

Abortion is  
the “A” Word



# Abortion is the “A” Word

By

Carmen M. Cusack

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Dedicated to Adee from B.  
ABC, 123, baby, you, and me!


Ana, Cora, Bob,  
—Blacky's



# TABLE OF CONTENTS

Acknowledgements .....	viii
List of Figures.....	ix
Introduction .....	xi
Chapter One.....	1
Poverty	
Chapter Two .....	16
Selective	
Chapter Three .....	24
Hush (Puppy) Money	
Chapter Four.....	36
Allusions	
Chapter Five .....	153
Alternatives	
Chapter Six .....	165
Forgiveness	
Chapter Seven.....	173
Right to Life	
Conclusion.....	180
References .....	183

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## LIST OF FIGURES

1.1 Abortifacients on Amazon.com .....	6
1.2 Drug Enforcement Administration (DEA) exhibit, Gulf Coast Exploreum Science Center. Mobile, Alabama .....	10
2.1 Planned Parenthood, Prochoice Coalition .....	16
4.1 Pirate ship performance. Gulf Islands Waterpark. Gulf Port, Mississippi .....	38
4.2 Pulp fiction .....	39
4.3 Generations graph.....	42
4.4 Pre-born child memorial, American Holocaust Memorial. Baton Rouge, Louisiana.....	76
4.5 Significance of busses to education, George W. Bush Presidential Center. Dallas, Texas .....	104
4.6 Football banner.....	108
4.7 (Top left) Dealey Plaza; Fiddler with terrier, Dr. Pepper, and American flag near JFK Memorial. Dallas, Texas. (Top middle) Activist battles government over conspiracy theories and free speech at JFK Memorial. (Top right) Plaque at the former Texas School Book Depository Building where JFK allegedly was assassinated by Lee Harvey Oswald. (Lower right) Dallas Holocaust Museum/ Center for Education and Tolerance adjacent to Book Depository. (Lower left) SUPR DAD license plate on Mercedes-Benz outside Book Depository.....	109
4.8 “Innocence:” grassy knoll, Dealey Plaza, JFK Memorial, and Coca-Cola. Dallas, Texas (first week of June 2017) .....	110
4.9 George W. Bush Presidential Center: (Top) White House Executive Pastry Chef Roland Mesnier; (Bottom from left to right) First Lady Laura Bush, bull, and President George W. Bush with Pope Benedict XVI. Dallas, Texas.....	112
4.10 Bayou La Batre, Alabama: (Top left) Boja’s Brand Frozen Foods (seafood); (Top right) National Oceanic and Atmospheric Administration (NOAA); (Bottom right) boats in Bayou La Batre; (Bottom left) Vietnamese Buddhist Meditation Center near Alma Bryant High School .....	114
4.11 Southeast Louisiana Veterans Cemetery .....	117

4.12 Heartbreak Hotel, Graceland, Elvis Presley’s home. Memphis, Tennessee.....	118
4.13 U.S.S. Alabama Battleship Memorial Park, including Korean Memorial and Vietnam Memorial with prisoner of war (POW) bracelet.....	120
4.14 American Holocaust Memorial, prolife banner depicting Jesus Christ. Baton Rouge, Louisiana.....	128
4.15 Bill Shipman .....	130
4.16 National Aeronautics and Space Administration (NASA): (Top) Michoud Assembly Facility. Louisiana; (Middle and Bottom) John C. Stennis Space Center. Mississippi .....	132
5.1 Fortress Fest advertisement for bands Purity Ring and Run the Jewels implying conflicted public ideologies.....	154
7.1 “Reconstructed” fetus. American Holocaust Memorial. Baton Rouge, LA .....	176
7.2 Site of two murdered doctors. Abortion clinic in Pensacola, FL .....	178
Conclusion.1 <i>Peter and the Starcatcher</i> , February 3, 2018.....	181

# INTRODUCTION

The sociocultural significance of abortion and ensuing debates has been synopsized for far too long by cases and the media. *Abortion is the “A” Word* fights against the tyranny of thought by reframing case law, sociobiological conclusions, and contemporary debates to generate new conversations. It carefully bisects conservative and ultraliberal policies and rhetoric to present a well-balanced homage to women’s and family rights. There are no two ways about it. This book convinces readers to legalize abortion. However, it presents an abstinence message while refraining from judging those who oppose choice. It casts into a new dimension old and tried controversies and conversations that occur through media, popular culture, law, the legislative process, economic activity, and tradition to further new generations’ access to their own ideas. *Abortion is the “A” Word* is concerned with forward thinking; and it preserves Americans’ and all politically open populations’ way of life.

Chapter One analyzes poverty, sexuality, and gender. Sex is a major component of the analysis. Sexuality is contemplated because family life is multifaceted. The group Salt-N-Pepa’s (1986) song “Push It” is an example that endures. The group is best known for its 1986 classic, albeit rape-driven hit. This song liberally contemplates a fantasy of women sexually harassing men, perhaps for semen (i.e., nonconsensual insemination (No Coin)). “Push It” (1986) connects with “Jealous Fellas,” a song by Dimples Tee (1989). The rough-edged ladies criticize male domination by promoting lesbian disregard for males’ procreative contribution. They challenge traditional family roles by declaring, “Artificial insemination—is that the method you use to have three wives, six kids? Was it abuse? Ladies in the 80s are trying to get ahead, while jealous fellas like you want us to stay in bed” (Dimples Tee, 1989). Their question asserts that lesbians may wed because they have been abused (Cusack, 2013). Artificial or sexual insemination is congruent with their perceptions of power-status in family life. They must have kids to match men (Johnson, 1987).

