

Abortion: The Feminist Contradiction



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“It is a poverty to decide that a child must die so that you may live as you wish.”

- Mother Theresa.

In the 21st Century legalised abortion is seen by many as a positive outcome of the feminist movement. After the years that women had spent struggling for independence and freedom in a world that was largely dominated by men, this latter campaign to make abortion legal seems a logical follow-on to all that women had fought for: access to education, careers and a life full of opportunities that had previously been available to men only. Feminists asserted that there was no point in having these new benefits when they were still shackled to one of the most demanding responsibilities in life – child bearing and raising. Women sought legalised abortion as their answer.

Yet looking at feminist ideology it can be argued that abortion isn't a positive fruit of the movement at all, and that by fighting to legalise abortion the feminist movement has committed its greatest crime and contradiction. It's for this reason that this paper has been written.

Both feminism and abortion are old concepts. The ideals of feminism can be traced back as far as the 1300s, when Christine de Pisan spoke up for women's rights when efforts were being attempted to restrict female inheritance and guild membership in France. The first scientific society for women was started in 1785 in the city of Middelburg in the Dutch Republic.

As defined by dictionary.com, feminism is the “belief in the social, political, and economic equality of the sexes”¹ and women living in the 21st Century owe much to those women who worked earlier in the movement. In the late 1800s and 1900s, when feminism became a truly organised movement, unmarried women owed much of what they earned and owned to their father and married women to their husband. They weren't able to vote, own land, work independently or divorce without a husband's consent; the government offered little shelter to poor or needy women and in most circumstances women were unable to earn a tertiary education.

By the middle of last century most of the dreams and efforts of these pioneers of the movement were finally fulfilled. The Vote signified one of the more momentous

¹ www.dictionary.com

achievements, and by 1920 Australia, England, America, Norway, Denmark and Germany, plus other developed countries had given women this entitlement.

Laws vary according to each country, but generally, especially in Western society, the post World War II years saw women living in freedom and security.

But once again women grew restless. While they had the opportunity for a career they were still slaves to the household and to the family when contraception failed and an unwanted child was conceived. They wanted another option other than bringing the child into the world; one that was both safe and legal. So began another long struggle, much like the time when women were fighting for the right to vote, or to enter college, and this time, as previously, they succeeded.

Abortion is “the medical procedure of inducing expulsion of a human foetus to terminate a pregnancy”² and like feminism, it was not a new idea. Anthropologists trace it back to the 2nd Century where violent behaviour was carried out or poisonous herbs and other plants were taken, in the hope of ending the unwanted pregnancy. Mostly these methods didn’t succeed, or they proved to be fatal to the mother also. More recently, other methods were used in what has now become known as ‘backyard abortions’. Untrained doctors performed these operations using non surgical instruments like coat hangers and knitting needles that are inserted into the mother’s uterus in the hope of killing and removing the foetus. These operations were carried out in highly un-sterile and dangerous circumstances, and like the methods used in the ancient world often proved fatal to the mother.

Knowing this history, women sought a procedure that was clinical and legal, with reduced risks to maternal health. These days the most common methods are surgical terminations. Suction aspiration³, dilation and evacuation⁴, partial birth abortion⁵ and

² www.dictionary.com

³ *The abortionist inserts a hollow plastic suction tube into the dilated cervix. The uterus is emptied by a high-powered suction machine. The baby's body is torn as he/she is being pulled through the hose.*

⁴ *Used after 12 weeks. Once the cervix is dilated considerably further than in first trimester abortions, the abortionist inserts a narrow forceps that resembles a pliers. This instrument is needed because the baby's bodies are calcified, as is the skull. The abortionist inserts the instrument into the uterus, seizes a leg or other part of the body and, with a twisting motion, tears it from the baby's body. The spine is snapped and the skull crushed. Body parts are then reassembled and counted to make certain that the entire baby has been removed and that no parts remain in the womb.*

⁵ *After three days of preparations, the abortionist places an ultrasound transducer on the mother's abdomen and locates the child's legs and feet. The abortionist then uses a large forceps to grasp one of the baby's legs. He pulls firmly, forcing the child into a feet-down position. Using his hands instead of forceps, the abortionist delivers the baby's body in a manner similar to a breech birth. The baby's head remains inside the birth canal. The last step involves using surgical scissors to pierce the child's head*

the newly introduced drug Ru486 –Mifeprex⁶. Figure 1 shows the stages of gestation at which these methods are undertaken.

