economic referees

Here we are concerned about the commercialization of medicine on the one hand and the dysfunction of public health on the other. Maybe I am affected by the collapse of state health in South Africa due to corruption, incompetence, and poor governance. This is the social, economic, and political reality of medicine.

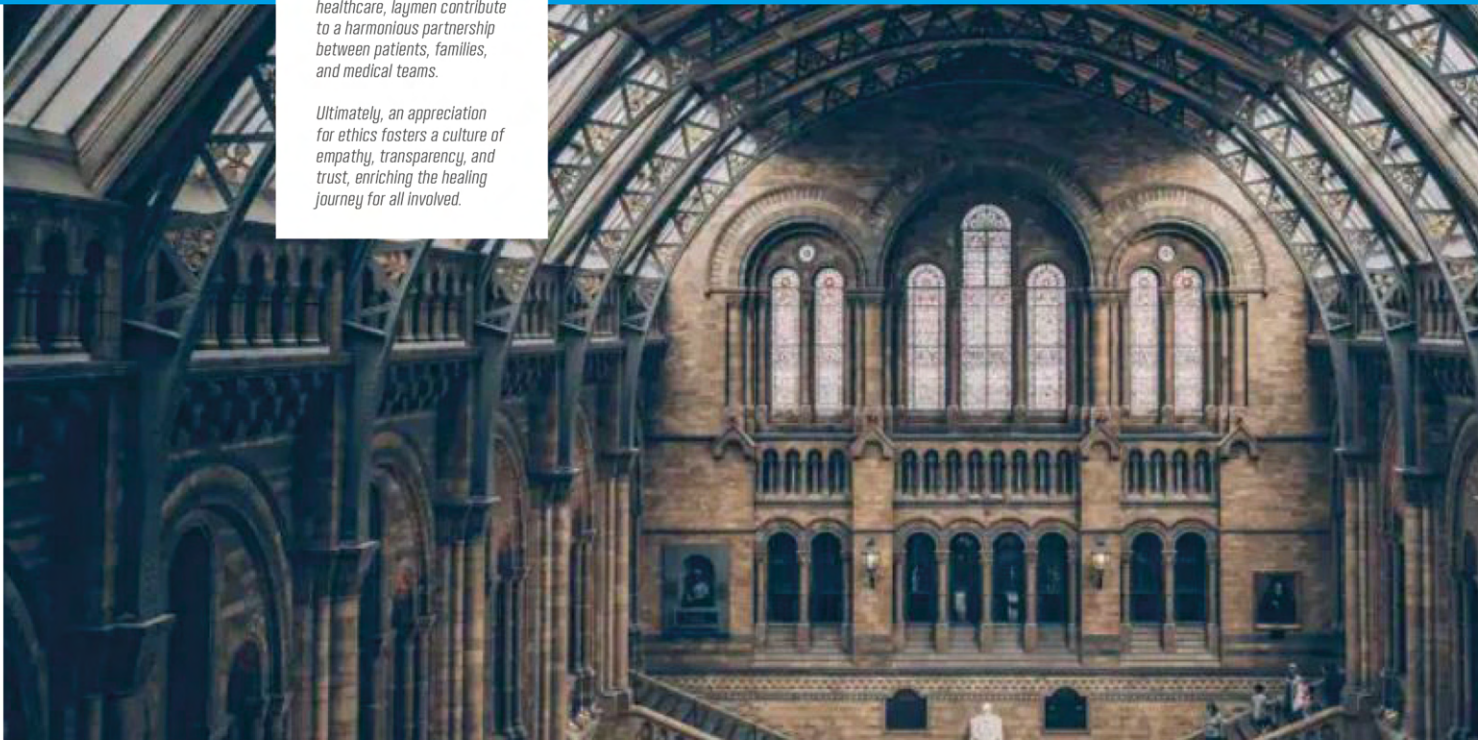
From an era when the physician was predominantly the patient's advocate, where the physician's word was respected, you may very well be finding yourselves in the unaccustomed role of the economic gatekeeper for medical aid companies, hospitals, or the state health system.

Put bluntly, the question is whether or not physicians want to be hired hands for corporations. Or do physicians want to be independent professionals acting on behalf of their patients? And in dysfunctional state health institutions, do



By recognizing the broader implications of medical choices and the moral responsibilities inherent in healthcare, laymen contribute to a harmonious partnership between patients, families, and medical teams.

Ultimately, an appreciation for ethics fosters a culture of empathy, transparency, and trust, enriching the healing journey for all involved.





A visionary theologian uniting faith and healing through profound insights.



physicians have to play the role of a whistle-blower, like a biblical prophet? The horror stories from SA hospitals are something I am ashamed to share.

Recently a pediatrician went public on the inhumane appalling conditions in a children's hospital with a corresponding horrendous death statistic. He was instantly fired. The rest of the medical staff of doctors went on strike, and he was re-instated. What a waste of patients' time! But maybe not. Children were dying unnecessarily; something had to be done.

So yes, maybe there needs to be a place for physicians not just as the healers but also as the social advocates of their patients. It is, as the subtitle suggests, a difficult discernment. When you need to and when not.

Don't argue: 'I will not impose my values on patients.' Physicians are also persons.

Yes, we respect patient autonomy and the right of a patient to self-determination. Patients can forego treatment – in my experience, mostly at the terminal stage. Earlier we spoke about the treatment of a person and not just a disease.

However, the meaning of patient autonomy can be distorted. There cannot always be unconditional accommodation of the patient's values. The physician cannot be so value-free as to simply accede to the patient's wishes.

