

***PERSPECTIVES FROM PAKISTAN:***  
**AFTER THE TRANSPLANT LAW; WHAT NEXT?**

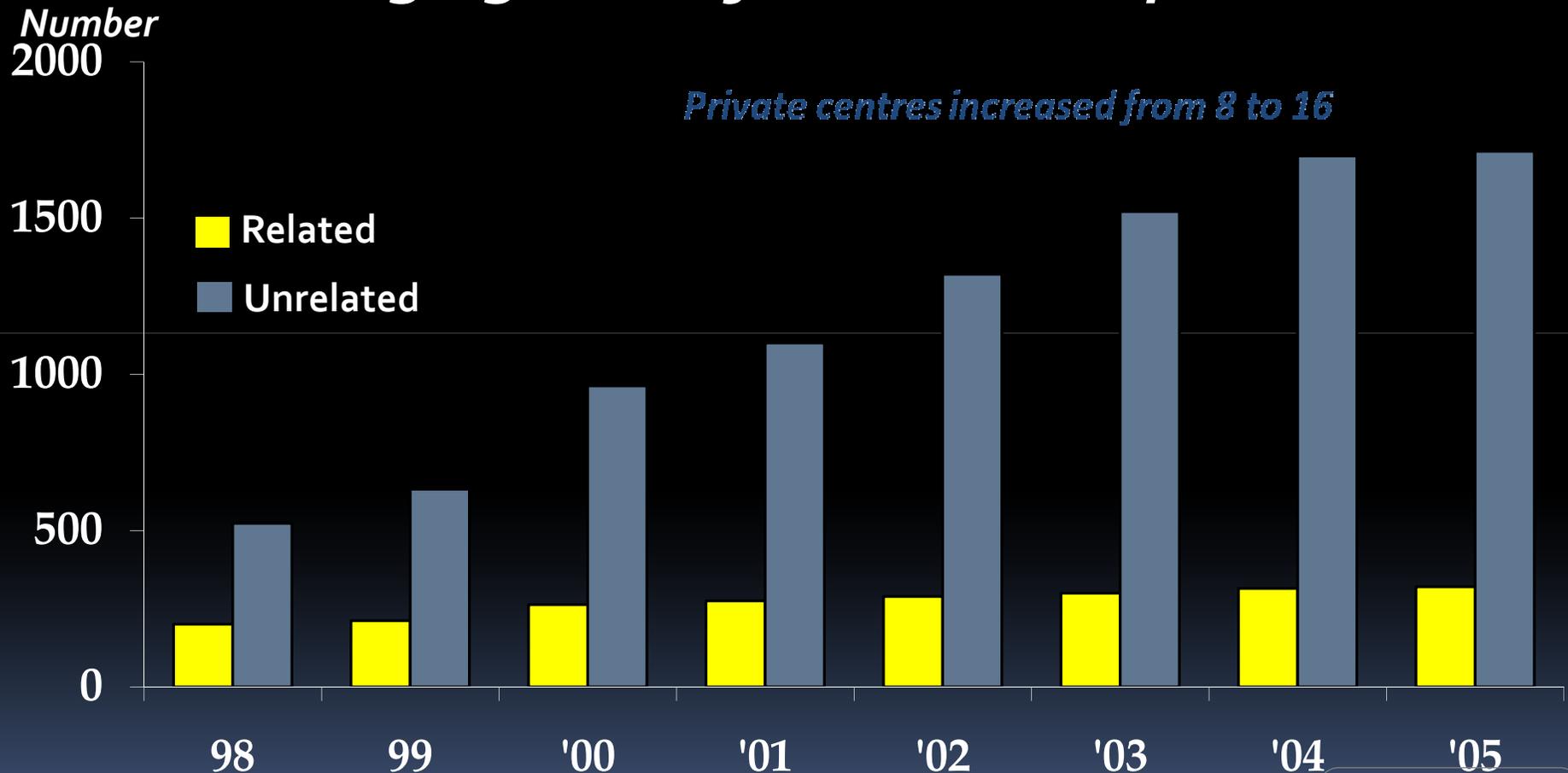
Aamir Jafarey  
Centre of Biomedical Ethics and Culture,  
SIUT, Pakistan

# Outline

- Background
- The law
- The deceased donor drive
- The study
- Conclusions
- The way forward