Chapters One and Two discuss gender and race. Chapter One introduces foreign cultural practices, while Chapter Two distinguishes effects of culture (e.g., Black, White, and Hispanic) on abortion statistics. Race is analyzed, albeit loosely, due to absurd and overlapping definitions and classifications that are mainly irrelevant to women’s reproductive health.

For instance, “Black” is a capitalized term that does not describe a color (i.e., “black”), but rather, a group of people. It may be used to mean “African American,” but is more expansive (e.g., “European African”). African, Caribbean, Arab, Latin, Mestizo, Mulatto, Asian, and Aboriginal peoples may identify as being Black in the United States or elsewhere. Far East Asian, Southeast Asian, Spanish diaspora, and continental and diaspora Europeans may not identify as Black. “White” is a broad classification, which includes warring and allied groups that shift over time and location. It includes, but is not limited to, Anglo, Saxon, Celtic, Iberian, Caucasian, Arab, Persian, Hispanic, Latin, Australian, Nordic, Slavic, Baltic, and Germanic people. “Native” may refer to specific communities and Aboriginal people. Hispanic may include Spanish diaspora people, some of whom are partially Native and Black. Latin American may include Brazilian and other Latin-diaspora groups, who are not Hispanic. Latino may colloquially refer to Hispanics or people of Latin America, sometimes including Jamaicans and others, who are non-Latin diaspora. These classifications are virtually worthless from a humanistic and reproductive rights perspective, although they may be invaluable in establishing protected classes for civil rights and some women’s rights analyses (e.g., geographic hardship).

Chapter Three analyzes family in terms of neglect, consumption, and vastness. Empires of waste and wealth lead to similar results. This chapter contemplates objectification of children for personal gain using film studies, political pontification (e.g., blogs), and pedagogy. Chapter Four follows this poignant bite with an analysis of films that have heavily impacted the abortion debate. This chapter introduces the story of Peter Pan to compare it to epic works, such as Allen Ginsberg’s “Howl” (1956). This section focuses on HIV and hepatitis. Like other chapters, original field research delivers cutting-edge comments from and policies practiced in epidemiological hotspots; and kneads the data to apply to abortion. Films *Pulp Fiction* (1994) and *Forrest Gump* (1994) demonstrate how bizarre storytellers’ confusion about abortion has impacted successive generations and mutilated any direct conversations revolving around their work. These two films took America, and the world, by storm; and *Abortion is the “A” Word* reclaims those perspectives by telling what was imbedded into those scenes from the point of view of when they were first introduced to the public and a current filmological analysis.

Chapter Five describes alternatives to No Coin: consensual insemination and the money shot. No Coin may occur by force or through coercion. A money shot results when a film actor ejaculates on a costar rather than inside a costar. This chapter analyzes film (e.g., *Harry Potter* and pornography) to

describe imposition of choice on nonconcurrent events (Rowling, 1998). The results of alternatives are multipronged: 1) forgiveness may be attained; 2) detriments are minimized; and 3) consent is isolated and better defined. Chapter Six brings about forgiveness by discussing National Shrine of Saint Thérèse, intimate partner violence, depression, and other prolife and anti-choice points of view, which have merit. The chapter does not desecrate those viewpoints, but rather, it elucidates their compassion, while carefully untethering fallacious propaganda and condescending contentiousness from meritorious and noteworthy comments about abortion in America and throughout the world. Chapter Seven presents right to life arguments in light of maternal suicide attempts, false business dealings at prolife clinics, and misleading depictions attesting to the development of fetuses. This chapter reveals false messages used by prolife groups to guilt women. Chapter Seven is followed by a Conclusion to summarize how America has failed women and what politically minded people can do to assure women that abortion will remain legal. Abortion, sex, women, masculinity, children, and family are a major part of the justice system and women’s lives. It is possible that most women have had abortions or are intimately related to a woman who has had an abortion that they approve of implicitly or complicity.

This book includes scientific and philosophical material, and yet, rather than repeat bland perspectives, which merely recite family law, it presents a charged and frank political snapshot. It departs significantly from rubric-minded legal analyses restricted to what the United States Supreme Court or feminist majorities have established as publicly acceptable modes for comparing ideologies. It supersedes restrictions on speech, not only when it discusses speech—and abortion as free speech—but also when it exposes harbored resentment. It calls out subtle and overt jibes into American culture and thoughts that must be deciphered for honest conversations to result in progress in favor of women. The chapters are explicative of forces, such as male and female, silence and speech, nonhuman and human, machine and living creatures, and fantasy and facts, which play out in the abortion conundrum.