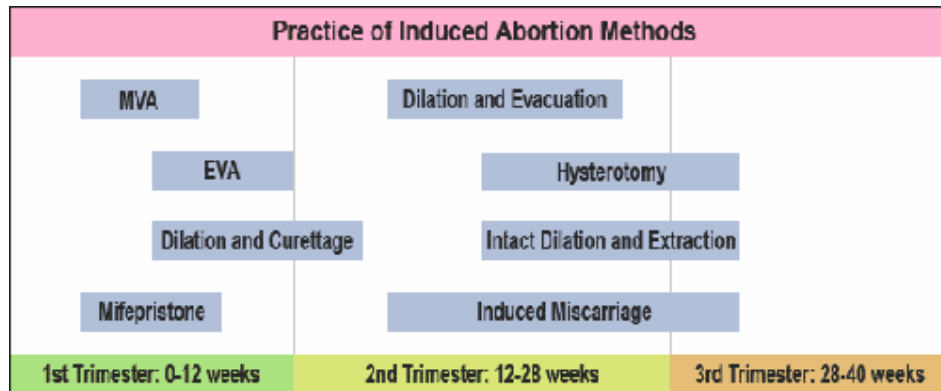


Figure 1 – Practice of Abortion Methods ⁷

By the 1990s these methods had become legal, under certain and differing circumstances, in most countries of the world.

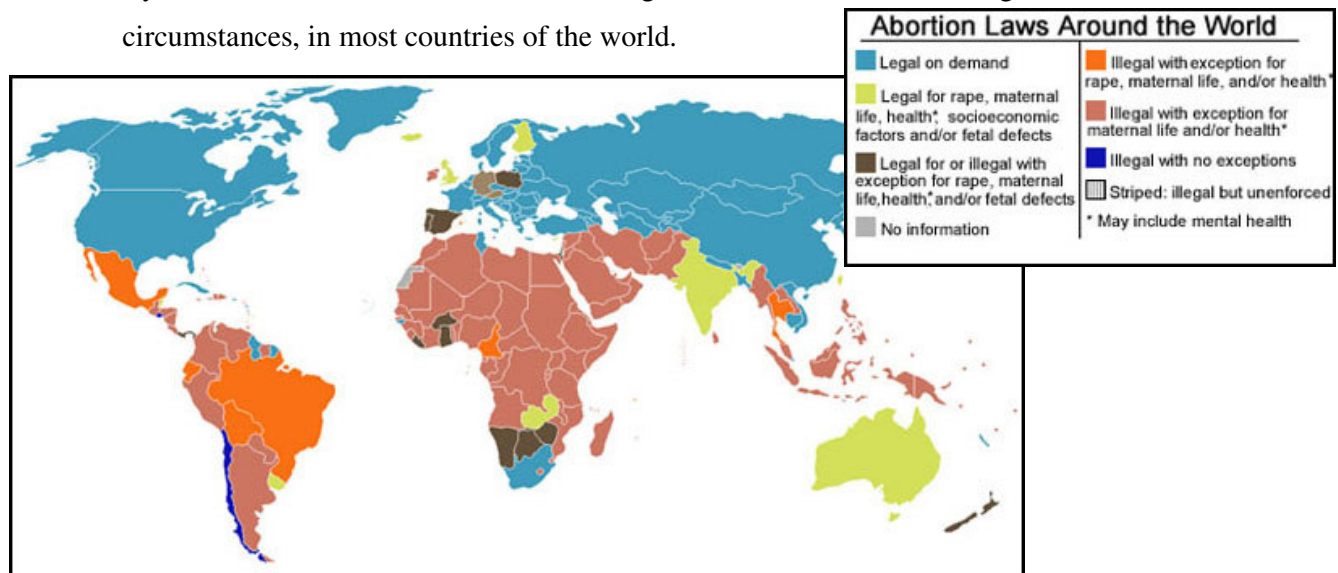


Figure 2 Abortion Laws Around the World⁸

at the base of the skull. The abortionist forces the scissors open to enlarge the skull opening. He/she then inserts a suction catheter into the brain and vacuums out the child's brain tissue with a machine 28 times more powerful than a household vacuum.

