**Morality Issues against Abortion**

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Abortion is an issue that has had controversy based on both conscientiousness and morality. Morals differ and are determined by different things in society. Those things include anything that dictates what is right and acceptable, varying from religious beliefs to laws of the land. For instance, when religion is considered, Muslims, Christians, and Hindus find different sensitive things like sterilization and assisted suicide morally upright or not, depending on their principles. That is the same way they view morals regarding abortion. Any issues raised against the morality of abortion are therefore based on these societal differences that include religious beliefs, ethics, and legal matters; however, there are opinions contradicting them.

Religious beliefs are the most common basis for arguments raised on abortion. Religions, each depending on the principles and scriptures that govern their worship, view abortion differently and defend their stance on the issue differently as well. One common factor among all religions, however, is the fact that they all agree that abortion is not morally upright at some point. Islam, for instance, has a 120-day period after conception where ensoulment is considered yet to happen, and abortion is allowed in cases where valid reasons like congenital defects can be detected. After the 120 days, abortion is considered murder (Karim, 2022). Christianity, Buddhism, and Hinduism, on the other hand, consider abortion at any stage grievous and as an act of murder. Therefore, Anyone with these beliefs is entitled to act against abortion. That is because religion is an important part of society and shapes most attitudes toward sensitive issues like abortion (Czarnecki et al., 2019). Anything that dictates people's ways of life is capable of dictating their decisions on participation or failure to participate in such issues.

When ethics are considered, healthcare providers’ decisions to be against abortion are of great concern, and the issues that impact those decisions. A lot of research has been done from this angle, considering different professionals in the healthcare field. Their experience, the law, organizational contexts, and pre-existing personal beliefs seem to be the key aspects affecting their stance on abortion (Czarnecki et al., 2019). Most healthcare workers who seem to be against abortion often base their claims on the fact that it is against their conscience, religious beliefs, and personal reasons. Although their refusal based on these can be considered unethical and not according to their code of conduct, other stakeholders like authorities seem to support their stance. A good example is the U.S. Department of Health and Human Services (HHS) act of creation, an office that protects providers from being coerced to perform specific procedures that are against their beliefs (Czarnecki et al., 2019). That is the case in most countries that have laws addressing the issue of abortion. Even though it might seem contradictory to their profession, it is the right of any healthcare professional to have conscientious objection where their law allows them, and those who lean on it do not do wrong (Bhakuni & Miotto, 2021). Even though ethics require them to provide healthcare, the same ethics protect them as persons and uphold what is important in their lives.

There are legal provisions that address the issue of abortion in most countries, and some clearly object to the practice. In the global south, for instance, the practice is illegal in most countries (Bhakuni & Miotto, 2021). The provisions that allow it strictly describe instances that can be considered legal ground, such as threats to a woman's life. Even in those that legally allow abortion, there are conscientious objection provisions for the healthcare providers to make a choice. There are several countries where legal stipulations state that it is illegal to have an abortion, such as Malaysia. Malaysian law regulates abortion under Section 312 of the Penal Code, where any healthcare provider found practicing abortion is in danger of imprisonment or fine (Karim, 2022). The law also goes beyond the healthcare providers and even addresses the women securing abortion, stating that they are equally punishable. In such a case, abortion is not an act casually practiced by the residents of the countries, no matter their beliefs. Even though there are exceptions that are stated in such cases regarding the health of the expectant mothers and medical opinion, the decision to voluntarily terminate a pregnancy is not left in the hands of the mother or a medical practitioner. There must be reason that backs up such a decision and should be explainable in different capacities as the law dictates.

These believe against abortion, however, do not go without objections. Those who are pro-choice find various faults in the beliefs and moral values held by those who oppose abortion. For instance, Christians and Hindus believe that life starts at conception and is murderous to abort. These beliefs are challenged by issues like naturally aborted pregnancies and IVF surplus human embryos (Simkulet, 2022). Those who challenge those beliefs tend to base their arguments on the fact that those are lives that are lost in those two instances, and since life is so precious in the early stages, then such should not be overlooked and should be challenged equally. They suggest that these religious types of pro-life advocates, just like they challenge voluntary abortion, should challenge any occurrence that leads to loss of life in the early days. As for the healthcare providers who lean on personal beliefs and conscientious reasons to be against abortion, some scholars find them unethical (Czarnecki et al., 2019). That is based on the argument that before anyone entered the healthcare field, they were well aware of their obligations to care for patients depending on their desires and requests, and if it was against their beliefs, then taking up the professions they hold should not have been an option for them. As for the legal restrictions that are based on the risk posed to the mother, some find them to be dubious. That is because the physician often makes the determination of the extent of the risk and they can be exaggerated. Although done depending on medical literature and information, physicians can adjust judgments to fit their needs (Simkulet, 2022). These claims, therefore, put the stances of those against abortion to the test even though they do not necessarily achieve the goal of invalidating their beliefs, ethics, and legal stipulations.

Abortion, just like sterilization and assisted suicide, is a sensitive matter and is bound to have ethical, legal, and religious beliefs that strongly make it wrong. These reasons are based on understandable claims and, therefore, found valid when scrutinized to some extent. However, just like any other sensitive topic, abortion has two sides, and opponents must find reasons to oppose one another. That is why there are claims that strive to make sure those who support abortion invalidate the claims of those who do not. However, looking at the evidence that is presented, ranging from spiritual scriptures to written laws and constitutions, the decisions to be against abortion are valid. They cannot be considered invalid at most levels of reasoning. Conclusively, with those who believe in abortion having strong reasons and those who do not believe in it with equally important counterarguments, it is only right to say that either decision is obviously right depending on the point of view that one decides to take so long as they obey the law that governs them and the morals that dictate their way of life.

**References**

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