The Types And Methods Of Abortions

Posted on October 17, 2019

View this essay online:
https://academic-master.com/the-types-and-methods-of-abortions/

Abortion involves pregnancy ending by removing a fetus or an embryo before developing to have independent survival outside the mother's uterus. Any abortion that occurs spontaneously is referred to as a miscarriage. On the other side, the one that happens purposely is known as induced abortion or induced miscarriage (Sumner). However, the term abortion is regularly used by most people to mean induced abortion only. The phrase "Late Termination of Pregnancy" is used to refer to a procedure that is done to terminate a pregnancy, but the fetus can potentially survive afterward outside the mother's uterus or womb.

Types Of Abortions

Induced

Nearly 205 million pregnancies occur every year worldwide. Approximately one-third are unplanned pregnancies, and around one-fifth are terminated. Pregnancy can be terminated intentionally in numerous ways. The type of termination depends upon the gestation period of the fetus or embryo (Sarvis and Rodman). The embryo of the fetus increases its size with the progress of the pregnancy. The procedure selected depends as well on the preference of the woman, religious beliefs and the legality of this procedure.

The reasons for inducing abortion are typically categorized as either elective or therapeutic. A therapeutic abortion is a medical abortion that is induced purposely to save the life of the mother: to avoid harm to the physical and mental health of the mother. Another reason for therapeutic abortion is to terminate the pregnancy that is evident that the infant has high morbidity or mortality chances or to intentionally reduce the number of pregnancies so that multiple pregnancy risks are counteracted. An abortion is called voluntary or elective when the mother requests it because of non-medical reasons (Vaughn). Elective surgery can be done in either voluntary or medical abortion.

Spontaneous

Spontaneous abortion is also referred to as miscarriage. It is the unintentional fetus or embryo expulsion before the twenty-fourth gestation week. A pregnancy that is aborted after 37 weeks is called a premature birth because this child can survive. The death of a fetus after viability or at delivery is named as stillbirth and not miscarriage. Most miscarriages occur before even the woman is

aware of this pregnancy. Very few women have miscarriages after they are aware of their pregnancy.

The most popular spontaneous abortion cause in the first trimester is fetus or embryo chromosomal abnormalities. Chromosomal abnormalities account for almost 50 percent of early pregnancy miscarriages. Other causes of miscarriage include diabetes, infections, hormonal problems as well as uterus abnormalities. The history of a woman and progressing maternal are the leading risk factors related to spontaneous abortion. Traumatic injury is another potential cause of miscarriage because it exerts pressure on the pregnancy.

Methods

Medical abortion

These are abortions that are induced using an abortifacient pharmaceutical. The most popular medical abortion in the first trimester is a combination of prostaglandin analog and mifepristone. Integration of methotrexate and prostaglandin analog or prostaglandin analog is used in pregnancy to up to 7 weeks. A misoprostol-mifepristone regimen is more effective in the last stages of the gestation period. The medical pregnancy termination regiments include mifepristone then misoprostol are effective before sixty-three days of gestation.

Surgical

Vacuum aspiration or suction-aspiration is the most popular surgical-induced method of abortion. It involves the removal of the embryo or fetus, membranes and placenta through suction using the manual syringe or Electric Vacuum Aspiration (EVA), which uses an electric pump.

Labor Induction Abortion

In some situations, practitioners can prefer inducing labor first, followed by fetal demise induction is necessary. This is, at times, referred to as induced miscarriage. This procedure is appropriate between 13 weeks and the third trimester. However, complications may arise in induced labor after eighteen weeks (Railsback).

Other methods

Historically, numerous herbs are known to have abortifacient properties. They include pennyroyal, tansy, silphium as well as black cohosh.

Abortion Controversy

Abortion is one of the controversies that has raised numerous debates worldwide. It is a controversy that surrounds the legal, religious, and moral status of any induced pregnancy. The sides that are involved are the pro-life and pro-choice movements. Pro-life emphasizes that the embryo has a right to get to the gestation period. On the other hand, the pro-choice emphasizes that the mother has the right to keep the pregnancy to term or terminate it. Various terms are used to refer to this site, such as anti-abortion as well as abortion rights. Every side works hard in trying to gain the public in to their views using numerous explanations (Sarvis and Rodman). This debate has resulted in various movements in society and states, such as anti-abortion campaigns, as well as the government implementing various laws that give conditions for abortions. Different cultures and different nations have their own view of abortion.

