



The legal recognition of the Human to come does not condemn contraception:

*« If there is no Human destined to be here
tomorrow, can we harm the Human
destined to be? »*

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Plan:

Introduction.

Describing (Defining) Contraception and Abortion.

- > Contraception / What contraception consists of. (Diagram)
- > Abortion / What abortion consists of. (Diagram)
- > The distinction between the two practices.

The recognition of the Human to come does not condemn contraception:

- > Contraception does not violate the Right to exist of the Human destined to exist.
- > The harm to the Human lies in the means used, not in the result obtained. (Diagram)

Contraception and abortion: two choices of different value.

- > *"There could have been someone"* and *"There should have been someone."* (Diagram)
- > Two examples illustrating this distinction between contraception and abortion: abstinence and war.

Conclusion.

Introduction:

The line of thought presented in the pages of this site condemns abortion in the name of the person who was meant to be and who - because of that act - will not be there tomorrow, living his or her life.

One might argue that this reasoning also condemns contraception, since contraception also results in Humans not being there tomorrow, living their lives.

However, this objection is based on an error: **the new legal recognition does not condemn abortion because it causes Humans not to be there tomorrow, but because it deprives Humans of being there tomorrow.**

In the case of contraception, there is no Human to come.

Therefore, **the legal recognition of the Human to come does not apply to contraception.** The idea that this new legal recognition condemns contraception is thus entirely unfounded.

On these pages, we further explain why this legal recognition of a right to exist for the one who does not yet exist condemns abortion but not contraception.

Describe (define) contraception and abortion:

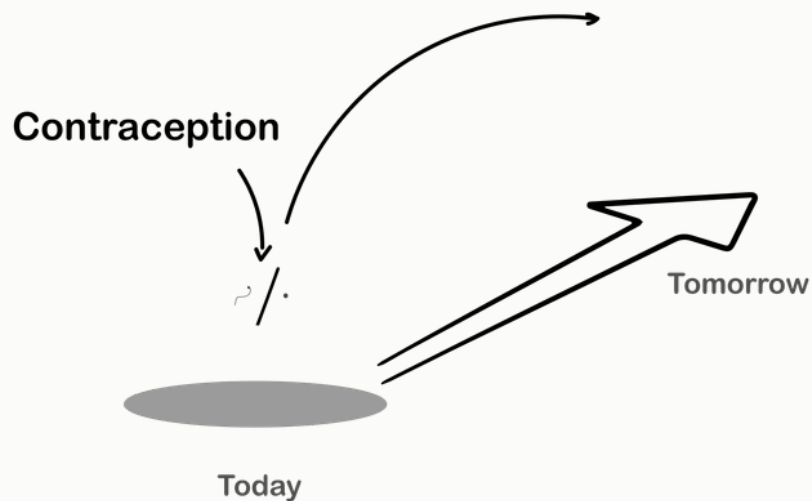
> Contraception:

Etymologically, "contra-ception" means: "to counter (to prevent from taking place) conception (of an embryo)." The function of contraception is to prevent the male and female gametes from meeting, fusing, and forming an embryo.

Thus, contraception serves to prevent the formation of that entity which corresponds, in the future, to a Human. Its function is to prevent the formation of that situation which is the existence of a Human in the future.

At the moment contraception is used, it is not expected that someone will be there tomorrow, and contraception is a means used to keep that situation in place, so that sexual intercourse does not create a new situation—namely, the presence of a human being tomorrow.

