

EUTHANASIA FROM THE PERSPECTIVE OF LIFE

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EUTANASIA DIN PERSPECTIVA VIEȚII

Se oferă o analiză critică a Convenției pentru Drepturile Omului din perspectiva avortului și eutanasierei, aducând argumente pro și contra dreptului la viață, începând de la concepție și până la faza finală a unei ființei umane.

Since the beginning of mankind, the world has wanted to dominate two realities, life and death, two contrasts, and yet, so united in our lives, our existence will always be closely linked with death [1]. If we enter the stage not of our volition, some would like to exit at the end of the show with dignity, without being a burden to our loved ones; others like Job accept our existential reality and praise the Creator for every day we have on this earth. Different from these are the directors who stop children from entering the scene of life, starting from the second day, and more recently, from the ninth month, as they do not want these little ones to suffer in the show that will follow, dealing with life and death. Life not begun and yet stopped, and death being the end of the run. To be or not to be, that is the question, to be permitted to live before having a day on this earth or to end it when we can't.

The theme „Euthanasia from the perspective of life” was chosen in relation to its actuality because I considered it to be and will always be a dispute between the pro-life and pro-choice social movements, thus it cannot be that there are, first of all, implications that affect the national policies of many nations. Some believe that life starts from the encounter between an egg and sperm, others that pregnancy is only a mistake when it comes to the unprepared, when the fetus has health problems it is a problem that needs to be eliminated, on the other hand, others believe that it is their right to choose how to die, thus, these two camps can never reach a consensus.

General considerations about abortion and euthanasia

General considerations about abortion and euthanasia: Under the European Convention on Human Rights on abortion, a „margin of appreciation” is allowed for each state where the „right to life” begins, therefore the following question arises: When does human life begin? [2]. Doctors E.L. Potter and JM Craig [3], in the pathology of the fetus and child, stated that: “Eachtime a sperm and egg unite, a new being is created that is alive and will continue to live unless death occurs. to be determined by some specific conditions. „Abortion is the termination (cessation) of pregnancy by any means, before the fetus is sufficiently developed to survive, leaving deep wounds upon the woman’s psyche and her family and relationships but also employs physical consequences.

The number of unwanted pregnancies in the world reaches thirty-three million annually [4] Romania being in the first place with mothers under the age of 15, and abortions in 2019 reached 47.492. In this context it can be seen that not often abortion is considered the main method of contraception and by no means the right to physical freedom.

Article 3 of the Universal Declaration of Human Rights states [5]: „Every human being has the right to life, liberty and security of his person. „Arguments regarding the disadvantages that come with performing an abortion, whether we are talking about an unwanted pregnancy following a rape, or we are talking about a spontaneous abortion, let alone, say, that of the abortion on request, all have a common factor: Post-abortion syndrome or SPA is a diagnosable psychological condition, the psychological symptoms described by Stossel [6] are: grief and pain, guilt, anxiety, desire to be accepted, anger, abrupt interruption of the hormonal cycle through abortion, psychosomatic manifestations, depression.

The effects of abortion on the family - the vicious circle of violence:

1. Violence on children.
2. Violence on women: - the woman demands her right to abortion, and the man is in a position to not be able to defend his own child so for him it will be difficult for him to enjoy the reveal of a new pregnancy, because he does not know if his mother will let him live.
3. Abortion survivors: The third circle of violence is the most serious because it affects children who were born into a family who have performed or have been able to perform an abortion, and psychiatrists call these survivors of abortion-Clinical features are: a. existential guilt; b. anx-

iety; c. fear in the relationship with parents and later with other people; d. fear of knowing the truth; e. suspicion, no self-confidence.

4. Abortion and disability - medical constraint - discouraging childbirth of mothers who are at risk of giving birth to children with health problems.

5. Euthanasia with a new coat of paint.

The effects of abortion, whether we like it or not, restricts the respective society: on the social structure, the medical sphere, the legal and economic sphere, the demographics [6].

Arguments against the right to life before birth:

- It is uncertain when human life begins;
- The fetus is only part of the body of the pregnant woman;
- Abortion is the termination of a pregnancy, not the killing of a child;
- Abortion is a confidential issue.

Abortion in the context of the termination of a human life in the fetal stage implies the violation of the right to life of the fetus. Yes, according to human rights, a woman has the right to administer her body in whatever form she wants, but to make an abortion involves the violation of another human's right to life. Abortion is not a right, because by law it implies the obligation of the state to facilitate and provide certain facilities with the safe purpose of harming the life of another human being. In this context, there are many pro-abortion advocates who would like to say that life until week 20 is not viable and that the fetus feels nothing, even though these things have been falsely proven, and in conclusion they have been assigned as „misogynists” due to „caring more about a bundle of cells than a woman.” In this context, abortion does not have a place as a right in a state institution and any person can object to the preventive termination of another human being. Any doctor or medical professional may refuse to attend an abortion procedure because they have freedom of conscience that is in the same context as human rights to physical autonomy [2].

The arguments supported by those who favor euthanasia and assisted suicide:

- choosing the right moment in which we die
- the socio-economic consequences of the increasing number of elderly people and those dependent on certain medical services or medicines.

But all of these are merely „substantial medical, legal, social and theological reasons to counteract this tendency towards suicide and euthanasia” [7] suffering being „in close correlation with suicide, and the current

laws do not punish the one who commits suicide, but the one that facilitates the tragic event” [8].

Euthanasia can be of two types: active and passive. Active euthanasia is the act of committing death at the request of a patient in order to die with dignity, and passive euthanasia or slow death can be represented by interrupting a treatment or feeding knowing that the patient’s death will occur [9]. Euthanasia, in any form of it, violates the fundamental human rights: the right to life according to art.3 described in the European Convention on Human Rights, the Romanian Constitution also comes in support of the right to life with the two rights, the right to life according to art. 34 the right to health according to art. 25 [10]. The convention of human rights was not written from an objective point of view of the individual and its egotism or, but was written with an objective philosophy, pro-life, which puts beyond human values human values and human nature to propagate. If it can be interpreted for this subject, the convention can only promote the reduction abortion to increase life.

Conclusions:

In Romania according to Law no. 287/2009, art. 62 and art. 64 [11] any eugenic practice is completely forbidden, emphasizing at once that the human being is inviolable, and yet when we speak of abortion this unborn human being has no right. The legality of abortion does not provide for abortion to be right. The legality of an object does not provide for an automatic delegation on a service that “suits you.” For example, just because it is legal to own a house, does not mean that you have the right to one, in this context, the state would be viable to provide the service or the respective product.

Both politically and legally, European law does not recognize, much less guarantee, the right to an abortion. Furthermore, international law guarantees the right to life for every human being and encourages States “to reduce the recourse to abortion” which “must, as far as possible, be avoided [2].

The existence of a right to life does not lead to the conclusion that there is an automatic reverse of it, namely a right to die or a right to death. However, in the laws of some countries there have been regulations regarding abortion and euthanasia. If in the case of the former we are talking about someone’s right to take someone else’s life, in the case of euthanasia we are even talking about the legal possibility to choose the moment of death.

Of course, the right to euthanasia is recognized in the legislation only to those who are in an advanced state of the disease, being seen by those who have legislated it as a „right to get rid of the pain caused by the disease”.

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