Original citation:

Permanent WRAP url:
http://wrap.warwick.ac.uk/73672

Copyright and reuse:
The Warwick Research Archive Portal (WRAP) makes this work of researchers of the University of Warwick available open access under the following conditions. Copyright © and all moral rights to the version of the paper presented here belong to the individual author(s) and/or other copyright owners. To the extent reasonable and practicable the material made available in WRAP has been checked for eligibility before being made available.

Copies of full items can be used for personal research or study, educational, or not-for-profit purposes without prior permission or charge. Provided that the authors, title and full bibliographic details are credited, a hyperlink and/or URL is given for the original metadata page and the content is not changed in any way.

A note on versions:
The version presented in WRAP is the published version or, version of record, and may be cited as it appears here.

For more information, please contact the WRAP Team at: publications@warwick.ac.uk
Asia is a force to be reckoned with when it comes to research in the life sciences. Asian countries play a major role both in shaping international research practices and in the formulation of bioethical research regulation in the field of biomedical research and research applications, including stem cell research, genetic testing and screening, reproductive technologies and the banking of biological materials. Not only wealthy welfare societies such as Japan and Singapore but also large developing countries such as China and India, are strong global competitors at the forefront of biomedical research and biotech applications. These new fields of research, on the one hand, promise to yield revolutionary technologies and biomedical knowledge that could enhance the health and welfare of large populations, including diabetes, muscular dystrophy, Parkinson’s disease and Alzheimer’s disease. On the other hand, bioethical concerns have come about due to the novel and general nature of research in the life sciences and the application of resultant technologies in some regions where even the most basic healthcare is a scarce good.

Bioethics and life science in Asia

At the News

Asian bioethicists have contributed to discussions in research ethics and in regulatory matters, but what is regarded as the, geographic burden of population groups of Asian and Pacific descent and its recognition and prevention (Thomson et al., 2008). The News is concerned that some of the issues of human genetics, genomics and bioethics that have been under-recognized in the past are gaining new prominence in Asia as it becomes more involved in global research and innovation.

Margaret Blackwood Foundation

“Varyingly associated with impurity, sin and uncouth behaviour, the screening in India, by special issue by diagnostic applications is that of social stigma, discussed in this talk by Professor Alistair Poole from the University of Sussex, UK, which is available on the website of the AsiaBioethics Network.”

A striking feature that unites these diverging assumptions is that they are formulated in the complete absence of those who are actually confronted with the decision to donate their embryos, women and couples undertaking ART treatment. What value do those assets accrete to their embryos and what are the culturally mediated assumptions and concerns that impact their decisions to refuse or accept donation of their embryos? These are the questions that Salih addresses on the basis of data gathered during embodiments conducted in February and March 2008 in ten IVF clinics in South East and Central China, and a survey conducted at that time among 760 patients of 74 clinics and a control group of 460 respondents from four areas in Central China. The survey included multiple choice and open-ended questions to which respondents could provide handwritten comments.

Margaret Blackwood Foundation

An analysis of responses to the female perceptions of the value of life. It is a moral matter. The embryo is also a life and has its own moral status, and the use of or trade in embryos is therefore not justifiable. The embryo is not a consumer good as it does not provide any services for humans, is not inanimate matter, without corresponding social or moral status, and instead, is an alienated part of human life.”

Research on the Chinese government’s agenda.

The decoding of the rice, chicken and most recently panda genomes have been targeted by China. Thus, 31% of all respondents endorsed the statement that they would refuse to donate (0.7% were undecided). These are the questions that Salih addresses on the basis of data gathered during embodiments conducted in February and March 2008 in ten IVF clinics in South East and Central China, and a survey conducted at that time among 760 patients of 74 clinics and a control group of 460 respondents from four areas in Central China. The survey included multiple choice and open-ended questions to which respondents could provide handwritten comments.

The Focus: Genomics in Asia 17

Technoscientific projects feature high on the Chinese government’s agenda. The decoding of the rice, chicken and most recently panda genomes have caught the attention of the media and the masses. A no less ambitious plan is the drive to establish China as a key force in human embryonic stem cell (hESC) research. While in the West hESC research has been slowed by ethical and legal debates, a highly permissive regulatory environment has been fostered in China.