The glaring example is assisted suicide.

So, the physician is not an automaton, a robot. They practice medicine within the confines of what they believe to be morally right or wrong. That means there are certain things they will do and not do. That is not imposing values on the patient. It is simply affirming that the physician too is a person and not a robot.

I think the words of Pope Francis to us clergy are equally applicable to physicians, as in their context, they are often faced with a tension between a patient's conscience and their own. Pope Francis says: 'Our task is to help form conscience, not replace it.'

We conclude on this note:

Conclusion

Catholic moral theology is NOT about dos and don'ts. In the thinking of St Thomas Aquinas, it is about personal growth in VIRTUE and integrity of conscience. Virtue ethics is the highpoint of Catholic ethics. The physician is not a robot. If we affirm that the patient is first and foremost a person, then so is the physician. The more virtuous person you are, the more virtuous physician you will be. The healthier your conscience, the more certain you will be conscientious in your tasks."

Rev. Fr. Larry Kaufmann stands as an eminent figure within the Redemptorist Order, embodying a profound dedication to his faith and an unwavering commitment to ethical principles. With a distinguished academic background, he holds a Masters in Systematic Theology from the esteemed Catholic University of America, a testament to his scholarly pursuits and deep theological understanding. Reverend Kaufmann's contributions extend far beyond the confines of his religious vocation, as his insightful reflections offer a bridge between the sacred and the practical, particularly within the realm of medicine. His words resonate as a beacon of wisdom, urging physicians to harmonize personal growth, virtue, and conscience in their healing endeavors. His emphasis on the intrinsic value of each patient, the critical role of empathy, and the delicate balance between technology and compassion serves as a guiding light for medical professionals navigating the intricate complexities of healthcare. Through his guidance, Rev. Fr. Larry Kaufmann encapsulates the essence of a holistic healer, reminding us all that true healing transcends the physical and rests upon the foundation of compassion, respect, and an unwavering

MAJOR BIOMEDICAL ADVANCES: ETHICAL, DEONTOLOGICAL CHALLENGES, MITIGATING CONFLICT; AN OVERVIEW.

- MS. CAROLINE DESOUZA



MS. CAROLINE DESOUZA
FIAMC STUDENT 2020-21
WINNER OF THE INTERNATIONAL JOAO XXI PRIZE

ABSTRACT

This paper is based on the author's project paper at the conclusion of the online Certificate Course (2020-21) in Bio-Medical Ethics from FIAMC, Mumbai, in collaboration with the College of Social Work, Nirmala Niketan. The content and ethical lessons are drawn from its nine modules.

Tagore's passionate plea at the turn of the 20th Century (1916) to welcome every child into this world as a 'message that God is not weary of Man' gains poignancy amidst growing ethical concerns surrounding surrogacy and assisted reproductive techniques. At the other end of the spectrum, Keats' equally passionate plea, almost a century earlier in 1819, for release from this world: 'to cease upon the midnight with no pain,' finds an echo in all those nearing the end of life. Therapeutic cure, palliative care, informed refusal of futile treatment, and dying with dignity are rights for every human being. Vegetative states pose serious ethical challenges. Between these entry and exit points lies a precious line: our lifeline.

From womb to tomb, biomedical advances permeate every aspect of life: from organ transplants to womb transplants; from 'Dolly' and sheep cloning to therapeutic cloning and assisted reproductive technology; from gene-edited babies to savior babies conceived to donate cells or bone marrow to an older sibling; from prophylactic surgery to reduce hereditary disease risk to shared decision-making and withdrawal of life support. Myriad ethical, physiological, psychological, and legal considerations come into play when doctors, patients, caregivers, and even countries confront such dilemmas. Thailand banned commercial surrogacy after Baby Gammy, and Chinese legislation on gene editing was re-examined after the 'He Jiankui experiment' targeting the CCR5 gene for genetic resistance to HIV.

Biomedical advances have altered life's pathway from birth (Louise Brown's 'first moments' were in a test-tube) to death (our organs 'live on' in those in need), often for the better. Yet, some advances seem to take on lives of their own, influencing 'patient-doctor-caregiver' interactions differently. 'Savior babies' save lives but may themselves perish; surrogate mothers give life only to relinquish the newborn. What is the cost of motherhood? Organs are precious, doubly so when used

for others. However, no one should be so destitute that they need to sell their kidneys to feed their family, and no woman should be so impoverished that she needs to rent her womb. Can we not humanize every promising biomedical advance?

Do children, the unborn, the elderly, and the mentally compromised not possess their own personhood and moral status? Do they not deserve our care? What about 'savior babies,' children undergoing prophylactic surgery? Who decides? What about the allocation of scarce resources? Who funds what, and from where? What is the physician's role? What about truth-telling, confidentiality, and consent? How can moral theory be applied to real-time patient narratives? In such a scenario, where do Thomas L. Beauchamp's and James F. Childress's four principles of Biomedical Ethics (1979) fit in? Do we need to re-evaluate these principles, or do we need to re-evaluate our own ethical beliefs in changing times? How can we mitigate the conflicts that such biomedical advances create? This leads us to a fundamental discussion on Ethics, Morals, and Bio-Ethics, where Hippocrates' admonition of 'first, do no harm' (primum, non nocere) must resonate with all.

