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Provoked Abortion

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Abstract

The provoked abortion is seen in many different ways in various countries. The woman that is supposed to be the main character of unfolding this procedure is usually unable to request it. The doctor that should be focused on doing the diagnosis about what the patient really wants for herself is also unable to do it, even if it is the best way to treat the situation. The values of different cultures act as impediments through laws that are oriented by religious beliefs and moral definitions leading to difficulties in the abortion scenario. Some facts are quite clear relating the woman and the doctor, who are the characters on this medical action, and that many times these are stopped or punished when they decide for themselves about abortion. The chapter intends to discuss the problem in many of countries of different continents, which focus the position of the doctor.

Keywords: abortion, law, religion

1. Introduction

When approaching a phenomenon, it is advised to investigate first what is already known about the subject, with the concerns of not searching what was already found [1].

In search of past times and since abortion is known as it is, we can verify that time passed does not allow secure statements, once nothing has been done in inviolable registry. Going through history, the first difficulty presents regards in knowing alternatives that could have no value. The culture of the people that habit different areas was and is distinct, as occurs nowadays.

Regarding the abortion, in general considerations, we remain with little information about the people that came before the white ones. Those people presented their culture in different parts of the globe and still do in many different forms.

To make an analysis that allows reflecting, it is necessary to state some arguments [2]. In this way it is needed to remember throughout the centuries, since there is registry of men living in earth, the life has its origins considered as born from the holy whisper of gods. Gods, from different rituals, since the mystics, characteristic of non-writing cultures, to those who had improved communication, were found in temples. These several rituals comprehend the donation of offerings that went to the worship of life. Gods, even though, used to serve to the explanation, in a dogmatic way, of what occurs in the supernatural, exactly about what's beyond the human knowledge. Despite that, more recently, going against what common faith states, it was said that men created god. This affirmation represents a materialistic and rational thinking, but that loses most of the belief that humanity had in the past centuries since men are on this world.

For more that the scientific knowledge brings discoveries about how men got to this current situation, it's beginnings, which kind of evolution is possible from what type of life, questions that come along with controversy. It is possible to say that always, since the beginning of the concern with life, men wanted to know the world and its origin on earth, although there never was a moment in which we could delimitate precisely the appearance of men. In search of this, bonding, which can characterize, according with the theory of evolution, the passage of ancestral to the current men, is made every day, but what bonds the past and present is still missing. Those who, though rationally, based on scientific values have the position regarding men and its presence, which emerged producing conflicts in the middle of the nineteenth century. Recent ideas, if compared to other periods of humanity, have a strong force of modernity and to those who have higher study degrees. It is a reason that contradicts faith. The scientists from distinct backgrounds discuss with the believers from different religions [3].

In the holy bible, the ancient testimony, in the first book of Pentateuch, the book of origins, Genesis, it is written "In the beginning god created the sky and the earth," and the following can be found in the same book: "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. So God created man in his own image, in the image of God he created him; male and female he created them."

According to the theory of evolution, proposed by Darwin, today considered by many, as completely verified in all of its aspects and meanings, the human beings are similar to one another and have a common ancestral at some point in the evolution. The origin of life occurred more than a billion years ago. Despite the studies and the information we have today, there is no existing evidence without questioning that allows us to understand undoubtedly those theories.

The theory of evolution has its acceptance in the elite society, for many academics and for scientist as to the lower layers of society who continue to believe in different gods stimulated by sacerdots that independently of faith had always one or more gods to worship. This discussion is fundamental, because it builds the opinions regarding the main subject or we cannot analyze the sacred aspects of life. It is polemic if the most important is the holiness of life or its qualities. This brings together with what Engelhardt said "A moral life is lived in two different dimensions." Aside from any religious position, mainly through the catholic church, some incongruence is revealed between those that are against the possibility of freedom for abortion but accept other technics of assisted reproduction in which the embryo is discarded [4].

