ABORTION (pro-life arguments and pro-choice arguments for abortion)

Student’s Name

Grade Course
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Date
The question of abortion is the most complex and debatable issue in medical practice dealing with moral and ethical principles and concerns. Two main stands are exist: “pro-choice” advocates support woman’s rights to choose while ‘pro-life’ advocates underline divine right of fetus to live and God’s will. From a moral standpoint, it is wrong to abort a fetus but it is legally wrong to deprive a woman a chance to prevent undesirable birth. **Thesis** Women have a moral right to abort a fetus because it is a human being yet and undesirable birth would cause great troubles and life problems for both a mother and child, and to the state. **Thesis** Women should have a right to abort a fetus because pregnancy and child birth is a personal matter and only a woman has a right to decide her destiny.

The issues of moral choice center on the factor of meaningful human life or personality. Abortion is defined “as a ‘spontaneous or induced termination of pregnancy”. From the biological perspective, the fertilized egg is not a human being yet. The concept of individualization is not identified until the first stages of cell division are completed. Therefore, fetus is not an individual and a woman does not violate human rights and does not ‘kill’ a baby. From the religious point of view, beginning with the premise that God infuses the soul at the moment of conception, church maintains that every unborn child must be regarded as a human person.

“Pro choice” approach states that women should have a right to abort a child because it childbirth can be dangerous to woman’s health and the society. Late pregnancies lead to such medical problems as ectopic pregnancy, spontaneous abortion, premature delivery, low infant birth weight, or birth defects. A woman should have a right to avoid these situations and prevent undesirable birth. Also, undesirable birth would lead to separation between a mother and child in future and ruin life of both. Many families cannot afford a third or fourth child and a woman has to make an abortion. Undesirable birth
becomes a real burden for the family and ruins happiness for all the family members and future child. Thus, following: “Society's failure to provide decent housing, nourishment, and healthcare to all of its citizens may seem as unreasonable to poor people as poor people’s failure to use condoms may seem to middle-class people”.

“Pro-choice” approach is based on the idea that the implanted embryo cannot be seen as a human being. Yet it has acquired humanity and, with that, human rights. Such rights may be subject to those of extant human beings but the closer that embryo comes to the status of a human being - that is, live birth - the less valid is any differential assessment. It follows from this, secondly, that abortion including displantation and contraception, are entirely separate and can be distinguished on humanitarian grounds. Abortion destroys humanity and this must be accepted as an absolute in any justification of the procedure. Contraception, although preventing human life, has no destructive element. It is certain that the majority of abortion decisions involve the individual woman in an awesome choice. Nevertheless, taken as a whole, the figures suggest an acceptance on the part of the general public of the taking of fetal life which occurs on the scale of deaths arising from a major wartime operation. The medical profession has, in general, tended to see any shortcomings in the Abortion Act in terms of inadequate facilities in the National Health Service. All abortions of unwanted fetuses are morally justified in themselves; fetal development is a continuum, which is of significance only insofar as it affects others. No attention is paid to the fetus whose increasing rights, if any, are ill-defined. Opposing suggestions such as that which holds that human life depends upon 'brain possession' have the alternative merit that they simultaneously define a fetus which is without 'life' and one, which has the attributes of humanity.

The “pro-life” argument suggest that human life is a divine gift, and a person
has no right to kill. This view presupposes that the decision over parenthood has been taken after due consideration. Useful though it is, the proposition does nothing to assist in the case of those who have been reckless as to the result of sexual intercourse. To refuse abortion in these circumstances would be punitive and the suggestion falls short of its primary purpose for that reason. It is just possible to extend such categories of 'unwanted' babies to include those of uncaring parents. To do so would be to regard abortion and contraception as comparable, which may be an arguable view but one which is unacceptable to me. The fetus must be thought of as more than a mere appendage to its mother; to argue the contrary is to ignore an individual’s genetic constitution, for the mother and her fetus are genetically distinct.

In sum, abortion is permissible because is protect the right of women to control their destinies. A fetus is not an individual yet and has no human rights. Abortion is moral and permissible because child bearing and childbirth have health-related risk for a woman. It is important to take into account the situation of a particular person when making a decision, and ethical questions concerning human life and choice of a mother. Abortion is a controversial topic because it deals with the question of human life and death. There are no contemporary ethical issues so emotionally charged and inviting of public, political, legal and moral controversy as those involving matters of life and death. Demands to change the abortion laws are grounded in the claim that it is a woman’s right to choose. This contention is associated, in its most extreme form of expression, with the concept of self-defense -- the mother is entitled to defend herself against an intruder who threatens her.