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Editorial: Volunteerism and Social Inclusion

Many people have been volunteers for some activity. Eubios Ethics Institute has two active programs of youth volunteerism with RUSHSAP at UNESCO Bangkok: Youth Peace Ambassadors International and Youth Forums Looking Beyond Disaster. There are over 200 youth led action plans underway in different countries linked to these programmes, involving over 500 trainees. In the first paper of this issue Youth Volunteerism in Asia-Pacific-YPA and LBD Trainees' Voice of Volunteerism, one of the LBD and YPA trainees, Min Zhang, has conducted a survey of volunteerism among the trainees. There is some correlation to other published studies, and some interesting views presented. Evaluation of the action plans has also been conducted, some have been fully implemented, and soon there will also be templates on the Eubios Ethics Institute website for exchange of volunteers and tourism. There will be further training events held in 2013, and some of those who have

implemented their action plans will come to present the issues they faced, along with the experiences of persons from around the world. Please conduct the editor if you are interested in joining future trainings.

The ethics and legality of euthanasia in general, and then a particular analysis of the Indian Context is presented by V Prabhu and Tanuja Kalita. They discuss a Supreme Court decision.

A Framework for Advancing Health Equity in Pakistan is presented by Nida Khan, with a number of ethical principles that can promote social inclusion in other countries as well. Sarah Kroske and Ann Boyd present an Individual Case that reveals dilemmas in Just Healthcare. Tyler Hislop and Ann Boyd write about valuing individuals within a Social Justice Framework. The principles of solidarity are seen to some degree in every society, and culture, but how can we also promote individual choices. K. K. Verma and Rashmi Saxena look at the biological evolution of cooperation, and how this can be applied not only among siblings but also among non-siblings.

Miyagi Akiko presents a paper on Learner's Attitudes to be Cultivated through Clinical Ethics Case Studies: with Reference to the Method of Psychotherapy Diagnostic Interviews. In this teaching method a clinical ethics case is taken as a literary story that should be interpreted by making full use of literary imagination. She refers to the method of psychotherapeutic interview at the first contact, which places importance on individuality and creating a hypothetical interpretation of the aspects of the patient. Using the style of a psychotherapeutic interview and perusing cases in clinical ethics case study encourages imagination, such as focusing on the life history of characters in the case and detecting what they do not understood yet in the given case, without eliminating their own subjective impressions. This encourages imagination, that most teachers have encouraged in early learners, yet something we do not always encourage in high school or university. should.

There will be at least an entire day at the 14th Asian Bioethics Conference on bioethics education,19-23 November 2013 in Chennai, India. Please renew your Asian Bioethics Association subscriptions for 2013, and send your abstracts to the secretariat!

Youth Volunteerism in Asia-Pacific—YPA and LBD Trainees' Voice of Volunteerism

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Volunteerism

Volunteerism is about people's need to engage to help their communities or societies, and can help people obtain a greater sense of belonging and inclusion. The concepts of volunteerism may vary from culture to culture, yet the driving force is universal: "a desire to contribute to the common good, out of free will and in a spirit of solidarity, without expectation of material reward". 1

Shure (1991) broadly defined volunteering as persons offering themselves for a service without obligation to do so, willingly, and without pay. Wilson (2000) stated that volunteerism is any activity in which time is given freely to benefit another person, group or cause. A more narrow definition was given by Ellis and Noyes (1990): "To volunteer is to choose to act in recognition of a need, with an attitude of social responsibility and without concern for monetary profit, going beyond one's basic obligations". Anheier and Salamon (1999) also mentioned social responsibility, saying that, "volunteering is much more than simply the giving of time for some particular purpose. In fact, as a cultural and economic phenomenon, volunteering is part of the way societies are organized, how they allocate social responsibilities, and how much engagement and participation they expect from citizens". In Jenner's (1982) "pure" definition, she limited a volunteer to, "a person who, out of free will and without wages, works for a not-for-profit organization which is formally organized and has as its purpose service to someone or something other than its membership". Finally, in the paper "Defining who is a volunteer: Conceptual and empirical considerations", Cnaan et al. (1996) reviewed 11 widely used definitions of volunteer and then defined four key dimensions from those definitions. They analyzed the importance of these four dimensions in determining how people define who is a volunteer. They also raised the concept of the net cost as a basis for public perceptions of what makes a volunteer.

Some international organizations also give their own understandings of volunteerism. The Red Cross considers voluntary service as one of its seven fundamental organizational principles, defining volunteers as, "individuals who reach out beyond the confines of

¹ State of the World's Volunteerism Report. (2011). Forward. Retrieved 23 November 2012 from http://unv.org/en/swvr2011.html

paid employment and normal responsibilities to contribute in different ways without expectation of profit or reward in the belief that their activities are beneficial to the community as well as satisfying to themselves".

The United Nations offers a broader definition of volunteering as contributions that individuals make as nonprofit, non-wage, and non-career action for the well-being of their neighbours, and society at large. The United Nations sees volunteering primarily in its service function: "Voluntary service is called for more than ever before to tackle areas of priority concern in the social, economic, cultural, humanitarian and peacekeeping fields."