Besides different points of view, it is needed to bear in mind the role of women in society; it varies a lot as to where those societies are located. In those societies the culture reserves women a position, a role, and ways to behave in different ways. Meanwhile in occidental society, the role of women and their position include the possibility for them to achieve or to compete with the highest rank in politics as occurs in Argentina, Germany, Chile, France, Brazil, England, and/or the United States of America, to number a few; in other oriental countries, women are not given the rights to stay on the same level as their husband and friends, and they are also prohibited of going to the beach with swim clothes. The Islamic countries request women to cover their faces with a piece of cloth. The abortion position in the societies varies as time goes by, as the behavior of women varies as to what is imposed by the culture [5].

In all events that concern health issues, abortion gets highlighted for the difficulty in minimizing its impact on society. The problem of abortion presents difficulty in dialogue, once it presents very different opinions. In different societies

ideals in relation to abortion are found; therefore, it's happening in the necessary conditions is having in mind health and always attending the religious prejudice, ethical and legal, although the standard behavior shows that the confrontation with the required level by society is inevitable, usually confronting law, health, religion, and ethics.

Looking in history for reference in the subject of abortion, we can find Hebrew had a code that got to the point of punishing those who practiced the abortion until the point of death. In Greek mythology we can find a quote by Aristotle that, in the beginning, was against the abortion and then agreed with the procedure if the embryo was found dead. Hippocrates—father of medicine—in reality was the precursor of medical ethics and was the author of the oath that doctors must follow, in which the practice of abortion is prohibited. In the oath of Hippocrates created before Christ, it is found “I shall not give women none abortive substance.” In the Code of Hammurabi, the abortion is also punished. In Sparta, the abortion was forbidden in reason of the necessity of men to take charge of internal security and to build an army to intervene in times of war.

The question of abortion became a big theme when Saint Augustine pronounced about it and after Saint Tomas of Aquino differentiated the formed fetus and the fetus under formation. In the Roman Empire, the question was also reached.

Throughout the eighteenth century despite the little interest that abortion had in society, the practice was denied, mainly in reason of the scientific knowledge that were deployed, in the seventeenth and the eighteenth century, new bases leading to the fetus being recognized as an entity autonomously bring religious statements to echo in legislation.

With the French revolution and the beginning of the new nation, the wars, the plague, and the geographical discoveries, new changes occurred in the occidental world; the population growth started to go slower, meanwhile the necessity to keep a big army grew. The life of men was very important and the act of pregnancy was patriotic [5].

The position of abortion, in these societies, varied in distinct times, as the behavior of women varies for what is imposed by societies' culture.

The contradiction concerning the abortion obeys to these difficulties. The practice of abortion woke up all sorts of attention according to the cultural background. It is a subject that brings to the same place not only the professionals of health but also a quantity of academics of other disciplines such as lawyers, moralists, economists, legislators, judges, religious, and many others that at some point and for some reason found their selves discussing the subject.

The provoked abortion can be made under the coverage of medical sciences and with the approval of society or in an occasion that it is going against the law or other social values, an attitude that the community considers illegal. In this case the subject to be approached is whether the abortion provoked is under the coverage of the local community or if it is illegal, and in that way the prohibition makes shady to understand the circumstances under which the abortion is made.

Despite being a problem of medical practice, the procedure itself does not worry doctors, when taking good care of the environment and the patient, the result is mostly very positive [6].

The technics and the preparation of the environment are known in various types of medical school existing around the globe. The most concerning is the decision with the interruption of the pregnancy.

We need to have in mind that the one who desires the pregnancy does not wish to abort it and the one who desires the abortion does not wish the child; medicine is not against the abortion; nor the women nor the doctor is obligated to follow the procedure; who decides to follow the steps of this event is society.

The medical school presents two views of how to concretize the procedure: the one that involves taking medicine and a chirurgical one.

The procedure involving medicine is made through the oral use of a pill that will cause the fetus to be expelled which must be consumed as soon as possible to the event of pregnancy. In this way independent of medical recommendation, the pill may be bought from a drugstore. In many countries it is known as the “next-day pill.” The drug is impregnated with levonorgestrel 1500 mcg taken in only one dose.