Achim Rosemann investigates how this corresponds to the perceptions of potential embryo donors.

Achim Rosemann

The Focus: Genomics in Asia 17

The decoding of the rice, chicken and most recently panda genomes have caught the attention of the media and the masses. A no less ambitious plan is the drive to establish China as a key force in human embryonic stem cell (hESC) research. While in the West hESC research has been slowed by ethical and legal debates, a highly permissive regulatory environment has been fostered in China.

Achim Rosemann investigates how this corresponds to the perceptions of potential embryo donors.

Achim Rosemann

Life without value

Voces of embryo donors for hESC research in China

The Effect of Embryo Research on the Perceptions of Potential Donors

Research findings indicate that attitudes among embryo donors are much more varied and complex than the three perspectives introduced above suggest. The reason, for example, that ethical concerns regarding the use of human embryos do not exist in China cannot be upheld. The overwhelming majority of bioethics participants regarded hESC research as meaningful contributions to medicine and society. Only 2.7% of all respondents of the survey and they would actually agree to the donation of their embryos for hESC research, while 54% indicated that they would refuse to donate (0.7% were undecided).

Among this group, 13.8% (298 of 2089) respondents actualised their expectations of potential embryonic use from the ‘using the embryo is the same as consuming a life’ – an assertion that echoes one of the key complaints against hESC research, while 53.4% indicated that they would refuse to donate (0.7% were undecided).

Achim Rosemann

In reply to the question ‘When do you think the life of a human being starts?’ the life of a human being is generally held to be of low value in China. Therefore, these regulatory measures would likely be easily introduced.

“Do you want an embryo to research is applicable only in a (life that I cannot be for me)?”

Achim Rosemann

In China, for example, the use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it. The use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it. The use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it.

Academic data are available on the website of the AsiaBioethics Network.

Achim Rosemann

Research findings indicate that attitudes among embryo donors are much more varied and complex than the three perspectives introduced above suggest. The reason, for example, that ethical concerns regarding the use of human embryos do not exist in China cannot be upheld. The overwhelming majority of bioethics participants regarded hESC research as meaningful contributions to medicine and society. Only 2.7% of all respondents of the survey and they would actually agree to the donation of their embryos for hESC research, while 54% indicated that they would refuse to donate (0.7% were undecided).

Among this group, 13.8% (298 of 2089) respondents actualised their expectations of potential embryonic use from the ‘using the embryo is the same as consuming a life’ – an assertion that echoes one of the key complaints against hESC research, while 53.4% indicated that they would refuse to donate (0.7% were undecided).

Achim Rosemann

In reply to the question ‘When do you think the life of a human being starts?’ the life of a human being is generally held to be of low value in China. Therefore, these regulatory measures would likely be easily introduced.

“Do you want an embryo to research is applicable only in a (life that I cannot be for me)?”

Achim Rosemann

In China, for example, the use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it. The use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it. The use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it.

Academic data are available on the website of the AsiaBioethics Network.

Achim Rosemann

Research findings indicate that attitudes among embryo donors are much more varied and complex than the three perspectives introduced above suggest. The reason, for example, that ethical concerns regarding the use of human embryos do not exist in China cannot be upheld. The overwhelming majority of bioethics participants regarded hESC research as meaningful contributions to medicine and society. Only 2.7% of all respondents of the survey and they would actually agree to the donation of their embryos for hESC research, while 54% indicated that they would refuse to donate (0.7% were undecided).

Among this group, 13.8% (298 of 2089) respondents actualised their expectations of potential embryonic use from the ‘using the embryo is the same as consuming a life’ – an assertion that echoes one of the key complaints against hESC research, while 53.4% indicated that they would refuse to donate (0.7% were undecided).

Achim Rosemann

In reply to the question ‘When do you think the life of a human being starts?’ the life of a human being is generally held to be of low value in China. Therefore, these regulatory measures would likely be easily introduced.

“Do you want an embryo to research is applicable only in a (life that I cannot be for me)?”

Achim Rosemann

In China, for example, the use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it. The use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it. The use of embryos for medical research is strictly controlled by the Chinese government, which allocates a budget to it.

Academic data are available on the website of the AsiaBioethics Network.

References


