

# Background of the of human life development and reflections on abortion

Wilson Paloschi Spiandorello<sup>1</sup>

## Abstract

This article reflects upon abortion with a little explored vision that covers all stages of the human being development. It analyzes the moral recognition of the human being, since it is based on decision-making processes in order to justify abortion. Following that, it tries to classify the reproduction in three different and well-defined procedures: pre-conception, pregnancy and maintenance. Due to its philosophical nature, it intends to demonstrate the reproduction as a process that develops over time. Under this view, the moral recognition of the human being existence loses the importance attributed to it and justifies the completion of abortion in special cases. The article aims to describe the process of the human being creation and its logical analysis without, however, deepening in ethical discussions part of each stage.

**Key words:** Reproduction. Pregnancy. Life change events. Abortion. Pregnancy outcome.

## Resumo

### Cenário de desenvolvimento da vida humana e reflexões sobre aborto

Este artigo reflete sobre o aborto com uma visão pouco explorada, que abrange todas as fases da formação do ser humano. Analisa o reconhecimento moral da existência do ser humano, por estar fundamentando tomadas de decisões para a justificativa de aborto. A seguir, procura classificar a reprodução em três processos distintos e bem delimitados: pré-fecundação, gravidez e manutenção. Por ser filosófico, procura mostrar a reprodução como processo que se desenvolve ao longo do tempo. Sob essa visão, o reconhecimento moral da existência do ser humano perde a importância que lhe é atribuída e justifica a realização de aborto em casos especiais. O artigo objetiva classificar o processo de criação do ser humano e a sua análise lógica sem, no entanto, se aprofundar nas discussões éticas inerentes a cada fase.

**Palavras-chave:** Reprodução. Gravidez. Acontecimentos que mudam a vida. Aborto. Resultado da gravidez.

## Resumen

### Escenario para el desarrollo de la vida humana y reflexiones sobre el aborto

En este artículo se reflexiona sobre el aborto con una visión poco explorada que abarca todas las etapas de formación del ser humano. En primer lugar, se analiza el reconocimiento moral de la existencia humana, fundamentando tomas de decisiones para la justificación del aborto. A continuación, procura clasificar la reproducción en tres procesos distintos y bien definidos: antes de la concepción, embarazo y mantenimiento. Siendo un artículo filosófico, trata de mostrar la reproducción como siendo procesos que se desarrollan a lo largo del tiempo. Bajo este punto de vista moral, el reconocimiento de la existencia humana pierde la importancia que le es atribuida y justifica la realización del aborto en casos especiales. El artículo tiene por objeto clasificar el proceso de creación del ser humano y su análisis lógico, pero sin profundizar en los debates éticos relacionados con cada fase.

**Palabras-clave:** Reproducción. Embarazo. Aborto. Acontecimientos que cambian la vida. Resultado del embarazo.

1. Doctor wilsonspiandorello@yahoo.com – University of Caxias do Sul, Caxias do Sul/RS, Brasil.

#### Mailing address

Rua Lionilda Fassoli Zatti , 201, Casa 4 Jardelino Ramos CEP 95050-250. Caxias do Sul/RS, Brazil.

Author declares that there is no conflict of interest

## Background of the of human life development and reflections on abortion

Janvier et al<sup>1</sup> presented the case of a baby critically ill, with trisomy 18 and ventricular septal defect, to two neonatologists experienced in bioethics and to one of the parents, in order to discuss about values, futility, treatment overload, cost-effectiveness and justice – who did not agree on the correct conduct to be undertaken. Likewise, many other issues could be cited showing the lack of agreement among people as to cases involving the human power, life and death.

According to Kaposy<sup>2</sup>, the philosophical discussion about ethics of abortion leads to a dilemma: in one direction, it is analyzed the time when the fetus acquires the moral right to have his life protected; in another, it is assessed the obligation of the pregnant woman permitting the fetus to use her body to develop himself. In his view, the two subjects are discussed by philosophers based on intuitions and analogies, whose arguments are weak to decide on such an important issue. Considering that Kaposy is correct and that we are facing insurmountable obstacles, it would be logical to look for others to solve the impasse. With this thought, this study was developed, which proposes new direction that may benefit human beings and, therefore, it deserves to continue being analyzed.

