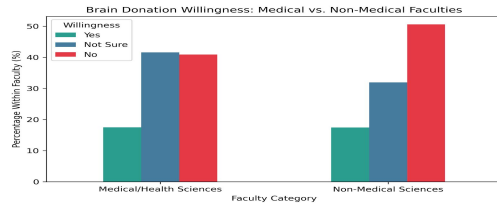


Faculty and Departmental Differences in Inclination to Donate Brains for Research Among University of Ibadan Students: Implications for Awareness and Sensitization Programs

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Background

Human post-mortem brain tissue remains the gold standard for mechanistic insights into neurological disorders. However, a stark "genomic divide" exists due to the critical underrepresentation of African neurospecimens in global biobanks. Evaluating educated youth is imperative to design sustainable neurobiobanking frameworks.



Methods

A cross-sectional study was conducted among 303 undergraduate and postgraduate students across diverse faculties at the University of Ibadan utilizing an adapted, validated structured questionnaire. Disciplinary and sociodemographic variations in PBD willingness were analyzed via chi-square tests.

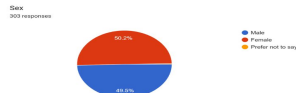
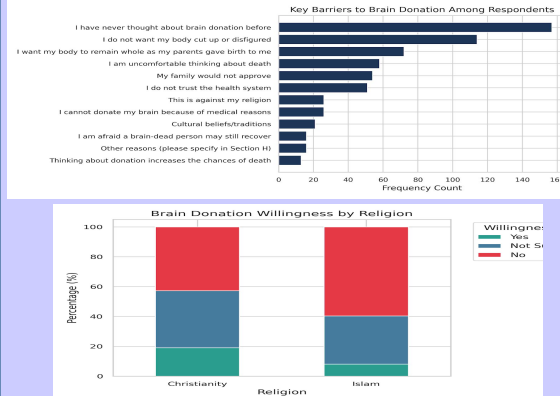


Fig 2.0



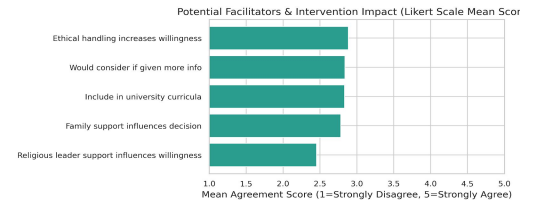
Results

Overall awareness of PBD for research was 57.4% (n=174). However, explicit willingness to donate post-mortem was low at 17.5% (n=53), while 46.2% (n=140) refused and 36.3% (n=110) were ambivalent. PBD willingness did not significantly differ between Medical/Health Sciences and Non-Medical faculties (17.5% vs. 17.5% ; $p=0.176$), though non-medical cohorts expressed higher outright refusal (50.6% vs. 40.9%). Crucially, religion was a significant predictor of inclination ($p=0.016$); willingness was substantially higher among Christian students (19.1%) than Muslim students (8.1%). The primary barriers to PBD were a lack of prior cognitive engagement (52.0%, $n=157$), fear of somatic disfigurement (37.6%, $n=114$), and desire for bodily wholeness (23.8%, $n=72$). Scientific altruism (25.1%) and contributing to neuroscience knowledge (22.8%) were principal facilitators.

Conclusions

PBD willingness among Nigerian students is shaped more by deep-seated religious and somatic anxieties than by academic specialization. Neurobiobanking advocacy must move beyond generic academic campaigns toward faith-informed, culturally tailored sensitization frameworks that demystify somatic disfigurement and resolve ambivalence.

Fig 3.0



Would you be willing to donate your brain for research after death?
303 responses

