

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.

## **QUESTIONS ANSWERED:**

### **Question 1**

#### **ANSWER:**

Any living part of a human such as nails as well

### **Question 2**

#### **ANSWER:**

The whole body is sacred so if human bodily material is removed with the valid fully informed consent of the individual then even after death the body should be treated with the utmost compassion and released for burial immediately. As a British Muslim, my will specifies that I have a Muslim burial as soon as possible after death.

### **Question 3**

#### **ANSWER:**

Yes, the legal paperwork and the lack of knowledge amongst the medical and nursing professionals in how to sensitively and speedily process death certificates means that there is sometimes delay in getting Muslim patients buried on the same day as the date of death. This unnecessary delay puts people off considering organ donation as there is no guarantee of a speedy burial after death in hospitals.

### **Question 4**

#### **ANSWER:**

Financial and emotional costs Risks to physical and psychological health and well being of individual and relatives. Benefit to physical and psychological health as may be life saving treatment in certain cases such as organ donation.

### **Question 5**

#### **ANSWER:**

Risk of side effects some of which can be unpleasant or life threatening Benefit of giving individual opportunity to behave in an autonomous and altruistic manner. Possible financial benefit

### **Question 6**

#### **ANSWER:**

Selling organs as commodities rather than for clinical benefit

### **Question 7**

#### **ANSWER:**

For life saving purposes but not for financial reasons.

**Question 8****ANSWER:**

For immediate use but not for future unspecified use

**Question 9****ANSWER:**

4 ethical principles ie include beneficence and non maleficence such as causing distress to bereaved relatives by delaying process of burial in Muslim patients who have died either in a hospital or community setting.

**Question 10****ANSWER:**

Autonomy, Equity and Justice, Beneficence and non maleficence should be balanced and taken into account in all cases. Obviously the British law takes precedence as for example in the case of postmortem examinations when ordered by the coroner.

**Question 11****ANSWER:**

Yes for question1 and donations whilst alive are different from after death.

**Question 12****ANSWER:**

Moral duty to provide material if it will save lives and there is no other practical solution. eg blood donation organ donation

**Question 13****ANSWER:**

If there is a shortage then this should be advertised and then left to individuals to decide

**Question 14****ANSWER:**

Yes Some needs are more pressing in terms of cost effectiveness and clinical effectiveness of the procedures

**Question 15****ANSWER:**

Yes

**Question 16****ANSWER:**

People who do not donate organs or living material should not be refused these

materials or organs this is unethical. The incentive from family may be seen to be coercive so should preferably be on an 'official' basis

**Question 17**

**ANSWER:**

Free market would lead to exploitation of the poor and commodification of the bodily material

**Question 18**

**ANSWER:**

The payments should be regulated through a governmental organisation rather than a free market

**Question 19**

**ANSWER:**

No all these factors should be taken into account

**Question 20**

**ANSWER:**

Yes technical improvements and scientific advances may reduce current demand

**Question 21**

**ANSWER:**

Financial and other pressures from family or other members

**Question 22**

**ANSWER:**

This would need time and resources and the individual having trust in informing a medical professional without fear of repercussions. Very difficult to tease out in my opinion.

**Question 23**

**ANSWER:**

No unless this is specified in writing in advance such as living wills

**Question 24**

**ANSWER:**

No

**Question 25**

**ANSWER:**

Family members should have a right to decide if deceased person's wishes unknown.

**Question 26**

**ANSWER:**

The deceased person or family member

**Question 27**

**ANSWER:**

Yes with strict regulation by government about when legal to do so

**Question 28**

**ANSWER:**

No should be government controlled

**Question 29**

**ANSWER:**

Person should have complete control and be able to specify this in a will. The body is sacrosanct and should be buried straight away after death

**Question 30**

**ANSWER:**

Have these issues been put out to consultation to the lay public?