### The recognition of the beginning of human life

There is not a single moment from which man recognizes the existence of human life. However, in Western culture, except in minority communities, it is considered that the start is contained in gestational period. This period starts with the fertilization of the ovum by the sperm and extends to the birth, life, and lasts approximately nine months. For the World Health Organization (WHO), born alive is *the expulsion or complete extraction from the mother's body, regardless of the duration of pregnancy, of a product of conception which, after separation, breathe or display any other sign of life, such as heart beating, pulsation of the umbilical cord or effective movement of the muscles of voluntary contraction, the umbilical cord being or being not cut and the placenta being or being not detached. Each product of a birth that meets these conditions is considered as a living child*<sup>3</sup>.

The recognition of the moment when the human being emerges depends upon the beliefs and traditions of different peoples, persons and places, according to their arguments on the principles of science, philosophy and religion. Fertilization of

the ovum, with the merger of gametes, is the view advocated by geneticists and by some Christian religions. Between 12 - 24 hours, still in the fertilization period, occurs the fusion of the pronuclei and the emergence of a genotypic structure which, for some, would be the precise moment of the beginning of life. Regardless of the measurement accuracy, the zero point is attributed to the fertilization of the ovum, from which all events until the birth are measured. However, there are those who are opposed to accept that the fertilized ovum is a human being: according to Tanne<sup>4</sup>, 59% of the voters in the State of Mississippi, in the United States of America (USA), decided that the fertilized ovum is not a person. According to Goldim<sup>5</sup>, there are 19 reference points for the recognition of the existence of the human being by the science - which may be identified in Table 1.

There is a concept of the beginning of life, related to the concept of death that deserves mention. The consensus established by the global scientific community of brain or brain death is the definitive and irreversible stopping of electrical activity in the brain as a whole (essentially in the brainstem). Some think that the end of life is related to brain electrical activity, then the beginning of life also relates the beginning of brain electrical activity. Opinions differ about the exact moment that, for some, comes with 14 days of gestation, when the neural tissue begins to emerge; for others, with 16 weeks, when the brain is already sketched anatomically; or to another group, with the development of brain activity, which some believe occur after the first trimester of pregnancy. When absent, as in anencephaly, it does not constitute a human being<sup>6</sup>.

However, some religious affirm that the human being is not only functionally organized living cells and tissues. He would have a element, that science cannot reach with the methods that it currently has: the soul. Some religions realized the soul differently, as it is not fully understood, explained or observed. Hindus have designed the atman; the Chinese have acknowledged the yin and the yang, the soul and the spirit; the Egyptians and some African tribes, the ka and ba. The soul would differentiate the human species from other animal species being also immortal, i.e. it would remain alive even after the death of all organic tissues.

Therefore, the human being, in his entirety, is formed by body and soul, and this must necessarily be regarded for its integrity, being, therefore, the reference point for the beginning of life. The Catholic religion states that the soul comes at the fertiliza-

tion<sup>7</sup>; for Judaism, according to Talmudic texts, the fetus receives the soul after 40 days of gestation, but

according to Rimon Zarfaty<sup>8</sup>, the soul perception occurs gradually

**Table 1.** Reference points for recognition of the existence of a human being

Time elapsed	Characteristics	Criterion
0 min	Fertilization – gametes fusion	Cellular
12 to 24 hours	Fertilization – pro-nuclei fusion	Structural genotype
2 days	First cellular division	Divisional
3 to 6 days	Expression of new genotype	Functional genotype
6 to 7 days	Uterus implantation	Mother's support
14 days	Cells of individual differentiated from cells of annexes	Individualization
20 days	Massive notochord	Neural
3 to 4 weeks	Beginning of heart beating	Cardiac
6 weeks	Human looking and rudiment of all organs	Phenotypic
7 weeks	Reflex responses to pain and pressure	Sentience
8 weeks	Recording of electroencephalographic waves (brain trunk)	Brain'
10 weeks	Spontaneous movements	Activity
12 weeks	Complete brain structure	Neocortical
12 to 16 weeks	Movements of fetus perceived by mother	Animation
20 weeks	10% probability of living out the uterus	Extrauterine Feasibility
24 to 28 weeks	Lung feasibility	Respiratory
28 weeks	Sleep-wake pattern	Self-awareness
28 to 30 weeks	Reopening of eyes	Visual perceptive
40 weeks	New gestation or delivery in another period	Birth
2 years after birth	"Be moral"	Language to communicate willing

