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## Editorial: American University of Sovereign Nations offering Masters in Bioethics & Global Public Health

This extended issue of *EJAIB*, the 196<sup>th</sup> issue, come at a time when the editor-in-chief is in the process of moving to be Provost of a new University, **American University of Sovereign Nations (AUSN)** (Address: 8800 East Chaparral Road, Suite 250, Scottsdale, Arizona 85250 USA). The AUSN represents a monumental historic development: the creation of the First-ever Medical School and First-ever Master of Public

Health (MPH) program to be located on Native American Sovereign Land.

AUSN has an expressed and dedicated commitment toward academic excellence, the pursuit of truth and social justice, the discovery of new knowledge through the attainment of the highest level of academia, scholarship, research, critical-thinking and analysis. AUSN is strongly based in the promotion of respect for human rights, fundamental freedoms, peace, the sense of human dignity, and the promotion of understanding, tolerance and friendship amongst all nations and all peoples. You can find details of the degree programs that we will start teaching in September 2013 on:

<http://americanuniversitysovereignnations.com/degree-programs/>

### Masters Programs (residential)

- MPH (Master of Public Health)
- MHA (Master of Healthcare Administration)
- MBGPH (Master of Bioethics and Global Public Health)
- MBA (Master of Business Administration)

### Certificate Programs (largely on-line)

- Public Health
- Bioethics
- Healthcare Administration
- Business
- Community and Peace

The faculty includes scholars from around the world, and those interested in receiving more information can check the web sites and email. I will also direct an Institute of Indigenous Peoples and Global Studies. The editorial office for *EJAIB* will stay at the Center for Ethics of Science and Technology, Chulalongkorn University, which is one of the collaborating partners with Eubios Ethics Institute and AUSN.

The first paper in this issue is an evaluation of action plans by youth peace ambassadors, and provides useful experience for further youth. The above partners just organized the YPA6 Training Workshop, with 70 youth from around the world coming together to evaluate their activities for peace, and develop new ones. Their profiles, and plans are on the website.

Other papers discuss the foundation and practice of bioethics, and largely come from the Sixth University of Kumamoto Bioethics Roundtable. We are all dedicated to exploring the future of bioethics across cultures.

– Darryl Macer

# Evaluation of Third and Fourth Youth Peace Ambassador (YPA3 and YPA4) Training Programmes

- Alin Horj, Suvi Moalinen and Darryl Macer  
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## 1. Introduction

Empowering and engaging youth in different activities related to peace, dignity, and human rights are central goals of human development. Since 2010 Eubios Ethics Institute had organized seven Youth Peace Ambassador (YPA) Training programmes, six of these in cooperation with the Regional Unit for Social and Human Sciences in Asia and the Pacific (RUSHSAP), UNESCO Bangkok. These workshops bring together young motivated people from around the world to work for peace in their own institutions and communities. The Youth Peace Ambassador International Training Programme brings together youth who are expected to engage in activities in their own institutions and communities to promote peace education through action, research and policy changes.

During the workshops, participants attend lectures and interactive workshops for 5-7 days on related themes, and work on their action plans which will be developed once the trainees return to their home countries. For YPA3 and YPA4, a total of 84 action plans have been presented by the participants.<sup>1</sup> The list of action plans from the respondents who returned their evaluation form is in Table 2, and they cover a range of topics and themes. Some examples of action plans include: "Creating Awareness of Peace for the Thais", "Grass Root Peace Indicators", "Schools for Peace", "Clean Environment Action Plan in Hiroshima", "Peace with Green Community in National Park", "When I was 20", etc.

The participants from YPA1 and YPA2 were asked to complete evaluation forms in previous research (Kadam and Macer, 2011). A combined paper integrating those results and these results will be prepared later. The **Third Youth Peace Ambassador Training Workshop** was held in Penang, Malaysia from 28 November to 1 December 2011, with cooperation between Eubios Ethics Institute, RUSHSAP at UNESCO Bangkok, University Sains Malaysia (USM), and Albukhary International University (AIU). There were over 110 participants from 16 countries such as Nepal, Cambodia, Bangladesh, Pakistan, Kenya, Malaysia, Indonesia, Israel, Thailand, Palestine, the Philippines, Nigeria, Vietnam, Sudan, Iran, Australia. **The Fourth Youth Peace Ambassador Training Workshop** was held in Hiroshima and Etajima, Japan from 23 to 31 March 2012 with over 105 participants from 14 countries: Canada, Uzbekistan,

Korea, United States, Sri-Lanka, Japan, Cambodia, Bangladesh, Malaysia, Indonesia, Thailand, the Philippines, Iran, and China. After the workshop the participants will have completed their own action plans for their follow-up activity (as individuals or groups), and will receive certificates from the organisers.

## 2. Objectives

This research has the following objectives:

- to examine the progress made by the Youth Peace Ambassadors (YPAs), and how they see and understand their own action plans
- to assess the social implications and decode new behaviours as a result of the activities that the youth have been implementing in their local community
- to identify constraints and potential solutions that will enable the YPAs to improve their performance and the quality of their action plans
- to use the information provided in the survey as a general benchmark for future YPA programmes
- to evaluate specific budget constraints and actual budget expenditures
- to understand action plan properties that impede progress
- to identify specific social, political, and economic problems in different communities

## 3. Methodology and content

On 20 June 2012, an evaluation form (an open-response questionnaire) was sent by e-mail to the participants of the third and fourth YPA training workshops, who were involved in 84 action plans. Two reminders were sent again and by January 2013, 61 participants involved in 44 action plans had replied. More frequently than not, respondents on the same action plan gave identical replies.

The layout of evaluation forms sent to the YPAs were identical in order to maintain the integrity of the report. The content areas covered in the questionnaire focused on general information about the participants, implementation of their action plans, social networking, evaluation, budget, website action plan, etc. It consisted of 31 questions, from which some required simple answers such as Yes or No, as well as some open-ended questions regarding the implementation of their action plan, budgets, and the evaluation. The majority were logically connected and based on a response to a previous question, even though sometimes the respondents were directed through different paths in the questionnaire.<sup>2</sup>

## 4. Respondents

After sending the questionnaire to 200 YPA trainees, this paper has completed replies from only n=61 completed the questions (overall response rate of 31%). There are also some questionnaires only partially completed with some questions that were skipped or left blank.

The total number of people who responded to the questionnaire is 61 but the total number of coded

<sup>1</sup> Updated action plans and results are on the official page, [www.eubios.info/youth\\_peace\\_ambassadors\\_international](http://www.eubios.info/youth_peace_ambassadors_international)

<sup>2</sup> Currently an online gmail survey form is used for evaluation.

response keywords is greater because many respondents indicated more than one concept in their answer. For analysis of the tables:

The total number of coded concepts in the comments: refers to the total number of different answer categories that the respondents to that question have identified. In some cases, respondents gave answers that could be classified into multiple categories for one question. The comments were coded into keyword categories, and some comments included more than one keyword so the sum of the percentage is more than 100%. For instance, some of the action plans may have targeted both students and local communities, or ethnic minorities and vulnerable populations. As a result, this number of coded comments will generally be higher than the total number of people answering the question.

The total number of people answering the question: refers to the actual number of people answering a question. Some of the questions have blank answers therefore for the report to be accurate, it is necessary to subtract the blank answers for each question from the total number of 61 people, in order to have the actual number of people who answered each question.

Not stated: refers to blank answers. When calculating the final percentages of comments as a proportion of persons answering the question, the number of not stated answers will be deducted from the total number of people answering the question.

## 5. Countries of the action plans included in the survey and pressing issues for the trainees

Among the 61 trainees that completed the evaluation survey (Table 1), 31% said they have successfully implemented their action plans while 67% are still working on the implementation. In total, nationals from 17 countries participated in the survey (Table 2). The most frequent responses came from the following countries: Indonesia 11, Japan 8, Philippines 7, Thailand 7, Malaysia 6, Nigeria 4, Cambodia 3, Iran 3, Taiwan 2, Uzbekistan 2, Israel 1, Pakistan 1, Sudan 1, Vietnam 1, Nepal 1, Lithuania 1, Korea 1. Surprisingly, none of the participants who responded to the survey said that they gave up or stopped. However, one assumption can be that some of those who did not reply, or left a blank answer (3 trainees) or gave no comment (1 trainee) may have had problems.

Trainees identified both specific and more general cross-cultural policy issues such as environmental concerns and youth education, and these represent the most common type of action plans. For instance, some trainees have organized conferences and events in Australia and Indonesia, or developed activities related to environment and climate change in Vietnam, Philippines and Cambodia. Some others wanted to tackle specific challenges such as dolphin protection in Taiji region, Japan, for example. Whether these activities are effective or not, and the degree to which they make an impact in the society, is something that will be assessed during the course of this analysis report.

**Table 1: How many had completed the action plan?**

Type	N	%
i. Yes	18	31
ii. Still in progress	39	67
iii. Gave up or stopped	0	0
iv. No comment (N/A)	1	2
<b>Total number of people answering the question</b>	<b>58</b>	
<b>Not stated</b>	<b>3</b>	

## 6. Analysis on the implementation of action plans

### Coordination

Among the respondents, 31% have successfully implemented their action plans while 67% are still working on the implementation (Table 1). For the implementation of their action plans, most of the trainees worked in a group. Therefore the success of the projects depended a great deal upon the quality and commitment of the teamwork. 79% of the respondents indicated that the people coordinated well, while 10% worked alone (Table 3). On the other hand, around 8% responded that the people in their group did not coordinate well. It is important to understand what caused this. In fact, there can be different causes including lack of engagement, language barrier, and time commitments. One issue may be distance. Depending on the nature of the action plan, working in group can be difficult. However, working alone does not imply that one should be in complete isolation from other YPAs, but instead should continue a constant communication with others for resource opportunities, etc.

**Table 3: Did people in the group coordinate the work well?**

Type	N	%
i. Yes	41	79
ii. No (time, commitment, language issues etc.)	4	8
iii. Worked alone	5	10
iv. No comment (N/A)	2	4
<b>Total number of coded concepts in the comments</b>	<b>52</b>	
<b>Total number of people answering the question</b>	<b>52</b>	
<b>Not stated</b>	<b>9</b>	

### Target groups

Youth represents the most common concern for the trainees (Table 4). More specifically, they are the greatest proportion of targeted groups (67%), which can be a possible indicator that youth care about youth. According to the UN, youth are those between 15-24 years old. In Asia and the Pacific, youth constitute about 18 per cent of the total world population or about 650 million persons. This is over 60% of the world youth population, and about one third live in urban areas.

**Table 2: Summary of the Action Plans (AP)**

No.	Name of the trainee	Action Plan Name	Country	No. of people
1	Mr. Nordin Abdullah	“Tomorrow’s Leaders Summit”	Australia	1
2	Ms. Mai Shbeta	“Interfaith, Intercultural & International Dialogue”	Israel	1
3	Mr. Aanas Ali	“Thai Peace Transformer (TPT)”	Thailand	1
4	Mr. Agus Burniat, Ms. Melisa Dita Safitri	“Interfaith Youth Forum 2012”	Indonesia	2
5	Mr. Mokwe Chibuika Chukwuemeka	“Youth for Peace Project (YPP)”	Nigeria	1
6	Mr. Muhammad Faheem Bin Tariq	“Action for Peace”	Pakistan	1
7 21	Ms. Nur Farah Sakinah Norzam Ms. Syeda Mishaal Pervaiz <b>No Progress Report:</b> Ms. Soumia Mekki	“Youthink”	Malaysia	2/3 <sup>3</sup>
8	Ms. Helen Gemma Vallejos	“BALIKATANG PAK NA PAK PARA SA MGA BATANG I’WAK”	Philippines	1
9	Mr. Katcha Rerngsamut, <b>No Progress Report:</b> Ms. Nurul Norzahari Mr. Yazdani UI Islam Narumon Leteh Mr. Tin Kolmen Mr. Chetra Chap	“United Peace Maker”	Thailand  Australia Bangladesh Thailand Cambodia Cambodia	1/6
10 26	Karen Lapitan Mr. Dwight Jason Ronan Mr. Ze Tong <b>No Progress Report:</b> Mr. Abdul Mahid Mackn Ati	“When I was 20”	Philippines Philippines Malaysia	3/4
11	Ms. Choy Kim Lee	“Smile-Green-Action”	Malaysia	1
12	Mr. Lee Siu Ming	“Peace Education Through Exhibition in Cyberjaya, Malaysia”	Malaysia	1
13 19 25	Ms. Lydia I. Onyeneke Mr. Precious Onyeneke Mr. Akwaowoh Rex	“Educating Youths On Peace Mindset/Prevention of Violence”	Nigeria Nigeria Nigeria	3
14 14	Mr. Ahmed Manoufali Mr. Mohamed Alfadil	“Cultural Diversity Campaign”	Sudan	2
15	Ms. Mai Thi Nguyet Anh	“Earth and Me”	Vietnam	1
16	Mr. Randymax Bulaquat	“Cultural Exchange Program for Sustainable Development”	Philippines	1
17	Mr. Ratha Chan	“Youth Dialogue on Religion, Environment and Peace”	Cambodia	1
18	Mr. Surya Bahadur Karki	"It is possible through agriculture: Maya Universe Academy, Tanahun, Nepal"	Nepal	1
20	Mr. Urfan Ridha <b>No Progress Report:</b> Mr. Muhammad Mirza Mustaqim	“Speaking for the Voiceless: Coral Reef Conservation”	Indonesia	1/2
22	Ms. Neringa Miliuskaite	“Human Rights Promotion and Peace Building for Refugee, IDPs and Surrounding Community”	Lithuania	1
23	Mr. Arjona Jorge Phillippe <b>No Progress Report:</b> Ms. Catherine Condor	“Cross Cultural Youth Peace Camp”	Philippines	1/2
24 29	Ms. Tayebah Kharestani	“Life is beautiful” “Take it easy” (YPA4)	Iran	1

<sup>3</sup> 2 out of 3 people were actively involved in the action plan



30		"Green Office" (YPA4)		
27	Mr. Khiev Vibol <b>No Progress Report:</b> Ms. Bunrong Kouy	"Peace Charity for Orphans in Cambodia"	Cambodia	1/2
28 31	Mr. Sherzod Makhmudov Mr. Muzaffarjon Akbarov	"Save the Environment for Peace"	Uzbekistan	2
32	Mr. Uli Muslihudin Sharbinie	"Peace-building over Taiji's dolphins issue"	Indonesia	1
33	Ms. Sareh Bagherichimeh <b>No Progress Report:</b> Ms. Mamiko Hanamoto Ms. Rino Inada Ms. Yu Kagawa	"GRPI (Grass Root Peace Initiator)"	Canada Japan	1/4
34 35 39 41 59	Mr. Reynaldo K. Azarya Ms. Ratu H. Balqis Ms. Nindya A.A. Sari Ms. Nadya P. Arifin Mr. Dimas Fauzi <b>No Progress Report:</b> Ms. Egiet W. Hapsari Ms. Fitra H. Nisa Ms. Michiko Karlina MM	"Yogyakarta Youth Peace Festival"	Japan	5/8
36	Mr. Aanas Ali	"Thai Peace Transformer"	Thailand	1
37 54	Mr. Mohammad Ridwan Mr. Rangga R. Putra	"Enlightening mind, expanding horizons, through disaster",	Indonesia	2
38	Ms. Nurul Norzahari <b>No Progress Report:</b> Mr. Yazdani UI Islam Mr. Tin Kolmen Mr. Chetra Chap Mr. Katcha Rerngsamut Narumon Leteh	"United Peace Makers (UPM)"	Australia Bangladesh Cambodia Cambodia Thailand Thailand	1/6
39 58	Ms. Natcha Rangsinond Thanit Herabat <b>No Progress Report:</b> Yawee Butrkrawee	"Peace with Green Community in National Park"	Thailand	2/3
42 60	Mr. Mohamed Mubin Ms. Fatima Khan Mr. Aanas Ali (sent PR on different action plan)	"Harmony 2012" (postponed to <b>Harmony 2013</b> )	Thailand	2/3
43 44	Momo Yamasaki Moe Nakana <b>No Progress Report:</b> Ayuna Ito Chinatsu Tawara Kanna Kawaguchi Mako Ando Moeko Ishii Yui Tamitani Yuki Ikeda Yukiho Kurimoto	"New Peace Action of Yasuda and Jogakuin high school"	Japan	2/10
45	Ms. Hindun Harahap	"Teaching Unfortunate Kids"	Indonesia	1
46	Mr. Furqan Alfath	"Open-mind project"	Indonesia	1
47	Ms. Yin Yin Lo Chloe	"Talking for a Change: Creating hope and empowering youth"	Taiwan	1
48 55	Mr. Benju M. Evardone Ms. Sofia Zacate <b>No Progress Report:</b> Ms. Pearl Evardone	"Save our Samar – SOS"	Philippines	2/4

	Mr. Philip Evardone			
49	Mr. Masaya Kashino <b>No Progress Report:</b> Riku Naito Shoichi Okatake Yuto Kinoshita Fumiya Tanaka	"Peace in your life"	Japan	1/5
50	Ms. Bunrong Kouy	"Free Hug for Peace"	Cambodia	1
51	Ms. Czerina Gene P. Dela Cruz <b>No Progress Report:</b> Ms. Regina Marie Urdas Ms. Rosantonette I. Mendoza Ms. Lois Gaia	"Food for Juan's Thought"	Philippines	1/4
52	Mr. Jui Chun Chien (Eric)	"International Youth Environmental Photo Competition"	Taiwan	2
53	Mr. Paul Kim		Korea	
56	Sorata Watanabe <b>No Progress Report:</b> Ibuki Yamane Mako Ando Akihito Tateishi Mizuki Yata Shiori Ueki Rio Hirano Ami Kawata Yui Tamitani Sae Murai Keiichi Kurosawa Yoshizaki Tomotaka Haruka Sasaki	"Japan UNESCO Youth Peace Forum"	Japan	1/14
57	Rina Osedo	"Messages from Hiroshima's Atomic Bomb Survivors"	Japan	3
57	Manami Murakami			
57	Tsuyoshi Sotoya			
61	Natsuki Ikeda <b>No Progress Report:</b> Rina Sugiyama	"Calligraphy so we don't forget the Tohoku disaster"	Japan	1/2

The most populated countries in the Asia-Pacific region have also a higher proportion of youth aged 15 to 24 years. For example, People's Republic of China and India have about 20% of their population aged 15 to 24 years old. Youth population is predicted to increase not only in these two countries, but in the entire region. In fact, "by 2030, the youth segment for the Asia and the Pacific region is estimated to grow to 700 million" (Ghee, 2002).

The second most targeted group by the respondents are vulnerable populations (15%). According to a UN definition, vulnerable segments of the population are defined as "population groups whose survival, well-being, development or other rights are threatened, and whose capacity to cope on their own is severely limited or compromised" (UNESCO, 2010). Refugee camps, tribes, and communities affected by natural disasters will therefore be classified as vulnerable populations in this survey. Examples of vulnerable populations indicated as a target group include indigenous people and refugee camps from the Philippines and Malaysia, and children from rural villages affected by earthquakes in Iran and Azerbaijan. Finally, the least targeted groups are local communities and professionals, with only 2% and 4%, respectively, mentioning them.

**Table 4: Target groups**

Type	N	%
i. Students and young people in general	37	67
ii. Vulnerable populations	8	15
iii. Professionals: academics, business personnel, social activists, lawyers, doctors...	1	2
iv. Cross-cultural populations	2	4
v. Local community	2	4
vi. General public	6	11
vii. No comment (N/A)	2	4
<b>Total number of coded concepts in the comments</b>	<b>64</b>	
<b>Total number of people answering the question</b>	<b>55</b>	
<b>Not stated</b>	<b>6</b>	

Obstacles in the implementation (Table 5)

Among the trainees that did not implement their action plan yet, issues such as funding (24%), personal resources (19%) and teamwork problems (17%) such as lack of commitment from other members of the group, appear to be the ones that create most obstacles for the implementation process. In order to increase the success rate, it is important to have a realistic plan, but also to be open-minded and be ready to adapt to changes in case of obstacles and new opportunities. A good action plan needs a clearly defined start and end, and it should be also flexible enough to accommodate changes as new information emerges.

**Table 5: What were the major obstacles in the implementation?**

Type	N	%
i. Inviting people (to join, attend, collaborate)	4	7
ii. Budget	13	24
iii. Fixing the date and venue	2	4
iv. Explaining the concept to people	2	4
v. Bureaucracy (Getting approval and support from government & organizations)	6	11
vi. Teamwork problems (commitment, time, interests)	9	17
vii. Personal resources (time constraints)	10	19
viii. Lack of awareness; target group	2	4
ix. Collecting feedback	2	4
x. Practical skills (video editing, IT, etc.)	1	2
xi. Climate conditions (weather, etc.)	1	2
xii. No comment (N/A)	4	7
<b>Total number of coded concepts in the comments</b>	<b>56</b>	
<b>Total number of people answering the question</b>	<b>54</b>	
<b>Not stated</b>	<b>7</b>	

Some things that can be done in order to reduce the obstacles include:

*Budget*

Will be discussed in Section 13.

*Time constraints*

After joining the YPA trainings, the trainees were made aware of time commitments. Acquiring time management skills is a valuable asset in today's society, and working on different projects simultaneously can be achieved only if a person is a good time manager, and devoted to the implementation of the committed plans. Making a division of urgent and non-urgent tasks based on their importance is a skill that needs to be gained, as many trainees are also full-time students or employees of another occupation.

*Teamwork*

Teamwork is very important for the successful implementation of the action plans. Choosing the right and serious people to work with on your projects sometimes requires assessment of the skills of different persons,

needs of the project, and different personality types that people have. On the other hand, some action plans can be managed by one trainee working alone.

*Bureaucracy*

In case the action plan comes across too many bureaucratic procedures, the scale of the action plan can be modified to weave through the maze of regulations.

*Inviting people to help*

One suggestion is to create a mailing list and keep people updated. Social media can also provide efficient tools to have effective results.

Institutional support

Around 37% of the respondents indicated that governmental and local communities have been the ones that helped most with the implementation (Table 6). In fact, this was confirmed by personal discussions via e-mail with the respondents as well. Support was offered also by universities and educational institutions 29% (e.g. high schools), national organizations and associations (10%), and international organizations (8%). In some cases the institutions had also helped with the travel costs of the trainees to the YPA workshops. About 12% have not received any form of support, perhaps this is due to the nature of the action plan which did not require any additional resources than the ones trainees already possessed.

**Table 6: What kind of institutional support did you get?**

Type	N	%
i. Universities and other educational institutions	15	29
ii. Governmental and local communities	17	33
iii. National organizations and associations	5	10
iv. International organizations	4	8
v. None	6	12
vi. No comment (N/A)	4	8
<b>Total number of coded concepts in the comments</b>	<b>51</b>	
<b>Total number of people answering the question</b>	<b>51</b>	
<b>Not stated</b>	<b>10</b>	

**Comments in response to the question, "Did you complete the action plan?"** (Numbers do not correspond to Table 2, are just for reference between comments):

1. Still in process

2. I am still working on it. The program will start in the next semester at university- November 2012. I couldn't do it earlier because it was in the middle of the semester.

3. The Action Plan initially visioned was somewhat altered due to manpower and the limited number of volunteers successfully recruited. The idea remained largely the same. I would therefore self-assess that the project was 70% successful though 100% in principle. Over all, the lack of commitment from the volunteer was also present.

4. Our action plan will be implemented on 28-30 September 2012. The obstacles are funding, speakers and venue.

5. Yes we did.

6. The implementation process is in progress and will be completed by Oct/Nov 2012.

7. It is still a working process as the project is aimed to be implemented in Malaysia and I have been in the UK for an exchange programme since January.
8. The first part has been accomplished last December 2012 and several activities were held during the past months (not identified in the action plan). However, the second part is not yet done because the identified sponsor stopped communicating with me. The search for a new sponsor is on-going.
9. No—the changing of ideas. I also have a new project to replace this one.
10. Yes
11. No I haven't complete the action plan due to many outstations and other preheaded projects in first half of the year.
12. Yes
13. Yes
14. The action plan is an open-ended project. The project is expected to be continued because we have some of the activities that are under process. The attained goals are the team work and the cooperative collaboration from different departments in the organization. The time horizon for the plan will be finished by the end of this year. Some of the carried projects are emerged into another NGO that we will launch which is called "SALAM". The report is attached for this NGO.
15. The project was complete with hundreds students and young people engaged
16. Yes
17. Yes
18. Yes, I completed the action plan with a change in the location. There were no obstacles while making way for the plan to be executed.
19. Yes
20. Actually that action plan has not completed, because we find it difficult to manage time between studying as a student and working that action plan.
21. No, we did not implement it since there was red tape from the University to allow us into the orphanage which was our initial target. The paper work was excessive and summer holidays also came in between. One of our team mates went for an exchange study program. The other problem was language barrier – Bahasa Malay is the dominant language in the orphanage so we had no liaison inside the facility.
22. No I haven't. The main obstacle was time. I have moved back to other continent, had to finish my studies, new country and job and I was also involved into one big project.
23. Yes, I have completed half way of my action plan and it will be completely finished by the 15<sup>th</sup> of July 2012.
24. NOT STATED
25. Same as 13
26. The campaign launched the WhenIWas20 Profiles featuring inspirational leaders and heroes from around the world talking about their experiences when they were 20 years old. For the past months, the team have interviewed several inspiring people and featured their stories on the WhenIWas20 website, Facebook, and Twitter accounts. Other profiles featured in the campaign (i.e., those who were not personally interviewed) were also developed after extensive biographical research. These WhenIWas20 heroes include international policy makers, celebrities, successful entrepreneurs, and other young leaders. To maximise the impact of the initiative and to engage young people who are not connected to the Internet, the WhenIWas20 teams from different Asia-Pacific countries also conducted various on-the-ground activities. Furthermore, members of the WhenIWas20 team have been invited to various international seminars and forums to share their experiences and the WhenIWas20 campaign.
- Aside from the initial six Asia-Pacific countries, the campaign has reached youth organizations and communities in other countries in Asia, Africa, and Latin America. Until now, more and more youth from different parts of the world have expressed their interest in replicating the idea behind WhenIWas20 in their own communities.
- The campaign took advantage of the strengths of social media and the youth's online presence. Through this, the campaign created an online repository of profiles, blogs, and list of opportunities via the campaign's official website and other social networking sites (Facebook and Twitter). Furthermore, the campaign also made sure that they have on-the-ground activities to reach more youth.
27. Yes, I have completed half way of my action plan and it will be completely finished by the 15<sup>th</sup> of July 2012.
28. I haven't implemented my previous action plan yet. Because I have changed my action plan from "Advancing human rights and knowledge for peace" to "Save the environment for peace" also it is difficult to realise action plan about Human Rights. Finally, we decided to realise to action plan about environment.
29. I finished all parts of my action plan but I couldn't find sponsor to print my "Happiness Calendar" which were designed for this action plan.
30. Actually I worked on this subject as my thesis too. I finished all theory parts for my viva session. It was really successful. Now I should start its implementation in Unilever Iran office. I talked with Unilever's manager about it before but with should discuss more about details for implementation.
31. Same as 28
32. Dolphins' issue in Taiji has been happening for years and involves individual and organization both at national and international level. The implementation of the action plan is part of those efforts and has been implementing for last one year and will be continued to arrive at its goal: the end of dolphins' hunt.
33. I'm still working on it.  
My action plan consisted of collaborators who were identify a peace initiator form their country and now that summer started Im hoping the more free time would allow them to collect the information and get back to me.
34. Not yet. Our action plan is ready to be implemented. But the only obstacle is, we're still working for the funding and some technical issues. Personally, funding is essential for me, because I'm responsible for some technical issues (renting electrical equipment, etc), and it does need money. Right now we're still waiting for some sponsors to fund our action plan. If the bureaucracy is going well, our action plan will be done on September.
35. We haven't complete it. Now, we are still working on it. Funding is our major obstacle in doing our action plan, because of course we need fund to help the Youth Festival. But now we are trying to get some some sponsorships as well as making cooperation with ministry of education, some company in Indonesia and UNESCO Youthdesk Jakarta. I hope it will be work out.
36. We have established a connection with the Turkish Schools to continue our action plan. However, we are still continuing our action plan. One of the major obstacles are pursuing the people on how important it is to have peace education and coordination with other schools. Establishing a peaceful environment in school.
37. We have completed it. The biggest obstacle is to arrange the meeting with friends and connect with volunteer due to our project, but we can handle it.
38. Our action plan was to design an international blog where youths can find visual information on how one can get involve within a community. So far, we have not been able to put up a webpage as of yet but I have recently taken some photos from my visit to an Orphanage back in Malaysia after the YPA Conference in Nov-Dec 2011 as a part of my contribution to this project.
39. Same as 35
40. No, we plan to do the action plan between September and October because we are now still studying and have to wait until university close.
41. (not yet implemented)
42. I did not complete my action plan. It's still on progress. One of the major obstacles is to pursue people and give awareness of peace to them with the use of music.
43. the report for the school's principal is already completed but there's no adviser for new activities which we are going to foundation. So we are looking for an adviser now.
44. No comment
45. Not Yet. I am planning to complete my action plan from October to December.
46. No
47. My action plan is scheduled to be completed before the end of 2012. There were no major obstacles, only slight problems, but I do have to change my method of evaluation for my action plan, please below in evaluation section.
48. Yes, we did
49. Not yet. If anything, we are being busy since we have an important exams.
50. I am on the process of implementing the action plan. The obstacle now is I do not have enough time.
51. NOT STATED
52. In the Progress. The ability to have enough impact and people aware of our idea.
53. The website is still on the process of creation. It will be done soon. We managed to get the sponsor, but we need to get permission from UNESCO to use their Logo, or have them as one of our sponsor.
54. Same as 37



55. Yes, we did.
56. Our group is still in the process of implementing our action plan. So far, the biggest obstacle has been finding people to participate in the forum that we are planning
57. Not yet. Rina and Manami "As high school students, we are busy preparing for university's entrance exams."  
Tsuyoshi "It is quite hard for us to meet each other since my home, Tokyo, is far away from Hiroshima, the hometown of Rina and Manami.
58. No I didn't due to our study and internship. Not yet. We are now working on it. We are planning to complete it on the early October this year. Our major obstacle is about the fund that we have to collect it by ourselves. We are trying to have some sponsorships as well as making cooperation with ministry of education and UNESCO Youthdesk Jakarta.
59. NOT STATED
60. We are in the process of completing the action plan, the obstacles are the lack of financial support, and we lack the authority to make decisions.
61. No, unfortunately. I had been working on my schoolwork and revision for the big exams. To my shame, we haven't even started the implementation of our action plan, but since the exams are over, we will work on it over this summer.

### Comments in response to the question, "Did people in the group coordinate the work well?":

1. NOT STATED
2. Worked alone
3. Speaking yes, but there was also the lack of seriousness – despite the few who fully engaged with me.
4. Yes we did
5. I coordinated alone
6. Although I was doing the project all alone, still help and support from fellow YPAs of Pakistan Maqbool Baloch and Arun Kumar was very helpful.
7. In spite of the lack of actual ground work, we have been working on fine-tuning the shape and direction of the project via the social media. We have also prepared the proposal so that the project can be implemented in the near future.
8. NOT STATED
9. Quite well
10. Yes
11. In my NGO, yes the other are good but still busy with many projects.
12. Yes
13. Yes
14. The team work is the foundation for the success. However, some of the members did not devote much time due to their commitment to their exams, assignments and course work. In the same time, other members compensated the deficit by others and most of the projects were implemented successfully.
15. Yes, each people in group was assigned
16. Yes
17. Action plan was prepared alone
18. NOT STATED
19. Yes
20. I think is not well
21. Yes but there were time constraints
22. In fact our action plan was not really a team work; everyone had to work on their own plan under this big action plan.
23. NOT STATED
24. NOT STATED
25. Same as 13
26. Yes
27. Yes, they did coordinate very well.
28. Yes, all participants coordinate the work well because they did such kind of work before.
29. Yes
30. No comment
31. Same as 28
32. Yes
33. There is a language barrier for my Japanese group mates... their vary willing and motivated to but since the emails and forms and all the contact with the collaborators which is the main part of our action plan at this time is in English
34. I think the coordination is good, but recent months is our busiest time in our university (final exams, final research, final papers, all of them have to be submitted before last month). So that make some of us hardly meet each other. But, I'm sure that now we can concentrate again on our action plan.

35. Yes, all of us have same mission and goal here, so that's why we can coordinate well as far as now. We are trying hard to give our best in doing this action plan so we can build peace in this world.
36. Yes, my other partner was with me at the event and carried out the action plan as well as made the action plan.
37. Ya..we do..^\_^
38. Most definitely. We have only been able to reach out to one another via Facebook messaging to discuss our evaluation but have not come up with the final decision.
39. Yes, we did. All of us have same mission and goal here and so far we can cooperate and coordinate each other. We are trying hard to give our best in doing this action plan so we can build and spread peace in this world.
40. Yes, we all contact with each other normally. Regularly, once a week.
41. NOT STATED
42. Yes, they are coordinating with other schools to get sponsorship for our action plan.
43. Yes, Yasuda High School students did well because our first goal is to found new club in Yasuda.
44. No comment
45. Yes
46. I work by myself
47. Working on action plan as individual
48. Yes
49. We are doing our best.
50. NOT STATED
51. NOT STATED
52. NOT STATED
53. Yes, indeed. Eric and I are great partners, and we have 30 other National Coordinators helping the successful operation of IYEPCC.
54. Same as 37
55. Yes
56. Our group has worked phenomenally well together. We share ideas, and whenever they clash, we always find a way to solve it
57. Yes, we did it well through the frequently-exchanged emails.
58. Yes, but we are quite busy during the last few months.
59. Of course, they are working hard on our action plan as we have established an organizational structure for our event.
60. No
61. Yes we have been in touch with each other and have been in a good relationship.