Practicing ethics is challenging, especially as biomedical advances become increasingly complex. How do we make ethical decisions? Do we listen to the voice of conscience or the voice of authority? Is our 'technological attitude' helpful or veering toward harm? This paper suggests adopting an 'applied ethics' approach to confront dilemmas arising from biomedical advances. Beauchamp's and Childress's four principles—beneficence (acting in the patient's best interest), non-maleficence (an ethical duty to avoid harming others), respect for autonomy (respecting decisions made by others within diagnostic and therapeutic measures, forming the basis of 'informed consent'), and justice (fair distribution of resources, respect for people's rights, morally acceptable laws)—should be

1 News Item: Cleveland Clinic Newsroom: July 2020 by Tora Vinci

For the second time, Cleveland Clinic delivered a baby from a uterus transplanted from a deceased donor. The transplant and birth are part of an on-going clinical trial for the treatment of Uterine Factor Infertility. An estimated 1 in 500 women of childbearing age worldwide are affected by the irreversible condition. Source: Wikipedia. Author's note: Three operations are required: uterus implantation, C-section delivery, post-delivery hysterectomy.

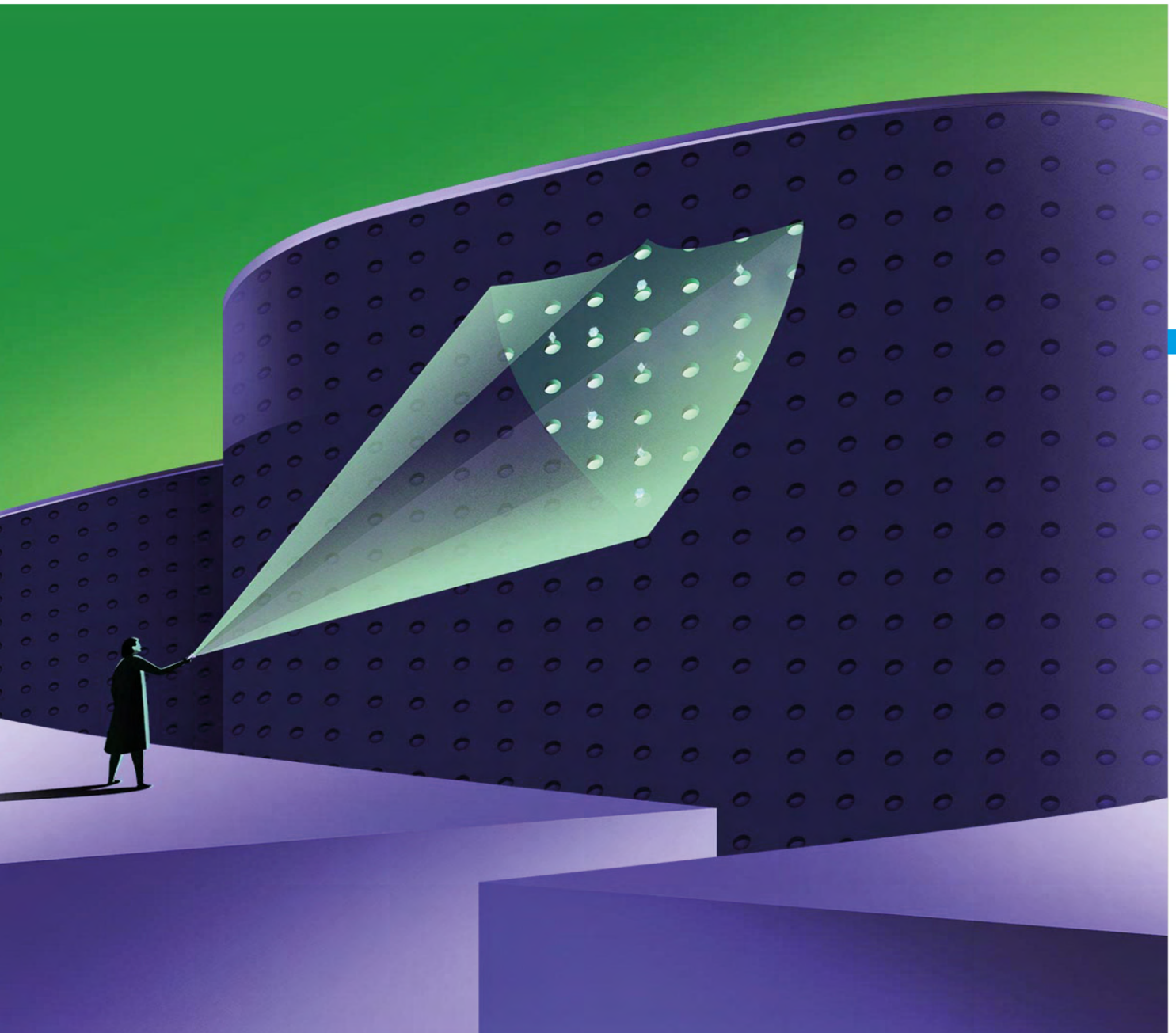
2 Baby Gammy: When ultrasound results seven months into the surrogate pregnancy indicated that Ms Pattaramon, Thailand, was carrying twins and that one of the twins, a boy, had Down syndrome, Farnell and Li, the intended parents from Australia requested that she abort him, and that they would keep only the child's twin sister, Pipah. Ms Pattaramon refused, citing her Buddhist beliefs, and instead opted to raise the boy (named Gammy) on her own. Thai surrogacy laws dictate that a child's legal mother is its birth mother. The Farnells returned to Australia in December 2013, bringing Pipah with them. Thailand banned commercial surrogacy thereafter. Source: Wikipedia

3 The story of India's first 'saviour sibling', Kavia, whose bone marrow was transplanted into her sibling raised questions about the ethics of using technology to create a child only to save or cure a sibling. Courtesy: Group 6: case study.

