

**ASSISTED REPRODUCTIVE HEALTH TECHNOLOGY OPTIONS AVAILABLE TO
COUPLES UNABLE TO SIRE CHILDREN ON THEIR OWN**

By

Sylvester Wakoli Bifwoli

M.A Religious Student

Kibabii University

CITATION: Bifwoli, S., W. (2016). The Secular Ethics of Assisted Reproductive Technology. International Journal of Arts and Entrepreneurship. Vol. 5 (11) pp 85-95.

ABSTRACT

A bioethicist called William B. 1988 in his book *fertility treating* published by New York State Force on Life has categorized the new reproductive technologies as; artificial fertilization artificial insemination invitro fertilization and embryo transfer alternative technology using male and female gamete cells and cloning or gamete reproduction.

Lissa G. 1978 was the first to introduce this process in her book *High-tech reproductive technology* explains how this fertilization occurs artificially than naturally while fertilization naturally occurs when male sperms (male genetic cells) are introduced into a woman's body through an act of sexual intercourse and one of the sperm succeeds in penetrating the woman's ovum (female genetic cells) and fertilizing it Artificial fertilization is brought about when sperm is not united with the female ovum through an act of sexual coition but by other means (

Aigen

, 1996).. Artificial fertilization martially it can be either homologous- when use genetic cells of a married couple or heterologous- when use of genetic cells of individuals not married to each other. In our case here we divide artificial fertilization into two; artificial insemination and invitro fertilization. In artificial insemination by use of a cannula or other instruments sperms is introduced into woman's body and fertilization within woman's body while invitro fertilization sperm and ovum are placed in a Petridis (hence name invitro-in glass) and fertilized outside woman body (

Bell, 1981)

.

[Full Text PDF Format](#)