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RELIGIOUS VIEWS ON ORGAN DONATION – AN ANALYSIS

Botta Sunitha
Research Scholar, Department of Social Work,
Andhra University, Visakhapatnam, Andhra Pradesh, India

Dr. S. Haranath
Associate Professor, Department of Social Work
Andhra University, Visakhapatnam, Andhra Pradesh, India

Abstract

There are variations in specific views of religions on the organ donation. It is clear from the previous literature and present study that most major religions of the world do in fact permit, allow and support transplantation and donation. According to the Hindu religion donation of organs is an individual decision and is not against the Hinduism. Islamic views on organ donation reveal that the majority of the Muslims belongs to Islamic law have invoked the principle of priority of saving human life and have permitted the organ transplant as a necessity to procure that noble end. Christians support of organ donation and believe the decision to donate organ at the end of life is the beginning of healing for many others. While Buddhists believe organ donation can be seen as interfering with the next rebirth, organ donation has been widely supported by the Jain community leaders and monks. In this purpose the author collected the data with the help of questionnaire from the donors of organ about their religious beliefs on organ donation. Thus, the analysis of this study infers that the donors feel important to be a religious person and also their religious belief provides meaning and purpose in their life. Since, their religion allows them to donate organs, so that their organ donation decision will be based on their religious view. Therefore their religion makes them believe in the existence of life after death and teaches them to show love and compassion for others. The study revealed that there is a significant difference found among the groups of religion and education of the donors, where Muslims are very much particular about their religion in donating their organs, but Hindus and Christians observed more particular about humanity in donating their organs. With reference to education of the donors it is found that secondary and higher secondary qualified persons found less particular about religious beliefs in organ donation, whereas graduation and post graduation qualified person are more particular about their religious beliefs in their organ donation.

Keywords: Organ donation, religious views, religious belief, donors

Introduction

Organ donation is the gift of an organ to a person with end stage organ disease and who needs a transplant. The donated organ may be from a deceased donor or a living donor (NOTTO). Organ donation and transplantation allows a deceased or living donor to give life to another. In this process the surgeons remove a healthy organ from a donor who doesn't need it and transfer it to someone else who does. Thus, organs can be transplant from one person to other include the liver, kidney, heart, lungs and more (Cleveland.org). When someone knows die, it can call attention to the importance of the spiritual dimension of life, and when faced with the decision of

organ donation during the trauma of a loved one's death, a person's religion suddenly becomes very important (Hojatollah Yousefi, et al., 2014). As the decision is being made, many wonder about religious views on organ donation, especially of their own faith. Most people are not aware of their religious group's doctrine or position regarding organ donation.

In regards to religious views on organ donation, nearly all religious groups support organ donation and transplantation as long as it does not impede the life or hasten the death of the donor (Legacy of Hope, 2023). Research into the various religious views on organ donation reveals the underlying attitude that unless the group has taken action to prohibit organ or tissue donation and transplantation, it is usually assumed that such donation is permissible (Manuel, et al., 2010). Donation is encouraged as a charitable act that saves or enhances life; therefore, it requires no action on the part of the religious group (Legacy Donor Foundation). Although this is a passive approach to affirming organ donation and transplantation, it seems to be the position of a large population of the religious community.

Some groups have taken a more proactive stance in recent years, feeling that a resolution or adopted position encourages people to seriously consider the matter and to plan accordingly (Sunil Shroff, 2009). Donation appears to be growing, with very few religious groups actively opposing it (Oliver, et al., 2010). Therefore, all the religion faith leaders should encourage researching their religious group's tradition and position on organ donation and transplantation. Thus, it is important to be informed on religious views on organ donation, since the family members who are suddenly faced with making a decision concerning organ donation of a loved one may depend on the religion faith leader to know the position held by their religious group. Inability to make an informed decision could leave the family members with a feeling of guilt regardless of the decision they may make (Rabinowich and Jotkowitz, 2017). In this regard the religious views on organ donation may help alleviate the suffering of the thousands of people who die annually for lack of available donor organs and tissue while a multitude of healthy organs are being buried every day. Hence, the following summary of statements is concerning positions of various religious groups on organ donation.

