9. Result and discussion
The empirical studies have shown that euthanasia has been a complex and intricate question to reach a conclusion for all countries across the world. But the studies all over definitely assisted us in formulating opinions about the topic which is so serious and has been neglected over the years, may be under the pretext of tradition, culture, taboo, religion, morality etc. There have been many debates about whether it should be accepted or not without concrete decisions of its acceptance or not.

It has been observed that euthanasia and assisted suicide have remained illegal simply for the deep apprehension about of the compromise of public safety for the disabled, elderly and vulnerable persons if the law had to be changed.

The question of evaluating the performance of death in the variety of methods prevalent is often complex, thus contemporary discussion on euthanasia being morally valid is persistent throughout the world. It has been observed that, all over the globe that philosophies and religion plays a central role in determining ethical standing of euthanasia. The experiential revision about it has furthermore thrown an insight on the topic and lead to eminence for open discussion

Although active euthanasia is difficult to be implemented, it is not impossible to defend passive euthanasia. It seems to be ethically acceptable. It makes exceptions for those who have achieved a progressive condition of mental power and their desires to end life are selfless. Cases; where probability of patients death is high as healing opportunity is negligent; accepting practices of controlled, deliberate, chosen death in any form of euthanasia shall possibly be measured moral.

Although little consensus prevails concerning the principles put into practice about euthanasia amongst every institution, it has been examined that under certain situation
the performance can be acquiescent to everyone convention, principled and honest code.

The miserable agony that the patient goes through, the trauma and the emotional turmoil his relatives go through is immense. It is difficult to see your close ones suffering and going through pain. It is then; you wish that the laws should be changed. An individual has a right to decide where to marry, right to decide where to work, and then why at the last hurdle of life, he shouldn’t be given an opportunity to decide about, how he desires to terminate existence.

A person who assists others to terminate a miserable life and reduce distress discharges fine act achieving good karma.

The research is a combination of fieldwork and empirical research focused on euthanasia its possibility of legislation in our country. The study has been accomplished by following the historical and analytical method of research. The research enabled the researcher to understand the concept of euthanasia. It was experienced from the research work that the concept of euthanasia is not a novel or innovative one but a one which traces back to the period before people were civilized. It further continued even in the era BC. The Greek and Rome culture has depicted that they believed in good death of a person and hence accepted euthanasia as a part of their culture. It has been observed that with the advent of Christianity the trend or the outlook of the people towards euthanasia was altered or transformed. The tolerant attitude of the populace tapered down and attention was given on “Thou shall not kill.” The Hippocratic Oath of the medical fraternity also influenced the masses further. The eighteenth century witnessed a revolution. The religious authoritative teachings tattered on euthanasia. This awakening was amongst the Germans, French and the Americans. In the twentieth century patient’s autonomy was recognized. Subsequently few countries witnessed legislation on euthanasia.

Result:
Understanding euthanasia and its historical preview over the years.
A critical comparative study has been made with regard to euthanasia continent wise to understand the concept in a wider perspective. It also enabled the researcher to understand the views, beliefs, religious reasoning's, legislation between different countries where euthanasia is prevalent and legalized and those where considered a crime. The study shows that Australian continent being a predominant catholic continent has all the proposed bills presented in the different states of Australia. It has been observed that the public in general is in favor of legislation for voluntary euthanasia and therefore has made several efforts for its legislation but have been unfortunate.

It has been experienced from the research that Americans have a long history of euthanasia. It was prevalent in the continent even before American colonization. Their base for its administration was those who were unworthy or could not lead a dignified life should be finished immaterial of their age. It has been observed that due to this norm prevalent it has been comparatively easy for states to have legislation on euthanasia in the American Continent. It has been observed that the judicial trend also favors euthanasia in this continent.