This paper looks at volunteerism from a broad perspective, and presents results of a survey of youth volunteers from different countries. Because volunteerism manifests itself in various ways: helping your neighbours, taking care of homeless dogs and cats, visiting orphan schools, organizing activities for environmental protection, holding charity donations in your community, etc.. We can also see that volunteerism is closely related to people's daily life in many countries, and everyone can be called a volunteer at some time in his/her life.

Volunteerism and MDGs

In 2000, the United Nations Millennium Development Goals (MDGs) were set after the Millennium Summit. The eight goals express the most basic, yet urgent aspects of application of the Universal Declaration of Human Rights. Achieving the MDGs requires not only actions from governments of all member states, but more importantly, the joint efforts of all people around the globe through volunteering work. In fact, volunteerism is closely related to each of the eight goals. In the former UN Secretary-General, Kofi Annan's report on the follow-up to the implementation of the International Year of Volunteers (IYV), he claimed that volunteerism, when properly channeled, is a powerful force for the achievement of the MDGs.

MDG 1: Eradicate extreme poverty and hunger.

Individual volunteers and volunteer organizations are helping people living in poor conditions. Around the world, they provide technical and financial supports to people in need; provide information to local farmers, fishermen and herdsmen on production methods, natural resources and natural disaster control; promote experience exchanges among different groups of people; and etc.

MDG 2: Achieve universal primary education.

Volunteers help to train teachers; some organizations even send volunteer teachers to rural areas every year. They also help develop creative curricula, provide literacy courses and skills training, and promote girls' education. MDG 3: Promote gender equality and empower women.

Volunteer activists form the backbone of international women's movement, advocating for compulsory education for girls, protecting the rights of teenage girls, supporting single mothers, raising women's voices on policies and etc.

MDG 4: Reduce child mortality.

Local and international volunteers are working together to address child mortality, especially in Africa where one in six children won't see their fifth birthday due to poverty, poor health care and HIV/AIDS.

MDG 5: Improve maternal health.

Around the world, volunteers serve as health workers to help train local women in public health, nutrition and communicable diseases prevention. They are also working as birth attendants to help pregnant women for the birth delivery.

MDG 6: Combat HIV/AIDS, malaria and other diseases.

Among the thousands of NGOs who provide voluntary service, a large number of them focus on prevention of epidemics such as HIV/AIDS, tuberculosis and malaria. They provide basic prevention information, support health campaigns, and give assistance to people living with HIV/AIDS and other diseases.

MDG 7: Ensure environmental sustainability.

Local volunteers and volunteer organizations hold campaigns to raise people's awareness of environmental protection, promote the sustainable use of natural resources, and provide training programs in natural resources management and support experiences exchanges between local communities in handling environmental issues.

MDG 8: Develop a global partnership for development.

Volunteers and volunteer organizations have established a widespread network worldwide to promote partnership for development. Volunteer organizations build partnerships with the private sector by helping build corporate social responsibility (CSR) of private companies, and encouraging dialogues between private companies, local governments and NGOs.

The United Nations proclaimed 2001 the International Year of Volunteers (IYV), and 5 December the International Volunteers Day, so as to raise the recognition of volunteerism and encourage more people involved in volunteering activities to work together for a better future. Among millions of volunteers all over the world, youth form the backbone of many volunteering activities.

Youth and Volunteerism in Asia-Pacific

According to the UN's regional overview in 2011,² the Asia and Pacific region is home to over 45% of the world's youth, amounting to around 700 million young people. The region's enormous social and economic dynamism in recent years has created tremendous opportunities for its young people. For example, the East Asia sub-region maintains the world's lowest level of youth unemployment (about 8 per cent).

However, due to some traditional cultural barriers, young people across the region often remain at the margins with regard to participation in the decision-making process. Some senior government officials and the local media often regard young people who are enthusiastic about social changes as troublemakers.

Nevertheless, Asia and Pacific youth are still trying to make their voices heard; one of the channels they turn to is volunteering activities. Young people in this region are getting actively involved in volunteerism to address common concerns, to promote peace and development in their communities and to get involved in policy-making. For example, the Student Army in Christchurch, New Zealand has made a great contribution to the recovery and reconstruction process after the 2011 Christchurch earthquake. Also, with the help of several international organizations, forums and workshops are being organized to provide a platform for Asia-Pacific youth to exchange experiences and ideas to enhance their participation in the process of social and economic advancement. The Youth Peace Ambassador Training Workshops and Youth Looking Beyond Disaster Forums are among the active and successful ones.