### Recognition of the initial milestone of human life

One of the purposes of recognizing the beginning of human life is to assign rights to it: including life. However, with the delimitation of the right to life, it is consequently established the right to death and, consequently, the right to destroy the developing cells. Questions arise like: why not abort, if we are not dealing with humans? If it is not a human being, why blame me? What is the period to hold an abortion that would allow me to act legally or morally? These discussions support the existence of a reference point from which a group of living cells in the process of developing becomes a live human being. It is an interpretation of life that assumes an immediate start, similar to pressing a light switch that lets on, suddenly, the brightness or maintains the darkness of an environment.

### Criticism of the model that defines the beginning of human life

The first point to be considered about the model that is being used to establish the beginning of life is its incompleteness. The classic model starts

from the fertilization of the ovum and it excludes the whole process before fertilization. It deletes the four major elements: the man and woman, with all the emotional complexity inherent to them; the mature eggs and; the sperm. There is recognition by law, as the Brazilian, that preconception must be included in the recognition of life when this sets no unlawfulness in miscarriages of pregnancies caused by rape (Art. 128 of the Penal Code): thus, a violent act before fertilization justifies the non-recognition of the rights of a fetus. Or as reported by Olson<sup>9</sup>: in relation to the drama of a single pregnant woman in Sri Lanka, which has difficulty to decide on abortion, as it is legally very restricted.

The second point is that the creation of a human being is made by a process, divided into different and progressive steps, which lasts around nine months, rather than being a cutoff point.

It must be also considered a third point: the process of life support after the birth. The reason for the inclusion of this point is that, classically, the beginning of life ends at birth, as if the human was born with the same independence from other mammals that do not need after birth care to keep alive. The absence of this point implies the failure of creation of human beings and, consequently, his death.

## Proposal for a comprehensive model-theory of appropriate birth

Appropriate birth was the nickname given to the project of this article during its development. Such title attempted to represent the idea of finding the best solution for the trial in face of the conceptual deadlocks arising from abortion, a theme of difficult solution. Perhaps the project did not provide the emergence of the best solution, but could contribute with an appropriate model, systemized, involving all phases of human reproduction that would contribute to the analysis of the subject.

The structure of a complete model would comprise a set composed of three processes in the development of a human being, which would be time dependent and addressed by components: *creation of a human being* = *pre-fertilization* + *pregnancy* + *maintenance*. Hence, the corresponding formula:  $C = \text{Pre-fert} + \text{Pregn} + \text{Maint..}$  Pre-fertilization phase covers all related processes before fertilization and it involves the actions by individuals of different sexes and physiologically able for the reproductive process. Pregnancy means the process which begins in fertilization of the ovum and ends in uterine expulsion of human beings. Maintenance is the entire process that involves the creation of the new human being until its independence.

The logical analysis of the model herein proposed can solve the problem described by Kaposy, referenced in the introduction about the weak arguments of the intuitions and analogies, because the phases allow the establishment of limits and performance of specific analyses.

## The logic of the formula

Logical analysis aims to identify the possibilities of truth in relation to the combinations of the three processes. We define *pre-fertilization V* phase for the opportunity of the ovum to be fertilized, and *F* for the lack of this opportunity; *pregnancy V* for the fertilization of the ovum until the expulsion of the newborn by the uterus, and *F* for the fertilization of the ovum, but without the birth of human being alive; and *maintenance V* for the newborn to attain the capacity of survivability regardless of caregivers, and *F* for the death of the child dependent on caregivers, for lack of vital care.

Table 2, consisting of four rows and eight lines, shows the logical outcome of the truth table. The first three rows represent the three sequential processes, involving the creation of a human being; in the last one, we can see the results found. Because they are sequential processes, the logical connector suitable for this analysis is *and* ( $\wedge$ ). In the first three rows in the letter *V* represents the successful process and the letter *F*, the unsuccessful one. In the result row, the letter *V* stands for live birth and the letter *F*, that there will not be birth

For example, in row one the pre-fertilization *V* means there was a chance of fertilization of the ovum, followed in the row two, by a full pregnancy process which culminated in the birth of a child (*V*), properly cared for after birth (*V*); in line two, the chance of fertilization resulted in pregnancy (*V* of row three) and birth alive (*V* in row two two), but the newborn was abandoned and did not survive (*F* PF row three); in the fourth line, there was chance of fertilization (*V* in row one), there was pregnancy, but it was not completed (*F* in row two) – combination that corresponds to abortion; in line eight, occurred

ovulation, but the ovum was not fertilized (F in row three). Rows three, five, six and seven were excluded from the logical analysis since they did not suit the problem, given that the lines three and seven would correspond to the adoption, and the lines five and six would be impossible, because no pregnancy occurs without the opportunity of ovum fertilization.