⁶ Mifeprex blocks the action of the hormone progesterone, which is needed to maintain the lining of the uterus providing oxygen and nutrients for the embryo. Without it, the baby dies. Mifeprex is used in conjunction with the drug Cytotec (misoprostol) which is taken two days after Mifeprex, causing uterine bleeding (sometimes profuse), strong contractions, and expulsion of the baby. The pregnant woman first visits the abortionist to obtain three Mifeprex pills, returns two days later to receive misoprostol, and a third time to verify that the abortion is complete. The failure rate of this method is about 8% if the pills are taken within 7 weeks and up to 25% at 8-9 weeks. If the baby survives the abortion, there is an extremely high risk that he or she will suffer mental and/or physical birth defects from the Cytotec.

References: www.scvlcc.org "Common Abortion Methods". Retrieved 31st May 2006 from <http://www.scvlcc.org/content.asp?id=97>

⁷ <http://en.wikipedia.org/wiki/Abortion>

⁸ *ibid.*

Abortions are sought for a variety of reasons, but most commonly it is because the pregnancy is inconvenient or unplanned, as we can see in figure 3. This graph documents the trend in America which is followed by most other countries where abortion is legal.

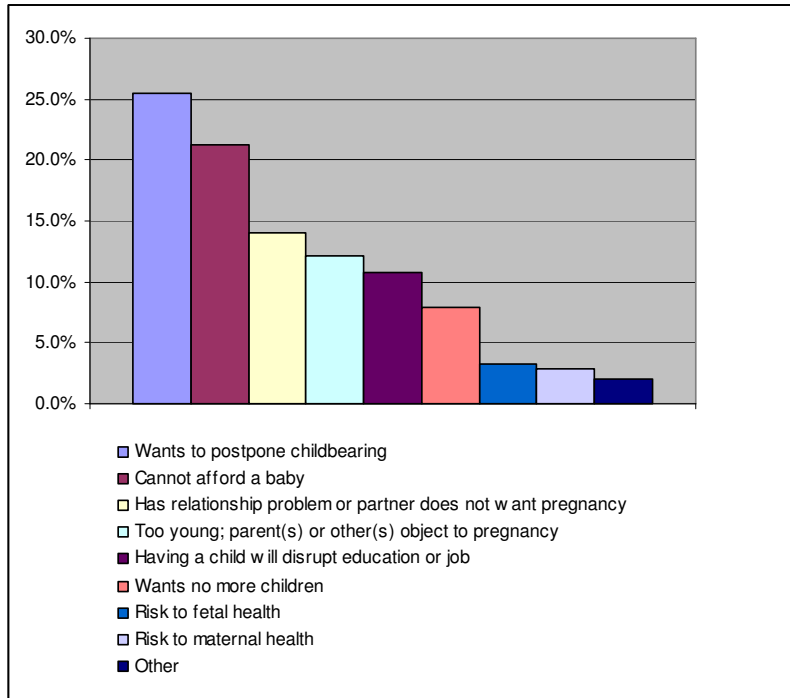


Figure 3 Abortion Statistics⁹

Considering the circumstances facing women who are seeking abortion, we may feel a sense of sympathy. Abortion is proffered as the most caring answer to these messy situations, with people proposing questions and ideas like the following: Why should a woman be forced to carry a child she doesn't want or one which was conceived under highly undesirable circumstances? The humiliation of carrying a child conceived through rape would be incredible, and the mother would have to live with the memory every time she thought of the foetus growing inside her. What if the family are unable to support another child? What of the times when the mother's life is in danger and by removing the foetus she could be saved?

These are problems real to many people and almost always abortion is said to be the answer. It's celebrated as a great medical feat. Worldwide, approximately 46 million

⁹ Center of Bioethical Reform. Quoted in Abortion TV, www.abortiontv.com "Abortion Statistics." Retrieved 27th May 2006 from <http://www.abortiontv.com/Misc/AbortionStatistics.htm>

pregnancies are aborted per year.¹⁰ In Australia that is about 100,000 – two for every five pregnancies resulting in live birth.¹¹ In America one in every four pregnancies is terminated. Women consider themselves unfairly treated if they're not granted an abortion. It is considered a woman's right, as is a tertiary education or a career. Just like the right to vote or to enter university, women seek abortion as another means to freedom. Yet unlike these other advantages, abortion is a destructive act which involves harming another. When a woman terminates a pregnancy, she is putting her child under treatment which is strikingly similar to the way she was once treated, taking from it what is duly its own – respect, freedom of choice and life. Coming, then, out of the feminism movement and being celebrated among the many feats that the movement has achieved, legalised abortion can only serve to show up feminism's greatest crime and contradiction.