Youth Peace Ambassadors (YPA) and Youth Looking Beyond Disaster (LBD) Programme

Eubios **Ethics** Institute incorporates youth engagement in all activities, mainstreaming youth in a wide range of social concerns, including promotion of the culture of peace, poverty eradication, human rights and the fight against discrimination, the ethics of science and technology, bioethics, environmental ethics and ethics of climate change, philosophy, gender, human security, social development, dissemination of information, research and training. The Youth Peace Ambassador (YPA) Training Workshops and Youth Forum Looking Beyond Disaster (LBD) 3 are two training programs organized by Eubios Ethics Institute. Young people all over the world who are motivated to work for peace, or disaster prevention and recovery, are welcome to participate in the workshops. Participants review cross cultural aspects of peace education, human security, post-conflict reconstruction; ethics of science and technology; disaster prevention and recovery; and development of action plans. After the workshop and forum, participants then complete their own action plans as follow-up activity (as individuals or groups), and will receive certificates from UNESCO when they complete their action plans. The participants are expected to engage in activities in their own institutions and communities after the workshop or forum to promote peace or build youth resilience and disaster response through action, research and policy changes.

Up until now, five Youth Peace Ambassador International (YPA) Training Workshops and two Youth Forums Looking Beyond Disaster (LBD) have been held. Participants have formulated and implemented action plans varying from environmental protection, peace education, women's rights, poverty eradication, disaster recovery, HIV/AIDS, to human rights and refugees. Through making and implementing the various action plans, participants have had deeper understanding of social problems, have been more involved in decision-making, and are becoming young leaders of their societies.

Volunteer Interviews

² UN, 2010. Regional Overview: The State of Youth in Asia and the Pacific. http://social.un.org/youthyear/docs/ESCAPFinal5.pdf

³ Eubios Ethics Institute, Youth Peace Ambassadors and Youth Looking Beyond Disaster, http://www.eubios.info

This research examines youth volunteerism in Asia-Pacific through collecting and analyzing feedback on volunteerism questions from a select group of youth. At the time of writing there were 76 responses from 412 youth who were emailed. All the youth have once been a participant of Youth Peace Ambassador (YPA) Training Workshops or Youth Forums Looking Beyond Disaster (LBD). They were asked to reply on 30 November 2012, and reminded on 7 December 2012 and 18 January 2013.

The ten interview questions (sent by email) were:

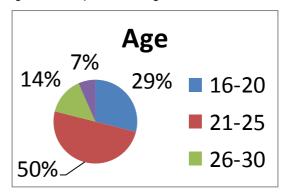
- 1. Please write your name, country, gender and age.
- 2. Do you consider yourself to be a volunteer?
- 3. How do you define the term "volunteerism"?
- 4. Have you done any volunteering work in the previous six months? If yes, how many hours on average did you spend on it each month?
- 5. What types of volunteering activities did you do in your life?
- 6. Were the volunteering activities performed through an organization or with a group of friends informally, or individually?
- 7. In your culture, how is volunteerism related to traditional values and community practices?
- 8. What's your motivation to become a volunteer? And what do you expect to acquire from volunteering actions? (Friendship, happiness, self-fulfillment, and etc.)
- 9. Would you like to get a paid job to continue your volunteer activities? Would you feel as much satisfaction in doing the activities?
- 10.Do you have any other comments?

Demographics

Question one asked participants' personal information like name, gender, age and nationality. Among the 76 respondents, 38 are female, accounting for 50% and 38 are male, making up the other 50%. Generally speaking, female are rated as more empathic and altruistic than males (Greeno and Maccoby 1993, cited in Wilson, J. and Musick, M. 1997: 697), related to their given role of maintaining the "public household". Taking this cultural role allocation into consideration, many researchers considered gender as a variable in volunteering. Some studies found that women are more likely to provide help than men (Hodgkinson and Weitzman 1992, cited in Wilson, J. and Musick, M. 1997: 697); others showed the opposite result (Hayghe 1991, cited in Wilson, J. and Musick, M. 1997: 698). Gallagher (1994) presented an interesting finding that men belong to more voluntary organizations but that they devote no more time to volunteering than do women. In this research, we received more male's responses than female's responses, yet this study's target group is youth, with no special attention on gender difference.

As for respondents' age, 50% are from 21 to 25 years of age, 29% from 16 to 20, 14% from 26 to 30, and 6% are older than 30 years old (Figure 1). The UN defines youth as those between the ages of 15 to 24. Therefore, about 80% of the participants are within the UN definition of youth and the rest except two (older than 40) were under 35 years old.

Figure 1: Respondents' age distribution



The 76 respondents come from 22 countries, including Australia(1), Brunei(1), Bangladesh(1), Cambodia(6), China(1), Indonesia(23), Iran(1), Japan(2), Lithuania(1), Micronesia(2), Mongolia(1), Myanmar(3), Nepal(2), New Zealand(6), Nigeria(1), Niue Island (1), Oman(1), Pakistan(4), Philippines(10), Thailand(4), Tonga(1), and Vietnam(3). All of them except Lithuania and Nigeria are Asia-Pacific countries.

Definitions of Volunteerism

Question two "Do you consider yourself to be a volunteer?" asked whether the participants considered themselves to be volunteers or not.