**Table 2** – Truth table involving pré-fertilization, pregnancy and maintenance of post-birth life.

	Pre-fec	Pregn	Maintn	F^G^M
1	V	V	V	V
2	V	V	F	F
3	V	F	V	N/A
4	V	F	F	F
5	F	V	V	Impossible
6	F	V	F	Impossible
7	F	F	V	N/A
8	F	F	F	F

### Observations and conclusions obtained from the formula and of the truth table

It may be verified the only option for creating a new life is the fertilization of the ovum, followed by pregnancy and life-sustaining (first line). The lack of maintenance of life after birth results in death (second line). By consensus, this is considered a criminal situation. The four-line represents the fertilization of the ovum without pregnancy reaching the end and it corresponds to abortion

It is essential to register that the word abortion is being taken in the literal sense, according to dictionaries, having the meanings not to develop, not succeed, do not succeed, fail – and, therefore, it fits to non fertilization of the ovum. It would be, then, an abortion by

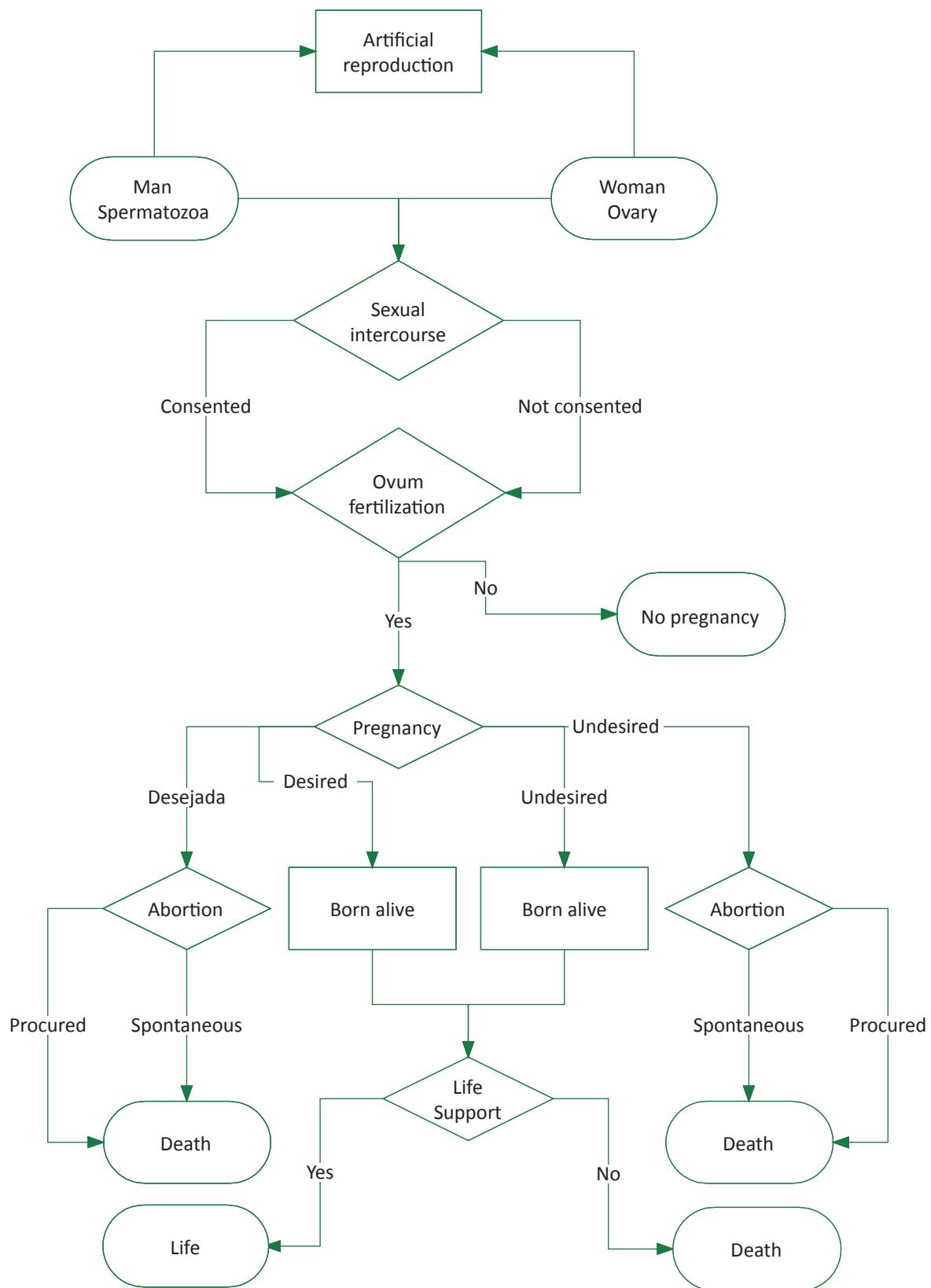
omission. So, fertilization of the ovum (row 8) is equal to the result of abortion (row 4), since both do not create new life. Such reasoning indicates the existence of three types of abortion: by omission, spontaneous, and induced. Equating the problem from these three sequential processes, it can be observed that for the final result no matter the timing of recognition of the emergence of new human life before birth (whether before or after any predetermined time), since such convention does not change the final result