4 Death is not the end of life. Our work lives on. Dame Cicely Saunders famously said: "You matter because you are you. You matter to the last moment. We will help you, not only to die peacefully, but to live until you die." The author recalls Dr. Anu Kant Mittal's quote from: "Doctrine of the Faith, lura et bona or the principality of the proportion of care." "It is important to protect at the moment of death, the dignity of the human person and the human concept of life against the technological attitude that threatens to become an abuse." Hopefully, there will be an international code of ethics, with clear-cut guidelines about the use of biomedical advances, in addition to those in existence.

5 Remembering the many, who were caught in ethical issues, unclear guidelines, harsh judgments. Remembering Buck Carrie.

6 Quinlan, Cruzan, Terri Schiavo and Aruna Shanbhag. Remembering Baby "B" (Jamie Bowen) whose father fought for his treatment. Remembering Jesse Gelsinger. 7 This paper is the author's humble tribute.



invoked. Additionally, principles of human dignity, a well-formed conscience, free and informed consent, moral decision-making guided by situation, object, and intention, cooperation in licit deeds, fulfilling duty regardless of consequences (deontology), prioritizing human values (axiology), and maximizing the greatest good for the greatest number (utilitarianism) should be considered, while prioritizing healthcare workers and those most vulnerable.

This leads us to palliative care and ethical challenges at the end of life. Palliative care

emphasizes comprehensive and continuous patient care. Death is not the end of life; our work lives on. Dame Cicely Saunders famously said, 'You matter because you are you. You matter until the last moment. We will help you not only to die peacefully but to live until you die.' The author recalls Dr. Anu Kant Mital's quote from 'Doctrine of the Faith, Iura et bona,' or the principle of the proportion of care: 'It is important to protect, at the moment of death, the dignity of the human person and the human concept of life against the technological attitude that threatens to become an abuse.' Hopefully, an international code of ethics

with clear guidelines on the use of biomedical advances will exist in addition to those already in place. We remember those caught in ethical issues, unclear guidelines, and harsh judgments, including Buck Carrie, Quinlan, Cruzan, Terri Schiavo, Aruna Shanbhag, Baby 'B' (Jamie Bowen), and Jesse Gelsinger. This paper is the author's humble tribute."

Please note that the improvements made are suggestions and may be further refined based on the specific style and requirements of the paper.



Amidst the dynamic panorama of biomedical progress, we stand as custodians of life's ethical junctures. Guided by the principles of beneficence, autonomy, and justice, we weave a tapestry that upholds human dignity, compassion, and duty. As Tagore's call to embrace new life converges with Keats' plea for peaceful passage, let us inscribe an international ethical code, ensuring that from life's inception to its gentle close, we honor the sanctity of existence. This paper pays homage to those who navigated ethical dilemmas, urging us to unite science and compassion in harmonious concert, echoing Cicely Saunders' timeless refrain: 'You matter until the last moment. We will help you not only to die peacefully but to live until you die.'

THE FADING POPULATION

- DR. UMA NARAYANAN



“Embracing the wisdom of age, this article calls for a society where the elderly are not sidelined, but cherished as vital sources of knowledge and compassion. It beckons us to weave a tapestry of respect, empathy, and intergenerational harmony, ensuring the North Star of our elders continues to illuminate our path towards a brighter future.”



DR. UMA NARAYANAN
FIAMC STUDENT 2022-23

The process of aging today appears to be more manageable compared to just a decade ago, primarily due to improved living conditions and enhanced identification and treatment of diseases. Consequently, the life expectancy for individuals at the age of 60 has risen to approximately 75% in India.

However, the prevailing societal perception of the elderly population goes beyond recognizing their accomplishments and abilities. Regrettably, they are often viewed as past their prime, contributing less and, in fact, becoming a burden. As age advances, numerous medical concerns and ailments arise, leading to a decline in cognitive faculties alongside physical limitations. Rather than being seen as valuable

contributors, the public tends to perceive the elderly as a strain on society. Aging is mistakenly associated with a loss of competence.

In many societies, the elderly are merely endured with minimal engagement with other members, fostering a sense of alienation and undesirability. Children, wrapped up in their own

lives and sometimes even relocating abroad, offer sporadic visits to provide essential medical and financial aid. This approach addresses physical necessities but often neglects their psychosocial and spiritual needs.

Traditionally, familial responsibilities involved caring for the elderly. However, this has evolved, leading to situations where the elderly reside alone or are relocated to retirement homes. This change in attitude has led to their strengths, skills, and wisdom being underappreciated in a culture that idolizes youth.

**EMBRACING
ELDERS'
WISDOM FOR
AN INCLUSIVE
AND
HARMONIOUS
SOCIETY.**

Addressing this matter requires a moral and ethical approach that treats the elderly as active and valued members of society. Their role should extend beyond mere sympathy,

encompassing a genuine sense of belonging and utility, where they contribute their knowledge, wisdom, and compassion.

Respecting their autonomy, self-worth, and rights to justice becomes paramount. The elderly possess an innate ability to serve as mentors and companions, particularly to children





“In a society that cherishes its elders, wisdom becomes a bridge between generations, and compassion knows no age. Let us weave a tapestry of respect and empathy, where the elderly are not just a fading population, but the enduring North Star illuminating our path to a harmonious future.”



both within and outside the family. Their willingness to engage in volunteering activities and childcare is noteworthy.