Women united because they believed that their interests, needs and opinions were valuable. If they were still treated unjustly today they would continue the fight against inequality. It seems ironic that this contradictory war goes by mostly ignored, and when noticed, justified. We have another victim among us who unlike the last is completely at its oppressor's mercy, without a voice of its own. And those waging the war against it are the very ones who were the victims in the last struggle.

Before we go any further we must substantiate that when a pregnancy is aborted, it is removing nothing less than a tiny and live human baby. The idea that during the early months of pregnancy the unborn baby is no more than foetal tissue is an idea that gained popularity in the 1970s.¹² When the truth is ignored the issue is dehumanized, and one is able to ignore the true and terrible facts and do away with this contradiction. But whether ones wishes to know the truth of this nine month mystery or not, the facts remain, and with some research and honest thought it



Figure 4: 4 ½ Month Foetus¹²

¹⁰ *ibid.*

¹¹ Justine Healey, ed. *The Abortion Issue*. Volume 213, *Issues in Society*. Quoted in *The Spinney Press*, www.spinneypress.com.au. Retrieved 27th May 2005 from http://www.spinneypress.com.au/213_book_desc.html

¹² Lennart Nilsson

shouldn't take long to realise that the mystery growing and developing inside a woman's body for the nine months of pregnancy is more than just a blob of tissue: it will become apparent that it is every bit as human and deserves the same care and respect that each of us is worthy of.

"A film called "The Gift of Choice" claims that the unborn is "a probability of a future person." But what [is] left after an abortion are small but perfectly formed body parts – arms and legs, hands and feet, torso and head. The physical remains indicate the end not of a potential life but of an actual life. If you don't believe this, examine the remains of an abortion. If you cannot bear to look, ask yourself why. If this were only tissue, rather than a dismembered child, it wouldn't be hard to look at, would it?"¹³

The idea that a foetus is unable to feel pain is also refuted when you look at statistics such as these:

"At eight weeks... everything that will be found in the fully developed human being has now been established. The foetal stage is a period of growth and perfection of detail. The heart has been beating for a month, and the muscles have just begun their first exercises."¹⁴

"At nine to ten weeks the foetus squints and swallows; breathing movements begin at eleven to twelve weeks. By 16 weeks he will respond violently to stimuli that you or I would find painful."¹⁵

Even abortionists admit this truth:

Neville Sender, M.D, of Milwaukee, Wisconsin: "We know it is killing, but the states permit killing under certain circumstances."

Warren Hern, M.D, of Boulder, Colorado: "There is no possibility of denial of an act of destruction by the operator. It is before one's eyes. The sensations of dismemberment flow through the forceps like an electric current."¹⁶

Bernard Nathanson is an American doctor who was involved in the campaign to legalise abortion in America in the late 1960s and 1970s. He is personally responsible for 75,000 abortions, yet in the late 1980s his ideas on abortion changed drastically.

¹³ Alcorn, Randy. "What Do The Pictures Tell Us?" Retrieved 28th May 2006 from http://www.epm.org/articles/pictures_tell.html

¹⁴ Lennart Nilsson et al., *A Child Is Born*, New York, 1977, pg. 71.

¹⁵ Saunders, Peter. "Deadly Questions – On Abortion." Retrieved 28th May 2006 from <http://www.ethicsforschools.org/abortion/deadly1.htm>

¹⁶ Gargaro, Carolyn C. "My Views As a Pro-Life Woman." Retrieved 28th May 2006 <http://www.gargaro.com/abortion.html>

“Yes, you may ask me...[W]hat did you feel? Did you not feel sad ... because you had extinguished the life of an unborn child...? I swear to you that I had no feelings aside from the sense of accomplishment, the pride of expertise. On inspecting the contents of the bag I felt only the satisfaction of knowing that I had done a thorough job. You pursue me: You ask if perhaps for a fleeting moment or so I experienced a flicker of regret, a microgram of remorse? No and no. And that, dear reader, is the mentality of the abortionist: another job well done, another demonstration of the moral neutrality of advanced technology in the hands of the amoral.”¹⁷

He writes about how his ideas changed:

“As a result of all of this technology – looking at this baby, examining it, investigating it, watching its metabolic functions, watching it urinate, swallow, move and sleep, watching it dream, which you could see by its rapid eye movements via ultrasound, treating it, operating on it – I finally came to the conviction that this was my patient. This was a person! I was a physician, pledged to save my patients' lives, not to destroy them.”¹⁸



Figure 5 16 Week Old Foetus¹⁹

Realising the humanity of the unborn baby can only serve to make us realise that an abortion truly does exercise control over another living and vulnerable human being.

