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# PLASMA DONAR APPLICATION

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# survey on papers related to plasma donar applications

NAME:EXPLORING PLASMA DONAR APPLICATION FOR PLAMA DONATION

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## BASIC DESCRIPTION

IN THE CONTEXT OF DECREASED DEMAND FOR WHOLE-BLOOD AND INCREASED DEMAND FOR PLASMA-DERIVED PRODUCTS, DONORS IN AUSTRALIA ARE INCREASINGLY BEING ASKED TO CONVERT FROM WHOLE-BLOOD TO PLASMAPHERESIS DONATIONS. PLASMAPHERESIS IS A DIFFERENT TYPE OF DONATION TO WHOLE-BLOOD AS THE PROCESS TAKES LONGER, AND CAN BE ENGAGED IN MORE FREQUENTLY. WHAT IS UNKNOWN IS WHETHER WHOLEBLOOD DONORS VIEW DONATING PLASMA AS CONSISTENT WITH THEIR DONOR IDENTITY, AND HOW THEY RESPOND TO THE POSSIBILITY OF DONATING MORE FREQUENTLY. TO EXPLORE THIS, WE UNDERTOOK SEMI-STRUCTURED TELEPHONE INTERVIEWS WITH 26 WHOLE-BLOOD DONORS WHO HAD RECENTLY MADE THEIR FIRST PLASMA DONATION. FINDINGS INDICATED THAT WHILE DONATING PLASMA WAS VIEWED AS A BIGGER ASK THAN DONATING WHOLE-BLOOD, THE FORMER WAS VIEWED AS CONSISTENT WITH THEIR IDENTITY AS A DONOR BECAUSE BOTH BEHAVIOURS WERE SEEN TO BENEFIT OTHERS AND SELF, AND WERE LOCATED WITHIN THE SAME INSTITUTIONAL CONTEXT. DONATING PLASMA WAS AN OPPORTUNITY FOR DONORS TO ENHANCE THEIR SELF-CONCEPT AS AN ALTRUISTIC GIVER. WHEN CONTEMPLATING THEIR FUTURE DONATION BEHAVIOUR, DONORS CONSIDERED HOW THEIR DONOR IDENTITY WOULD FIT ALONGSIDE OTHER SALIENT ROLES. THESE FINDINGS HAVE IMPLICATIONS FOR HOW INSTITUTIONS CAN POSITION THEIR REQUEST OF EXISTING DONORS TO GIVE A DIFFERENT GIFT. KEYWORDS: BLOOD DONATION, IDENTITY THEORY, PLASMA, ALTRUISM, GIF

## INTRODUCTION

In most countries, including Australia, blood donors gift part of themselves voluntarily for the benefit of anonymous others (Healy, 2006). The gift they give aids healing of the injured, and of the sick -

sometimes meaning the literal difference between life and death. What blood as a gift means to the donor, however, varies among individuals as well as by the institutional and structural contexts in which they donate (Healy, 2000; Kalampalikis, Haas, Fieulaine, Doumergue, & Deschamps, 2012; Valentine, 2005; Shaw, 2008). These contexts vary in terms of whether blood donation is truly voluntary and non-remunerated, the nature of the institution collecting the blood, and the systems of recruitment, collection, and marketing of donation (Titmuss, 1970, Healy, 2006). This context also informs whether the donor feels reciprocation of their gift through the emotional warm glow experienced by donating (Ferguson & Lawrence, 2016). While the act of donating is, for many, synonymous with whole-blood donation, in several countries, demand for whole-blood has fallen due to improved patient-blood management while demand for plasma-derived products remains strong and increasing (Ellingson et al. 2015). In Australia, this shifting demand has necessitated asking many whole-blood donors to change their donation type and convert to plasma. In Australia both whole-blood and plasma donations are collected by the Australian Red Cross Blood Service (Blood Service). However, the marketing, recruitment, collection, and eventual uses of plasma differ from those of whole-blood. During plasmapheresis, plasma is extracted from the whole-blood taken, before the red blood cells are recirculated to the donor (Buzza et al., 2012). This process means that plasmapheresis takes longer than a whole-blood donation, but that donors can donate more frequently - in Australia every two weeks rather than every 12 weeks for wholeblood<sup>1</sup>. After donation, most plasma donations are separated into their components to be manufactured into blood products. The use of these products in a wider range of therapies coupled with demographic changes in Australia means that demand for plasma is strong and increasing.

