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Analysis of Pro-Life Vs Pro-Choice Debates: Abortion and LGBTQIA Rights

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ABSTRACT

This paper aims to give readers an insight into the world of abortion dynamics across the globe. Despite living in the 21st century, today's world is witnessing numerous restrictions on women's liberty when it comes to reproductive rights. The topic takes a sensitive turn when it comes to the creation of a political divide between the supporters and opponents of what is termed 'the debate of "Pro-life and Pro-choice"'.

The first part of the paper dwells on explaining the above two viewpoints and how they affect women. Maintaining an unbiased view, the paper further attempts to analyze the social, economic, legal, and political outcomes of the same debate and how it will affect the contemporary world.

The second section of the paper examines Margaret Atwood's spine-chilling futuristic dystopia which is infamously referred to as a "feminist's nightmare"- The Handmaid's Tale. The paper will analyze the current prevailing abortion regulation practices and compare them with the world set by Margaret Atwood in her despairing futuristic dystopia. Next, the paper discusses the current protest regarding abortion in the US that has emerged in light of the upcoming decision of the Supreme Court, due in June 2022, concerning the Mississippi Abortion Law which would affect the rights and lives of millions of women.

At last, the paper ends with suggestive policies, a legal analysis of the laws in India, and an answer to the above-formulated dystopia. The paper ends with a set utopia of suggestive ways which reflect how granting autonomy to women can lead to a better society - economically, politically, socially, etc. Through analysis, we conclude that it is essential to give women and persons of other genders rights regarding their bodily autonomy, and not doing so would lead to harm more than overall benefit.

Keywords: Abortion, Women rights, LGBTQIA rights, Pro-Life, Pro-Choice.

I. INTRODUCTION

Over the last few decades, enormous progress has been made in ensuring women's access to abortion, with nearly 50 countries liberalizing their abortion laws. Some of this progress has been gradual, allowing women to obtain a legal abortion only when their life is in danger or

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when the pregnancy is the consequence of rape. However, many of these reforms have been truly transformational, such as the repeal of absolute abortion prohibitions in favor of women's reproductive autonomy. Even after the formulation of these laws, living in the 21st century, women today are still subjected to various forms of restrictions and discriminatory practices. Most of these restrictions stem from various traditional stereotypical gender roles or moral policing.

In this paper, we will try to analyze “The Handmaid’s Tale” by Margaret Atwood to compare and contrast the situation prevailing today in contrast to the vision created in the 20th Century. The Pro-Life Vs Pro-Choice is another essential element of this paper. The two sides directly affect and define the scope of freedom over one’s body and choice.

Further, the present protest in the USA sparked by the upcoming decision of the US Supreme Court in June 2022 that shall affect the rights and life of 10s of millions of women is discussed and different analyses are done thereafter to conclude whether abortion rights are necessary.

Towards the end, we come to conclude that it is extremely necessary to give women and persons of other genders rights regarding their bodily autonomy. This is because not doing so would lead to more harm than benefit to the society in terms of economy, human rights, and justice.

II. ABORTION

Before analyzing the validity and legality of abortion It is rather important to analyze what abortion is in easy terminology abortion refers to the method of terminating an unwanted pregnancy most of the time³. The procedure to do the same usually involves the removal of the embryo or fetus as well as the placenta from the uterus. This procedure can be facilitated in two ways-

1. Medical abortion through the abortion pill

Many conservatives across the globe believe that abortion with the help of a pill is more natural and should be the only acceptable form of abortion. This form of abortion is advisable for women who are pregnant for up to 10 weeks.

2. Surgical Abortion

A rather feared or contentious form of elimination, this form of abortion requires expert

³ Topics, Health. 2022. "Abortion | Medical Abortion | Medlineplus". *Medlineplus.Gov*. <https://medlineplus.gov/abortion.html>.

medical professionals surgically remove the embryo or fetus from the women's body ⁴

III. PRO-LIFE VS PRO-CHOICE

(A) Pro-Life

Feminism is a philosophy that enhances and protects the basic rights of all individuals without discrimination based on race, religion, sex, location, disability, etc. They reject the use of force, control, or domination over someone else. Thus, not all feminists support abortion as they consider it to be the use of force and violence to destroy someone.