Religious beliefs and reviews on organ donation

Donation of organs is individual decision and significance in Sanathana Dharma and is not against the religion (Acharya Ji, 2020). Generally, Evangelicals have no opposition to donation. Each church is autonomous and leaves the decision to donate up to the individual. The Christian Church encourages donation, so they believe that humans were created for God's glory and for sharing God's love (Iowa Donor Network, 2024). On the other hand the religion of Islam strongly believes in the principle of saving human lives. In this regard Farooq (2017) has clearly found in his research that religious beliefs are negatively and significantly shapes organ donor registration.

Alkhatib (2014) has studied on 724 physicians regarding organ donation awareness and found 86% were not aware of the reason for not registering included religious concern. In order to arrive at positive conclusions concerning organ donation, it is necessary to reconcile the conflict between individual autonomy and religious values (Ralph, 2016). According to Rady, et al. (2009) many practical aspects of end-of-life organ donation contradict the Islamic faith's primary principles of caring for the dying and their relatives. This myth is dispelled by Guy and Aldridge (2001), who asserts that Islam holds that necessities always take precedence over prohibitions and that if both atrocities are unavoidable, one must choose the lesser of two options. Moreover, organ donation aligns with the Christian faith, it is not prohibited by any Christian denomination (Jung,

1988).

Cultural and religious influences are frequently linked to more complicated problems like mistrust of the healthcare system, misconceptions about religious positions, and lack of knowledge about the donation procedure (Irving et al., 2011). Those who are less convinced and are religious in nature can be converted with the help of religious leaders (Davis and Randhawa, 2006). In one of the studies of Bilgel, et al. (2004) data was collected on two instances with a gap of 12 years, it was found that the religious concerns vanished from the minds of participants which were there earlier. This shows that it is possible to solve religious concerns. Keeping this in mind the ethics, religiousness and rights of people the rules should be very clear for organ donation and transplantation (Ertin, 2014).

Many different major religious groups and denominations have varying views on organ donation of deceased and live bodies, depending on their ideologies. Differing opinions can arise depending on if the death is categorized as brain death or cease of the heartbeat (Oliver, et al., 2010). It is important for doctors and health care providers to be knowledgeable about differentiating theological and cultural views on death and organ donations as nations are becoming more multicultural (Oliver, et al., 2010). Hence, the important aspects of some religions in the world towards organ donation are discussed below.

Hinduism beliefs on organ donation

According to the Hindu Temple Society of North America, Hindus are not prohibited by religious law from donating their organs. This act is an individual's decision. According to Trivedi (2005) Hindu mythology has stories in which the parts of the human body are used for the benefit of other humans and society. There is nothing in the Hindu religion indicating that parts of humans, dead or alive, cannot be used to alleviate the suffering of other humans. The the Hindu religious priests (Swamis) were universal in their approval of organ donation. They did not accept the concept sometimes heard in India that if any one donated their eyes in this life, they would be blind in the next birth. According to Shri Mahant Krishan Nath Ji of Haryana explained that if someone donates an organ willingly, then there is nothing wrong in that. So, it is wrong to say that donation of eyes in this birth will born blind or born without eyes in your next birth. We have the story of Baba Sheel Nath of Nath Sampradaya who transferred the sight of one of his eyes to that of a blind lady by his yogic powers. So our Nath Sampradaya has had such realized saints who even made people immortal. To them, eye donation was a very small thing (Trivedi, 2005). Another source reports of Hindu methodology contains traditions in which human body parts were used for the benefit of other humans and society. There is nothing in the Hindu religion which would prevent living or cadaveric donation to alleviate suffering (Collins, et al., 1997). There are many references in Hindu scriptures that support the concept of organ donation. Thus, Daan is the original word in Sanskrit for donation meaning selfless giving. Among the list of the 10 Niyamas (virtuous acts) Daan comes third. Of all the things that it is possible to donate, to donate the own body is infinitely more worthwhile. According to Hindu mythology the Manusmruti life after death is a strong belief of Hindus and is an ongoing process of rebirth. The law of Karma decides which way the soul will go in the next life.

