

## Candidate 12– Morality, medicine and the human body (Question 20)

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	20. "Reproductive uses are as morally concerning as any other uses of embryos"	
	IVF - creates life - not very morally concerning	
	PGD - discrimination - most morally concerning	
	research - unnatural not morally concerning	
	The reproductive use of embryos for IVF in my opinion is not as morally concerning as other uses such as research. However the reproductive use of embryos for PGD is in my opinion more morally concerning as the use of embryos for research.	
	Human embryos can be used for <del>in</del> in-vitro fertilisation in which the egg is <del>a</del> fertilised outside of the womb and then reimplanted inside	

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	<p>procedure can be carried out for</p> <p>This is done for couples who struggle to conceive naturally and homosexual couples. The use of embryos is overseen by the Human Embryology and Fertilisation Association (HEFA). Normally around 5-8 embryos are fertilised and 1-2 are implanted. This surplus embryos can then be frozen, destroyed or donated for research purposes.</p> <p>The moral issue with the use of human embryos is that inevitably with IVF some surplus embryos are destroyed. People who believe life begins at conception would argue it is morally wrong to destroy embryos. <del>At</del> Christians fundamentally believe that life begins at conception and so would equate the destruction of embryos for IVF to be murder. Some believe that as God created us all humans we should treat all life with respect. They would argue that the creation of human life with the knowledge it will be destroyed is extremely disrespectful. Many</p>

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	Christians believe that embryos are equivalent to to
	living humans and so should be given the same
	right to life.
	" I knitted you in your mother's womb "
	This quote from the old testament highlights that
	life is present from the point of conception and
	that the destruction of embryos is murder. This
	directly goes against the teachings of the bible,
	notably the <sup>sixth</sup> <del>the</del> commandments " thou
	shalt not kill." <del>Therefore as a result</del> Additionally,
	Christians believe in the sanctity of life in
	<del>the</del> which all life is important and should
	be valued and respected not destroyed. As
	a result of these key beliefs many christians
	would agree with the above statement that
	embryes for IVF is as morally concerning
	as other uses.

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	<p>As a non-religious person I would strongly disagree with the Christian response as I believe that embryos, up until the primitive streak are merely clusters of unspecialised cells. A Law passed by <del>the</del> HEFA states that after 14 days all embryos must be destroyed, implanted or frozen. <del>Until</del> Up until 14 days most of the cells are unspecialised and the primitive streak has not taken place therefore I believe it would be wrong to classify embryos as having the same right to life as actual humans. Embryos merely have <del>the</del> potential for life. Furthermore, <del>based on</del> embryos are non-sentient and do not have the same <del>the</del> characteristics which make us human e.g. the ability to feel pain and pleasure and making a contribution to society. *Therefore I would <sup>agree with utilitarian Peter Singer and</sup> argue that people should be given</p> <p>* "what characteristic or capacities does one have to have in order to be considered <del>the</del> human" Peter Singer *</p>

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	<p>           the choice of IVF if they cannot conceive naturally. As a result of their legal status and unspecialisation I would not consider the destruction of embryos to be murder and would argue that the creation of new life and giving people freedom of choice is more important than the sanctity of life. Overall I would not agree with the above statement as I would say the use of embryos for IVF is the least morally concerning issue as it creates life.         </p> <p>           Another reproductive use of embryos is PGD which also raises its own moral concern. Pre-implantation Genetic diagnosis (PGD) is a method of identifying &amp; prior know genetic abnormalities in embryos created through IVF. The embryos are screened for the conditions and the embryos without the condition are implanted and those with the condition are         </p>

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	<p>destroyed. This raises the moral issue that PGD devalues the lives of people already living with conditions such as Down's syndrome. During PGD the early embryos are judged and if they are found to be 'defective' they are terminated. Many Christians would argue that this <del>is</del> <del>is</del> is wrong as God created all life and sees all life as special and precious, despite genetic abnormalities:</p> <p>" Before you were in the womb I knew you, and before you were born I consecrated you "</p> <p>This passage from the Old Testament highlights the Christian belief that God knows and values everyone from the point of conception. The destruction of embryos with genetic abnormalities goes against God's Will and disrespects God's creation. Furthermore, Christians would argue that</p>

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PGD sends a message to people living with ~~some~~ genetic abnormalities that their lives are not worth living or that they are somehow ~~are~~ a burden to society.

non-religious people

~~People~~ would argue that PGD is a form of intelligence that we have a moral obligation to use. They would argue that it is immoral to allow a child to be born with painful abnormalities and that if we have the choice to have a healthy baby rather than an unhealthy one ~~then~~ we should. Some would even compare PGD to miscarriage as nature destroys unhealthy babies.

On this occasion I would tend to agree with the religious response as I believe that PGD promotes discrimination of those with genetic abnormalities. Furthermore it would make

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	<p>would make them feel like they are not valued or respected within society. In my opinion we should prioritise the needs and feelings of <del>the</del> 'actual people'. Therefore I would argue that PGD is an unforgivable form of discrimination against the weakest in society who should be supported. <del>I agree with the above</del></p> <p>I would argue that the use of PGD is the most morally concerning of all uses of embryos.</p>
	<p>The use of <sup>embryos for</sup> research also raises moral concern. Embryos can be used for stem cell research as they are unspecialised <del>of</del> cells with the potential to specialise into any cell type <del>for</del> this reason they are very valuable to scientists. In 2008 HEFA passed a law that allowed embryos to be created <del>for</del> for research</p>