Pro-life feminist Thinkers believe that they are anti-abortion, but are pro-women in nature. They claim that abortion is a reflection of our failures as a society and that women have settled for less. Abortion, in all of its manifestations, has hidden rather than remedied the issues that women face. Abortion is a failed experiment on women. What's the point in celebrating failure? Abortion violates fundamental feminist principles of nonviolence, non-discrimination, and equality for all. Abortion shows that we have failed to meet the needs of women, and that women have accepted less. Women are entitled to better.

Pro-Life Feminists demand that society should support and be proud of the ability of women to give birth and provide life. According to them, women deserve better and no woman should feel driven to have an abortion.

Serin Foster, the President of the Feminists for Life organization says that,

*"We insist on a world in which women have access to all nonviolent options. Think about the consequences of such a world for the workplace, schools, and society. We encourage woman-centered and parenting-friendly policies including distance learning, which allows a new mom to be with her child while continuing her education and saving on child-care costs; affordable family housing near campus; campus and workplace child care; health care plans for students and employees that include maternity coverage; telecommuting and job sharing; a living wage; and child support when one parent is absent. We have to approach this holistically."*⁵

Some people believe in the idea that the state must protect life and hence should provide for the protection of the fetus. Lately, several philosophers also have been anxious to give women

⁴ "What Is Abortion? | BPAS". 2022. *Bpas.Org*. <https://www.bpas.org/abortion-care/considering-abortion/what-is-abortion>.

⁵ "Can You Really Be a Feminist and Pro-Life? – Feminists for Life". 2022. *Feministsforlife.Org*. <https://www.feministsforlife.org/can-you-really-be-a-feminist-and-pro-life/>.

the right to have an abortion on demand, as the support for it that they offer, also turns out to show that infanticide is not morally wrong and most people have a strong inclination to believe that infanticide is wrong than that abortion on demand is permissible.

Another criticism is that abortion goes against the basic fundamental right of life as enshrined under Article 21 of the Constitution of India.

Jane English, a philosopher, states that, you cannot do as you please with your own body if it affects other people adversely. Other views also state that there may be other rights that conflict with or even override that of the woman, such as, the biological father could have a prima facie right to have a chance of having his child and also, a reason to believe that the particular fetus will develop into a person who could make a valuable contribution to the society.⁶

The pro-life feminist perspective on a women's decision-making on pregnancy also highlights how she is influenced by her social context. However, the reproductive justice framework includes abortion as one part of a "women's right not to have a child", while the pro-life feminist framework embraces an anti-abortion perspective at its center.

Anti-Abortion Feminist Organizations

The anti-abortion feminist movement started in the early to the mid-1970s, this was the time when the Feminists for Life organization started in the United States and the Women for Life organization started in Great Britain. This was accompanied by the changes in-laws which further provided women the right to carry out an abortion in these nations.

The most well-known anti-abortion feminist organizations are Feminism for Life and Susan B Anthony List. Other anti-abortion feminist organizations include the Feminists for Nonviolent Choices and the New Wave Feminists.

These organizations have a long history of defending anti-abortion views because they feel that all of nature deserves respect, and those who break her laws deserve to be punished, as abortion is an unjust, brutal, and violent act that defies nature. Abortion, for example, has been referred to as a "sin against nature" by Elizabeth Bisbee Duffery. When it comes to individuals who "either harm the embryo in the womb or cast it off after birth,"

⁶ Alsatian J.B. (1984) Reflections on Abortion, Values, and the Family. In: Callahan S., Callahan D. (eds) Abortion. The Hastings Center Series in Ethics. Springer, Boston, MA. https://doi.org/10.1007/978-1-4613-2753-0_3.

Abortion was common in the 1800s. Sarah Norton, who with Susan B. Anthony and her organization successfully argued for women's admission to Cornell University, wrote in 1870:

*“Child murderers practice their profession without let or hindrance, and open infant butcheries unquestioned.... Perhaps there will come a day when...an unmarried mother will not be despised because of her motherhood...and when the right of the unborn to be born will not be denied or interfered with.”*⁷

The Theory of the Need to Protect the Unborn

Early feminists maintained that women who had abortions were accountable for their acts, but that they did so mostly because they lacked autonomy, financial resources, and emotional support within their families and throughout society.