Table 1: Number of respondents who considered themselves to be a volunteer

Туре	Number	of	% of total
	respondents		
Yes	70		92
Sometimes	4		5
No	2		3

As can be seen from Table 1, 92% of respondents wrote answers stating that they consider themselves to be volunteers. Four respondents thought that sometimes they are volunteers, and two did not consider themselves to be volunteers. Yet, for the two who didn't think they were volunteers, they still helped people, for example, one respondent's answer to this question was: "Nope, I don't. If someone needs my help, then I'll just help them."

Among the four who thought sometimes they were volunteers, two original answers were: "At some stage where I can utilize my experience besides the work normally employed me.", "I only consider myself to be a volunteer when I spend my time helping others or areas in the community, such as running campaigns, fundraising for a cause etc. I attend youth forums out of interest and wanting to learn more about our world, so I do not consider myself to be a volunteer at youth forums."

Since this paper looks at volunteerism from a broad perspective, believing that volunteerism refers to any unpaid work and time spent to offer a service to other people or groups, we could actually consider all of the respondents to be volunteers based on their answers and the broad definition of volunteerism.

Question three asked "How do you define the term 'volunteerism'?", and was an open response question.

Table 2: Definitions of the term "volunteerism"

Key phrases/ideas	Number	of	% of total
	comments		
1. Altruism, selfless		4	5
2. No expectation of return		40	53
3. Help society/people		44	58
4. Gain experience		6	8
5. Free will		10	13
6. Vague concept of help		11	14
7. Skills sharing		8	11
8. Social movement/ social		8	11
responsibility			
9. Save earth		1	1
10. Teamwork		5	7
11. Help without prejudice		1	1
12. Promote love/peace		4	5

Although different respondents have different definitions of volunteerism, the core values are more or less the same. "Help society/people", "No expectation of return", "Help", "Free will", "Skills sharing", "Social movement/social responsibility" and "Gain experience" are the most frequently appeared key words in their answers.

58% of the 76 respondents mentioned the key word "help society/people", such as,

"Volunteerism is the practice of willingly using one's time and service (without payment) for the good of people/community who require it." (+No expectation of return)

"What I feel about volunteerism is in 3 facts: You motivate to do some activities for your society...you don't expect any profit in doing this, but great experience and good chances are coming to you..." (+No expectation of return; Gain experience)

"I define volunteerism as a powerful means of engaging people in tackling solidarity, reciprocity for peace and development to give sustainability positive changes in society." (+Promote love/peace)

53% mentioned "help with no expectation of return" in their understanding of volunteerism, for example,

"Volunteerism is giving your time for someone who needs help without expecting any benefits." (+ Help society/people)

"Volunteerism is the act of being altruistic by helping others directly or indirectly, without wanting or expecting anything in return".

"Volunteerism is the willingness of people to work on behalf of others without the expectation of pay or other tangible gain."

14% of the respondents gave a vague concept of help for volunteerism, like,

"...volunteering time to help in any capacity."

"Voluntarism is simply doing something (an action) for the sake of improving something (an institution, a society, or a country, etc.) without being forced or even paid for the work." (+No expectation of return; Free will)

13% raised the idea of "free will", for instance,

"I define the term of volunteerism as a feel free job but we can get the team spirit..." (+Teamwork)

"...the term volunteerism includes all those preparations, organizing and works which are done by a person without any kind of pressure that he must do the work..."

Eight people believed they have the "social responsibility' to volunteer, such as "It is a social responsibility and without concern for monetary profit, do something from heart." (+No expectation of return)

Another eight would like to "share skills" through voluntary work, for example,

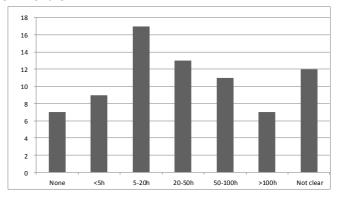
"In my opinion volunteerism is a social movement that allows people to help others through the way of share and exchange their knowledge or experience with others." (+Social movement)

Six people mentioned "gaining experience", for example, "Volunteerism is one of social work to gain our experience. It will train our ability to work in a team." (+Teamwork)

There were five people regarding volunteerism "will train our ability to work in a team". Four thought volunteers did activities to "promote love and peace and decrease pain and suffering in the world". One person mentioned "saving earth" and another mentioned "help without prejudice".

In the 2011 States of the World's Volunteerism Report, the United Nations Volunteers (UNV) Programme has given three criteria of free will, non-pecuniary motivation, and benefit to others to assess whether an action is volunteerism or not. First, the action should be performed out of one's free will. The person shall not receive any kind of pressure, feeling that it's a must or an obligation. Second, the action should not be carried out for the purpose of monetary gain. And third, the action should directly or indirectly benefit others (usually people outside the family). It is clear to see that the key words most respondents listed are quite similar to the three criteria that UNV has given.

Figure 2: Time spent on volunteering work in the previous six months.



