

This response was submitted to the consultation held by the Nuffield Council on Bioethics on Give and take? Human bodies in medicine and research between April 2010 and July 2010. The views expressed are solely those of the respondent(s) and not those of the Council.

Question 1

Not additional but not too clearly specified: Gametes in general. Unique information contained in these cells. Pertain to the 'personhood' of the individual...

Question 2

Ova, sperm and any combination of the two: per-embryo, embryo and foetus.

Question 3

After death is usually well established in writing prior to the death of the person concerned. OR next of kin are available to consent or not to use of body after death. Living subject: It is very difficult to ensure that a person: has informed consent....that is, they may be given information, but do they really understand? Competence and autonomy may be deficient. Pressure may be exerted by 'family' etc so that consent is given under duress. Donation must be via altruism.

Question 4

Risk - to own health and future health eg. kidney donation/liver (part of donation) pressure to be altruistic (if that is possible) that is altruism is based on freedom. Benefits: Beneficence, altruism, saving life. Gametes should not be donated or manipulated as intimate to personhood.

Question 5

Experience shows us the risks: Adverse reactions/organ failure/cancer. Concern on part of family, stress at thought of damage to person loved. Costs although financial....the human cost is the most important aspect to be studied and safety ensured.

Question 6

Biobank: the person donating may not realise the full implication of their donation. Donation could be used in developing hybrid embryos...which I do not think people think about when giving blood etc

Question 7

Yes: I'd give blood for transfusion. Organs after my death OR if a near relative needed an organ and I could help, I would help. I did attend a bio-bank and had not actually thought through what could be done with my biomaterial. Once I realised this could be used in making hybrid or other embryos, I rescinded my consent.

Question 8

I would be selective. Nothing to do with reproductive techniques

Question 9

Is it the right thing to do...just because we can do something, does not mean we should do it (whatever that 'it' may be at the time) Value: Truth

Question 10

Difficult to answer: 'True justice'

Question 11

I believe all donations should be altruistic, as if money is paid out one would probably attract students, the poor (this is an ethical problem in itself) or malingers

Question 12

No not a moral duty....altruistic duty in a national disaster eg. blood donations

Question 13

No I do not believe there is a moral duty....only altruism

Question 14

No I don't think one has always to meet demands.....we should try to supply for needs, not desires. Also death is an inevitable part of life and there is a time for each person to go through this.....

Question 16

Payment may represent a lack of ethics eg. the male who donated sperm for money and has fathered hundreds of children in Edinburgh via this method. Not good for society or the children whatever the reasons. Incentive by family or friends may be construed as coercive, leaving an individual's autonomy and consent in harm's way

Question 18

Good point. The bodies received in the dept. have funeral expenses paid....I do not see a problem with this...it is a 'deal' made in the person's lifetime, and is bounded by law. Free treatment: not too sure about this....one puts oneself in danger in a trial....any untoward side effect should be treated because of the trial per se. Altruism is better....the poorer in society may give themselves up to trials in order to receive the money....this can be seen as exploitation of the poor.

Question 19

If compensation is going to be given, then I think all the above should be compensated

Question 20

Re: Freezing of gametes: I believe that the unitive and reproductive aspects of marriage should not be separated. Here is something we can do but should we....is there a right to have a child? Use of other technology is fine with respect to general medicine, providing the treatment is not futile.

Question 21

Pressure Stress Provision of financial compensation to minors/students and the poor, not because of the money, but because they may put their health in danger in order to be financially better off.

Question 23

No...A person giving consent must have all the information necessary, otherwise there is no true consent

Question 24

Yes there is a difference in competence, autonomy and informed consent.

Question 25

Liaison nurses etc should speak to the family : a) deceased persons wishes known: to encourage fulfillment of their wishes. b) unknown to allow for altruism and that 'life' can be given even though the loved one had died. c) yes right of veto, as this is a time of bereavement and grief. Good liaison will probably help family to see donation as a 'good thing' for their son, daughter, husband etc

Question 26

It should belong to the person who has died and their family-even though I know that this is not the case. A person had dignity during life and in death, this is seen in our society by the way we conduct funeral etc.

Question 27

NO

Question 28

Difficult question: They will in fact gain as they'll produce a product from a drug trial for example, and this will be lucrative. There should not be companies which benefit from the buying or selling of organs/tissue etc stem cell lines derived from exploitation of embryos etc.

Question 29

Control should be arranged in life via a contract for licit use of material. there should be a clause to allow for a change of mind prior to death. they should not control who receives their donation as this could be racist, sexist etc.....This is

not the case in family donation in life eg. kidney donation...that is they can choose to give to a family member and not to a member of the public.

Question 30

The public need to know; to receive education with respect to ethical issues. this is not an easy task as many of the public believe ethics to be simply opinion which is a subjective and relativistic ethics, not based on truth and reason, but on 'gut reactions' 'yuk factors' and emotion.