Self-identified pro-life feminists in the United States have argued since the early 1970s that a feminist movement supporting abortion rights is not in the best interests of women because abortion condones violence against women fetuses, causing emotional and physical suffering for women and contributing to the social devaluation of motherhood.

In 1868 Eleanor Kirk, a novelist turned activist, linked the need for women's rights with the need to protect the unborn.

*“Foeticides and Infanticides.” Stanton, who in 1848 organized the first women's convention in Seneca Falls, N.Y., classified abortion as a form of “infanticide” and, referring to the “murder of children, either before or after birth,” said, “We believe the cause of all these abuses lies in the degradation of women.”*⁸

Forty years after Sarah Weddington capitulated to inherently unfair practices against pregnant and parenting women, we say no to the status quo. We refuse to choose between women and children.

⁷ Serrin Foster — Professor R. Ben Brown's Law And History Site". 2022. *Professor R. Ben Brown's Law And History Site*. <http://www.benbrownshistoryandlaw.com/serrin-foster>.

⁸ Grossberndt, Laura. 2022. "100 Years After The 19Th Amendment, Another Right The Suffragists Fought For Is Still Insecure". *Frc.Org*. <https://www.frc.org/blog/2020/08/100-years-after-19th-amendment-another-right-suffragists-fought-still-insecure>.

More than a century ago, the same women who fought for women's rights and for the rights of slaves to be free also fought to protect women and children from abortion. We continue their fight in the spirit of Mattie Brinkerhoff, who wrote in 1869 in *The Revolution*:

"When a man steals to satisfy hunger, we can safely assume that there is something wrong in society—so when a woman destroys the life of her unborn child, it is evidence that either by education or circumstances she has been greatly wronged. Feminism, was born of abolition. All people are equal. Not all choices are equal. We envision a better day, a day when womanhood is celebrated, mothers are supported, fatherhood is honoured and every child is cherished".⁹

(B) Pro-Choice

Pro-Choice reflects a set of thinkers who believe that women should have a right to determine if she wants to or not wants to bear or give birth to a child, she has conceived¹⁰.

The Pro-Choice movement was a big wave of feminists organized by Generation X. This broad social movement put a deep focus on the relaxation or elimination of any form of restrictions for the performance of abortions. These waves resulted in seven states in the United States in the 1960s. In *Roe v. Wade* (1973), the United States Supreme Court found that unreasonably restrictive state regulation of abortion was unconstitutional, thereby legalizing abortion for any reason for women in the first three months of pregnancy. Soon after, a countermovement arose to restore rigorous control over the circumstances under which abortions would be permitted, and the subject became embroiled in social and political controversy. A more conservative Supreme Court supported the constitutionality of additional state limitations on abortion in 1989 (*Webster v. Reproductive Health Services*) and 1992 (*Planned Parenthood v. Casey*), albeit it was unwilling to overturn *Roe v. Wade* itself. In 2007, the Court also upheld a federal prohibition on a rarely used substance.

These deeply Americanized notions of women's rights and abortion were getting international light and platform. Women from various countries started understanding the importance of contraceptives and demanded rights over their bodies and womb. This movement became a big part of the second feminist wave.

⁹ "Can You Really Be A Feminist And Pro-Life? – Feminists For Life". 2022. *Feministsforlife.Org*. <https://www.feministsforlife.org/can-you-really-be-a-feminist-and-pro-life/>.

¹⁰ "Pro-Choice Definition And Meaning | Collins English Dictionary". 2022. *Collinsdictionary.Com*. <https://www.collinsdictionary.com/dictionary/english/pro-choice>.

IV. MARGARET ATWOOD ON WOMEN AND LGBT RIGHTS

Margaret Atwood is well-known for her distinct writing style. As a feminist writer, much of her work deals with how men not only empower women but also manage to hurt each other. Using parallelism and symbolism as springboards, Margaret Atwood writes to inform and possibly warn her readers about the exploitation of women and, in some cases, helpless men who exist within a society.

The Handmaid's Tale faithfully recreates a fantasy scenario that is at least as old as feminism itself. Cisgender women, unified regardless of class, color, or colonialism, can blame all of its ills on nasty religious extremists armed with firearms.