### Comments in response to the question, "What were the main obstacles in the implementation?":

1. Budget
2. Finding time for it during my studies, finding people to work with me, finding support from the university, finding money.
3. Lack of support from the host sides. Lack of good teamwork sometimes
4. NOT STATED
5. Finance, Climate Condition (some programs were delayed due to climatic change), other logistics.
6. Time constraints, lack of some e-conference follow-ups in which all YPAs can discuss different ways of effective implementation of the project.
7. Distance
8. Funding, manpower, and location permit.
9. NOT STATED
10. I think more on the monetary resources. I wanted to organize more workshops for the target audience, but my personal resources are not enough.
11. Time constraint
12. Funding and approval from the authorities
13. Funding
14. -Bureaucracy in obtaining approval to coordinate and carry out activities in public places  
-Setting the deadline of the project because of the members' commitment  
-Collecting information about the local community from social media, questionnaire because of the lack of participation from other people
15. Financial problems, difficulty in finding venue sponsor for events of project
16. Funding
17. No major obstacles but I realized that action plan should have been done in group.

18. The major obstacles during the implementation were the lack of funds to buy seeds, hose, fertilizers, books, stationeries and other necessary items during the execution of the project. The lack of awareness among the villagers about the importance of farming education.

19. Funding

20. Manage time between studying as a student and working that action plan.

21. NOT STATED

22. NOT STATED

23. Unfortunately, we were all busy after we have graduated with we our present work and we have lost communication. I have tried to reach some other YPA participants and still plan to hold it in the future.

24. When I was planning for this project one of my most important worries was the vehicle which I may use to travel with from Tehran to villages in East Azerbaijan, north western Iran.

25. Same as 13

26. Funding

27. The original members of the group all have different field of focus or area of activism. Some of the members have "regular" jobs with development organizations, while others run their own projects and organizations. Because of these, not all the members of the team have enough time (and, maybe energy) in implementing the campaign in their countries.

28. There are no significant obstacles in the implementation.

29. Cambodian Youth Peace Ambassador members are quite busy which we could not easily find the time to have meeting working on the action plan. We lack of fund to fully support the project process. However, we did our best to proceed until now.

30. The first step to start working on Green Office or any other green activities in one place is raising awareness of their manager about the importance of this work. They should know that how easy they can affect positively on environment and their staff with simple and clever ideas.

31. Same as 28

32. The lack of national research centre involvement

The lack of key person bridging to the policy-decision maker

The lack of financial in particular for travel

33. It was most difficult to collaborate as we live in different time zones. Facebook messaging definitely helped out.

34. Just the funding. Sooner we get the funding, better we can implement our action plan.

35. No comment

36. Pursuing organizations and letting the organizations know that we are not just people off the street that want to suddenly change the world. However, we are youth who want to really work beyond our capability to help shape a better world for the future.

37. To collect the volunteers and We are also worry wheather our poster will fly safely or not, ,but we have done our best

38. It was most difficult to collaborate as we live in different time zones.

Facebook messaging definitely helped out.

39. NOT STATED

40. There are no obvious obstacles but we still have no time to have a formal meeting.

41. Funding

42. One of the major obstacles is to pursue people and give awareness of peace to them with the use of music.

43. There's no adviser for new activities which we are going to foundation.

44. NOT STATED

45. The funding

46. No comment

47. It was impossible to collect surveys and email feedback.

Surveys →After I finished the lectures and workshops, a great number of listeners came to me to ask more questions about youth empowerment. It was impossible to hand out surveys while being surrounded by people and questions (not everyone thought to bring pens with them to the lecture). It is not popular for the Taiwanese people to give feedback after lectures because it is not done that often, plus, it is and will be hard to hand out a great number of questionnaires and hope that you can have all of them back. That is why I had a problem with collecting questionnaires.

Email Feedback → Emails are not popular with Taiwanese youths who are under 18. Parent's

limit their kid's internet usage because of heavy work pressure so I wasn't able to get any email feedbacks from youths (but I did get a few emails and calls from the professors and doctors who participated in one of my lectures)

48. There were no major obstacles that were immense hindrances to the success of our action plan.

49. Some of our plan was disregarded, but we try to conduct a charity.

50. Timing, cultural barriers and practices

51. NOT STATED

52. Coordination between countries (time zone) and getting sponsor from Others

53. We thought it would be good to have UNESCO as one of IYEP's sponsor, and if possible, use UNESCO name in the prize that is to be given to the winner of the competition.

54. Same as 37

55. Time, we didn't had enough time due to our working schedule.

56. As I mentioned earlier, the biggest obstacle we have faced so far is finding people to participate in our forum

57. Making short videos by editing the DVDs with English translation.

58. Our study and internship

59. No comment

60. Lack of communication in the team

61. No comment

### Comments in response to the question, "What kind of institutional support did you get?":

1. Government of Malaysia: Ministry of Youth and Sports, and Perdana Leadership Foundation.

2. I found a professor at the university who is working on something similar and joined him.

3. Communities mentioned above.

4. Endorsement Letter from UNESCO, Speakers and Financial Support.

5. No institutional support

6. Venue, meals for participants, technical tools (sound system, projector etc). And most important their moral support.

7. Institutional support from our university could be gained easily once we approach them with our proposal as they have already showed interest in supporting student-led activities from our Politics, History and IR department. In addition to that, we have already received verbal support from an international humanitarian organisation and this will be finalised in the near future.

8. Local government, private enterprises

9. NOT STATED

10. No formal support from any institution, but there was an overwhelming support from other youth groups—more on doing the leg work for the activities.

11. NOT STATED

12. a) Multimedia University provided the venue.

b) The Malaysian Red Crescent provided 10 volunteers. The National Committee member of the Malaysian Red Crescent also attended as a panel member of the forum.

c) Soka Gakkai International provided the exhibition materials and training. About 20 volunteers from Soka Gakkai Malaysia. The Deputy President of Soka Gakkai Malaysia attended as a panel member in the forum.

d) Prof. Dato' Dr. Anwar Fazal, Visiting Professor of Universiti Sains Malaysia (USM), sponsored 400 pieces of postcards with peace messages to be given as door gifts to visitors.

13. Institution leaders encourage youths to attend Peace lectures/activities as large turnout of youths from communities, schools and churches came to participate on peace programmes.

14. Small office, technology access (free internet), fax and small grant

15. In-kind sponsor, venue sponsor

16. Manpower/ speakers and facilities

17. Financial support from UNDP and other arrangement from Ministry of Women Affairs and the Royal University of Phnom Penh.

18. None

19. Encouragement to serve as large turnout from communities, schools and churches

20. Diving Club of Diponegoro University

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. NOT STATED

25. Same as 13

26. RAP grant from the Global Changemakers

27. We got support in term of helping and sharing but not in cash from Royal University of Phnom Penh, English Department, Japanese Department, Korean Department, and Chinese Department.

28. Tashkent State University of Economics fully supports us to conduct the campaign this action plan. Orphanage №25
29. "Badbadak, Orphans Support Student Association" helped me a lot in my third project.
30. No comment
31. Same as 28
32. No
33. None. We thought it would be more efficient to go and ask for such support and sponsorship for the publication of the book after we have completed the 1st draft of how the book is going to look which we can start working on as soon as all the information is collected.
34. Speakers, and there will be money support.
35. As we have trying to contact, ministry of Education will provide recommendation letter to invite high school students officially to join the Youth Peace Festival. And We also have been contacting UNESCO Youth-desk Jakarta to cooperate with us.
36. The Turkish schools network has established contact with us to help us take out our action plan, schools for peace.
37. NOT STATED
38. Pan Asia International School
39. Same as 35
40. Thammasat University
41. NOT STATED
42. Pan Asia International School
43. No comment
44. NOT STATED
45. I am working with International Relations Student Associations to get this action plan works
46. No comment
47. I got my travel funds from the Populorum Progressio Institute and also from the Taiwan Bioethics Association. More travel funds will come in from Yuh-Ing Junior College of Nursing and Management.
48. The Department of Environment and Natural Resources (DENR) provided seedlings for our tree-planting activity. The City Mayor allowed the use of the city hall for our rally.
49. Hiroshima Peace Culture Foundation
50. None
51. NOT STATED
52. NOT STATED
53. Managed to get sponsorship from "Inter Youth Cultural- exchange Association".
54. Same as 37
55. Some of the organizations in Samar helped us with transportation, food, accommodation and off course security.
56. We have so far had support from a NGO group that operates from Hiroshima called ANT
57. Manami "We have not gotten any institutional support but a teacher at our school helped us in getting a DVD about Atomic Bomb survivors."
58. We are expected to get some support from our college; Thammasat University but it is yet to be confirmed.
59. Ministry of Education will provide recommendation letter to invite high school students officially. We also have been contacting UNESCO Youth-desk Jakarta in order to make cooperation.
60. Nothing so far
61. No comment

## 7. Analysis of the results of the action plans

### Activities

During their work, the trainees have carried on a range of different activities (Table 7). About 40% of them organized a variety of workshops. These are followed by concerts and trips (21%), and formation of clubs and networks (17%), such as a peace club in Nigeria. The nature of activities is determined by both the background of the trainee, and their willingness to learn. From the answers, it can be deduced that the trainees who have an academic background find it easier to organize a conference, or collaborate with other professors for similar projects. Examples of conferences include seminars on environmental issues, gender, etc. Finally, 11% of the people did not implement any activity and 8% did not comment.

**Table 7: Give us a highlight of activities you have implemented**

Type	N	%
i. Discussion workshops and lectures, forums, training	21	40
ii. Art exhibits, concerts, trips, creative competitions	11	21
iii. Formation of clubs and networks	9	17
iv. Environmental activities	5	9
v. Research and preparation	4	8
vi. Community service	1	2
vii. Social media	5	9
viii. Disaster prevention, recovering, rehabilitation	0	0
ix. None	6	11
x. No comment (N/A)	4	8
<b>Total number of coded concepts in the comments</b>	<b>66</b>	
<b>Total number of people answering the questions</b>	<b>53</b>	
<b>Not stated</b>	<b>8</b>	

### Results

The responses widely varied (Table 8). There are both tangible and intangible results. While 27% had no answer and 17% indicated no observed results and changes with respect to perceptions, empowerment and opportunities created, around 21% pointed out more knowledge, awareness and understanding as a result of their action plan. Of course, the impact level is difficult to measure, if not impossible. But building peace and tolerance in the minds of people, can lead to a more peaceful community in a few years, especially in countries confronted with frequent conflicts. Other observed results include formation of social groups and networking (10%), concrete changes in the community (10%) such as basic school materials for the next school year, or a new field for rice. Some of the comments suggested work that helped the local community, although only 4% had mentioned that in their responses to the earlier question.

### Comments in response to the question, "Give us a highlight of activities you have implemented":

1. Website: [www.TomorrowsLeaders.biz](http://www.TomorrowsLeaders.biz) and a large database.
2. I have the professor I am working with, and in the next few days I might meet the donors of the program
3. We have instilled positive ideas among kids. This is the main objective of the Action Plan. We tried our best to EMPOWER them so that they feel they are capable of making positive changes. We are also happy to see that the kids, most of whom were underprivileged, developed a sense of leadership and confidence through our capacity building activities. We also encouraged them to try leading their friends in their community.
4. NOT STATED
5. Organizing a seminar, workshop to secondary schools in South-East Nigeria. Establishment of a Peace Club. Organizing an essay competition among the schools visited. Organized a football competition among youth.
6. Conducted sessions using yoga/meditation to help youth and children get connected with their selves and feel peace within. Further they were guided to explore their community and start small peace initiatives. Out of 700 participants, some 300 have started small projects while 100 are



going to U.S.A for an exchange year and wish to work for promoting peace and inter-continental harmony.

7. NOT STATED

8. There was a 2-day outreach, medical mission, feeding activity and workshop conducted last December. School supplies provided to several communities generator for electricity given to one community clothes provided to several communities.

9. NOT STATED

10. On my part, I helped organize a couple of leadership workshops and interviewed one of the When I was 20 champions.

11. No comment.

12. a) Peace Exhibition entitled "From A Culture of Violence to A Culture of Peace: Transforming The Human Spirit" – co-hosted with NGO called Soka Gakkai International

b) A Peace Forum entitled: Building A Culture of Peace

13. Erudite lectures held for the National Youth Service Corp Members in every 3 months, Intercultural Activities for Youths and Communities, Public campaign for Peace Mindset/Prevention of Violence in Communities.

14. A) Project Name: Education for Orphans Students

Time Line: Starting on 1<sup>st</sup> of to 30<sup>th</sup> of April 2012

Location of Carried Activities: Abu Dhabi/UAE and Sharjah/UAE

Weekly preparatory meetings to form an action plan about the intended activities, funding, task assignment and responsibilities.

A. Project Name: Recycling Day in partnership with Emirates Environment Group

Time Line: Starting on 15<sup>th</sup> of March 2012

Location of Carried Activities: Dubai/UAE.

Sustainable development and investing on the value added recyclable procedures.

B. Project Name: Cultural Diversity Campaign

Time Line: Starting on 1<sup>st</sup> of to 30<sup>th</sup> of Jan 2012

Location of Carried Activities: Sharjah/UAE

Utilizing Cultural Diversity to foster peace building and promoting the concept of forgiveness

Folklore activities with the help of General Consulate of some countries in Dubai

C. Project Name: Akoon Initiative "Local Culture Reflection"

Time Line: Starting on 1<sup>st</sup> of November 2012

Location of Carried Activities: Abu Dhabi/UAE

Creating a feasibility study to Khalifa's Micro-Finance Institution

Helping students to form a well structured business plan to be presented to the selection committee

D. Intellectual Property Protection Campaign

Time Line : Starting from Jan 2012 to April 2012

Raise the awareness about the Intellectual Property

Interlinking the property rights to the local community cultures

15. Day out trips: We conducted Day-out Trips which push the content to a new level of practice so that participants can experience the reality and know how to unite with every single individual to protect the Earth we are living in.

Seminars: There are specially designed, highly interactive and educated Seminars that focus on raising the consciousness in young students mind. Three different topics will be delivered: Waste Management, Animal Conservation and Energy Conservation.

We provide essential knowledge on environmental issues (Waste Management, Animal Conservation and Energy Conservation) for students. We help students see the real situation around Hanoi and how other organizations protect the environment

16. NOT STATED

17. With UNDP funding of USD5000, Ministry of Women's Affairs organized a Youth Debate on Gender Equality on 18<sup>th</sup> February 2012. The debate was organized in two rounds on a number of themes. Taking this opportunity, the action plan was slightly modified and included into one theme of the debate, i.e. Youth Debate on Gender and Climate Change. The debate was aired on 5 local TVs including TVK, Bayon TV, SEATV and etc.

18. -Establishment of an educative school farm as the source of income for the only free private education institution in Nepal.

-Management of the community in the procedure of formation of the educational farm where the classes of proper farming were conducted.

-Enforcement of a curriculum for adult farmers for the betterment of their socio economic situation.

-Conduction of a weekly class for interested people on proper farming methods.

-Introduction of the project of poultry farming in Rato Mato Village.

19. National youth service corp eruditde lectures held in every three months in the country 'very good intercultural activities for youth and communities; very good public campaign for peace mindset/prevention of violence in communities, very good.

20. -Training young children like as teaching about conservation of a coral reef

-Drawing competition

-Costal clean up

-Waste management

-Workshop about the coral reef

21. None have been implemented

22. NOT STATED

23. NOT STATED

24. We went to villages which were destroyed after earthquakes and engaged with children to promote positive thinking among them to overcome difficult times in their life.

25. Same as 13

26. We were able to monitor some of the activities of the participants of the WhenIWas20 seminar

series (such as the case in the Philippines). Through the workshops, we trained around 300 youth in drafting project proposals and in maximizing the use of social media in their activities. Some of the participants continued in pursuing and implementing their own project proposals, with the WhenIWas20 team as their mentors.

27. Receiving donation from 4th YPA training workshop in Hiroshima, Japan in different national notes (approximately 166\$).

Conducted a workshop in title of "Youth Volunteerism and Peace Charity". (Conducted on the 26th of May 2012)

Peace Donation from university students, and home neighbour. (Finished on the 30th of June 2012) And now we are packing.

Peace Charity Trip and Peace Education to Orphans will be conducted on the 13,14,15 of July 2012 in Siem Reap Province, Cambodia. (the main activity day is on the 14th of July 2012)

After the peace charity trip, thank giving poster to all donators is going to be sticked in the university and shown to our neighbour. Report also will be written and submit to the UNESCO committee via Cambodian UNESCO Peace Ambassador.

28. Collect the plastic bottles; Sell the plastic bottles; Buy presents and visit kids of orphanage

29. As you see in attached file I had tree project related to my action plan: International Happiness Calendar (Purpose: To introduce celebrations from different cultures around the world.)

Points of View ... (Purpose: To remind adults of their inner child. This project submitted children's creative, happy, honest, energetic points of view of life and transferred them to adults through art. This will remind them of their inner child.)

A, B, C, ..., I, ..., X, Y, Z (Purpose: feeling self-confidence, happiness by practicing creativity through team work and games.)

30. I search a lot about green office. I meet Unilever Iran office and their needs. And I prepared my projects and ideas for implementation.

31. Same as 28

32. The implementation of the action plan was mainly focused on awareness' raising of the issue through online and offline media. Online media include social media (internet, blog and facebook) while off line through educating students at national level.

33. We have an email account in the name of the action plan: [grass.root.peace.initiator@gmail.com](mailto:grass.root.peace.initiator@gmail.com)

And Facebook group to keep the collaborators updated and send reminders

And a Facebook page to attract more collaborators.

I stay in contact with the collaborators and guide them through their selection process for a peace initiator to introduce through the action plan.

I've have some sketches for the logo of the action plan which has been sent to a computer artist in Germany who is also a collaborator to finalise the logo.

34. Personally, I've sent proposals to some companies, searching for possible cooperation, and make a deal with some people (especially about the technical issues).

35. We haven't implemented our action plan. Now, we are still trying to make cooperation with Ministry of Education and UNESCO Youth Desk Jakarta. We are planning to have two events, the first one is workshop and training, and the second one is art exhibition.

36. Established links with schools in Turkey and the event held in Turkey (Turkish Olympiad). Recruited new candidates for our action plan which will be contacting us at the end of this month.

37. We have come up with a project called 'calligraphy -so we don't forget the Tohoku disaster-enlightening mind,,expanding horizon through disaster'. This project aims to remind people of the disaster by displaying calligraphy and poster works sent from schools in Hiroshima, Tohoku and Indonesia. We therefore call for schools that are willing to join our project. So far,, we got 70 volunteers and also some volunteers student from japan who make the poster and calligraphy. We also make a documenter video about how this project run..we will exchange indonesian poster and japan poster each other,,our indonesian poster will be displayed in some public spot in hiroshima city and spread it to japan friends who got directly impact due disaster,, and we will also display japan poster in pekanbaru city indensia..both country INDONESIA AND JAPAN want to show that we are not alone and we are part of international system which connect each other,,this is the core point of our action plan..great right???.^\_^

Details:

Theme: earthquake, recovery and etc (anything that relates to the disaster)

Size: a 35cm by 25cm sheet of calligraphy paper

Design: no restriction on use of color, font, font size, number of characters or materials used

38. Visual information: photos.

39. We haven't implemented our action plan. Now, we are still trying to make cooperation with Ministry of Education and UNESCO Youth Desk Jakarta. We are planning to have two events, the first one is workshop and training, and the second one is art exhibition.

40. We didn't do much about it because we are busy with study and internship.

41. Peace Concert to Peace Campaign

42. I have cooperated with different schools to participate in our charity concert.

43. No comment

44. No comment

45. I am now contacting the NGOs for kids and submitting my proposal to teach the kids english every week from October to December. I am also working on the curriculum

46. No comment

47. I was invited to give a short lecture about youth empowerment to 20 renowned professors and medical doctors at the best medical school in Taiwan on June 2. At first I thought they wouldn't be interested in anything I said, but they actually laughed at my little jokes when I told them about my experiences in empowerment as a youth. I was also pretty amazed that I got an international medical internship opportunity in Malawi with full scholarship (which was only for graduate school and medical students, but they are going to make an exception for me since I've just graduated from high school and have yet to take my college entrance exams in late January, 2013).

48. Tree Planting, Indignation March against irresponsible mining, Symbolic Unity Board and Rally.

49. We are reported by a newspaper

50. I have accumulated around 200 photos of free hugs so far.

51. NOT STATED

52. We have finished writing our proposals and making our website

53. Managed to get 30 National Coordinators representing various countries. Managed to get sponsorship from "Inter Youth Cultural-exchange Association".

Creating Website.

54. Same as 37

55. We launched a symposium or an awareness campaign about the environment in some of the towns in Eastern Samar. Then launched an awareness campaign in the capital city of the province (Borongan), after the awareness campaign we lead an environmental rally or protest to save our environment in Samar.

56. NOT STATED

57. We have got two DVDs in which Atomic Bomb Survivors are interviewed.

58. We have done nothing in practical. However, we have finished talking and making all the plan theoretically.

59. We haven't implemented our action plan. Now, we are trying to make cooperation with Ministry of Education and UNESCO Youth Desk Jakarta. We are planning to have two events, the first one is workshop and training, and the second one is art exhibition.

60. We have contacted ABAC University for the venue, and list the names of school that we would like have them joined in the event.

61. No comment

**Table 8: Give us an overview of the observed results and changes (with respect to perceptions, empowerment, institutional changes, opportunities created for the social targets)**

Type	N	%
xi. Knowledge, awareness and understanding	10	21
xii. Formation of social groups, networking	5	10
xiii. Motivation and proposed help for future projects	1	2
xiv. People's realization that normal day to day things (like hobbies) can be used for promoting peace	1	2
xv. Concrete changes in the community	9	10
xvi. More opportunities created for the youth	2	4
xvii. None	8	17
xviii. No comment (N/A)	13	27
<b>Total number of coded concepts in the comments</b>	<b>62</b>	
<b>Total number of people answering the question</b>	<b>48</b>	
<b>Not stated</b>	<b>13</b>	

**Comments in response to the question, "Give us an overview of the observed results and changes (with respect to perceptions, empowerment, institutional changes, opportunities created for the social targets)":**

1. Still in process

2. I still haven't completed the program, but I hope to get people from different religions, cultures and nations get closer to each other.

3. As we created the networks with those institutions, they seemed to be more welcoming and engaging though not at such a level I'd expected. Participants certainly turned more eager to the opportunities they were given. They seemed to develop their interest in extra-curricular activities and other skills e.g. critical thinking

4. NOT STATED

5. Ability to convincing the youth towards peace and sustainable development; Bringing youths close to their potentials; grooming youth people on peace through sports development.

6. The results and changes are quite gradual and will take time for a visible impact. Majority of people are living violent and aggressive lives because of ignorance imposed on them by capitalists and feudal here in Pakistan, so they can have a cheap labour. Youth is getting more empowered day by day and via volunteer work they can equip themselves with a lot of vocational training that will be very important in their future life.

7. No comment

8. The community now has basic health skills (nail clipping, brushing, etc) they have school materials for the next school year (both teachers and students) the government found new partners in private people and institutions

9. NOT STATED

10. NOT STATED

11. NOT STATED

12. Schools that have their students to attend the event are now engaging in more peace education in schools.

Multimedia University has voiced support for this activity to be held in the university grounds every year and is willing to provide whatever support needed.

Following the exhibition, the foreign students in Multimedia University has planned another exhibition to show the aftereffects of war in their respective countries.

A petition has been sent for the abolition of nuclear weapons.

Malaysian Red Crescent has plans to improve on its International Humanitarian Law education programs in the future.

13. Positive action/act right for peace



14. Actually, a lot of students engaged in the action plan and it gave us a positive sign to carry on with the other proposed activities. I constituted a team work that helped me to empower different students in our local community and some of the members helped us to reach other organizations such as Sharjah Humanitarian City to empower Special Needs students in our action plan. One of the major impact is the adaptation by the student affairs department in Khalifa University and the continuous support by them to my action plan to attain the goals they provided us with the tools, technology access and small grants to help other students to be aware about cultural integration therefore we held a small bazaar to distribute books to students and the remaining were sent to Zayed University. The major difficulty is bureaucracy, whenever we plan for activities, we have to get the approval from different authorities and the procedure should go along with some rejections.

15. NOT STATED

16. The school (St. Paul University Philippines) created a peace corner. It is intended to cater all students with diverse beliefs or religions (Christian, Muslims and others).

The student participants created their own activities in their own schools and communities on Peace.

17. Youth actively participated in the debates and presented very interesting and news ideas regarding social issues. Women are no longer passive; they become active in social or community participation.

18. Since the establishment of the project "Maya Farm" to sustain "Maya Universe Academy" and to educate the community, there have been many drastic changes. The School as a whole now depends on its own paddy fields for rice; we also have corn fields, pineapple production in association with a newly established banana production unit which shall be harvested in one year, a vegetable garden nearby the hostel and animal production unit for pigs, ducks, some local chickens, a cow and also some rabbits.

The farm has been a source of activity for the many volunteers that come to Maya Universe Academy as part of their interest. The farm educates and provides the necessary practical works to the foreign as well as regional volunteers with the necessary tools to start a small farm to sustain a family. The local farmers have now started realizing the importance of agricultural education with hands on experience from the small experimental farm with varieties of production units assembled together.

Since January 2012, the village of Rato Mato has seen increment in the production of broiler chickens as part of the project initiated by Maya Farm to help improve the economic standard. The village now produces enough to sustain the demand of the nearest town.

In a village where water resource is scarce for Agriculture, the Maya Farm with its expertise has been able to teach farmers the alternative to farming Bananas in association with other crop letting the banana plant be the water source for every thing on the land.

The students in the school receive Sustainable Agriculture classes once a month with hands on experience where the parents are also a part with everybody bringing their own organic fertilizer, seed or a plant. We teach and show people the adverse effects of chemical on the land.

It was a day, the 18<sup>th</sup> of January, 2012 when people didn't have faith on Agriculture as an economic solution and it is today when every person in the community around Maya Universe Academy associated with Maya Farm believe, agriculture is the root to everything and with the existence of proper agriculture, there is the possibility of a better tomorrow. Yesterday, a farmer here earned 100\$ a month but today he has the tools and potential to earn treble the amount depending on his dedication and application of the tools provided by the Maya Farm.

I Believed and the change is the belief that has been cultivated in every person of the community. I say education can change a person's way of thinking and education doesn't have to be something which includes numbers or theories because the kind of education we provide at Maya Farm is simply hands on experience with some theory as we plant every seed to see it grow into a tree someday.

19. Positive action / act right minds for peace

20. No comment

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. The main purpose of this project was creating a happy situation far from any kinds of stress for those rural children who were affected in the earthquakes. Although we couldn't stay with them for a long time, we tried to promote positive thinking and help them laugh through simple ways. I can say honourably that we achieved our goal since children told us they really enjoyed and asked us to stay with them more. It would have been great if we could have stayed there more. Moreover, each

smile on their face was a great energy for us to continue. When I came back, I believed that life could be wonderful and extraordinary very easily even in hard situations.

25. Same as 13

26. The online campaign has reached tens of thousands of Internet users. At its peak, the WhenIWas20 Facebook page has reached more than 40,000 users according to Facebook Insights. Furthermore, one of the campaign's most popular profile, that of Burmese democracy icon Aung San Suu Kyi, has been liked more 250 times and has been shared more than 125 times.

For the whole project duration, the campaign was able to reach around 2500 individuals through the various talks, workshops, and seminars that they have attended. As an example, Dwight Ronan was able to directly reach 1,200 individuals from November 2011 to April 2012.

Through the various on-the-ground activities, the WhenIWas20 team has been able to impart knowledge and enhance the skills of its participants.

In Afghanistan, a women empowerment and livelihood program in the city of Herat in northwest Afghanistan was implemented. This program trains unemployed women from Zindajan District in dressmaking and embroidery. In Indonesia, the group work with the Indonesian youth parliament and with Idenesia, a social enterprise that aims to inspire Indonesians through short films and documentaries. In the Philippines, several workshops on project proposal making and implementation and in maximising the use of social media to hundreds of students and young professionals was organized. In New Zealand, the team worked with the Manurewa Youth Council, a group that engages youth in Auckland, New Zealand to contribute in community-driven activities. In India, the team worked with the YP Foundation, a youth-led organization in New Delhi, India that enables young people to be involved in programmes related to gender, sexuality, health, education, arts, and governance

27. No comment

28. 10 streets cleaned from trash and plastic bottles

Sold the plastic bottles to buy presents such as books and stationary Bought presents to kids of Orphanage and give them an advice to help them choose their future way

29. I live in a country which people face many kinds of stresses each day! In each project of this action plan I tried to help others to see the world positively and believe their ability to change their life and live move happily.

It was really effective! I could see it in each part of my action plan very good! From inner child to games! All the people who were involved in this action plan show me their satisfaction and asked me to keep in touch!

It is really valuable for me

30. No comment

31. Same as 28

32. NOT STATED

33. NOT STATED

34. No comment. (Because we're still working on the implementation)

35. No comment

36. After putting Schools for Peace idea in front and working on that, as well as making some changes to it. We established a good network of schools around the world from 140 countries. This network is created from an already existing network of Turkish Schools Network. This network has promoted our action plan and help as a lot. This network done work that we would be done in with around 5-6 years, and with a budget of 10,000+ dollars. On the other hand, my school as well has given us great support. It has set up meetings and found sponsorship for us when needed. In the end, we have established a primary network with the Turkish Schools Network. Likewise, we have a lot of great support around the world in 140 countries which are performing our action plan.

37. No comment

38. I have been able to get some of my friends involved in contributing to the community. Recently, I hosted a Morning Tea at my place to raise awareness and money for the prevention and treatment of Cancer.

39. Same as 35

40. We promoted this project in both universities (Mahidol and Thammasat University) and open for donations to support this project too.

41. Not yet implemented

42. The action plan is progressing steadily and the peace charity concert "Harmony 2012" will be held on the 5<sup>th</sup> YPA in Thailand.

43. No comment

44. NOT STATED

45. None

46. No comment.

47. Opportunities were definitely created after I showed them my collection of youth networking websites and sites like the British Council Global Changemakers. International student summits and conferences

are very exciting opportunities to the youths, and are also good ways to achieve successful youth empowerment. By giving them info of what they like and are interested, I was able to open more discussions with them about youth empowerment during the lectures and workshops.

48. NOT STATED

49. We noticed a development in our participants' care for the environment and they seem to be more passionate about taking care of mother earth.

50. People are interested in the project when introduced. It is rather spiritually encouraging.

51. NOT STATED

52. The competition has not actually happened yet

53. The project isn't finished, so no results yet :D

54. Same as 37

55. NOT STATED

56. No comment

57. More people around us have become aware of the voices of Atomic Bomb survivors by our talk on the project.

58. As we haven't really started yet, it is quite difficult to give an overview. But for now, it is still according to our plan to implement in September or October.

59. No comment.

60. NOT STATED

61. No comment

## 8. Analysis on evaluation of the action plans

Evaluating the project is important to assess whether it has been successful or not. In response to a question on how they evaluated their plan (Table 9), the answers were biased towards self-evaluation (24%). The same percentage of people left no comment, while 15 participants did not answer the question at all. Only 13% evaluated their project by the number of participants (13%), while 9% by how known their program was. Again, there was no objective measurement tool. Perhaps this question was not clear enough and the next survey will focus on a more description of the question, providing with clear variables to measure. The programme will also make evaluation responses easier to report using automatic web-based response systems.

**Table 9: How do you evaluate your project?**

Type	N	%
i. Number of participants	6	13
ii. Publicity and interest (how known is your program)	4	9
iii. Satisfaction of the beneficiaries	1	2
iv. Observed changes in people and environment	3	7
v. Feedback	4	9
vi. Institutional support	1	2
vii. Number of sponsors/budget	2	4
viii. Usefulness of the project	2	4
ix. Personal progress of participants	1	2
x. Own opinion, action plan success / failure	11	24
xi. No comment (N/A)	11	24
<b>Total number of coded concepts in the comments</b>	<b>61</b>	
<b>Total number of people answering the question</b>	<b>46</b>	
<b>Not stated</b>	<b>15</b>	

## Comments in response to the question, "How do you evaluate your project?":

1. Give the participants an evaluation form, check with myself whether I have achieved my goals, ask the people at the university what they think.

2. General observation of the team in participant's development – particularly from their level of confidence and enthusiasm in engaging in non-formal education and extra-curricular activities. The size of the group second time of the activities. Level of participation and sense of social responsibility from the volunteers recruited.

