

From:
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If it can be considered that, A nation's greatness is measured by how it treats its weakest members (Mahatma Ghandi), then the question of termination of pregnancy accords with our understanding of the value of human life; this is within the ambit of consideration of when a child is considered a human being, at birth or conception.

High priority is given by Australians to the value of human life and the protection from harm, medically and socially, throughout the human lifespan. Interference with life, and in particular murder at any point in the lifespan, is treated harshly because of the considered sanctity of life which is upheld in our judicial system and through the Universal Declaration of Human Rights to which Australia is a signatory. This should incorporate termination of pregnancy across our politics, and therefore our policies, our legal principles and our laws: these together should reflect the high value we place on human life.

Variation applies to the legal timeframe, which is imperative in consideration of the termination of pregnancy, to the timing of that termination. However, it is generally considered to be that period before a baby could survive by itself at the 24 to 28 weeks maturation; this indicates a commitment to saving life, valuing the new life, and respect for the procreation process for which medical termination before the natural birthing time could be considered an offence. Valuing and preserving an embryo could signify humane human conviction and commitment to the wonder of new life. This does not preclude consideration of the birthing mother's physical and psychological condition based on combined medical opinion.

Consideration should be given to health providers and their moral beliefs in providing termination of pregnancy, especially when the Hippocratic oath reflects opinion held over thousands of years by medical practitioners, which is reflected in the commitment to doing no harm by both medical and social workers who refrain from pregnancy termination through abortion. As a foetus is considered to be an unborn human life no person should be forced to participate in an abortion of that life against their own conscience,

It has been held that, 'When women are given a chance to explore their own responses and those of others to their pregnancy, in a context of confidentiality and no judgement, they are more likely to make decisions in keeping with their own highest desires and morality. Counselling which does not try to persuade the counsellee, but allows exploration of issues, is essential for a person who is facing questions about termination.' The choice of abortion is shown in research to depend on whether the client is well informed about the actual development; therefore women need to be fully apprised of the facts before they make a choice regarding abortion or saving new life.

The question, however, still remains: is an unborn child an extension of the woman's body, or rather, is it a new life growing within her body that was created by two persons? In protecting new life, is she alone the only decision maker? Should not we as a society protect new life, even at a high cost to the woman herself, and then protect both mother and child in an altered framework? Our humanity is at stake, and we should not fail the vulnerable members; protecting life is surely a measure of our humanity voiced over thousands of years.

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