The chirurgical procedure is always provoked or induced, for medical or legal reasons. For that matter, the chirurgical abortion must be made as soon as possible, before the twelfth week of pregnancy in a sterilized environment as a chirurgical room, equipped with all the necessary tools. The patient needs to be examined carefully and must be submitted to pre-anesthesia and then be hospitalized and then submitted to anesthesia. According to the state of the women, the anesthesia can be done via oral or intravenous. It is, therefore, a hospital procedure. The withdrawal of the fetus is done through intrauterine vacuum aspiration, with a maximum from 12 to 14 weeks of pregnancy of the patient. Dilatation and curettage method, if still practiced, should be changed to aspiration. Between those methods the cut is used in the beginning of the pregnancy. A scraper is inserted into the woman’s womb to separate the fetus into pieces that produces a lot of bleeding. Another way of producing the abortion is via applying a salty substance directly to the fetus that in the following hours will lose all its vital functions.

The chirurgical abortion must always be made by a doctor capable of the procedure, in a controlled chirurgical environment, and the conditions of health of the patient must be known. Aside from all innumerable aspects of culture and medical values, the doctor can under its own religious, ethics, and legal aspects take part in the event.

The legislation also has to take care of other important aspects as quality of social life. The legislation in many countries restricts abortion, and it sometimes allows it in two special punctual occasions: when it came from a raping situation or when there is no other way of saving the pregnant woman. The judicial system already discussed and decided in some societies to allow the procedure of abortion in those occasions when the fetus is anencephalic and when the fetus is microcephalic.

Social question to the women for many reasons may result that they cannot provide conditions for their children, they cannot keep the pregnancy, and they will have to interrupt it, but in many places it is forbidden.

Women without a partner, women abandoned by their partner, women whom the partner does not recognize the pregnancy, women without a partner that will not have the conditions to raise a child, women that have doubts of the pregnancy’s paternity, women expelled from their house by their own family, children that will not know their father for many reasons, women that have no condition of recognizing the father, incestuous relationships, cases in which the anticonception measures failed, and many other possible scenarios push women into abortion. Women and children born in those conditions are often led to social discrimination that those who chose the legal or illegal abortion will not suffer [7]. In this way, as most of legislation, the norms and the laws are produced and made by men that take care of these aspects of human life since conception, laws that rule many but made by few.

The religious values varies with each faith and profundity of the same doctor and patient. The ethical values depend on what was established by the medical associations existing in the community, but legal values must be carefully obeyed in reason of being expressed in laws that define the doctor’s behavior and the patient at the time of the intervention to provoke the abortion. These restrictions are extremely variable and have vast extension through different countries.

In most of the countries of the world, specially in the occidental world, the product of the composition in the parliaments shows a mix on restricted proposals in the subject of abortion.

There are also nations that have liberated entirely the abortions according to the pregnancy time. In general, from 12 until 24 weeks of pregnancy, the abortion is legal. In other counties, the abortion if emerged from a raping situation will not be criminalized. The incestuous is also considered, in many places as a sufficient act for the abortion to be made.

Mostly the doctors' point of view stands, therefore, when a woman is in risk or when there is no other way of saving the life of the pregnant, as a possibility that permits the conclusion of the abortion. Still as a medical factor, an anomaly of the fetus, case of anencephalic fetus or microcephalus cases, permits the procedure.

Those legislations normally come from the parliament that decides, in many times, a part of what is practiced inside the country. It is good to always remember that the higher institutions as supreme courts or superiors are legitimated in their competence to establish reasons not to punish a criminal who have practiced the abortion.

The abortion being spontaneous, or induced, via medicine or chirurgical is an act that occurs in women and that requires in modern society the presence of doctors.

The decision in society to liberate or repress depends on various aspects, inclusively the scientific [7].

The position of the government in considering laicism or religious is a main factor, whereas the religious states depend on the religious perspective on the abortion, and if it condemns the abortion, there is not much to be done. About this argument that at some point seems dubious, there is the example of catholic church in the state of Vatican. In the catholic doctrine, abortion is a sin that those who conclude it will suffer and be expelled automatically. The forgiveness to this sin is only in the hands of the pope to whom he delegates this act.