Ultimately, it is about fostering a high quality of life for the elderly through meaningful interactions with family and friends. Sharing meals, engaging in conversations about their heritage and experiences, and attentively listening to their stories can make a significant difference. By intertwining elderly care with childcare, the elderly can find an outlet for their wisdom, patience, and knowledge while also having their needs catered to. This holistic approach ensures their overall well-being and satisfaction.

A society that fails to honor and respect its elders cannot thrive. Upholding ethical principles such as social justice, autonomy, and self-respect when dealing with the elderly will allow society to continue reaping the benefits of esteeming its seniors.

The responsibility lies with us to prevent them from fading into the background of society. Indeed, they are the guiding light, the “North Star,” of our community.

LOVE
FOR OUR
ELDERS

*In stories told and lessons learned,
A bridge across generations flows,
Their guidance, like a fire that's burned,
Ignites a path where empathy grows.*

*Oh, let us heed their hushed advice,
For in their whispers, secrets lie,
Elders' presence, a treasure precise,
Bridging hearts beneath the sky.*

F.I.A.M.C. BIOMEDICAL ETHICS CENTRE WEBINARS

The F.I.A.M.C. Centre organized a series of educational webinars on ethics, catering to individuals from various walks of life. These webinars delved into different aspects of ethical considerations in various fields, providing valuable insights and discussions.

On the occasion of World Bio-Ethics Day, the first webinar focused on the intersection of social responsibility and health. Reverend Fr. Larry Kauffmann and Dr. Teresa Ferreira led this insightful discussion, shedding light on the ethical dimensions of promoting well-being and the responsibilities that come with it.

Another session delved into the complex realm of ethical issues within cancer research and treatment. Dr. Ganesh Divekar and Dr. Bharat Bhosale, distinguished experts in the field, engaged in a meaningful dialogue, addressing the ethical challenges that arise in the context of cancer-related endeavors.

A separate webinar was dedicated to exploring dental ethics, an essential topic within the realm of healthcare. Dr. Loyola Correa, known for her practice in New Zealand, along with Dr. Victor Rodrigues, an inspirational figure to dental students and fellow practitioners, joined forces to discuss the ethical considerations that guide their profession. Dr. Treville Pereira, Vice Dean, Professor, and Head of the Department of Oral Pathology at D.Y. Patil University's School of Dentistry, also shared valuable insights from his extensive experience.


In a thought-provoking session, the question of whether emotional intelligence (EQ) holds more significance than intellectual intelligence (IQ) was explored. Ms. Leena Raut, along with Dr. Varsha Bhosale and Dr. Nita Jagad, led this discussion, delving into the role of EQ and IQ in various aspects of life.

The F.I.A.M.C. Centre's commitment to fostering ethical awareness and understanding across diverse fields was exemplified through these webinars. Participants from all backgrounds engaged in these enlightening conversations that aimed to enhance ethical consciousness and decision-making in an ever-evolving world.

FIAMC

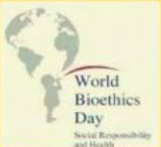
ZOOM WEBINAR
WORLD BIOETHICS DAY
SUNDAY 16 OCTOBER 2022
TIME 07:00 PM

"SOCIAL RESPONSIBILITY AND HEALTH"




Rev. Dr. Larry Kaufmann
Catholic Priest in the Redemptorist Order
Masters in Systematic Theology from
Catholic University of America

"If I could share ten things with physicians"




World Bioethics Day
Social Responsibility and Health




Dr. Teresa Ferreira
Associate Professor,
Asst Public Information Officer
DEPT. OF NEUROLOGY Goa Medical
College

**Ethics in Geriatric Care
(Care of the Elderly)**




Dr. Anu Kant Mital
Academic Dean & Trustee FBMEC
and Consultant Psychiatrist

**Relevance of
World Bioethics Day**
+91 9833606980



Dr. Nicholas Antao
Managing Trustee & Executive
Director FBMEC AND
Consultant Orthopaedic Surgeon

Moderator



Dr. Priya Sundarajan
Associate Professor
St. Xaviers College Mumbai
Student Course Batch 2022-23

Vote of Thanks

www.fiamcindia.org

Join Us Online

Sunday 29 January 2023
11.00 am to 12.30 pm

ETHICS
Cancer Care
TOPIC

Ethical issues in Cancer Research and Treatment

With the rapid increase in the incidence cancer rates, increase in mortality and morbidity often due to delayed diagnosis and unaffordable costs especially in rural population, the poor and the marginalized, cancer is a global health challenge of the century. There are ever expanding attempts to do research for which participation of people is vital. This webinar will discuss ethical issues involved in cancer research treatment and rehabilitation.



SPEAKER

Dr. Ganesh Divekar
MBBS, MBA
Vice President - Clinical Operations
Med Services & Biometrics
SIRO CLINPHARM Pvt. Ltd



MODERATOR

Dr. Bharat Bhosale
MBBS, MD - General Medicine
DM - Medical Oncology
Medical Oncologist
Holy Spirit Hospital