According to Bhagavad Gita describes the mortal body and the immortal soul in a simple way like the relationship of clothes to a body. "vasamsi jirnani yatha vihaya navani grhnati naro parani tatha sarirani vihaya jirnany anyani samyati navandi dehi". This means as a person puts on

new garments giving up the old ones the soul similarly accepts new material bodies giving up the old and useless ones. — Bhagavad Gita chapter 2:22

Scientific and medical treatises (Charaka and Sushruta Samhita) form an important part of the Vedas. Sage Charaka deals with internal medicine while Sage Sushruta includes features of organ and limb transplants. "The important issue for a Hindu is that which sustains life should be accepted and promoted as Dharma (righteous living). Organ donation is an integral part of our living." — Hasmukh Velji Shah, International Trustee, World Council of Hindus

> “Of all the things that it is possible to donate, to donate your own body is infinitely more worthwhile.” — The Manusmruti

> "Organ donation is in keeping with Hindu beliefs as it can help to save the life of others."
>
> — Mr Om Parkash Sharma MBE, President, National Council of Hindu Temples

> "I always carry my donor card with me. It says that my whole body can be used for organ donation and medical purposes after my death. I would like to encourage as many people as possible to do the same."
>
> — Dr Bal Mukund Bhala, Co-ordinator, Hindu International Medical Mission, Former President Hindu Council UK

Islamic beliefs on organ donation

Based on the principles and the foregoing attributes of a Muslim, the majority of Islamic legal scholars have concluded that transplantation of organs as treatment for otherwise lethal end stage organ failure is a good thing. Donation by living donors and by cadaveric donors is not only permitted but encouraged (Collins, et al., 1997). Organ donation should be considered as an expression of the believer’s altruism, and Islam encourages the virtuous qualities which are supportive of organ donation: generosity, duty, charity, co-operation, etc. Accordingly, the Islamic Code of Medical Ethics stresses that human life is sacred and it must be preserved by all possible means. It is permissible within the Shariat to remove the organ from one person and transplant it into another person’s body in order to save the life of that person on the condition that such a procedure does in no way violate the dignity of the person from whose body the organ was removed (Todorova and Kolev, 2004). One of the basic aims of the Muslim faith is the saving of life: This is a fundamental aim of the Shariah and Muslims believe that Allah greatly rewards those who save others from death. Violating the human body, whether living or dead, is normally forbidden in Islam. The Shariah, however, waives this prohibition in a number of instances: firstly in cases of necessity; and secondly in saving another person's life. It is this Islamic legal maxim al-darurat tubih al-mahzurat (necessities overrule prohibition) that has great relevance to organ donation."Whosoever saves the life of one person it would be as if he saved the life of all mankind." — Holy Qur'an, chapter 5 vs. 32

"If you happened to be ill and in need of a transplant, you certainly would wish that someone would help you by providing the needed organ."

— Sheikh Dr MA Zaki Badawi, Principal, Muslim College, London

UK Transplant (2006) also gives this summary of the lifesaving Fatwa (a religious edict): The Muslim Law (Shariah) Council of Great Britain resolved that brain stem death as constituting the end of life for the purpose of organ transplantation. Thus, the council supports organ transplantation as a means of alleviating pain or saving life on the basis of the rules of the Shariah.

The next of kin of a dead person, in the absence of a donor card or an expressed wish to donate their organs, may give permission to obtain organs from the body to save other people's lives. In this case organ donation must be given freely without reward because trading in organs is prohibited. "Whosoever helps another will be granted help from Allah."

— Prophet Muhammed (pbuh)

Muslim scholars of the most prestigious academies are unanimous in declaring that organ donation is an act of merit and in certain circumstances can be an obligation. These institutes all call upon Muslims to donate organs for transplantation:

- The Shariah Academy of the Organisation of Islamic Conference (representing all Muslim countries).
- The Grand Ulema Council of Saudi Arabia.
- The Iranian Religious Authority.
- The Al-Azhar Academy of Egypt.