Societies dominated by tyrannies also take position to present restrictions for women to come forward looking for medical attention even when the abortion is spontaneous. El Salvador country in Central America condemns the death of women that goes through abortion to which there is no condition to prove if it was provoked or spontaneous.

These are extreme examples of what happens in most of countries that, if the abortion is not entirely liberated, do not repress entirely it [3].

Even if the scientific knowledge does interfere in the parliament proposals, the political struggle will be the one to try to balance the value of public opinion. The ways people are represented vary a lot. The values of medicine such as the wishes of women are listened and mixed with religious doctrines, social-economic conditions, population characteristics, political party orientation, and many other factors that influence the congressman opinions.

The chirurgical abortion is not possible obeying only the doctors' view; before that it is needed to have the possibility of attending the religious values, the ethical, and essentially the laws.

As every legislation, norms and laws are produced and elaborated by men that take care of aspects of human life since its conception satisfice many but not all.

Rodrigo Torres, a judge, in an article stated comparing legislations from several nations in the twenty-first century and showed a panorama of the situation in the European Union [4]:

- A. Prohibition without any exceptions: Malta
- B. Abortion permitted if asked by the women, with any time determinate in the pregnancy (90 days to 4 weeks): United Kingdom, Netherlands, Sweden, Romania, Denmark, Lithuania, Check Republic, Slovakia, Greece, Hungry, Belgium, Bulgaria, France, Germany, Latvia, Estonia, Portugal, Slovenia, Austria, and Italy
- C. Abortion permitted in accordance to the risk of life of the pregnant:
United Kingdom, Denmark, Sweden, Latvia, Poland, Slovenia, Austria, Check Republic, Slovakia, Romania, Cyprus, Greece, Hungary, Spain, Portugal, France, Germany, Lithuania, Estonia, Luxemburg, and Ireland (including risk of suicide)
- D. Abortion permitted in reason of risk of life of the pregnant, with some time determinate in pregnancy: Netherlands and Finland
- E. Abortion permitted in case of risking the life of the pregnant within any time: Denmark, Slovenia, Austria, Check Republic, Slovakia, Romania, Cyprus, Hungary, Italy, France, and Germany
- F. Abortion permitted when the pregnancy results of rape or sexual crime, always:
Romania, Cyprus, Greece, Germany, and Hungary
- G. Abortion permitted when the pregnancy results of a rape or another sexual crime within some time of pregnancy (from 90 days to 28 weeks): Denmark, Finland, France, Spain, Belgium, Poland, Italy, Luxemburg, Portugal, Latvia, Lithuania, Netherlands, and Estonia
- H. Abortion permitted when there is a problem with the fetus formation, within any time:
Netherlands, Denmark, Sweden, Finland, Latvia, Estonia, and Luxemburg
- I. Abortion permitted for social economic reasons within any time: Netherlands, Finland, Italy, France, and Luxemburg

In this work it is also possible to find considerations about Latin America.

Cuba in 1965 legalized abortion until 12 weeks of pregnancy and maintained an abortion percentage under 21 in every thousand of women in reproductive age, 10 points under the regional average.

Chile, El Salvador, Nicaragua, and the Dominican Republic criminalized abortion without exceptions. Honduras, following the code of medical ethics, allows the abortion to save the life of the pregnant.

Argentina, Costa Rica, Venezuela, Peru, and Paraguay admit the abortion to save the life of the pregnant; being that in Argentina, the permission also covers women that are not capable of perceiving the reality, and in Venezuela it is allowed to protect the honor of men and women.

Uruguay, Colombia, Equator, Bolivia, Mexico, Panama, and Guatemala admit the abortion in cases of rape and incestuous pregnancy; Uruguay also allows the procedure of economical struggle and Colombia, Mexico, and Panama when there is a formation problem within the fetus. Brazil maintains the criminalization of abortion without punishment when resulted from rape or when there is no other way of saving the woman's life; in this way the anencephalic abortion is not punished agreeing to the supreme court's decision. The United States of America in the constitution liberates the abortion procedure, but there is some bureaucracy in different states.