Scheme / What contraception consists of:



"Ensuring that no one is destined to be"

x

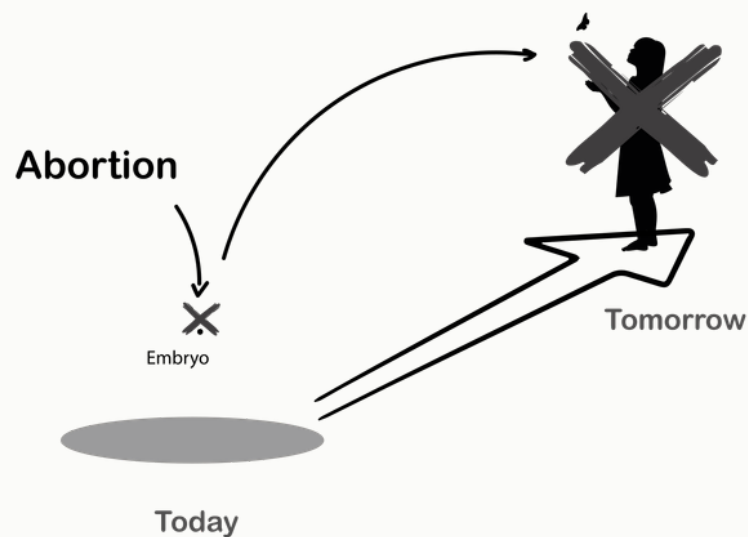
> **Abortion:**

Abortion is entirely different.

If there is no one at the present moment, but someone is expected to be here tomorrow, and that person is not desired, then abortion is performed so that this Human will not be here tomorrow.

After an abortion, there will be no one—not because no one was expected to be here and the existing situation was preserved, but **because it was decided that the Human who was to come would not be here tomorrow.**

Scheme / What abortion consists of:



"Ensuring that the one who is destined to be is not"

> Distinction between the two processes:

Contraception ensures that a situation which is acceptable—no one is expected to be here tomorrow—does not become one which is not acceptable—someone is expected to be here tomorrow; abortion, on the contrary, transforms an unacceptable situation—someone is expected to be here tomorrow—into an acceptable one—no one is expected to be here tomorrow.

The difference between contraception and abortion concerns the human being yet to come: contraception prevents a Human from being expected to be here tomorrow, whereas abortion causes a Human expected to be here tomorrow to cease to be.

The recognition of the Human to come does not condemn contraception:

> **Contraception does not harm — does not violate the Right of — the Human to come:**

According to the objection raised in the introduction, the recognition of the Human to come would condemn not only abortion, but contraception as well. Is it so?

It is necessary **to recall why the recognition of the Human to come condemns abortion in order** then **to verify whether this reason is also found on the side of contraception.**

An act is condemnable if it harms someone, if it violates someone's Right, and **this new consideration of the Human to come condemns abortion because it harms this Human by depriving him of being, by violating his Right to be.**

What about contraception?

As has just been said, in this particular case, no one is destined to be. At the moment to come, there is no Human.

**How can we then deprive a Human to come of being if there is
no Human destined to be?**

**How can we violate the Right to be of the Human destined to be
here tomorrow if there is no Human destined to be here
tomorrow?**

If no one is destined to be, no one can be deprived of being, no
Right to be can be violated.

**Contraception in no way harms the Human to come — the very
ground on which the recognition of the Human to come
condemns abortion.**

The recognition of the Human to come therefore does not
condemn contraception.

***«The victim of abortion is not to be found on
the side of contraception»***

> The harm to the Human lies in the means used, not in the result obtained:

Since the Right of the Human to come does not condemn contraception, the objection is flawed by an error. Where does this error lie?

