

Legalize abortion

Name

Institution

## Introduction

The public controversy isn't new in the US, especially about moral issues. One such moral issue that has sparked debate is abortion. (Ginsburg, 1998, p. 23). The legality of abortion differs in different jurisdictions, but this paper discusses my maxim; legalize abortion in all nations in the context of Kantian ethics. According to Kantian, right, and wrong doesn't depend on consequences but the duty they fulfil. Besides, Kantian asserted that if one can consciously will that all humans act on a particular maxim and that the adage fulfils the obligation of humankind, then its application is universally right. (Baron, 2018, p. 13).

## Legalization of abortion

When applying Kantian's deontological ethic, it's apparent that legalizing abortion is right. Following his assertion that humanity has universal obligations to each other, I should state my maxim and hope that the world will adopt it, make it law, and end the public debate ("Duty, Kant, and deontology," n.d.).

Allowing abortion to save the life of mothers in cases of medical complications during pregnancy will benefit all women and families in the world. Protecting the growth of both the fetus and mother is essential. However, in critical conditions, it's better to save the mother than losing both. Moreover, women are not tools for giving birth; their right to dignity is paramount. As a result, my maxim fulfils the two Kantian's **categorical imperative** formulations and, as such, should be applied. Several countries allow abortion but differ on the grounds of allowing it. The common grounds include the risk of losing life, rape cases, fetal anomaly, economic issues, and family requests. ("Abortion law and policy around the world: In search of decriminalization," n.d.). Since it's already a legal practice in some jurisdictions, it's evident that making it universally acceptable is feasible.

### **Goodwill and duty**

Kantian's deontological ethics focus on what people do rather than the outcomes of their actions. He affirms that goodwill is something that is absolutely and universally good. For instance, things people call good like religion, wealth, courage, and power, among others, can be incredibly bad if applied for ill motives. Acting out of goodwill means working because of a moral obligation or duty and not the perceived good outcome. Moral liability or responsibility is a well-thought motive determined by principle and not merely an inclination, consequence, fear, and emotions that other people regard as duty senses. Whether or not one benefits from an action, he or she should act so long as it's a duty. ("Kant," n.d.).

Duty and goodwill are closely related, and a combination of the two comprise a good infrastructure. Acknowledging the moral obligation without goodwill can be detrimental to the wellbeing of the human population. For instance, my maxim describes good morals and only applies whenever goodwill exists. Its application, therefore, constitutes an excellent infrastructure.

### **The difference between the formulations of the categorical imperative**

Kantian gives two formulations, which are generally called the categorical imperative. The first one states that one should act in a way that if every human act, it will benefit all humankind. Also, the second one says that one should treat others, not as a means but ends. He then concluded that the two formulations are equivalent. ("Kantian ethics," n.d.).

Whereas it's somewhat true that the formulations are equivalent, they can only equate if we assume that everybody would like to be treated as ends and not means, this is not always true. For example, if a weak person wills to sell blood to a patient to raise some money or clinicians fail to disclose the death of someone to avoid shock for a while, they can be said to be willing to be used as means. In such instances, the formulations differ.

### Conclusion

Since my maxim and arguments are in agreement with Kantian ethics, they can be accepted universally. Generally, everyone ought to consider it a moral obligation or duty and act appropriately.

### References

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