With these details clear and exposed it seems that it would be impossible for anyone to justify their pro choice ideas further. But as

long as people wish to defend the pro choice view they will find reasons to rationalize why a foetus' life doesn't deserve the same respect as a born human.

The following quote states one of the common pro abortion arguments – that of the child's physical dependence upon the mother:

“Physical dependence was cleverly illustrated back in 1971 by philosopher Judith Jarvis Thompson. She created a scenario in which a woman is kidnapped and wakes up to find she's been surgically attached to a world-famous violinist who, for nine months, needs her body to

¹⁷ Bernard Nathanson, M.D. *The Hand of God*, Washington, 1996, pp. 60-61. Quoted in www.priestsforlife.org. Retrieved 28th May 2006 from <http://www.priestsforlife.org/testimony/nathanson.html>

¹⁸ David Kupelian, quoting Bernard Nathanson, M.D. “The True Story of the Silent Scream. How Killing Was Sold in America With Deliberate Lies.” Retrieved 28th May 2006 from <http://www.unitypublishing.com/Moral/SellingAbortion.htm>

¹⁹ <http://mmpregnancy.com>

survive. After those nine months, the violinist can survive just fine on his own, but he must have this particular woman in order to survive until then. Thompson then asks if the woman is morally obliged to stay connected to the violinist who is living off her body. It might be a very good thing if she did - the world could have the beauty that would come from such a violinist - but is she morally obliged to let another being use her body to survive?"²⁰

Thompson's scenario shows clearly the mentality of a pro choicer, yet they fail to realise one thing. In the illustration above and in 99% of cases, pregnancy is not something that is forced upon a woman. Those who conceive have not been the victim of an alarming kidnap, but a willing participant in an act that was created to do no less than make a child!

Human social structures encourage dependence in many ways; children upon adults, consumers upon services, men upon women, and women upon men. We wouldn't want it any other way. Yet sometimes those we depend upon become irresponsible in their authority, as the years leading up to the feminism movement clearly demonstrate. Women didn't endure men's oppression – they came together and fought against it. The legalised abortion industry demonstrates another example of irresponsibility, yet this time the victims are helpless and those accountable are not doing anything about it.

In Australia abortion isn't legal on demand, yet surgical abortion is one of the most common operations performed in the country.²¹ One cannot help wondering if the two pregnancies aborted for the five that result in live birth really do fit into these cases of rape, risk to maternal life or health, socioeconomic factors or foetal defects, or if these cases are simple convenience called by another name.

In America 95% of abortions are used as a means of birth control and these overwhelming facts can only make us realise that abortion isn't taken as seriously as people suggest.

Pro choice advocates say: "A potential person must always be given full human rights unless its existence interferes with the rights of Life, Liberty, and the Pursuit of Happiness of an already existing conscious human being."²²

²⁰ McKinley, B.E. "Why Abortion Is Moral." Retrieved 28th May 2006 from <http://elroy.com/ehr/abortionanswers.html>

²¹ www.betterhealth.vic.gov.au. "Abortion in Australia." Retrieved 28th May 2006 from http://www.betterhealth.vic.gov.au/bhcv2/bhcarticles.nsf/pages/Abortion_in_Australia?open

²² McKinley, B.E. "Why Abortion Is Moral." Retrieved 26th May 2006 from <http://elroy.com/ehr/abortionanswers.html>

But abortion cannot be justified on these grounds according to the feminism movement. For if while we are granting one person life, liberty and happiness we are taking away another's, we are doing no more than the men did before us. Women are justifying their actions with reasons of health and inconvenience and unfortunate circumstances. Figure 3 shows the common reasons abortion is sought.

It is now necessary to look at the four main criteria why abortion is sought and consider the reasons that drive women to make the decision. There is no doubt that often accompanying this decision is confusion and distress, and as one pro-choice proponent says, "Most women who have an abortion have just made the most difficult decision of their life." But these facts aren't changing the number of abortions performed each year – many as simply another mean of birth control – and the fact that abortion is, in most cases, a woman's selfish decision. And a decision that is, according with the roots of original feminism ideology, highly hypocritical.