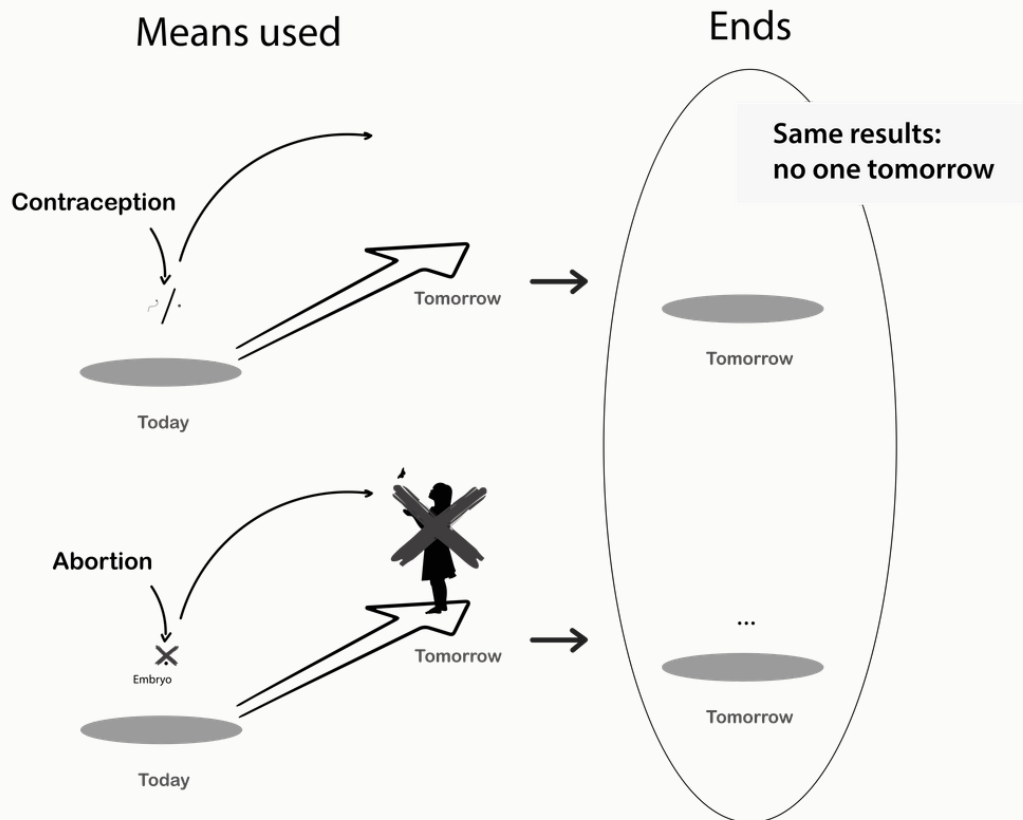
The objection claims that these two acts are equally condemnable, since both contribute to ensuring no Humans will be there tomorrow. It focuses on the ends of these two acts in order to claim that they are identical, equally condemnable.

However, **abortion is not condemnable because it ensures that Humans will not be there tomorrow, but because — in order to achieve this end — it harms the Human to come.** It is not the end pursued by abortion that is condemnable, but the means employed by this practice to achieve that end.

This is precisely where **the objection** raised goes wrong. It **fails to properly situate where the tragedy of abortion lies.** Since this objection is founded on a misunderstanding of the reason why abortion is condemnable, it cannot then validly pronounce on whether contraception is condemnable.

It is wrong to equate contraception with abortion, to conflate the two, to call them equally tragic on account of their end — for although these two practices share the same end, **abortion achieves this objective by violating the first of the Human Rights, whereas contraception achieves this same objective without touching anyone.**

Scheme: contraception and abortion, identical result, different means.



After using contraception or resorting to abortion, **the outcome is identical**: no one is seen. But **the nature of these two practices in reaching that outcome is completely different**.

Contraception, in order to achieve that outcome, touches no one; abortion, in order to achieve the same outcome, touches a Human.

Contraception and abortion: two choices of different value:

> ***“There could have been someone” and “there should have been someone”:***

The fact that there is no one tomorrow is a concern shared by many of us. The existence of a person in the future is directly linked to this very specific situation: pregnancy. Consequently, in order to ensure that there is no one tomorrow, two procedures relating to pregnancy have been developed. One aims to prevent it; the other aims to bring it to an end: contraception and abortion.

It is therefore tempting to confuse these two practices on the basis that *“if there were no contraception, just as if there were no abortion, there would be more people in the world today.”*

However, it is important to be precise: **someone can exist tomorrow only if both practices are absent.** Indeed, if there is no contraception, someone can only exist tomorrow if fertilisation - resulting from the absence of contraception - is not followed by an abortion. Likewise, the question of abortion arises because, beforehand, there has not been contraception (due to forgetfulness or product failure, for example).

Not using contraception first, and not resorting to abortion afterwards, are the two steps that must be combined in order to achieve the objective: that someone exists tomorrow.