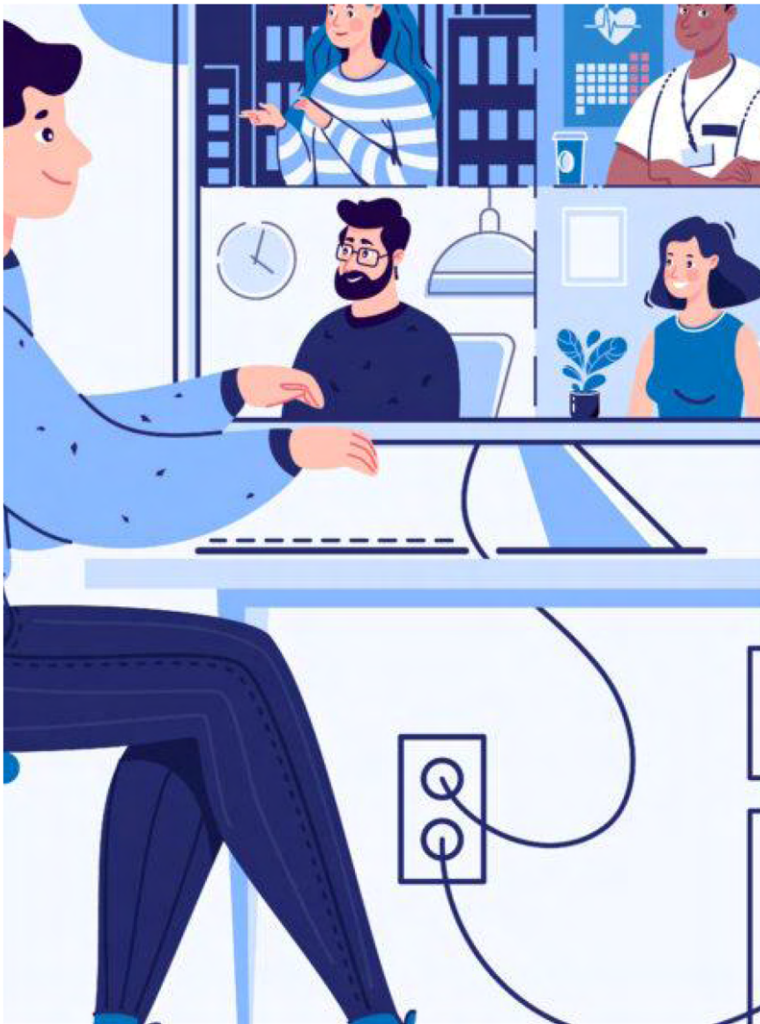


INITIATED BY

Dr. Nicholas Antao
M.S.; D.N.B.; F.C.P.S.
Professor and Head of
Department of Orthopaedics,
Holy Spirit Hospital
Executive Director & Managing
Trustee FBMEC

Zoom Details
Meeting ID: 895 8391 3173
Passcode: 104138

F.I.A.M.C. Bio-Medical Ethics Centre
www.fiamcindia.org



Exploring Social Responsibility and Health Ethics (World Bio-Ethics Day):

In this enlightening webinar, participants delved into the intricate interplay between social responsibility and health ethics. Led by the Reverend Fr. Larry Kauffmann and Dr. Teresa Ferreira, this discussion illuminated the ethical dimensions of promoting well-being and the vital responsibilities incumbent upon us all.

Navigating Ethical Challenges in Cancer Research and Treatment:

Distinguished experts, Dr. Ganesh Divekar and Dr. Bharat Bhosale, engaged in a thought-provoking dialogue addressing the ethical complexities inherent in the realm of cancer research and treatment. This session provided valuable insights into the ethical considerations that guide medical advancements in this critical field.

Ethics in Dental Practice: Insights from Practitioners and Educators:

Dental ethics took center stage in this informative webinar, featuring Dr. Loyola Correa, Dr. Victor Rodrigues, and Dr. Treville Pereira. Participants gained valuable perspectives from these experts, who shared their experiences and discussed the ethical principles that shape dental practice, education, and patient care.

Decoding the Significance of EQ vs. IQ:

In a captivating exploration of emotional intelligence (EQ) versus intellectual intelligence (IQ), Ms. Leena Raut, Dr. Varsha Bhosale, and Dr. Nita Jagad engaged participants in a lively discussion. This webinar delved into the nuanced roles of EQ and IQ in various life scenarios, sparking insightful reflections on their relative importance.

These webinars, organized by the F.I.A.M.C. Centre, offered diverse audiences an opportunity to deepen their understanding of ethics across different fields, encouraging thoughtful conversations and promoting ethical consciousness in today's dynamic world.



WEBINAR

Do EQs matter more than IQs

New Gen Parents are opting more for good EQs (Emotional Quotient) than IQs (Intelligence Quotient).
Guess Why

SUNDAY 19TH FEBRUARY 2023 - 11 AM TO 12.00 NOON

INITIATED BY



Dr. Rouen Mascarenhas
SECRETARY & TRUSTEE FBMEC
Consultant Paediatrician & Neonatologist



Dr. Nicholas Antao
Managing Trustee &
Executive Director FBMEC

Presented By



Ms Leena Raut
Parenting Content Creator &
Healthcare Mktg Consultant



Dr Varsha Bhosale
MBBS MD
Paediatrician



Dr Nita Jagad
MBBS MD DCH IBCLC
Paediatrician

***Introduction to EQ and EQ skills**
***Neuroscience of Emotional Intelligence**
***Parenting Styles and Role Play**

ZOOM MEETING
MEETING ID: 848 4688 7259
PASSCODE: 486806
F.I.A.M.C. BIO-MEDICAL ETHICS CENTRE

WEBINAR

DENTAL ETHICS SUNDAY

27th Nov 2022

11.00 AM TO 12.30 PM

Ethics in clinical practice/ set up
Dr. Victor Rodrigues, Consulting Dental Surgeon

Ethics in Marketing
Dr. Treville Pereira, Vice Dean Professor & Head at the Department of Oral Pathology, D.Y. Patil University, School of Dentistry

Moderator:
Dr. Loyola Correa, Consulting Dental Surgeon Auckland

Organised by
F.I.A.M.C. BIOMEDICAL ETHICS CENTRE



Dr. Nicholas Antao
Managing Trustee
Consulting
Orthopaedic Surgeon



Dr. Giselle Paes
Treasurer & Trustee &
Consulting Dental Surgeon

SPEAKERS



Dr. Victor Rodrigues



Dr. Treville Pereira



Dr. Loyola Correa



WORLD BIO-ETHICS DAY 2022

SOCIAL RESPONSIBILITY AND HEALTH

INTERNATIONAL COMPETITIONS HELD ON THE OCCASION OF WORLD BIOETHICS DAY 2022.



