

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

No

Question 2

I think whole body donation for education is different to the other forms of donation.

Question 3

No

Question 4

The major benefit, in terms of all of these is the hope/medical benefit given to others and the knowledge that this is the case. In terms of risk, gamete donation carries the possibility that offspring may contact them and so on - this may, dependent upon the person, be a benefit or a risk. For relative it may be distressing to think that their loved ones organs etc. have been taken - on the other hand it may provide comfort to know that their loved one 'lives on' through the help given to others.

Question 5

There are clear risks to health if the medicine has unanticipated side-effects etc. On the other hand, the potential benefits include the feeling of having helped others. As such, it is similar to donating organs/tissues/material because it does not directly benefit the individual, rather its benefit is felt by others.

Question 6

No

Question 7

I believe that all of the possible uses listed are for the benefit of either an individual or many (i.e. through research) and hence are all equally worthy.

Question 8

I would not prioritise really other than for a trial involving something that was purely cosmetic and had no other application.

Question 9

No

Question 10

I think autonomy is the most important of these values - it is central to medical

care and so should be central to the use of bodily material and participation in clinical trials. I also believe that the idea of altruism is also fundamental to these events. Maximising health and welfare is, and should be in my opinion, central to the process of donation/volunteering.

Question 11

Yes - I believe that providing such materials/volunteering for free is better as it embodies the ideas of altruism, autonomy, dignity, justice, maximising health and welfare, reciprocity and solidarity. I don't think that the purpose makes any difference.

Question 12

No, I think this would go against the idea of autonomy which is central to medical ethics.

Question 13

No - once again this would impinge upon autonomy.

Question 14

I believe that meeting demand, so long as it is medically appropriate demand, has to be aimed for.

Question 15

No - I believe this should be about altruism and solidarity.

Question 16

I believe that financial rewards are not appropriate as is the idea of prioritising donors in the future should they need transplants/infusions etc. I think that financial benefits are immoral whether official or unofficial.

Question 17

Priority in the case I needed treatment in the future as this, to me, is totally immoral.

Question 18

No, both provide a financial reward for something that should be an altruistic action motivated by generosity and solidarity rather than personal gain.

Question 19

No, so long as the compensation is appropriate and not used as a covert way to pay people for taking part, they are acceptable.

Question 20

The development of tissue engineering and implantation of autologous tissue grown externally may help reduce the demand for certain tissues used in transplantations.

Question 21

I think that financial incentives may affect the validity of consent because it adds a motive for participating.

Question 22

This is a very difficult task to do - it seems that a discussion with the individual is the only way this can be approached.

Question 23

Only if the patient specifically requests that this does not happen.

Question 24

Yes, because a decision for others must be made in THEIR best interests rather than your own.

Question 25

Where the person's wishes were known the family should not play a role, where they are unknown they should help make a decision aiming to follow the convictions of their deceased relative rather than their own. I believe family members should be able to veto if they are doing so because they believe their relative would have objected.

Question 26

Nobody.

Question 27

No, I do not believe this should be allowed. It may lead to people undergoing risky procedures in order to raise finances.

Question 28

I think this should be done through the erection/creation of some form of memorial.

Question 29

I believe that a person should be able to consent to either: the use of the material as deemed appropriate by the local ethics committee or to dissection.

Question 30

No