

Arguments for and against abortion

[Philosophy](#)



Arguments for and against Abortion Grade (4th, Nov. Arguments for and against Abortion Part The issue of abortion has been controversial for a long time. While some people argue that it is acceptable, others argue that it is wrong. Mary Anne Warren argues that abortion is not wrong. In support of her argument, she presents the following facts: According to Mary Anne Warren, abortion is not wrong because; removing a fetus from a mother's womb is not taking away the life of a human being (Ford, 2002). According to her, killing a human being is wrong. However, a fetus does not qualify to be a human being because it does not have consciousness (Ford, 2002). She observes that to qualify as a human being, the concept of consciousness must be present. Therefore, since a fetus does not feel pain, it cannot be regarded a human being. Therefore, removing a fetus is not killing a human being. Thus, according to her, abortion is not wrong (Ford, 2002). Secondly, Mary Anne Warren argues that a human being must possess the capacity for reasoning and self-motivated activity (Ford, 2002). Therefore, a human being must be able to solve existing or new problems on their own. Additionally, a human being must be able to make independent decisions, without any genetic or external control (Ford, 2002). Thus, considering that a fetus does not have the capacity to solve problems on its own, and considering that a fetus does not have the ability to make independent decisions that are devoid of external control, then, it does not qualify to be a human being. Therefore, removing a fetus from the womb of a woman is not killing a human being (Ford, 2002). Finally, Mary Anne Warren holds the opinion that to qualify as a human being, the capacity to communicate and the capacity for self-awareness must be displayed by a being (Ford, 2002). Therefore, since fetuses do not have the capacity to communicate or the capacity for

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self-awareness, they do not qualify to be human beings. Thus, removing a fetus from the womb is not wrong (Ford, 2002). On the other hand, Don Marquis holds a contrary opinion, arguing that abortion is wrong. According to Marquis, aborting a fetus is immoral and can be categorized as killing innocent human beings (Schwarz & Latimer, 2012). In advancing his argument, Don Marquis observes that aborting fetuses deprives them of their future, which is very crucial and valuable. He argues that aborting a child deprive fetuses a future they would have valued, while at the same time depriving the world something that is currently valuable (Schwarz & Latimer, 2012). If allowed to live, the future of a fetus could be very valuable to it. Additionally, a fetus, despite not being a fully developed human being, has a great value to others who would like to have their own children but cannot conceive (Schwarz & Latimer, 2012). Thus, the core of his argument is not the value of human life, but the value of a future that such fetuses could enjoy, if allowed to live. Another argument advanced by Don Marquis is that the value of life is not based on the fact that it is that of a human being only. He observes that it is wrong to deprive any other creature of its life. Therefore, he argues that it is morally wrong to deprive a fetus its life, despite the fact that it has not fully developed to a human being (Schwarz & Latimer, 2012). It therefore follows that Don Marquis' argument, contrary to that of Mary Anne Warren is not particularly centered on the concept of human life, but rather on the concept of life value. Most significantly, his argument is futuristic, basing the value of life on the future, rather than on the current value (Schwarz & Latimer, 2012). Part 2: Being a woman three months pregnant with a fetus likely to be born with 90% severe mental and physical handicaps, I would not want an abortion. Therefore, I would reply to <https://assignbuster.com/arguments-for-and-against-abortion/>

Warren's argument by holding to the fact that life, regardless of its being that of human or of any other creature, is valuable. Additionally, my argument will be based on the fact that the value of life is not based on the present situation. Instead, the significant value of life is futuristic. Therefore, despite the present condition of the 3 months fetus, it is still important to value its future and thus allow it to live. This is because; depriving the fetus of its life now, would be similar to killing an innocent creature, whether human or otherwise. This would be morally wrong (Schwarz & Latimer, 2012). Therefore, it would be justifiable to allow the fetus a chance to enjoy its future. References Ford, N. M. (2002). *The prenatal person: Ethics from conception to birth*. Oxford, UK: Blackwell Pub. Schwarz, D., & Latimer, K. (2012). *Understanding abortion: From mixed feelings to rational thought*. Lanham: Lexington Books.