Frequency of Volunteering

Question four asked "Have you done any volunteering work in the previous six months? If yes, how many hours on average did you spend on it each month?" asked about the frequency of volunteering. Except for seven respondents, others more or less have done some volunteering work during the past six months (Figure 2). More than half of the 76 respondents volunteered 10 to

100 hours per month, among them, 17 spent 5 to 20 hours per month, 13 spent 20 to 50 hours, and 11 spent more than 50 hours. Seven respondents said they could volunteer more than 100 hours per month because they were working for NGOs. As for the "not clear" column (12 people), it's because the nine respondents didn't calculate their volunteering service hour.

Types of Volunteerism

Question five asked What types of volunteering activities did you do in your life?

Table 3: Types of volunteering work done by respondents

Types	Number of	% of total
	respondents	
1. Education	32	42
2. Arts & culture	4	5
3. Environment protection	22	29
4. Animal protection	2	3
5. Fund-raising, donation and	16	21
charity work		
6. Disaster recovery and	20	26
rehabilitation		
7. Community service and	23	30
social work		
8. Advocacy work and	4	5
campaigns		
9. Children and youth	20	26
development		
10. Events/conferences	17	22
organizing, training		
11. Health program	10	13
12. Research	4	5
13. Helping vulnerable groups	14	18
14. Farm and agriculture work	2	3
15. Translation and	3	4
interpreting		
16. Media	2	3
17. General work/others	2	3

Respondents from different countries have done different volunteering activities according to the needs of their own communities and societies. Among those activities, there are several popular themes: Education (42%), Community service and social work (30%), Environmental protection (29%), Disaster recovery and rehabilitation (26%), Children and youth development (26%), Events/conferences organizing and training (22%), Fund-raising, donation and charity (21%), and Helping vulnerable groups (18%).

One of the respondents has been chosen to be part of the British Council's Global Changemakers, a global network of young people who have a significant track record as social entrepreneurs, community activists, and volunteers. At present, he is spearheading the "When I Was 20" campaign, a global action project implemented in several Asia Pacific countries supported by the British Council's Global Changemakers and YPA. This initiative aims to inspire and challenge young people around the world to be change makers in their own communities through social media and various grassroots activities.

Other volunteering activities like health program, research, organizing arts & culture events, advocacy work and campaigns, translation and interpreting, farm and agriculture work, media and animal protection were also performed by respondents. And one person mentioned that he did "any type within his capability". Question six asked Were the volunteering activities performed through an organization or with a group of friends informally, or individually? Many respondents performed volunteering activities through all the three channels (Table 4); yet the way through organization (92%) is still the most common one. For instance, ten respondents mentioned they did volunteering work under university or school name, two mentioned Boy Scouting, one mentioned network like Global Changemakers network and several others performed volunteering activities through NGOs /NPOs such as Myanmar Egress organization, and CamYPA.

Table 4: Different ways to perform volunteering activities

Types	Number of	% of total
	respondents	
1. Individually	52	68
2. With friends	52	68
3. Through organization	70	92

Values, Beliefs and Motivations

Question seven asked In your culture, how is volunteerism related to traditional values and community practices? The results are in Table 5.

Table 5: Relations between volunteerism and culture

Table 6. Helatione between voidin	toonom ana o	aitaio
Relations	Number of	% of total
	comments	
1. Religion (general)	15	20
2. Specific terms/principles	17	22
3. Indigenous thought/traditional	15	20
value (general)		
4. Community practice (general)	24	32
5. New concept/not common	5	7
6. Collective activities organized	1	1
by government		
7. Others	5	7
8. Not stated/don't know	2	3

Asia-pacific cultures are deeply influenced by religions and collectivistic traditions. In all the main religions in the Asia-pacific area, Buddhism, Christianity, Hinduism and Islamism, and their religious doctrines and classics, the benefits of giving are highly appreciated. Sages from the religions are serving their people without any monetary reward. For example, the Buddha volunteered to teach the Dharma of liberation and spiritual enhancement for fifty years after he became enlightened. He said: "With wisdom and compassion as my plow, I grow the Bodhi seeds in the field of merits." In Islamism, the dearest to Allah are those who are the most beneficial to people. Therefore, Muslims are strongly encouraged to make

Buddhism:

⁴ Volunteerism and http://www.blpusa.com/download/bies28.pdf

volunteerism an integral part of their lives, and to carry out their assigned duties in the best possible manner and with utmost integrity. ⁵ In China, although not a religious country, volunteerism has a strong cultural base on Confucian benevolence, Mohist universal fraternity, Daoist philanthropy and Buddhist leniency,

For religions, community work is a feature of their congregations. Usually, churches, gudjawaras, temples or mosques play an important role in supporting volunteerism, which, like religion, is deeply value-based. The religions in this region help make more people engaged in volunteer-based programs and provide participants with a strong sense of community belonging.