3. NOT STATED

4. Organization (90% - very good), Acceptance (70% - good), Accessibility (65% - good), Impact on the youth (80% - very good), Finance (60% - average).

5. Impact: to date have directly impacted 700+ youth and indirectly over 3000+; Institutions Involved: 4 universities (NUST, NED, PAF-Kiet, Karachi University – all in Pakistan), 10 NGOs involved. Recognition: for the work on peace, invited by Foundation of Universal Responsibility to attend a fully sponsored workshop in India on conflict transformation in August, 2012.

6. Progress of student's critical thinking, confidence in speaking up, students' ability to use various mediums to gain knowledge about local and world affairs.

7. Number of beneficiaries, time table, expenses

8. The number of people reached by the Facebook fan page. Immediate feedback from workshop participants on the offline component.

9. NOT STATED

10. NOT STATED

11. NOT STATED

12. Survey

Visitor count

Feedback form

13. Erudite lectures = very good, Youth Intercultural Activities for Communities = very good, National Youths Corps Seminars = very good

14. Checking the satisfaction of the participants.

Approaching high level (government and non-government) institutions to ask for adoption, if we get the consent it means part of the goals are obtained. The targeted number of people involved in the action plan

15. Number of participant. Number of sponsor. Number of people acknowledge about our project. Number of article about our project

16. NOT STATED

17. Rather successful but as a piggy bag which is not a stand along project.

18. The project seems to be a perfect fit to bring a positive change in any community around the world and it is an example of its kind to show that proper agriculture is a solution to economic enhancement. The project in itself shows that a revolution in agriculture is possible and doesn't need to have large investment. As this is the only project of its kind in the whole country, I can proudly say that, with more funds, employment opportunities can be created for people to earn and live a healthy life with organic production to eat and feed. There has been a change since the implementation of the project and there are many of them making way. An action plan which doesn't have a short term vision in its existence but a long term and which shall exist till the achievement of its goal to make every farmer aware of the importance of doing agriculture the right.

19. Very good, youth intercultural activities for communities. Very good. National youth corp seminars.

20. Controlling my project

21. The participation rates. The interaction levels. The interest in topic at hand.

22. NOT STATED

23. NOT STATED

24. Succeed

25. Same as 13

26. For the online component, we measured the campaign's success with the number of the times it was view and that number of times it was shared in the Internet (i.e., number likes, comments, shares on Facebook and number of retweets on Twitter). We also considered the number of blog entries and other posts shared as inspired by the campaign. For the offline component, we measured the campaign's success with the number of people that attended the various events we have organized and participated in.

27. No comment (Yet)

28. The budget(My project doesn't need any financial support)How useful is your project for peace(In implementing the plan we have done two activities for peace: Save the environment; Visit kids of Orphanage

29. I have a note book for my UNESCO action plans. And I write every night about my works, from the first day of coming back from workshop to

my country. What I want to do, who can help me, how much will be the expenses, which companies I can talk for sponsorship and all my works and things which relates to my action plan. It helps me to measure the process and success of the project very good.

30. I have a note book for my UNESCO action plans. And I write every night about my works, from the first day of coming back from workshop to my country. What I want to do, who can help me, how much will be the expenses, which companies I can talk for sponsorship and all my works and things which relates to my action plan. It helps me to measure the process and success of the project very good.

31. Same as 28

32. No comment

33. NOT STATED

34. It's still on the way, so there's no evaluation yet.

35. No comment

36. The project was planned on a short notice. We didn't have enough time to discuss the action plan as well as plan the events and how to approach it. However, do to the youth we met there and the alias of the Turkish Network, our action plan beyond our expectations. We didn't have to have any soft or rough material to present our action plan. Due to the short notice, we missed an opportunity to present the action plan at once, so we had to go to each countries group and present the action plan. This was time consuming. On the other hand, this allowed us to socialize with the participant there and gave an advantage of pursuing them to introduce this to their school.

37. We just wait and see the project run first, because we are from indonesia still waiting for japan friends's development

38. The number of viewers/ people who visited the blog page.

39. Same as 35

40. I have no idea since our project haven't done yet.

41. (not yet implemented)

42. Our project is under progress, will let you know the evaluation after I accomplished my project.

43. It's slowly but growing

44. No comment

45. NOT STATED

46. Act

47. Surveys → failed (impossible, because after a lecture or workshop is finished, people come up to me with their own questions and I was never able to get through the crowd to hand out the surveys)

Email feedback → failed (impossible, due to cultural restrictions)

New way of evaluation → I found out that after I finished a lecture or workshop, I invited to another one if people think I'm good. My new way of evaluation is to see if people come up to me and invite me to their organization or school to do another workshop or lecture. I have done three lectures and workshops and after the events I got one invitation from each, so to make sure that successful in this action plan, I have to be get a least one new invitation after each lecture to keep my action plan "moving" towards my "one thousand people" people goal.

48. Successful, Fruitful

49. NOT STATED

50. It is culturally diverse views.

51. NOT STATED

52. NOT STATED

53. National Coordinators give me feedback, and our sponsor give me feedbacks.

54. Same as 37

55. NOT STATED

56. NOT STATED

57. Based on the number of viewers and their comments on youyube.

58. Out of 10, I will rate my project now at only 5 since we do not have much time to coordinate especially in the last few months and we haven't started implementation yet.

59. No comment

60. NOT STATED

61. No comment

5. I used the following tools – stickers, banners, projectors and people

6. Will provide video testimonials of participants soon

7. NOT STATED

8. Continuity of their participation

9. NOT STATED

10. Actual tasks completed.

11. NOT STATED

12. Attendance during each training and preparation meetings.

Responses in work

13. Very good

14. The ability to learn something new by using creative tools such as "gamification" and interactive sessions rather than seminars and lectures. Circulating leaflets to encourage students to participate and reminding them through Smart Phone applications such as Blackberry Group

Asking participants whether they want to attend the upcoming events to make sure that they have the desire and the activities are well organized

15. Number of hours engaged in project per week

Amount of work completed

16. I asked the school administrators to support their active student leaders for them to participate or extend assistance in the project.

17. Many students become aware of the importance of youth and environmental issues.

18. We started with 2 fairly interested farmers which later on went onto be 80 fully motivated group. Wasn't easy convincing the people to keep listening and working, when we started but as we enter the 8<sup>th</sup> month, things have started going the way we always predicted.

19. Very good

20. NOT STATED

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. As I mentioned before one of the main key of achieving success in my UNESCO projects is team work. Working with motivated volunteers always improves my projects and prepares an energetic situation to continue.

In this project my kind and patient fellow travellers and professional graphic designer, prepared a great situation to make this dream a reality. With great efforts of one of my fellow travellers to find fund raising, we were able to buy all we needed. Also my other fellow traveller brought her car as our travel vehicle, which let us go to villages that had no good roads.

25. Same as 13

26. Regular meeting with team

Regular monitoring of projects supported by the team

27. No comment (Yet)

28. By the end of the project participants collected almost twice as many bottles as during the first days, this demonstrates their stronger motivation

29. NOT STATED

30. NOT STATED

31. Same as 28

32. More people are aware of the issue (hunt and mercury hazard)

33. NOT STATED

34. NOT STATED

35. No comment

36. After introducing our action plans to the group. We slowly tried to improve the lectures we gave, referred to their social life, benefit for their universities and how it can help with them in the future. Usually people bought into this motivation.

37. We are high passionate people and no thing to be worry due to this project

38. As we all live in different countries, it is difficult to communicate within the same time zone. But, I firmly believe that we do have the motivation to keep this going.

39. Same as 35

40. NOT STATED

41. (not yet implemented)

42. NOT STATED

43. NOT STATED

44. No comment

45. No comment

46. NOT STATED

47. No comment, because I'm working as an individual.

48. I, personally, did not set any specific criteria for this. However, I can say with confidence that the people our project has affected have become more inspired to protect the environment, and they have become

### Comments in response to "Write about your tools of measurement of success of the project in terms of" question:

#### a) Change in working people (Strength and Motivation):

1. Still in process

2. Evaluation form.

3. Individual consent and willingness to help for the cause!

4. NOT STATED

more involved. Thus, I can say that we have been successful in inspiring the youth of Eastern Samar.

49. NOT STATED

50. NOT STATED

51. NOT STATED

52. NOT STATED

53. The number of visitor and photo-uploader in our website.

54. Same as 37

55. When I first landed in Samar, I attended almost all the events to make connections. As a daughter of a politician I often represent my parent/s in some events, and that's how I made connections.

56. NOT STATED

57. NOT STATED

58. We are still the same team with the same members

59. No comment

60. NOT STATED

61. NOT STATED

## **b) Effective use of resources**

1. Still in process

2. Checking the budget and how we used it.

3. Individual with previous experience and those with prior training on certain topics we engaged the kids, e.g. concept of peace, education for sustainable development, human dignity. We have used some resource from World Youth Alliance for the human dignity topic.

4. NOT STATED

5. The tools or resources were used to project information on the issues of peace and sustainable development

6. NOT STATED

7. NOT STATED

8. Providing more than the target

9. NOT STATED

10. Inventory of the available resources

11. NOT STATED

12. Budget limitation. Audit after event

13. Very good

14. Utilizing resources efficiently and effectively by allocating the measurement to a specialized person to identify the consumed / available resources

15. Total budget and total expense

16. I used the available resources in the school and community.

17. Rather costly.

18. I was the only instructor when the project made its way into establishment but today we are a group of 6 people working constantly towards making every farmer well equipped. Every piece of land has been used properly to make sure that it stands out to be an exam and a source of motivation for a lot. The predicted budget wasn't enough to make way for the project to be implemented on the initial scale due to which the size had to be cut down.

19. Very good

20. NOT STATED

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. We classified all the things which were needed in this project. Some of them are: engagement materials (such as skin colour, finger paints, coloured paper, scissor, etc.), healthy snacks for children (such as nuts, date, chocolate, etc.) And some gifts for them (such as panting notebook, coloured pencil, pen, eraser, coloured balloon.)

When we gathered all financial and non-financial contributions, we bought the most important things which were needed for this journey.

25. Same as 13

26. Regular monitoring of expense/income schedule

27. No comment (yet)

28. We tried to find the cheapest places for shopping in order to better fit into the budget

29. NOT STATED

30. NOT STATED

31. Same as 28

32. Beyond time place limitation

Cost-efficient

33. NOT STATED

34. NOT STATED

35. No comment

36. In this project we didn't have much of any resources.

37. We create the poster and calligraphy and we have a connection with school and our foundation which 100% support our planning.

38. The internet is one of the main source of retrieving vast amounts of information that will aid us in making this project work by reaching out to the wider community.

39. Same as 35

40. NOT STATED

41. NOT STATED

42. NOT STATED

43. NOT STATED

44. No comment

45. No comment

46. NOT STATED

47. No comment, because to host lectures and workshops, one doesn't need a lot of resources to achieve the desired results.

48. We were able to make good use of our resources throughout the course of the project.

49. NOT STATED

50. Camera doesn't seem the best tool. Video recorder is needed for the rest of the project.

51. NOT STATED

52. NOT STATED

53. No comment

54. Same as 37

55. We used some of our different resources or connections; we got free transportation accommodation sponsored by several org. And municipalities.

56. NOT STATED

57. NOT STATED

58. Yes for now and should be in implementation either.

59. No comment

60. NOT STATED

61. NOT STATED

## **c) Proposed and Implemented Deadlines**

1. Still in process

2. Checking whether we met our deadlines or not.

3. I had an open deadline to begin with. The only difference was that it's wound up being a short-term if not an experimental phase, rather than a long-term effort. Problem: lack of interest from the junior students.

4. NOT STATED

5. I propose completing the targets towards the end of the second quarter of the year

6. Will be completed by end of October, 2012

7. NOT STATED

8. Time table

9. NOT STATED

10. Gantt chart to help follow the deadlines.

11. NOT STATED

12. Workchart

13. Very good

14. Insisting the team work to work within the pre-planned deadline

Coping with the changes that could occur

15. Date and time that each task was completed

Date and time of events

16. January 2011 and still on going

17. Earlier than expected.

18. Proposed during the 3<sup>rd</sup> UNESCO Youth Peace Ambassadors Conference in Penang, Malaysia and was implemented after a series of meeting with the members of the board of directors at Maya Universe Academy for its final approval on the 18<sup>th</sup> of January, 2012.

19. Very good

20. NOT STATED

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. When the earthquakes happened, I started to think about my project and the way that I could engage with rural children who were affected. It takes around one week. Then I talked with two of my friends about my project and they accepted to be members of this project team.

Then, it took around one week to schedule for our travel, fund raising and preparing all we need for this journey.

It was around two weeks after earthquakes which we went to the regions which were destroyed. We were in that journey four days.

Finally, it took around one month to think about and prepare its presentation.

25. Same as 13

26. Developed monthly work plans

27. No comment (Yet)



28. *Proposed and implemented deadline turned out to be the same, which shows the success of the project in terms of time.*  
 29. NOT STATED  
 30. NOT STATED  
 31. Same as 28  
 32. 2013  
 33. NOT STATED  
 34. NOT STATED  
 35. No comment  
 36. *As mentioned in this form, we had a short notice. This was not a planned project. However, we met our deadlines to meet whomever we had to meet our project.*  
 37. *Deadline will be before the youth peace ambassador Thailand 2012*  
 38. *In progress. Progress is always good. We just won't stop.*  
 39. Same as 35  
 40. NOT STATED  
 41. (not yet implemented)  
 42. NOT STATED  
 43. NOT STATED  
 44. No comment  
 45. No comment  
 46. NOT STATED  
 47. *Nothing was left past deadline, and i was actually able to schedule more lectures and workshops with organizations and schools than what i originally thought was the estimated number of opportunities i could get. So i think i did better than i thought i would in (if you don't count the failure of getting questionnaires and email feedback)*  
 48. *We were also able to commit to our set dates and plan layout.*  
 49. NOT STATED  
 50. End of 2012  
 51. NOT STATED  
 52. NOT STATED  
 53. No comment  
 54. NOT STATED  
 55. NOT STATED  
 56. Same as 37  
 57. *We completed the action plan at May, 18, 2012. We are supposed to finish it at May, 13 but our schedule are hectic we can't manage both. We've manage our time and finally got the right schedule to implement it.*  
 58. *September 2012 but can be furthered up to within this year*  
 59. No comment  
 60. NOT STATED  
 61. NOT STATED

#### d) Overall completion of the project

1. Still in process
2. Checking if we achieved our goals.
3. *We have achieved the goal we set out, but with altered method of implementation.*
4. NOT STATED
5. *I have already completed my action plan project and the second one is yet to be completed.*
6. As above
7. NOT STATED
8. Objectives are met
9. NOT STATED
10. *Indicators on Facebook and Twitter—in terms of online visibility. For the offline component, the number of audience reached is monitored.*
11. NOT STATED
12. All the above
13. Very good
14. NOT STATED
15. Number of participants  
Number of guest speaker  
Feedback from participants
16. On going
17. Good
18. *We started on the 18<sup>th</sup> of January, 2012 with its official recognition but after 7 months we have neared the completion more then 60% of the project which includes the establishment of the school farm with its production units, establishment of rice plantation unit, plantation of the bananas, gathering information on the needs of the farmers living in the community, writing of a curriculum to help educate the farmers about proper agriculture and execution of agricultural projects to enhance economic situation of the local people, one of which includes the poultry project.*
19. Very good

20. NOT STATED
21. NOT STATED
22. NOT STATED
23. NOT STATED
24. Finished
25. Same as 13
26. Audience/member reach  
Number of times it was shared in the Internet  
Number of people that attended the various events we have organized and participated in.
27. No comment (Yet)
28. *Decreased the amount of trash such as plastic bottles in selected area*  
Made places to clear  
Increased the safe places to live with the work of youth  
Get presents to kids of Orphanage to make happiness.
29. NOT STATED
30. NOT STATED
31. Same as 28
32. 40% completed
33. NOT STATED
34. NOT STATED
35. No comment
36. *We have a 60-70% of success in this project we did in Turkey. Establishing the contact and introducing the concept of Schools of Peace, to 140 countries in one place.*
37. *We finish it,,and waiting from the respond of japan friends..^\_^*
38. *Overall, it was a successful idea but we definitely need to get a good grip on bringing the blog up in an inventive and a blooming manner.*
39. Same as 35
40. NOT STATED
41. (not yet implemented)
42. NOT STATED
43. NOT STATED
44. No comment
45. 30% progress
46. No comment
47. *Project will be completed by the end of 2012 and is in steady progress.*
48. *Ultimately, our project was definitely a successful one and we were able to complete it.*
49. NOT STATED
50. 25%
51. NOT STATED
52. NOT STATED
53. Comments from participants.
54. Same as 37
55. *I cooperated with other organization especially environmental organizations for a change; they will also cooperate with us in our action plan. Communication is mostly needed in our action plan, for we are hosting a big event which is leading a protest. Since communication is our specialties we've accomplish our job peacefully I would say. ☺*
56. NOT STATED
57. NOT STATED
58. 30-40%
59. No comment
60. NOT STATED
61. NOT STATED

#### 9. Analysis on people who assist

Depending on the action plans, the number of people involved is different. About 48% said that they added extra people to the team, as well as seeking advice from others, such as university professors. However, the number of partnerships can change during the implementation process, as new opportunities as well as challenges arise. People recruit from their own youth networks, volunteers, schools and universities. Helping other YPAs was common among the respondents. Around 50% helped other trainees with their action plans, either through contacts, guidance and advice, or promoting them in their communities. As some of the trainees have also participated in previous YPA editions, their matured



experience with different projects now makes it easier for them to help others. In response to this trend, more formal volunteer tourism schemes are being developed within the YPA programme.

**Comments in response to the question, "Briefly write about newly enlisted people to the original action plan (public, organizers, volunteers and participants, their attitude in terms of their willingness and proactiveness during the project)":**

1. Still in process
2. A professor at my school working to create an interfaith centre at my university.
3. I recruited a team from the scratch, however from the youth network I have. We were also to draw some people from a large pool who were relatively proactive and had positive attitude toward the plan's objective. Nonetheless, as elucidated, they proactiveness dwindled as the plan progressed. I have recruited new faces who generally carried the same tendency. This was possibly stemmed from the lack of personal incentive. In other words, they were not themselves passionate enough for public services.
4. NOT STATED
5. My action plan may not have been successful without my volunteers who work tirelessly in helping me to organise the venue, the series of workshops, school heads, the teachers, students, etc.; The willingness, enthusiasm in accepting the message of peace which I included on the pictures. I will not forget the commend my sponsors (father, uncles, friends and relatives) for their enormous support.
6. Umar Burney, a student from LUMS (university in Lahore, Pakistan), owns a lot of credit in implementation process of this project; Javeria Awan, British Council's Global citizen, gave her full support in preparing outlines of session to be conducted with youth; Sofia Naureen, U.S state dept. Exchange student, helped a lot in adding aspects of inter-cultural diversity in sessions with youth so they can be equipped with global values and understanding; Talha Iqbal, trustee Art of Living Pakistan, mentored me all hard times. He helped in better analysing community and how to present well using excellent presentation skills and body gestures.
7. No comment
8. NOT STATED
9. NOT STATED
10. Members of *Resideños*, a youth-group base in Laguna, Philippines. From the start, the members of the youth group are very enthusiastic about the project. They even organized two workshops on their own as their contribution.
11. NOT STATED
12.
  - a) Multimedia University provided the venue
  - b) The Malaysian Red Crescent provided 10 volunteers. The National Committee member of the Malaysian Red Crescent also attended as a panel member of the forum.
  - c) Soka Gakkai International provided the exhibition materials and training. About 20 volunteers from Soka Gakkai Malaysia. The Deputy President of Soka Gakkai Malaysia attended as a panel member in the forum.
  - d) Prof. Dato' Dr. Anwar Fazal, Visiting Professor of Universiti Sains Malaysia (USM), sponsored 400 pieces of postcards with peace messages to be given as door gifts to visitors.
13. Very good and motivated as emulated from us
14. Sharjah Humanitarian City, UAE Red Crescent Declaration Identity and Diversity
  - Cultural diversity can impact development in a positive way, provided that people of different cultures have mutual understanding and respect for each other and their cultures;
  - In an increasingly globalized context, we recognize the importance to maintain and support each culture's uniqueness;
  - Policy coherence is essential to ensure that development is responsive to cultural specificity and needs of local people;
  - People need to be educated to ensure tolerance, trust, mutual respect, interfaith and intercultural dialogue, peaceful coexistence and conflict resolution for a better appreciation of diversity.

understanding and acceptance. Yet, we must ensure cultural diversity and avoid assimilation.

**Education**

- Formal and non-formal education needs to build attitude, skills and knowledge necessary for better understanding and promotion of cultural diversity.

- Educational strategies need to empower youth to participate and engage in cross-cultural dialogue and understanding.

**Minorities and Migrants**

- From a youth perspective, minorities and marginalized groups need to be represented, included and involved in decision-making processes, so that their interests are identified and taken into account.

**Civil Society and Volunteerism**

- Work of civil society needs to be promoted. Tools such as visual and performing arts, volunteerism, youth and community work, sports and recreational activities need to be encouraged and developed in local communities. These efforts should be recognized and supported on local, national and international levels.

**Bottom-up Approach**

- There is a need to ensure that stakeholders from the grassroots level are involved in identification of priorities for sustainable development.

- Takatof Initiative Declaration.

The National Programme for Social Volunteering "Takatof"

[www.takatof.ae](http://www.takatof.ae)

Inspired by HH Sheikh Mohammed Bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, Takatof is a voluntary social programme designed to create a culture of volunteering throughout the UAE. Takatof mobilises people and resources across the nation to find creative and sustainable solutions for proven community needs. Takatof particularly offers young people meaningful opportunities to volunteer for humanitarian, social and community programmes.

**The Emirates Foundation**

The Emirates Foundation established Takatof in Abu Dhabi in April 2007 to raise awareness of community needs, empower UAE individuals and encourage them to participate in specific volunteering opportunities, thereby promoting the concept of volunteering as a 'way of life'.  
Vision

The Takatof Programme works to embed volunteering in UAE culture and to support the idea of volunteering as a way of life.

**Mission**

Takatof's primary purposes are to encourage people to volunteer and to mobilise both people and resources in the UAE to deliver creative solutions that meet community needs.

**Our objectives**

Promoting volunteering: Takatof works to promote participation by all people, with a special emphasis on young people as volunteers  
Strategic initiatives: Takatof seeks collaborative opportunities to involve volunteers in meeting local needs  
Building capacity: Takatof is responsible for the development and delivery of training for volunteers, agencies and the general public through a variety of opportunities

**Connecting people** : Takatof acts as a vehicle to connect people with relevant volunteer opportunities

**Core Values**

Takatof's core values are at the heart of everything we do.

We embrace:

i. Commitment to social responsibility and public service

ii. Adherence to strict integrity and ethics

Involvement in the community

15. My team members did work so hard to run project smoothly. We had to face to many difficulties that made we thought we could never made it done. But then, we told each other to think positively, to challenge our limit and to dedicate the whole time for this project. Though the project was not as good as what we expected due to some problems but we learnt a lot from this project.

16. NOT STATED

17. Ministry of Women's Affairs, UNDP, 8 universities. Rewards have been granted to winners of the debate; for example, team from Panha Sastra University was the champion of the debate and was granted an amount of 350 USD from Ministry of Women's Affairs. Many other awards were also granted as encouragement.

18. Manjil Rana- Principal/Founder of Maya Universe Academy had a huge faith in me to take the agricultural education to adult farmers to next level. He trusted me to make agriculture as the schools backbone of sustainability and gave me all the support needed during the start and on the way to the making of the dream project a reality.

The board members of Maya Universe Academy were very positive of the

outcome or impact of the project on the school and the community. Financial help was being granted without any questioning though at a time when the school needed funds to function properly.

Urs Riggbach with the help of Open Power Nepal helped the farm have an efficient flow of electricity for the farm work.

Foreign and National Volunteers from Germany, Singapore, France and many others. The labour which is a key element in a farm during its establishment was wholeheartedly provided by our very own volunteers who had come to spend their spare time at the school, which hosts volunteers of every kind in its hostel.

Mayan Mrs. Sushila KC for all the plant seeds and Mr. Goverdan Rana for his help with the purchase of the rice field.

19. Very good and motivated as emulated from us

20. No comment

21. Our classmates in UNMC have a group for our degree Politics, History and International Relations. Its named PHIR-Nott (PHIR for the school and 'Nott' for Nottingham). They volunteered their time for the project and are willing to oversee the progress once it starts in September 2012.

22. NOT STATED

23. NOT STATED

24. One of the most important parts of each travel is your fellow travellers. Ms. Neda Salehi and Ms. Neda Vatanparast were really two great fellow travellers. Although we went to villages which were destroyed in earthquakes, slept in tent and experienced several aftershocks, they engaged with children warmly and patiently. Their personality helped to make this journey a greater one.

Also Mr. Hirbod Lottian helped me to prepare the attached presentation with his great graphic designs. His skills facilitated communication and presentation of the project to the others with great impact and being able to illustrate various humanistic aspects of it.

I would like to mention that, when I came back and started to tell my story from this wonderful journey to the others, lots of them regret why they weren't with me and asked me to cooperate in such future projects. This shows me their kind and peace-loving soul which gives me lots of energy to continue.

25. Same as 13

26. The WhenIWas20 team was able to present the campaign to various international seminars and gatherings. Through this, we were able to inspire other youth to replicate the campaign in their own communities. Different youth organizations in various parts of the world have expressed

their interest and their support of the campaign, including youth organizations in Indonesia,

Cambodia, Thailand, Kenya, Nigeria, and Guyana.

27. University of Phnom Penh, Institute of Foreign Languages willing to help spread the peace concept to their university students. And provide the place for us conducting the project

Cambodian UNESCO Youth Peace Ambassador also help implementing the project actively. They are strongly support the process of the plan.

Volunteers and participants also willing to spread the news of the project and find the donation for us as well.

28. My course mate Sirojiddin Alimov also became interested in this project and appreciated its importance

29. Please find attached all the names which relate to this action plan.

30. No comment

31. Same as 28

32. Simon Varnam; Sayaka Nakamura; Steven Thomson; Paul Slabaugh; Alan Howard; Joy Benson

33. They are very willing but you still have to make everything supper easy for them otherwise no matter how willing at some point they will be too buzzy to figure things out on their own ...

34. Yasuda Girls High School student ,Hiroshima

AICJ Senior High School student, in Hiroshima

Member of Pendar Pagi Foundation Pekanbaru Indonesia and friends from university of riau Indonesia

35. No comment

36. Social Welfare Society; Pan-Asia International School; Harmony 2013 Turkish Schools Network; AMANA Peace Culture Foundation

37. Yasuda Girls High School students, Hiroshima

AICJ Senior High School students, in Hiroshima

Member of Pendar Pagi Foundation Pekanbaru Indonesia and friends from university of riau Indonesia

38. I have advised some of my friends to get involved within the community. E.g.: The Cancer Council

39. Same as 35

40. Everything is about in process since we are busy with our internship and study. However, in our plan we organized to do our project between September and October. We are still waiting for meeting time after we all finished our own activities.

41. University of Phnom Penh, Institute of Foreign Languages willing to help spread the peace concept to their university students. And provide the place for us conducting the project

Cambodian UNESCO Youth Peace Ambassador also help implementing the project actively. They are strongly support the process of the plan.

Volunteers and participants also willing to spread the news of the project and find the donation for us as well.

42. Pan Asia International School

Concordian Internationas School

Harmony 2012

43. No comment

44. NOT STATED

45. NOT STATED

46. No

47. No comment (worked as individual)

48. We didn't get anyone

49. As I already mentioned earlier, our participants were very passionate, and they really want to get involved as they had shown during the sourse of our implementation.

50. The project is independent. Then it is a matter of the huggie (participants) willingness. Some people are quite shocked to learn about the project.

51. NOT STATED

52. We have coordinators from all over the world, i.e. Pakistan, USA, Japan, South Korea, Europe. They have been really willing to join our initiative and helping a lot!

53. 30 National Coordinators representing 30 different nations. "Inter Youth Cultural Exchange Association" as our sponsor.

54. Same as 37

55. No comment

56. NOT STATED

57. No one

58. I'm expected gain some of friends at my faculty to participate in the project. They are initiative and loves to do outside activities

59. We haven't completed our action plan. And until now, there have not been new people that contribute in pur action plan. We will enlist every new person that contributes to our action plan and we will also report it to UNESCO.

60. NOT STATED

61. No comment

### Comments in response to the question, "Did you help any other youth in other action plans? In what capacity? How?":

1. Yes, quite a few, I think as I am older a fair few have asked me for advice and guidance and in a few case conflict resolution between them.

2. No

3. I didn't help per se! I do however tried to encourage and keep in touch with those from Thailand. I have also coordinated and exchanged ideas with Cambodia team. It's worth mentioning however that a few of us from various countries have had the idea to organise 'UNESCO International Youth Cultural Exchange (<http://www.facebook.com/ahmosher#!/groups/148462958594614/>) But the plan failed along the way due to the lack of good leadership and commitment in general. It's a true shame!

4. NOT STATED

5. I am helping Joonwoo Paul Kind in (IYEPC) as national coordinator here in Nigheria, and Natasha Shokri in her free hug.

6. Yes

7. NOT STATED

8. No

9. NOT STATED

10. NOT STATED

11. NOT STATED

12. Helped Ms. Natasha Shokri (Iran) "Art Exhibition of Peace" by providing resources to her and helped her to contact sponsors and institutions.

13. Yes

14. Unfortunately, No

15. NOT STATED

16. Lack of facilities (computer/ laptop) and enough funds.

17. No

18. There weren't any other action plans being executed in Nepal.  
 19. No  
 20. I help Peng Hoo's Project about Culture Exchange I as a secretary, Make a letter and proposal  
 21. NOT STATED  
 22. NOT STATED  
 23. NOT STATED  
 24. NOT STATED  
 25. Same as 13  
 26. No  
 27. Yes, I do help the other youth in their action plans but some are not related to peace. I am also the organizer of their event and also the advisor.  
 28. None  
 29. No  
 30. No comment  
 31. Same as 28  
 32. Yes, adviser  
 33. I'm a national coordinator for the IYPEC action plan (Paul form Korea)  
 34. No. Just encourage some of them through FB message.  
 35. Yes, we will ask for helping from some of our friend in university to be the committee in some section too in the youth peace festival.  
 36. No comment  
 37. No.,but we collabarate our action plan between indonesia and japan  
 38. By reading and liking their page on Facebook.  
 39. Same as 35  
 40. I helped some of them when they asked for some helps, for example, some of them ask for interview or ask for some information.  
 41. (not yet implemented)  
 42. Yes, I helped my friend Anas Akhtar Ali, in gathering information's.  
 43. No comment  
 44. No comment  
 45. NOT STATED  
 46. NO  
 47. I helped Anas Ali (4YPA), I introduced him to my friend who is a social entrepreneur in Pakistan, and he gave Anas a few links to facilitate his action plans.  
 I also helped Jun Woo Paul Kim and Eric Chien by giving them a list of my friends who might be interested in working with them on their action plans, from what I know, 2/5 of the people with Paul and Eric are the friends I introduced them to. (Paul is working with more than 25 people I believe)  
 48. We were able to help a couple of youth groups with their projects to draw more participants to their projects to increase its successfulness  
 49. I advertised Ibuki Yamane's group' action plan in other class in my high school.  
 50. Yes. We have a group of Cambodia UNESCO YPA network. We help each other action plan from the beginning till the plan accomplishes.  
 51. NOT STATED  
 52. Have not, but will!  
 53. Sareh's Grass Root Initiator project. I agreed to help her.  
 54. Same as 37  
 55. I did, the free circumcision and medical mission in our town. Also, I helped in leading a tree planting activity together with the Sk (youth leaders) in some of the town in Easter Samar.  
 56. NOT STATED  
 57. Rina and Manami "No."  
 Tsuyoshi "Yes. I am helping the action plan "International Youth Environmental Photo Competition" by Jui Chun Chien & Paul Kim as a national coordinator."  
 58. Yes, five other youth had helped us in promoting our action plan in Turkey. The youth were Thai; likewise they knew how to communicate in Turkish. The youth promoted our action plan, talked to people about our action plan in Turkish.  
 59. We have done all the plans together in almost the same capacity. We still keep in touch and talk about what should we do next.  
 60. We helped each other discuss. Few help to implement.  
 61. No

## 10. Analysis on media

### Media coverage

Using media means to spread the message and promote the action plan, and it can be an effective tool for improving the action plan success rate. However, 38% of the participants have not used any forms of media. Only

about 18% used different newspapers, 12% radio and online media, 10% television, and 8% other magazines or journals (Table 10). Among those who used media, half found it useful and efficient, while the other half did not, as they people do not read newspapers and listen the radio as much as they used to do so in the past.

In almost all the countries covered by this survey, the media environment has been accompanied by positive change, particularly in Myanmar, Indonesia, the Philippines, and Thailand.<sup>4</sup> It would be interesting to assess if many action plans did not require any media coverage due to their nature, or if the trainees have little experience with the media usage. One action of UNESCO Bangkok is to get the YPAs more acquainted with media and information by providing more workshops on media literacy during the YPA programmes, and offering more exposure of the action plans on the main UNESCO Bangkok website. RUSHSAP will also publish different interviews featuring success stories from the trainees.

