



Argumentative against Abortion

Argumentative Essay against Abortion

During the course of Western history, Judeo-Christian culture has been a significant source of limits on individual freedom. One Christian tradition has viewed nature as "God's rules" and has therefore tended to oppose human tampering with natural processes. From this tradition has emerged the idea of the sacredness of human life, a belief which has affected modern attitudes toward the abortion issue. Some Catholic leaders have placed the protest against abortion within a larger ideological framework of the need to preserve all human life (Cleghorn p.129-142). From this perspective, the rejection of abortion accompanies the condemnation of nuclear warfare and capital punishment, along with efforts to eliminate such deadly problems as poverty and malnutrition. All such issues form a "seamless garment," the purpose of which is to preserve human life. Conceivably, the nobility of this cause has led some people, and especially Catholics, to refuse any withdrawal from the line of conception as the beginning of human life. However, research suggests that the "seamless garment" argument might apply only to a small, perhaps elite, segment of Canadians (Jelen p.118-125).

Another Christian tradition relevant to abortion emphasizes the sinfulness of human nature, views desires for physical pleasures or comforts as corrupting, and emphasizes the need to control the human's baser nature. This puritanical perspective finds expression in a commitment to various traditional moral rules. Thus, research has consistently found that opponents of legalized abortion hold traditional ideological views about gender and family such as the belief that woman's place is in the home (Luker p.160); a condemnation of sex education in the public schools (Schwartz p.10-12); and an opposition to various forms of sexual freedom, divorce, and pornography (Neitz p.270). Such attitudes have been collectively identified as "social traditionalism". The head of the Pro Life Action has said, "There's more to life than the viscera twitch, and I think using sex purely for pleasure is sort of animalistic" (quoted in Ridgeway p.29). Thus, a second ideological basis for opposition to legalized abortion is a commitment to social traditionalism.

Another secular, ideological basis for limiting arguments based on individualism is political conservatism. Prominent conservatives tend to distrust human nature and spontaneity (e.g. Kirkpatrick p.81-94). "Historically, conservatives have been distrustful of man's basic nature and have emphasized the need for restraining institutions" (Lenski p.221). Not surprisingly, a positive relationship has been found between political conservatism and social traditionalism. Also, an antiabortion stand has generally been associated with politically conservative people and groups.

In sum, the acceptance of legalized abortion among people is a consequence of individualism which finds expression in

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James Tunstead Burtchaell



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