Gatrad and Sheikh (Gatrad and Sheikh, 2001) write this about the Fatwa in 1995 by the Muslim Law Council in support of organ donation. Therefore, organ transplantation is now encouraged in many Arab Muslim countries, and considered by some as a 'perpetual' charitable act (UK Transplant, 2006).

Christianity beliefs on organ donation

There is definite evidence for Christian support of organ donation (Church of Jesus Christ, 2007). The Lord demonstrated with his own life how, even in sorrow, love enables us to embrace the needs of others. We can choose to donate our organs to save the lives of many people. The decision to donate at the end of life is the beginning of healing for many others. Healing and saving life is a great gift. Jesus sent his 12 disciples out with the imperative to heal disease and illness:

"Heal the sick … freely ye have received, freely give." — Matthew 10:8

"In eternity we will neither have nor need our earthly bodies: former things will pass away, all things will be made new." — Revelation 21: 4-5

"I hope that Christian people will seriously and positively consider organ donation. The ready willingness to donate an organ is a clear sign of that sacrificial self-giving for others patterned by Jesus Christ." — David Ebor, Archbishop of York

"Every organ transplant has its source in a decision of great ethical value… Here lies the nobility of a gesture which is a genuine act of love. There is a need to instill in people's hearts a genuine and deep love that can find expression in the decision to become an organ donor."

— His Holiness Pope John Paul II

"Any act that can save life, such as organ donation, is a great thing and quite acceptable within our faith." — Council of African and Afro-Caribbean Churches (UK)

"The Methodist Church has consistently supported organ donation and transplantation in appropriate circumstances, as a means through which healing and health may be made possible."

— Methodist Church UK

"Christians should generally be encouraged to help others in need, and organ donation can be a very concrete and sacrificial way of helping."

— The Rt Reverend Michael Nazir-Ali, Bishop of Rochester

Buddhism beliefs on organ donation

The Buddha is believed to have sacrificed himself by jumping into a fire in order to nourish a lost and starved villager in woods, in a previous life as a rabbit (Sutta Pitaka, 2009). This bodhisattva value of compassion is also expressed through organ donation by putting another person's wellness above one's own. Tibetan Buddhists believe the spirit may remain in the body until about a week after death, therefore organ donation can be seen as interfering with the next rebirth. Pure Land Buddhism is a branch of Mahayana Buddhism that is against organ donation (Oliver, et al., 2011). They believe that the soul should be able to leave peacefully towards the path of rebirth.

Jainism beliefs on organ donation

In Jainism, compassion and charity are considered to be major virtues. Organ donation has been widely supported by the Jain community leaders and monks (Maitri Porecha, 2013). It has been reported that in Mumbai, 85-90% of all organ donations including eye donations, are by Jains and Gujaratis (a significant fraction of them are Jain in Mumbai) (Ratan Sharda, 2013). Gujarat has had considerable success with the eye donation program due to a significant population of the Jain community, which considers eye donation as a sublime form of charity (Sunil Shroff, 2009).

Need and significance of the study

The earlier research into the various religious views on organ donation reveals the underlying attitude that unless the group has taken action to prohibit organ or tissue donation and transplantation, it is usually assumed that such donation is permissible. Donation is encouraged as a charitable act that saves or enhances life; therefore, it requires no action on the part of the religious group. Although this is a passive approach to affirming organ donation and transplantation, it seems to be the position of a large population of the religious community. It is important to be informed on religious views on organ donation, since the family members who are suddenly faced with making a decision concerning organ and tissue donation of a loved one may depend on the faith leader to know the position held by their religious group. Inability to make an informed decision could leave the family members with a feeling of guilt regardless of the decision they may make. Thus, it is found need and significance to study the religious views of public on organ donation in general and donors' perceptions on the organs donation in particular this study has selected Visakhapatnam city in Andhra Pradesh state as study area, where the respondents share their views and opinions on organ donation with respect to their religious point of views.

Objectives of the study

1. To study the religious beliefs of donors on organ donation
2. To examine the religious views of various demographic group donors of organs and the levels of significance in their opinions.

Hypothesis

H_0: Demographic features of donors are the factors to influence their religious believe on organ donation.