The Opposing Arguments

Deprivation argument

The deprivation argument explains that abortion is a serious moral wrong since it deprives a fetus who has a valuable future. As it is with murder where an adult is deprived of a future, so it is with abortion. This argument is based on utilitarianism as well as justice for the unborn. It explains the philosophic argument on the value of the fetus.

Don Marquis argues in his essay that abortion is immoral since it deprives the fetus of a valuable future. Marquis starts by arguing that the thing that makes killing a normal adult is the fact that killing causes harm to this victim. This harm is not to friends, neighbors, or relatives but to the victim since it deprives the valuable future of this victim. All valuable activities, experience, enjoyment, as well as projects are deprived of what this individual was to have (Marquis). Thus, if this fetus aborted had the same valuable future, then killing this being is seriously wrong as well as harmful. A fetus has a future like any human being (Sarvis and Rodman). The fetus can grow to do all that every human being does. Therefore, deliberate abortions are as seriously immoral as killing an innocent adult person in society.

A result of this argument is that termination of pregnancy or abortion is not appropriate in any case. It is equal to killing a person or child with a valuable future. For instance, the experience that the embryo will have after being born does not satisfy an abortion. It is like killing a patient who has a lot of pain through euthanasia or killing a six-year-old child because of the infliction that is likely to affect him. For instance, unloving parents are raising this child. Likewise, killing a human being or a child may be allowed as a result of self-defense; however, this does not apply to the abortion standards.

This argument of Marquis has induced numerous objections. The objection follows numerous threats.

First, many argue that if abortion is not appropriate at any point, then the ova and sperm need to be conserved. It also declares the use of contraceptives is as well wrong. Even people who believe that the usage of contraception is wrong do not accept this theory. Second, some argue that a fetus has no personal identity as an adult human being. Third, other argues that depriving a fetus a future cannot be likened to depriving an adult life or murder. Finally, not all abortions are illegal, as others threaten to take the life of the woman. Therefore, such pregnancies cannot be equalized to murder.

Religious beliefs arguments

Different religion has different views about abortion's moral implications. The views at times oppose one another. The moral principles in the religious context are mainly based on respect for life and justice.

Christians identify abortion as a wrong act in the community that should not be allowed. Abortion is identified as an immoral act that is sinful. For instance, the Eastern Orthodox, Catholic Church, Oriental Orthodoxy, as well as other protestant churches oppose any deliberate abortion. They only allow abortions that are indirect, the ones that do not seek to terminate the life of the fetus. However, the scholars disagree on the early Christian views concerning abortion. There is no specific verse in the Bible in either the New or the Old Testament that talks about abortion (Sarvis and Rodman). However, as the book of Jeremiah states, "Before I formed you in the womb, I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations." Therefore, God is the creator, and the fetus is a creature that God is aware of. Then, the Christians believe that every fetus has a valuable future. The scholarly works have taken an assumption that at that in the early church those were rare incidents. At the same time, others have said that abortion was totally wrong in the early church days. Later, the council started punishing women. Therefore, most Christians are pro-life since the Bible declares that God knows every individual even before birth. At the same time, the Bible always is clear on the importance of human life. As a result of these teachings of the Bible, Christian value even the life of the fetus or embryo and therefore advocate for ant-abortion campaigns in the society. Abortion is not allowed at any point in the gestation period. However, they are not against abortion if both the life of the fetus and the baby are in danger.

On the other hand, Hindus strongly object to abortion. The Hindus advocate that, in any case, both the mother and the fetus should be considered. The Hindus banned abortion since a boy child was highly preferred in the community, leading to the termination of a girl child pregnancy. The value of a boy child made many women abort so that they do not have many girls. At the same, some Hindu theologians believe that the personhood of an individual starts at three months of the gestation period. Therefore, any pregnancy more than three months cannot be terminated because it is a real human being.

Similarly, most Islamic scholars object termination of a pregnancy that is more than 120 days. The islands believe that life starts after 120 days. Therefore, termination of pregnancy that is more than

120 days is equated to murder. The Quran does not have any information about abortion, but it highly condemns intentional human being murder. Therefore, the more the pregnancies progress, the more it is wrong to have an abortion. This is because the fetus has become a soul, and thus terminating it is similar to the intentional murder that the Quran objects to.