**Table 10: Have you used any local/national/international media (newspapers, radio, television etc.)? If so, in what capacity?**

Type	N	%
i. Radio	6	12
ii. Newspapers	9	18
iii. Television	5	10
iv. Online media	6	12
v. Other (magazines, journals, etc.)	4	8
vi. None	19	38
vii. No comment (N/A)	3	6
<b>Total number of coded concepts in the comments</b>	<b>63</b>	
<b>Total number of people answering the question</b>	<b>50</b>	
<b>Not stated</b>	<b>11</b>	

### Comments in response to the question, "Have you used any local/national/international media (newspapers, radio, television etc.)? If so, in what capacity?":

- Media releases
- We will have an evaluation form at the end of the program.
- No
- Local and National Media (Newspaper and radio)
- I used radio transmission to enlighten people on the issues of peace and sustainable development
- No. I am quite bad at interacting with media but wish to improve myself in terms of media promotion – it is what I learnt during this project.
- NOT STATED
- NOT STATED
- NOT STATED
- No—at least on the activities I helped organize.
- NOT STATED
- The Malaysian Red Crescent has released press release for the event.  
Soka Gakkai Malaysia published about the event in its organ publication, Cosmic.

<sup>4</sup> Freedom House 2012 Freedom Press Report, <http://www.freedomhouse.org/report/freedom-press/freedom-press-2012>



13. Yes, NTA but very poor as money become the order of the day.
14. Newspapers, in regional capacity to talk about the action plan  
[http://www.gulf-times.com/site/topics/article.asp?cu\\_no=2&item\\_no=475706&version=1&template\\_id=36&parent\\_id=16](http://www.gulf-times.com/site/topics/article.asp?cu_no=2&item_no=475706&version=1&template_id=36&parent_id=16)  
 The United Nations Alliance of Civilizations,  
<http://www.unmultimedia.org/tv/webcast/c/alliance-of-civilizations-forum-11-13-december-2011-doha.html>
15. Yes, my team worked with some youth magazines and website to spread out the information about our project
16. No
17. TV as stated early
18. Our school principal and the farm administrator Subash were interviewed in a nation wide broadcasted program "Call Kantipur" by Kantipur TV on the 27th of February, 2012 regarding the School and Farm.
19. Yes ,national tv ,but very poor as money tend to be the order of the day
20. National Television
21. NOT STATED
22. NOT STATED
23. NOT STATED
24. One of the most popular magazines specialized in Industrial design in Iran, field of my study, is eager to publish the story of our journey. They will publish a report of this project in their next edition
25. Same as 13
26. Yes. The campaign was featured in two radio programs and in a feature article in a British Council publication.
27. No, I have not used any kinds of media to support my project because in Cambodia, it is hard to do so if we don't have fund.
28. In realisation of the action plan our university's newspaper supported us and help to attract and invite members and participants
29. No
30. No
31. Same as 26
32. Video campaign  
<http://www.youtube.com/watch?v=1MqDtCncMIQ&feature=autoshare>
33. I have talked to the IB coordinator in my school and when we have a few more grass root peace initiators we are to introduce some in the local newspaper  
 And a grass root peace initiator I thought should be introduced from my city ... after the book is published it is to be announced in the local paper, school paper Halton hills library website .. ect,
34. Until now there's only email, facebook, and direct meeting.
35. We haven't used it so far because we haven't implemented the action plan, but we are planning to use local media in order to help us spreading information regarding our upcoming event.
36. No comment
37. No
38. Not yet
39. Same as 33
40. No. We are still in process
41. (not yet implemented)
42. No comment
43. No comment
44. NOT STATED
45. NOT STATED
46. NO
47. Nope, only a Facebook Fan Page for my action plan, I use it to let people keep track of my trips and lectures, and I also post youth opportunities on it.
48. Local newspaper reported that our through plans.
49. Yes, we did. We were able to have multiple radio stations cover our implementation live. We were also able to spread awareness of our project through several interviews from different radio stations.
50. In the action plan in the link of UNESCO Bangkok.
51. NOT STATED
52. NOT STATED
53. No
54. Same as 35
55. Yes we did used some. We we're interviewed by 7 radio stations in the province, we also had a text brigade inviting all the youths.
56. We have had two local newspapers have our story published, and we have also been on the radio to explain what and why we are doing our action plan
57. No

58. Sorry I have not used any of them for now.
59. We are planning to use local media in order to help us spreading information regarding our upcoming event.
60. No, but we are planning to use a magazine.
61. No

### Comments in response to the question "How effective is the media for the progress of your project? What problems have you faced?":

1. Still in the process. We have faced no problems.
2. No comment
3. It would have been more effective in some ways had I incorporated the media within. But the Action Plan went very much along the line of experimentation.
4. Really effective and at this moment we have no problems
5. The media (Radio) has been effective by opening a programme to answer questions through phone calls from the audience. The problem faced here is still finance, because I have to pay before the program is transmitted.
6. NOT STATED
7. NOT STATED
8. Moderate – it facilitated communication and gathering of resources
9. NOT STATED
10. Utilizing the social media has made things easier since many of the target audiences have access to the Internet. Meanwhile, reaching those with limited access to the Internet remains a challenge.
11. NOT STATED
12. The responses received has been slow
13. Very poor, as money tend to be the order of the day in Nigeria.
14. It helped us to popularize our mission and announce the activities.
15. Media supported us with different tools to collect information such as online questionnaires, and online new papers.
16. Media need to promote cultural diversity and should not spread stereotypical images of any culture.
17. Not very for the project as it is just one small component of the debate. However, the debate was effectively promoted with media, especially through five local TVs.
18. After being published in the national daily "The Kathmandu Post", we were able to attract youths to help with the project by volunteering in its formation. We didn't face any problem as the community were happily accepting the changes coming for them.
19. Very poor. As money tend to be the order of the day in Nigeria
20. Media will support about money and other assistance
21. NOT STATED
22. NOT STATED
23. NOT STATED
24. We raised basic necessary funds through social networks. We sent emails to our contacts and asked them to support this project. It provided a fast and easy way for us, to find a great amount of humanitarian financial supports.
25. Same as 13
26. It helped in spreading the word about the project.
27. It is quite effective but that is our best way to so due to the fund problems. We don't really meet many problems regarding to using those media because our target groups are successfully received the information.
28. It helped to collect the members and distribute the results of work which was done for peace.
29. No comment
30. No comment
31. Same as 28
32. Efficient
33. NOT STATED
34. It would be very important, because we need promotion for our action plan.
35. No comment
36. Our communication is excellent. We have no problems. However, the traffic on the sites and pages is not strong yet.
37. It is very effective actually,,especially to gather the volunteers..and finally we got beyond of our expetation..many people join but we have a limitation due to the poster
38. As we rely entirely on visual information to project what needs to be seen and understood by the wider community, media is our method of pursuing awareness in this project.
39. Same as 35
40. I have no idea since we didn't do our project yet.

- 41. (not yet implemented)
- 42. No Comment
- 43. No comment
- 44. No comment
- 45. No comment
- 46. NOT STATED
- 47. Media didn't help me much under the circumstances. If my target groups were college students, then the internet or web forums would help a lot. Youths who are not in college yet have little access to the internet because of language limitations and parental pressure. Parents tend to feel that their kids shouldn't use the internet and should be studying, so they aren't really familiar with the emails and other ways of internet communications.
- 48. The progress in our media development has been going fairly well. Those who have been informed seemed to respond positively.
- 49. We are not sure
- 50. NOT STATED
- 51. NOT STATED
- 52. It works well so far, but you don't get to know if it actually reaches all the people
- 53. Communciation was quite tough, since we had to do all the talkings via chatting.
- 54. Same as 37
- 55. It was very effective, because hundreds of youths cooperated with us via media. The only problem I can recall is we have to adjust everything, because more and more youths are joining the protest.
- 56. I believe the media has been effective, but not effective enough. Even though it let know people of what we are doing, most people just don't look through a newspaper, or listen to the radio as much as people used to
- 57. It would be effective in that we can spread our project around the world.
- 58. I cannot answer this question at this moment.
- 59. We have not contacted local media. We will contact them soon.
- 60. It was not very effective, because teammates could easily ignore their notifications on Facebook.
- 61. No comment

**11. Analysis on website and web**

As a result of technological advancements and innovations that have shaped the way individuals communicate, information has become available to everyone. The source of information however, determines its reliability. Social media websites such as Facebook, Twitter, Wikipedia, contain information that can be biased and opinionated, but still true. Social media plays an important role in modern-day activism, especially during the Arab Spring. However, it is important to understand that the social media did not cause the revolutions but played a role of communication that aid coordinating the activists.

**Table 11: Do you have any blogs, websites or online social networking pages? Please list them.**

Type	N	%
i. No	22	38
ii. Blogs	4	7
iii. Websites	9	16
iv. Social media	19	33
v. No comments (N/A)	7	12
<b>Total number of coded concepts in the comments</b>	<b>64</b>	
<b>Total number of people answering the question</b>	<b>58</b>	
<b>Not stated</b>	<b>3</b>	

**Table 12: Is your plan on the YPA website?**

Type	N	%
i. Yes	45	83
ii. No	10	19
iii. No comments (N/A)	0	0
<b>Total number of coded concepts in the comments</b>	<b>62</b>	
<b>Total number of people answering the question</b>	<b>55</b>	
<b>Not stated</b>	<b>7</b>	

Social media

Among the respondents, 38% have no blogs, websites, or social media pages, while 33% have at least a blog or use social media tools such as Facebook, Twitter, etc. to disseminate information. Other activities include running a website (around 16%), or a blog (only about 7%) (Table 11).

YPA website

Most of the action plans are on the YPA website (83%) (Table 12), and more than half will be modified, according to the respondents' answers (53%) (Table 13). However, few actually sent their revised action plans despite saying they would.

**Table 13: Do you want to modify that? (Please send us the new plan as a ppt or word file)**

Type	N	%
i. Yes	27	53
ii. No	18	35
iii. Maybe	1	2
iv. No comments (N/A)	5	10
<b>Total number of coded concepts in the comments</b>	<b>61</b>	
<b>Total number of people answering the question</b>	<b>51</b>	
<b>Not stated</b>	<b>10</b>	

**Comments in response to the question, "Do you have any blogs, websites or online social networking pages? Please enlist them.":**

1. Facebook and [www.tomorrowleaders.biz](http://www.tomorrowleaders.biz)
2. Not yet, we will probably have a site at the university website.
3. No – it was sporadically promoted/mentioned via TU Model UN network with which I was involved. Similarly, nothing of a grand scale that would have caught media attention.
4. [interfaithyouthforum2012.blogspot.com](http://interfaithyouthforum2012.blogspot.com)
5. Facebook/youth for peace project
6. Facebook: [faheem.tariq](https://www.facebook.com/faheem.tariq); Twitter: [@mfm\\_trq](https://twitter.com/mfm_trq);  
Globalchangemakers.net:faheembintariq
7. Not yet. This will be done later nearer to the implementation of the project. We plan to use social media such as Twitter and Blogspot to raise awareness on the project as well as to provide an interactive platform for the participants.
8. <http://balikatangpaknapak.weebly.com>
9. NOT STATED
10. [www.facebook.com/wheniwas20](https://www.facebook.com/wheniwas20)
11. NOT STATED
12. 1. [http://www.sgm.org.my/en/activities/news/120320ths\\_mmu.html](http://www.sgm.org.my/en/activities/news/120320ths_mmu.html)  
2. <http://lsm-whisperfromwithin.blogspot.com/2012/03/from-culture-of-violence-to-culture-of.html>  
3. <http://www.redcrescent.org.my/cgi-sys/suspendedpage.cgi?topic=static&id=3&page=press-release>



13. No, to be initiated
14. NO
15. Facebook fanpage  
Google group mail
16. NO
17. NO
18. <http://www.mayauniverseacademy.org/maya-farm>  
[EJAIB72013.dochttp://www.facebook.com/maya.universe.academy.nepal](http://www.facebook.com/maya.universe.academy.nepal)
19. To be initiated
20. Facebook : urfan.ridha  
Twitter : @urfanridha
21. None
22. NOT STATED
23. NOT STATED
24. No
25. Same as 13
26. [www.WhenIWas.com](http://www.WhenIWas.com)  
[www.facebook.com/WhenIWas20](http://www.facebook.com/WhenIWas20)  
[www.twitter.com/WhenIWasTwenty](http://www.twitter.com/WhenIWasTwenty)
27. No comment
28. None
29. No
30. No
31. Same as 28
32. Taiji Action Group
- (<https://www.facebook.com/groups/taijiactiongroup/?ref=ts>)  
Dolphin Way Group (<https://www.facebook.com/groups/DolphinWay/>)  
Save Japan Dolphins Taiji Cove Monitor Group Page  
(<https://www.facebook.com/SaveJapanDolphinsTaijiCoveMonitorsPage>)  
Save Japan Dolphins, an Earth Island Institute Project  
(<http://savejapandolphins.org/>)
33. <http://www.facebook.com/#!/GrassRootPeaceInitiatorgrpi>  
<http://www.facebook.com/#!/groups/grass.root.peace.initiators/No!>
34. There's only facebook group and blackberry group.  
But I think it's not really useful. Most of our activities are coordinated through mobile phone and direct meetings.
35. Facebook : <https://www.facebook.com/ratu.h.balqis>  
Twitter : RH\_Balqis
36. Yes. <http://www.anasali.com/youthfreedom.shtml>
37. [jojowood@rocketmail.com](mailto:jojowood@rocketmail.com)...facebook
38. Will inform once it's up and running.
39. TWITTER : @NINDYAANIS  
FACEBOOK : NINDYA ANIS
40. No. We are still in process
41. (not yet implemented)
42. No
43. No comment
44. NOT STATED
45. When the project get started, then I'll post them
46. [www.maritimnews.com](http://www.maritimnews.com) , it is new website that created by me. It is about news from Indonesia and the world.
47. Facebook profile: [www.facebook.com/chloeyinyinlo](http://www.facebook.com/chloeyinyinlo)  
Facebook Action Plan Fan Page: [www.facebook.com/ypatc](http://www.facebook.com/ypatc)  
Blog: [www.chloeyinyinlo.blogspot.com](http://www.chloeyinyinlo.blogspot.com)  
Twitter, Skype, LinkedIn, Google+: [chloeyinyinlo@gmail.com](mailto:chloeyinyinlo@gmail.com)
48. I'm afraid not
49. None yet. However, we plan to create.
50. Facebook group: Cambodian UNESCO Youth Peace Ambassador  
None
51. [iyepc.com](http://iyepc.com)
52. [www.iyepc.com](http://www.iyepc.com) (Not created yet, but will be soon)
53. [ranggarahadiputra@rocketmail.com](mailto:ranggarahadiputra@rocketmail.com) (facebook)  
<http://www.facebook.com/groups/agriculture.english.community/>
54. No comment
55. We have a homepage. The website is <https://sites.google.com/site/japanunescoyouthpeaceforum/>
56. No. However, we are thinking about creating the website on our project if possible.
57. I have my facebook page; <http://www.facebook.com/tanidsy.herabat> .  
But none for the Action Plan yet.
58. Facebook: [www.facebook.com/dimaz.fauzi](http://www.facebook.com/dimaz.fauzi) Twitter: @DimasFz
59. Yes, we have a facebook group to coordinate.
60. No comment

### Comments in response to the question, "Do you have a feedback system in which people can interact with you and your project? Please elaborate, e.g. who, method, Facebook, web, email, meetings, etc.":

1. Facebook and enquiry form on website
2. No
3. [www.facebook.com/CAThailand](http://www.facebook.com/CAThailand) for contact and collaboration
4. NOT STATED
5. Via phone calls, sms, e-mails, facebook. Also through the peace club I established in various institutions
6. Yes, they have created groups to execute little peace initiatives in their community and are continuously in touch with me via sms and calls; their feedback keeps me working hard.
7. NOT STATED
8. E-mail, Telecommunication, Webpage
9. NOT STATED
10. Facebook, email and Twitter. Online users can instantly get in touch with the team if they post their comments or send via private message. They can nominate When I was 20 champions through the said platforms as well.
11. NOT STATED
12. Facebook
13. Yes, Mobile phone SMS, suggestion box, mails, and subsequent meetings.
14. In our activities, we use weekly meetings to check the progress of the action plan. Moreover, we have created online questionnaires for example in one of the project about Intellectual Property
15. NOT STATED
16. No
17. No
18. We have been open to every feedback and questions regarding the progress or ways to participate in the project through our school email address, facebook page and also meetings held on several occasions with the community and volunteers.
19. Yes. Through sugesstion box, mails , and subseqent meetings.
20. NOT STATED
21. None so far
22. NOT STATED
23. NOT STATED
24. No
25. Same as 13
26. We maintained regular contact with our members through the website and the various social networking sites.
27. Yes, we do have. We did provide them the facebook page of mine and Cambodian UNESCO Youth Peace Ambassador page posting the project poster along with contact such as phone number and email.
28. I am planning to all over again in January of 2013. The University newspaper will call members and we will advertise our project by demonstrating invitations on student desks of Our University.
29. No
30. No
31. Same as 28
32. Simon Varnam (facebook); Sayaka Nakamura (facebook)  
Steven Thomson (facebook and email); Paul Slabaugh (facebook)  
Alan Howard (facebook); Joy Benson (facebook)
33. We have Facebook and email available
34. No comment
35. No comment
36. [youthfreedom@anasali.com](mailto:youthfreedom@anasali.com)  
<https://www.facebook.com/YouthStudentFreedom>  
<http://www.anasali.com/contact.shtml>
37. We promote in FB,,sms,,email..and direct call..we also give the volunteers a certificates of appreciation due thier poster and calligraphy
38. Facebook messaging/ blog.
39. Same as 35
40. No. We are still in process
41. (not yet implemented)
42. Yes, by contacting people with emailing and facebook.
43. No comment
44. NOT STATED
45. NOT STATED
46. No comment
47. Facebook fan page and email, but people tend to send me messages through my private Facebook profile. The youths don't use email and if

they were to post on the FB fan page, they'd rather post it on your profile to make sure you see it.

48. So far, we have only been receiving feedback through sms messaging, facebook messaging and some twitter mentions. We did not impose a strict method so that they may openly speak, as they should be able to, about their opinions.

49. Google mail service

50. NOT STATED

51. NOT STATED

52. Yes, we have a group for all national coordinators

53. 30 National Coordinators give feedbacks via Facebook.

54. Same as 37

55. Just email us/me –sofiazae@yahoo.com

56. We have listed our groups email address on our website that allows people interested contact us

57. People who watch our video on YouTube can freely post their comment on it.

58. Yes, I plan to create a Facebook account and hold some meetings after the project.

59. No comment

60. Yes we do

61. No

## 12. Analysis on lessons learned

As a result of all these activities, there are some lessons learned in the course of different projects. There are both tangible and intangible results. According to the results of the questionnaire, 17% of the people now have an increased awareness of pressing issues in their community, and a better understanding and sharing (Table 14). They have also learned about the power of youth and volunteer spirits (11%), acquired good planning skills (11%) and personal skills (9%), while some others have not learned anything (6%).

When asked what they would do differently if they had to start their action plan again, 17% of the trainees gave no comment while 15% said nothing (Table 15). Other responses include: asking for more support (13%), planning for a larger group of people (11%), having clearer goals and targets (9%), more physical activity (8%), a more defined timeframe (8%), and forming a team (8%).

The action plans may not be perfect but the trainees have been working to tackle the major challenges. As a consequence, 30% of them responded that no improvisation should be made, while 21% left no comments (Table 16). This may lead to the assumption that they did not foresee any improvisations as well, as they did not answer the question properly. Among those who indicated that an improvisation should be made to their action plan, 17% referred to the content of the activity or additional activities, 11% to the location and time, 6% to the number of people, and the improved communication and understanding, while only 4% to the scale or structure of the plan, and budget.

Finally, when asked "What advice would you give to other youth working in the same social setting as you", respondents had various feedbacks. According to the Table 17, the most frequent response was to be patient, determined and passionate (28%). Other respondents suggested to make contacts and networks, and prepare their actions and timetables well (15%), cooperate and combine resources (11%), pay individual attention to everybody (8%), and never give up and be ready to face problems (4%).

**Table 14: What did you learn in the course of this project?**

Type	N	%
i. Willingness of people to participate	2	4
ii. Increased awareness of issues	9	17
iii. Personal skills (leadership, public speaking, motivation)	5	9
iv. Power of youth and volunteer spirits	6	11
v. Teamwork (strength and advantages)	4	8
vi. Good planning (objectives, timeframe, proposals)	6	11
vii. Importance of networking	3	6
viii. Importance of peace building	2	4
ix. Personal knowledge, understanding and sharing	9	17
x. Managing budgetary problems	2	4
xi. Nothing	3	6
xii. Never give up	1	2
xiii. Importance of disaster prevention	0	0
xiv. No comment (N/A)	4	8
<b>Total number of coded concepts in the comments</b>	<b>64</b>	
<b>Total number of people answering the question</b>	<b>53</b>	
<b>Not stated</b>	<b>8</b>	

**Table 15: If started all over again, what would you do differently?**

Type	N	%
i. Nothing	8	15
ii. More physical activity	4	8
iii. Branch out/Plan for a larger group of people	6	11
iv. Change the date and/or venue	1	2
v. Clearer goals and targets	5	9
vi. Timeframe	4	8
vii. Ask for more support	7	13
viii. Invite more speakers	3	6
ix. Form a team or get more team members	4	8
x. Let the participants speak more	1	2
xi. Soft skills	3	6
xii. More advocacy work, materials	4	8
xiii. No comment (N/A)	9	17
<b>Total number of coded concepts in the comments</b>	<b>67</b>	
<b>Total number of people answering the question</b>	<b>53</b>	
<b>Not stated</b>	<b>8</b>	

**Table 16: Are there any improvisations to your plan that should be made? If yes, then please list them.**

Type	N	%
i Scale or structure of the plan	2	4
ii Number of people (participants, audience, collaborators)	3	6
iii Budget	2	4
iv Content of the activity or additional activities	8	17
v Location and time	5	11
vi Improved communication and understanding	3	6
vii None	14	30
viii No comment (N/A)	10	21
<b>Total number of coded concepts in the comments</b>	<b>61</b>	
<b>Total number of people answering the question</b>	<b>47</b>	
<b>Not stated</b>	<b>14</b>	

**Table 17: What advice would you give to the other Youth working in the same social setting as you?**

Type	N	%
i. Cooperate and combine resources	6	11
ii. Be patient, determined and passionate	15	28
iii. Make contacts, network	8	15
iv. Make your plan big but feasible	1	2
v. Never give up, be ready to face problems	2	4
vi. Prepare your actions and timetable well	8	15
vii. Encourage people and promote your ideas	1	2
viii. Online activities are usually not enough	0	0
ix. Pay individual attention to everybody	4	8
x. Don't expect too much feedback	1	2
xi. Get familiar with youth policies of your country	1	2
xii. No comment	6	11
<b>Total number of coded concepts in the comments</b>	<b>61</b>	
<b>Total number of people answering the question</b>	<b>53</b>	
<b>Not stated</b>	<b>8</b>	

**Comments in response to the question, "What did you learn in the course of this project?":**

1. The need for more budget.
2. That it is much more difficult than I thought, and that good connections are needed in order to get things move!
3. Kids were eager to grasp the opportunities whenever we offered them, but the hosts sometimes didn't seem so cooperative. I realise that there should be more collaboration on this. This kind of activity should definitely be prolonged. Perhaps, clear proposal and timeframe are needed to curb this mishap. A pilot school might be the next good start!
4. NOT STATED

5. Willingness of young people to accept peace; Peace can be brought into the minds of young people through sports activities; For peace to continue to reign, it must start from the youths; if you build the youth, you build the nation, and if you destroy the youth you destroy the nation.

6. I discovered myself while implementing the project. My perception about people has changed a lot. I have started giving unlimited respect to everything and always try to keep my environment least violent. Most important I have got opportunity to interact with youth leaders from so many countries, which I even had never heard. Now I use to think global and borders are no longer limits to me

7. It is important to recognise the main objectives and mission for any project in order for it to be a good and successful project. In addition to that, constant communication between members is crucial.

8. That there are a lot of people who want to help. They just don't know how and that is our role, to provide them with the opportunity to help.

9. NOT STATED

10. I learned how important it is to have a wide network—both in the planning and implementation process.

11. NOT STATED

12. I have learnt about the importance of peace building in my community. Even in a society that is peaceful, there is still abundance of opportunities for peace building efforts. There are various organisations that are willing to work hand-in-hand to make the event successful. There are times when bureaucracy dampens the efforts of peace building.

13. Youths actually need peace education. Peace education brings awareness of peace mindset to youths.

14. Running a partnership with the UAE Red Crescent to collect donations from university students and high school students to support orphans. Targeting students in order to elevate the awareness of helping others to obtain an education opportunity that is similar to them. Volunteering in Sharjah Humanitarian Services City. This shelter provides non paid services for disabled and orphans students. Raising the awareness of Youth to take a vital role in helping the local community. Providing volunteering opportunities to empower Youth in helping the local civil society.

15. Time management skill

Event organizing skill

Knowledge about environment

16. I learned to enhance my leadership skills in leading or motivating the students or youths to become a good peace advocator or leader. I gained confidence in communication.

17. Youth play an important role in raising awareness of environmental issues and has potentials to make a difference in society.

18. I learnt, nothing is impossible when a person has the will to do, that a change is possible, that it is not easy to work with people from different age groups as every person is special and different in his/her own way of being. I too learnt that every difficulty has a straight forward solution.

19. Patient, always listening and commitment.

20. About responsibility

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. "Life is beautiful" was the best journey in my whole life. I did call it with this name because everything was really great from the first step. It proved me this reality that it doesn't matter where and how we live, life can be beautiful if we change the way we look at it.

25. Same as 13

26. It was a humbling experience to listen and get to know people who continue to strive hard in

selflessly serving their own communities. On our interviews for the WhenIWas20 profiles, we noticed that people usually take some time in recalling what they did when they were 20 years old. Some of the people we interviewed even shared how moving it was to think about how much they have changed over the years.

The project initially intended to have an online survey to identify the WhenIWas20 heroes. But, we found out that this strategy would take time so decided to change it. Instead, we featured inspirational people (i.e., created their WhenIWas20 profile) once someone have nominated them. Through this, we were able to increase our website traffic through the whole project duration.

27. I did learn many things while I am working as a coordinator in this project. First thing, I learnt what is the teamwork and what should I react myself to and deal the problems with different kinds of people. And I also knew what peace really means when we work for nothing but helping the other people. I could see that working on this project can change the other people concept and mindset from being selfish to more open minded and helpful. Moreover, I could see there is not only me who want



peace but the other people around me who I have never known their feeling also want peace.

28. I have learned a lot of things from my project. Here there are:

How to organize an activity

How to manage human resources and realize a plan

How to bring peace and happiness which the world need

29. Implementing this project was really a best time in my life! And I will never forget those days.

I was with children, like a source of energy, creativity and inspiration! I know my friends better!

And I really do love to continue this action plan.

30. When you try to protect your planet even with small works you fill proud of yourself and this is one of the most important reasons that people who start green works keep going.

31. Same as 28

32. This issue should be approached involving the Japanese, in particular the local people of Taiji as they are one who will affect and be affected by the new policy

The international pressure is still needed but should be delivered in such way that respect the Japanese tradition and culture

The approached should offer alternative derived from Japanese culture, tradition and potential

33. How to keep people motivated ...

And international collaboration is not as easy and I once thought

34. The difficulties of Indonesian bureaucracy. Company and government's awareness for social activities is still low. It's hard for social organization to get funding, and we need a lot of document.

35. No comment

36. In the duration of this project I had an epiphany of the people and cultures. How I thought people were like in places and the way they were was totally ironic in some cases. I had a self-centered mind about the world and how people were. The project allowed me to expand my understanding and also allowed me to plan my future career. After going to two countries in less the two months and staying in a country that I had bias information of, totally changed my understanding of the country and its citizens.

37. We learn about integrity,,social value ,,simphaty and empathy ..it would be a great value to make us wide a wake about what happen to the world

38. The ability to work together and communicate via internet as we all live in different countries. Most importantly, appreciating how much time we have to actually put into this project to make it work. It's wonderful to see the heart and soul that my team has in making an effort to help each of our community.

39. Same as 35

40. I didn't learn much about the process because we do not start it yet since we prepare for do it in September.

41. (not yet implemented)

42. To persuasion is hard

43. I found out that how important peace is to shape my life. I use to rush all my work, but with this action plan, I did it peacefully and progressing on my work with no distractions.

44. NOT STATED

45. Actions take patience

46. No comment

47. Sometimes, the things that you've planned don't go the way you want it to turn out to be, like trying to collect surveys after every lecture or workshop is impossible.

New things and opportunities might pop up unexpectedly, I have be further invited to three more schools after the first three events, and I was also offered a medical internship (with full scholarship) by Doc. Yu Kwang Liang to go Malawi in June 2013 to monitor his HIV project and his work in community activism. (In Taiwan, Doctor Yu is one of the most renowned doctors in the area of international medical aid to developing countries).

48. I learned the importance of youth empowerment and the need for passionate leaders.

49. Toughness of contributing to World Peace

This project thought me what peace is and allowed me to create my own definition of peace.

50. Without money (funding), we can still contribute to peace.

51. NOT STATED

52. The process of bringing about of a project and what potential sponsors would want from us

53. Learn the significance and skills to become a leader. (International scale leader! It was quite tough to handle 30 National Coordinators On-line, but earned a lot)

54. Same as 37

55. I learn to be more responsible as a youth and the different ways how to help the people even thou you are not inside the government. I am not aiming for a tittle to impress people but a power or ability to move people. That's what I learned after we implement the action plan.

56. I have learned from this project that many people, people who run NGO's, teachers, and other kids, are very interested in what we do, and that there is always help if we ask for it.

57. We have learned about the difficulty in getting institutional support such as high schools or universities.

58. I have learned that it is difficult to allocate time to really implement as I need to focus on my study first.

59. No comment

60. Nothing so far

61. No comment

### Comments in response to the question, "If started all over again, what would you do differently?":

1. Focused more on fund raising, improved delegate development .

2. I would look for a partner to work with me closely.

3. Define the target group clearer and focus on that. As mentioned above, a pilot school would have made the whole project more effective. This way UNESCO can get involved with the school to create a better impact as well.

4. NOT STATED

5. I will take the action plan (the message of peace) to the tertiary level; I will ensure that I will physically challenge the youth.

6. I will love to compile a toolkit this time to reach grass root communities based on experiences gained from implementing this project.

7. I would write the proposal earlier.

8. I don't think i can do it differently

9. NOT STATED

10. I could have asked for the support of local government units that have ample resources for the implementation of the entire project.

11. NOT STATED

12. I would organise the event better to get more participants. Other than that, I see that other part of the event went well.

13. To endeavour to raise fund from fund agencies if possible

14. I might spread the action plan into different community segments.

I look for a consultancy from other organizations.

I will try to focus on limited number of projects because the planning projects need a lot of work a part from your daily activities.

15. I would invite an expert in environment to help us prepare better for the content of the seminars and help young people gain more knowledge about climate changing. I would start running project earlier to have more time to find sponsors for project

16. I will invite the best speakers for the better understanding or output of the project.

17. Teamwork is always better than working alone.

18. I would certainly try to engage more communities and more youths if I were to start over again.

19. NOT STATED

20. We will begin meeting on the work program

We will ask for help from other students or institutions or organizations related to our work program

We will manage the schedule of work program, so it will not interfere with college

21. I would personally say that we should herd some local speakers first so as to avoid red tape as much as possible. First Aid training certificates to ensure the officials at the university and the orphanage that the kids are safe in our company. More help in the legal department when we are setting our papers right to go inot the suggested target location.

22. NOT STATED

23. NOT STATED

24. If I started all over again, I would carry a recording camera to record everything. Then I would be able to make a short movie with those films to transfer beauty of that journey easily.

25. Same as 13

26. If we started all over again, the campaign would have launched its WhenIWas20 profiles early on so we could have reached more youth. Furthermore, we could have organized a simultaneously event (e.g. WhenIWas20 International Day) in different countries so we could have maximize the campaign's full potentials.

27. If I started all over again, I would have more plans on my project because due to the fact of this project, I confronted many problems; though, I have overcome them. With some of these, time management, clear structure of the project, project time line, member involvement, fund

support possibility, and the possibility of our project are all the things I would at first before project is running.

28. There are a lot of place to realise this plan in my city. I will call more participants to implement my project if I start all over again

29. No comment

30. No comment

31. Same as 28

32. Will seek for support from Japanese  
Will involve more youth (students)

33. I would set the deadlines tighter for the collaborators ... (much much tighter). I would work out a clear definition and/or qualification for a peace initiator and a grass root ... To provide the collaborators with a better guide line for them to identify such activist from their country. We want to create other planning if we can .. the point is keep moving to do something new..

I would start by going to countries that already had the idea of peace and study those countries first. After that I would go to post-war countries and see the idea of peace there. At the end I would make an action plan based on that. Based on that, how to have Peace Education.

34. I think I will work my best on this action plan. So if I fail on the first try, I will struggle again for the same action plan, but with different approach.