H_1: Demographic features of donors do not influence their religious believe on organ donation.

Methodology

The main aim of this paper is to study the perceptions of donors towards religious views on organ donation. For this purpose the author selected Visakhapatnam city as study area. While the donors donate their organs at present through online or at authorized donation centers or hospitals, those organs will be collected from the respective donors after their death. In this purpose the author has collected the perceptions of the donors about their views on religion beliefs towards organ donation and performed both qualitative and quantitative analysis. Since, this study followed a descriptive research method, for qualitative analysis on the perceptions, opinions and responses were discussed and for qualitative analysis the score analysis, rank analysis and analysis of variance (ANOVA) have been done. Thus, the primary data was gathered by a survey approach using a self-designed questionnaire that was adopted from the previous studies. Secondary data for the current study was acquired from journals and research articles written by various authors with reference to organ donation in general and religious beliefs in organ donation on particular. Using the purposive sampling method, the primary data was collected from donors of organ with the help of a questionnaire. This sampling is the process by which research subjects were identified by various channels. For this study the list of donors gathered from the authorized organ donation centers and hospitals which are engaged in organ collection and transplantation. After data was collected from the identified donors with the help of a pre-designed questionnaire it was processed with SPSS for statistical analysis.

Demographic profile of the organ donors

In the part of study the demographic details of the organ donors also collected along with their perceptions towards religious beliefs or views on organ donation. Thus, the details of demographic features such as gender, age, marital status, religion, education, occupation and monthly income are collected and presented in the following table, which presents the frequencies and percentages of each group in the demographic variables. Hence, the analysis on the distribution of sample respondents under various demographic groups is discussed under the following Table-1.

Table-1: Distribution of respondents by their demographic groups

Demography Profile	Groups	Frequency	Percentage
Gender	Male	185	52.9
	Female	165	47.1
Age (in years)	21-30	79	22.6
	31-40	121	34.6
	41-50	93	26.6
	51-60	57	16.2
Marital Status	Unmarried	97	27.7
	Married	105	30.0
	Widow	76	21.7
	Divorced/separated	72	20.6
Religion	Hindu	270	77.1
	Muslim	44	12.6
	Christian	36	10.3
Education	Secondary	68	19.4
	Higher Secondary	85	24.3
	Graduate	98	28.0
	Post Graduate	99	28.3
Occupation	Un employee	40	11.4
	Student	51	14.6
	Private Employee	68	19.4
	Government Employee	74	21.2
	Professional	78	22.3
	Self employee	39	11.1
Monthly Income	Nill	69	19.7
	Less than 15,000	58	16.6
	15,000-30,000	77	22.0
	30,000-50,000	86	24.6
	Above 50,000	60	17.1
	Total	350	

Source: Survey data

The Table-1 presents the demographic features and their groups of respondents who are the donors of their organs and participated in this study. According to the gender-wise distribution of organ donors a dominated group of 52.9 percent are males and remaining 47.1 are females. Whereas the age-wise distribution of organ donors shows that 34.6 percent are in the age group of 31-40 years, 26.6 percent are in the age group of 41-50 years, 22.6 percent are in the age group of 21-30 years and 16.3 percent are in the age group of 51-60 years. The marital status of organ donors indicate that 30.0 percent are married, 27.7 percent are unmarried, 21.7 percent are widow and 20.6 percent are divorced/separated. While the religion-wise distribution of organ donors revealed that a predominated group of 77.1 percent belongs to Hindus, 12.6 percent are Muslims and remaining 10.3 percent are Christians, the education qualification of organ donors shows 28.3 percent are post graduates, 28.0 percent are graduates, 24.3 percent are studies up to higher

secondary and 19.4 percent studied up to secondary school level. The occupation-wise distribution of organ donors revealed that 22.3 percent are professionals, 21.1 percent are government employees, 19.4 percent are private employees, 14.6 percent are students, 11.4 percent are un employees and 11.1 percent are self employed. Hence, the monthly income levels of organ donors shows that 24.6 percent are earning 30-50 thousand rupees, 22.0 percent are earning 15-30 thousand rupees, while 17.1 percent are earning above 50 thousand rupees, 16.6 percent are earning below 15 thousand rupees, but 19.7 percent are with no earning.