One can infer that the beginning of the development process of life occurs with sexual intercourse in a time that coincides with the maturation of ova. However, the most important factor is the ovum that transforms into an embryo and then fetus – as it is the central point of all events and exists before its fertilization. The ovum being the centre of the case, the woman becomes the central command that determines life or death.

For some opponents of this theory, the ovum is just a living cell and does not constitute viable life. The answer is that it doesn't matter if an ovum does not have yet viable life, the nature and time are responsible for turning it into such. What matters is the potential that only the ovum has to produce a human being. However, the time cannot be ignored in this equation and should be considered in three stages as an important factor of development. So, it can be ascertained that the necessary elements for the creation of new life are a woman's body, the ovum, the sperm, and time

By classifying the development of life in three sequential processes it can lay out the creation of new lives with the following figure, with all possible situations in the creation of new human life, except the artificial reproduction that has some differences not represented in the scheme:

## Background of the of human life development and reflections on abortion

**Figure 1.** Flowchart development stages of a new human life

## Functional description and analysis of the process

The beginning occurs with the biological predisposition of women in sexual relation with a man. Sexual intercourse can be classified in consented one of, by or manifestation of desire, or forced and violent – as in rape. When consented, they can be with intention of reproduction, physiological or emotional necessity – as, for example, an expression of affection. If there is no sexual intercourse, a potential life is lost.

Nature unleashes the reproduction mechanism when releases the mature ovum from the ovary, since it is this cellular structure that carries with it all properties to develop new life. In women the maturation of the ovum occurs approximately once a month, during the fertile period of his life, between menarche and menopause. Once mature, the ovum is released from the ovary and follows the path toward the uterus through the fallopian tube. In this way, if it finds spermatozoa, there is the possibility of fertilization; otherwise, its death is enacted. When the fertilization of the ovum occurs, pregnancy starts. Otherwise, upon arriving in the womb, the lack of production of hormones caused by early pregnancy triggers a process of shedding of endometrial cells and ovulate expelling. Therefore, the natural fertilization of the ovum depends on the one hand, on the sexual union between women and men and, on the other hand, nature

After sexual intercourse, the process naturally passes to the control of nature. However, by the eagerness of man in dominate it, this process can interfere and come to modify the form of fertilization, dispensing sexual intercourse and fertilizing the ovum in vitro - enabling, thus, creating a life that couldn't happen by natural mechanism. Man can still interfere by changing the course of natural pregnancy, destroying it. The role of nature is to select a sperm, among millions, to inoculate the ovum, deploying the fertilized ovum into the uterus and develop the hormones and nutrients needed for the formation of human beings. If there is error, often nature gives the right to abort the process, expels the malformed embryo without leaving uterine sequels, forgives its mistake and starts a new cycle. With miscarriage, nature does not destroy the ability of women to transmit her genetic content in the next ovulation. The most consequential loss to abortion is the genetic combination that, by the laws of randomness, it is practically impossible to repeat itself exactly. However, this effect can be beneficial

because a second chance may correct the error that unleashed abortion when this is genetic in origin.

