

MORALITY CHECK ESSAY 4

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My Moral Analysis of a Moral Issue

To begin with, I would like to discuss the moral issue of abortion. Based on my opinion, abortion violates the rights of the unborn to have a life of their own. Abortion is a moral issue as it is somewhat related to murder because it has been stated that life starts at conception, so if we will cut that life, it means that we have taken away a life that we shouldn't because we don't have a right to do so and it's against morality. Aside from that, it's like punishing an innocent child who has nothing to do with unwanted pregnancies in which the perpetrators should be the ones to get punished. In other words, abortion is a moral issue since it entails the termination of a fetus' life. As a result, it poses difficult questions regarding a fetus's status and the relationship between a pregnant woman and a fetus (Dimmock & Fisher, 2017).

Moving on, it does not matter if the kid ends up in the broken adoption system. It does not matter if the kid ends up in foster care until they are 18. It does not matter if the kid ends up living in poverty, it does not matter if the kid suffers from emotional trauma due to an unwanted household. I am not of the view that women must have an abortion, but I think that women have the right to choose what they want for themselves whether that means they choose to have an abortion or not (Porter, 1994). On top of that, I view abortion personally wrong, but I respect the fact that a human being has no choice to decide on what they want to do with their own body. In many cases, people are usually raped, and the baby can incite trauma and even suicide towards the victim. We should fix issues like poverty in this world rather than use that as an excuse to not abort a baby. I also believe if it hits a certain point that it's a full-grown baby, you should not abort it.

Besides that, I believe that women should have the right to make the decision and not the government. When it comes to abortion, I believe it cannot be handled as a whole. Each situation

that leads to abortion has its unique story behind it. We do not know what the women have been through that led them to want to consider abortion. It could be a life-threatening health concern, abuse, rape, or something else that led them to consider abortion (Porter, 1994). Subsequently, in certain cases, a pregnant woman should be able to decide for herself and should be able to have safe access to abortion. There are many cases in which women are pregnant because of abuse, others become pregnant as teenagers and do not have the ability to raise a child (Porter, 1994). Other cases include those in which pregnancy complications place the mother's health in danger and can even be fatal. I believe women should have access to services that actually help instead of chastising for the wish to end a pregnancy that will ultimately cause more harm than good.

It is clear then that the situation is not as straightforward as it first appears. Having considered a range of arguments, I would like to conclude by stating that women should have the right to decide if they want to have an abortion or not. I believe women always love their child after they know they got pregnant, but they're always should have some situation about their lives or babies (Dimmock & Fisher, 2017). So, before the baby gets old enough to not be aborted, women can decide if they are alive. However, if the woman doesn't really want the child, I suggest that she should let willing relatives or parents adopt her child because there's also a possibility that the child will grow better and happy when they are surrounded by supportive and loving people. Besides, some other people would be more willing enough to provide for the needs of the child and the woman could somehow regain back her life in some other ways that depend upon her.

Reference

- Dimmock, M., & Fisher, A. (2017). Chapter 7: Euthanasia. In *Ethics for A-Level* (pp. 123–142). essay, Open Book Publishers.
- Porter, Elisabeth. “Abortion Ethics: Rights and Responsibilities.” *Hypatia*, vol. 9, no. 3, 1994, pp. 66–87. *JSTOR*, www.jstor.org/stable/3810189.