Religious belief of donor about organ donor

Since, the main aim of this paper is to study the religious views on organ donation the author collected the perceptions of donors on religious beliefs towards organ donation and presented in the following table.

Table-2: Religious beliefs of donors towards organ donation

S. No.	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
1	I feel that it is important to be a religious person	11 (3.1)	37 (10.6)	42 (12.0)	112 (32.0)	148 (42.3)	**350 (100.0)**
2	My religion makes me believe in the existence of life after death	12 (3.4)	53 (15.1)	75 (21.4)	100 (28.6)	110 (31.4)	**350 (100.0)**
3	My religious belief provide meaning and purpose in my life	10 (2.9)	43 (12.3)	57 (16.3)	107 (30.6)	133 (38.0)	**350 (100.0)**
4	My religion teaches me to show love and compassion for others	25 (7.1)	51 (14.6)	64 (18.3)	87 (24.9)	123 (35.1)	**350 (100.0)**
5	My religion allows me to donate organs	20 (5.7)	53 (15.1)	60 (17.1)	82 (23.4)	135 (38.6)	**350 (100.0)**
6	My organ donation decision will be based on my religious view	23 (6.6)	48 (13.7)	56 (16.0)	103 (29.4)	120 (34.3)	**350 (100.0)**

Source: Survey data

The Table-2 reveals the religious belief of donors towards organ donation. The data shows 42.3 percent strongly agreed and 32.0 percent agreed that they feel that it is important to be a religious person, but 10.6 percent disagreed and 3.1 percent strongly disagreed to the statement. It is found that 31.4 percent strongly agreed and 28.6 percent agreed that their religion makes them believe in the existence of life after death, but 15.1 percent disagreed and 3.4 percent strongly disagreed. Further, it is noticed 38.0 percent strongly agreed and 30.6 percent agreed that their religious belief provide meaning and purpose in my life, whereas 12.3 percent disagreed and 2.9 percent strongly disagreed. From the data as many as 35.1 percent strongly agreed and 24.9 percent agreed that they their religion teaches them to show love and compassion for others, whereas 14.6 percent disagreed and 7.1 percent strongly disagreed. It is found 38.6 percent strongly agreed and 23.4 percent agreed that their religion allows them to donate organs, but 15.1 percent disagreed and 5.7 percent strongly disagreed to the statement. It is noticed 34.3 percent strongly agreed and 29.4 percent agreed that their organ donation decision will be based on their religious view, but 13.7 percent disagreed and 6.6 percent strongly disagreed.

Table-3: Religious belief based score analysis of donors towards organ donation

S. No.	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
	Scale Value (SV)	**1**	**2**	**3**	**4**	**5**	
1	I feel that it is important to be a religious person	11	37	42	112	148	**350**
	Frequency x Scale Value	11	74	126	448	740	**1399-I**
2	My religion makes me believe in the existence of life after death	12	53	75	100	110	**350**
	Frequency x Scale Value	12	106	225	400	550	**1293-V**
3	My religious belief provide meaning and purpose in my life	10	43	57	107	133	**350**
	Frequency x Scale Value	10	86	171	428	665	**1360-II**
4	My religion teaches me to show love and compassion for others	25	51	64	87	123	**350**
	Frequency x Scale Value	25	102	192	348	615	**1282-VI**
5	My religion allows me to donate organs	20	53	60	82	135	**350**
	Frequency x Scale Value	20	106	180	328	675	**1309-III**
6	My organ donation decision will be based on my religious view	23	48	56	103	120	**350**
	Frequency x Scale Value	23	96	168	412	600	**1299-IV**
	Total score						**7942**
	Maximum Possible Score	5 (Maximum score points) 350 (number of respondents) X 6 (number of statements)					**10500**
	Percentage of score	Total score for religious belief of donor/Maximum Possible Score X 100					**75.6**
	Average						**1323.7**

Source: Survey data

Religious belief based score analysis of donors towards organ donation is represented in the Table-3. There are 6 statements and each one is carrying a score on the basis of perceptions of the donors. Based on the score, the ranks have been generated and the rank order analysis has been discussed in the following.