35. No comment

36. I would start by going to countries that already had the idea of peace and study those countries first. After that I would go to post-war countries and see the idea of peace there. At the end I would make an action plan based on that. Based on that, how to have Peace Education.

37. Ya..we want to create other planning if we can .. the point is keep moving to do something new..

38. I would love to have extended time at the Workshop to learn from the other Ambassadors.

39. Same as 35

40. I think not, because we organized and managed it quite well. Also, in our team has only 4 people, there are not much problems between us and it easily communicate with each other.

41. (not yet implemented)

42. I would get more teammates and would have well managed schedule and get done with the action plan.

43. No comment.

44. NOT STATED

45. None

46. No comment

47. I would do the same thing all over again, the only thing that was a disappointment to me was that I wasn't able to get surveys and email feedback.

48. If this were to happen all over again, I would give our participants more opportunities to speak.

49. I have no plans yet

50. Yes! Not to change the project, but the way of implementing. I mean I would have a video recording in addition to the photos (the moment).

51. NOT STATED

52. Perhaps asking for more help than I did

53. I would probably include off-line competition too, if the funding is available.

54. Same as 37

55. I would have done it earlier and organized our time and budget wisely.

56. I would not. Especially since we are planning on continuing our project on an annual basis, we have to find out, if there are any, what problems we had in planning and implementing this project.

57. We would rethink the timeframe.

58. No

59. No comment

60. I would have done the same thing

61. No comment

6. If provided official designation of YPA before implementing project, we can work quite more effective.

7. We have restructured the project to have different themes to make it more interesting.

8. NOT STATED

9. NOT STATED

10. None

11. NOT STATED

12. A bigger venue would accommodate more visitors. Budget has been limited. More sponsors would help a lot.

13. None

14. I am trying to approach a government institution to convince them to sponsor the action plan and include it for a long run process to develop Youth knowledge about other people cultures and to enrich the knowledge among youths as well.

15. Content of environmental seminars

16. No

17. No

18. Only the location of implementation of the mentioned project.

19. Yes, Prevention of violence

20. NOT STATED

21. NOT STATED

22. NOT STATED

23. NOT STATED

24. No comment

25. Same as 13

26. No

27. No comment

28. None

29. No comment

30. No comment

31. Same as 28

32. Video based-resource

Brochure

Blog

33. We have been somewhat slow ... but some of it is out of our hands with the collaborators ... but at this point the original plan still seems very doable and realistically possible other than the time line that was originally set according to which we are 2 month behind!

34. I think it's already okay.

35. No comment

36. Yes. Instead of taking action in Pakistan first, I took action in Turkey. Likewise, I joined Henry's action plan and we both modified it to Schools for Peace. At the end, I still am going to initiate the Pakistan action plan. However, the way the project is done is going to be a bit different. We are going to have a workshop in Pakistan first. We also have joined the Harmony 2012, action plan. The Harmony 2012, group will be helping us bring a student from either Pakistan or Afghanistan for the 5<sup>th</sup> YPA workshop.

37. Making a documenter video, poster and calligraphy exchange

38. Definitely would have attended the YPA Workshop in a much longer period so that we have the chance to grow together as a team. I like the fact that we can achieve anything within a limited timeframe but it would have been better to have met up with the 2011 Ambassadors beforehand.

39. Same as 35

40. No

41. Not yet implemented

42. Yes, the actual plan was to donate the money for the next YPA in Bangkok, but we have changed the plan and decided to donate it to the needs.

43. No comment.

44. NOT STATED

45. None

46. No comment.

47. Yes, I have changed my method of evaluation from trying to get questionnaires and email feedbacks to see what I get after "right on the spot" (like invitations and more questions to ask me) right after the lectures and workshops.

48. NOT STATED

49. No

50. None

51. NOT STATED

52. NOT STATED

53. I think we should change the number of awards from 20 to 15, due to the budget problem.

54. Same as 37

### Comments in response to the question, "Are there any improvisations to your plan that should be made? If yes, then please list them":

1. NOT STATED

2. NOT STATED

3. Yes definitely! Decrease the size of the plan due to our manpower, contacted group outside schooling environment, e.g. slum area and Sunday school, activities were improvised to suit the target groups.

4. NOT STATED

5. Yes, organizing drama on peace; organizing musical concerts on peace; organizing an art exhibition on peace.



55. No comment  
 56. Yes there are improvisations we would like to make. One is to change the name of our action plan on the UNESCO YPA website from Organizing UNESCO Youth Peace Forums in Japan to Japan UNESCO Youth Peace Forum.  
 Secondly we would like to add a member to our action plan. Her name is Rio Hirano  
 57. No  
 58. Not for now  
 59. No comment  
 60. We lack reliability, since we are just a group of teenagers. So, if possible we would like a letter from the UNESCO stating that the action plan, is a part of the Youth's Peace Ambassador Program.  
 61. No comment

**Comments in response to the question, "What advice would you give to the other Youth working in the same social setting as you?":**

1. Focus on budgets and fund raising, and increased stakeholder engagement
2. Never work alone! Always find a partner or join an NGO already working.
3. Ostensibly, it would be nice if we could solidify our resources and energy and create something together out of our common visions. A larger body could bring about more tangible outcomes – having individuals taking charge of different tasks, for instance.
4. Be serious and never give up.
5. Always be determined to create a positive change in their local communities. Have passion in what they do without thinking of what they will get in return. Always strategize in sustaining what they started in order to get good result. I advise to always profess peace because "peace is everybody's business".
6. Be persistent, keep on working for betterment of society with a lot of tolerance and patience, success will be our ultimately at the end! Change will happen.
7. No comment
8. Don't be afraid to communicate to the local government, to private institutions and to individuals there are those who would want to extend help
9. NOT STATED
10. NOT STATED
11. NOT STATED
12. Look for people with the same goal to work together  
 Plan early. Plan big  
 Be ready to face problems during the implementation
13. To be dedicated to their Action Plan with patient as this is the only way youths to affects for peace.
14. I will share this quote by Theodore Roosevelt "Far better it is to dare mighty things, to win glorious triumphs even though checkered by failure, than to rank with those poor spirits who neither enjoy nor suffer much because they live in the gray twilight that knows neither victory nor defeat."  
 Always try to convince yourself that you are able to make your ambitions and dreams true by having faith in Allah (God).
15. Develop a planning timetable,  
 Prepare carefully a checklist of everything  
 Divide the list into specific time blocks so as to remember exactly when things need to be done  
 Double check everything and think of problems that might occur and consider how to solve them  
 Find an expert in environment to develop the content that need to deliver to participants
16. They will encourage their fellow to join or participate in the Peace projects or activities.
17. Always work as a team since consultation and active participation can bring about creative ideas. It is good to establish network, to share knowledge and to learn from each other's.
18. My advice is to keep working, not fall down or be let down and to have hope for a positive tomorrow without an expectation of an excellent result of any planned activity because results are the outcome of the hardwork and dedication put forth by anybody who intends to make a change.
19. To be patient in their action plan, be committed to serve and be patriotic in servin humanity and working for peace.
20. Planning, action and give impact

21. Get proper licensed certifications for working with children including CPR First Aid certificates.
22. NOT STATED
23. NOT STATED
24. If we change the way we look at things, the things we look at change.
25. Same as 13
26. Make sure to have on-the-ground activities in support of the online activities. Oftentimes, online campaigns without on-the-ground work don't get enough traction and it just remains online, floating aimlessly into the abyss of the World Wide Web.
27. You need to be clear to what you doing on your project.  
 Plan your purpose and your project time line first before running the project  
 Think of the possibility of your project first before suggesting the plan  
 Be more open to other perception and ideas
28. In organizing such kind of project, you have to pay individual attention to each member or participant of your project and you must do it willingly
29. Believing their ability and keep going and paying no attention to barriers.
30. No comment
31. Same as 28
32. Working on environmental issue demands to understand the local tradition, culture and the people's way of life.  
 The action plan should gain local support  
 The key person is needed
33. Having an adult (more experienced) supervision would be very help full  
 And get as much help as possible ... divide up tasks between more people  
 And make sure everyone on board has a strong motivation to go on with the action plan
34. They should prepare more networking and have support from strong institutions. Good action plan will be hard to implement without a good networking.
35. First, of course you must working hard to make it happen and please not too easy to give up. Implement what you have dream, just believe that "where there is a will, there will a way to make it". Although there are some obstacles in front you, like funding problem, you must try your best to pass it. Don't forget to ask suggestion for other people that maybe have more experience than you in doing the same social setting like this.
36. Whenever someone asks to you to something for peace, even though it's not from your action plan or you have no idea of. Always grab the opportunity and you will know that it was something you knew and could lead to a great advantage of promoting peace.
37. The starting point will be hard. But keep moving untill the rest of your power,,and let GOD finish the rest.^\_^
38. Remember to always put time aside for the community. Give back to them. Give more but expect less.
39. Same as 35
40. The important thing to do the project is to be well organized and have to select the most reliable leader to communicate with the team members.
41. Make sure you have enough financial support
42. Get international relationships
43. No comment
44. NOT STATED
45. Believe in your plan
46. No comment.
47. If you're working in the area of public speaking and your targets groups are mainly 13 to 18 year old youths, don't expect them give you any feedback or finish any of your surveys, they're more likely to add you on Facebook and send you messages like "You're cool, I like your lecture", because they will be too busy playing video games or studying with their parents eyes on their backs. They will still try to tell you how much they appreciate your work, with a feel smiles and a few small little messages on Facebook, you will know that you did manage to bring change into a few of them.
48. I can't say anything as far as I'm concerned.
49. I would advise them to show their passion so that others may feel passionate as well. It will inspire many as I have seen it happen.
50. Consider about the funding and the practicality of the project itself. Start small.
51. NOT STATED
52. Be specific on dividing work with your team would be helpful!
53. Never give up, because there is always a silver lining.
54. Same as 37

55. You need to be clear to what you doing on your project.

Plan your purpose and your project time line first before running the project

Think of the possibility of your project first before suggesting the plan

Be more open to other perception and ideas

56. To use all the resources that are available to you. You never know what kind of help you may get.

57. You cannot go forward without taking actions.

58. What advice would you give to the other Youth working in the same social setting as you?

Spend your time wisely and always put yourself in other people's shoes

59. We need to make some plans, from plan A to plan Z. Once your plan does not work out, you still have some plans to be realized. Make your plans a long time before they will be conducted, thus, you will have a longer time to prepare your plans. Lastly, do not hesitate to ask people for helps in order to succeed your plans. Because when you work with other people, you will get

many ideas from the people you are working with.

60. Plan well, and work accordingly to your timeline.

61. No comment

### 13. Analysis of budget

For their successful implementation, the majority of action plans needed finance. Around 43% of the trainees indicated that the budget was around 1000 USD or more, while 16% did not require any form of financial assistance (Table 18). In a previous section, budget seemed to be the biggest challenge. As a general guideline on how to explore funding opportunities, some advice would be to undertake research on grants for youth led initiatives from different foundations and international organizations (e.g. The Open Society Foundation, UNDP, the British Council).

**Table 18: How much budget had you predicted this to cost at the start of the project?**

Type	N	%
i. Nothing	7	16
ii. Less than 100 USD	5	11
iii. Between 100-500 USD	3	7
iv. Between 500 – 1000 USD	6	14
v. 1000 USD or more	19	43
vi. No comment (N/A)	4	9
<b>Total number of coded concepts in the comments</b>	<b>61</b>	
<b>Total number of people answering the question</b>	<b>44</b>	
<b>Not stated</b>	<b>17</b>	

**Table 19: How much was your actual expenditure? (Money and time):**

Type	N	%
i. Nothing	15	35
ii. Less than 100 USD	5	11
iii. Between 100-500 USD	4	9
iv. Between 500 – 1000 USD	3	7
v. 1000 USD or more	8	19
vi. No comment (N/A)	8	19
<b>Total number of coded concepts in the comments</b>	<b>54</b>	
<b>Total number of people answering the question</b>	<b>43</b>	
<b>Not stated</b>	<b>11</b>	

### Comments in response to the question, "List the sources of income you had while progressing through the project (fundraisers, private and/or private sectors etc.):"

1. Private sector and government
2. No comment
3. Private fundraising, Fund from Wamy (Sunday school mentioned) and our own budgets.
4. Private sector
5. Private donations from my family
6. Logistics services and technical support from NGOs
7. Working group's members.
8. Personal and family contribution, donations from friends, colleagues and enterprises, profit from selling bag tags
9. NOT STATED
10. NOT STATED
11. NOT STATED
12. Sponsors: Multimedia University, Soka Gakkai International, Malaysian Red Crescent, Prof. Dato. Dr. Anwar Fazal
13. None
14. Fundraisers: Khalifa University / Dubai Customs
15. From sponsors for project
16. Registration fees in the seminar
17. UNDP, UNFPA, Ministry of Women's Affairs
18. Personal funding from the members of the board of directors at Maya Universe Academy
19. None
20. NOT STATED
21. NOT STATED
22. NOT STATED
23. NOT STATED
24. Humanitarian philanthropies of kind Iranians.
25. None
26. NOT STATED
27. Fundraisers
28. None
29. My family support. "Aftabnet ad co." supports me in my flight and printing book marks (my second project). "Badbadak, Orphans Support Student Association" supports me in my celebration expenses (my third project).
30. No comment.
31. Same as 28
32. No
33. NOT STATED
34. Still in process
35. No comment.
36. Social Welfare Society.
37. Our savings account
38. None
39. Same as 35
40. Thammasat University provided the funding for this project
41. NOT STATED
42. No comment
43. No comment
44. No comment
45. From International Relations Student Associations in my university and donations from other students
46. NOT STATED
47. NOT STATED (I don't have an income for this, the funds I get are always used up and I use it very carefully. I also made sure that the organizations and schools know that I'm doing my action plan as a means of youth activism so that if they fund me, they can use as less money as they can muster)
48. NOT STATED
49. NOT STATED
50. NOT STATED
51. NOT STATED
52. We only have a sponsor from Korea
53. Financial support from our sponsor.
54. Same as 37
55. We had several sponsors ( Municipalities, leaders, youth leaders and organizations)
56. NOT STATED
57. So far, there has been no expenditure.

58. Again no for now. But we expect to gain income from Thammasat University, Mahidol University and some fund-raising activities

59. We have not done any fundraising as well as sponsorship application yet. We are planning to do fundraising and sponsorship from prospective parties.

60. NOT STATED

61. My parents

### Comments in response to the question, "Which funding agencies declined to assist you?":

1. Still in process

2. I didn't even know who to turn to.

3. Some private companies.

4. Bank, Fast Food and beverage agencies.

5. Some private sectors

6. NOT STATED

7. NOT STATED

8. NOT STATED

9. None

10. NOT STATED

11. NOT STATED

12. Malaysian Development Corporation, MyHarapan Malaysia, CyberView Malaysia, Student Affairs Department, Multimedia University

13. None

14. NOT STATED

15. Vietnam companies in Hanoi

16. None

17. NOT STATED

18. I had approached some agencies working with agriculture in the country and some NGO's working in rural areas but they all rejected me for not having enough background to support myself as an UNESCO Youth Peace Ambassador.

19. Funding Agencies not known in Nigeria.

20. NOT STATED

21. Never applied

22. NOT STATED

23. NOT STATED

24. No Comment

25. Same as 13

26. Global Changemaker

British Council Philippines

Rotary Club

27. No Comment

28. None

29. No Comment

30. No Comment

31. Same as 31

32. NOT STATED

33. NOT STATED

34. No comment (still in process)

35. No comment

36. No comment

37. No one

38. None

39. Same as 35

40. Thammasat University

41. NOT STATED

42. No comment

43. No comment

44. No comment

45. I haven't applied for any funding agencies

46. NOT STATED

47. NOT STATED (didn't need to go to them to ask for help)

48. NOT STATED

49. NOT STATED

50. NOT STATED

51. NOT STATED

52. Many NPO have rejected for difference in interest

53. Cannot list them all... too many ... (About 50 agencies)

54. Same as 37

55. None

56. NOT STATED

57. We have not asked any funding agencies

58. None for now

59. No comment

60. NOT STATED

61. No comment

### Comments in response to the question, "Write about your use of capital from the point of view of effectiveness in work. Also tell us about the economic problems you faced during the implementation of this project":

1. Still in process

2. I didn't know where and how to raise funds.

3. We had quite a transparent policy in dealing with capital. All records were kept and acknowledged. No major issues occurred on this front.

4. NOT STATED

5. I ensured that the resources at my disposal were channelled at strategic points of the action plan in order to have positive results (like hiring of projector, production of banners, stickers and other logistics).

6. Volunteerism is in no way dependant on money, I personally experienced one who stands for community – the entire community stands behind him with of their resources and it was what happened to me

7. We plan to use the capital to cover transportation cost and starting cost for stationeries needed for the project.

8. The fund was maximized to its thinnest. It was hard to get monetary help. In-kind and manpower were good capital however, there was still a big need for monetary capital to suffice other needs.

9. NOT STATED

10. I worked with other youth groups, so everyone managed to contribute in whatever means possible. The main problem is having the tangible budget for the entire action plan.

11. NOT STATED

12. NOT STATED

13. Our capital was judiciously spent, misconception of UNESCO and financial Mindset by Nigerians in all activities

14. The funding was available because the management in the university was motivated to work for this action plan. Therefore, we worked with the student affair department to spend the budget wisely and under the supervision of the finance department. The finance department helped us to use the budget carefully by teaching us how to make spread sheets and a computer software to list all the resources.

15. NOT STATED

16. NOT STATED

17. Fund was allocated to the ministry from UNDP with condition of including gender and climate change as a theme of the debate.

18. This project concerns with the establishment of a educative farm under Maya Universe Academy (a school providing free education to poor children around various rural areas in Nepal) and to establish a farm, the first thing needed is land and labour. We had the labour as in our volunteers but the land was a huge hurdle but with the help of the members of the board of directors, we were able to purchase enough land to attain our missions on a small scale then the predicted scale of impact.

19. Our capital was judiciously spent . Misconception of unesco and financial mindset by nigerians in all activities

20. NOT STATED

21. The initial capital needed was an issue.

22. NOT STATED

23. NOT STATED

24. Poster Printing Calling Workshop Material Gift to guest speaker in workshop, and other unknown stuff

25. Same as 13

26. NOT STATED

27. Poster Printing Calling Workshop Material Gift to guest speaker in workshop and other unknown stuff

28. I don't need any financial support from any sectors because project can also cover its expenses itself. I haven't faced any economic problems during the implementation of my project.

29. I couldn't print my Happiness Calender because I had no sponsor for that part of my action plan.

30. No comment

31. Same as 28

32. During the implementation of the action plan I had not done any fund raising yet

33. NOT STATED

34. Based on our planning and calculation. It's already been arranged in effective budget. Hopefully we can run it well.

35. No comment



36. In this project, the capital was only used for airfare, accommodation, and transportation. However, the others were arranged by the event organizers.
37. We do not face any economic problems,, it doesn't cost a lot money..^ \_ ^
38. No comment
39. Same as 39
40. NOT STATED
41. NOT STATED
42. No comment
43. No comment
44. No comment
45. Not final yet
46. NOT STATED
47. I didn't really face any economic problems, if the organizations and schools think your lectures and workshops are good, they will invite you to do one in their school and pay for your trip so that you can talk to your students. The only problems I faced was not being able to get any surveys or email feedback because of restrictions I cannot handle or change.
48. NOT STATED
49. NOT STATED
50. NOT STATED
51. NOT STATED
52. Without money very few things can be done....
53. Financial support from our sponsor was enough, but I tried to cut the cost by selecting the cheapest yet, professional Website creator.
54. Same as 37
55. We had a difficulty dealing with transportation of some youth who lives in the mountains. Also the food, since it is a province we only have few cooks to cook for the food.
56. NOT STATED
57. NOT STATED
58. NOT STATED
59. No comment
60. NOT STATED
61. No Comment

### Comments in response to the question, "What sort of in-kind contributions helped (E.g. free meeting rooms, transport, etc.)?":

1. Still in process
2. Working with a person who works at the university and knows about all of those things listed above- rooms etc.
3. Lunch/Water, TU Model UN meeting room
4. NOT STATED
5. The schools I visited donated their venues (e.g. school halls, class rooms, chairs, Auditorium, etc.). Some schools donated their public address system. Most of the time I used my family private car for transporting my crew to and from the target venues.
6. Technical tools (computers, projectors, sound systems), venues, transport, meals, accommodation when out of city and paper/folders and some stuff for fun activities during sessions.
7. NOT STATED
8. Free transportation, accommodation and food
9. NOT STATED
10. Free venue for one of the workshops.
11. NOT STATED
12. None
13. None
14. Free meeting rooms. Budget. Fax and free internet access. The motivation of the teamwork. The support from the University's management.
15. Transport  
Venue for seminars
16. Minimum rent of the facilities and speakers
17. Meeting from offered from Royal University of Phnom Penh.
18. The School under which the project was executed had in itself everything needed for meetings and transport, which needed a lot of expenditure for transporting goods from the town to the village or project site, food for the volunteers and everybody working to make the project a reality.
19. None. For in every actives 3<sup>rd</sup> ypa contributes to making it a success
20. NOT STATED
21. NOT STATED
22. NOT STATED

23. NOT STATED
24. This project was based all on humanitarian support. Not only it covered our expenses to buy required material for project, but also it covered all steps of our travel. For instance, we went to those villages with one of my fellow traveller's car and we spent nights in tents of rural people who we affected by earthquakes.
25. Same as 13
26. Venue and food
27. Free auditorium for the workshop  
Free admission in sharing information  
Free meeting room
28. None
29. No comment
30. No comment
31. Same as 28
32. Sticker design
33. NOT STATED
34. Looks there will be free speakers and some volunteers to help our implementations.
35. No comment
36. Transportation  
Accommodation  
Set meetings  
Known contacts  
Already peace contributing network environment  
Communication/ Telecom
37. Nothing,, we do it by our effort
38. None, communications via internet.
39. Same as 35
40. NOT STATED
41. NOT STATED
42. No comment
43. No comment
44. No comment
45. NOT STATED
46. NOT STATED
47. The organizations that invited me took care of my transport fees and the conference rooms.
48. NOT STATED
49. NOT STATED
50. NOT STATED
51. NOT STATED
52. Free meeting rooms would help!
53. Group Chatting via Facebook Group page.
54. Same as 37
55. Free transportation for the youths, free meeting rooms, sound system and free accommodation.
56. NOT STATED
57. Active meeting through e-mails and phone.  
Rina and Manami "Empty rooms in our school"
58. Maybe we can get some meals and teaching materials from donation and charity.
59. Recommendations from Ministry of Education to invite high school students and also to have permission from the school committee.
60. NOT STATED
61. No Comment

### 15. Analysis of other comments

This final question on the survey is a space for any further comment, overall impression or suggestion the respondents may have. The majority (31%) had overall general comments (e.g. "I am in love with PEACE", YPA Nigeria). The rest of the respondents either did not provide any answer (30%), had no comment (15%), presented problems they faced during the implementation of the action plan such as for example, funding or training, etc., (11%), or asked for further activities to be involved in (10%). Only about 3% offered a more detailed presentation of their action plan (*Table 19*).

**Table 19: Please write any other comments you have**

Type	N	%
i. Presenting problems they faced	7	16
ii. Asking for further activities	6	14
iii. Further explanation about their action plan	2	5
iv. General comments	19	44
v. No comment (N/A)	9	21
<b>Total number of coded concepts in the comments</b>	<b>61</b>	
<b>Total number of people answering the question</b>	<b>43</b>	
<b>Not stated</b>	<b>18</b>	

### Comments in response to question, "Please write any other comments you have":

- Looking forward to having a good speaker from UNESCO at the Summit.
- NOT STATED
- I'm happy to contribute during the UNESCO future workshops in any way possible alongside its preparation and other youth-related activities.
- NOT STATED
- NOT STATED
- I'm in love with PEACE...
- It would be helpful if UNESCO could make it clear if we can use their logo and what sort of relationship should/could be defined in proposals.
- I hope there could be assistance given to us ypas in implementing projects or in attending future trainings.
- NOT STATED
- NOT STATED
- NOT STATED
- Attached is the report for the action plan. Please refer to it.
- No comment
- The workshop helped me a lot to be an active member in the society by sharing a global training with different participants and I made an effective network. It also helped me to explore other participant's action plan and how the progress of their plans was reflected on their local community. Therefore, I want to thank UNESCO regional office in East Asia and Pacific for having this initiative to empower youth to think globally and acting locally.
- NOT STATED
- There is no financial assistance or lack of communication from UNESCO.  
I hope we have constant communication regarding updates and other concerns.  
Thank you very much.
- It was a pleasure and a good experience to engage with youth.
- NOT STATED
- UNESCO as a body should alight the names of Youth Peace Ambassadors to various High Commissions where Workshops are to be organized for recognition by the High Commission. At least one month before event.
- No comment
- The project is now being backed by an international humanitarian organization WFHP – World Federation of Health Professionals. We plan on starting the project in September 2012 with proper training.
- No comment
- I apologize for the non-implementation of our action plan but I really do hope to still get involve with future projects with UNESCO Asia-Pacific in the future or at least participate and volunteer if not implement. You may remove our action plan from the website due to its non-implementation.
- Regards,  
Jorge Philippe A. Arjona
- I would like to explain more about the way in which I decided to present this project (please find attached file). When you pay attention to this presentation, you will find that all photos have positive energy while they are grayscale. I changed them to grayscale ones intentionally to emphasise that you do not need coloured photos to see beauties of life. You can find beauties of life in any situation since life changes easily through the way you look at it.  
Yes! Life is beautiful even in hard situation and grayscale photos.

Finally, I would like to thank you and professor Darryl very much for your kind efforts and supports.

- Same as 13
- NOT STATED
- No comment
- NOT STATED
- I really thank Mr. Darryl Macer for supporting youth. It will let us believe our ability and power in making positive changes in the world and keeping peace chain alive all around the world.
- No comment
- Same as 28
- I hope during the Fifth YPA Workshops could be able to have discussion on the two action plans
- I have left the 3 last part empty as to fill it in when I get there with my action plan ... ours was a one year plan and since it has been 4 month ... since the 4<sup>th</sup> YPA in Japan we're still in progress
- We're still working on our action plan. Hopefully we can give our success report as soon as possible.
- I really hope that we can implement this action plan well, and I want to say thanks for helping or suggestion from UNESCO (Darryl macer) in doing our action plan. I hope in the next action plan, UNESCO can give recommendation letter for them who will do funding for their action plan. I think it will help in order they can get more sponsorship.
- On the UNESCO website, my name is written as Anas Ali Pakistan. Likewise, my name is Anas Akhtar Ali.
- No matter how big or small our plan,,as long as is good,,keep moving..!!..^\_^
- This was definitely a great opportunity for me and I'm sure for all the other Youth Ambassadors to grow not only as a representative contributor to their community within their own country but most importantly as a human being. This is a stepping stone for those who will make a change in their community and hopefully to the world one day but for those who has implemented their projects, I truly respect them and hope to learn from them, This was definitely one of the most rewarding and learning experience for me. Thank you all.  
I hope to be able to attend other conferences to become much better at targeting the audiences into making this world a better place.
- Same as 35
- I'm really apologized since I sent back this evaluate so late. I have to prepare many things before I will go for exchange program next month. I haven't have much time to fill this form. Also, about our action plan haven't done yet, so I can't evaluate it very well since I don't know what will happen or what problem we will face in the future. All in all, thank you very much for your cooperation, and really sorry about late reply.
- NOT STATED
- I would be able to complete this evaluation form without using "no comments" after I have accomplished my action plan.
- No comment
- No, I haven't.
- NOT STATED
- Dear Darryl, actually my YPA action plan not yet finished. But, I join with member of UNESCO Looking beyond disaster(Vicky Diaz, Fikriyah Winata, and Mustika Virginia) to make their action plan. We make counselling about disaster (flood disaster) in Ciledug, Banten Province, Indonesia. At July 15, 2012.  
Here's the photos, and we on progress to make complete report. We will send to you.
- No comment
- NOT STATED
- NOT STATED
- NOT STATED
- Our plan had not been implemented for the reason that once we've arrived back in the Philippines we all had to complete a lot of requirements for our graduation. And after graduation we all had our different paths. But as far as I know we have one member in our group (Regina) that was trying to implement the project in her province, although I am not certain if she had it successfully. I apologize for not having the project implemented. I've always wanted to start a project but I was still afraid of starting, always thinking that the project wouldn't be a success and nobody would want to attend.  
Having a project of my own had always been a dream that had never been put into action, but once this dream became real I will inform Mr. Daryl or the people behind UNESCO Bangkok that I finally have one. But for now, I apologize for not having implemented our project.
- NOT STATED
- Can the International Youth Environmental Photo Competition have UNESCO Bangkok one of the sponsor and use the UNESCO logo?.

54. *Thousand thanks for the UNESCO which already sincerely bridged all of us, as the part of international society. We could gain many positive point of view, new ideas, inspiration and also motivation to give more contribution and execute several implementation starts from the smallest and realistic thing, to our neighborhood (society).*

*By executing the action plan, it made us realized more and more, that in this world, we aren't living alone, we live with other people who need a little care and help from us to embody the sustainable society development.*

55. *No comment*

56. *NOT STATED*

57. *We will do our best to implement our action plan!!*

58. *Sorry for a late reply. I am now abroad in Japan doing my internship. So I'm quite too busy to check all stuffs and further my action plan for now.*

59. *In my opinion, UNESCO should give a recommendation letter to the leader of each action plan after the workshop. This aims to make us easier and faster to implement our action plan. Because for some people, fund is the main obstacle for the implementation of the action plans. And the recommendation letter will likely to help us having sponsorship as well as cooperation with some parties, including donator, governmental organizations, companies, and media partner.*

60. *I think there should be a way of instant messaging between the youth peace ambassadors and staff who are involved in this event at the UNESCO, because it would make the projects pace faster.*

61. *I am sorry that we haven't done anything worthwhile to have you know and have filled out the large proportion of the table with 'no comment's. Since my exams are over and a long summer holiday is about to come, I will dedicate myself to the implementation of our action plan. I hope I can report something relevant after the summer. My groupmate, Rina Sugiyama, has little access to the Internet and technology so she might not be able to complete this form nor send it to you.*

## 16. Conclusions and Recommendations

Throughout this evaluation report, the questionnaire allows us to gain insights into the concrete results of the YPA evaluation. The Youth Peace Ambassador Trainees have been carrying out a variety of youth-led social innovations included in their action plans and this is an endearing aspect received in the evaluation forms. Activities ranged from academic based approaches to social problems, to creative activities like exhibitions and concerts; from working with funding agencies to implementing environmental plans. It is clear that the YPAs have been trying hard to search for new areas that can be worked upon to promote peace, human rights, equality, and justice.

However, it was not easy to carry on the work. While 38% of the YPAs pointed out budget being the major obstacle in implementing their action plans, other YPAs faced problems with commitment to team-working and finding time for the projects. As a recommendation, it is important for the future YPAs to consider budgeting very seriously, and try to mobilize different resources together in order to avoid lack of commitment. Furthermore, they should try to find alternative methods like integration of facilities with the institutions they are affiliated with such as universities, or ask for support from different non-governmental organizations (NGOs).

The evaluation report reveals that around 10% of the YPAs managed to get support from national organizations and associations, while 29% of them got the support from their university. Other problems the YPAs faced were inviting people to join and collaborate, and getting approval and support from the others. These issues can be solved through active networking, but also by being persistent and putting effort on a continuous basis. This will help them

acquire the necessary experience needed to solve many of the current problems.

During the course of their action plan, more than 11% of the respondents learned about the power of youth and their willingness to accept peace. As one of the YPAs put it, "for peace to continue, it must start from the youths." Furthermore, "if you build the youth, you build the nation, and if you destroy the youth you destroy the nation" (YPA from Nigeria, 2012). Other YPA trainees (around 17%) indicated that personal knowledge and understanding is what they learned during the implementation of their action plans. This self-understanding will help them focus on new ways for promoting peace and human rights in their communities, and their peace campaign will be more innovative in approach.

Finally, among the most important objectives of this questionnaire is whether the YPAs make an impact in their community. More specifically, if there are concrete changes and results with respect to perceptions, empowerment, institutional changes, and opportunities created, and how are these evaluated? 21% of the participants see changes in their community in terms of knowledge, awareness, and understanding, and their ability in convincing the youth towards peace and sustainable development. Others see concrete changes in the community (10% of the YPAs) such as for example "basic health skills, school materials for the next school year, and the government who has found new partners in the private sector" (YPA from Nepal, 2012).

It is through the advice of the Youth Peace Ambassadors that we can see how they reflect on their own work, and that they consider to be important for the successful implementation of their action plans. Importance should be given to feasibility and flexibility, exploring resources for a better result, and building networks within their countries, which shows the maturity of YPAs who are committed to make a change in the world. An increase in these variables in the future is what we are hoping for.