Inconvenient pregnancy:

Whether it's because the women wishes to postpone childbearing, doesn't want another child or cannot afford the child, these are all reasons of inconvenience. This is true also in the case where the child's birth will interrupt her education or career or the parents consider the pregnancy an unlucky accident.

The fact needs to be addressed that a pregnancy doesn't just happen. It's either through failed contraception or carelessness on the part of the parents that a child has been conceived, so the mistake needs to be dealt with in a rational and responsible manner. Perhaps the family circumstances are messy with the child conceived out of wedlock, or maybe there are complications with surrounding relationships. The woman may be battling with feelings of embarrassment or anger, and in her present state an abortion seems the simplest answer. But although abortion may appear a convenient and immediate answer, it does not mean it is the best one. It is an irresponsible solution to a difficult situation.

As a young and scared seventeen year old, Gianna Jessen's mother went for a saline abortion in 1977 but Gianna was born alive and lives to tell her story. She says:

"Today, a baby is a baby when convenient. It is tissue or otherwise when the time is not right. A baby is a baby when miscarriage takes place at two, three, four months. A baby is called a

tissue or clumps of cells when an abortion takes place at two, three, four months. Why is that?
I see no difference. What are you seeing? Many close their eyes...”²³

This is true. True sympathy would be extended to a family who lose a child to spontaneous abortion yet a woman is encouraged to consider abortion when her pregnancy is unplanned or unexpected. Sexual intercourse is not an accident, and in these cases the woman is a willing partner – so then, she should be willing to answer for her actions if pregnancy does result. Aborting a child is simply murdering the result of a mistake.

Finding oneself pregnant with an unwanted baby would be daunting, yet if options other than abortion were promoted as acceptable alternatives, perhaps a more suitable end could be embraced.

Adoption is an example of this and there are long lists of families in Australia wishing to adopt children.²⁴

Once over the initial shock, the parents may even choose to keep their child, as they realise what a gift life truly is. Beauty can emerge from an unexpected circumstance or even a mistake, and we can grow to love that which first seemed ugly and inconvenient. The birth of a child can be the greatest example of this.

Health problems on the part of the mother:

Despite the number of times this position is cited in abortion arguments, it is not common nowadays that a woman’s life is seriously endangered by pregnancy. Technology and medical science have advanced in recent years and doctors are highly skilled in areas they once knew little about.

Of all abortions performed in the UK, only 0.013% are done to save the life of the mother and it’s questionable whether many of these even require such radical action.²⁵ In 1992, Ireland's leading obstetricians stated: “... we affirm that there are no medical circumstances justifying direct abortion, that is, *no circumstances* in which the life of

²³ Gianna Jessen. Documented spoken testimony. Quoted in www.vanderbilt.edu. Retrieved 28th May 2006 from http://www.vanderbilt.edu/sfl/gianna_jessen.htm

²⁴ www.betterhealth.vic.gov.au. “Abortion in Australia.” Retrieved 28th May 2006 from http://www.betterhealth.vic.gov.au/bhcv2/bhcarticles.nsf/pages/Abortion_in_Australia?open

²⁵ Christian Medical Fellowship. “Abortion” from Ethics: Turning the Tide. Retrieved 28th May 2006 from <http://www.cmf.org.uk/ethics/content.asp?context=article&id=1322>

the mother may only be saved by directly terminating the life of her unborn child.”²⁶
[Italics added].

“The National Maternity Hospital in Dublin investigated in detail the 21 maternal deaths which occurred among the 74,317 pregnancies managed in 1970-1979. The conclusion was that abortion wouldn't have saved the mother's life in a single case.”²⁷

Alan Guttmacher, pro abortionist and former president of the US Planned Parenthood Federation, said in 1967 that: “Today it is possible for almost any patient to be brought through pregnancy alive, unless she suffers from a fatal illness such as cancer or leukaemia, and if so, abortion would be unlikely to prolong, much less save life.”²⁸ These days people are still raising the issues of health yet it's clear that even forty years ago professionals were refuting the claims.

In an extreme and unlikely case where medical care is unavailable, I can only say that the decision facing the mother would probably be the most heart wrenching and difficult she would ever make. Laying down your life for a friend has always been deemed courageous – maybe this kind of courage is worth emulating in a situation like this.