# CHAPTER ONE

## POVERTY

### **Pied Piper**

The story of the Pied Piper describes challenges confronted by society through the abortion debate. Pied Piper is a story about disadvantage. The town is plagued by rats. A musician is hired by the town to lead the rats from the town with a magical tune. When the musician asks for remuneration, the mayor begs for pity and attempts to negotiate a lower price than what had been promised. He refuses to pay the Pied Piper, who plays a beckoning call to the town's children. He leads them until they disappear into the woods.

The story is applicable to numerous controversies, for example "lost generations" (Cusack, 2015, p. 63). The term "lost generation[]" is frequently used to describe unwanted children, who are trafficked by authority figures (e.g., doctors and the church) into illegal adoption (Cusack, 2015; Cusack, 2015, p. 63). It may refer to entire demographics that decrease as their predecessors exercise their rights to family planning. The story suggests that because the townspeople were poor, losing their children may have had a dual effect. While the town lost its progeny and future human capital, it also was alleviated of debts and opportunity costs associated with children. Led from the town were wanted and unwanted children; healthy and disabled individuals; children with and without intellectual aptitude; and persons whose health would wane due to age or degenerative disabilities thereby burdening the future workforce (Hoskins, 2017).

*Song of Myself* by Walt Whitman (1855) highlights underlying themes correlating the classic tale of the Pied Piper with a contemporary conversation about abortion in the United States and abroad (Our Last Night, 2016; Red-headed Krait, 2015; Thursby, 2006). Whitman scorns fertility in section 17. "This is the grass that grows wherever the land is and the water is, This the common air that bathes the globe" (Whitman, 1855). In section 18, he reclaims the dignity of giving birth and offers condolences for those, who must abort unwanted children.

His words indicate distinctions between unwanted pregnancy, unwanted children, pregnancy, and delivery. “With music strong I come, with my cornets and my drums, I play not marches for accepted victors only, I play marches for conquer’d and slain persons” (Whitman, 1855). “Have you heard that it was good to gain the day? I also say it is good to fall, battles are lost in the same spirit in which they are won” (Whitman, 1855). “I beat and pound for the dead” (Whitman, 1855). For example, his verse may be well-received by minors attending high school, who read his work and relate to his struggle to identify their own callousness toward pregnancy. They have no desire to give birth and would not ever want to consider it; and yet, their ages indicate that they very likely remember living happy childhoods and could appreciate the gift that they could give to another individual through childbirth. Living in an anti-abortion community may pressure them to consider alternatives to abortion. Pregnancy becomes a social problem that flows from the individual into the communities of poor people particularly if they do not have money for abortion (e.g., not covered by insurance). Insurance, welfare programs, and children’s public schools (e.g., food and clothing) may be paid for by the government. Social services may provide food vouchers and linkages to resources within the community (e.g., church programs) (Carlin, 2015).

One serious controversy nearly completely hidden by the government is denial of abortion services to women in incarceration (Cusack, 2017). A randomized sample of corrections departments throughout the United States examined women’s right to family planning in prison (Cusack, 2017). Many departments failed to disclose their abortion policies. These included Alabama, Arizona, Arkansas, California, Connecticut, Delaware, Florida, Illinois, Kansas, Maryland, Massachusetts, Missouri, Nevada, New Mexico, New York, North Carolina, Oregon, Tennessee, Texas, Utah, Virginia, Washington, and Wisconsin. More than 50% of state prison systems publicly refused or failed to address specific abortion policies.

Some departments may offer abortions. These departments officially or unofficially may violate the Constitution by treating abortions as elective procedures, which can be denied (Grant, 2017). Several departments, such as those in the Federal Bureau of Prisons, Georgia, Louisiana, Minnesota, Ohio, Oklahoma, Pennsylvania, and Rhode Island confirmed that they permit women to have abortions; yet, female inmates are not entitled to the same choices as other women (Cusack, 2017). For example, female inmates are not always permitted to choose whether they would have medical or surgical abortions; receive full or local anesthesia; or take Plan B, the morning after pill.



Departments, such as Oklahoma, may restrict abortion to the first 12 weeks of pregnancy (Cusack, 2017). Many inmates, like free women, are routinely defrauded and constitutionally violated when an ultrasound technician, nurse, or doctor tells them that their pregnancies are more advanced than they actually are. Although patients may be certain of the day or week during which they became pregnant, specious imagery and subjective analysis of shoddy technology (i.e., sonograms) may dissuade or legally prevent them from having abortions.

Departments require inmates' families or others to deposit commissary money to pay for abortions (Cusack, 2017). This may be so even in cases when inmates have been raped by guards. Therefore, their rights to privacy are violated. Violations occur when women must inform their families about their abortions in order to have the procedure. Women must explain why they need hundreds of dollars from their families.

In this study, no departments disclosed anecdotal or statistical evidence of inmates inducing abortion or miscarrying as a result of using alcohol or illicit drugs or misusing medication (Cusack, 2017). A few departments denied that it occurs. Departments also denied that women become pregnant while in state custody. Some female inmates have sex with guards; and this population is likelier to have risky and unprotected sex. Likelihood of pregnancy may be higher among this population. Due to heavy substance abuse in prison, inmates may be inducing miscarriages that are undetected by the government (Cusack, 2017).