V. DYSTOPIA VS UTOPIA

(A) Dystopia

In Margaret Atwood's dystopia, the handmaid's tale, the biggest themes run in the totalitarian regime and how adversities are bound to take place in this system of governance. The 6 major Dystopia in the book are divided below

Totalitarianism

The political setup of the novel is based on the biblical city of Gilead which bases its rules and customs solely on literal, fundamentalist reading of the Christian Bible. The city is based on the rule by a few upper-class men who are subjugating women to conservative traditional gender roles which reflect the state of control and authoritarianism in the city of Gilead.

Gender Roles

In the novel's nightmare world of Gilead, a gang of conservative religious zealots has seized power and turned the sexual revolution inside out. While feminists pushed for women's independence from traditional gender roles, Gilead is a society built on a "return to traditional values" and gender roles, as well as men's dominance over women. What feminists saw as the great successes of the 1970s—widespread contraception access, abortion legality, and female voters' increased political clout—have all been reversed. Women in Gilead are not only denied the right to vote, but also the right to read and write. Atwood's writing also shows a world devastated by pollution and infertility, mirroring concerns about the declining birthrates from the 1980s.

Regulation on Ownership and freedom of movement

In the story, there are numerous moments where women's autonomy is compromised. Women

were not allowed to possess property or work during the early days of the administration, as previously stated. Women were segregated into classes and were not permitted to move freely between countries. Many families were disbanded, and they were not permitted to avoid their obligations. Because they may be prosecuted with treason, everyone had to be cautious about what they said.

Censorship

The book reflects a state of despair where the government is portraying their society as a perfect place to be in or in other words a “utopia”. These restrictions are reflected in the ways where the author conveys that the Republic of Gilead does allow tourists to visit and observe the society as an exemplary place to be in. But when tourists question Offred, (The protagonist), If she feels “happy”. Offred is expected to respond positively instead of expressing her personal opinion which is the latte. Gilead's highest echelons believe that if the population is refilled and women no longer have to work so hard at everything, everyone will be pleased.

Policing of reproductive Womb

The author tries to portray a disturbing image of armed policing of the reproductive wombs this strong form of expression in the novel reflects that, women have been categorized as a child bearing tools who are inseminated through state sanctioned “ritual-rape”.

(B) Utopia

Feminist utopia is a type of social science fiction. Usually, a feminist utopia envisions a world in stark contrast to a patriarchal society. Feminist utopia imagines a society without gender oppression, envisioning a future or an alternate reality where men and women are not stuck in traditional roles of inequality.

A feminist utopian world about abortion rights would be one where every woman has a right over her body and is free to make choices according to her own wishes and desires

We agree with the reasoning given by ‘Pro-Choice’ advocates as, giving birth, is an important decision for every woman and we cannot look at abortion from the narrow lens of just life and death. In fact, it involves several other factors such as psychological, career, and socio-economic factors.

Psychological Factors

At times women just don't have the resources required to raise a child and having one, might make them feel oppressed. They would also be forced to live with their abuser, just because they cannot take care of their child alone. The stress to raise a child, at times all alone can cause

depression and mental health issues. In addition, some women might get pregnant due to rape or incest, and denying such women the right to have an abortion is forcing them to recall their abuse day in and day out.

Career Factors

Feminist advocates understand that motherhood has inherent values equal to that of educational status or career success and so we must respect the roles that women may choose for themselves. Some women might even want to prioritize their career over taking care of a child and so they should have the freedom to choose.

Socioeconomic Factors

An unwanted pregnancy is coupled with various socio-economic factors, taking care of a child can be financially draining on the mother especially if she does not have the required support with her. Along with this, at times, a woman is forced to live in an abusive marriage just because the society doesn't accept a single mother and so the social and economic costs derived from these unintended pregnancies outruns the benefits derived by the woman and so is detrimental to her well-being.

Unwanted Child

When an unwanted child is born out of mere pressure, they don't get the love and care they deserve. Thus, a lot of them might end up in orphanages and foster homes. Research also shows that unwanted children experience a growing number of psychological difficulties. They are more likely to become drug addicts, alcoholics, and criminals in the future. They also have less job and relationship satisfaction.