Other countries not remembered could be brought to this subject. It is the case of those who hardened the laws against abortion. Between these is Japan. Turkey is where the abortion is permitted with pregnancy until the tenth week, and the decision is of the women. In Israel, the abortion is permitted when it presents physical

or psychological risk to the women, in cases of problems in fetus formation and humanitarian reasons. The pregnancy of a second son or a non-authorized pregnancy, in China, makes women to be obligated to abort.

In Russia, abortion is legal until the twelfth week of pregnancy. In 1920, Russia became the first country to legalize abortion in all circumstances, whereas through the twentieth century, the legislation concerning abortion in the country was modified, and its prohibition came back in 1936, remaining this way until 1954. According to data from the United Nations, Russia has the highest number of abortions per women in fertile age of the world, between 15 and 40 years, with about 1.3 million abortions (absolute number) realized per year, which is about 53.7 abortions per 1000 women. The Italian legislation before 1978 used to consider a crime interruption in pregnancy, but with the implementation of law 194, on that year, the voluntary abortion was decriminalized, permitting it until the third month of the pregnancy in public hospitals in Italy and in the fourth or the fifth month in case of therapeutic nature (when there is risk for the mother and in detection of bad formation and other anomalies). In this country a higher percentage of doctors, obstetrics, and anesthetists can be found, about 70%, that deny making the procedure.

The abortion in New Zealand was legalized, since 1977, until 20 weeks of pregnancy and after 20 weeks, if impacting the women's health. The legislation requires that after 20 weeks the abortion needs to be made in public hospitals. In Australia the abortion is legalized since 1970. The increasing number of women going through the procedure made the government to launch a public policy to decrease the number.

In Mozambique it was regulated by a law and was permitted only in case of risking the pregnant women, in case of rape, until the tenth week. The law was approved by the president in 2014.

During the Mandela government, in the Republic of South Africa, the abortion was legalized. There are private clinics, but the government offers the service for free. Until the twelfth week, the procedure is through pill taking. In the African continent besides the Republic of South Africa and Mozambique, Green Cape and Tunisia are other countries that have a legislation about abortion.

The quote of the happenings in relation to different countries with very different religious backgrounds, varying the geographic location and political organization, allows us to understand that the liberation or restriction of abortion depends more on the social and political field than in the scientific field. The chirurgical risk of the procedure is very little.

The attention to the legislation in each country is the first step to take when approaching the subject and the procedure having in mind the possible punishments. On different countries, the legislation comes slowly changing, not only following the advance on medical sciences but modifying the laws of social behavior varying in each society [8].

The religious aspects have to always be considered between the patient and the doctor, their beliefs, and how society refers to it. Contradictions are found within followers of different religions that spread across the globe. A rough calculation expects more than 3000 sects with doctrines and dogmas, its particularities, and the essence not differing much [5].

In reality the religion that affects most the occidental world and strongly present in Latin countries is Catholicism, side to side to other many doctrines that are influenced by Catholicism.

In the occidental world, the Judaic religion is also disseminated that finds its center in Jerusalem and the state of Israel.

The oriental countries are followers of other religions such as Buddhism, Hinduism, and Islamism. The Buddhism and its sects have a high location in Japan. Islamism is prominent in Iran and in other Arabic countries. Hinduism is situated mainly in India, Nepal, Pakistan, and Sri Lanka. Other sects and religious doctrines are found and spread throughout the world with pastors worshiping different theological thoughts with followers that also go in various ways.

Catholicism, as a religion, was dominated by the first 15,000 years in the occidental world after Christ. In 1517 Martin Luther, a Frey from the Saint Augustine, promoted a big movement breaking with the unity of the church. The reform brought to question social and political aspects of the society in Europe. In a bigger meaning, the reform refers to other movements within the catholic church, as Calvinism in Switzerland that originated the evangelic church and Henry VIII in England that derivate the Anglican Church. These movements brought the council of Trent, giving birth to an inside reform of the church. Nowadays with the presence of Pope Francis, there is a walk towards the proximity between those churches.