Modern western society is heavily individualistic whereas Asian cultures are largely collectivistic. In the past, people in the Asia-pacific region lived and worked together in small villages. In order to fight against natural disasters and survive, they usually applied their energy, skills, knowledge and resources in collective endeavors such as planting and harvesting, building flood defenses, or collecting firewood for mutual aid and benefit. For example, in Indonesia, there is a local word called "Gotong Royong", which means mutual aid that people work together to alleviate social problems. Another example is a Filipino concept called "Bayanihan", which means a spirit of communal unity or effort to achieve a objective. particular Therefore, even "volunteerism" is a new-born word and may sounds new in some Asia-pacific countries (5 people mentioned), volunteering action in this region has been hundreds of years old. Just as UNV's description of volunteerism:

"Volunteerism is one of the most basic of expressions of human behavior and arises out of long-established ancient traditions of sharing and reciprocal exchanges. At its core are relationships and their potential to enhance the well-being of individuals and communities."

Question eight asked What's your motivation to become a volunteer? And what do you expect to acquire from volunteering actions? Among the various motivations to become a volunteer, there are four most common ones: Help society/people (46%), Moral obligation and social responsibility (22%), Learn more and gather experience (20%), and Self-fulfillment and own happiness (20%) (Table 6). Other motivations include religious reason, passion and interest, experience gaining, and belief in volunteerism. One respondent also mentioned that his family was disaster-affected, the damage gave him inspiration to do something and he chose volunteerism as the best weapon to tackle it.

With regard to expectations, most respondents expect to get friendship (41%), self-fulfillment (33%), happiness (29%), and self-improvement (26%) from volunteering actions. Two respondents also wanted to acquire innerpeace, and eight people didn't state what they expected (Table 6).

Question nine asked Would you like to get a paid job to continue your volunteer activities? Would you feel as

Volunteerism In Islam http://www.muslimahcompass.org/index.php?option=com_content &view=category&id=23&Itemid=32

much satisfaction in doing the activities? 48 out of 76 respondents replied that they would like to get a paid job to continue their volunteer activities, because they thought that would make them be able to do volunteering activities more efficiently without being less concerned on budget problems, and they felt delighted to be paid to do what they love (Table 7). Yet, they also agreed that financial gain is secondary when it comes to volunteer activities. There are also 25 respondents who said no to a paid job since they believe that by taking money those activities wouldn't be called voluntarism.

Table 6: Motivation and Expectation to do volunteering

work		
Motivations	Number of	% of total
	respondents	
1. Multiply the act of	2	3
volunteerism		
2. Help society/people	35	46
3. Learn more and gain	15	20
experience		
4. Passion, interest	3	4
5. Moral obligation and	17	22
social responsibility		
6. Believing in the value of	4	5
volunteerism		
7. Self-fulfillment, own	15	20
happiness		
8. Religious reason	2	3
9. Was a victim	1	1
Expectations	Number of	% of total
	respondents	
1. Complacency, self-	25	33
fulfillment		
2. Friendship	31	41
3. Self-improvement	20	26
4. Happiness	22	29
5. Inner peace	2	3
6 Not stated	8	11

Table 7: Percentage of respondents who want a paid job for volunteering work

101 Volunteering work			
Types	Number of	% of total	
	respondents		
Yes	48	63	
No	25	33	
Not clear	3	4	

Discussion

This study examined 76 Asian-Pacific youth's opinions on volunteerism, asking about their definitions of volunteerism, the frequency of volunteering, types of voluntary work they did and their values, beliefs and motives related to volunteerism. The respondents to this research were basically Asian-Pacific youth, and the sample was of gender balanced (50% female and 50% male). The sample comprised replies from 20 Asian-Pacific countries; and represented more of the South-East Asia (66%). There were only two responses from China and none from India. The sample also couldn't well represent the situation in the Middle East and the Central

Asia. That was probably because there were not many YPA and LBD trainees coming from those sub-regions.

According to our broad definition of volunteerism, we considered all the respondents to be volunteers. The respondents' definitions of volunteerism could be generally summarized into several key phrases: "No expectation of return", "Help society/people", "Free will", "Skills sharing", and "Gain experience" (Table 2).

Among the various definitions of volunteering around the world, there are three or four common elements: nonobligatory; for the benefit of others; unpaid; and, somewhat less common, performed through an organization, which are similar to the key words seen in the responses given by the 76 respondents. Yet even the most common criteria are sometimes controversial. First, the element of being non-obligatory is often being questioned. There are situations requiring voluntary work that an individual can hardly refuse, such as community service as an alternative for imprisonment, voluntary work through which students can get credits for their study or gain experiences for their future job-hunting. For example, the IB (International Baccalaureate) requires their students to do 150 hours of activities related to creativity and community service in the diploma program (16-19 years of age). ⁶

In the former socialist countries of Central and Eastern Europe, there existed "obligatory voluntary work", a state and party requirement to contribute time and efforts freely for some common social, cultural, or political cause (Anheier & Sakamin, 1999). The same was true in the past elementary and middle schools in China.

Voluntary work is not totally for the benefit of others, it can also be performed out of self-interest, such as to make new friends, to gain experience, or to enjoy the satisfaction of seeing the results of their work. Moreover, the parameter of being unpaid is also not entirely straightforward. From reimbursements of expenses to inkind compensation, volunteers more or less get paid. Finally, in recent years, unorganized, informal volunteering activities have developed rapidly and are gaining acknowledgment. These controversial arguments drove this study to go further and explore deeper on volunteerism.

