

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

ENTER NUMBER OF QUESTION		DO NOT WRITE IN THIS MARGIN
	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>to</del> in-vitro	
	fertilisation in which the egg is <del>is</del> fertilized ✓	
	outside of the womb and then reimplanted inside	K

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

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	Christians believe that embryos are equivalent to to living humans and so should be given the same right to life:	K
	" I knitted you in your mother's womb"	K
	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 re</del> Additionally,	A
	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 embryos for IVF is as morally concerning as other uses.	K

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	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	E
	Law passed by <del>HEA</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	K
	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 characteristics which make us human e.g. the ability to feel pain and pleasure and making a contribution to society. *Therefore I would agree with utilitarian Peter Singer and argue that people should be given	E
	*"what characteristic or capacities does one have to have in order to be considered <del>the</del> human" Peter Singer *	K

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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 prior known 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>
	A
	E
	K

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destroyed. This raises the moral issue that	
PGD devalues the lives of people already living	A
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> wrong as God created all life	K
and sees all life as special and precious,	
despite genetic abnormalities:	
" Before you were in the womb I knew you, and	K
before you were born I consecrated you "	
This passage from the Old Testament highlights	
the Christian belief that God knows and values	A
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	

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<p> <del>purpose.</del> ✓ The moral issue <del>arises from</del> <sup>the stems</sup>  <del>from the use of embryos for research is</del>  that it is unnatural and goes against  God's plan. Christians would argue  that the use of embryos for research uses  human life as a <del>commodity</del> ✓ and disrespects  God's divine will. <del>Christians would argue that</del> </p>	
	E
<p> Overall I would disagree with the  religious response as I believe that  the use of embryos for research could  potentially help millions of people. Using  the greatest happiness principle I would  argue that stem cell research has the  potential ✓ to create much more happiness.  Additionally embryos are non-sentient and </p>	

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do not feel pain and so they should be used to help those that are suffering. Additionally the religious argument that embryos for research is unnatural could be said for any form of medical intervention. It surely would be a waste of our intelligence to not use these medical advancements because the bible says so. Furthermore, only 5% of all embryos used for research are created solely for research cases and so it would surely be worse to destroy surplus embryos than to utilise them for research purposes. As a result I do not believe research is as morally concerning as P.G.D.

K(2) 10  
A(6) 5  
E(6) 5  

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