Thus, to be truly independent, women must have freedom from gender-specific duties and obligation of bearing children. Every woman should have a right over her body and in order to empower women, we need to let them have an active participation in how they want to live their life and not force them to undertake an added burden against their wish.

VI. ANALYSIS

Legal Analysis

From a pro-life feminist perspective, the legal option of abortion supports

“anti-motherhood social attitudes and policies and limits respect for women's citizenship; women come to see pregnancy and parenting as obstacles to full participation in education and the workplace (Foster

1999b). *In this view, abortion is not a choice a woman makes, but an action society dictates; legal abortion perpetuates an uncaring, male-dominated society.*"¹¹

From a pro-choice feminist perspective, the legal option of abortion supports

Philosopher Judith Jarvis Thomson in her article, "A Defense of Abortion", states, "*if a human being has any just, prior claim to anything at all, he has a just, prior claim to his own body*", and so she argues that even if the fetus has a right to life, this does not guarantee having a right to be allowed continued use of another person's body even if one needs it for life itself¹²

Laws in India

Under the Indian Penal Code, 1860, voluntarily terminating a pregnancy was considered a criminal offense.

In 1971, the Indian Parliament passed the **Medical Termination of Pregnancy Act 1971** as an exception to the Indian Penal Code. It permits a qualified medical practitioner in India to terminate a pregnancy. According to the law, if the abortion is performed within 12 weeks of conception, one doctor's opinion is required, and if it is performed between 12 and 20 weeks of conception, two doctors' opinions are required.

The **Medical Termination of Pregnancy (Amendment) Bill, 2020**, revised the 1971 laws, providing relief to rape survivors, differently-abled women, children, and incest victims, among others. This bill enables abortion on the advice of one doctor up to 20 weeks, and two doctors between 20 and 24 weeks for specific categories of women. It also mandates the formation of Medical Boards to determine whether a pregnancy can be terminated after 24 weeks due to foetal abnormalities. The bill purports to be progressive since it uses the word "partner" instead of "spouse," and it also permits unmarried women to abort a pregnancy caused by the failure of a contraceptive technique or device, which was previously prohibited.

In India, the **Transgender Persons (Protections and Rights) Act, 2019** recognizes transgender people as a "third gender." Some medical investigations have found that transgender people can become pregnant even after receiving hormone therapy to transition from female to male, necessitating the use of termination services. It is unclear if transgender people will be covered by the Bill because the Act and the Bill only provide for termination of

¹¹ Oaks, Laury. "What Are Pro-Life Feminists Doing on Campus?" *NWSA Journal* 21, no. 1 (2009): 178–203. <http://www.jstor.org/stable/20628160>.

¹² Anderson, Susan Leigh. "Criticisms of Liberal/Feminist Views on Abortion." *Public Affairs Quarterly* 1, no. 2 (1987): 83–96. <http://www.jstor.org/stable/40435643>.

pregnancies in the case of women.

Abortion Rights of Transgender Persons

Several observers, predictably, failed to see how abortion bans "disproportionately damage the LGBTQ community"—even if they do harm some members of it, such as queer women and trans men with procreative sex. High-school students who identify as lesbian but have had sex with male partners are more likely to become pregnant than their heterosexual colleagues, according to data.

Abortion rights are not just a female issue; transgender males and non-binary people who can become pregnant are also demanding recognition in the fight against limitations. According to activists, poor reproductive health care affects people of all genders in our current institutions, and it is disproportionately worse for socially excluded people, such as those in poverty. According to the Institute for Research on Poverty, income is a crucial determinant of one's health, and LGBTQ people have a greater rate of poverty than their non-LGBTQ counterparts — 22 percent to 16 percent.

Not only are trans and non-binary individuals fighting for their right to bodily autonomy and reproductive health care, but they're also facing attacks on gender-affirming health care for young trans people and the closure of trans health facilities. Abortion clinics are sometimes the only sites in a community where trans or non-binary people can get care. In addition to the loss of an abortion provider, when abortion clinics close due to abortion restrictions, the community's access to inclusive care may be lost as well.

