

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.

Betty Perry

Question 2

Reproductive material is very different, choosing to create a new life is an entirely different matter to preserving or enhancing a life that someone has already chosen to create.

Question 3

During life is different because it carries personal risk, so there need to be more safeguards to consent.

Question 4

Risk of personal injury. Risk of regret at losing part of yourself. Risk of illness through worry about risk of personal injury (my husband doesn't give blood because he knows he would worry himself sick). Risk of needing that material later (I won't donate a kidney in case I need it later). Risk of pain (I won't give bone marrow because it hurts a lot). Benefit of feeling pleased with yourself. Benefit of knowing you've done your bit and you won't feel guilty if you need help in the future. Benefit of repaying a debt (I had blood as a baby so I gave blood back as an adult). Benefit of overcoming a fear (if you're afraid of needles and you give blood you feel amazing afterwards). Risk of disappointment if you can't be used.

Question 6

Research into cosmetic medicine I wouldn't want to be used for something that may encourage people to change themselves.

Question 7

priorities: life saving above life enhancing & prolonging child above adult illness from misfortune above carelessness free treatment above paid treatment

Question 8

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Question 10

Autonomy 1st, justice 2nd & dignity 3rd.

Question 11

It is a bit morally better for the donor to do it for free, but if being paid doesn't stop it being good. The problems with paying people are: the risk of their not really wanting to consent the risk of their not being truthful about their medical history and the risk that healthier donors might not give because someone else can fill the

shortfall or needs the money more than them.

Question 12

I don't think it could ever be your duty, it's too complex a decision.

Question 13

I don't think so.

Question 14

We should always try to meet the demand, but not by any means, only by clearly ethical means.

Question 15

I think the current framework is appropriate.

Question 16

I'm really not sure about the saviour sibling case - that's always going to need to go through the courts. I think providing funeral expenses would be a HUGE risk to consent, some people really worry about funeral costs. Opt-out would be great, my husband won't join the register as it is 'tempting fate', but he really wouldn't want to go to waste. He is relying on one of us being there to say yes for him.

Question 17

I think I would be put off donating if I was going to be paid, someone else might need the money more than me. I don't know whether I would start volunteering for trials if they stopped being paid.

Question 18

They are different, but indirect still carries the risks of direct.

Question 21

Yes, if you're going to pay, lots of people are in financial difficulty and might participate in something which they don't want to. And some would be coerced by their families for the money.

Question 22

Only a court could decide.

Question 23

Only if you change the law to opt-out and ask people to specify whether they have past donations that they want to retain control over.

Question 24

I don't see how anybody could be qualified to make that decision for someone else - that's why we have courts.

Question 25

Where the deceased wishes are unknown, the family should decide. Where the deceased wishes are known, they should be followed. Opt-out would help to get families discussing this properly and save people having to make a decision about the deceased.

Question 26

The crown, who should be expected to respect the deceased and their families.

Question 27

It should never be legal to do this if the risks to the seller are more than minimal.

Question 29

They should have absolute control over material to create life. It should never be used without explicit consent.