Question four was about the frequency of volunteering, asking about the time spent on voluntary work by respondents in the previous six months. As readers have realized the time spent in volunteering hour varies widely (Figure 2), and may wonder why there is so much variation. That could because many respondents actually didn't have the awareness of measuring their volunteering work, and could only provide an approximate time spent. However, it is interesting to find a measure of volunteerism, for both individual volunteers and volunteer-based organizations.

For individual volunteers, documenting the time and efforts helps to gain recognition and to encourage more engagement. Besides, others may be motivated to participate when they see the contribution of volunteer action and appreciate that volunteering is a normal part

⁶Retrieved from IB official website: http://www.ibo.org/

of civic engagement. For volunteer organizations, measurement helps facilitate their programs, increase accountability and enhance their management by providing first hand data and figures. For example, some penal systems require community service as punishment, and this should be a fair system.

Moreover, on a national level, reliable data helps to make governments realize the social and economic value that volunteerism creates, and may facilitate governments to factor volunteerism into decision-making.

Types of volunteerism were examined in question five and six. The collected data showed that respondents did different volunteering work varying from education, community service, children and youth development, environmental protection, disaster recovery and rehabilitation to translation and interpreting, according to the needs of their communities and societies. These voluntary activities were performed through both formal organized voluntary work and informal volunteering help as individuals or with friends.

Some scholars argued that connecting to formal organizations should also be regarded as a parameter of volunteerism. As a matter of fact, a large number of empirical studies are concerned with volunteering activities performed through formal organizations. Gaskin and Smith (1997, cited in Anheier, H. K., and Salamon, L. M. 1999: 53) found a strong relationship between membership and volunteering: Sixty percent of all volunteers were members of the organizations in which volunteering take place. In Wilson and Musick's (1997) study, they believed that to a varying degree, volunteer work involved collective action. They also distinguished formal volunteering and informal volunteering, explaining that "formal volunteering was typically carried out in the context of organizations; informal volunteering (helping friends, neighbours, and kin living outside the household) was more private and none-organized. Obligation exerted a more powerful influence on informal helping than it did on formal volunteer work". Putnam (1995) mentioned social ties, which included friendship network and organizational memberships, and could supply information, foster trust, make contacts, provide support, set guidelines, and create obligations. They made volunteer work more likely by fostering norms of generalized reciprocity, encouraging people to trust each other, and amplifying reputations.

Since most formal and well-structured organizations were founded in the Western world, this means people have formed the idea that volunteerism originated from the Western countries or developed countries. That notion also contributed to several respondents' comments that the term of volunteerism was a new concept in their countries when comes to the next category which concerned about values, beliefs and motivations.

Clary et al. (1998) proposed a six-factor model for the motivational functions of volunteerism, which were Values, Understanding, Enhancement, Protective, Social and Career. The values function measured a person's altruistic and humanitarian motives for volunteering. The understanding function was related to the motivation to use skills, as well as to develop new skills and

perspectives. The enhancement function was a measure of the motivation to develop a positive effect by growing psychologically. The protective function used volunteer work to reduce negative feelings, such as guilt or to manage personal problems. The social function was about how to strengthen one's social relationships. Lastly, the career function was to gain career-related experience through volunteering activities.

Volunteers were motivated by different functions at different levels of experience. In general, values and social functions increased with experience while career function was less important for volunteers with more experience. Since experience was largely related to age, and older people usually had more experience than younger people, it was understandable that young volunteers placed more importance on career, understanding and protective functions (Davila & Diaz-Morales, 2009).

Although Clary et al. (1998) said that values were the most important motivator across all the demographic groups, in this study the motivations were more mixed, and values is not simply altruism or humanitarianism. The religious and cultural beliefs and their values of giving have laid the foundation for people in the Asia and Pacific region to serve others. The need to satisfy these values was posited as a reason for higher level of volunteerism among religious believers (Garland et al. 2008).

Besides religious beliefs and traditional cultural values, young people in Asia-Pacific also have their own motivations and expectations from voluntary work. Referring to Baker's framework (1993, cited in Anheier and Salamon, 1999: 56), Anheier and Salamon (1999) identified three motivational factors for volunteerism: altruistic, instrumental, and obligatory. Altruistic motives include notions of a sense of solidarity for the poor, compassion for those in need, identifying with suffering and giving hope and dignity to the people, disadvantaged. Instrumental motives were defined as a desire to gain new experience and new skills, to do something worthwhile in one's spare time, to meet people, and personal satisfaction. Finally, obligation motives include moral and religious duty, contributing to the local community, repaying debt, and a political duty to bring about change.

