

Word count: 739

They were marching through our school district, chanting “baby-killer” repeatedly. I was in the 5th grade. I remember sitting in class by the window as we went through our division tables. My attention was lacking, and my eyes gravitated to the street outside. Most days, I would watch the cars passing by and wait for the bell to ring for lunch, but that day was different. Groups of people walked by the window holding large posters and signs, chanting things that I couldn’t understand. Their presence was strange, as we were a closed campus, and soon my classmates began to take notice as well.

The worst part was the posters. They held them up high for everyone to see: large, graphic photos of tiny, mutilated corpses.

As a ten-year-old, I watched with the entire class crowded around me to see what was going on outside. Bloody images of prenatal children’s limbs and scarred tissue will forever be imprinted in my memory. But I didn’t march then.

That was the day I learned that our country allows the legal action of murdering children. Nearly [3,000](#) of them per day, in fact. I couldn’t fathom how it was an action without punishment. Nothing about abortion made sense to me when I was ten, and nearly a decade later, it still doesn’t. What I have found though, is how much bigger the issue is than we believe.

What I see as a misunderstanding of language and fact, others see as a nationwide oppression of female choice alone. However, it is not a single issue, but a widespread misinterpretation of a variety of issues. While the public may see it as what the New York Times editorial board calls the right to exterminate “clusters of cells that have not yet developed into viable human beings”, I see as the unfortunate but legal right to murder a prenatal child. Language like this ignores the fact that the ones arguing to kill these “clusters of cells” were also once a “cluster of cells” themselves.

As a pro-life advocate *and* a feminist, I see the difficulty in fighting solely for the support of the most vulnerable, which is why this subject is far more complex in nature than most would like to see it. People think that by supporting vulnerable prenatal children, we are opposing vulnerable women. The fight is found in trying to support both. We have made finding a balance in supporting vulnerable women while protecting the lives of innocent children much more complex than it should be.

Many believe that you can’t be a feminist who is pro-life. But why not? Susan B. Anthony, one of the earliest American feminists, paved the way for core feminist values that I hold to: nondiscrimination, nonviolence, and justice for all. Nowhere in that list does it say, “excluding unborn children”. To be a feminist under these standards, I believe that you *have* to be pro-life. I began to believe all of these things, but I didn’t march then.

That day when I was ten determined for me what I decided to believe in for the rest of my life. I saw the effects of being able to march for a cause. The group that marched around my

school when I was ten used explicit images that I don't necessarily believe were right, but they sent a message nonetheless: that abortion is murder.

The March for Life in Washington D.C. is a most unique and opportune way to gather thousands of people in support of life itself. After all, pro-life is pro-humanity. This march is a visual representation of the value of equal opportunity, for men, women, and unborn children alike. Despite the increasing dehumanization epidemic, the march proves that we have not yet completely lost ourselves.

Michelle Williams, in her speech upon accepting a 2020 Golden Globe award, thanked her right to choose—she stated that without her abortion, she would not be successful today. She was applauded by Hollywood for this statement. If only there were influencers of the same degree brave enough to stand and state the opposite: that life is a gift that we are given, but we are not given the right to control when life should or should not be most convenient to us. The March for Life allows thousands to stand and proclaim mankind's value, and that's a good start. I'm a 19-year-old Christian feminist, and I am marching now.