Ken Pastorick, Communications Director for Louisiana Department of Public Safety and Corrections, stated that no female inmate has become pregnant in the past decade, a statistic that may be improbable.

According to Louisiana Law and Department of Public Safety and Corrections' policies, inmates are pregnancy tested upon arrival at the State's facility. In the past ten years, we have not had an inmate become pregnant while in State custody. Pregnant offenders may request an abortion. An offender requesting an abortion is evaluated by a health care provider, and counseled about the implications of her decision and her options. If she chooses to have an abortion, she would be referred to an outside licensed abortion facility. No public funds would be used for an abortion procedure except for the following cases: pregnancy as a result of rape; pregnancy as a result of incest; or to save the life of the mother (Cusack, 2017).

Louisiana regulates abortion according to prolife politics; and abortion is portrayed by the legislature and press as taboo. Absence of any documented cases indicates that research on sexual misconduct in prison has been ignored; and abuse may be undisclosed by inmates or state

employees (Cusack, 2017). There is no reason to believe that people are having safer sex in jurisdictions where abortion laws severely restrict and limit abortion, such as Louisiana, which has closed all but two abortion clinics. Abortions and births are unaccounted for in prison and the free world. There is no evidence of population increase (e.g., number of births or children in state custody). This is a “lost generation” (Cusack, 2015, p. 63).

Poor healthcare services and abridgment of the right to privacy results in Eighth Amendment violations and sexual discrimination (Kuhlik, 2017). Yet, female inmates may have better access than free women in some jurisdictions (Cusack, 2017). In some locations where poor women have no access to nearby clinics, they may be motivated to become incarcerated in order to have access to abortion. Access to abortion in prison, which exceeds access by poor women in the free world, violates equal protection and demonstrates an undue burden.

## **International**

Although abortion may be illegal or taboo, it may be justified because it helps the economically disadvantaged avoid high costs. Slow population growth in regions throughout Europe, the Middle East, and North Africa suggests that oppressed people may use contraceptives, abortifacients, and surgical abortion. For example, according to some estimates, growth rate in Iran has been similar to the growth rate in the United States, where abortion is legal (Financial Tribune, 2016; Press TV, 2015). In the past, the government intended to reduce population growth by subsidizing some vasectomies and distributing contraceptives. Nations may not reduce their populations without abortion (Mumford & Kessel, 1986). Thus, Persian women may have high abortion rates. Presently, many Persian families have only one child, often as a result of financial hardship. In a strategy to increase the population, religious leaders have attacked Westernized family planning (Dehghan, 2014). The government has attempted to criminalize contraceptives and vasectomies; and incentivize new parents with cash and benefits.

In Latin America, socialist and capitalist agendas may correlate with culture and intervention into procreation. For example, abortion in socialist and atheist Cuba is state subsidized and many families only have one child. Between 2010 and 2014 the Caribbean region had the highest abortion rates in the world with approximately 59 of 1,000 women aborting (Guttmacher Institute, n.d.). In Latin America, where Catholicism often dominates abortion politics in capitalist and socialist governments,

the rate was the second highest in the world at 48 per 1,000 women. In North America, some research claims that the rate is 17 per 1,000, which is comparable with Western and Northern Europe. In those regions, 16 and 18 in 1,000 women, respectively, have abortions. “Highly restrictive abortion laws are not associated with lower abortion rates” (Guttmacher Institute, n.d.). In jurisdictions where it is prohibited or restricted to save a mother’s life, medical practitioners and women sufficiently navigate the system so that the average abortion rate is 37 per 1,000 childbearing-age women. In jurisdictions where abortion is legal, the rate is 34 per 1,000.

### Self-Induced Abortion

Hangings and other tools are misleading symbols (Jennifer, 2016). Research reveals that drugs and tinctures (e.g., Queen Anne’s Lace) are timeless and contemporary strategies for inducing miscarriages. Currently, typical women may use illegal drugs, scheduled drugs, and alcohol to induce miscarriages. Their conduct refutes claims that abortion can be prevented by law. Research reveals a close relationship between substance abuse, risk, and abortion. Previous abortions, being unmarried, religion, unintended pregnancy, and current mental health problems correlate with substance abuse resulting in spontaneous abortion (Assanangkornchai, et al., 2017). A study of 4,531 women between the ages of 35 and 45 years old correlated low income with spontaneous abortion (Zheng, et al., 2017). “Spontaneous abortion” is a term used by many women to disguise self-induced abortion (Zheng, et al., 2017). Being unmarried and having previously induced abortions likely correlate with all high risk behaviors involving substance use and abuse (e.g., smoking cigarettes and drinking alcohol) (De Santis, et al., 2011).

Women may intentionally misuse prescription or over-the-counter medication (e.g., Plan B). For example, many women in Brazil have misused an anti-ulcer over-the-counter/ prescription drug, misoprostol, to induce abortion (*Indian Medical Tribune*, 1993). Some suffered womb infections and hemorrhages requiring transfusions. Also, one-third of those who needed womb evacuations had used misoprostol or other illicit drugs to induce the miscarriage. Ten percent of the sample population, who delivered, had attempted to miscarry using the anti-ulcer drug. Lack of access to contraception, emergency contraception, and termination services correlated with drug misuse; and revisions to prescription drug laws reduced drug misuse.