In the European continent euthanasia was prevalent because of the tradition and also with the belief that one should not be made to suffer. It has been observed that in this the continent there has been advancement towards a movement in favor of euthanasia in spite of the Christian culture which teaches to protect life. In some of the states recognition to the human right to die is also a reason for this progress. Switzerland in this continent has been developed as state of suicide tourism. Assisted suicide is permitted over here. In the Asian continent it has been observed that there have been diverse views on euthanasia because of the various religions prevalent in the continent. It has been observed that states with Hindu, Buddhist religions have a more positive approach towards euthanasia as compared to the Muslim nations who are deadly against the concept of euthanasia.

The African states also do not have legislation on euthanasia because of the belief in religious humanism.

Result:
Enabled to identify the different concepts towards euthanasia in each continent and analyze the pattern trend prevalent in each continent. It has also facilitated to understand the religious views, its impact on the legislation prevalent in the continents.

The research has also tried to elaborate on the forms of euthanasia viz. active, passive, voluntary, and non-voluntary. involuntary euthanasia. It has also highlighted the positive and negative aspect of the topic which has enabled to give a better understanding of the subject. It has also been experienced from this that the arguments for and against are influenced by various factors prevalent are influencing the decision making of the individual with respect to euthanasia.

Result:
This has helped to understand and view the concept from various factors that influence the subject. It has also created the base for evaluating whether the concept is humane or not, and whether it should be practiced or not.

The research has also evaluated the Indian perspective of euthanasia. To comprehend the view point the researcher has examined it from various angles. The traditional view of the Indian society favors preservation of life. They believe euthanasia interferes with movement of soul towards liberation. The sacredness, holiness, purity of life, is positioned on the uppermost platform in our state. In a secular state like ours the issues involved in assessing death in its various forms is often complicated. The Muslim and Catholics do not believe in taking anyone’s life against the wishes of the almighty. For them life is a gift given by god, according to them when we cannot decide when we need to take birth how can we choose to die. But amongst them there are individuals who opine that life with suffering, pain, misery is not a life but an obligation and each one should be permitted to terminate in a dignified manner.

In Jains the act of “sallekhana”, that is; willingly acceptance of serene death of non-violence by withdrawal from the routine actions of livelihood. It is similar to passive euthanasia and therefore seems to be ethically acceptable. Buddhists are against self assassination or even in offering assistance for ones death. But at the same time they are tremendously compassionate towards anyone who are mortally sick and suffer
agony they accept it as a resort to end his/her suffering. It could be an exception to those individuals who had attained a liberal position of thinking and where unselfish impulse for death prevailed. Wherever healing option were unsuccessful, it was confirmed that the enduring tolerant have to leave the world, in such cases passive euthanasia was an appropriate solution. The classical Hindus accept practices of voluntary death in case the intention of the individual is not selfish. The termination of life on one’s own desire with undernourishment once they sense completion of their existence has been a conventional custom amongst the Hindus. This has been followed as the customary rite, mostly in the Jain community known as “Santhara” and “Prayopavesa” (death by starvation).Thus it can be observed that majority of the Indian populace accept the practices of voluntary death. Further the Indian perspective of helping the other to relieve him from a painful life is a good karma.

But with it there exists a doubt about the morality of the practice of euthanasia within each tradition. But this practice under definite situation will be able to acquiescent with every one customs and principled good policy of the state. Each case shall have to be considered separately. It has to be observed, and supervised from the position of sick, infirm, relatives, and the physicians treating patients. It wouldn’t be an easy task in our country as the society is not sufficiently matured to recognize the insinuation of the act. A state where physicians are threatened if not properly treated, then we can imagine the repercussion of suggesting euthanasia. But this should not diminish the hope as the increase of literacy rate shall definitely help to change the perspective of Indians.