According to advocates, inclusive and safe reproductive care might be difficult to come by for some gender nonconforming people. Some doctors may seem uncomfortable or unwilling to ask about hormone intake or gendered body parts even when clinically necessary due to a patient's gender identity, and they may face discrimination or prejudice from care providers who do not respect and acknowledge a patient's pronouns or identity.

For those in the trans community who are just trying to traverse these spaces safely, these debates about pregnancy and abortion produce so many levels of problems, issues, blockages, macro- and micro-aggressions, and trauma. The stigma and restrictions surrounding abortions, according to gender-nonconforming campaigners, exacerbate the fear of discrimination when it comes to getting an abortion.

According to reproductive rights campaigners, universal access to high-quality reproductive health care would benefit not only women, but everyone. They claim that everyone, whether or not they are capable of bearing children, can benefit from abortion access because of the

negative consequences of an unintended pregnancy on a person's and their family's lives.

In talks regarding abortion, the Trans Journalists Association recommends using language like abortion patients or people seeking abortions, or other wording as appropriate, rather than just "women." They argue that terminology such as reproductive health care or gynecological care are better than the term "women's health care."

However, an inclusive fight, activists say, is one more likely to win. Both movements are fighting the same opposition when it comes to access to health care as Forced pregnancy on anybody is very, very violent.

Contemporary Debate in the United States of America

The topic of Abortion has been in discussion, debate, and controversy for decades now. While we have one group advocating for women's choice to determine their lives, there is another group claiming abortion to be immoral and criminal based on the right to life of the foetus. Since time immemorial the two groups have endeavoured to explain why their claim is superior than the other. However, various nations, in fact even states within the nations, have not been able to arrive at a consensus regarding whose claim should be accepted as superior. Thus, we see that while some parts of the world have recognized and accepted the right to abortion for women, other parts have outrightly denied the same based on various reasons some being their beliefs, morals, and values.

Last year, the Supreme Court of the United States of America scheduled a hearing date for a challenge to *Roe v. Wade* (landmark judgment legalizing abortion in the US). Correspondingly, Texas has tightened its abortion regulations, and abortion rights supporters point to a bleak reality of limitations, stating that abortion prohibitions may hurt public health more than benefit it. Since Texas's Senate Bill 8 became law on 1st September 2021¹³, providers there are banned from performing abortions past six weeks of pregnancy — a point before most women don't even know they are pregnant. Thus, women's health groups are preparing to protest limitations in the aftermath of the new Texas legislation and the anticipated challenge to *Roe v. Wade* by the Mississippi Abortion law hearing.

The present controversy over abortion is heating up since the US Supreme Court's decision on Mississippi's abortion statute, is due next month, i.e. June 2022, and it could have significant

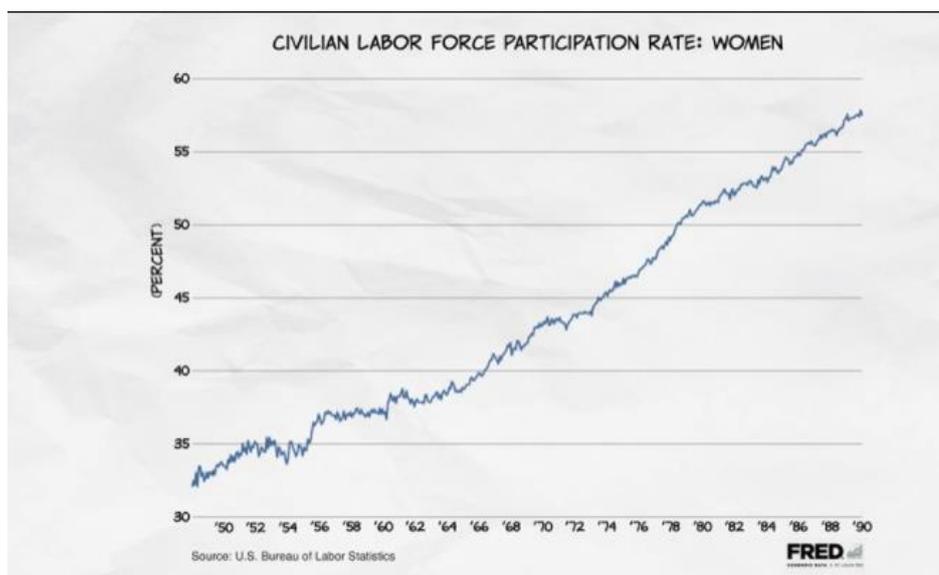
¹³ Alkon, C., 2022. *Abortion Controversy Heats Up With Challenges to Roe v. Wade*. [online] EverydayHealth.com. Available at: <<https://www.everydayhealth.com/pregnancy/abortion-controversy-heats-up/>> [Accessed 20 September 2021].

impact on women's rights, perhaps reversing the *Roe v. Wade* decision that granted women abortion rights.