Motivations and expectations rarely occur in isolation, and different combinations could be found among them. The factor that bound these motivations in the past was religiosity. However, the willingness to volunteer is not constant over time and the stage of life a person is in. Individualization and secularization are redefining volunteering. Today, volunteering seems less linked to religion. Instead, it is tied more too specific needs, selfinterest, and greater individual choice. This phenomenon is especially obvious among young volunteers. Serow's (1991) study showed that student respondents regarded service as an opportunity to benefit themselves as well; some of the respondents saw community service as a vehicle for developing skills and gaining experience for their future career. In this study, besides "helping society/people", and "learning more gathering experience", "self-fulfillment and own happiness" were also frequently mentioned by respondents when talking

about their motivations to volunteer. In this study, one respondent wrote that, "My motivation to be a volunteer is that I need experience in any kind of field. By joining organization we will find more friends, we will know more..." If we compare Table 6, we see that only two respondents mentioned religious reason as their motivation.

Question nine asked respondents whether or not they would like to get a paid job to continue their volunteer activities, and more than 60% of the respondents said yes. To some extent, this question was related to the previous question about motivation and expectation. As has been mentioned before, Serow (1991) concluded that for student volunteers, altruism might be less important than occupational goals and personal relationships in motivating volunteer activity. Even though young people didn't expect any monetary reward from volunteering work, they still hoped to get themselves benefited from doing so. People today, especially the younger generation, are gradually rethinking the role of volunteering and the role of paid work, community service and social responsibilities. Some researchers like Jeremy Rifkin and Ulrich Beck (cited in Anheier and Salamon, 1999: 47) suggested that volunteering work should be elevated to a status equal to paid work, and encouraged to establish some form of social credit system for those doing volunteering work or community service. Once the system established, volunteers could earn "social dollars" which could be spent on their health, educational, or retirement benefits.

The survey shows a strong interest in volunteerism. Four respondents asked for future volunteer activities, for example, one respondent hoped that YPA6 could be held in Myanmar, another said he was looking for an opportunity to be a UN medical volunteer in some conflict areas. Some others (26%) wrote that they were trying to increase volunteerism, and gave very inspiring comments, like "Volunteerism is like opening the door of another world where you can find love and happiness..." "Volunteerism should be one option to change the world from a local act." Six presented problems they faced. Several respondents mentioned the financial problem, saying that "...only those with financial ability could make sustainable." One respondent remarked "Volunteerism should not be commercialized manipulated by governments." A few (8) specifically said they were motivated by the survey, one respondent commented that "these questions made me want to go out and do some volunteerism activities right now."

Conclusions

Through collecting and analyzing YPA and LBD trainees' opinions and experiences of volunteerism, this research tries to explore the benefits and meaning of volunteering from young people's perspective. The research on this topic is still at an early stage and needs to be intensified. Yet we hope this research can help more young people around the world realize the beauty of volunteerism, get involved in volunteering services and finally make volunteerism a way of life.

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Ethics and Legality of Euthanasia in Indian Context

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Abstract

The judgment of Aruna Shanbaug case in the Supreme Court of India suggests that passive euthanasia can be considered legal, whereas active euthanasia may not be. In this paper, we try to explore why active euthanasia can also be considered legal. The paper takes the help of the judgment on Aruna Shanbaug's case on euthanasia. Active euthanasia can be as much ethical as passive euthanasia. In this paper we try to address this issue by giving arguments for and against active euthanasia and conclude that arguments against active euthanasia can be refuted and subsequently one can think of accepting active euthanasia as well within the fold of legalized euthanasia.

Keywords: active euthanasia, passive euthanasia, Singer, killing, letting die.

This paper tries to explore the ethical and legal issues pertaining to euthanasia. In this paper, an attempt is made to critically analyze the arguments for and against euthanasia. The paper concludes by making a claim that legality for active euthanasia can be considered as it can be argued that it is ethical.

Recently, in the Aruna Shaunbaug case for euthanasia, the Supreme Court of India gave a verdict that allowed passive euthanasia to be considered legal. The Supreme Court verdict on 7th March 2011 was a landmark judgment with respect to the issue of euthanasia or mercy-killing. Aruna Shanbaug is lying in a vegetative state for 37 years in a Mumbai hospital. The King Edward Memorial hospital and Aruna's friend Ms Pinky Virani were the two parties for the said case. The judgment was centered in the following question, "who is best friend or next friend of Aruna Shanbaug? Who is nearer to Aruna Shanbaug? Regarding KEM hospital as the next friend of Aruna Shanbaug in judgement it is argued that,

It is thus obvious that the KEM hospital staff has developed an emotional bonding and attachment to Aruna Shanbaug, and in a sense they are her real family today. Ms Pinky Virani who claims to be the next friend of Aruna Shanbaug and has filed this petition on her behalf is not a relative of Aruna Shanbaug nor can she claim to have such close emotional bonding with her as the KEM hospital staff. Hence, we are treating the KEM hospital staff as the next friend of Aruna Shanbaug and we decline to recognize Ms.Pinky Virani as her next friend. No doubt Ms. Pinky Virani has written a book about Aruna Shanbaug and has visited her few times, and we have great respect for her for the social causes she has espoused, but she cannot claim to have the extent of attachment of bonding with Aruna which the KEM hospital staff, which has been looking after her for years.

Confere	nces		

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