

What do college students think about the autonomy of the abortion?

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Abstract

This study investigates how college students who are fertility women have a right to decide their own heritage. The participants of this study were 20-25 years old who were studying maternal nursing at a university in C province. Participants were 15 in total and conducted in-depth interviews three times until the meaning was no longer present. The data collection period was from November 15, 2017 to December 10. Interview data were processed using the phenomenological Giorgi method. As a result, 128 semantic units were derived, again divided into 9 sub-components, and then divided into 2 categories as final components. In conclusion, Participants agreed overall that abortion should not be increased. Participants agreed overall that abortion should not be increased. There are 5 sub-components in agree of abortion: 'ethical dilemmas', 'assuring women's autonomy', 'being a prepared parent', 'not wanting future misery', and 'women's health rights'. There are 4 sub-components to abortion: 'The preciousness of life', 'hasty decision', 'murder', 'moral responsibility'. If a sub-component is categorized into a phenomenological context, it can be concluded that there is "importance to life" and "difficulty of decision".

Keywords: Female university student, Fertility women, Phenomenology, Thoughts on abortion.

1. Introduction

Abortion has been studied in many fields such as law, sociology, women's studies, and welfare. Especially after the 2000s, in the context of low birth rate of Korean society, there was a movement to make more strong regulation on abortion. In 2010, the Ministry of Health and Welfare has organized a "social council meeting for the prevention of illegal abortion".

The recent debate on abortion was the subject of great controversy in the United States [1]. The 1973 Roe v. Wade [2] continues to argue about abortion in American society since recognizing women's abortion rights as a fundamental right. In Korea, illegal abortion procedures are prevalent despite the abortion. According to the statistics of the Ministry of Health and Welfare, the abortion rate of unmarried women per 1,000 women was 14.1% in 2011, and that of married women was 17.1% [3]. Roe v. said that women's abortion rights were an essential right included in the right to privacy, but they did not disclose why. This made it possible to doubt the right of abortion as an essential right, and argued that it did not say in which area it would be included if it were contained in privacy. Furthermore, although the privacy domain includes both marriage and childbirth, contraception, family relationships, child rearing, and abortion, it did not reveal what the details were [4]

People say that the time of abortion was the point at which the fetus can live independently [5]. In Article 14 of maternal and child health law of Korea, permission of pregnancy artificial abortion should justify reason. In other words, pregnancy due to sexual violence or incest pregnancy were accepted as reasons. In other words, it can be said to be a reason based on social ethical grounds. And justification for the reason that belongs to the protection of the life and body of the pregnant woman. Even if pregnancy termination with this reason was possible, it can be carried out only for pregnant woman within 24 weeks. In addition, it was defined as an offense under the Convention [6].

In the survey by the Korea Institute for Health and Social Affairs, the causes of abortion were 35.9%, 20.5%, 9.4%, 4.8%, 9.5%(1.5%), economic hardship (6.6%), and the fetus was a daughter (1.8%)[7]. As times and conditions change, culture, values and ethical norms have changed. It was inappropriate to raise a simple question of whether an abortion is an act of ethics if it was not a sinner. 85.1% of women in Korea, 96.6% in law, 96.6% in females and 40.9% in religions answered that abortion should be allowed by law [8]. Recently, many nations have been actively promoting childbirth promotion policies since the birth rate has started to become a social problem due to the declining fertility rate. According to the National Statistical Office (NSO), the estimated total fertility rate for one female reproductive female in Korea (15 to 49 years) in 2005 was about 1.08, the lowest in the world, and the total fertility rate in 2006 was 1.13 [9]

In the past, when the food explosion, the housing crisis, and the education crisis became serious social problems due to the explosion of the population, it was considered unethical to have a large number of children. An issue related to abortion is when life begins as a human being. Those who claim to allow abortion unconditionally, or who claim that abortion should only be allowed if they can not do so, generally agree that abortion should be allowed only before the fetus reaches a certain time. K. Hindell and Madelaine Simms have stated that the embryo was not a human being but a part of the mother's body as a medical law [10]. However, in the religious world, the egg and sperm are seen from the moment they are corrected. In fact, the Vatican's declaration of anti-artificial heritage actually claimed that respect for human life is required from the first moment of conception and that from the moment the egg is modified, the life of a new person, not the father or mother, begins [11].