Plan B is an emergency contraception that may be used as an abortifacient (Kahlenborn, Peck, & Severs, 2015). Although it often fails

effectively to prevent conception or induce menstruation to evacuate procreative cells, even when properly used, studies show that it can be used to abort early stage embryos. Prochoice proponents rigorously argue that Plan B, an over-the-counter drug in the United States, is not an abortifacient (Rovner, 2013). Although there may be some medical basis for this argument, there is abundant qualitative and some experimental research proving otherwise. Availability of Plan B behind the counter at specific drugstores in Oregon correlates with decreased abortion rates at nearby clinics (Cintina, 2017). This may be because Plan B is effective and because it is used to induce abortion. Nationwide, abortion rates have decreased in the past few years. One reason may be availability of drugs, such as Plan B, online (e.g., Amazon.com).



Fig. 1.1 Abortifacients on Amazon.com

In the United States, a few women have been charged with related crimes after inducing miscarriages (Rowan, 2015). Charges have included dispensing drugs, failing to report a death, and attempted murder. However, the government rarely learns of induced abortions and is unlikely to prosecute. Cases likeliest to trigger an investigation involve late-stage pregnancies and disclosure (i.e., confessions) by women to medical care providers. Avoiding charges related to self-induced abortions may be as simple as denying knowledge of pregnancy (Webster v. Reproductive Health Services, 1989).

Distinctions have been drawn by the intelligentsia, and eventually the legislature, between women, who abuse fetuses with substances, and women, who self-induce or attempt to self-induce abortion. The former may be treated therapeutically, while the latter may be publicly reprieved when their actions are not serious. For example, women misusing anti-ulcer medication is comparable with consumers taking more than the recommended dose of aspirin. However, a woman drinking copious amounts of alcohol during the third trimester to cause trauma and death may be treated differently under the law if the fetus suffers injuries and survives because she should have known that the fetus may survive and suffer maladies (Cherry, 2015).

Some estimates show that more than ten percent of fetuses are exposed to controlled substances (e.g., crack cocaine); even more are exposed to nonprescription medication and alcohol (Cherry, 2015). Exposure often only becomes detectable when women are arrested, suffer health problems, or fetuses are injured or killed. When enough of a substance is ingested during the first trimester, a woman may intentionally or unknowingly induce a miscarriage, which is completely undetectable by the government. The government has no or little interest in abortions induced during the first term of pregnancy.

Popular culture seems to hint at, but not directly tackle this epidemic. For example, Pretty Reckless (2010) lyrics exhibit undertones.

Somebody mixed my medicine.  
I don't know what I'm on now.  
Baby, it's all gone.  
There's a tiger in the room and a baby in the closet.  
Pour another drink mom.  
I don't even want it.  
Then I turn around and think I see someone that looks like you.  
Well you hurt where you sleep, and you sleep where you lie.  
Now you're in deep and now you're gonna cry  
(Pretty Reckless, 2010).

Singer Taylor Momsen, a child star, was a teenager when she sang these lyrics demonstrating that this problem is portrayed as prevalent among teens, who may have limited access to reproductive healthcare. Momsen sings about the tiger in the room because she longs to be physically controlled as to reduce the number of unwanted offspring. Her vision of herself as free is something similar to a white tiger, for example Dianna, “star” of *Our Last Night*’s video “White Tiger” (*Our Last Night*, 2016). Dianna is a single white tigress living at a rescue sanctuary in California, USA.

## **Crack Babies**

Reproductive anthropological analyses of relationships between crime and abortion have hypothesized that legalization of abortion resulted in fewer unintended pregnancies. Unintended pregnancies among vulnerable and disadvantaged populations may correlate with social and interpersonal instability, which are factors contributing to crime perpetration (Luke 23:41). Some analyses, for example from University of Chicago, has been described as racist (e.g., “freakonomics”) (Harms, n.d.). This is no surprise given that anthropology communicates inferiorization. University of Chicago in Hyde Park, Chicago, Illinois is known for anthropology and economics. Sadly, the reputation of University of Chicago is similarly stigmatized to other outstanding institutions. They are believed to promote White culture dominated by wealthy men; and yet, recruit and indebted thousands of poor and middleclass White students. These accusations are rebuffed by evidence that many of the wealthiest students are foreign students from Asia. Economists at University of Chicago and other similar institutions have been accused of problem solving in favor of the government, power figures, and other bastions. Yet, individuals and colleges are susceptible to manipulation and may not be Cartesian evil geniuses as much as persons interested in making better rational decisions.

Freakonomics may be incorrect in that aborted fetuses may not have resulted in reduced crime; but rather, would-be parents’ reduced burdens and illnesses may have correlated with lowered strain (Harms, n.d.). Increased abortion among impoverished people may correlate with reduced expenditure associated with pregnancy, birth, and child rearing. Fewer inhabitants in homes may reduce domestic strain and violence, theft, and child abuse. People experiencing unintended pregnancy may suffer depression and substance abuse correlating with risky and illegal conduct. Abortion may reduce or end associated emotional, mental, and social illnesses, which correlate with crime perpetration.