Results;
India being a secular country has many different religions. The view therefore of all religions is quite different from the other. The religions that believe life to be gifted by God and that people are his images highly protest against euthanasia. This observation is not only limited to India but also the rest of the world. It has been observed that the classical Hindus are of a contrary opinion. It is observed that are comparatively more liberal in their thinking for the issue. Moreover it is basically because of the concept of helping other when they are leading a torturous life.
At the same time Medical science is progressing globally. This has at presently leaded to extension of being; with synthetic, simulated inventories that delay death then why think about it. The science of medicine has over the years seen miracles. But for it, it is essential that there should be continuous research done. Along with it the focus should be on health care policy and medical training. This includes extending the practice of palliative care and offering adequate pain treatment for patients. This can be best achieved when physicians and nurses shall be trained to deal with the necessities of the ailing patients. This is not all that is required along with it there has to be improvised communication between medical personnel, patients and their families. A methodical episodic study shall be vital to augment our thoughtfulness for palliative care for contemporary medication. The extensively accepted quest for finding superior excellence in dying should be the ultimate aim of the study. This has to be supplementary to the conventional objectives of therapeutic treatments for extending the living of the individual. If quality death is recognized it shall also reduce the pressure on the physicians. It shall help in transformation of the existing medical culture which does not pay heed to the terminally ill patient’s wishes. But at the same time there shall be a need of psychiatrists who will have to tackle the cerebral ability problem of patients. More comprehensive study shall be required on perceptions and attitudes towards euthanasia.

As long as the patient lives, there is hope and as long as there is hope, miracle can happen. Advancements in technology and medicine around the world have made solutions available to any ailments. But this indirectly prolongs terminal suffering and proves to be extremely expensive for the patient and his relatives. Therefore, euthanasia issue becomes main principled contemplation for the medical fraternity in today’s world. The proponents and opponents of euthanasia or PAS are thus active.

But one thing is sure that, with fast advancement of medicine the difference of opinions between legalization and non-legalization of euthanasia is going to be blur within a few years. As a drug is invented it shall help old, psychically or psychologically ill people to live without any suffering. Euthanasia shall not be essential. But at the same time the drug won’t be able to shorten patient’s life span, for those who do not prefer such kind of living then would have to accept active euthanasia. Thus the distinction shall always
remain and debates regarding euthanasia shall be continued till it is accepted by the citizens of any state or becomes law.

The states medicinal fraternity is doubtful about its implementation. The feeble regulation of the state, the huge slit amidst the wealthy and underprivileged can go ahead to the abuse of seniors by their own relatives. Further the loss of value and respect for human life, shall open doors to all kinds of abuses. It is not only the medical fraternity that has this apprehension. But generally it has been observed that legalizing voluntary euthanasia would lead to involuntary euthanasia, this is the opinion of the populace also. A society which is engulfed in greed for money and corruption, cold-blooded murder in guise of euthanasia would be common.

The medical fraternity also has varied views about the issue. The humanist respect human autonomy and respect quality life. They uphold the concept of euthanasia. The socialist view it as thoughtful and considerate act. The libertarians affirm autonomy and their right to take a decision for themselves. The legal fraternity has held a progressive view and approved passive euthanasia.

Result:

The study reveals that it is a long way for us to think about whether palliative care progressive treatments shall result in opposition to euthanasia. In a country where medical science; is still in its developing stage. There is always an inadequacy of drugs and along with it scarcity of professional to administer these treatments. The researcher observes no hindrance of palliative care for legalization of euthanasia.

The study has enabled the researcher to understand and evaluate the humanitarians and libertarians view on the subject. It is observed that they are positively for legislation on euthanasia. Thus, the researcher tried to analyze different Indian views about the subject. It has assisted to draw deductions about the possible legislation in the Indian society.

The research has also evaluated the possibility of legislation in India. As examined above there are many factors connected with the concept of euthanasia and therefore difficult to draw an inference on the material above.
The researcher conducted a survey through structural questionnaire and interviewed educated respondents for the said purpose. A large sample was taken for the analysis. The data analyzed also tried to understand whether euthanasia is known to the populace. It also tested the hypothesis whether euthanasia is considered a crime or not in the Indian society. The researcher also analyzed the possibility of legislation, and circumstances in which it can be implemented. The researcher tried to find the view of the public on issue of standard parameter for its administration. The research also made attempts to find the possibility of euthanasia application, whether to be applied in restricted cases or generally. The research also tried to analyze the respondents view about the concept.