With reference to this table, it can be understood that the 1st rank is given to the statement "I feel that it is important to be a religious person" with a score value of 1399. It is observed that 2nd rank has been given to the statement "My religious belief provides meaning and purpose in my life" which is secured a score value of 1360. The data reveals that 3rd rank is given to the statement "My religion allows me to donate organs" with a score value of 1309, the 4th rank is given to the statement "My organ donation decision will be based on my religious view" which is carrying a score value of 1299. It is found from the data 5th rank is given to the statement "My religion makes me believe in the existence of life after death" with a score value of 1293 and 6th rank is given to "My religion teaches me to show love and compassion for others" with a score value of 1282.

Hence, the above analysis infers that the donors feel that it is important to be a religious person and also their religious belief provides meaning and purpose in their life. Since, their religion allows them to donate organs, so that their organ donation decision will be based on their

religious view. Therefore their religion makes them believe in the existence of life after death and teaches them to show love and compassion for others.

Table-4: Level of difference in religious beliefs of various demographic group donors about organ donation

Demography Profile	Variables	N	Mean	Std. Dev	Std. Err	f-value	p-value
Gender	Male	185	22.53	3.658	0.269	0.758	0.385
	Female	165	22.87	3.704	0.288		
Age (in years)	21-30	79	22.99	3.528	0.397	1.558	0.199
	31-40	121	22.75	3.718	0.338		
	41-50	93	22.94	3.727	0.386		
	51-60	57	21.75	3.666	0.486		
Marital Status	Unmarried	97	22.66	3.799	0.386	0.602	0.614
	Married	105	22.49	3.380	0.330		
	Widow	76	22.54	3.931	0.451		
	Divorced/separated	72	23.19	3.687	0.435		
Religion	Hindu	270	22.49	3.731	0.227	5.103**	0.007
	Muslim	44	24.32	2.438	0.368		
	Christian	36	22.25	4.094	0.682		
Education	Secondary	68	22.37	3.749	0.377	2.689*	0.046
	Higher Secondary	85	21.96	4.004	0.434		
	Graduate	98	23.21	3.541	0.358		
	Post Graduate	99	23.31	3.173	0.385		
Occupation	Un employee	40	22.75	3.365	0.532	1.545	0.175
	Student	51	22.10	4.026	0.564		
	Private Employee	68	22.68	3.869	0.469		
	Government Employee	74	23.19	3.494	0.406		
	Professional	78	22.09	3.718	0.421		
	Self employee	39	23.69	3.278	0.525		
Monthly Income	Nill	69	22.57	3.538	0.426	0.247	0.911
	Less than 15,000	58	22.48	3.890	0.511		
	15,000-30,000	77	22.53	3.279	0.374		
	30,000-50,000	86	22.87	3.970	0.428		
	Above 50,000	60	22.98	3.771	0.487		
	Total	350	22.69	3.679	0.197		

The difference in religious belief of various demographic group donors about organ donation is shown in the Table-4. According to gender group, it is noticed that the average perspective score of 22.87 perceived by female found higher than the average perspective score of 22.53 perceived by male and their respective standard deviations are 3.704 and 3.658. Therefore, the calculated f-value 0.758 is not significant because the p-value is 0.385. This infers that there is no significant difference among gender group towards religious belief of donors about organ donation. Regarding to the age group it is observed that the average perspective score of 22.99 perceived by 21-30 years age group found higher than the other groups and the least average perspective score of 21.75 perceived by 51-60 years and their respective standard deviations are 3.528 and 3.666. With these mean and standard deviation differences the calculated f-value 1.558 is not significant because the p-value is 0.199. This indicates that there is no significant difference among age group towards religious belief of donors about organ donation. With reference to