From the viewpoint of women 's human rights, abortion has been mainly questioned in terms of health [12]. Abuse of abortion causes the procedure to be conducted secretly [13-14], and as such, made abortion procedures in a harsh situation. In addition, since the abortion procedure itself was hidden, it made it difficult to positively cope with health problems that may appear in the post-cooking process. If the law prohibits abortion, the question arises as to whether or not to give birth to an unwanted child [15], and if the law allows abortion [1][4], the question arises as to whether it was easier to choose abortion. In fact, both questions were the same logic. At this point, it is very meaningful for college students who are fertile days to analyze the idea of women's ability to decide on their own abortion before a third party debate on women's abortion. Therefore, this study was conducted to listen to and analyze the honest minds of students who are studying maternal nursing at C university. The result of this study will be used as a basic data to judge women 's legacy from the standpoint of women rather than to judge from the third – party standpoint.

2. Method

2-1. Research participants

Participants in this study used non-random samples to find participants who could provide a great deal of insight into the phenomenon [16]. In order to elucidate specific aspects of the phenomenon, female college students aged 20-29 who were taking maternal nursing classes at the university, and who were able to actively interview them to select people who would provide much information on the subject were selected. The specific criteria of the participants were as follows. First, research participants were limited to female college students who were taking maternal nursing classes at the age of 20-29 years. Second, the idea of abortion constituted research participants so that the meaning of this study was fully revealed based on previous studies such as [1],[4][10] [16-18]. Third, after explaining the research purpose of this study, it was

understood that it was limited to those who can express their thoughts frankly. Fourth, this study was selected as a participant who was confirmed to have a belief that women's abortion was more helpful for the growth of their desires. Fifth, this study promises to be an abbreviation of things that would be difficult because of revealing the privacy of an individual, and aims to reveal the intention to participate in understanding and revealing the truth. The demographic characteristics of the participants were as shown in Table 1.

Table 1. Research participants

Participants	Age	Gender	Religion
1 st	21	Female	Protestant
2 nd	22	Female	None
3 rd	21Female		None
4 th	21Female		None
5 th	20	Male	None
6 th	22Female		None
7 th	21Male		Protestant
8 th	23Female		Catholic
9 th	24Male		Buddhism
10 th	25Female		Buddhism
11 th	22Female		Catholic
12 th	21Male		Protestant
13 th	20Female		Protestant
14 th	21Male		Protestant
15 th	21Male		Protestant

2-1. Collecting data

This study was conducted to examine the existing literature for interviews and to find out the participants in the maternal nursing classes of the researchers at the university. The interviewees consisted of 15 college students who understood the purpose of the study and revealed their voluntary participation. The age of the participants ranged from 20 to 25 years, with 9 female and 6 male. For the interview of this study, the researchers refer to the following documents. Interviews, interviews, and other materials were collected for this study. The interview was conducted in person. The contents of the interview are as follows. What do you think about heritage? Do women think they have a right to decide for themselves? The interviews were recorded with the consent of the participants and were immediately transferred after the interview. When there was a need to supplement the contents of the interview, a telephone interview was conducted. The data collection period was from November 15, 2017 to December 10. The total number of interviews was 33, and an average of 2 interviews was conducted for each individual. The meeting place was held in the professor's laboratory. The interviewer was a nursing professor. The research participants fully understood the purpose of the study and the researchers recorded the responses and the atmosphere of the participants in the field notes during the interview. The collected data were organized by participants.

2-1. Collecting analysis

This study was analyzed using the Giorgi phenomenological analysis method which focuses on revealing living experiences through in-depth interviews. The analysis stage of the Giorgi method consists of 'whole

recognition', 'division of semantic units', 'transformation of semantic units into academic terms', 'integration into structure'. Therefore, this study conducted the following analysis according to context. First, in order to get the feeling of the subject in the data, the researcher repeatedly read the contents of the participants' statements. Second, the unclear part of the technical inquiry asked the participant again. The participant's own thoughts were described literally by the participant. The researchers identified the themes that could represent the participants' vivid experiences in each unit. In order to describe the subject in detail, the focus meaning was described in the researcher's language. The central meaning is integrated to put the participants' thoughts into a situation structural description. A general structural description of how to think about the right of self-determination of abortion from the perspective of all participants by integrating contextual and structural statements. The data collection and analysis process was carried out simultaneously. During the analysis process, underlined parts of the participants' thoughts were revealed, and again, questions with different technical descriptions were identified by asking again. Through these processes, semantic units were derived.

As a result, 128 semantic units were derived from 15 college students. Among the derived semantic units, they are used for analysis except for duplicate or out-of-structure units. Based on this semantic unit, the components are derived, and the correlation between the various components is analyzed and integrated into the structure. As a result, women's abortion self-determination was integrated into a structure consisting of 2 categories and 9 sub-components. In this data analysis process, the researcher repeated the process of returning to the raw data for each phenomenon in the attitude of phenomenological reduction, verifying the whole sense and verifying and complementing the semantic unit derivation process. For this study, the researchers participated in workshops on qualitative research and conducted several qualitative research tasks. In addition, when it is necessary to increase the validity of the statement contents during the data analysis process, the participants were asked again whether the interpretation was correct, and the relationship between the components was also confirmed. The reanalysis was conducted to two professors of nursing professors who are continuing the qualitative research and secured the validity of the analysis.