Result:

a) The analysis of the data reveals that euthanasia is known to the Indian society. From the study it was observed that 100% of the population was aware about the concept of euthanasia. It was observed in the survey that there were a very few people who were not aware about euthanasia. Hence we can say that though we do not have a law Indians are literate about the concept.

b) The data analyzed to find the possibility of legislation revealed that 85% of the population was in for the hypothesis. Based on this data government can think about the legislation.

c) If law has to come in existence then it was essential to determine the populace view on the subject with respect to crime. It has been observed that 73% of the populace has given an affirmative opinion that it should not be considered as a crime. The data reveals that only 28% of the population of the data considers it as a crime. Most of the people do not consider it a crime This makes our legislators work easy to think about a legislation in the country.

d) It has been further observed that the educated are willing to have legislation on euthanasia provided it is administered in the rarest of rare cases. They are for legislation only if it is implanted on patients who really require it. It has been examined
that they want this to be decided by the law making authorities only. They want them to set standards about administration so that there would be no abuse.

e) It has been observed that 82% of the population wants it be applied with the assistance of the doctors. The Indian society seems to be compassionate on the issue of euthanasia. It has been observed that 75% of the population thinks that yes euthanasia can be a remedy to the ailing to relieve them from their miseries.

f) The data analyzed thus gave clear indication that Indian society wants a law to be enacted on euthanasia as all the hypothesis of the researcher have been accepted by the population interviewed in the survey.

The researcher has also reviewed literature of various journals to get an insight about the topic. The literature examined was based on various facets of euthanasia considered in the research work. The features like comparative study, the religious approach, the nurses, doctor’s view on the topic, the right to life issue asserted, the benefit of legalization, ethics, law etc. were reviewed.

Result:
The review has helped the researcher in broadening knowledge about the issue, widened the understanding related to the subject. The study has also depicted that euthanasia is a global issue without a common consensus. It also helped in understanding the views of different nations on the subject. This aided the researcher in the comparative analysis between the different states. The study also helped the researcher in understanding the opinions of the people all over the world. Last but not the least it also created a data base for the researcher in his dissertation.

The legal decisions have always played an important role in enacting law. It was thus necessary for the researcher to examine the legal perspective of euthanasia worldwide before concluding the work. These judicial decisions are the primary source of law and hence exploring the option of legislation without its examination would have been erroneous and incomplete.

Result: The examination has enabled to create awareness, awakening about the subject which was comparatively ignored. The study also analyzed and evaluated the judicial trend prevalent all over the world. The researcher also analyzed the Indian judicial view
on the subject. It has been observed that the judiciary has been more liberal on the issue and favored euthanasia in many of the judgments. It has been observed that this consensus given for the issue is not random. It has been observed that permission has been granted only to patients for whom death was definite as there was no recourse from the ailment. It has been observed that all these cases considering autonomy and compassion as a ground relief was granted to the patient. The citations examined have also revealed that in most cases the possible guidelines to be observed have been mentioned. This has been done with the view to avoid the abuse on administration. It has been observed that the judiciary all over the world is optimistic about legislation for euthanasia. The Indian judicial system also is in favor of legislation on euthanasia. The Apex Court’s ruling in Aruna Shanbags case has suggested law authority in taking positive steps the direction of the issue. This has also laid foundation to carry out research on lawful efficacy and necessity of statute on the subject.

9.1 Conclusion
There are many debates regarding euthanasia and so it seems almost impossible to reach a consent regarding legalizing euthanasia. Earlier people shared love and affections in the family and towards the society as well. But now days terminating the vulnerable that are no longer useful are a common trend. Compassion for the sick is deteriorating. There is a change in the view about euthanasia. There is a budge from the traditional view to a more pragmatic and rationalized view. According to the new thoughts terminating the vulnerable that is no longer useful is a ordinary tendency.

The prime reasons for this are believed to be the influence of three theories viz. Malthusian theory of population, Charles Darwin’s theory of evolution, and the Eugenic theory. All these theories emphasized on termination of species that are supposed to be unproductive. They formed the basis of modern practical bioethics principle.