The claim “*without this practice, just as without that one, there would be someone tomorrow*” is therefore only half true. The correct claim is: “*without this practice and without that other one, there would be someone tomorrow*”.

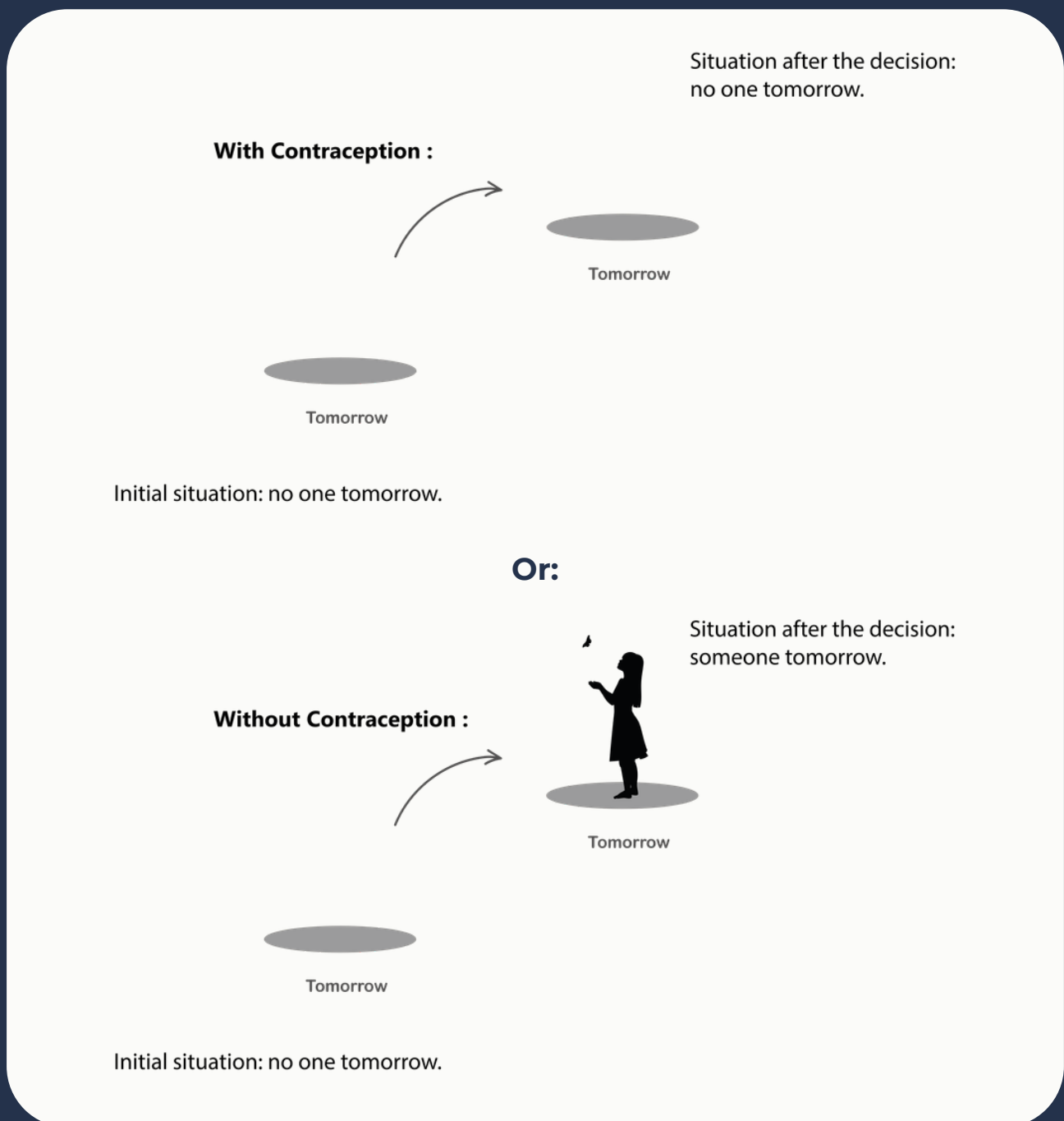
The absence of this practice, just as the absence of the other, are each steps within a single scheme leading to a result. However, the fact that they both contribute to achieving that result does not mean that they should be identified with one another. **These two steps are not on the same level within the scheme leading to the result. Not on the same level, and therefore not of the same nature.** And the element that marks the boundary between these two steps, the element that distinguishes them, is fertilisation—the creation of an embryo: the existence of a Human to come.