Not only the Hindus, Christians and Islam consider abortion immoral, but also Sikhism. In Sikhism, they highly object to abortion. This is because it tampers with the creative work of their creator, God. Their code of conduct has not stated anything about abortion; however, it is highly discouraged in society. The creativity of god is important, and God is responsible for forming the fetus in the womb of a woman. Termination of this pregnancy is dishonoring the work of God. Therefore, abortion is highly categorized as immoral before society and the creator of everything in the world.

Arguments from uncertainty

Some anti-abortion supporters state that if there exists uncertainty that the embryo has the right to live, then having an abortion is equivalent to taking a risk consciously to kill another person. According to this opinion, if the probability of something having a life is not known, then it is seriously immoral to handle or treat that thing in a way that suggests that it has no right to life, such as killing it. This argument places abortion in the same class as manslaughter or some criminal negligence form. Therefore, it shows that abortion implies that the fetus has no right to life. This argument is based on justice for the unborn.

In contrast, David Boonin says that if this opinion was right, then even killing plants and other animals would also be classified as morally wrong. This is because it is not clear whether these animals and plants have the right to life as well (Sarvis and Rodman).

Discrimination argument

The discrimination argument argues that abortion is an act that results in discriminating against the unborn. According to this opinion, people who disagree that the fetus or the embryo has a right to life do not value the importance of human life. However, they select random characteristics such as psychological or physical level of development. Therefore, they give other people more value than others in the community.

In contrast, different philosophers define the right to life in reference to psychological or physical levels and maintain that those traits are ethically relevant. They object to the assumption that every life of a human being certainly has value. For instance, the members of Homo sapiens have human life or are morally relevant.

This argument is based on justice for the unborn. The fetus should not be discriminated against and terminated, yet it is innocent.

Personal Position Before The Research

Before the research, I have always considered abortion to be neither moral nor immoral but a choice. Abortion is a choice that is based on a woman's right. This is because the woman is the one judge of her body. For example, if the owner of a property has the right to sell his property, so does the woman have the right to do anything to her body. The decision to abort or not depends on the decision of the woman. A woman can make a choice of using abortion as a birth control method. At the same time, she can make the decision of choosing the baby to carry. If the woman prefers a male child and realizes that she is not having a boy, then she can make a choice to abort this fetus. Therefore, a woman has the right to control her body depending on the circumstances she is experiencing.

Abortion had no meaning more than just terminating a pregnancy. A fetus has nothing to do with the human life. It is just a combination of a sperm and an ovum. Both women and men in society understand that their germ cells have no significance. Males experience wet dreams resulting in the removal of the sperm. At the same time, women also experience their monthly menses that result in the removal of the ovum. Such incidents are not immoral when done at the right time and the right way. However, when they are done in the wrong place, way or time, then they can be classified as immoral. Therefore, a combination of the two followed by their removal is also dependent on the way, place and time. These are the factors that can classify them as immoral.

Abortion, being moral or immoral as well, depends on the circumstances that surround the pregnant woman. When a woman uses her circumstance to make a decision on the way forward after getting pregnant, then abortion is moral. For instance, a woman can have an unplanned pregnancy. The woman weighs the situation and finds that if the baby and she cannot be comfortable, then it is better to terminate the pregnancy. This is a moral act rather than letting the child grow up to be a street child. At the same time, the woman can terminate the pregnancy if this pregnancy threatens her life. It is illogical to keep pregnancy, yet it is threatening life. In such situations, then, abortion is a moral act. However, at the same time, terminating the pregnancy for no reason is an immoral act. This is like killing an innocent person in the society. As the natural law states that killing is wrong, then abortion of this nature will be classified as immoral. Therefore, abortion takes a moral or immoral direction depending on the motivating situation that leads to it.

The method used to terminate the pregnancy also classifies abortion as moral or immoral. There are several methods used in terminating a pregnancy. Any method that threatens the life of the mother makes abortion an immoral act. The use of unapproved equipment, medication or methods for abortion procedures is wrong. These illegal procedures and equipment endanger the life of a woman. For instance, taking a soap detergent or undiluted juice over medication is an immoral abortion act. A woman who accepts to use such things is committing an immoral act. However, when a woman goes to the hospital or calls an expert to do an abortion, then it is a moral act. Therefore, the method that the woman uses is important in classifying abortion as be moral or immoral act. Any method that

affects the woman's life then gives abortion a reason to be immoral.