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# Bioethics and the Dead: Application of the concept 'Cambridge change'

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## Abstract

Bioethics deals with end-of-life care, euthanasia, and organ transplants from brain-dead donors; however it doesn't show interest in dead persons outside medical settings. Recently grief care has become an agenda of bioethics, but only as a minor part in a play. One of the main reasons bioethics researchers don't want to be involved in the problems concerning dead persons is to avoid religious arguments. It may be possible to argue about the dead without committing to any religious position. However, if we don't refer to the life in the afterworld, we become involved in serious philosophical problems, one of which is whether death is bad for the dead or not. We believe death is bad for the dead as well as for the bereaved. However, philosophically, it is not easy to assert it. Another more serious problem in this context is whether we can harm the dead. Often we accuse someone of the defamation of the dead, and it shows the existence of the harm to the dead, though such an accusation may be regarded as presupposing the life in the afterworld. In order both to accept the harm to the dead person and to avoid the presupposition of the afterworld, I appeal to the concept of 'Cambridge change'. Cambridge change is not a real change, and it is caused by the change of the relationships with other persons/things or by the change of evaluation by others. Applying this concept to the dead, we can accept the harm to the dead without religious presupposition of the afterworld. Using the concept, we can also explain the restoration of the honor of the dead. Moreover, we can cope with serious dilemmas such as abortion from a previously unheard viewpoint, i.e., dealing with enhancement of the significance of the life of the dead, and taking into consideration the trauma of those who had to decide in a dilemma.

## 1. Bioethics not dealing with the dead person

Bioethics often deals with the problems regarding human death, i.e., abortion, end-of-life care, euthanasia, and organ transplants from brain-dead donors; however it has not shown interest in dead person outside medical settings. Bioethicists have been arguing concerning the bioethical principles one of which is that of non-maleficence, e.g. whether abortion violates the principle, on what conditions it is justified, or whether passive euthanasia is to kill or merely let the patient die. The typical case of non-maleficence is not to bring someone death. Also they take a lot of interests in brain-dead person, even if the brain-dead is regarded as dead. They, on rare occasions, question the legitimacy of the dissection.

However, once the dead or body is set outside medical settings, they show no interest. For example, they don't tell about aborted fetuses, though, in some cases, they are concerned with the use of aborted fetuses for medicine. In the same way, they don't want to mention the organ donor is dead after organ transplant, nor the person who underwent euthanasia. The rule of animal experiments is of interest to bioethics researchers, but they don't care about the animals after death, though in Japan most of the medical schools hold memorial service for laboratory animals.

Recently grief care has become an agenda of bioethics, but only as a minor part in a play. What it concerns is caring for not the dead but the family left. Its purpose is to heal the sorrow of the bereaved family, and the reference to the dead is the means to that end.

One of the main reasons bioethics researchers don't want to be involved in the problems concerning the dead men seems to avoid religious arguments. Indeed, some bioethicists insist upon the principle of Sanctity of (human) Life (SOL) which is based on a religious belief, but sometimes it can be supported by biological facts, such as genetic code of a fertilized egg is the same as the adult human grown from the fertilized egg; however, we cannot find any objective facts about dead persons themselves. If we can argue about the dead without committing to any religious position, the situation will become better. In this paper, I will try to think about dead persons without referring to another world after death.

## 2. Three questions concerning death as a harm

When someone dies, it usually causes terrible grief, pain, suffering among persons, and we regard death as bad, harm or evil. For the bereaved family or friends of a person who dies or died, death of the individual is bad. But how can the death be bad or harm for the individual who dies or died? It is not an easy question to answer.

In Introduction to *The Metaphysics of Death*, John. M. Fischer states it is useful to distinguish that question into three questions<sup>1</sup>.

- (1) What is the nature of the harm or bad involved in death? (If it is not pain, what is it, and how can it be bad?)
- (2) Who is the subject of the harm or evil? (If the person is no longer alive, how can he be the subject of the bad?)
- (3) When does the harm take place? (Can a harm take place after its subject ceases to exist? If death harms a person, can the harm take place before the death occurs?)

These three are not easy to respond to and many philosophers have been working through them. Some philosophers objected to the idea of death as harm. For example, Epicurus is a famous opponent of the view that death is bad for the dead. The ground of Epicurean view is that in order for something to be bad for a person, it must be experienced; however, death is an experiential blank and the dead cannot experience anything. Slightly different version is this: if some event or process is bad for a person, the person must exist when the event or process takes place; however, the dead doesn't exist when death occurs. That is a crucial argument we have to bear in mind whenever we think about the harm or bad of death.

Here I don't have enough space to argue fully about those questions. Instead, I will concentrate on concrete cases, i.e., the problem of defamation and restoring the honor of the dead, i.e., the problem of posthumous harm, and the problem of enhancing the significance of the life the dead lived when he/she was alive. These are typical cases which those three questions have much to do with.

### 3. Defamation and Restoring the honor of the dead

Often we accuse someone of the defamation of the dead, and it may show the existence of the harm to the dead, though, generally, we don't care about these three questions stated above: What is the nature of the harm or bad involved in death? Who is the subject of the harm or evil? When does the harm take place?

When we take Epicurean argument stated above into consideration, it may be difficult to assert the defamation of the dead. Death is an experiential blank and the dead cannot experience any pain or suffering; therefore, they cannot be defamed. Thus the answers to those three questions are as follows: death is not bad or harm for those who dies or died, and, there exists no subject of the harm or evil who dies or died, and finally, there exists no time of the harm or evil for those who die or died.

Joel Feinberg objects to that line of reasoning<sup>2</sup>:

*"How can a person be harmed, it might be asked, by what he can't know? Dead men are permanently unconscious; hence they cannot be aware of events as they occur; hence (it will be said) they can have no stake one way or the other in such events. That this argument employs a false premise can be shown by a consideration of various interests of living persons that can be violated without their ever becoming aware of it. (...) If someone spreads a libelous description of me among a group whose good opinion I covet and cherish, altogether without my knowledge, I have been injured in virtue of the harm done my interest in a good reputation, even though I never learn what has happened.(...) How is the situation changed in any relevant way by the death of the person defamed? If knowledge is not a necessary condition of harm before one's death why should it be necessary afterward?"*

*If we regard defamation of the dead as not an illusion but having a serious effect on our lives, we may not have to follow Epicurean reasoning. Now we can say a dead person can be harmed, but the other questions remain unanswered: what is the subject that suffers harm after his/her death? When does the harm take place? Feinberg says "All antemortem persons are subject not only to being described, but also to being wronged after their deaths, by betrayals, broken promises, defamatory lies, and the like, but no "postmortem person" can be wronged at all."<sup>3</sup> And his answer to the third question is "I think the best answer is: "at the point, well before his death, when the person had invested so much in some postdated outcome that it became one of his interests".<sup>4</sup>*

Here I want to take another way and appeal to the concept of 'Cambridge change'. The situation is true of doing a good thing to the dead, e.g., restoring the honor of the dead.

### 4. Cambridge change

The expression 'Cambridge change' was first used by a British philosopher Peter Geach in his book *God and Soul* in 1969. The reason he named some kind of change as Cambridge change is several philosophers in Cambridge University introduced such a concept of change as significant. It is not a real change, and it is caused by the change of the relationships with other persons/things or by the change of evaluation by others. All Cambridge changes are relational changes.<sup>5</sup>

If my first nephew was born in 2013, I became an uncle. Because I was too busy, I may have not known his birth, and may not have experienced any change concerning my becoming an uncle. Even if, by becoming an uncle, I didn't change in any ordinary sense, I underwent a Cambridge change. It ascribes me a genuine property but only a phony change.

In most cases Cambridge change is trifling; however, it has non-negligible significance when it comes to defamation and restoration of the honor.

Remember what I cited above: if someone spreads a libelous description of me among a group whose good opinion I cherish, I will be injured, even though I never learn what has happened. Cambridge change is not a real but a phony change; however, in some cases one is defamed, and in other cases one can restore the honor by that change.

Cambridge change occurs to someone even if he/she never experiences the change. A dead person cannot see, hear, feel, talk, imagine, believe and think. Therefore, the concept of Cambridge change applies to a dead person.

Here we don't presuppose religious matters, especially a life in another world. It is not unusual, because we talk about the defamation or restoration of the honor of a dead person in everyday conversation. Then a question arises; why is it possible to state, without religious concepts, the defamation or restoration of the honor of a dead person?

The clue to the question is that even unconscious persons, including dead persons, can undergo such a change. That is, the concept of Cambridge change is concerned with the world which is beyond our consciousness, and once the change obtains, it obtains eternally. Let us suppose that my sister gave birth to a baby on 1<sup>st</sup> April 2013, and that, for various complicated reasons, she doesn't know she has an elder brother, that is, me. Furthermore, I had been told my sister had died when young, and also officially she is dead. Even in that case, from a viewpoint of Cambridge change, I became an uncle on 1<sup>st</sup> April 2013, though not only I and my sister but also a public office doesn't know it. It may be said that when we ascribe some Cambridge change to someone or to something, we see the situation, as it were, from a viewpoint beyond our everyday life. We can talk about dead persons from such a viewpoint.

Besides defamation or restoring the honor, we can apply the concept of Cambridge change to enhancing the significance of the life of the dead. For example, we may want to live a good life in order for the victims of a disaster not have died in vain.

If our deed was influenced by the lives of the victims and it is a good deed for us or for future generations, the lives of the victims undergo Cambridge change of inducing us to

do good things. Then it may be said the significance of their lives are enhanced. In this way, our present deed can enhance the significance of the life of the dead; as it were, the present alters the past.

Here we are facing not, philosophically controversial, backward causation, but backward signification.<sup>6</sup>

### 5. Application to bioethical problems

When we think over bioethical problems, we sometimes confront a serious dilemma in such cases as abortion, euthanasia, organ transplants from brain-dead donors. They are dilemmas; therefore, e.g., even if we choose abortion after serious consideration, we don't think we resolved the problem, but we regret or feeling of guilt remains. After the abortion regret may last for a long time. Though there may be several justifiable reasons for abortion, e.g., mother's body is in a dangerous condition, the conception is caused by rape, mother is too young to bring up the baby, it is true that we kill an innocent fetus and it will not revive forever.

Bioethics deals with whether, in such and such situation, abortion can be morally permitted or not, i.e., its concern is the condition of justification of abortion and the procedure to go through; however, it doesn't take the dead, i.e., an aborted fetus into consideration seriously.

Here, in an ethical and not religious context, we can appeal to the enhancement of the significance of the life of the dead, i.e., the aborted fetus. Because of our deed after the abortion, the significance of the life of the fetus will suffer Cambridge change. If the abortion leads to such a behavior as contemplation of value of a human life, and living a life of respecting human life and dignity, which will contribute to our good life, the significance of the aborted fetus will be enhanced, though it is dead and doesn't undergo any real change.

The concept of Cambridge change is also useful for soothing the grief-stricken mind of those who had to decide in a dilemma. However we must not appeal to the concept in a context of justification of abortion. We cannot regard such enhancement as one of the reasons for the abortion. Enhancing the significance of the aborted fetus will, in that context, tend to remove guilty feeling of killing and to push the arguments to pro-choice. However, removing guilty feeling of killing by referring to such enhancement occurs in each context of killing including cruel murder. We can appeal to it only after deciding what we choose in the face of a serious dilemma.

### Notes

1. J. M. Fischer, "Introduction: Death, Metaphysics, and Morality, in *The Metaphysics of Death*", (J.M.Fischer(ed.)), Sanford University Press, Stanford, California, 1993, p.15.
2. J. Feinberg, "Harm to Others", in *The Metaphysics of Death*, pp.180-181.
3. Ibid. p.183.
4. Ibid. p.186.
5. David-Hiller Ruben, "A Puzzle about Posthumous Predication", *The Philosophical Review*, vol. XCVII, No.2(April 1988), p.224.
6. L. McKinnell, "Do we have moral obligations to the dead?" in *Layers of Dying and Death* (K.Woodthrope (ed.)), Oxford: Interdisciplinary Press, 2007, p.114.

## Comparative Community Policy Analysis: Meaning of Communal Principle

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Community management is an important and universal issue for the modern world. I would like to discuss the cooperative communal principle from the social network viewpoints. My paper is to consider the mechanism of community management, and create good governance methods for community. We will begin by considering whether community is emerging or disappearing in modern Japan. There are many distressed communities in rural areas and even big cities too. Then, we examine how we can empower these communities. We also noticed each country has developed a different type of community. We will see the difference of community function in China, the United States of America, and Japan. This comparison illustrates the characteristics of community's principle. Now in Japan, governments and local residents try to re-embed the communal sense to their community again, which was abandoned once during the high-speed growth era. I show the social networks of three different communities, and examine how they are managing. The communal principle is the key concept for management of community. Especially I would like to empathize the importance of the type of "network", "sense of belonging" and "trust" of residents to foster a communal principle for good governance of the community.

### 1. The Transition of Community

First, we will examine the transition of community status and role in society from Japan's experience. The communal principle was embedded in the society until the 1960s, then people are liberated by de-regionalism during the industrialization. Then again, from 1990s people and government are seeking to re-embed the communal sense in the society.

We sometimes believe that community is a naturally generated, warm and safe place. We would like to have, but seem to miss.<sup>5</sup> Zigmunt Bauman, emeritus professor of sociology at the University of Leeds said the community is paradise lost, but still people hope it to find like Eden. However, we have to pay the cost for the community; Price is freedom, and gets security.<sup>6</sup> We see the social dilemma between the community and individual. It's "Torment of

<sup>5</sup> Ferdinand Tönnies, Max Weber, many sociologists' discourses said community as lost. One of the reason people felt loss of the community when modern society emerged was the corruption of institutions of middle age, such as scrap of guild associations, commercialization of agriculture, appearing of modern centralized state. Gerard Delanty, *COMMUNITY*, Routledge (London), 2003.

<sup>6</sup> BAUMAN, Zigmunt, *Community: Seeking Safety in an Insecure World (Themes for the 21st Century Series)*, Polity, 2001. BAUMAN, Zigmunt, *Culture in a Liquid Modern World*, Polity, 2011.



Tantalus". Making community works is tantalizing, irritating, and frustrating challenges.

"Communal" is included a neighborhood relationship with reciprocity, common-pool resources management, and share the sense of belongings to the community. People's relationship within the community creates safe, security and trust. We are never strangers to each other. Collective action in the community provides various benefits such as prevention of crime and natural disaster, protecting environment, everyday life support for nursing and child caring, sharing the value of health and well-being.

From ancient times to 1960s in Japan, we lived in agrarian society; most of the people lived in rural community. To survive they need to work together and help each other continually. The communal principle was embedded in the community<sup>7</sup>. This was the best strategy to live in this era.

Then, we entered the era of industrialization. Many communities had disappeared as urbanization and industrialization coupled with the rapid economic growth from 1960s to 1990s have progressed, and nuclear families have increased in Japan. "De-regionalism" progressed. People enjoy the freedom from their community's rule. The community was looked as the old constraint of the feudal system of that time, in urban area, there were no communities, and people didn't know each other. They relied on the relationship of their company, government services and market services.

However, people sometimes experienced serious living difficulties such as industrial pollution problems. Then the citizen who thought it was "our" problem organized social movement. They create their own community for problem solving.

In the era of slow economic growth from 1990s to present, it is also the era of the border less world economy. Not only central government, but also local government has lost the power to govern the territory similar to it was. Government and local resident try to re-embed the communal sense to their community again. It is an intentional man-made community-building movement for solving everyday life problems in the community.

Modern Japan faces huge social difficulties such as the rapid aging society, decreasing of population, atomized, isolated society. National government declared to build "New Public Commons" in 2010. It means a vibrant civil society in which people support one another. In such a society, various stakeholders voluntarily work together to create "New Public Commons". We discuss about ethical and value when we try to design new public policy. To emphasize the communal sense looks same with the return to the communitarian from the libertarian, but it's the most inexpensive approach instead of big welfare-state government.

After great Hanshin-Awaji earthquake in 1995, more than one million volunteers were said to rush to the disaster area, formed makeshift communities to support each other by non-governmental organizations. People cannot survive without mutual support, and this realization from their

experiences formed the basis of the "New Public Commons" idea as public policy.

On 11 March 2011, we had a huge earthquake again and tsunami devastated many cities and towns in northern Japan. 15,863 people died; still 2,949 people are missing. Three hundred and ninety thousand houses were destroyed. Over four hundred thousand people were evacuated from their hometown. The nuclear power plants' accident also caused many unsolved serious problems to the citizen and governments. Many cities, towns, and communities were destroyed. They need to re-create new community again with people who want to live together. Old community's relationship becomes an important factor to regenerate the new community. Building community and supporting community are an important public policy issue right now.

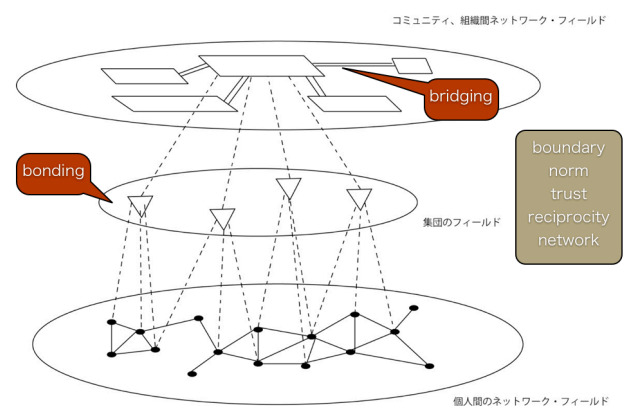


Figure 1. Structure of social capital in the community.

## 2. Difference of communal principle

It was found by comparative community studies' viewpoint that the difference of social relationship, which was influenced by culture and history, creates a unique social relationship, and it has the path dependency.

In China, I'm doing a joint social capital survey with Chinese's scholars in Shanghai; It looks like they value and trust kindred and friend relationships instead of neighborhood. Many communities have a big number of residents. It is almost our city size. Many of them are gated communities, fewer relationships with neighbors, few opportunities to take part in community-building activities. Under the communist party leadership street office government has full responsibility for providing public services and protecting citizen's life. Government provides nursing care, lifelong education programs and medical services, but resources are very limited relative to the population. There are very few voluntary organizations in China because of communist party's association restriction. That's why the communal sphere looks small compare to Japan. However, individuals' self-help, mutual assistance with relatives, and street office government services cover the rest of other spheres. How to build the civil society is one of the crucial issues for Chinese communist party and government.

In the United States, many citizens live in detached house, and share the community value for maintaining their property investment. It is said that to buy a house is to buy a community. Basic social ties are created by

<sup>7</sup> TANAKA, Shigeto, *Public nature from local*, Minerva Book Store (Kyoto), 2010.

friends, membership of church, volunteer works, and hobby and business relationship. There are many kinds of non-governmental and charity organizations in society, but few for neighborhood community. Mutual help and reciprocity are rare as the community activities nowadays. The resident is divided by the difference of race, and incomes. Gated communities are also increasing. A gated community is a residential area with controlled access, used to protect the privacy and safety of residents<sup>8</sup>. Communal activities in the US are NGO and charity matter instead of neighborhood matter. National health insurance was the top issue for presidential election, because people believe this might be a private matter, individual responsibility instead of public in the US.

In Japan, both government and residents share the idea that geographical neighborhood community is the key organization in the society. There are over three hundred thousand *chonai-kai* (neighborhood community association), half of Japanese persons participate in community activities more than once every year. They try to embed the communal sense to the residents and residential organizations. Residents work together for community development; local government supports citizen's collective activities as community policy. For example, they select a person responsible of community health, crime-prevention, and welfare promotion of the community. Autonomy of the community by residents is emphasized as an important public policy idea.

We focus this re-embedded communal principle (collaboration with residents) as the modern community policy in Japan. We are not living in a naturally generated warm and safe place anymore. Although we know that good community is the safe place to live, can do the best effort to develop such a community for family, but other thinks such a social duty is not their responsibility. Maybe it should be government role, or just wanted to be a free rider without cost paying. However, if nobody takes care of community function; it means no community.

Basic elements of community are these three. First, bounded space. Secondly, resident's relationship such as trust, mutual help, and network. These are the components of social capital to create the relationship of reciprocity. Thirdly, sustainable economy for living is indispensable. Figure 1 shows the structure of social capital in the community. For the good governance of community, bonding power is important; it is a base on the boundary norm of community, and provides the sense of basic trust. Then, for the innovation of community bridging power is essential. It connects new ideas and human resources to another world.

### 3. Network in the community

I developed the method to measure social capital status of community, and visualize people's social network within the community. I found an interesting relationship between local activities' participation and frequency of resident contact by over one hundred community surveys in

Japan<sup>9</sup>. We can strengthen the mechanism to develop social capital within the community if we do properly local management policy.

Figure 2 (left) shows you the network of community leaders in a rural area. We can analyze the strength and weakness of community network. It looks beautifully connected hierarchically. The right diagram shows the affiliations network. Farmer's association is the key organization to connect all community associations in this network. We can create an individual network and affiliation network from same data. Figure 3 is another rural community. This network has a serious problem. There is only one line between two network groups. Number one and two people are gatekeepers for two groups; they have an important role to connect two groups for community. Figure 4 shows an urban community's network. There is the core group in the center, then outer layer of groups such as agriculture, women's, and government groups are arranged in the form of laminae.

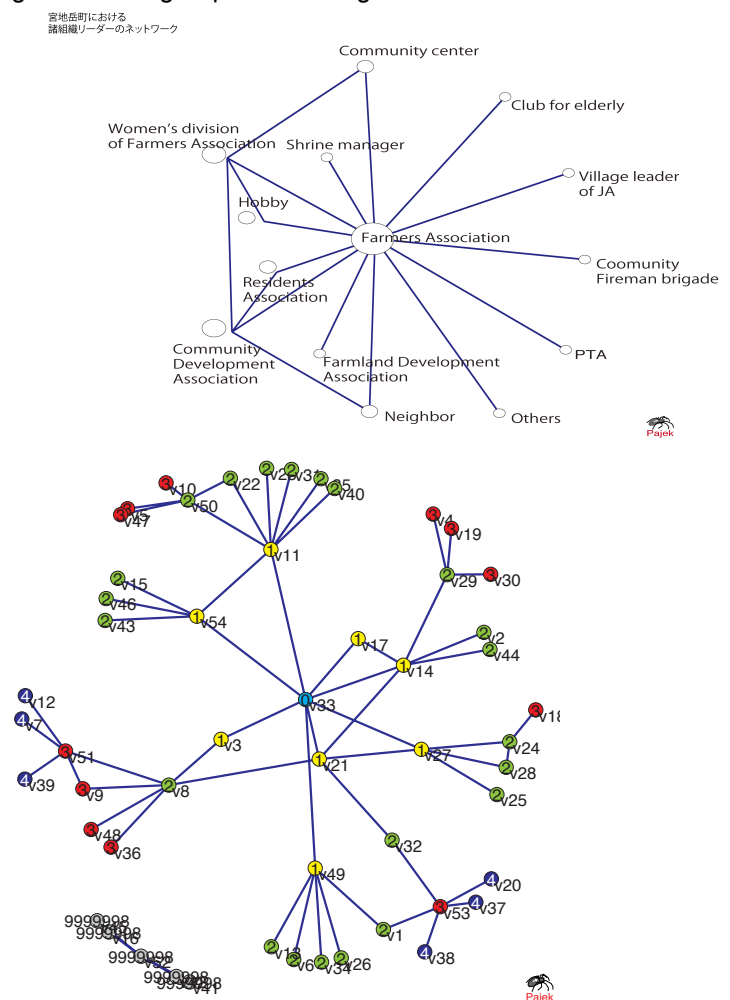


Figure 2. The network of community leaders in rural area. Note: Miyajidake-machi, Amakusa city.

After I surveyed many communities, I think "sense of belonging" is the most important component to manage the community. "Image of us" emerges at the boundary of "us" and "them". "Practice engagement" and "discourse" in

<sup>8</sup> TAKAMURA, Gakuto, 'Political thought from nearest public park: Privatization and relationship', Uno, Shigeki ed., *Connect: social ties and politics*, Fukosha (Tokyo), 2010, pp.29-33.

<sup>9</sup> UENO, Shinya, 'Research for community network', UENO, Shinya and YAMANAKA, Susumu eds., *Introduction for Mountainous Area Policy*, Seibun-do (Tokyo), pp.117-140, 2110.

the boundary of community are the important factors to re-create (renovate) the community. We can say community management is the design of belonging sense in the community. To intervene in community building as public policy, first we need to re-design the residents' relationship in the community. Experience of participation and decision-making by residents will create the sense of belonging and social capital in the community. We should create the dense network ties in the community to empower the distressed community, and build the sense of belonging for "our" community.

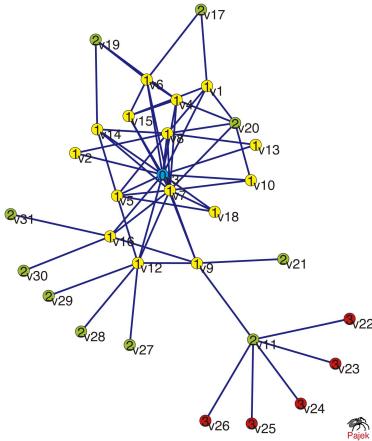


Figure 3. The network of community leaders in rural area.  
Note: Okoba-fumoto-machi, Hitoyoshi city.

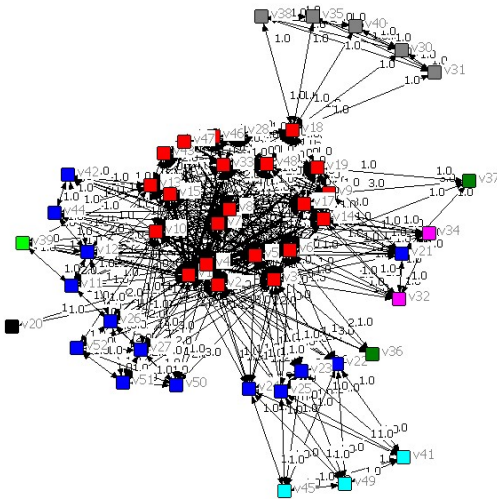


Figure 4. The network of community leaders in urban area.  
Note: Zendomo-machi, Kumamoto city.

#### 4. Conclusions

As I have said, the communal principle has been changing. Now, in modern society we will intentionally use "sense of belonging", "trust", and "network" to develop communal relationships in the community. We may put the whole question briefly in this way. From individual to community level, public policy in Japan is trying to get the collective action of citizens by using communal sense. So far, communal sense is talking as a sound ethic.

(This paper is written based on the presentation of the 6th UNESCO-Kumamoto University Bioethics Roundtable on 9 December 2014.)

## Reproductive Health in Thailand and Mindful Parents for Reproduction and Healthy Family and Society

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Not many Thais really know what is going on about the reproductive health in Thailand. Upon investigation into the subject, Thailand had a long involvement in developing reproductive health care, this paper will talk about what had been done and the result of the development in reproductive health, including the unsolved problems. And lastly, how and why can mindful meditation help to solve some of the problems. The result may provide some ways out of the glutted problems in Thailand, as the problems are far too advanced to be true in this Buddhist country.

Through the International Conference on Population and Development (ICPD) in 1994, and The Fourth World Conference on Women (FWCW) 1995 led to 10 components of reproductive health care in Thailand. Dr. Suwanna Warakamin (Director, Family Planning and Population Division, Department of Health) and Dr. Mukda Takrudtong (Public Health Technical Officer, Family Planning and Population Division) gave details of 10 Components in the following.

1. **Family Planning:** counseling, information, education, communication and services.
2. **Maternal and Child Health:** education and services for pre-natal care, safe delivery and post-natal care, such as breast feeding and infant and women's health care.
3. **Prevention and appropriate treatment of infertility.**
4. **Prevention of unsafe abortion** and management of its consequences.
5. **Information, education and treatment of reproductive tract infection.**
6. **Diagnosis, treatment and education for of breast cancer and malignancy of the reproductive tract.**
7. **Information, education counseling and services for adolescent RH.**
8. **Sexual education, sexuality, RH and responsible parenthood.**
9. **Prevention and reduction of HIV/AIDS and STDs.**
10. **Information, education and care of post menopausal age and old age.**

By definition: "RH is a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its function and processes. RH therefore implies that people are able to have a satisfying and safe sex life and that they have the



*capability to reproduce and the freedom to decide if when and how often to do so. Implicit in this last condition are the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant...It also includes sexual health, the purpose of which is the enhancement of life and personal relations, and not merely counseling and care related to reproduction and sexually transmitted diseases.”<sup>10</sup>*

The above shows that Thailand has a great policy that should bring the Thais to have a good sexual life. And on 1997 World Population Day (July 10) the policy on RH health is the following “All Thai citizens at all ages must have good RH throughout their entire live. They should have an appropriate plan for having children. Woman, children, youth, adult of working age and the elderly are to be developed so that they have a happy family, equitable opportunity and can fully participate in family and social activities.”<sup>11</sup>

Even before 1994, there were evidences of trying to improve on quality of reproductive health care, reproductive rights, women’s equality in reproductive decision making and many other challenging issues.

### Reflection upon the problems

Even though Thai national policy sounds impressive, it seems as if we are able to handle all the RH problems well. But in fact if we look at the ten components that listed above, the following number 1, 4, 7, and 8 are exceptionally failed:

1. **Family Planning** (even the country have a rather low population growth rate, and yet the poverty area still have great numbers of children, they still need help for family planning from the government.)

4. **Prevention of unsafe abortion and management of its consequences**

(There are still great numbers of unsafe abortion, many tragic news for the whole society of the abortion numbers in cities.)

7. **Information, education counseling and services for adolescent RH**

(Schools, universities need great number for counselors and social workers from the government.)

8. **Sexual Education, sexuality, RH and responsible parenthood.** (Sex education in schools are not effective, teachers did not provide necessary knowledge for students. There are needs to revise curriculum and improvise ways to teach sex education so the problems will no longer taboo.)

### What led Thailand into this tragic situation?

The long history of change started with the Vietnam War (1955-1975). The country was the US army base: bars,

nightclubs and all kinds of social problems started then.

Modernization and economic development so-called progress: the country directed towards capitalism, consumerism, all lead to materialism. Technology led the Thais to enjoy easy life, by thinking that the faster and easier life, the better. The easy going life styles of the Thais had changed: the smile and kind-hearted changed like other cities around the world. Medias, television led to misunderstanding the values of life, they fantasize about reality, not being able to see the truth, only perceive illusion in life, not knowing or even question about the difference between appearance and reality. Education did not give knowledge to the people to be able to face with the great and fast changes in the modern society. Education about Buddhism did not lead them to know philosophy of life as the Buddha stated. About 90 percent of Thais are Buddhist, but not many practice or know the basic rules of Buddhism. Had the Thais not been well educated to be good Buddhists, the country will not face with social problems that they are facing now, such as the problem of drugs, gambling, crimes, corruption and suicide. Problems of the Thai society that related to the RH directly are teen mums, unwanted children, illegal abortion, unhealthy sex, broken family, divorces. All these problems added up with political problems lead to division in society and corruption in all levels.

In January 2011 there was stunning news that bodies of almost 2000 fetuses were hiding at a temple. And for many years now there were unwanted babies left at corridors and public places, and also rate of abortion went up at unbelievable rate by illegal clinics in most of the big cities around the country. This shows that sex education is ineffective, as students learn only technical terms not the essence of the knowledge to protect themselves in the practical sense. The innocents are exposed to sexual propagandas through televisions, cartoons, and computer. There are needs for the whole society to be aware of the problems. The adults such as parents, teachers and every units of the society have to help the young learn how to cope with the sexual problems. They have to learn to be aware of the problems and able to overcome any problems they will face ahead of time.

### Mindful Meditation and ways to solve the Problems

What is mindful meditation? It is a state of being conscious of what one is doing, somewhat similar to Socrates’ know thyself. Self-knowledge or knowing what one is doing by being conscious of one self. Mindful meditation is to be one with the present at all times. Then one is able to perceive things as they are. In Buddhism the truth that the Buddha discovered about reality are the impermanence, the suffering and the concept of no-self. These are the three characteristics of reality that the Buddha said more than 2500 years ago.

### Mindful meditation is necessary from the beginning of life till the end.

Once a sage<sup>12</sup> said, “It is very important for parents to be

<sup>10</sup> FACT SHEET – Family Planning and Population: Vol.1 No.6 March 1998

<sup>11</sup> Ibid.

<sup>12</sup> The Great Sue, from Chonburi, a province nearby Bangkok, he was able to discover the truth about life, while I visited him 50 years ago, this was what he stated.

mindful while they are having sex. If both the parents are mindful, their child will be born with intelligent and good looking." Training one's mind to be in the present at all times is necessary for the whole life long. The rewards are not only the ability to earn the enlightenment, but also the ability to survive by performing one's duty well, either in the family or at work. Healthy family is a good base for the society, as parents are the most important part of the family in order to raise healthy child. If parents are mindful, they can teach and raise their children with loving and kindness, they will not lost temper and able to manage their anger well. They can teach their children with understanding and enable them to respect themselves and others at the same time.

Reincarnation and the Law of Cause and Effect are what the Buddha taught. Nothing is self-caused, for everything is result of some previous action, and each of us is only a transitory part of this eternal process-ultimately impermanent and without substance. Dying is not the ending but only a transitory to another realm. My late Guru, Pra Ajahn Assapa Maha Thera<sup>13</sup> said the last breath of the dying person will determine the next stage of the person. If one's mind is in the state of awareness or being mindful, he will die in peace and will land in the safe place. So training the mind to be at present is important from the beginning of life till the end.