3. Result

The idea of a woman's abortion self-determination based on the procedure of the Giorgi phenomenology analysis method consists of 2 categories and 9 sub-components. A representative case of each subcomponent is described as follows. Participants agreed overall that abortion should not be increased. There are five sub-components in favor of abortion: 'ethical dilemmas', 'assuring women's autonomy', 'being a prepared parent', 'not wanting future misery', and 'women's health rights'. There are four sub-components to abortion in disagreed on autonomy of abortion: 'the preciousness of life will disappear', 'hasty decision', 'murder', 'moral responsibility'. If a sub-component is categorized into a phenomenological context, it can be concluded that there is "importance to life" and "difficulty of decision".

Table 2. What do college students think about the autonomy of abortion?

Component	Sub-component	Theme
Insistence	Ethical dilemmas	Feeling conflicts in passive obligations and active obligations of good works 2nd choice method of artificial abortion
	Assuring women's autonomy	Artificial abortion should not be prevalent

	Autonomy of women
Being a prepared parent	Unwanted childbirth will negatively affect your child's attachment
Not wanting future misery	Anxiety, fear, phobia A wound that can not be washed until death Illegal artificial abortion procedures will increase Child abuse is likely to occur Crime such as illegal abandonment and murder of the fetus will occur
Women's health rights	no other person has the right to decide on the pregnancy of a woman The continuation and interruption of pregnancy is the problem of the woman's own life women's right to life and right to health should be treated at the same time Women should also be given the option of taking responsibility for their lives
The preciousness of life	The fundamental principle that life is precious The fetus has no choice Abortion is also dangerous for women's bodies Abortion is hard to escape the guilt of killing a life.
Hasty decision	Life is an absolute thing that can not be changed with anything will come to other forms of injury Artificial inheritance is a matter of thinking and deciding when a woman thinks she is being abducted by another person
Against Murder	Artificial abortion is racial murder The fetus is a small human being.
Moral responsibility	No right can be claimed for a world in which life is not respected Rather than abolishing abortion, education should be strengthened on sex education and life. It is more of a social responsibility than abortion

3-1. Component 1

Component 1 consists of a context for asserting self-decision abortion. Sub-components were 'ethical dilemmas', 'assuring women's autonomy', 'being a prepared parent', 'not wanting future misery', and 'women's health rights' appeared in the meaning of the insistence on the right to self-investment of the abortion. College students claiming autonomy for their own abortion have felt an ethical dilemma, although autonomy of the abortion was important. However, women thought that autonomy for their bodies was important, and that the main reason for claiming autonomy of the abortion was that they should be the desired pregnant, or prepared parent. Furthermore, it has been argued that unwanted pregnancy can lead to future misfortunes and

that women should have the right to be as healthy as men. The main contents of the subcomponents are as follows.

3-1-1. 'ethical dilemmas'

Applying the 'principle of good works', there is a passive obligation not to harm others and an active duty to help others. Based on these contents, it is a dilemma whether artificial abortion is harmful to women.

Preventing unwanted pregnancies is the best way to prevent pregnancy, but abortion is the second best method if it is not prevented.

3-1-2. 'assuring women's autonomy'

Even if women's own artificial abortion rights are given, they will never spread.

Women have the right to self-control and self-determination.

3-1-3. being a prepared parent

Unwanted childbirth will negatively affect your child's attachment.

3-1-4. not wanting future misery

Pregnancy itself was anxiety, phobia, and fear, and it will be a wound that can not be washed away

Illegal artificial abortion procedures will increase.

Child abuse is likely to occur

Crime such as illegal abandonment and murder of the fetus will occur

3-1-5. women's health rights.

Pregnancy has a wide range of effects on the female body system, so no other person has the right to decide on the pregnancy of a woman

The continuation and interruption of pregnancy is the problem of the woman's own life

Regarding pregnancy, women's right to life and right to health should be treated at the same time

Women should also be given the option of taking responsibility for their lives.

3-2. Component 2

Component 2 consists of a context for against the autonomy of self-decision abortion. Sub-components were the fundamental principle that life is precious, 'hasty decision', 'murder', 'moral responsibility' appeared in the meaning of insistence against the voluntary right to abortion.

3-2-1. The preciousness of life

The preciousness of life will disappear.