In the catholic religion, the practice of abortion is considered a capital sin leading those who practice to be expelled. The pope had the power to forgive after the abortion if the people regretted, truly delegated in November 2016 the grace of forgiving in all countries, as the bishops have done before him. In any way the abortion to the Catholics keeps being judged as a capital sin.

In opposition to the catholic church that its followers spread without any worrying of agglomerating, the followers of the Judaic religion conglomerate to build mutual help. In this way, the usual Jewish marriage is within the same religion. It is common for the Jewish colonies to have institutions such as hospitals to give services of health and schools for teaching, obeying religious aspects. In opposite of many other religions, the Jewish orthodox followers usually pay close attention to the religious traces. In Judaism it is considered that the fetus or the embryo has no condition of person before the birth. Inside the Jewish population of the world, it can be considered that an ethnic group has ethnical divisions, most being a result of geographical ramification of the Israeli population and independent evolving of the several Jewish communities around the world. Nowadays, manifestations of these ethnical differences in the Jewish community can be observed as cultural expressions of each place, such as linguistic differences. The ethnical division of Jews was into two main groups as to Ashkenazi and Sephardi. These two groups are characterized by locality of habiting. The Ashkenazi settled mostly in the Anglo-Germanic part of Europe. The Sephardi searched the Latin side, whereas the Misraim and the Teimanim are the "Yemenites that live in the oriental side of the world."

In what refers to abortion in the Jewish religion, if the embryo or the fetus presents a risk to the women, the abortion is allowed among the most orthodox groups, the conservative, and the reformers. Between the reformists the well-being (social and psychological conditions) can be considered to approval. As to the tradition of the Maimonides, in the twelfth century, if the embryo offers a risk to health, mental, or physical well-being of the woman, she can interrupt the pregnancy, as self-defense, as the embryo is considered an aggressor. The decision has to be made besides a rabbin. It is important to compare with Christianity the traditional Jewish religion does not allow that the individual decision of the women but her will has to be accompanied with the permission of a rabbin that in his wisdom will find what is moral and just.

On the Buddhist point of view, abortion is considered a homicide, although there could be various motivations to terminate pregnancy. If the motivation is a selfish unconcern, as to not wanting to take care of a baby, it becomes the hardest act in the eyes of Buddhism, because the motivation and the act are both

destructive. In Buddhism, the motivation can also be positive. If the baby is very deformed or mentally insufficient, so wanting to prevent any further suffering, it is not condemned to abort considering the secondary vote of bodhisattva practiced by all Buddhists that the destructible act should not be avoided if the motivation is positive. The ethics here could also be questioned.

In another situation, in the case of risk to the mother during the pregnancy, many factors and circumstances come into play on the decision taking, being that it is defined by the karma that will be the judge of that action in another life depending on the consequences of the abortion. Beyond the causal motivation, the Buddhist teaches that the contemporary motivation (what an individual thinks about abortion) is also very important when justifying the abortion. In this way, it is important to a Buddhist, in the moment of the abortion, to have in mind the carrying thoughts. Some Buddhist traditions do make celebrations for the fetus. Supposedly, the realization of those ceremonies is extremely useful for the “soul” of the mother. A name is given to the fetus which is prayed for upon their lives. “The goal of the Buddhists is to achieve spiritual enhancement, the ‘nirvana’ estate of freedom from unhappiness and from the pain existing in the world, a spirituality of peace and happiness.” Although there is no consensus on Buddhism as to abortion, most of its followers consider it a rupture in the flow of life. Traditional Buddhist sources, as to the monastic code, point that the destruction of deliberated life is a hard rupture of the traditional teachings. The actual Dalai Lama considers the abortion a mistake but considers that there are occasions that it is justified. Even though when the abortion is done to save the life of the woman, it is almost always seen as causing a suffering and negative karma.