In order to properly understand the difference hidden behind these two seemingly similar statements, it is necessary to restate them starting from the Human who is to come.

This is what is proposed here in the form of a schema:

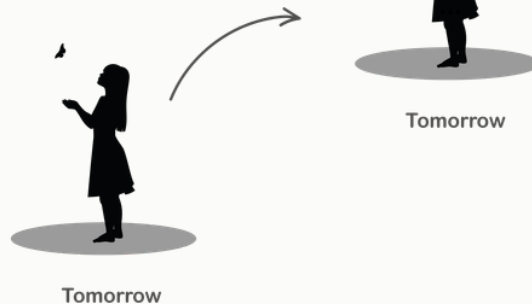
Schema: optional-value choices vs obligatory-value choices:

Step 1: “Without contraception, more Humans would be destined to be” — optional-value choice:



Step 2: “Without abortion, fewer Humans destined to be would be deprived of being” / choice with obligatory value:

Without Abortion :

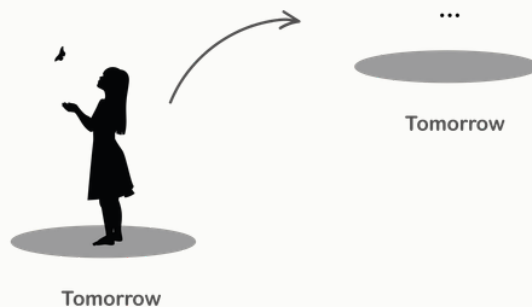


Initial situation: someone tomorrow.

Situation after the decision:
someone tomorrow.

Or:

With Abortion :



Initial situation: someone tomorrow.

Situation after the decision:
no one tomorrow.

Choosing whether or not to use contraception is choosing either to keep the future as it is, with no one destined to be here tomorrow, or to make it possible for someone to be destined to be here tomorrow. **One has the right to decide whether or not to bring someone into the future. This choice therefore has an optional value.**

Choosing whether or not to resort to abortion is choosing either to keep the future as it is, with someone expected to be here tomorrow (no abortion), or to bring about a future in which that person is no longer expected to be here tomorrow (abortion). **One does not have the right to decide whether or not to remove a person from that future moment.** There is therefore no genuine choice to be made. **The choice required by this situation—the preservation of the one who is to come—imposes itself as an obligation to be respected. This choice has an obligatory value.**

To summarise:

On the one hand, between two situations, there is **the situation that is and the situation that could have been. There is a possibility of choice: a right to choose.**

On the other hand, between two situations, there is **the situation that is and the situation that ought to have been. There is no possibility of choice: a duty to respect.**

- **If contraception is used:**

From no Human to come to no Human to come. From **0 to 0** — **innocent**.

- **If contraception is not used:**

From no Human to come to 1 Human to come. From **0 to 1** — **innocent**.

- **If abortion is not performed:**

From 1 Human to come to 1 Human to come. **From 1 to 1** — **innocent**.

- **If abortion is performed:**

From 1 Human to come to 0 Humans to come. **From 1 to 0** — a reduction of the human condition, a harm done to the Human: **condemnable**.

There are Humans who already exist, and there are Humans destined to exist. And today, we understand that **respecting the Human** no longer **means** merely respecting the one who exists, but also **respecting the one who is destined to exist: ensuring that this Human may live his or her life.**

Contraception does not affect this Human. It merely **consists in not adding Humans to all those who are already destined to be.** Contraception does nothing more than refrain from adding to this Humanity that is to come.