For many mammals, the maturation of ova is indication of proliferation of the species. Nature takes care of transforming the females' bodies of these animals, preparing them for mating. From mating new lives emerge. In the human species breeding opportunities are greater, because ovulation happens every month, around 28 days. If hypothetically we consider the period of 35 years of women's fertility (from 15 to 50 years), and that during this period she did not have children, the number of ovulations would be approximately 420.

To enhance the fertilization of all ova, should woman have children regularly at the same pace of ova production? The answer seems to be no, since this behavior is not observed. Analyzing the fact collectively, each woman, during her existence, ideally should produce two children to keep world population numerically stable: one to replace her and another to replace her peer when they both die. However, there is no such theoretical constancy, but variability, whose central reference point uses to be the average. Therefore, women should keep the average of two children. Values slightly above average predispose to population growth; and below, the decline of the population. Therefore, the way women treat their ova is of interest to all mankind. We can illustrate the importance of fertilization of the ovum with the following example, which illustrates the moral obligation of the woman with the maintenance of the species: a desert island was inhabited by two couples of castaways and in this story there is no perspective of immigration of other people. To maintain life, they should produce children. If, for any reason, the ova never become available for fertilization, life shall disappear with the death of couples. Fertilization of the ova, in this circumstance, it is vital for the survival of the human species on that island.

In our example, the woman who gives birth to two children would waste about 418 ova. Which is to say that will it have the same effect as 418 abortions by omission? But would these waste abortions by omissions be criminals? Probably not; as there is not always favorable human environment for reproduction. By human environment, we refer to the existence of the appropriate partner; that is, one that shows to be an accomplice to effect the process of creating new human being; that the couple may have financial conditions sufficiently clear to ensure the proper development of the period of pregnancy, with proper emotional preparation, and that provides supports after birth.

## Background of the of human life development and reflections on abortion

Preventing fertilization of the ovum in the absence of human environment can be a responsible act which will prevent suffering to creators themselves, to the created being, and to society. However, regardless of the conditions available for reproduction, it seems that nature punishes the woman at every ovum not fertilized, triggering the pain of menstruation. For many women, the menstrual period begins with the symptoms of premenstrual syndrome (PMS), characterized by irritability, anxiety, breasts pain, bloating and headache; in addition, if PMS is not enough, with menstrual cramps. If it is not interpreted as punishment, it can be as a ritual of mourning. Whatever the interpretation, the direction will be to loss, never for celebration

### Interference of nature and human beings in the development of human life

Being the creation of the human being a set consisting of three subsets, with the participation of forces of nature and human life, we can map these decisions as follows:

#### Process for fertilization

1. Human decision- man and woman have a sexual intercourse;
2. Human decision – to use means to prevent pregnancy;
3. Human decision- preparation of the couple to assume a possible pregnancy;

#### Pregnancy process

4. Force of nature (sometimes human intervention) -fertilization of the ovum;
5. Force of nature – development of pregnancy;
6. Force of nature – spontaneous abortion;
7. Human decision - abortion;
8. Human decision - keep prenatal care;
9. Human decision – do not interfere negatively in the development of pregnancy through use of

drugs, licit or illicit, that affect the fetal development, like tobacco, marijuana, cocaine, excess alcohol, anorexic and others;

10. Human decision - type of childbirth;

#### Maintenance process

11. Force of nature and human behavior — healthy child;
12. Human decision – food support, care and special education.

The development of science is providing more and more power to man in order to interfere on the courses of natural phenomena. This power can be used to build or destroy, depending on the intention of who uses it. Ultimately, human decisions to interfere in the process of development of the human being belong to women, who make decisions according to the circumstances surrounding them. However, this is a matter that involves everyone, women, men, health professionals, communities, governments and churches. So, it is concluded that it is fair to share responsibilities with everyone involved and the consequences of the acts committed, perfecting the legal system and human behavior<sup>10, 11</sup>.