marital status it is noticed that the average perspective score of 23.19 perceived by divorced/separated found higher than the other marital groups and least was 22.49 perceived by married. And also their respective standard deviations are 3.687 and 3.380. With these mean and standard deviation differences the calculated f-value 0.602 is not significant because the p-value is 0.614. This indicates that there is no significant difference among marital status towards religious belief of donors about organ donation. Whereas, the data with reference to religious groups of donors the average perspective score of Muslims (24.32) found significantly higher than the average perspective score of Hindus (22.49) and Christians (22.25) and their respective standard deviations are 2.438, 3.731 and 4.094. Therefore, the calculated f-value 5.103 indicates significant at 1% level because the p-value 0.007 is less than 0.01. This infers that there is a significant difference among various religious groups towards their beliefs in organ donation, where Muslims found more faith on their religion and follow accordingly and other religions follow humanity in organ donation.

With reference to the education group of donors it is observed that the average perspective score of 23.31 perceived by secondary found significantly higher than the other education groups and the least average perspective score of 21.96 perceived by higher secondary and their respective standard deviation are 3.173 and 4.004. With these mean and standard deviation differences the calculated f-value 2.689 is significant at 5% level because the p-value is 0.046. This indicates that there is a significant difference among education groups towards religious belief of donors about organ donation. According to the occupation group it shows that the average perspective score of 23.69 perceived by self employees found higher than the other groups and the least average perspective score of 22.09 perceived by professionals and their respective standard deviations are 3.278 and 3.718. With these mean and standard deviation differences the calculated f-value 1.545 is not significant because the p-value is 0.175. This infers that there is no significant difference among the occupation group towards religious belief of donors about organ donation. Regarding monthly income it is noticed that highest average perspective score of 22.98 perceived by above Rs.50,000 than the other groups and the least perspective average score of 22.48 is perceived by less than Rs.15,000 and their respective standard deviations are 3.771 and 3.890. With these mean and standard deviation differences the calculated f-value 0.247 is not significant because the p-value is 0.911. This indicates that there is no significant difference among monthly income towards religious belief of donors about organ donation.

Moreover, the level of difference in religious beliefs of various demographic group donors about organ donation indicate no significant difference between and within the groups of gender, age, marital status, occupation and income levels, but it is found significant difference among the groups of religion and education of the donors. While the Muslims are very much particular about their religion in donating their organs, Hindus and Christians found more particular about humanity in donating their organs. With reference to education of the donors secondary and higher secondary qualified persons found less particular about religious beliefs in organ donation and graduation and post graduation qualified person are more particular about their religious beliefs in their organ donation. Therefore, the null hypothesis is rejected.

Conclusion

There are variations in specific views of religions on the organ donation. It is clear from the previous literature and present study that most major religions of the world do in fact permit, allow and support transplantation and donation. According to the Hindu religion donation of organs is an individual decision and is not against the Hinduism. Islamic views on organ donation reveal that the majority of the Muslims belongs to Islamic law have invoked the principle of priority of saving human life and have permitted the organ transplant as a necessity to procure that noble end. According to Church of Jesus Christ there is definite evidence for Christian support of organ donation. So, they believe the decision to donate organ at the end of life is the beginning of healing for many others. While Buddhists believe organ donation can be seen as interfering with the next rebirth, organ donation has been widely supported by the Jain community leaders and monks. Hence, the analysis of this study infers that the donors feel important to be a religious person and also their religious belief provides meaning and purpose in their life. Since, their religion allows them to donate organs, so that their organ donation decision will be based on their religious view. Therefore their religion makes them believe in the existence of life after death and teaches them to show love and compassion for others. Moreover, the level of difference in religious beliefs of various demographic group donors about organ donation indicate no significant difference between and within the groups of gender, age, marital status, occupation and income levels, but it is found significant difference among the groups of religion and education of the donors. While the Muslims are very much particular about their religion in donating their organs, Hindus and Christians found more particular about humanity in donating their organs. With reference to education of the donors secondary and higher secondary qualified persons found less particular about religious beliefs in organ donation and graduation and post graduation qualified person are more particular about their religious beliefs in their organ donation. Hence, it can be concluded that there may be differences among various religion beliefs in organ donation, majority of the donors believe in humanity to give life to others by sacrificing their organs before their death.

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