University of Chicago's *freakonomics* complements indignant retorts against the crack baby scare (Harms, n.d.). During the 1990s, activists and pundits complained that drug abuse during pregnancy and attempted self-induced abortions resulted in deformed and sickly children being born addicted to drugs. The claim typically focused on crack cocaine, which was correlated with use by African Americans and severely punished by the government in comparison to drugs associated with European American users. Evidence of a crack baby epidemic seemed abundant, yet, long term studies showed that 1) children born testing positive for crack demonstrated no permanent addiction or damage; and 2) fewer children than suspected were born testing positive for crack. Pundits and researchers now believe that the crack baby epidemic may have been overstated. An alternate explanation is that crack fetuses were aborted. Once the epidemic became publicized, addicted women stopped attempting to self-induce abortion with crack and opted not to attempt to give birth. Instead, they sought medical and surgical abortions. Opiate-based and meth-based drugs have been involved in similar scares recently demonstrating more racial variation among drug abusers. Addicted children may be aborted or blend into society; thus, an appropriate moniker is Generation Goners.

Gaps in society, such as those formed by homeless drug addicts, withdraw talent, ideas, and manpower. Yet, youth and adults may be convinced by media and entertainment that illicit drug use may correlate with success, such as professional athletes and performers. They may believe that famous individuals, who have abused drugs, carefully evaded social constraints in order to achieve their success (Carman, n.d.). Fans may infer family planning and believe that celebrities properly use drugs so that their progeny are unaffected or are glamorously affected to benefit their images in the press. Yet, when national treasures, for example Marilyn Monroe, fall victim to a failed war against drugs, society is forced to contemplate the role that drug use may have played in preventing conception, inducing abortion, and causing miscarriages (ABC News, n.d.; Cho & Starr, 2016).



Fig. 1.2 Drug Enforcement Administration (DEA) exhibit, Gulf Coast Exploreum Science Center. Mobile, Alabama

## Status

Status correlates with femaleness and femininity. Women's status may be impaired by motherhood. This is one motive for family planning. Controlling persons may feel that unplanned families are precocious. Choosing to control reproduction is uniquely feminist. Feminists may input family planning into pessimistic matrices to deter marriage, reproduction, and child raising. Negative perspectives, including attitudes towards debt, weight gain, and men, may be combined to formulate opposition strong enough to overcome social, interpersonal, and personal interests in reproduction.

Feminist "*nomos*," or thought process, may be defeatist (Ross, 1993, p. 101). In order to assert a strong position, women may conjure an indomitable foe. This demon is ascribed with male qualities, which results in women perceiving motherhood as being dominated by male ills. The process of raising children is plagued by pitfalls relating to men's failures



as humans. In this ideological conundrum, women surmount pressure to exhibit womanhood in the form of fertility and oppose radicalization of women in the form of masculinization (e.g., working mother). However, by deploying feminist ideology against fertility, women are forced to adhere to the rubric of thought, which defeats individualism inherent in choosing to make life.

Factors, such as weight gain and debt, reflect concerns originated in a male dominated and female limiting society. Contrary to popular interpretations of body and class positive feminism, which would question reproductive deterrence based on body consciousness and other apparently pejorative factors, using a feminist lens empowers women to control their bodies and reject partnership with males based on financial profit. However, in reality, options for women are limited (e.g., menopause onset); and, aggressively feminist women may eventually be deprived of motherhood, thereby suffering the output of their input.

Feminism may result in rigidity and orthorexia. Excessive fear of status loss (e.g., male domination) may cause women to take austerity measures. Women may experience eating disorders, withdrawal from society, and other limitations. Financial and physical control are external indicators of success. Debt and body conscious feminists may reject precocious motherhood, which may seem to encompass all of their child-bearing years. They may never feel sufficiently dignified, independent, or stable. They may reject images promoting childhood; or embrace forever-young mentalities. Bulimia (e.g., bingeing and purging) may onset in relation to media images correlating childhood with snacks. For example, cartoons may highlight the importance of food (e.g., *Adventures of the Gummi Bears*, *The Flintstones*, and *Scooby-Doo*). Women may feel better able to control urges to mate and change life course by depriving themselves of food (i.e., anorexia). Food may be perceived as a threat to financial control, physical beauty, and health, and as a psychological weakness. It correlates with family life and servitude (Cusack, 2017; Genesis 3:1-24; Matthew 4:1-25). Yet, body conscious and debt conscious women may experience physiological symptoms of termination.

Feminists may argue that motherhood improves women's status. For example, nursing mothers are an exception to indecency laws prohibiting women from having equal status with men in public. Nursing women have equal status with men; and because they are permitted to nurse in some private establishments, they may have greater status. However, the counter argument is that lactation (i.e., provision of food) makes women equal to men. Any petty anarchist could conceive a child, nurse in public, and then place the child into state custody. Motherhood does not cause the

exception, although it may be part of the requirement in some jurisdictions (Cusack, 2012).