Abortion, by contrast, is entirely different: **abortion does not consist in refraining from adding to this Humanity that is to come, but in subtracting from it, in taking away from it.** So many Humans are destined to be and abortion brings it about that these Humans cease to exist in the future.

Abortion amputates the Humanity to come of part of its Humans; it removes from Humanity a part of itself. This is what makes abortion a tragedy. Contraception involves no subtraction whatsoever: it takes no one away from Humanity, whether from the Humanity that is or from the Humanity to come. That is why contraception is not - unlike abortion - condemnable.

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Two further examples are proposed in order to illustrate this distinction between the means used and the result obtained:

> Abstinence and War:

There would likewise be more Humans alive in the world today if there were less sexual abstinence and fewer wars. Yet are these two realities identical?

In the case of sexual abstinence, it is not expected that anyone will be here tomorrow, and abstinence is a means used to maintain this situation. **On the day after the decision to abstain, no one is there, but it was never expected that anyone would be. This decision deprives no one of being.**

There would likewise be more Humans alive in the world today if there were less sexual abstinence and fewer wars. Yet are these two realities identical?

In the case of sexual abstinence, it is not expected that anyone will be here tomorrow, and abstinence is a means used to maintain this situation. **On the day after the decision to abstain, no one is there, but it was never expected that anyone would be. This decision deprives no one of being.**

Without abstinence, there would be more people alive in the world today. However, it is more accurate to say: *"there could have been (optional character) more people in the world today, but the decision to abstain meant that no Humans were added to our Humanity"*.

"It could have been otherwise..., but...", abstinence falls within the realm of option: a recognised right, a right to choose whether or not to practise it. As stated earlier, one has the right to decide whether or not to add a Human to our Humanity.

War is entirely different.

War does not maintain a situation as it is. It disrupts the existing situation; it takes away from what is.

There are Humans alive, and it is expected that they will be here tomorrow, but war breaks all these destinies. In the aftermath of a conflict, it will be said of this young man killed on the battlefield: *"he would be here today if war had not decided otherwise—and ought he not to be here today? He was young and talented, he had his whole life ahead of him; he ought to be here, but because of this war, nothing of that remains."*

"He ought to have been here, but..." — **there was an obligation to be respected: that this young man be here today. War, however, overrides this obligation;** it has denied this young man the right to be here today and to live his life.

If there were fewer wars, there would be more people alive in the world today. However, it is more accurate to say: *"there ought to be (obligatory character) more people in the world today, but war has deprived part of Humanity of being here today"*. War does not consist in not adding, but in subtracting Humans from our Humanity. It is not a zero operation on the addition of Humans; it is a number of Humans —always too high— subtracted from Humanity.

There was a Humanity destined to be, and war has taken away from this Humanity a part of its Humans, a part of itself; this is what makes war of an entirely different nature from abstinence, and why it cannot be compared to abstinence—the one being innocent, the other condemnable.

One cannot refuse Humans their being in the future — one cannot deprive the Humans to come of their being and of living their lives. War cannot be a matter of option, of a recognised right. One should not recognise any right to wage war. War belongs to the order of obligation, of duty—not to be waged, or at least to do everything possible to avoid having to wage it.

Conclusion:

"There is no one today" and *"there is no one today"*: the same words on both sides. The same words, the same reality, but on the one hand there is no one because action was taken upstream of the existence of someone, whereas on the other hand there is no one because action was taken against the existence of that someone. There is no one on the one side because it was prevented that someone be destined to be; there is no one on the other side because that someone who was destined to exist was deprived of being.

These two processes must be judged differently. On the one hand, the practice affects no one and therefore has the value of an option; on the other hand, it affects someone, and one cannot therefore recognise a right to resort to it.

Widely used words can lead to confusion between processes and realities that have nothing in common. If there were fewer wars, less contraception, fewer abortions and less sexual abstinence, there would be more individuals in the world today. However, one cannot, on the basis of overly vague lexical formulations or a deliberately shaped semantics, confuse the reality of abortion with that of contraception, just as one cannot claim that the reality of war corresponds to that of sexual abstinence.



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