VII. ECONOMIC ANALYSIS

(A) Labor force participation

In *Roe v. Wade* (1973), the United States Supreme Court found that unreasonably restrictive state regulation of abortion was unconstitutional, thereby legalizing abortion for any reason for women in the first three months of pregnancy. Soon after, a countermovement arose to restore rigorous control over the circumstances under which abortions would be permitted, and the subject became embroiled in social and political controversy. A more conservative Supreme Court supported the constitutionality of additional state limitations on abortion in 1989 (*Webster v. Reproductive Health Services*) and 1992 (*Planned Parenthood v. Casey*), albeit it was unwilling to overturn *Roe v. Wade* itself. In 2007, the Court also upheld a federal prohibition on a rarely used substance.



Research by Claudia Goldin and Lawrence F. Katz, Professors of Economics at Harvard University and Martha J. Bailey, Professor of Economics at the University of Michigan exhibits that this dramatic expansion in the participation of women was attributed to the innovation and legalization of birth control pills. The pill was approved for sale in the 1960s. This access allowed them to delay childbirth and increase their human capital investment in education and pursue long term careers.

(B) Poverty

An article by Browne and LaLumia (2014) stated that "Having access to contraception by the age of 20 reduces the probability that a woman is in poverty by one percentage point to 12.2 percent". Contraceptive provided women with potential alternatives to work on their economic fulfilment, provided them occupational choices with higher working hours which they attained from not bearing a child and nurturing It in the initial stage of her career or the days when she is supposed to attain formal education. It also increased husbands' earning potential with lower investments on bearing the costs of health-related issues. Pills also gave women a sense of empowerment which in turn gave them financial autonomy improving their own as well as their family's financial condition.