A number of citizens believe that euthanasia needs to be legalized while others believe that euthanasia is unacceptable. These set of people who are against legalization view it so as it infringes the sanctity of human life They believe that it is the god who has the ultimate control over life. He restrains others to act against ourselves at the same time
he also restricts individuals to act against them. Birth and death is controlled by god. If euthanasia is allowed we are forbidding the spiritual aspect determined with life. They observe that this would weaken the community’s admiration for holiness and godliness towards living. Along with it they apprehend that dying people are not in the right mind frame to take decisions. They are psychologically depressed, pain, agony, peer pressure are likely to affect their decision. A wrong decision taken shall definitely not be the one which is said to be as respecting autonomy.

Those who live with the concept of autonomy always debate on legalizing. Autonomy is the right to grant oneself the power of self-determination. This right is conferred on him because of the ability of human to choose how to determine or plan its own life conduct. He should therefore be given the freedom of defining the parameters of his life and choose his way of living. They state that if not allowed individual’s rights shall be restricted. The human being’s ability to be in charge of ending one’s life is taken away. Even though terminally ill these people want their existence to be meaningful. They ought to be treated as an autonomous being. Further it is always better to end life by euthanasia then to live a disgraceful humiliating life.

To develop this thought the proponents will have win people’s hearts along with the fundamental changes they ought to bring by social and political activism. Opponents need to leave their arrogance and grant others the right to choose a peaceful death.

The basic constitutional right guaranteed to the individual is right to live. The Indian judiciary has given the widest interpretation on this right to live which has been assured in our Constitution below A 21. This legal right is absolute moreover innate to all the citizens. It is therefore not to be awarded or bestowed on us.

However Article 21 of the Indian Constitution does not incorporate a right to death. The enclosure of right to end life if guaranteed in Article 21 it shall disagree with the provisos as mentioned in sec. 309 of IPC. Though it is so in rarest of rare situations it is supposed, not to be obligatory on the patient to implement, exercise one’s right to die.

The transformation the civilization is going through because of the intense influence of western culture, acquisitive character and the concept of reconstruction in accordance
with the west has a serious effect. There has been a reduction in zeal for living among the patients. The turmoil the relatives go through observing there beloveds, the right of autonomy that is emphasized, citizens wish to change the laws. Accepting, the concept of human dignity, depending on quality of life, means legalization of euthanasia.

On the pretext of public policy and morality and the guidelines levied in “Aruna Shanbaugh’s” matter by the Supreme Court. As observed all over the globe, the proponents and the opponents of euthanasia have been lively, energetic in our country also. In India most of the proficient people, common man and the community at large has encompassed to draw significant deduction for the necessity to have legislation on euthanasia with regulation for public control on the issue so that no slippery slope transpires. It is believed that every person is responsible for his/her own live and therefore should have all the freedom in deciding whether euthanasia is the best option in that moment or not. That is they should be given freedom to formulate their own opinion about value of life. But in Indian society where joint family system culture still prevails, it would be wrong to consider euthanasia as individual decision affecting the person only. Even if it is a nuclear family in India, the concept is technical, as in such cases, it has been observed that there is always a joint decision making policy prevalent.

Further euthanasia attracts penal provisions and considered an offence in almost all the states of the world. Euthanasia is considered as suicide that is punishable in most of the countries. The penalty enforced in most of the states is significant. But it has been observed that the courts are playing a more active role. They are setting a set of guidelines to assess the phenomena in a more liberal way. They have laid principles to determine the conduct of the person behind the act. It has been observed that intention of the person behind the act is crucial to decide whether it is a criminal act or not.

In India also like the other states of the world euthanasia is considered a crime. But adopting the same guidelines we need to verify whether Section 309 of the IPC which penalizes assisting someone in suicide as a crime. The changing approach of the populace towards the subject also requires humanizing our criminal laws. It is illogical to punish a person who is in misery and agony of losing the beloved. Further of attempted suicide has no bane because it causes no harm to the society. Then in such a situation
it would not be right for the state to interfere with the autonomy of the individual. The state has no good reason to hinder the personal liberty of the person.

