[redacted]

Welin and Reproductive Ectogenesis (457 Words)

1.	**Claim**	claim is appropriate to the assignment, is clear and precise, and guides the entire text.
2.	**Analysis**	details mentioned apply to the claim.
3.	**Information**	information is correct and relevant; quotes advance argument and are "well framed."
4.	**Frames**	first sentence(s) clearly and precisely summarize claim; final sentence reprises the claim.
5.	**Development**	second paragraph uses information from the first paragraph; key terms are reused.
6.	**Signposts**	use of explicit comparatives ("in contrast"; "similarly"; "however"; etc.); avoid "also."
7.	**Paragraphs**	sentences flow logically; no digressions or repetitions; transitions link paragraphs clearly.
8.	**Sentences**	meaning is clear and comprehensible; vocabulary is precise; sentences have varied structure.
9.	**Mechanics**	document has been proofread for grammar, spelling, and reader's "pet peeves."
10.	**Format**	document follows the required format (font, spacing, length, identifying information, etc.).
11.	**Extras**	novel claim; unexpected evidence; surprising analysis; adept turn-of-phrase.

In his essay on reproductive ectogenesis, Welin argues that reproductive ectogenesis is probable due to the existence of the therapeutical imperative, which dictates that humans will value life above almost anything else and will save lives whenever possible, bar almost any ethical implications. Welin states, "I do believe that a *therapeutical imperative* exists—at least with regard to introducing advanced medical technologies—in our societies. Whatever technologies that can be used to save life will be developed" (57-8). Welin argues in this statement that our natural desire to heal and forward the health of humankind will make medical advancement, however ethically questionable, nearly irresistible; which of us would choose not to save a life if we could? In Welin's philosophical story, he writes that the development of reproductive ectogenesis was spurred by complications in one woman's pregnancy—a flawless example of the importance we place on saving lives over ethical concerns. And indeed, Welin lists a myriad of benefits stemming from reproductive ectogenesis in his parable, including an end to organ shortage, prevention of miscarriage, and a stable and controllable environment for fetuses. Welin declares that our progress with stem cells could lead to this technology because of our desire to create organs for those in need, so the development of reproductive ectogenesis is physically feasible, not just possible in terms of ethical justification. He does clarify that reproductive ectogenesis may not become commonplace, but he believes the technology will definitely be launched into society.

Welin's theory that reproductive ectogenesis' therapeutical objective will allow it to become a reality reflects the sympathetic human nature, a nature that often places more value on human life than on potential ethical issues. Were we operating in a purely utilitarian society in which we acted based on the amount of good our actions would do for the many, perhaps we would hesitate to create and implement such technologies, for they could have huge societal impacts and only benefit a few. However, humans tend towards sympathy for the suffering minority when making medical decisions, for it seems morally wrong to not save a life when it is possible to do so. Even if there's a possibility for negative repercussions, we are often focused on only the good we can do for others. This phenomenon appears in other cases such as that of ADHD and medication; implementing widespread medication for ADHD caused huge debates over the fairness of taking stimulants in order to do better in school, as well as introducing the illegal abuse of stimulants to society. However, we still developed and prescribed these medicines because we had the opportunity to help those suffering from this disorder, just as we would likely develop reproductive ectogenesis in order to help those in need.