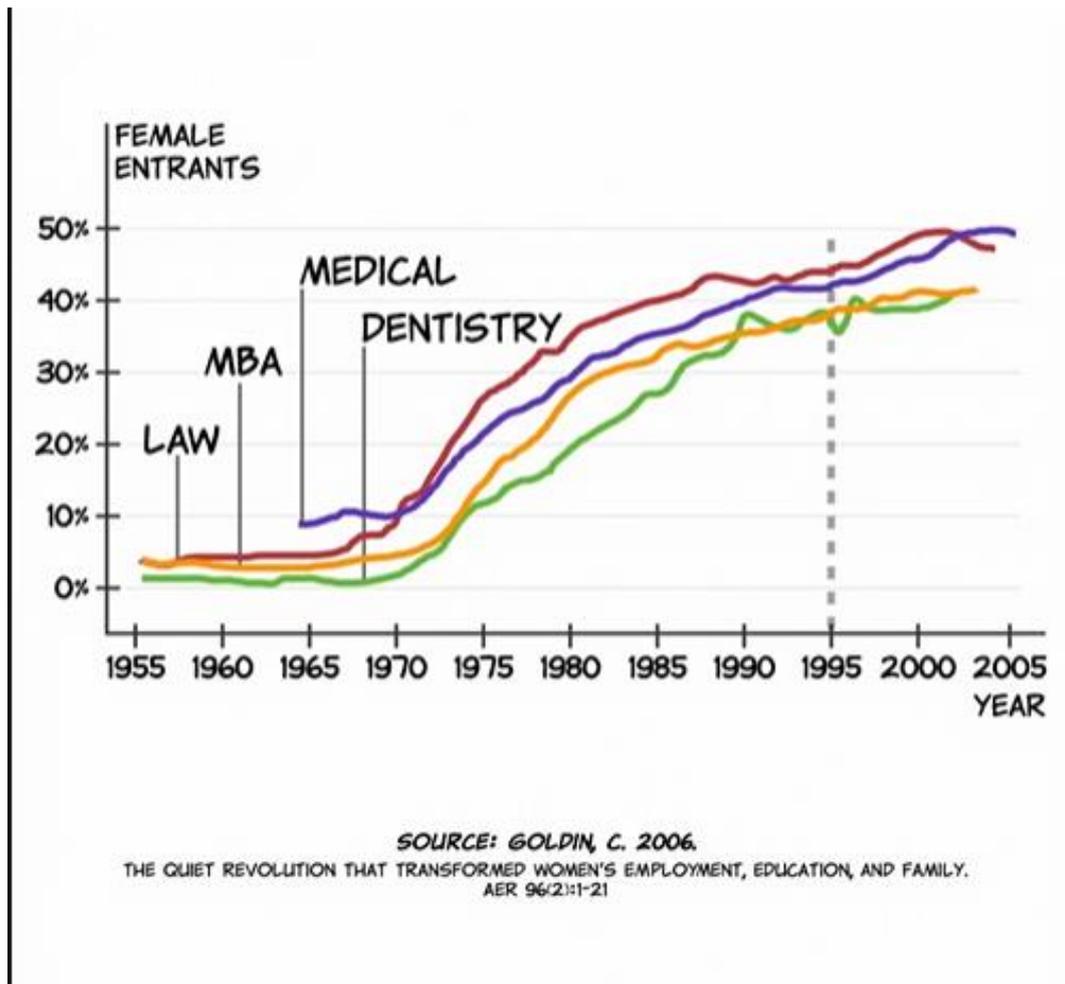
(C) Education

Growing demand for the pill made It an issue of global importance which became a global debate on women's rights and sexuality

Contraception became more widely available due to political debates, law formation, and various rulings by the different courts all around the globe which in turn led to an increase in the number of women entering professional degrees

The Graph below reflects that:

- From 1955 to 70 - fewer than 10% of students entering the above-mentioned programs were women
 - From 1970-80- The rates doubled.
 - 1995- marking *the year of change*. The previously mentioned professional programs had 40-50% women entrants.
-



Denial of abortion rights and its impact on a person's achievements

According to a research study conducted by the BMC Women's Health¹⁴, abortion is frequently sought by women in order to attain personal goals. Few research studies have looked into whether abortion helps women reach these personal goals.

A total of 1,304 one-year plans were reported by the 757 participants in the said study conducted by the BMC Women's Health. Education (21.3 percent), work (18.9%), other (16.3 percent), and a change of home were the most frequent one-year intentions (10.4 percent) of the women. The majority of objectives (80%) were aspirational, which is defined as a constructive aim for the coming year. The findings revealed that guaranteeing women's access to desired abortions allows them to maintain a positive outlook on the future and fulfil their life goals.

VIII. CONCLUSION

Thus, after looking into the debate of pro-life vs pro-choice feminist theories along with

¹⁴ Upadhyay, U.D., Biggs, M.A. & Foster, D.G. The effect of abortion on having and achieving aspirational one-year plans. *BMC Women's Health* 15, 102 (2015). <https://doi.org/10.1186/s12905-015-0259-1>

analyzing a dystopian world, where women have no rights and are reduced to a mere reproductive machine with no individual rights, we can conclude that a utopian feminist world would be one where, women have full individual rights over their own body and are able to express their choices without any restraint.

Along with this, to be truly independent, happy and efficient, women must have reasonable freedom from rigid gender specific duties and from the obligation of solely bearing children. Today's society has made motherhood the only most important duty of a women's life, but there are many who don't want to undertake this responsibility and if we truly want to liberate women, we need to give them an option of having a say in decisions pertaining to their own life. Thus, every woman should have a right over her body and in order to empower them, we need to let them have active participation in how they want to live their lives and not force them to undertake an added burden that is financially and mentally draining, for the rest of their life.

Further, we observe how the US Supreme Court's upcoming decision would affect the rights and lives of 10s of millions of women. Through analysis thereafter we come to conclude that it is extremely necessary to give women and persons of other genders rights regarding their bodily autonomy. This is because not doing so would lead to more harm than benefit to the society in terms of economy, human rights, and justice.