Foetal handicap and/or defects:

Terminations of pregnancies involving handicapped or mentally retarded children account for 1% of abortions in the United States today. It could be that the parents opt for abortion because they feel unprepared to look after a child with extra needs or because they don't see a child like this as having the same value as another child. Though the number is small the fact remains that people are aborting children with defects and the question has to be asked why. Why are some babies regarded as worth preserving while others are not?

In the 1940s 6 million Jews were killed simply because one man deemed them unfit to live. These memories make one shudder yet we fail to realise that there in another holocaust happening amongst us now. Why have certain lives become so acceptably worthless in our society? A child who can't go to school or eat on his own; even one

²⁶Saunders, Peter. “Deadly Questions – On Abortion.” Retrieved 28th May 2006 from <http://www.ethicsforschools.org/abortion/deadly1.htm>

²⁷ *ibid.*

²⁸ *ibid.*

who is incapable of doing anything and who requires constant care and attention is still a human being who should be valued in society.

“The Christian view is that all human beings are made in God's image. If they lack the means to feel, think or form relationships as we do, they still have dignity by virtue of the fact that they are made and known by God. Biblical morality dictates that the weak deserve special protection. In God's economy the strong lay down their lives for the weak...”²⁹

The Bible considers that the fatherless, the poor and the weak deserve *special* protection. As a society we embrace this idea, with so much support and money going into organisations that work to reduce debt and fight disease in third world countries. Yet when it comes to personally supporting one of our own weak and disadvantaged people, the prescription is too often an abortion! Again, adoption is an option if the parents feel they are not equipped or willing to look after their child.

When the pregnancy is a result of rape:

As with foetal abnormalities, this situation accounts for only 1% of abortions performed in the US, with the rest of the world following a similar trend. This number of pregnancies that result from rape is small, and the number of times these pregnancies end in abortion is even smaller. Why would this be?

Not having ever been in this situation it's impossible to truly understand the trauma a woman would be going through after being raped. It's a horrible offence and the girl who is victim would probably be feeling as much confusion and guilt as she is embarrassment and repulsion. To realise a couple of months later that she was pregnant from the assault would surely be the worst part of all. No longer could she hide or deny the fact if that is what she wished, and along with the memory she'd be carrying her assailant's child, ready to remind her every day of the incident.

In this case, abortion is said to be the most compassionate option for the sake of both the mother and baby. The mother wasn't willing partner in the sexual act – she had someone force themselves on her, and both she and her child would have to live with this knowledge forever.

However, rape victims themselves aren't the ones supporting this idea. In the only ever major study of pregnant rape victims Sandra Makhorn found that 75% to 85% of

²⁹ *ibid.*

these women chose against abortion³⁰. Dr Bernard Nathanson wrote in *Aborting America*; “the unwanted pregnancy flows biologically from the sexual act, but not morally from it,”³¹ and as the above statistics show, mostly rape victims also hold this view, considering their child as simply another innocent victim of the crime.

Mary Reynolds became pregnant when raped by her boyfriend in 1991. She was given the three options of looking after the child herself, aborting it, or giving it up for adoption. She chose the third.

“I was later told how brave I was to do such a thing. I don't consider myself brave, I see it as I had a bad situation and God turned it into a Godly situation. So many people have a negative reaction about adoption. I'm here to tell you it can be a beautiful, wonderful situation that is a better choice than abortion.”³²

Pamela Cleveland shared her testimony on christiananswers.net:

“Ten years ago I was raped and became pregnant. I always felt in my heart that abortion was wrong, but under the circumstances, I thought it was the best thing to do... I met a woman who listened to my predicament and explained what took place during an abortion and what stage of development my baby was in. I was approximately 10 weeks pregnant at the time. She explained that my baby could feel pain. I left feeling more confused than ever, but still leaning towards abortion. Weeks and months passed and I slowly decided that I just couldn't go through with the abortion. I finally decided to place my baby for adoption... It breaks my heart every time I think of how close I came to ending her life.”³³

Lee Ezell was a rape victim in the 1960s. Confidant that “it's God who decides when to make life” she gave her daughter up for adoption. She says:

“Yes, there had been an illegitimate and illegal act. But the life inside me was now in the hands of God, and there were no illegitimate births when it was God who created life.”³⁴