It has been observed that though the section was held constitutionally valid in Gian Kaur's case it is essential for us to think is it really essential? The controversy of amending the criminal law has been completely set at rest by the Supreme Court in Aruna Shanbag's matter.

The researcher states that law on euthanasia cannot be justified only on the above discussions. It is also observed that euthanasia is essential as it does good not only to the patient but the family also. In case of a terminally patient along with him the full family is overwhelmed. Shattered and depressed. To add to their agony they are financially and exhausted. In most of the cases the care taker has to give up his job, hobbies, happiness to nurse and take care of the patient daily. This exhausts his life which is believed to be offered once only. It is further observed that the burden of care on the care taker further deteriorates the patient’s condition and adds on to the existing stress he undergoes because of the ailment. It unknowingly nurtures the feeling of guilt in the patient.

It can thus be concluded that legalization of euthanasia on a compassionate ground also is essential Hence the need of the act, is increasing.

The researcher states that at the same time we cannot ignore the fact of scientific inventions are creating miracles. It has been observed that in few cases when the patient had totally lost hope of recovery have revived. The Indian case of “Anita Sood” discussed in the dissertation is the excellent example of the same. The contemporary science and the excellent techniques, cures, and machinery available are saving human lives. The merciful death is transforming into beautiful life. In such a situation should we really think about euthanasia? In spite of this advancement of medical sciences the researcher observes that euthanasia law is essential. It has to be noted that all this requires huge expenses. It is not possible for all the Indians to afford it and go for it. It is to be observed that Indian Government is incapable to support the large population of its state, unlike the other countries of the world where the onus of medical treatment is
on the government of the country. In such a situation can we further wait to observe the ailing suffer misery, agony and begging for death?
The researcher also wants to consider about the palliative care system. A arrangement of care and treatment to patients to relieve them from pain, stress and agony. This system can be availed of by the patient at any stage of their disease, but it has been observed that usually it is retorted by patients only when they are suffering from chronic diseases and enduring a curative path of treatment to prolong life. The treatment is supplementary and goes along with the main treatment. It helps in improving the physical, psychological, poignant communal religious and holistic necessities of the terminally ill and their relatives. Hospice treatment is definitely a boon of medical science to the world.

The World Health Organization also recommends all states to first demonstrate the accessibility and application of hospice treatment, concern for their citizens and then only consider euthanasia. This is basically because palliative care is a positive implication whereas euthanasia is a negative one. The researcher observes that good palliative care would definitely make a difference. It shall work as a soother to the patient’s agony. It shall also aid the patient and his relatives to be calmer. But is it really able to relieve a patient fully from the condition he is in. This needs to be thought over. The patients in a country where there is less awareness about palliative care, insufficient organizations to provide palliative treatments. There exists time and financial constraints how far is it right to oppose euthanasia.