## HIGHLIGHTS OF THIS PROJECT

While the decision to become a blood donor is theorised to be the outcome of an affectively cold, rational decision-making process (Masser, White, Hyde, & Terry, 2008), identity motives are thought to play a key role in maintaining blood donation in the longer-term. Recognising the social basis of the self-concept (Mead, 1934), identity theory proposes that the self comprises a collection of identities (Stryker, 1968, 1987) that reflect the roles a person occupies in the broader social structure. The self is therefore multifaceted with some role identities becoming more important or salient in defining an individual's self-concept than others (Callero, 1985; Charng, Piliavin, & Callero, 1988; Hogg, Terry, & White, 1995). While a role identity can become salient through the association of intrinsic or extrinsic rewards with performing the behaviour (e.g., Charng et al., 1988), salience can also result from repetition of or investment in the behaviour, or significant other's validation and support of the role (Callero, 1985; McCall & Simmons, 1978; Turner, 1978; Stryker, 1980). Identifying as a blood donor allows for the signalling of a unique form of altruism (Valentine, 2005) <sup>5</sup> and the social benefit of a sense of belonging with the statistically few others who engage in this behaviour (Lucky et al., 2014). In the context of blood donation, while a donor role identity can emerge early in a donor's career (Masser, Bednall, White, & Terry, 2012) and strengthen through repeated donation (Charng et al., 1988; Masser et al., 2012), analyses indicates that it becomes a key motivational force by around the fifth donation (Ferguson, Atsma, de Kort, & Veldhuizen, 2012; Piliavin, 1990; Piliavin & Callero, 1991; Veldhuizen, Ferguson, de Kort, Donders, & Atsma, 2012). Donors for whom donating has become a defining aspect of their self-concept become intrinsically motivated to continue donating to both validate their role identity and reinforce their positive sense of self (Hogg et al., 1995). Is donating plasma the same as donating

whole-blood, or something different? For many donors, the idea and meaning of blood donation is synonymous with whole-blood.

## OVERVIEW OF THE PROJECT

**current study:** In this study, we explore the identity implications of plasma conversion. Specifically, using semi-structured interviews, we consider how whole-blood donors reflect upon their first plasma donation and discuss their intention to donate in the future. In doing so, we explore our key research questions: Is donating plasma viewed as consistent with a donor's existing (role) identity?; and how do they envisage that enacting this role will fit in with other roles important for their selfconcept? **Method** **Participants** The contact details of eligible donors were extracted from the Blood Service's database. In order to obtain the perspectives of a range of people, donors were sampled to represent a broad mix of ages, genders, locations, and prior whole-blood donation experience. Donors were eligible to participate if they had donated plasma for the first-time within the preceding calendar week at a fixed site, were aged 18-65, had not experienced an adverse reaction at their last donation, had not been contacted for research participation in the last six months, and were not part of a group booking. Telephone interviews were conducted in May 2017 with 26 donors (14 women, 12 men), aged 18-57 years (mean=33±11 years), who had completed 2-34 prior whole-blood donations (mean=9.6±9) (refer to Table 1 for participant details). Fifty-one percent of those contacted participated in an interview. At the time of interview, participants had donated plasma for the firsttime 7 to 14 days previously. **8 Procedure** Ethical approval was granted by the Blood Service Human Resource

## RESULTS

In the context of increasing demand for plasma and a concurrent decline in the need for wholeblood donations, we explored the extent to which whole-blood donors who had recently converted 15 to plasma saw donating plasma as congruent with their existing role-identity and how they envisaged that continuing to donate plasma would fit with other roles important for their selfconcept. We found that while our first-time plasma donors could identify procedural differences in the processes through which they gave their gift, they did not view plasmapheresis as a different type of gift to whole-blood. Rather, both forms of donation were seen not only as helping others but also as benefitting themselves and the community, and therefore as consistent with a broader identity as a donor or as an altruistic gift giver (Alessandrini, 2007). However, the opportunity for increased donation frequency provided by plasmapheresis was not one that most donors anticipated fully embracing. Rather, our participants appeared to carefully consider the opportunity cost of frequent donation to their engagement in other roles important for their self-concept. The finding that an identity formed on the basis of prior whole-Plasma donation.

## CONCLUSION AND FUTURE DIRECTIONS

When existing donors are asked to give a different gift by an organisation with which they already engage, this request is likely to be successful if the new gift is perceived as consistent with donors' existing role identity, and as not too costly. Blood Services and other institutions could benefit from this knowledge that multiple behaviours grow from a single behaviour in their recruitment of donors for other forms of donation such as stem cells or organ donation, or for biomedical research.

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