Abortion is also dangerous for women's bodies

Abortion is hard to escape the guilt of killing a life.

3-2-2. Hasty decision

Life is an absolute thing that can not be changed with anything.

If women replace difficult circumstances with artificial abortion, they will come to other forms of injury.

Artificial inheritance is a matter of thinking and deciding when a woman thinks she is being abducted by another person.

3-2-3. Murder

Artificial abortion is racial murder

The fetus is a small human being.

3-2-3. Moral responsibility

No right can be claimed for a world in which life is not respected

Rather than abolishing abortion, education should be strengthened on sex education and life.

It is more of a social responsibility than abortion

4. Conclusion

This study is a qualitative research that examines how college students think about the autonomy of women's abortion. For this study, 15 students aged between 20 and 25 years who were willing to volunteer after explaining the purpose of the study to university students who take maternal nursing classes to the researchers were included. For the study, in-depth interviews were conducted until no more data were available. The in-depth interview period was from November 15, 2017 to December 10, 2017. Interview data were processed using the phenomenological Giorgi method. As a result, 128 semantic units were derived, again divided into 9 sub-components, and then divided into 2 categories as final components. . As a result, 128 semantic units were derived, again divided into 9 sub-components, and then divided into 2 categories as final components. In conclusion, Participants agreed overall that abortion should not be increased. Participants agreed overall that abortion should not be increased. There are 5 sub-components in agree of abortion: 'ethical dilemmas', 'assuring women's autonomy', 'being a prepared parent', 'not wanting future misery', and 'women's health rights' . There are 4 sub-components to abortion: The preciousness of life', 'hasty decision', 'murder', 'moral responsibility'. This study was divided into two groups, one opposing and one opposing to abortion

This study was divided into two groups, one opposing and one opposing to abortion, The favored group showed the following opinion. Abortion is a bad decision, but if people have to choose the best way for humans, unhappy pregnancy be avoided. It is said that it falls into an ethical dilemma. Nevertheless, there was a strong opinion that unwanted pregnancies should be avoided. Among the most favorable comments on abortion, women's autonomy. Even if women's abortion autonomy is given, abortion will not be increased. This is similar to the context of Mumford J 's study. Mumford J's decision to abort is not a matter of law, but an intellectual debate between religion and secular philosophy [19]. Moreover, women emphasized the right to decide for themselves. The reasons for wanting to be a prepared parent were the basis of the guarantee of autonomy for women's abortion. Unwanted childbirth will negatively affect your child's attachment. Furthermore, undesirable births will bring unfortunate future. For example, unwanted pregnancy can cause anxiety, phobia, and fear. If continuous abortion is not allowed, illegal abortion will occur, which will further harm the health of women, and claim that children born also lead to child abuse. Furthermore, crime such as illegal abandonment and murder of the fetus will occur. Finally women have a right to health. pregnancy has a wide range of effects on the female body system, so no other person has the right to decide on the pregnancy of a woman. And the continuation and interruption of pregnancy is the problem of the woman's own life. Regarding pregnancy, women's right to life and right to health should be treated at the same time. In other words, Women should also be given the option of taking responsibility for their lives.

The group opposing abortion advocated the theoretical theory of life. The main contents are as follows; fundamental principle that life is precious, 'hasty decision', 'murder', 'moral responsibility' appeared in the meaning of insistence against the voluntary right to abortion. If abortion is allowed, the preciousness of life may disappear, and abortion may be harmful to the body of a woman and claimed to be a kind of murder. Life is more important than anything else in the world, and it should be seen as an aborted fetus when deciding on abortion. And no right can be claimed for a world in which life is not respected. Rather than abolishing abortion, education should be strengthened on sex education and life. Therefore, it is more insisted of a social responsibility than abortion.

There were many policy concerns about childbirth recently. In this period, it was very meaningful for the university students, who were in the period of fertility, to know their opinions about abortion. The overall opinion was that women should make their own decisions about the woman's own body. These comments coexist with Mumford J's self-determination [20]. In recent years, this claim has been taken for granted when a mother who wants to have a cesarean section due to a severe labor in China has committed suicide in the opposite direction of her family. It is also something that should not happen if it is limited to the gender of a woman. Recently, however, the sex culture has changed rapidly in Korea. The pregnancy that occurs due to the liberation of the sex culture is aborted by the decision of the woman, it is likely to be a severe choice in terms of the fetus. This study participants suggested that policy measures should be taken rather than limiting abortion.

This study is meaningful to know the autonomy of university students about abortion. Overall, women's autonomy should be guaranteed. Participants, however, appeal for a serious ethical dilemma. This would have to be given a tolerance for inevitable abortion and a policy to respect new life as much as possible.

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