Ecofeminists may feel that their status may be improved by opting to care for animals rather than children. Dual income, no kids, with a dog (DINKWAD) families may be lauded by communities focusing on animal welfare and charity (Cusack, 2016). They may advocate for reproductive services for animals, such as tubal ligation rather than hysterectomy; vasectomy rather than routine castration; medication birth control or injectable sterilizers; easier adoption; rights to remain with offspring; interspecies unions; and easily accessible abortion services (e.g., abortifacients). Women, who abort (e.g., DINKWADs), may be and may be perceived as being more financially responsible, socially responsible, and educated than women, who do not.

Due to women's changing view of status and morphing of duality into singularity, society's view of a third sex (e.g., transsexual) reflects women's choice. A television show about lesbians and bisexual women, *The L Word*, depicted in season six the importance of recognizing womanhood in line with manhood and motherhood (Moennig, 2009). To describe the premise of the show, a new pronoun should be used. "Female-to-male" ("FTM") describes transsexuals. The term "FT-he" is a pronoun that indicates a transman. FT is a silent designator. The show depicted an FTM surgery on a former lesbian. FT-he had top surgery, and partnered with a homosexual male. FT-his bottom surgery was postponed because FT-he accidentally became pregnant, not realizing that testosterone treatment would not result in female infertility. Staff at an abortion clinic thought that FT-he was harassing them when FT-he tried to make an appointment because FT-he had a beard and appeared to be male. FT-he was forced to disclose FT-his biological sex and gender identity to make an appointment. FT-he was four months pregnant; and therefore, was denied abortive services. FT-he and FT-his partner publicly quarreled when FT-he told him the problem; and the fight culminated in the pregnant transman pushing FT-his partner and kicking him in the groin; and the partner hitting the pregnant transman and forcefully pushing FT-him against a wall. FT-he carried the child alone after FT-his partner abandoned FT-him. The show synergizes conflicted approaches to coping with womanhood.

Jewel's music video and lyrics for "Who Will Save Your Soul" comment on women's decreasing and mutating status (Kilcher, 1995).

People living their lives for you on TV. They say they're better than you,  
 and you agree.  
 He says, 'Hold my calls from behind those cold brick walls;' says 'Come  
 here boy, there ain't nothing for free.'  
 another doctor's bill, a lawyer's bill, another cute, cheap thrill.  
 You know you love him, if you put 'im in your will...  
 Who will save your soul after those lies that you told, boy?...  
 We try to hustle them, try to bustle them, try to cuss'em.  
 The cops want someone to bust down on Orleans Avenue: another day,  
 another dollar, another war...  
 Afraid that God will take His toll...we forget to begin.  
 Who will save your souls when it comes to the babies, now?...  
 Who will save your souls, if you won't save your own?  
 Some are walking, some are talking, some are stalking their kill;  
 You got Social Security, but it doesn't pay your bills.  
 There are addictions to feed and there are mouths to pay, so you bargain  
 with the Devil, but you're OK for today.  
 Say that you love them, take their money, and run.  
 Say 'It's been swell, sweetheart, but it was just one of those things, those  
 flings, those strings you've got to cut,' so get out on the streets, girls, and  
 bust your butts  
 (Kilcher, 1995).

The video depicts a transwoman in a public restroom with women, who ignore or gawk, standing alone near a bathroom scale.

## Casual Sex

Sex should be free. Prostitutes charge for sex, which upheaves basic principles of human love and reproduction. Municipalities may promote and foster recreational sex where inhabitants lack funds to invest in entertainment. Other municipalities may effectively deregulate or decriminalize prostitution with nonenforcement in order to avoid harassing poor women. Poor prostitutes may recreationally enjoy sex with lovers and sex buyers. Municipal promotion and facilitation of recreational or professional sex may not correlate with access to abortion. For example, abortions are difficult to obtain near New Orleans, Louisiana, where recreational sex and prostitution are widely accepted.

Louisiana is one of the worst states for sexually active women because abortion laws are most restrictive (Larino, 2017). Guttmacher Institute classified Louisiana's laws as being unabashedly unscientific and founded on speculation about fetal and women's wellbeing in violation of the Constitution. Laws in Louisiana require doctors to have hospital admitting privileges. "The Louisiana admitting privileges law

was in one of the [ten] categories [a] Guttmacher Institute report highlighted as lacking” scientific bases (Larino, 2017). Other laws are fictitious, including the following: 1) “[a]mbulatory surgical standards, which require clinics performing abortions to meet [the] same standards as surgery centers where invasive procedures are performed;” 2) “[t]elemedicine bans, which prohibit the use of telemedicine to administer medication abortion;” 3) “[p]rovider restrictions, which permit only licensed physicians to perform abortions;” 4) “[m]ental health requirements, which require women to go through state-led counseling when seeking an abortion;” 5) a “[m]andatory waiting period, which requires Louisiana women to wait 72 hours after pre-abortion counseling before they can receive an abortion;” 6) “[c]ounseling on fetal pain, which mandates women be advised a fetus can feel pain at 20 weeks;” and 7) a “20-week ban, which prohibits abortions 20 weeks after fertilization on the grounds that the fetus may be able to feel pain” (Larino, 2017).