IGNATIUS LAWRENCE
 FIAMC STUDENT 2020-21

Celebrating the momentous occasion of World Bioethics Day in 2022, a global stage brimming with discussions and activities revolving around the paramount theme of "Social Responsibility and Health" took center stage. Amongst the plethora of international competitions that illuminated this remarkable event, one name shone brightest: Ignatius Lawrence, a beacon of excellence hailing from the prestigious FIAMC Bio-Medical Ethics Center Batch of 2020-21, stood tall as the resounding first prize laureate. At the heart of his resplendent victory lay a masterpiece in the form of a poster, a vivid representation of unity and diversity that captured the imagination.

The poster itself became a canvas of profound significance, depicting a captivating tableau where twenty distinct individuals, symbolizing an intricate

tapestry of ethnicities spanning the globe, stood hand in hand, forging a powerful emblem of togetherness. This harmonious visual was elevated by the presence of meticulously chosen words resonating below: ethics, leadership, culture, health and safety, transparency, dignity, diversity, accountability, trust, responsibility, engagement, and empowerment. Each word, like a finely cut gem, encapsulated an elemental facet of our collective ethical compass, illuminating the path towards a world where holistic well-being and virtuous conduct intertwine seamlessly.

In this resplendent artwork, the spirit of the occasion was encapsulated with a masterful stroke that transcended the confines of mere imagery. The vibrant amalgamation of cultures and backgrounds, manifesting in the interconnected individuals holding hands, served as a poignant reminder of the harmonious symphony that humanity can orchestrate when guided by the principles of bioethics. The carefully chosen words inscribed below the captivating tableau – ethics, leadership, culture, health and safety, transparency, dignity, diversity, accountability, trust, responsibility, engagement, and empowerment – reverberated like a universal anthem, echoing the aspirations of a conscientious global community. Lawrence's creation not only stood as a testament to his artistic prowess but also functioned as a profound philosophical tapestry, weaving together the intricate threads of our shared values and collective potential.



WINNERS OF THE WORLD BIO ETHICS DAY COMPETITION AT F.I.A.M.C. BIO-MEDICAL ETHICS CENTRE MUMBAI THEME: SOCIAL RESPONSIBILITY AND HEALTH



Ms. Larissa Rodrigues

ALL FOR GOOD, GOOD FOR ALL

This poem has a tale to tell
Of things good and things not so well.
At a big hospital in the city's heart,
Which catered to the young, the old, the
slow, the smart, All in a day's work.

Therein laboured Dr. Good,
Who saw all as equal as doctors should.
Come poor or rich, he treated them the same
Keeping up to his oath, and his own name.
Yet, everyday brought challenges anew.

The hospital bosses, to be in the green,
Said prescribe tests galore, even when not
in need. Healthcare was costly, yes indeed,
But not a means to fulfil greed, Thought Dr.
Good as he disagreed. Two accident cases
came in at once, One a rich man, the other
a poor young one. "We have room for just
one", said the person in charge, The other
two will have to discharge With just first aid
at best.

Dr. Good was aghast at this horrible state,
"I will treat them for free! Just get them a
space! Their lives are of as much value as
his. They are young and to this world much
will they give, Just give them a chance, do no
harm." So life went on.

COVID-19 emergencies burgeoned and
receded, Dr. Good did more than what
was needed. Blood donation, late nights,
multiple shifts, Home visits, emergency care,
anything to lift The spirit of gloom felt by all.

"We must do more", said Dr. Good,
"Spread awareness, prevent illness,
educate we should." "Create responsible
communities that care for all Improve
access to healthcare, give the clarion
call, For a grassroots system that cares."

"That's the government's job", the people
cried at once. "But we must do what we
can", Dr. Good pronounced. "If we unite
together and serve the people we see, Take
the cause to the Government, of the people
in need, They have to listen to our beneficent
plea."

COVID-19 showed us what more we need to
do, To improve the world we live in, so others
can live in it too, Maintaining a fine balance,
giving each creature its space, Respecting
life in all forms, each habitat in place, Equal
importance to all.

If each person is Dr. Good, Then life will be
valued, will be understood; Like musketeers
of ethics we then can call, "All for one; one
for all." The purpose of life will be won!



Dr. Jude D'Souza

Health and Social responsibility go hand
in hand. This needs to be endorsed as a
merchandise brand. Currently identified
as a global burden and a potential threat.
Awareness among the masses is needed and
that's the least one can expect

Several forums in Bioethics have focused
on society's obligation. Let's stand united
in providing equal healthcare as one Nation!

Factors such as unsafe sex, stress,
lifestyle disorders and obesity. Each
of these has massively plagued
health and well-being in our city.

Through health education, disease
surveillance, food & drug safety and
pollution control Societies must strive to
nurture better health, as their primary goal.