The answers from praying God also described the act to be chosen. God is the creator of everything. Once asked whether he has a purpose for the developing fetus and gives a signal saying yes or no, then the answer should be the choosing line. At times other children can be born and transgress the laws of God or lead many people to doing evil. God, who is all-knowing, can send a signal to terminate such pregnancies while other children may be influential in doing the right acts. If a woman terminates a pregnancy because God has signaled and accepted the termination of this pregnancy, then this act is moral. However, ignoring the answer from God also categorizes abortion as an immoral act. Therefore, abortion, at times, is the will of God that she sends to women t terminate evil children from society, and thus, it is moral.

Basis Of This Judgment

This judgment on the abortion controversy was based on the Begging of Human Personality theory. According to this theory, a human being in the moral sense means a member of society who is full-fledged and a well-developed biological being. The embryo does not have this characteristic. As a result, an embryo or a fetus cannot be equivalent to a person. At the same time, the embryo cannot be characterized as an animal. The embryo or fetus does not have consciousness, any reasoning or any self-motivated actions. Likewise, it does not communicate. A person has at least five senses, which an embryo does not portray. Therefore, the decision that a mother makes does not affect the embryo as it would have affected a human being.

Similarly, natural laws theory as well influenced my position. According to this theory, a woman has the ability to determine the circumstances that affect her body. The fetus, at times, can affect the health of the woman. The natural laws theories approve the abortion of this fetus. As the finger pulls against a stimulus substance, so does the woman. In this case, then, a stimulus substance must be present to cause the action. Therefore, a woman has to abort as a natural medicine for the life-threatening fetus.

At the same time, the scriptural principles influenced my understanding of the abortion controversy. The principle of praying to God assures answers from God. God, being the creator, understands everything, all-knowing. Therefore, there is no way he can allow an evil child to be given birth or a good child to be aborted. Therefore, God has the ability to classify abortion as moral or immoral. Therefore, there are circumstances in which abortion is a moral act, as it is the will of God.

Personal Position Before The Research

My personal position changed after this research. I now believe that abortion is totally wrong except in situations where the pregnancy is threatening the life of the woman. The fetus has a right to life. This fetus should be allowed to develop, no matter whether it was an unplanned pregnancy. A fetus is

like an innocent human being. Abortion is more of another form of murder. The fetus is no longer an ova or sperm that are joined together. This fetus has a connection to the mother and thus can be said to be a life. Therefore, aborting such beings is actually destroying a valuable future. This being may have the potential to do great things in the future. I agree with the deprivation argument that this being will have a value after developing that may change the world.

At the same time, as the weak in the society are discriminated so is abortion to the fetus. It is true that a fetus cannot communicate. As a result, they have no ability of defending their life, hence abortion is discriminating them and isolating them, from existence in the world. This discrimination is an immoral act even in the current world. It is heartbreaks when a normal adult person is discriminated against in society because of her weaknesses. Therefore, abortion is discrimination of the highest rank that the unconscious, not-reasoning, and not communicating fetus are subjected to by their own mothers. It is like a man slaughtering an innocent being who cannot defend himself in any way.

Not forgetting the new scriptural principle that I learned that changed my point of view on abortion. God is the one who allows the fetus to form in the womb of the mother. In this view, human life is important in society and before the eyes of God. God has a purpose for every fetus that is formed. Intentional pregnancy termination is not moral before God. In every religion, abortion is classified as an evil act. Thus, affecting my understanding of the moral principle of prayer. It is very clear that God cannot signal a woman to have an abortion. Therefore, human life that begins from the formation of an embryo to a fetus and then gives birth to a child needs to be highly respected by every individual.

However, I still stand for abortion as a moral act in situations that are life-threatening. Pregnancies that threaten the life of the woman can be aborted. It is better to lose one rather than lose both the fetus and the mother. The fetus needs justice and respect for life as well as the mother.

Work Cited

Marquis, Don. “An Argument That Abortion Is Wrong.” *Ethical Theory: An Anthology*, 2007, pp. 439–450.

Railsback, Celeste Condit. “The Contemporary American Abortion Controversy: Stages in the Argument.” *Quarterly Journal of Speech*, vol. 70, no. 4, 1984, pp. 410–424.

Sarvis, Betty, and Hyman Rodman. *The Abortion Controversy.* Columbia U. Press, 1973.

Sumner, Leonard Wayne. *Abortion and Moral Theory*. Princeton University Press, 2014.

Vaughn, Lewis. *Doing Ethics: Moral Reasoning and Contemporary Issues*. WW Norton & Company, 2015.