# Pakistan: Living donor kidney transplantation

## *The Changing Face of Renal Transplantation*



*Slide courtesy Dr Anwar Naqvi, SIUT*

# Transplant Ordinance – 2007:

## *Salient Features*

- Living person may donate who is **close blood relative & spouse** and approved by Evaluation Committee (EC)
- **In case of non availability, approval by EC is mandatory**
- **Living person may authorize donation after brain death**
- Evaluation Committee shall consists of a team of transplant specialists and **two local notable from Civil Society**
- Establishment of a National Registry for evaluating **quality and outcome of transplants in authorized centers**
- The government will help **indigent patients with post transplant care and all donors are to be followed up**
- Donation by Pakistani citizens shall not be permissible to **citizens of other countries.**

# Attempt to 'deface' the Ordinance

- Amendments in ordinance:
  - Proposed to allow compensation in case of non related donation
  - Proposed to allow unrelated donors in the event of threat to life
  - Proposed removal of prohibition for transplant of foreigners and suggested a quota

***Result:*** Withdrawn unanimously on 3<sup>rd</sup> January 2009

## Further Attempt: *Sharia Court Petition: Ordinance is repugnant to Quran and Sunnah*”

- Section 3(1): **Bars the non-close blood relative to donate** an organ to save the life of a Muslim brother
- Section 5: Constitution and jurisdictions of Evaluation Committee **was challenged on the pretext of delay**
- Section 7(1): **Banning the foreigners (e.g. from Muslim countries) is against the Islam** and was discriminatory

***Verdict:*** *Transplant ordinance not repugnant to Quran & Sunnah.  
Sale of organ is un-Islamic.*

# Deceased donor drive

- Large public event at SIUT
- Over 250 deceased donor cards filled
- Prevailing concepts among potential donors:
  - Organs to be retrieved after *soyem*
  - Ambiguity about who qualifies as a donor and who does not
  - Uncertainty about how to initiate the donation process after death

# Deceased donor drive

- Among the medical community:
  - Unclear about “types of death”
  - Lack of concepts about who qualifies as a donor
  - No mechanisms for initiating the process
  - Fear of annoying the distressed family

# The study

- Target population: cross section of Karachiites
- The tool: open ended, interviewer led questionnaire
- Four investigators
- Combined data analysis

# Results

- N=119
- Lay public: 81%
- Equal gender distribution
- Age under 50 years: 90%

# Literacy

- Illiterate: 19%
- Class 5 or less: 4%
- Class 6-9: 14%
- Class 10: 25%
- Up to class 12: 11%
- Graduate: 19%
- Postgraduate: 5%
- *Madrassa* education: 3%

# Religion

- Islam: 88%
- Christian: 10%
- Hindu: 2%

# Awareness of organ transplant law

- Yes, there is one: 12%
- No, there is none: 21%
- Don't know: 58%

# Focus

- Respondents information regarding religious position on organ donation
  - Living donations
  - Deceased donations
- Concepts about consent for deceased donation

# Living donations

- Knowledge about religious position:
  - 71% were ignorant or had incorrect information
    - 86% in this group felt it would be permissible

*"Mairee apnee soch hay kay Islam dusron kay kaam anay ko kahta hay"*

*"Aql kahtee hay kay kisee ka fayada ho ga, deen iss kee ijazat zaroor day ga"*

# Deceased donations

- Knowledge about religious position:
  - 89% were ignorant or had incorrect information
    - 45% in this group felt it would be permissible

*"Kisee kee zindagi bach rahee hay. Islam zaroor ijazat day ga"*

*"Jims Allah kee amanat hay is leay is kee ijazat nahee ho gee"*

*"Gunah hay. Murday ko takleef ho gee"*

# Consent issues

- Is the deceased persons prior permission necessary?
  - Yes: 83%
- Is additional consent needed from family?

- Yes: 62%

*"Marnay kay baad khandaan ka farz hay kay mayay huay kay leay sochay"*

*"Zaroorey hay takay baad main confusion na ho"*

# Conclusions

- After controlling organ trade, developing a deceased donor program is essential
- Prevailing concepts about religious opinions regarding deceased organ donation are skewed
- There is an emphasis on the inclusion of family members in the decision to donate

# Recommendations

- Public opinion needs to be molded keeping in mind centrality of religion and family in our society
- Public awareness strategies need to highlight permissibility of such donations in light of religious teachings
- The family needs to be given a formal role in the decision to donate



Aamir Jafarey

Centre of Biomedical Ethics and Culture,  
SIUT, Pakistan

[www.siut.org/bioethics](http://www.siut.org/bioethics)  
[aamirjafarey@gmail.com](mailto:aamirjafarey@gmail.com)