#### How to be mindful?

Knowing what one is doing at the present moment. Training the mind to be aware of the present at all times is simple like looking in a mirror, that the mirror is reflecting not only one's body but also the mind. In doing so, one has to learn to practice upon reflecting upon the self, the more one practice the more one will be with the now. One is able to overcome the vicious cycle, or reincarnation, able to rise above the suffering in life, such as attachment to one's property that leads to greed and anger.

At one point, one can realize the notion of no-self. One starts to learn that one's suffering results from one's failure to recognize this reality. It does not mean we deny our existence or personal identity, but able to understand that we are- transient and insubstantial being. The concept of being a constituent part of an eternal 'not-self' led one not to cling to the notion of being a unique 'self': the key to lose the attachment and able to release from suffering.

#### Conclusion: RH and Mindfulness

Being mindful is a shield to protect oneself. A healthy mind can help to have a healthy life. Education for mindfulness is as important as sex education. The mindful meditation leads one to be able to keep away from all kinds of problems, the best protection of the person from this materialistic world, and able to face with problems and confusion. And finally if one is able to see things as they are peace and happiness can be attained by the knowledge that one can transcend to reality.

<sup>13</sup> The great Guru Monk from Burma, went to Thailand 50-60 years ago, set up meditation center, or Mindful or Vipassana Center in Thailand, he was a disciple of Mahasi Sayadaw, the great Guru of Burma. He passed away at the age of 100.

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## Transhistorical Attitude and Protective Possibilities of Science and Technology

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So long as humans catch prey or collect food with hands and tear them with teeth and consume raw, things are fine and ecological. At this stage, no environmental ethics or bioethics is required. But once the humans extend their hands, sharpen their teeth, change their consumption pattern, they are bound by moral responsibilities.

I would like to interpret the above affirmation with Raimon Panikkar's<sup>1</sup> observations on three attitudes of human time consciousness in his book **The Cosmotheandric Experience**. Time consciousness may be understood as the way humans collectively respond to the life situation by using the available knowledge and means. They are pre-historical, historical and transhistorical. They are qualitatively different but intertwined and coexisting in the human race with one as a dominant attitude at a period of history.

#### Humans with Pre-historical Consciousness

Pre-historical people experienced pleasant and unpleasant aspects of nature as part of their life and existence. They lived with nature as one among the parts of nature never separated from nature. They experienced supernatural and natural beings as many co-realities sharing clannish relations. Persons with pre-historical attitude did not impose their dominance on other beings. They comfortably lived with the necessary requirements. Their encounter with nature was limited with the means for survival. There was no excess. Neither cosmos nor beings around were burdened with the presence of humans.

### Humans with Historical Consciousness

Human being creates his/her own world with human values. During historical (modern) period, humanity enjoyed revolution in knowledge and technology. Historical time consciousness was the outcome of it. Science which had emerged due to wonder and curiosity grew by unraveling the mysteries of the universe. The Copernican revolution changed the world view and the human attitude to knowledge. People began to question the mythical foundations of knowledge. Modern thinkers envisaged that the science and technology would enlighten them against irrationalism and superstition and liberate humanity from hardship and misery. But they did not realize the cosmic spirit of Copernican discovery and further development in astronomy. The shift from geocentrism to heliocentrism, new revelations on the planetary motion, studies on the laws of gravitation and so on were proper invitations to view the essential relation existing in the cosmos. But revolution in knowledge and technology empowered anthropocentric outlook and dominance over the universe. *"The center of gravity shifts from the cosmos to Man and when, after Copernicus, the Earth ceases to be the cosmological center of the universe, the loss is recouped because Man then steps into the vacuum and becomes the center. This is the period of all sorts of humanisms. We have here an anthropocentric vision of reality."*<sup>2</sup> Humans of historical consciousness lost humility and wisdom, boasted on the cosmic revelations as human achievement. Awareness on the other was considered as an opportunity to domineer over and exploit them. Natural relation of cohesion was substituted with subjugation. Knowledge and technology was not revelatory, unraveling the mysteries of the universe, but instrumental in competitively conquering and exploiting nature. Knowledge was not holistic but compartmentalizing and discriminating. We stopped dialoguing with our cosmos and happily engaged in monologue.

### Two Modern Attitudes

**Attitude-1:** Political and economic systems that were born out of modern liberal and socialist ideologies claimed humans' right over nature's bounty and therefore explored the possibilities of exploitation of nature. English libertarian philosopher John Locke assumed property right as essential to right to life. But when he defined the means of acquiring property his need based right to property turned out to be a right to entitlement as a reward to individual merit. "As man has the duty and the right to preserve himself, he has a right to those things which are required for this purpose. God has given to men the earth and all that is in it for their support and well-being... In the state of nature a man's labour is his own, and whatever he removes from its original condition by mixing his labour with it becomes his. 'Though the water running in the fountain be everyone's, yet who can doubt but that in the pitcher is his only who drew it out? His labour hath taken it out of the hands of nature, where it was common and belonged equally to all her children, and hath thereby appropriated it to himself.'<sup>3</sup> According to Locke, one has to mix his/her labour with nature's wealth to convert it private and personal. But he formed the concept of private property in the context of the discoveries of 'unoccupied

lands' in Africa and America. "If a man fells the trees in a forest and makes a clearing, ploughs and sows, the land and its produce are his; for they are the fruit of his labour. The land would not bear the corn unless he had prepared it for doing so."<sup>4</sup> Thus, humans with their technologised labour are entitled to humanize and privatize the wealth of the universe anywhere and everywhere. Karl Marx also visualized the capacity of science and technology in liberating humanity through the production of abundance by the public means of production. He was enthused by the industrialization and insisted on the inevitability of industrialization before the state moving to socialism. Thus, exploitation of nature became a vogue word everywhere. They proclaimed the immense scope of science and technology in abolishing poverty and misery. Even today there are many who fix the developmental goals at the exploitation of nature. ". . . Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge." (Truman [1949]) *In his inaugural address as president of the United States on January 20, 1949, Harry Truman announced his concept of a "fair deal" by which he appealed to the United States and the world to solve the problems of the "underdeveloped areas" of the globe.*<sup>5</sup>

**Attitude-2:** Anthropocentric assertions did much damage to the universe by handling the earth purely for selfish ends. Increase in instrumental capabilities and decrease in moral responsibilities disturbed and then destroyed ecosystem to the extent of endangering every organisms of the world. This led to the second modern perspective. "The strongest message to emerge from the global conference of the Convention on Biological Diversity in Hyderabad is that countries allowing their natural capital to be rapidly depleted and destroyed in pursuit of short term goals are dangerously risking their future."<sup>6</sup>

Both the above **attitudes** are the two sides of the same coin: exploit nature for our wellbeing or preserve nature for our safety. It is a highly anthropocentric perspective. Knowledge did not reveal the inner worth of ecosystem. Even when it revealed it revealed in an anthropocentric manner to protect the environment as a shield for our comfortable living. Thus Panikkar reacts, "...the overall feature of this vast and rich moment in human consciousness is Man's increasing estrangement from Nature, not only through the ascendancy of his reason, but also through his feelings and his history."<sup>7</sup> We failed to see their worth in themselves. Therefore, it is high time that we have to develop bioethical parameters recognizing and respecting the intrinsic worthiness of bio and mineral diversities while fulfilling human wants.

### Humans with Transhistorical Consciousness

Historical person reduces every experience into the known and the informed patterns or parameters though s/he is well aware of human limit in entering into the vast spheres of unknown or uninformed. "In each one of us there exist more or less latent forms of nonhistorical and transhistorical time-consciousness, although modern Man may "historicize" them when thinking about them in our rational and historically conscious parameters."<sup>8</sup> Transhistorical is the trans-rational notion and experience,

an attempt to transcend the limit of reason in judging and acting.

Transhistorical consciousness is a search by using all human talents and qualities including reason in experiencing the cosmic relations. It motivates us to dedicate and enjoy the act of relating. Thus, one rediscovers one's proper place in the universe. Transhistorical person is neither willing to surrender to fate nor to transform the universe but participate in the universe. Thus, we have to realize the multidimensional scope of human structure holistically in experiencing and living with the cosmos, theos and anthropos.

### Science and Technology: Historical to Transhistorical

Raimon Panikkar considered every form of human revelation as the outcome of human nature. "Humans think, and all their thinking belongs to what Man is, but humans also act, and all their activity belongs to human nature as well, even if the meaning of those acts has not reached reflective consciousness."<sup>9</sup> Humans act with tools and differs from all other animals by being an effective tool handler. Origin of tool was a blessing. Tools can be considered as the extension of hands. The invention of tools eased the tedious, time consuming, hard and miserable labour. Tools made work simple and provided leisure for workers.

The phenomenon of revolution in tool is called technology. With the introduction of tools the gap between what I want and what I am able to do is narrowed down.<sup>10</sup> But technology though appears to be a blessing, created lot of problems. Creative human labour facilitated with technology exerted unpredictable power against his/her natural surroundings and changed them to an unexpected level. Humans severed the sustainable and assimilating relations with the Mother Earth and exploited her to the extent of causing dangerous damages to her. Panikkar describes the Earth as *bhumi* that natures reality and *prithvi* which receives all the steps we make.<sup>11</sup> The above Sanskrit words *bhumi* and *prithvi* refer to Mother Earth, the former as fertile and productive and the latter as ever patient and all bearing. Every organism eats from the body of the Mother Earth and lives in it and finally merges with it and supports other organisms. She joyfully bears the pain implied in the acts of life generation, sustenance and decay for regeneration. Panikkar mystically visualizes the type of relation we should have with Mother Earth, "The Earth, however, not only grounds reality, she yields reality...The Earth, as the source of change, becomes the domain of faith. It is only in faith that the farmer sows his seed, that the fisherman casts his net;...<sup>12</sup> All experiences of our living are not explainable; there are domains of experience beyond our reason and judgement.

We have to realize where we cross the limit. Humans with simple tools are in agreement with nature, but technologised humans turned to be artificial that challenge nature. Thus historical humans failed to recognize the harmonious relation existing in the cosmos and stopped dialoguing with the Mother Earth. Once human hand is artificial and purposive, humans take pleasure in monologue. Technology which is instrumental and authoritative is anthropocentric and forcibly enters into hominization process. Natural human labour, instead of

relating with nature in a harmonious manner, encounter with it as an enemy just for the sake of exploiting it, forgetting that humans are natural.

Panikkar, following traditional division of human activities, explains the activities that perfect the actor and that perfect something else. Work as a human process of self-sufficiency is defeated by the work as a process of perfecting others. Everything is good and beautiful in itself. Seeing something as for something else reveals that it has no realization in itself but in something else. It is an instrumental concept. Attribution of purpose or use is due to partial view and its hidden purpose is the exploitation of the other. There is no other to be realized but everything fulfills in relation. Strictly speaking there is no realization for an individual independent of other individuals. A knot in the net has no unique realization or purpose on its own, but has an existence; it is in relation with the whole. At this context Panikkar responds, "The three worlds- Heaven, Earth, Man- all share in one and the same adventure. What begins at the subatomic level, the assimilation of one thing by another in order to survive, culminates in the drinking of the Soma and the eating of the Eucharist. It is all subsumed in that primordial dynamism we call sacrifice: our partaking in the universal metabolism that lets Life be (come) alive, and by which the entire reality subsists."<sup>13</sup> Every part in the universal metabolism is in the process of sharing, assimilating and progressing. While living and dying, we should support lives.

### Transhistorical Ethics

Many have made serious attempts to find the rational foundations of ethics. But every attempt meets with inconclusiveness, because human inclinations to be moral are not simply born out of rational command but also out of passion. It is the passion that risks us to do more than moral imperative. Thus transhistorical ethics is trans-rational in nature. Trans-rational ethical principles should be rationally justifiable and morally trans-rational, i.e., moral demand should be appealable to every sensible mind to commit oneself for the welfare of others. Trans-rational may be described as the human inclination to do more than one's rationally justifiable and socially accepted duties. In other words, one discovers his/her duty as to do more than one's duty.

Self-preservation and altruism should go hand in hand for the welfare of all. Humans usually use their powers of reason, emotion, and appetite for pursuing self-preservation and personal glory. Converting them for the public wellbeing and universal harmony requires something more than rational justifications. There are domains that are not rationally cognizable, and not all our insights and inspirations are irrational. Transhistorical moral consciousness transcends the limit of reason to make the moral life reasonable. Are we allowing our loved ones to be died without medical attention even when we are sure of their immediate death? Love transcends reason and science. Faith, hope and trust are human inclinations, and most of the time functions outside the purview of pure reason and matters of scientific facts.

The foundation of trans-rational ethics lies in the human trait to sacrifice oneself for others. This is what Gandhi promoted as non-violent love. He claimed that non-violent



love or selfless love is not an impossible task, but something practiced by many in their everyday life, especially in their families. It is very common that some members of the family work hard for the welfare of other members without expecting anything in return. Many of our families enjoy great peace and prosperity because of the self-suffering love of the members in a family. Gandhi inspires all to extend their selfless love from home to society for the welfare of all.<sup>14</sup> We have to realize that the happiness and comfort we enjoy are the result of the toil and suffering of many. Neither we nor they are aware of the unknown love implied in such acts.

Panikkar at times shows his despair and pessimism on our response to ecological disaster and human made calamities. "What does seem clear to many today is the terrifying awareness that our present situation is no longer a technical or a moral issue, i.e., no longer merely a question of the proper know-how or know-why. Even if human beings were in fact wise and moral, we are riding a tiger from which we cannot dismount....In a word, modern Man is aware that there are forces at work which he cannot master and with which he has not yet reckoned. The total solidarity so long shunned by the elites now devolves upon the entire human race."<sup>15</sup> Yet he wanted to strengthen his optimism which he depicts as transhistorical consciousness. It is an emerging attitude with hope and action, with love to preserve the cosmos. Persons of transhistorical consciousness are aware of the essential relation of humans with the life of the earth and have thirst to connect them again with the holistic cosmic universe. Raimon Panikkar affirms his hope and trust on humanity, "What is needed to solve the many problems of the world is the combined effort of people, with a new consciousness (or a new innocence). We must overcome the age of individualism and ideologies. And we are not alone either, that's important. The new consciousness that is trying to emerge is the one which realizes that there are certain things which we don't understand but of which we are a part. Our incomprehension however does not excuse us from taking responsibility. Quite the contrary, we have to assume responsibility as we have never done before."<sup>16</sup> Moral responsibilities are incomplete without practical solutions, because moral person cannot simply solve environmental damages. For example, the accumulation of waste due to developmental technology cannot be set right merely by ethical awareness without technology itself. Chemical, electronic, electromagnetic and nuclear waste can be disposed only by better technologies. "What humanity needs is not a wholesale discarding of advance technologies, but a sifting, indeed a further development of technology along ecological principles that will contribute to a new harmonization of society and the natural world"<sup>17</sup>

At this context, the question we have to ask is what the trans-rational morality of the scientists is. Scientists doing their duties demanded by their profession are right but insufficient. Most of the researches are market driven. The output of market oriented research fetches money and fame to the researcher. But scientists with transhistorical attitude may have to lose their temporary gain and dedicate themselves in the curative research that can correct the damages inflicted on the universe. All other transhistorical consciousnesses have to recognize such

scientists and support and encourage them. Cosmotheandric holistic experience is a daring aspiration of a few persons with transhistorical consciousness who are still challenged by anthropocentric arrogance and greediness. Yet the number of transhistorical persons is on the increase.

## Conclusion

All are good and beautiful and everything is in order and harmony. Flower blossoms not for butterfly and butterfly's attraction to flower is not for plant. Everything happens, and everything happens for everything.

We reorganized the harmonious universe for our comfort. Now we are destined to reap its fruit. We cannot rediscover original harmony. At least we should try to reorganize our life space by inventing new science and technology that would reduce chaos and destruction. We have to forgo anthropocentric and instrumental attitude and dedicate ourselves with cosmocentric and holistic attitude to recognize the intrinsic values of all and rebuild everything.

## Notes

1. Raimon Panikkar, (Nov 2, 1918 – Aug 26, 2010) was a catholic priest, born in Barcelona of an Indian Hindu father and a Catalan Catholic mother. He did Ph.Ds in Philosophy, Science, Theology. He worked in India, Rome and the United States. He published around fifty books, mainly in Catalan, Castilian, Italian and English which have been translated into other languages. He worked for inter-religious harmony. His philosophy and life can be noticed in the following claim by him, "I started as a Christian, I discovered I was a Hindu and returned as a Buddhist without having ceased to be a Christian"

2. Raimon Panikkar, *Cosmotheandric Experience*, Motilal Banarsidass, Delhi, 1998, p.36.

3. Frederick Copleston, *A History of Philosophy, VI- V*, Image Books, New York, 1994, p.129.

4. *Ibid.*, p.130.

5. "Development and the Anthropology of Modernity", [princeton.edu/chapters/s9564.pdf](http://princeton.edu/chapters/s9564.pdf). referred on September 11, 2012. People like Truman assume scarcity as the reason for invasion and class conflict. Paradoxically, no war ever took place on the question of scarcity. Most of the wars were on the question of the appropriation or possession of abundance.

6. *The Hindu*, Madurai, Monday, October 22, 2012, Editorial, p.8.

7. Raimon Panikkar, *Cosmotheandric Experience*, pp.35-36.

1. *Ibid.*, p. 81.

2. *Ibid.*, p.84.

3. Johnson Puthenpurackal, "Work" in *ACPI Encyclopedia of Philosophy*, ATC, Bangalore, 2010, p.1531.

4. Raimon Panikkar, *Cosmotheandric Experience*, p.138.

5. *Ibid.*, p.138-39.

6. *Ibid.*, p.137.

7. George Joseph, M., *Critique of Modern Culture: Marx and Gandhi*, Jnanam, Pune, 2005, p.215.

8. Raimon Panikkar, *Cosmotheandric Experience*, p. 39.

9. "The New Innocence- Interview with Raimon Panikkar by Carmen Font", *Share International*, October 1996, [www.shareinternational.org/archives/religion/rl\\_cfnew-innocence.htm](http://www.shareinternational.org/archives/religion/rl_cfnew-innocence.htm), referred on June 23, 2011.

10. Raimon Panikkar, *Cosmotheandric Experience*, footnote-110, p.37.

# Bioethics and Public Philosophy after Fukushima

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## 1 Ethics of Risk Communication

Although two years have passed after Fukushima nuclear plant disaster, the issue about the effects of nuclear radiation on human body still continues today. I will focus on one example about this.

Prof. Dr. Shunich Yamashita, who is a leading expert on the effects of nuclear radiation at the University of Nagasaki and became the radiological health safety risk management adviser for Fukushima prefecture, always emphasizes there is no concern with the levels of radiation in Fukushima. He said in a German weekly magazine *Spiegel's* interview as follows last year<sup>(1)</sup>.

- Below 100 millisievert as threshold we cannot prove a higher risk for cancer. That is the evidence from research in Hiroshima, Nagasaki and Chernobyl. The ICRP suggests a limit between 20 and 100 millisievert in a situation with a nuclear emergency. Which threshold you pick is a political decision.
- The people must weigh the risks and benefits, because any evacuation will also have any risks. But the Japanese government chose the most careful radiological approach, when it decided to set the standard for yearly maximal dose at 20 millisievert. That made people more confused and insecure.
- They are not scientists, they are not doctors, they are not radiation specialists. They do not know radiation specialist. They do not know the international standards, which researchers worked on very hard. It makes me sad that people believe gossip, magazines and even twitter.
- In a situation where people had no understanding of radioactivity at all, I wanted to be very clear.
- With low radiation doses the people have to decide for themselves whether to stay or to leave. They have to weigh the risks and the benefits. Moving can mean a loss of jobs and having to change schools for the children. These factor cause stress.

In this way, Prof. Dr. Yamashita thinks that people in Fukushima are suffering from radiophobia (severe radiation anxiety) and the effects of radiation do not come to people that are laughing but to people that are weak-spirited that brood and fret. What should we estimate his statements above.

On the other hand, Prof. Shimazono who is a distinguished scholar on religious studies at the University of Tokyo has been criticizing Yamashita<sup>(2)</sup>.

According to Shimazono, Yamashita failed to understand the risk communications in that he regards it as the enlightenment from the specialist to the ordinary peoples. Shimazono criticizes Yamashita because he prefers the enlightenment and persuasion from above, i.e. from the viewpoint of an authoritarian specialist on radioactive effects, to the serious public discussion and deliberation with the ordinary people or scientists, who have different opinion about this matter.

In my view as a public philosopher, I consider Shimazon's criticism of Yamashita is right. Yamashita's way of thinking is strongly utilitarian as well as elitist, though he is a born again Christian. He also believes in evidence-based health policy and never believes in narrative-based medicine. Even though such a specialist as Yamashita believes the risk of thyroid cancer in Fukushima low, I think it is wrong that he imposes his own scientific view and utilitarian ethics on other people. But more importantly, he fails to understand the meaning of risk communication.

According to the National Research Council (NRC), risk communication (RC) is defined as an interactive process of exchange of information and opinion among individuals, groups, and institutions. The definition includes discussions about risk types and levels and about methods for managing risks. Specially, the process is defined by levels of involvement in decisions, actions, or policies aimed at managing or controlling health or environmental risks. RC is a complex of increasing multidisciplinary, multidimensional and evolving process of increasing importance in protecting the public's health<sup>(3)</sup>.

In sum, this Controversy between two distinguished scholars in Japan lies in the different understanding of risk communication. While Yamashita understand it as an enlightenment from above, Shimazono understands it as a public communication between specialists and the ordinary people each of whom are stakeholder of risk and interest. In this respect, I cannot but side with Shimazono.

## 2 Problem of Nuclear Waste and Nuclear Power in Post-War Japan

Even if a policy of abandoning nuclear power energy is decided, a serious problem of nuclear waste remains. The reason why I think the problem of nuclear waste public bad is lies in the fact that the future generation must pay for our benefit. When we use the nuclear power more and more, the amount of waste will become larger and larger.

That means we expose the future generations to more unpleasant and risky society. We should regard such a situation as unethical and develop a new ethics for future generations. In Japan, this task is closely associated with the problem of Rokkasho village<sup>(4)</sup>. At Rokkasho village, there is a plant for reprocessing enough nuclear waste to provide fuel for Japanese nuclear plant. Still, the completion of this plant is 15 years behind schedule and it has been a financial black hole. Rokkasho has grown

<sup>(1)</sup> See <http://www.spiegel.de/international/world/studying-the-fukushima-aftermath-people-are-suffering-from-radiophobia-a-780810.html> (Studying the Fukushima Aftermath: 'People Are Suffering from Radiophobia')

<sup>(2)</sup> See <http://shimazono.spinavi.net/>

<sup>(3)</sup> US Public Health Service 1995

<sup>(4)</sup> See <http://www.economist.com/news/asia/21566018-governments-fudge-its-nuclear-future-remains-unconvincing-rokkasho-and-hard-place?frsc=dgla>

dependent on the reprocessing complex for nearly all its jobs and income.

I would like to here to point out the illusion of nuclear fuel cycle. As the fast-breeder reactor Monjyu at Tsuruga did not work, the nuclear fuel cycle plan was almost frustrated, which means the meaninglessness of reprocessing nuclear waste. If nuclear waste is not processed and no agreement is reached on where to store it more permanently, safety concerns would more and more grow.

Yet little discussion takes place about options other than reprocessing and in my view, this problem is closely connected with another problem of nuclear weapon. It is alleged that the United States would lose the technical expertise that Japanese firms share with Americans. It would mean Russia and China could take the lead in nuclear technology.

A famous German sociologist Ulrich Beck, an author on Risk Society, said in an interview in *Asahi Shinbun* (13 May 2011) that he could never understand why Japan has been promoting nuclear plants policy, though Japan is the only country that had endured atomic bombings in Hiroshima and Nagasaki. I think his question is just and sensible and I feel, as a Japanese, obliged to answer this as a short success and failed story in postwar Japan.

The slogan 'Atoms for Peace', which was the title of speech made by U.S. President Dwight Eisenhower to the UN General Assembly on December 8, 1953, sounded something like a kind of rhetorical maneuver for US's new alliances including Japan. About three months after this speech, a Japanese fishing boat called the fifth *Fukuryu Maru* was exposed to a fall of radioactive ash caused by US's thermonuclear test at Bikini Atoll on March 1, 1954, although the boat was away from the restricted area. And regrettably, a chief radio operator died half year later.

At this occasion, anti-nuclear movements in Japan arose strongly from among citizens and leftist parties but it was not so much successful faced with the arms race by USA, USSR, France, England, China and India. One of the biggest newspapers in Japan (*Yomiuri*) strongly supported Atoms-Peace Program and organized a grand exhibition to promote this program successfully.

They regarded Atoms for Peace as an industrial revolution and as an alternative to the oil. The so-called oil shock in the 1970's made many Japanese people believe that the nuclear power is a genuine alternative to the oil. Prime Minister of those days passed three bills for the source of electricity and decided to offer official subsidies for cities, towns or villages, which accepted the nuclear power plant.

In spite of the big accident at Three Mile Island on March 28 in 1979 and at Chernobyl on April 26 in 1986, the public opinion in Japan has been more and more supportive of the promotion of nuclear power. This tendency of public opinion was, however, more or less, manipulated by the clan of Japanese government, big electric companies and uncritical opportunist scholars, who are now called members of nuclear power village.

Without any careful examination and even with a policy of covering up of repeated criticality accidents, they made a myth of the safety of nuclear power plant as a clean

energy, which can overcome the crisis of global warming. The propaganda of electric companies for nuclear power as a clean energy deadened people's power of reasoning.

### 3 Toward a bio-environmental ethics for the general public

Nevertheless, there were some exceptional scholars in Japan, who have been objecting to nuclear power policy. Among them, the activities of late Prof. Jinsaburo Takagi stood first<sup>(5)</sup>. As a professional authority on nuclear chemistry, he had been warning the Japanese people of dangers in the nuclear power and advocated the conversion from atomic civilization to more peaceful one.

Prof. Takagi criticized the members of nuclear village because they had no public minds and even confused it with governmental orders. If they had really the public mind, they should not conceal any risks of nuclear powers for Japanese people. He tried to develop the scientific research for the Japanese public but unfortunately he passed away due to the cancer in 2000. And it is not until Fukushima accident more than 10 years later that his warning turned out to be true.

In his last years, Takagi stated what he considers the ideal society and world as follows. First, it must be a society in which the relationship not only among human beings but also between human being and nature is not oppressive. Second, it must be a society in which all the people are guaranteed to live peacefully. Third, it must be a just and fair society. Fourth, the world, which consists of such societies, must sustain forever.

### 4 Concluding Remarks

The public philosophy as a practical philosophy for the *better and more peaceful societies* should take over these visions of the late Prof. Takagi. Bioethics has to also widen its scope and take various issues such as risk communication, renewal of our lifestyle, lives of the future generations etc. To promote this aim, we need also the multidisciplinary cooperation of medical science, biology, sociology, political science, philosophy etc. I hope UNESCO and all bodies with interest in ethics promotes such cooperation.

## Doing Justice to Bioethics: The Role of Cinema

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In times of economic crisis, the unfair allocation of medical aids is perceived by many observers as a unbearable moral scandal. In this writing, I comment upon this kind of outrage, and invite bioethics not only to

<sup>(5)</sup> See [http://en.wikipedia.org/wiki/Jinzaburo\\_Takagi](http://en.wikipedia.org/wiki/Jinzaburo_Takagi)

elaborate and propose convincing solutions, but to rethink its own identity. A discipline, that looks sometimes so infertile, abstract and far from burning daily problems, suffers an inner frailty: it has probably lost some original tools and weapons, that solicited - a few decades ago - a wide cultural change in the health care world. Therefore, doing justice to poor and suffering minorities is also doing justice to a thinking practice, that has weakened its trust in the dialogue among different experts, public opinion leaders and moral traditions, and that has got less chances of exploring a common ground of values, which might inspire coherent and just criteria for distributive policies. A remedy for the theoretical myopia can be found in the realm of narrative and humanities. Pictures of equity, offered by contemporary literature and cinema, can gather many interpretive approaches, and can urge them to reconsider the linguistic, social and ideological dilemma, we daily face in the health care settings. We don't lack elegant conceptual architectures,<sup>14</sup> but something has become too rigid and ruined in the phase of application. New visions, questions and proposals of solution can be raised, if the proper importance is assigned to the understanding of the historical context, the symbolic dimensions and the emotional reactions by the agents involved in collective decisions. Ethics needs a moral psychology – Bernard Williams once said<sup>15</sup>. Ethics needs also a narrative practice (like cinema), to rehabilitate the desire of justice, to construct true images of a future *polis* and to conceive successful strategies in respecting and fulfilling the rights of the voiceless<sup>16</sup>.

### Imperilled Justice

Would we better go the cinema rather than work in a clinical or public health setting? A climate of *dissatisfaction* is spreading over the medical field. Italian gynaecologists strike against the huge number of lawsuits for alleged malpractice: insurance fees raise, the hospitals executive Officers and the Government don't give physicians enough financial help, and defensive medicine infects the sound biomedical decisions, ideally taken for the patient's good. The wide use of hyper-technological devices colonizes the professional mind (since the training years), freezes feelings and cripples caring sensibility. The budgetary requests by administrative managements have often transformed the beneficent promise made by health care personnel into the duty to save resources for private

companies or other societal bodies. This dangerous double agency eats away the conditions of a worthy therapeutic covenant. A psychiatrist once said that the USA competitive risk rating is expensive, weakens the solidarity features of a contract and favours subtle kinds of manipulation: "even if risk rating were done fairly, it contradicts moral fairness"<sup>17</sup>.

A frequent complaint (both by patients and nurses) is the lack of time necessary for a valid mutual understanding; but when you reply, as ethics consultants, that working in hurry is like a surgical operation with a rusty scalpel, you receive mimic answers of resignation and pessimism. An increasing number of patients report their difficulty in finding a doctor, who could be something more than a prescription machine. Someone who might be an affordable *ally* in the fight against the disease, "accompany" you into the medical setting, share your anxiety and hopefully find (together with you) the best clinical solutions. We all have some good reasons to dream a physician who brings you home the happy results of the tests, as it happens in the movie by Blake Edwards, *That's Life!*, USA 1986, with Jack Lemmon and Julie Andrews.

Something has unfortunately worsened in the sanitary structures of some European countries. The adventure of demanding and receiving aid has shown so many unjust traits, that an increasing number of citizens have vigorously come back to voice a universal, prompt, excellent, all-inclusive and completely free health care. A request, that revitalizes an old controversial Socialist dream and sounds subversive to those politicians who were used to celebrate "less State, more Society" and to introduce libertarian economic corrections to the primitive models of a pure welfare State. In a National health care system - reformers propose - State hospitals and public research centres should have a major role in leading the plan of giving each person according to individual need, and to overview the methodologies and performances of non-profit establishments.

It sounds still relevant the following egalitarian proposal: "everyone has a claim to the amount of health care needed to provide a level of health equal to other persons' health"<sup>18</sup>. This formulation doesn't calculate goods in the aggregate (as utilitarians do), but targets the efforts on the sickest: "the neediest have a claim only when something fruitful come from the resource commitment". The model doesn't impose any form of care, but feels the duty to provide an "opportunity of equal health". Health is a "prior requirements for receipt of any other goods", so that the decision to give both a poor and a wealthy person equal health care may be defended, even if it does not imply an equal claim to health care "at government expense" without regard to individuals' financial means. "Having the

<sup>14</sup> An enormous debate has followed the books by J. Rawls, *A Theory of Justice*, Cambridge, Harvard Univ. Press, 1971; *Political Liberalism*, New York, Columbia Univ. Press, 1993 and *Justice as Fairness. A Restatement*, Cambridge, Harvard Univ. Press, 2001. See S. Maffettone, *Introduzione a Rawls*, Roma-Bari, Laterza, 2010 and R. Sala, *La verità sospesa. Ragionevolezza e irragionevolezza nella filosofia politica di John Rawls*, Napoli, Liguori, 2012.

<sup>15</sup> B. Williams, *Problems of the Self*, Cambridge, Cambridge Univ. Press, 1973; Ital. Transl. *Problemi dell'io*, Milano, Il Saggiatore, 1990, pp. 251 e 269.

<sup>16</sup> This article expands the first draft of the text presented at the meeting "Medical Humanities Summer Course. Italian Perspectives", organized in Padua by Lanza Foundation, September 2013.

<sup>17</sup> D. W. Light, "The practice and ethics of risk-rated health insurance", *J.A.M.A.*, 1992, May 13, 267 (18), pp. 2503-2508. Unforgettable the article by M. Angell, "The Doctor as Double Agent", *Kennedy Inst. Ethics Journal*, 1994, v. 3, n. 3, pp. 279-286

<sup>18</sup> R.M. Veatch, "What is a 'Just' Health care Delivery?", in R.M. Veatch – R. Branson, Eds., *Ethics and Health Policy*, Cambridge, Ballinger Publ. Co, 1976, 131-142



more wealthy included in the same health system as the poor directly benefits the health care given to the poor”.