In 2011, women in Louisiana could abort at seven clinics. Now, they only have two clinics. “Nearly two-thirds of Louisiana women live in parishes with no access to abortion services, which...particularly impacts the poorest and most vulnerable women in the state” (Larino, 2017). Louisiana had 548 prostitution arrests in 2007 and 257 arrests in 2010 (ProCon.org, 2015). It appears as if there is an inverse relationship between number of abortion clinics and number of arrests for prostitution. However, variables affecting this relationship are speculative. Perhaps informal justice occurring during street-level encounters excuses prostitutes because of the high burden placed on them by the law; or poor access to lawful abortion services may deter some prostitutes. Some prostitutes may have moved to locales with better access to abortion services. Many states with the highest rates of prostitution arrests in the country continue to have the highest rates of teen pregnancy, including Louisiana (Lipinski, 2016).

Teen pregnancy in the United States is at an all-time low. Although teen pregnancy in Louisiana has also decreased as abortion has legislatively been labeled taboo, teens continue to experience a higher frequency of pregnancy than in other states. “With a teen birth rate of...[38] per 1,000 teens aged 15 to 19, Louisiana now ranks [seventh] highest in the country” (Lipinski, 2016).

Among Hispanic and [B]lack teens, the birth rate has dropped by almost half since 2006, according to [a Centers for Disease Control and Prevention (CDC)] report. Despite those declines—51 percent for Hispanic teens, 44 percent for [B]lack teens—birth rates for these demographics remain about twice as high as they are for [W]hite

teens. In Louisiana, about 30 out of every 1,000 [W]hite teenage girls gives birth, compared to...[48] among [B]lack teens and 48 among Hispanic teens. In some states, the CDC said, Hispanic and [B]lack teens are more than three times as likely to become pregnant as [W]hites (Lipinski, 2016).

Pregnant Black and Hispanic teens, some of whom are prostitutes, may be likelier to have abortions than in previous years. Despite racially preferential and promotive economic studies, most Whites may not be richer than average Blacks. Yet, Whites may be less likely to disclose pregnancy to medical professionals, who report data to the CDC.

Few studies are able to suggest that unintended pregnancy rates may be higher among prostitutes than women in the general population. Abortion rates for teen and adult prostitutes are difficult to ascertain because of information flow. However, some studies show that pregnancy among teen prostitutes may be greater than in the general population. Anecdotal evidence suggests that illegally prescribed and obtained abortifacients may be controlled in the New Orleans area by organized crime and smalltime brothels and practitioners of sex arts. Teen pregnancy and pregnancy among prostitutes may be sexually exhibitionistic. However, this trend may be evident in the general population. It may be a way to brag about having sex, sexual prowess, and sexual potency. Abortions may be a way for females interpersonally to bond inside clinics and in other locations. They may be fun and involve freedom of association and speech. Prostitutes and teens, who recreationally and recklessly become pregnant, may additionally boast about their social dominance by acquiring abortions in states like Louisiana.

## CHAPTER TWO

### SELECTIVE

#### Minorities

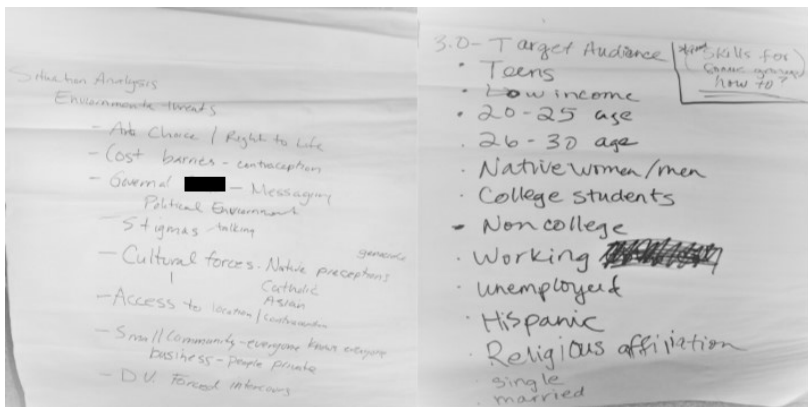


Fig. 2.1 Planned Parenthood, Prochoice Coalition

Rumors persist that Planned Parenthood conducts genocide. Authentic documentation demonstrates their paranoia and susceptibility to self-classification as “bigot[s]” (Cusack, 2013; Cusack, 2018, p. 168). Brainstorming sessions by a political coalition, including a Planned Parenthood doctor, were documented on a tableau. The group intended to campaign for reproductive rights and educate the public about unintended pregnancy. Planned Parenthood targets low income and ethnic populations. To campaign on behalf of all women, and particularly to sacrifice their time and personal resources to achieve sexual equality for low income and minority females, this group had to play devil’s advocate. Their strategy was a painful exploration of how they may be cast into the worst light by hateful members of anti-women groups. To fight on behalf of poor and minority women, mainly Hispanics and Native Americans, they were forced to structure their educational methodologies to avoid the appearance of selective healthcare service. Selective abortion providers may be painted as correlating with hidden agendas, such as bigotry.