### The striking features of the theory

The findings described in this topic do not involve ethical judgments, since they are directed only to the logical model proposed. In the next topic, it will be presented a script inserted in the theory developed for ethical analysis.

Considering that the beginning of human reproduction from the fertilization of the ovum results in partial evaluation of the process of creation of human beings by the exclusion of the phases that precede and follow. Discussions about the timing of the recognition, by man, a new human being does not interfere in the final result of the process of creation of human life and, therefore, it is of little practical meaning for decision-making about stopping life.

In the process of human being development, the induced abortion and the use of the ovum fertilization do not have the same final result: none produces a new being. This argument allows women the right to choose to create a new life and justifies performing abortion. However, one must look at the negative side of the interpretation of this finding, that can be extremist to justify the right to abortion routinely by any interest as, for example, sex selection, which, although prohibited by law, takes place in India and China<sup>12,13</sup> and, to a lesser extent in Western Europe and North America<sup>14</sup>

In addition to this care, there are the risks of abortion that include the very life of the pregnant woman. Ravidran<sup>15</sup> states that 13% of abortions are followed by death, and the largest number is due to abortions performed by unqualified people in inappropriate places – what he called unsafe abortion. Or, then, from risks of morbidities, such as infections and iatrogenic diseases,<sup>16</sup> followed by infertility. The apparently more balanced interpretation from the engagement with the death of a life in the process of training is that in cases of proven needs, abortion would not be a criminal act and, consequently, would alleviate the guilt of who committed it<sup>17</sup>. However, to this end, there is a need of a legal and regulatory expert assistance<sup>18,19</sup>.

The creation of a new human being is held with the participation of human being and nature in complementary activities. The behavior of nature follows a historical model and pattern; the behavior of human beings is a motive for the existence of ethics. According to principalist theory, the ethical arguments to be discussed for the creation of the human being could thus be directed:

1. Autonomy – women's decision in choosing the appropriate partner, which supports the creation of a new being, as well as to choose the appropriate moment in time, and the favorable circumstances. After starting the process, the couple would become responsible for their actions. We suggest the reading of the article by Leon Correa<sup>20</sup>;

2. Charity - all actions aimed at the creation of life, the well-being of parents and society;
3. Non-maleficence – consider parents, the new human being and society. Consider in the discussions, the possibility of abortion and, in exceptional cases, due to errors of nature or of the human being as there are logical support for both. Extreme positions are usually more damaging
4. Justice - create a human being to form a happy family and interact beneficially with society. Consider the principle of fairness, defined as "to each according to his needs".

It is not possible the existence of uniformity of thought at the time we live in. We have a lot to learn! Thus, it is not expected that this article may have a reply. Excluding those who do not have an opinion about abortion, there are three thoughts and attitudes associated to them that, generally speaking, group the sets of moralities that uphold the positions on the issue: 1) those who abominate abortion in any situation; 2) Those who release fully the abortion, and have no objection to that it is used even as an anti-conceptive method; 3) those who admit abortion in varying degrees of intensity, just as occurs in nature in spontaneous abortion. In any of the three we frame; it is therefore necessary that every individual spend time to analyze the issue globally and interact specifically with the community in which he/she live.

For those who accept abortion, women's autonomy in maintaining or not pregnancy tends to prevail over the others. In the absence of security and determination of woman on the attitude to be assumed, she proposes the ethical analysis of the case with the purpose of aiding the decision-making. The elements to be discussed involve woman, man and society, the affective and financial aspect, pondering both life and abortion, as illustrated in Figure 2. Such a scheme is not intended to establish a program that reaches the ideal to spend a pregnancy, but a minimum value from which new life becomes worth living.

## Background of the of human life development and reflections on abortion

**Figure 2.** Matrix scheme of possible items to be ethically evaluated, assisting in decision-making. Each enumerated item corresponds to an ethical weighting

Autonomy									
	Woman's voluntary decision								
	Psychological and Professional support								
	Decision making								
	After decision								
	Support		Life		Abortion				
	Affective		Financial		Affective				
Charity									
Happiness									
	Woman	1	13	25	37				
	Man	2	14	26	38				
	New being	3	15	27	39				
Social integration									
	Woman	4	16	28	40				
	Man	5	17	29	41				
	New being	6	18	30	42				
Maleficence									
Sofrimento									
	Woman	7	19	31	43				
	Man	8	21	32	44				
	New being	9	21	33	45				
Social disintegrations									
	Woman	10	22	34	46				
	Man	11	23	35	47				
	New being	12	24	36	48				
Justice	Equity		49						

However, the process requires the definition of the time in which woman has the duty to decide on the destination of the ongoing pregnancy. This delimitation must be agreed by science and by society, being the result of reflection of collective dimension encouraged by medical class institutions, universities and the Government itself.