Why is it so interesting an egalitarian need-centered model? What are the reasons why market-oriented criteria should be limited in distributing health care services and goods? First, a large injustice seems to have hit our democratic communities. The logic of private profit - it is denounced - has not only failed to reallocate, in a more fair way, the uneven resources lavished by the natural lottery, but it has worsened the *vulnerability* of the poor people. The chief manager of an important European car firm earns one thousand times more than an average employee, while in the Fifties a manager in the same position got an amount of money only twenty times bigger than a common worker. The main interest of some industries, listed at the Stock Exchange, is not to increase the quality of the products or services, (consequently, the benefit of the firm itself and the society), but to scandalously chase (even to fraud, insider trading and self-collapsing) financial games of chance. The commercial pirates depicted by motion pictures like *The Insider* (1999), *She hate me* (2004), *John Q* (2001), *The Rainmaker* (1997), *Enron. The Smartest Guys in the Room* (2005), *Sicko* (2007), do not deserve any further chance of surviving and biting again.

Second, the general social situation, hardly marked by severe inequalities, minorities discriminations, corporatism and nepotism, has made more and more difficult climbing to bigger personal power and group success. Wealth remains a far mirage to low class (and now also middle class) people. Notwithstanding the rhetorical advertisement and promise of an increased quality of life for all, the young generations suffer weaker and poorer conditions than their parents. In such a context, the right to a decent health care has become again an essential symbol of the generous, equal and maximum protection, we owe to each member of our human family (both in a religious and in a secular communitarian point of view).

Due to the scarce resources we manage and to the ambiguities of a profit-focused service enterprise (that nurtures, privileges and satisfy the individual desires of cash paying clients), the proposal to sharply divide the private market from the public mission of welfare services has received a large moral approval. If permitted, the aim of making money on health care shouldn't be endorsed by any State complicity. Public institutions, bodies, officers and personnel have to run their own straight way, not to be tempted by the market allurements. For instance, we need full time physicians in State hospital, and their working aims (benefiting the sick) must avoid any interference with economic goals. No chief surgery department should be asked to increase certain kinds of performances and services for the best interest of the budget, rather than for the patients' good. The “horror” clinics, the fraudulent bankruptcy of important hospitals, the ghetto conditions of long term residential homes, seem to have vividly documented the ethical decay of once noble professions and the failure (unfortunately not for the first time) of the market system to defend and promote the rights of the citizens.

How can we fix limits to the profit ambitions of raptor owners or of their top managers, falsely “controlled” by

blind or collusive audit agencies? Health is a too complex matter to let lay people choose, without an independent and expert aid, which care setting fits best their urgent demands, among a range of private, half private, non-profit, and public structures, that are accredited and reimbursed (by the State or other paying insurance-bodies) sometimes on the basis of vague, discretionary, and a posteriori criteria. The sirens of commercials, the pressing amount of needs, the strangling waiting lists, the emotional stress of patients and families, the ghosts of unemployment and the solitude of the inhabitants in a moral-strangers-world, all these factors make the formal liberty an empty, useless and inapplicable right, when you get seriously ill and look for an effective help.

To the extreme supporters of Capitalism, who are usually afraid of a Communist slippery slope (“we know the vices and wrong of the free market, but nothing better and more virtuous has yet been discovered”), we reply that it's our duty to look for and test new solutions, when the old patterns disappoint us. We have lived and studied the “pros and cons” of the Welfare State philosophies (that invite to collect resources according to the wealth of the givers, and to share and give services following the needs of the receivers), so that we can now deepen, adjust, expand and update their advantages. If European people do not ask for necessary health care, because they don't have enough money to pay even the tickets-for-service; when a non-profit organization like *Emergency*, usually involved in building and running medical points in third-world war territories, declares that it had to open departments for Italian citizens and not only for immigrants; then we should rethink the ethical fundamentals of our institutions and to implement the universal right to a first class and free health care. This ideal retains its strength, even if it is not completely attainable, because it make us relativize and cut other less important political ends.

Religious agencies (that frequently own health care settings) will probably louden their voice in the next times. The Catholic doctrine sees the society as a community of persons, equal in dignity, who are not individual strangers, but share a promise of solidarity<sup>19</sup>. Now, if every human being has a prima facie right to receive a prompt and sound care, in case of psycho-physical troubles, as a form of mutual help, how can be tolerated the double policy: more pay, first serve? Why private patients can rely on a faster and better assistance? Do affluent people receive more help, even in a religious hospital? Do they recover sooner?<sup>20</sup> Is it a just affair?

Things don't run better in the field of drug research. Pharmaceutical companies seem often to have shifted from the original mission of discovering new useful substances and making them available for the society. If the main scope of the management is to increase its own

<sup>19</sup> See R.A. McCormick's criticism against P. Ramsey's narrowly individualistic notion of human being as an unrelated entity, in R.A. McCormick, *How Brave a New World? Dilemmas in Bioethics*, Washington, Georgetown Univ. Press, 1981 (Chapter 6: *Sharing in Sociality: Children and Experimentation*, p. 91).

<sup>20</sup> See the leading article “I ricchi guariscono prima?”, *La Civiltà Cattolica*, 2010, IV, q. 3850, pp. 319-326.

capital income, it's foreseeable the rising of a fierce scientific and ethical criticism<sup>21</sup>. How is employed the financial power? How deeply the industry influence medical education and decisions? Can the citizens judge the real importance of new kind of drugs for their health? If products look better than they are, do the ethics committees possess the time, virtues, resources and skills of analyzing the quality of an investigation, the negative data of the trials, the independence of pharmacological papers, publications and awards?

As you see, we are experiencing a painful and irritated discontent with the healing institutions. Both politics and ethics are called out for giving urgent help. New ideas and ideals of care, prevention, social rehabilitation, communal life are needed<sup>22</sup>. But sometimes the answers seem ideological, abstract, remote. Isn't there perhaps a sort of parallel ailment in the realm of moral studies?

### Rethinking Bioethics

Before philosophers and theologians gulped down the whole bioethical cake and moulded the discipline in conformity with an intellectual theoretical framework, a serious interest existed in exploring intricate moral issues in a more concrete and faithful way. The human dimension of a troubled situation can be caught, if theories acknowledge their debt to narratives and visions of world and if they accept the challenge thrown by sciences (like biology, economics and sociology), by life care practices (like nursing, internal medicine, surgery, public health, genetic engineering) and by ancient case evaluative techniques (like law). At the outset of bioethics, an intense credit was granted to the cultural exchange among a plurality of disciplines<sup>23</sup>.

The birth of Hastings Center is a meaningful historical example. "The brilliance of Daniel Callahan and Will Gaylin was knowing that interdisciplinary effort was not only possible, but also that it was necessary to solve the problems posed by the advances of medicine and the life sciences"<sup>24</sup>. When Dan Callahan earned his doctorate in philosophy in 1965, the project was the study of procured abortion. "This study required a consideration of abortion

from many different perspectives – ethical, physical, legal, theological, medical, and sociale".<sup>25</sup> Not to be distracted by other academic demands and to create a concentrated institutional setting, he and Willard Gaylin, "conceived the idea of an 'ethics center', which could have as members individuals from different scholarly field who could work together on a single ethical project or dilemma, bringing to bear input from many disciplines"<sup>26</sup>.

The happy relationship between a philosopher and a psychotherapist deserves some more comments. One of the founders of The Hastings Center was Willard Gaylin (as we said), an active private psychiatrist in Manhattan and a known writer<sup>27</sup>. He has underlined that psychotherapy is value laden and the therapist is always dealing with moral values in the relationship<sup>28</sup>. Therefore, we would say, any professional needs philosophical knowledge to critically evaluate the ethical dimensions of his/her work. This observation closely mirrors our conviction that the practice of clinical bioethics is laden with psychological dilemmas and has to be performed with humanistic skills<sup>29</sup>. Here is the case of two points of view (philosophy and psychology) which cannot renounce each other.

Gaylin is not the only representative of this search for a dialogue. Eric J. Cassell's *Talking with Patients* is another brilliant example of this perspective<sup>30</sup>. We might also mention the claim of a woman, a well-known pioneer. Dr. Elisabeth Kübler-Ross practiced general medicine in Switzerland before coming to USA, where she began her work with the dying while teaching psychiatry at the University of Chicago. She affirmed that: "As Erich Fromm says: «I think there is no such thing as medical ethics. There are only universal human ethics applied to specific human situations». It is this humanistic conscience, referring to the philosophic or religious humanistic tradition, which has to be our guide in every difficult case. We always have to put ourselves into the situation of the patient *first*, then consider the family and the staff's needs, because all of these will play a role in our final decision"<sup>31</sup>.

It is the job of literature helping us to image and narrate desired worlds of peace and justice. This worthy power of prophecy has been unfortunately weakened by a fussy accounting and balancing of rules and principles in dilemmatic case-studies disconnected from the cultural

<sup>21</sup> B. Goldacre, *Bad Pharma: How Drug Companies Mislead Doctors and Harm Patients*, New York, Faber and Faber, 2013 (1<sup>st</sup> Ed. UK, Fourth Estate, 2012); M. Angell, *The Truth about Drug Companies: How They Deceive Us and What to Do About It*, New York, Random House, 2004. See also Cfr. N.G. Levinsky, "The Doctor's Master", *N.E.J.M.*, 1984, 311, pp. 1573-1575; V.R. Fuchs, "The 'Rationing' of Medical Care", *ibidem*, pp. 1572-1573; and H.H. Deloos, "Ethical Issues in Critical Care. Criteria for Treatment", in K.W. Wildes, Ed., *Critical Choices and Critical Care*, Dordrecht-Boston-London, Kluwer Acad. Press, 1995, pp. 79-101.

<sup>22</sup> It is interesting to read Dan Callahan's writings, all published in New York by Simon & Schuster: *False Hopes*, 1998; *The Troubled Dream of Life*, 1993; *What Kind of Life?*, 1990; *Setting Limits*, 1987.

<sup>23</sup> For the epistemological meaning we attribute to the interdisciplinary work, see our article "Clinical Bioethics. Identity, Role, Aims", *Medicina nei Secoli - Journal of History of Medicine*, 13/1, 2001, pp. 187-197.

<sup>24</sup> E.J. Cassell, "The Beginnings of Bioethics", in J.R. Garrett et Al., Eds., *The Development of Bioethics in the United States*, Dordrecht, Springer, 2013, p. 21.

<sup>25</sup> J.C. Harvey, "André Hellegers, the Kennedy Institute, and the Development of Bioethics: the American-European Connection", in J.R. Garrett et Al., Eds., *The Development of Bioethics in the United States*, quoted, pp. 37-54, p. 39.

<sup>26</sup> Harvey, quoted, p. 40.

<sup>27</sup> W. Gaylin, *Talking is Not Enough: How Psychotherapy Really Works*, Brown, New York, 2000. *Il significato della disperazione*, Roma, Astrolabio - Ubaldini, 1973 is the title of the Italian translation of his *The Meaning of Despair*, New York, Science House, 1968.

<sup>28</sup> W. Gaylin, "Nondirective Counseling or Advice: Psychotherapy as Value Laden", *Hastings Center Report*, v. 30, n. 3, May-June 2000, pp. 31-33.

<sup>29</sup> *The Report of the American Society for Bioethics and Humanities*, "Core Competencies for Health Care Ethics Consultation", May 1998.

<sup>30</sup> Cambridge-London, The MIT Press, 1985 (two volumes).

<sup>31</sup> E. Kübler-Ross, *Questions and Answers on Death and Dying*, New York-London, Collier Books, 1974, p. 74.

and economic elements, that worsen the concrete problems and debilitate the moral agents' autonomy. Applied ethics needs the suspecting genius of a new medical anthropology, that outlines the hidden scene of the violent and the victim. *Cui prodest?* Who gets out of it? Who gets ruined because of that?

What could rescue this drowning discourse about values? Before answering the dilemma, we should notice that the *malaise* is not completely new. It has once been said the medicine saved the life of ethics, by fostering the analysis of concrete cases and giving new sap to the theoretical enterprise<sup>32</sup>. But now things do not run so well and both the scholars and the civilians perceive that something of the bioethical dawn has been lost, with heavy disadvantages to moral discernment and to medical daily efforts.

A famous theologian referred this sense of boredom (it was the year 1994!) to the *principles-approach*, the regnant paradigm of a trendy exercise, that had become too pragmatically oriented, theoretically superficial, intellectually deductive, individual rights focused, emotionally anaemic and tremendously naïve in applying interpretive tools. Where is lived-in existence? Where are the symbolic dimensions of languages and gestures? Where is the proximity that bounds each other?<sup>33</sup>

The diagnosis has been confirmed several years later<sup>34</sup>. A reductionism in the methods and scope of the first bioethics has taken place. What is lost is the dynamic interface between life sciences and the *humanities*, so that a too narrow role is played by the narrative images, which tend to shape moral behaviors. Rationalistic systems, by excluding stories and affections, nurture an ethical application, that seem like a mechanical routine or a new kind of cultural technocracy, which confirms hidden social prejudices, just while it shows virtuosic efforts in dealing with outstanding dilemmas. In the rehabilitation of the humanistic culture, that moves us to understand and interpret our experience and our moral visions, a leading role may be played by the art of story telling. A new humanistic culture is needed, that fosters "the development of 'Narrative Bioethics', which employs literature, literary criticism, and a philosophy of literature to develop the vision and insight, as well as specific behavioural image that provide a moral guide – and in this sense can be normative for conduct in the area of health and health care"<sup>35</sup>.

### The Role of Cinema

How could we regain in ethics the lost heritage rooted in the medical humanities? The *hermeneutical perspective* could be of some help. We know that a human action can

be understood and judged only in as much as the observer (and the moral agent) perceives and gathers meanings and intentions, consenting to become involved in a participatory fashion (as not as detached spectator) in the world of values, which the act expresses<sup>36</sup>. If an action has a moral *meaning*, this can in fact only happen in a human *context*. The meaning of an act or of the illness itself looks like the sense of a word or of a statement in a literary text. We can name and interpret this kind of objects, by considering the history in which they are inscribed, the human changes they introduce, and by accepting to be called and questioned by the truth which such an act witnesses and proclaims, provoking us to take a position<sup>37</sup>.

In other terms, the moral disapproval (or approval) of a particular action can be justified only if it includes the hermeneutics of the meaning of such an action and the consideration of the personal attitude of the agent. Obviously this leads to *avoid any naturalistic fallacy*. In fact no text when considered materially (i.e. examined as a series of ink marks on a sheet of paper) has significance; in the same way, no biological explanation can provide understanding of the human sense of a gesture; to find a meaning and translate it into a linguistic product, the reader of a text and the interpreter of an action must put themselves on the inter-subjective level on which human communication takes place<sup>38</sup>.

We have also shown somewhere else the importance of reconsidering a *phenomenological approach* to basic elements of ethical perception and judgment<sup>39</sup> and of paralleling art criticism and ethical application<sup>40</sup>. We have also applied our perspective to a main issue in clinical ethics, the case of persistent vegetative state<sup>41</sup>.

<sup>36</sup>For the analogies between text and action see P. Ricoeur, *Dal testo all'azione. Saggi di ermeneutica*, Milano, Jaca Book, 1989. An hermeneutical perspective in the sphere of generative ethics is that of *Bioetica della generazione*, Torino, SEI, 1996, a book by P. Cattorini- M. Reichlin.

<sup>37</sup>We are quoting in this paragraph some a passage of our article "Clinical Bioethics. Identity, Role, Aims", quoted.

<sup>38</sup>The action can be treated as a text and the interpretation, through the motives, as a reading. This is the thesis expressed by P. Ricoeur in *Sé come un altro*, Ital. transl., Milano, Jaca Book, 1993, p.146. By the same Author see again *Dal testo all'azione*, quoted, in particular the chapter: "Il modello del testo: l'azione sensata considerata come un testo", pp. 177-198.

<sup>39</sup>See our articles: "The Desire for Children and the Experience of Illness. A Christian Ethical Perspective", *I supplementi di Tumori*, v.3, n.3, S171-S175, 2004; "Narrating Pain: The Role of Medical Humanities", *Eubios Journal of Asian and International Bioethics*, v. 16 (6), Nov. 2006, pp. 177-181; "The Winter of Clinic? Advanced Ethical Dilemmas for an Advanced Medicine", *Eubios Journal of Asian and International Bioethics*, v. 20 (6), Nov. 2010, pp. 183-190; "Shall I Become a Zombie? Storie of Illness, Ethical Dilemmas and Visions of Society", *Medicina nei Secoli. Arte e Scienza. Giornale di Storia della Medicina – Journal of History of Medicine*, 2009, v.21, n.3, pp. 1017- 1036.

<sup>40</sup>P.M. Cattorini, "Aesthetics in Ethics: Narrative and Theoretical Dimensions of Moral Evaluation", *Eubios. Journal of Asian and International Bioethics*, 19, March 2009, pp. 47-53; "Application or Interpretation? The Role of Clinical Bioethics Between Moral Principles and Concrete Situations", *Analecta Husserliana*, LXXII, 2001, pp. 99-115.

<sup>41</sup>P. M. Cattorini and M. Reichlin, "Introduction", e "Persistent Vegetative State: A Presumption to Treat", in *Theoretical*

<sup>32</sup> S. Toulmin , "How Medicine Saved the Life of Ethics", *Persp. Biol. Med.*, 1982, 25, pp. 736-750.

<sup>33</sup> R.A. McCormick, "The Malaise in Bioethics", in *Corrective vision: Explorations in moral theology*, Kansas City, Sheed & Ward, 1994, pp. 149-164.

<sup>34</sup> W.T. Reich, "A Corrective for Bioethical Malaise: Revisiting the Cultural Influences That Shaped the Identity of Bioethics", in J.R. Garrett et Al., Eds., *The Development of Bioethics in the United States*, quoted, pp. 79-100.

<sup>35</sup> Reich, p. 95.

More recently, we have deepened the meaningful help, offered by one contemporary kind of narrative enterprise, the *cinema*. There is a wide belief (only partially correct) that the art of cinema is a *valid tool* (so to say) to deepen the ethical awareness of the citizens and of the medical and nursing personnel, because it directly involves the audience in the heart of complex situations, outlines the social imaginary, draws the individual insights and experiences, opens new moral perspectives and develops with narrative coherence alternative plots and scenarios, about which a decision has to be taken in the real life and workplace. We might call it the *descriptive* function of movies.

Moreover, motion pictures, like literature in general, test ethical theories and prepare, through the fictions, a better understanding of the actions, stories, behaviours, which are the object of rational discussion and moral evaluation in a pluralistic society. It is a *prescriptive* function, because it challenges us to revise the ways we justify general or particular moral statements.

Used in an health care educational setting, cinema fosters the student to express their emotional reactions, to rationally justify their personal opinion and to enter the debate among different points of view<sup>42</sup>. This is a *psycho-pedagogical* function in an open sense: the moral truth is often hidden into the affections and sensibilities, we feel, when we live or deal with a controversial case.

It is not surprising, in a medicalized society, that medicine is becoming a frequent topic of both motion pictures and television serials. Unfortunately the representations stay often on the surface. You seldom find a film, like *Bringing out the Dead* [USA 1999, by Martin Scorsese, with Nicolas Cage], which let you hear the inner monologues of stressed nurses, their realistic neurotic reactions, their hope of a warm relationship, their desire to help and their disappointment for institution and cities, that make people suffer. Usually, the “medical room” on the screen drowns in a toxic lake of activeness, sex, gossip, money, shocking performances, cynic careerism or unbelievable altruism. As doctor House, the professionals can do almost everything technically, but they feel fear or disgust when they have to meet real demanding patients’ biographies.

The different functions of films intertwine: they give an unique interpretation of a moral claim, by fleshing out a purely intellectual intuition; in this way they are personally stimulating and provide an emotionally engaging illustration of thought dilemmas; the viewer is then obliged to deal with critical thought experiments, which might make

every-day moral beliefs and common sense wave or collapse<sup>43</sup>.

This idea of cinema as a mere educational device is by mischance quite naïve and it has raised several justified objections. First of all, the so called “tool” is difficult to employ, because it generates more effects and in many more directions than medical teachers are used to think. In fact, any motion picture has got *multiple meanings*. As any literary text, it talks about at least three things: a theme, the consciousness of such a thing, and the experience of watching the film.

First of all: the thing itself, the narrative *subject*. A picture showing the story of an *illness*, tells us something about the sufferer, the entourage, the medical setting, the steps of recognizing the true diagnosis. It is a marvellous exercise for future health care operators, who can catch and interpret their ethical and psychological reactions to one of the many tragedies, they will be dealing with throughout their job.

At a second level, the artistic work is a romance of a *vision*, it is the struggle for perceiving, studying and representing an adventure to other spectators. Which adventure? The journey of a sight (something like a *Phenomenology of Spirit* by Hegel), that gets mature from elementary sensations to self-conscious decisions. The film maker asks him/herself all the time: how taking a picture, what showing or hiding, why shooting or cutting? The art director gets into changes, while he/she chooses to be involved in the promise of acting as an invisible eye (the angel, that the camera is).

In the film *Spider* [Can-GB 2002, directed by David Cronenberg, with Ralph Fiennes, Gabriel Byrne, Miranda Richardson, Lynn Redgrave, Bradley Hall] the director and ourselves stay in the head of the schizophrenic Dennis from the beginning, when he gets out of the train; and we are with him, as a third Spider, when he, adult, visits again the places where something horrible happened to the boy Dennis. In each literary text, the narrator receives some power from the author, and transmits it to the audience. These skills are always practised in the light of value options and moral choices. How could you (as a teacher) innocently propose a film-seminar to medical students, without any preliminary grounding in narratology?

Finally (the third kind of meaning), a text is *about the reader*, the watcher, the listener, generally speaking: the fruition agent. The movie *Spider* represents the adventure, each spectator has to live, by deciding to remain seated, when lights turn off, and to explore the nowhere places of his/her mental map. Then, you willingly suspend your disbelief (these are Coleridge’s words) in a story, which could change you (body and soul) in unpredictable manner. Cinema might cure you or make you fall ill, by means of the images, times, music, pauses, that the director *transplants* in the mind-body structure of the audience. There is something perverse and schizoid in retiring from the real life, sitting almost paralyzed in a unknown chair, spending a couple of hours with anonymous people ad pretending to visit contagious worlds. A passion for truth is at work, that challenges pre-existing ethical architectures. The motion pictures refer to

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*Medicine*, Issue on “Decisions of Medicine at the End of Life” edited by P. M. Cattorini – M. Reichlin, v.18, n.3, Sept. 1997, pp.217-219, 263-281

<sup>42</sup> We are taking some passages from the book by S. Shapshay, Ed., *Bioethics at the Movies*, Baltimore, The Johns Hopkins Univ. Press, 2009, and from our comment “Movies on Bioethics. A Double Review and Some Steps Forward”, *The Journal of Aesthetic Education*, (Univ. Illinois Press) v. 46, n.2, Summer 2012, pp. 111-121 (in analyzing Shapshay’s text, we underlined the topics and methodology of our own book, *Bioetica e cinema. Racconti di malattia e dilemma morali*, Milano, FrancoAngeli, 2003, 2nd Ed. 2006).

<sup>43</sup> See Sandra Shapshay’ Introduction to her book.



the friendship, the type of pact and the exchange of promises, that are established between the author and the spectators and that look like the physician-patient covenant, which lies behind the contracts, consents and mutual duties of the experience of receiving care<sup>44</sup>.

The difficulties in managing the cinema “as a tool” depend upon the independent, free nature of the artistic work. “*Ars gratia artis*” roars the lion of a famous Major Production Company. The true art serves no other master than itself. It would become an ideological device, if it were just a tool to reach extra-artistic scopes, like political, economic, religious, psychological, pedagogic ones. The Kantian expression «not simply as a mean, but always as an end» fits perfectly making cinema. We create forms in many moments and settings of our life, to get advantages or gains of different kinds; but the unique feature of the art (as a pure search for truth and beauty, to say it simply) is that we mould forms for no other reason than creating a well done form. A director has in mind a good movie, and this ideal requires both creation and obedience, innovative freedom and personal devotion<sup>45</sup>. The film-to-come calls for the artist before being formed and just to be formed<sup>46</sup>. This double pact doesn't tolerate any moralistic or educational interference.

Therefore, we dare say that we, as medical humanists (teachers or students), are rather *the tools* of the cinema, because we are the *stories we believe in*. It is not hard to prove how the moral agents, we are, depend upon the stories, which build our identity. Indeed any concrete action deserves a moral judgment, which is possible at a double condition. First of all, an action, before being evaluated, has to be narrated into a plot, that gives the deed a moral meaning. It is something that we have already stated when we have mentioned the hermeneutics of texts. Narrative, as Ricoeur once wrote, is the first laboratory of the moral judgment<sup>47</sup>.

The second condition is to compare the *little biography* we daily live with the *stories-of-origin*, which we trust, without having incontrovertible theoretical evidences, that they are true. They are the kind of tales, of myths, that enchant our faith, by drawing the birth, role, and destiny of human beings in this world. This is not a recent discovery by a stream of contemporary ethics (the so called narrative ethics); it is an heritage rooted in the very beginning of Greek moral philosophy. *Λόγος* and *μύθος* do not belong to two separated fields. They both are born from the same thrilled wonder, in front of the old, perennial questions connected to our being-in-the-world: who are we? What is

the cause of all the events? Which is the principle of our hope? What is the justice, that we have the right to expect? What kind of duties bind us to the other beings?

Concepts and images, intellectual reasoning and colourful tales are the wings of the same reason, involved in the effort of finding out an answer. There is a narrative (a group of symbols tied up by a line of action) inside each ethical theory, a narrative that gives the framework and the meaning to the abstract terms and rules. Concepts are (as Derrida said) blank metaphors worn by long use.<sup>48</sup> On the other side, each mythical plot calls for an interpreter, who can pull out the novel a universal, justified, coherent system of arguments and evaluations, to be applied to concrete situations. Some historians, who studied the unwritten doctrines by Plato, affirm that the great Greek philosopher regarded all his writings as forms of myth<sup>49</sup>. That is why he did not consider the poets as the inhabitants of a stranger world (a primitive, silly, childish country, that has been overcome, emancipated and liberated by philosophy, the only knowledge of the mature, thoughtful wise men), but as the dangerous, talented rivals in the same common quest for truth, goodness and justice<sup>50</sup>.

Therefore, dealing with a fictional story, watching a film, interpreting and discussing its message and style (the three levels - as we have said - of its “*aboutness*”) is a more intriguing work than simply putting in order a raw, dirty, wild material, by using clean principles, solid categories and adamant, evident norms, taken from the upper heaven filled with a priori speculative theorems. What happens in ethics is a sort of *rebound* from cases to theories. The plot that I live, the encounters I have, the myths I believe, all this narrative stuff change both the self-representation I have, and the meaning of the abstract concepts and rules I am used to employ. Going to the cinema, entering the adventures, that light our desire of sense, is like making a thought experiment, which opens new perspectives about our identity, relationship, values<sup>51</sup>.

This conscious, legitimate effort of introducing cinema inside the humanistic curriculum of health care staff, is not like decorating with pretty, soft anecdotes, the hard core of a self-sufficient discipline (medicine and/or ethics). This narrative job has strictly to do with curing the double malaise, we have denounced before, particularly in the topic of the justice in health care. The step forward we must do is to recognize and deepen the inherent *aesthetic dimension* of any moral evaluation and of any ethical justifying enterprise.

<sup>44</sup> See for example W.C. Booth, *The Company We Keep. An Ethics of Fiction*, Berkeley – Los Angeles – London, Univ. California Press, 1998. For the notion of covenant, see W.F. May, *The Physician's Covenant*, Philadelphia, Westminster Press, 1983.

<sup>45</sup> The faithfulness of the painter Cézanne to his work is commented on by Maurice Merleau-Ponty, *Sens et non-sens*, Paris, Nagel, 1948, in the chapter about Cézanne's doubt.

<sup>46</sup> For the ethical and aesthetical dimension of the word “style”, see the books by Luigi Pareyson, *L'Estetica e i suoi problemi*, Milano, Marzorati, 1961 and *Estetica. Teoria della formatività*, Milano, Sansoni, 1974, where the notion of “being formed” is deepened.

<sup>47</sup> P. Ricoeur, *Soi-même comme un autre*, Paris, Seuil, 1990.

<sup>48</sup> See J. Derrida, *Marges – de la philosophie*, Paris, de Minuit, 1972, and W. T. Reich, “Alle origini dell'etica medica: mito del contratto o mito di cura?”, in P. Cattorini – R. Mordacci, Eds., *Modelli di medicina. Crisi e attualità dell'idea di professione*, Milano, Europa Scienze Umane Ed., 1993.

<sup>49</sup> G. Reale, “Platone”, *Enciclopedia Filosofica*, Milano, Bompiani, 2006, p. 8696.

<sup>50</sup> M. C. Nussbaum, *Upheavals of Thought. The Intelligence of Emotions*, Cambridge, Cambridge Univ. Press, 2001.

<sup>51</sup> According to Gilles Deleuze, *Cinéma 1 – L'image-mouvement*, and *Cinéma 2 – L'image-temps*, Paris, Les Editions de Minuit, 1983 and 1985, the great cinema authors might be compared to thinkers: they think by means of moving pictures, of time images, rather than by concepts (see *Premise, Cinéma 1*).

Taking a moral decision - as Dworkin has shown<sup>52</sup> - is not merely a matter of balancing, mechanically and impersonally, pleasures and pains, satisfactions and disappointments, but it is like writing the new chapter of an incomplete book, or like shooting a sequence of a motion picture. The issue of euthanasia, for instance, is strictly connected with the idea of a good end (that doesn't mean happy, but true, coherent, proportionate), which preserves the dignity of an entire life and does not betray the values, that the suffering person has been estimating as sacred for his/her existence. This commitment requires an effort similar to the endeavour of a musician or a writer in composing a good work, a well-made creation<sup>53</sup>.

As you see, making things with movies promise a revolutionary change both in ethical reasoning and in the clinical profession. When you search for goodness - Plato affirmed - it hides itself into the beauty. Therefore, the artistic universe can give useful lessons to ethics consultation and medical decision making. In discerning the right action to do and the proportionate treatment for the best interest of the patient (the patient we are, or the patient we serve as clinicians), we act not only as characters, but also as directors and critics of the motion picture, that our life (or others' life) is, especially in the time of disease. We face dilemmas (that cinema-screen broadly amplifies) that make different voices dialogue, confront and help each other. These are the voices of the actors, authors, spectators, scriptwriters, set designers and literary experts, who crowd the stage of our inner soul and of our troubled, often unjust society.

A brief final narrative remark will bring us back to the issue of discrimination. Contemporary health care systems are unfair, for many reasons, as we have talked about. A deep and brave ethical analysis would be necessary, to inspire political changes, but the strength for a social prophecy, the understanding of the cultural impasse, the skill of defending the human need of the voiceless, all these virtues have been missed by an intellectual discipline, that is often more interested in its professional and academic profile than in grasping and interpreting the real experience of suffering people, in order to mould a vision of justice, a covenant of solidarity.

Applied ethics has unfortunately shifted towards a legal enforcement of abstract rules. In this way, justice is lost and ethics doesn't feel right, too. In the movie *A Civil Action* [Usa 1999, directed by Steven Zillian], the families of children sued two companies for dumping toxic waste. A tort very expensive to prove for the passionate advocate Schlichtmann (John Travolta), defending the poor victims at the cost of bankrupting his office. The opposite attorney, the firm representative prof. Facher (Robert Duvall), an aged teacher of law, tries to moderate the moral demands of the young colleague, while waiting for the jury's verdict:

Jerome Facher: "*What's your take?*"

<sup>52</sup> Ronald Dworkin, *Life's Dominion. An Argument about Abortion, Euthanasia, and Individual Freedom*, New York, Knopf, 1993, Ital. transl. *Il dominio della vita. Aborto, eutanasia e libertà individuale*, Milano, Comunità, 1994.

<sup>53</sup> A.C. Danto, *The Abuse of Beauty. Aesthetics and the Concept of Art*, Chicago, Open Court, 2003.

Jan Schlichtmann: "*They'll see the truth*"

Jerome Facher: "*The truth? I thought we were talking about a court of law. Come on, you've been around long enough to know that a courtroom isn't a place to look for the truth*".

The trial is the place of contracts and transaction. Something like that might be said about the parliamentary bargain, before approving a law regarding bioethical issues. It's generally too late for jumps of indignation. As Facher stated:

"*Pride has lost more cases than lousy evidence, idiot witnesses and a hanging judge all put together. There is absolutely no place in a courtroom for pride*".

A moral enterprise, that has become a legal play, has no more chance of looking for the truth about justice and goodness. By ethics was and it should be something different. Ethics is the right home for the sense of dignity and the desire of liberation. A *narrative ethics* is the proper field to establish a sound dialogue and to explore and build a solid and respectful middle ground among diverging, contrasting moral families living in the same pluralistic arena.

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## Forthcoming Conferences

***Third Youth Forum Looking Beyond Disaster (LBD3)***, 8-11 September 2013, Kobe, Japan, with cooperation between University of Hyogo and Eubios Ethics Institute who organised LBD2. Also in cooperation with American University of Sovereign Nations. **[Inquiries to lookingbd@gmail.com](mailto:lookingbd@gmail.com)**

***Joint UNU-University of Kumamoto Bioethics Roundtable***, 6-8 December 2013, Kumamoto, Japan. Email: Kimiko Tashima <ktashima@kumamoto-u.ac.jp>

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