Social responsibility involves protection of
ecosystem & all its stake-holders interests
We need Governance and policies to work
at its best. Bioethics does strive to alert
the society on duties towards health in
solidarity

United in ethics and divided by disease and
sickness can give us better clarity



FIAMC ACHIEVEMENT AWARDS



Ms. Manisha Shah



Mr. Sebastian Coutinho



Dr. Clevio Desouza



Ms. Sharon Pires



Er. Vijay Arora



Ms. Anita Machado



Dr. Dwayne Macarenhas



Ms. Mamta Vaz



Ms. Nandini Cardoso



*Rev. Fr. Shaiju Thomas
Thuruthiyil*

INTERNATIONAL JOAO XXXI PRICE

During the period of September 15th to 17th, 2022, at the Istituto Patristicum Augustinianum, Centro Congressi Via Paolo VI 25, 00193 Rome, the International Federation of Catholic Medical Associations (F.I.A.M.C.) convened. Notably, Dr. Caroline DeSouza from India was honored with "The International Prize of Medical Ethics and Deontology João XXI" during this event.

Representing Dr. Caroline DeSouza, Dr. Shantanu Mathur accepted the John XXI award.

The awarded paper, titled "MAJOR BIOMEDICAL ADVANCES: ETHICAL, DEONTOLOGICAL CHALLENGES, MITIGATING CONFLICT; AN OVERVIEW," stems from the author's project paper, which was a culmination of the online Certificate Course (2020-21) in Bio-Medical Ethics from FIAMC, Mumbai. This endeavor was carried out in collaboration with the College of Social Work, Nirmala Niketan. The paper's content and ethical insights are drawn from the comprehensive content of its nine modules. Caroline de Souza is student of course batch 2020-21 and the abstract of the award winning article is included on page 10.



MS. CAROLINE DESOUBA
FIAMC STUDENT 2020-21
WINNER OF THE INTERNATIONAL JOAO XXI PRIZE



THANK YOU DR. ROUEN MASCARENHAS

F.I.A.M.C. Bio-Medical Ethics Centre Secretary Trustee and Course Faculty and Mentor (2007-2023) chose to resign as member of the Board of Trustee The Centre shall ever be indebted to the selfless work done for the Centre objectives as well as the Centre Building.

VALEDICTORY FUNCTION BATCH 2022 -23



The culmination of the Certificate Course in Bio-Medical Ethics through its grand Valedictory function served as a momentous milestone, encapsulating a comprehensive and enlightening journey of nine months. This transformative period was adorned with a symphony of engaging sessions, thought-provoking discussions, and intellectually stimulating assignments. The zenith of this occasion was further enhanced by the esteemed presence of His Eminence Cardinal Oswald Gracias, the distinguished Patron of the F.I.A.M.C. Bio-Medical Ethics Centre.

His Eminence Cardinal Oswald Gracias, an unequivocal pillar of support, has championed the ideals and objectives of the Centre with an unwavering commitment. The remarkable progress achieved by the Centre and the course can be attributed to his steadfast patronage and insightful guidance. Dr. Sr. Lidwin Dias, the visionary Principal of the College of Social Work, has wielded her instrumental influence to forge a triumphant collaboration

that has flourished over a span of three years. Dr. Nicholas Antao, the indomitable Managing Trustee and Executive Director, stands as the very bedrock upon which the Centre thrives.

In the realm of academia, Dr. Anu Kant Mital, the venerable Academic Dean of the course, has ceaselessly toiled to elevate the course curriculum, propelling it to greater heights of academic excellence. The course itself bears the legacy of Rev. Fr. Anthony Fernandes, our sagacious Ecclesiastical advisor, whose sagely counsel aids us in navigating ethical quandaries. Equally, our indebtedness extends to Rev. Fr. Stephen Fernandez, the trailblazing architect of the course since its inception in 2004, whose enduring guidance continues to illuminate our path.

A resounding tribute is owed to the sagacious Board of Trustees and the devoted faculty, whose boundless dedication serves as an unswerving wellspring of inspiration and support, fortifying the foundations of the Centre

and nurturing the growth of the course.

Amidst an atmosphere brimming with anticipation, certificates were conferred upon 50 diligent students hailing from the illustrious 2022-23 batch. Notably, 13 exceptional scholars earned the coveted distinction, while 11 accomplished individuals graduated with a distinguished first-class standing. The remaining students were duly honored with certificates of completion and attendance.

This felicitous occasion provided a fitting opportunity to celebrate the devotion and perseverance exhibited by these students over the course of nine months. Their commitment was exemplified through their unwavering participation in enlightening sessions, cogent group discussions, diligent research endeavors, and thought-provoking projects. As we turn our gaze towards the horizon, we ardently anticipate the invaluable contributions that each student will make in infusing ethical principles into the very fabric

of society, thereby fostering a culture where ethics thrive as a way of life.

*The World Bio-Ethics Day
2022-23 will be celebrated
on 19th October 2023
Theme : Protecting Future
Generations*



ETHICS & VALUES SEARCH

NAME _____

DATE _____

V L Q E D S K R O M Q P J B Z E M C R N E F K R
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B L S A E P B H K G V A J F O K P G Q J A H T N

- Patients Privacy Licensure Paternalism Statute Liability Law DOPA
- HIPPA ANA Justice Veracity Fidelity Beneficence Non Maleficence
- Altruism Integrity Autonomy Whistleblower Morals Confidentiality
- Cosent Malpractice Negligence Advocacy Ethics Rights





MAKING ETHICS A WAY OF LIFE
A HEALTHCARE NEWSLETTER FOR FIAMC
BIO - MEDICAL ETHICS CENTER, MUMBAI INDIA

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