The limit would be the extent of fetal feasibility, even if to maintain life it is necessary to use all available medical resources. In parallel, the permanence of the mother's extended question, the best option is prevailing life. Thus, in view of the impossibility of humans' attitude always resulting in good, the frequency of errors will be lower.

## References

1. Janvier A, Okah F, Farlow B, Lantos JD. An infant with trisomy 18 and a ventricular septal defect. *Pediatrics*. 2011;127(4):754-9.
2. Kaposy C. Two stalemates in the philosophical debate about abortion and why they cannot be resolved using analogical arguments. *Bioethics*. 2012;26(2):84-92.
3. World Health Organization. Health statistics and health information systems World Health Organization [data base in internet]. [Atualizado 2012; acesso 22 fev. 2012]. Disponível: <http://www.who.int/healthinfo/statistics/indneonatalmortality/en/>
4. Tanne JH. Mississippi voters decide fertilised eggs are not people. *BMJ*. 2011;343:d7313.
5. Goldim JR. Início da vida de uma pessoa humana. 1997 [atualizado 29 abr. 2007; acesso 22 fev. 2012]. Disponível: <http://www.bioetica.ufrgs.br/inividu.htm>
6. Valenzuela CY. Scientific ethics of the abortion with anencephalic fetus. *Rev Med Chil*. 2011;139(9):1.235-9.

**Background of the of human life development and reflections on abortion**

7. Pastor LM. Ethical analysis and commentary of Dignitas Personae document: from continuity toward the innovation. Cuad Bioet. 2011;22(74):25-46.
8. Rimon-Zarfaty N, Raz AE, Hashiloni-Dolev Y. When does a fetus become a person? An Israeli viewpoint. J Fam Plann Reprod Health Care. 2011;37(4):216-24.
9. Olsson P, Wijewardena K. Unmarried women's decisions on pregnancy termination: qualitative interviews in Colombo, Sri Lanka. Sex Reprod Health. 2010;1(4):135-41.
10. Norris A, Bessett D, Steinberg JR, Kavanaugh ML, De Zordo S, Becker D. Abortion stigma: a reconceptualization of constituents, causes, and consequences. Womens Health Issues. 2011;21(3 Suppl):S49-54.
11. Mizuno M. Confusion and ethical issues surrounding the role of Japanese midwives in childbirth and abortion: a qualitative study. Nurs Health Sci. 2011 ;13(4):502-6.
12. Nie JB. Non-medical sex-selective abortion in China: ethical and public policy issues in the context of 40 million missing females. Br Med Bull. 2011;98:7-20.
13. Nie JB. Limits of state intervention in sex-selective abortion: the case of China. Cult Health Sex. 2010;12(2):205-19.
14. Macklin R. The ethics of sex selection and family balancing. Semin Reprod Med. 2010;28(4):315-21.
15. Ravindran J. Unwanted pregnancy: medical and ethical dimensions. Med J Malaysia. 2003;58 Suppl A:23-35.
16. Adinma JI, Adinma ED, Ikeako L, Ezeama C. Abortion treatment by health professionals in south-eastern Nigeria. J Obstet Gynaecol. 2011;31(6):529-32.
17. Wiebe E, Najafi R, Soheil N, Kamani A. Muslim women having abortions in Canada: attitudes, beliefs, and experiences. Can Fam Physician. 2011;57(4):e134-8.
18. Pignotti MS. The Italian law on termination of pregnancy (194/1978). Should it be revised? The palliative care option. Recenti Prog Med. 2007;98(12):607-10.
19. Hedayat KM, Shooshtarizadeh P, Raza M. Therapeutic abortion in Islam: contemporary views of Muslim Shiite scholars and effect of recent Iranian legislation. J Med Ethics. 2006;32(11):652-7.
20. Leon Correa FJ. The abortion from bioethics: autonomy of woman and physician? Cuad Bioet. 2010;21(71):79-93.