Lee's daughter, Julie Makimaa, is now the founder of Fortress International, a foundation that works on behalf of women pregnant through assault. Recently, together with David Reardon, author of *Aborted Women: Silent No More*, she has done a study examining the cases of rape and incest. In the cases of 263 people, the

³⁰ Matt Kaufmann quoting David Reardon. “Abortion and Rape.” Retrieved 30th May 2006 from <http://www.boundless.org/regulars/kaufman/a0000848.html>

³¹ Bernard Nathanson, M.D, *Aborting America*, New York, 1979, pg. 238. Quoted in www.christiananswers.net “Is Abortion Justifiable in Cases of Rape or Incest?” Retrieved 28th May 2006 from <http://www.christiananswers.net/q-sum/q-life005.html>

³² www.christiananswers.net. “Rape Victims.” Retrieved 28th May 2006 from <http://christiananswers.com/life/stories-rape.html>

³³ *ibid.*

³⁴ Grigg, William Norman quoting Lee Ezell. “The Unwanted Child.” Retrieved 28th May 2006 from http://www.thenewamerican.com/tna/2000/01-17-2000/vo16no02_unwanted.htm

study says that, “abortion does absolutely nothing to help women and girls who have been raped or suffered incestuous sexual assault. It is another violent act that compounds the problem. In spite of the fact that killing the child may offer a quick short-term solution, it does very serious long-term damage to the girl, as millions of women are now tragically learning.”

Girls living today do so in a world that most women from one hundred years ago would barely understand or recognise. They’re living the fulfilment of many of those early women’s dreams. As recognised citizens in society they are valued as intelligent and worthy creatures. A woman’s life is now full of possibility and opportunity. Yet with these positive changes another change has appeared, one which shows us that even in a good situation the scale can tip too far. Women gained so much yet they forfeit it all when they allow themselves to be driven by the contradictory motives we see in abortion and feminism. Through abortion a woman disregards one person’s needs to fulfil her own, and the fact that this kind of treatment is now accepted and encouraged in our culture can only serve to show that the modern view of the importance of human kind is a view that is greatly debased. Modern feminists assert that legal abortion is another means to a woman’s independence and advancement, but this isn’t the case. Abortion harms life. And when we examine the ideals that originally lay beneath the women’s movement we see that abortion goes against values that modern day feminist’s predecessors believed in and fought for. What has caused women to so neglect these original ideals that they now commit offences against their own children in a manner remarkably similar to the way they were once treated?

Perhaps the answer may become clear when we consider the shift that appeared in man’s thinking leading up to the 20th Century. Thinkers like Darwin and Marx put forth new ideas regarding the origin of life and man’s purpose here on earth, and the fairly firm belief of a God who is in control of the world was replaced with the idea that humankind is a race evolved by chance, in a world existing by chance. Francis Schaeffer says this:

“Thus, *by chance*, life began on earth and then through long, long periods of time, *by chance*, life became more complex, until man with his special brain came into existence. By “chance” is meant that there is no reason for these things to occur; they just happened that way. No matter how loftily it is phrased, this view drastically reduces our view of self-worth as well as

our estimation of the worth of others, for we are viewing ourselves as mere accidents of the universe.”³⁵

When these ideas are considered, it becomes a little easier to understand how a thing such as abortion has become a legal, clinical and accepted part of our culture. By choosing to ignore the humanity of our unborn generation women believe they are able to do as they wish, justifying their actions and ignoring the contradiction that lies there in.

With many of the pregnancy situations mentioned in this paper would come distress and confusion. These are situations that are real for women all around the world, and they're not easy to confront or to resolve. But they need to be faced, and they need to be dealt with in a way that is both caring and moral. Recommending abortion as the answer to an unplanned or complicated pregnancy only begins a vicious cycle of mistake correcting. As well as realising that abortion kills an innocent and helpless human baby, we need to realise feminism's contradiction, and we need to strive to right it.

Women fought rightly against a corrupt authority. But they have made for themselves another case of injustice, and this time it's they, last time's victims, who are the offenders. Through feminism women gained confidence in themselves, and influence over people they once would never have been able to affect. They shouldn't use this opportunity to create another victim in society but to speak out on behalf of those they are offending; to stand out and fight against this new injustice – humanity's injustice against humanity; the war against the unborn.

³⁵ Schaeffer, Francis A. *The Complete Works of Francis Schaeffer*, 5 vols, Illinois, 1982, v, pg. 285.

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