The followers of Islamism, as to the Coran, condemn the action of killing; many stick to fanatic in following, for example, a war, as of not worrying to die, with the idea that will bring them in the presence of Allah. This fanatic position in good times reaches the belief of young boys that with some frequency explode bombs attached to their bodies, in crowded places with the intention of practicing terrorism and without fearing death. The main cause of condemnation of abortion among Muslims is in the historical roots.

Hinduism is a religion that has various gods that are venerated in different occasions and different places, in general, condemns the act of abortion.

Beyond these churches of the dominant point of view in the occidental world, as in the oriental world, other sects can be analyzed.

The church of Jesus Christ and the Saints in the Last Days, the Mormons, do not advice the procedure of abortion; they go against it. Although if the preservation of women health or the pregnancy is resulted from a rape case, in this manner to save the spiritual life of women, the procedure is permitted by the president of the church and then consulted by a doctor.

In the Anglican Church, many consider a point of view aside of the church’s main decision. There is a permission for it to be done, despite many forbidding the abortion.

The Methodist church presumes that abortion is an extreme case, when there is a risk for the mother’s life, because it should have the conditions to having more children and should also have the chance of taking care of the children already existing. It is admitted the possibility of abortion in pregnancy coming from a rape case if the woman does not wish to keep the pregnancy, considering that she was not given the choice of the sexual act, a point of view that goes against the holy spirit of the evangelic announced by Jesus Christ. The interruption of pregnancy in cases that medicine proves the unviability of the survival of the fetus is admitted, as it is the case of anencephalic fetus (fetus without encephalic mass that only remains alive as long as the maternal body is fed).

As to the Jehovah Testimonies, in what concerns the abortion, there is not a standard position generally considering that interrupting the pregnancy is a heavy sin and it is a killing of the fetus. The same position that the one adopted by society is legal and established as right is usually accepted.

The Universal Church of the Kingdom of God is an evangelical church, with its headquarters in the Salomon's Temple, in São Paulo, Brazil. Founded in the 9th of July of 1977 by Edir Macedo, it became one of the fastest growing religious groups in the world with approximately 6000 temples, 12,000 pastors, and 1.8 million followers around the country and 8 million around the world and 15,000 in 105 countries, being the most popular in Portuguese-speaking nations. It is one of the biggest religious organizations of Brazil and the twenty-ninth biggest church in followers of the world. In a public declaration made more than 10 years ago and recently reaffirmed, pastor Macedo clarifies: "I'm in favor of abortion. I'm in favor of women having the right to decide."

Sex and sexual pleasure are accepted as a desirable practice between Taoism and Confucianism. The practice must be observed with moderation and also the practice be considered in relation to reproduction and the abortion as an acceptable resource, although there are groups of Taoists aiming the preservation of life that have a vision against abortion.

Many of the native North American cultures have a woman-centered point of view when it comes to abortion, looking at it as a valid option. Other existing religions do not present followers in a considerable number that by occasion intervene or not in some way on abortion.

2. Final comment

After the passage of what occurs in most part of the world, in relation to what is necessary to know about the operation of the abortion, it is possible to consider that greater are the barriers to follow through with the procedure than they are to be stopped. Beyond that through the dialogue, the conclusion is reached that it is necessary to have optimal conditions to operate.

The first condition for an abortion to be provoked is the women's desire and that she fulfils the health conditions, time of pregnancy, age, and psychological conditions.

The second is the presence of a doctor capable of proceeding and authorized by the professional associations. Another condition is the existence of a local such as a hospital environment filled with the necessary tools and life support. As all those aspects related to the characters that agreed on the procedure are fulfilled, it is needed to have in mind the religious aspects too the involved and that those do not prohibit the event.

In the end, it is needed to verify the location, the city, and the country where it is intended to be practiced. The chirurgic procedure has appropriate laws for that manner and if they allow or prohibit it. If the abortion is punished without exceptions, it cannot be made. If it fills the exceptions, then it shall be done.

All of that shows that it is easier to understand and that it is harder to find an abortion that obeys all the laws, religious beliefs, and morality of the involved than it is to find a secure but illegal abortion.

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