The act of euthanasia if legalized within the strictures prescribed by law will definitely outweigh the negative consequences, but regulating the act by strict legal framework is a necessity. The positive aspects shall overshadow the negative and could be a beneficial act, as is the case of abortion in our country. Euthanasia is an action taken in compassion and not a stroke of assassination. It is not necessarily a vice. The truth is that when euthanasia is legalized as stated above with restrictions it shall upheld personal autonomy and choice and shall not brutalize society as apprehended by the antagonist.
To conclude it can be observed that euthanasia legalization depends on culture, moral views, ethical perceptions, socio-economic conditions of the individual, belief of the individuals along with the number of people affected in that particular state. Further, it also has to be remembered that it cannot be implemented in a state where there are conflicting ideologies. It is thus very difficult to reach a consensus regarding legalizing of euthanasia in a state. Further it cannot be left to the state to solve the problem only through legislation. Outlook, opinions of all that is professionals, lawyers, physicians, physiologist, humanist, religionist, common man etc. should be considered before arriving at a decision. The majority opinion should prevail. And if legalized; laws need to be stringent, severe and tough so that there is no possibility of its misuse and the confusion about what is allowed and what not. Further it would not be enough to say that it has to be legalized a careful study of the same is essential considering all the influential factors in the state. Each type of euthanasia has its own advantages and disadvantages therefore scrutiny of it before implementation becomes mandatory. In active euthanasia patients life is taken rather than allowing him to die. If the state is for legalizing active euthanasia on the grounds of compassion that is intention to just ease the pain and to smoothen the difficulties of that patient it can be accepted but not otherwise. Active euthanasia can be considered a merciful act in few cases. It would be advisable to terminate a person's life rather than letting them suffer longer. In such cases active would be considered beneficial. It has to be remembered that one cannot accomplish a good without it. Incase passive euthanasia is preferred you are not relieving him immediately but prolonging life for some days and thus your aim cannot be achieved. Further this can also be proposed by those who give importance to the economic factor. According to them one should not further waste money on the unscrupulous when death is determined. They further argue that it is also wastage of resources that can be directed to the needy. Permitting the patients to suffer death on their own by moving back or retrieving treatment, thus does not serve the purpose of those who believe in mercy and compassion. Thus it has been observed that your approach towards the subject would definitely decide what kind of euthanasia you would prefer. A common concept of terminating cannot be applicable in all the states. It shall definitely prevail on the circumstances existing in the state.
Inactive passive termination of life usually is widely acknowledged type of euthanasia. Mostly administered when, the patient is suffering from a chronic ailment and is in a vegetative stage or not responding to the medications. It is addressed when the natural process of death has commenced. The subject usually is in undeviating unconscious condition, coma, or is living with a dead brain. It has been observed that in such cases determining the will of the patient is not possible and the administrators rely on the patient’s dear ones that is parents, spouse, close relatives or next friend. The researcher observes that this right of the decision maker though bonafide and taken in good faith should not be accepted as it comes. The Indian Law commission who has also approved passive euthanasia in their proposed bill has levied condition on the medical practitioner to take a decision in consensus with other three doctors and then intimate the patient’s relatives who shall within 15 days time move the court with the requisition for the declaratory relief. Thus the bill also gives a authority to the relative to take a decision He ultimately becomes the final decision maker. These provisions are made to ensure safety. This can be further ensured if additional evidence is drawn from the patient’s prior behavior. This can be drawn from patient’s beliefs, his prior approach to medical treatment care, directives given by him if any. It should be mandatory for these people to give this further corroborative evidence to ensure total safety. Further the researcher also wants to suggest a certification from the psychologist for those who are in a state of giving a valid discharge for their termination of life.

It has been observed that people’s attitude towards passive euthanasia therefore have been comparatively milder. People and the government also seem to be in favor of legalizing passive euthanasia. The researcher further states that the authority to terminate life is a personal one which depends more upon social, ethical, and legal parameters. It is a subjective issue rather than objective. It will depend on each case and circumstance under which an individual goes through.

Hence the research has rests all the hypothesis drawn by the researcher positively. They all have all been confirmed from the data analyzed .the researcher therefore concludes whatever may be the difficulties in progressing with the subject .Time has come where we seriously think about it and take action. Most of the people understand
what euthanasia means and is also aware about the various forms. It has been observed that amongst the prevalent forms passive euthanasia with the doctor’s assistance is preferred by the Indian society.

Euthanasia is no more to be considered a criminal act by the public. This change in the view is definitely appreciating as it would now be easier to have law on the subject. In view of the aforesaid the researcher next hypothesis whether the Government should resort to measures for legalizing euthanasia is also concluded to be affirmative. It has been examined that our populace is in favor of its legalization. The data has revealed that 85% of the population demands it. The responsibility now lies with the government. It is for them to take positive march for legislature on euthanasia.

It has been observed from the dissertation that those who are willing to have a law are not ready to implement it normally, commonly. It is rightly so because if enforced without regulations shall definitely create a menace in the Indian society. The Indian society is not fully literate and therefore understanding the concept would be difficult.

In India it cannot be disputed that there is a genuine need to have legislation which is definite, unbiased and safe. It is therefore essential for the law makers that all ministries should be involved as euthanasia has medical, social and legal implications involved.