Pro-Life Education Starter Pack
SAMPLE LESSONS FOR GRADES K-12
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**American Life League's Culture of Life Studies Program** is dedicated to the memory of Mildred Fay Jefferson, MD, the pro-life movement’s greatest orator.
Introduction

Dear Teacher/Parent,

We know it can be hard to fit pro-life education into already busy schedules. That’s why American Life League’s Culture of Life Studies Program provides ready-to-use unit studies, lessons, and educational materials to help parents and teachers integrate pro-life education into students’ daily activities.

Ours is a supplemental program, not a full-blown curriculum. We’re here to make it easier for you to have pro-life conversations with your children and students without having to do all the research yourself. Each lesson and unit study that we produce is written with the help of teachers and pro-life experts so that the material is easy to teach and solidly pro-life.

The lessons included in this Starter Pack are meant to help you find ways to teach the gospel of life in every subject and in every grade level. The culture of life can be found everywhere. It’s our job to help you turn every moment into a teaching moment.

On our website, CultureOfLifeStudies.com, you will find even more lessons, unit studies, puzzles, and coloring pages to help you integrate pro-life education into whatever your students are currently learning.

Remember that the task of building a culture of life does not belong to a special few. We each have a mission to work for the good of others and spread the gospel of life. As educators of the next generation, you have the power to change the world and end the threats against the most vulnerable members of our society.

We are all in this together. Let’s get started!

Yours for Life,
The Culture of Life Studies Program Team

Catherine Daub, Program Director
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Have questions or comments? We’d love to hear from you! Send us an e-mail to clsp@all.org.
How to Use This Supplement

This Pro-Life Education Starter Pack is that extra boost to help you create a culture of life in your home or classroom. The included lessons examine the culture of life in a variety of subjects and activities.

**Ladybug Warriors** teaches students in kindergarten through second grade about the importance of praying for preborn babies and their moms. Because abortion is such a sensitive topic, we do not discuss it in the younger grades. Instead, we focus on the positive actions that even small children can take to build a culture of life. This lesson concludes with a fun craft project.

**All-of-A-Kind Family** is a book discussion guide for third and fourth grade that uses *All-of-a-Kind Family* by Sydney Taylor to show students the beauty of family life. Through the examples of the characters in the novel, students learn how family members should support and care for each other.

**The Giver** is a book discussion guide for fifth and sixth grade that uses *The Giver* by Lois Lowry to discuss the importance of standing up for the weakest members of society, no matter the cost. Students not only learn about their role in ending injustice, but learn to speak on behalf of the most vulnerable members of society.

**Defend Life** is a unit study for seventh and eighth grade students. This sample from Unit III discusses abortion and examines the philosophical argument in defense of personhood. In a concluding activity, students watch or read the testimony of Gianna Jessen, a courageous young woman who is an abortion survivor.

**A Modest Proposal** is a discussion guide for high school students on the satirical essay “A Modest Proposal” by Jonathan Swift. In a discussion of population control, students compare the Planned Parenthood baby body parts scandal to Swift’s proposed satirical plan to eliminate the Irish children.
TEACHING THE CULTURE OF LIFE: 
Ladybug Warriors 
A Culture of Life Studies mini-lesson for elementary students

Adapted with permission from Natasia Kissinger. The original party ideas can be found on her website at choosethechild.com.

Use this elementary school lesson in a reading or art class. Spend the first half of class reading the story. After the discussion, make the Prayer for Preborn Babies Prayer Cards.

You can also adapt this lesson to use during a pro-life class party in October or January—months during which we honor Mary and which are both designated as respect life months.

LESSON OVERVIEW
In this lesson, students will learn about the origins of the ladybug and how it got its name. Students will also learn about how Our Lady calls each of us to be warriors to pray for preborn children. At the end of the lesson, the students will make a ladybug craft and learn how to pray for preborn children.

LESSON OBJECTIVES
• Show children how the ladybug got its name.
• Reinforce the importance of prayer, especially through the intercession of Our Lady as we pray the rosary.
• Instill in children the importance of becoming “Ladybug Warriors” who defend preborn children.

MATERIALS NEEDED FOR THIS LESSON
• The Grouchy Ladybug by Eric Carle
• Red, black, and green construction paper
• Ladybug template (included in this packet)
• Hail Mary Prayer Card template (included in this packet)
• Black dots punched from black construction paper with a hole punch (5-10 per child)
• Black markers/crayons
• Glue
• Googly eyes (2 per child)
• 1 small ball
• Bubbles
• Pregnant mom coloring sheet (included in this packet)
SNACK SUGGESTIONS
• Red punch or strawberry lemonade
• Strawberry slices with chocolate chips inserted in them to look like spots
• Ladybug cupcakes

ITEMS TO GIVE TO CHILDREN AFTER THE LESSON
• Inexpensive rosaries
• Pro-life bookmarks
• Precious Feet pins

PROCEDURE
1. Read The Grouchy Ladybug by Eric Carle. Make sure the students can see the illustrations as you read.
2. Read the lesson entitled “The Meaning of the Name Ladybug” found below and explain it to the children.
3. Utilize discussion questions to help engage students.
4. Complete the ladybug craft project.
5. End the lesson with a prayer.

THE MEANING OF THE NAME LADYBUG
Teacher to children: Many sources say that ladybugs got their name from the praise of Our Lady. One legend tells us that in Europe during the Middle Ages, insects and pests ruined the crops of countless farmers who then prayed to the Virgin Mary for help. Soon after they started praying, they noticed that their crops started thriving and growing again. When they looked closer, they saw that lots of pretty red-and-black beetles had arrived and were eating the pests that were ruining their crops. The farmers called these bugs “The Beetles of Our Lady.” The bugs were like warriors called in to battle the pests destroying the crops. Eventually, “Beetle of Our Lady” was shortened to Lady Beetle (a name still used in some places) or ladybug.

Just like ladybugs, we are called to be warriors for Our Lady. We are called to pray for the babies in their mommies’ tummies. We pray so that they will be born healthy, happy, and holy. We are called to be the Ladybug Warriors for preborn babies. What a great honor!

DISCUSSION QUESTIONS
1. In the story, what does the Grouchy Ladybug do all day long?
2. What happens when the Grouchy Ladybug meets the whale? What does the whale do? How does the Grouchy Ladybug feel then?
3. Why is it important to be kind to others?
4. Have you ever had days when you felt grouchy like the Grouchy Ladybug? What would Jesus want us to do instead of being grouchy? Why?
5. What did the farmers in the Middle Ages do when their crops were being ruined by insects and pests?
6. How are ladybugs like warriors?
7. Why is prayer important?
8. How can we be like the ladybug warriors and help the babies in their mommies’ tummies?
Teacher to children: Like all good warriors, we need to arm ourselves for battle. Many saints have called the rosary their “secret weapon.” Let’s pray the Hail Mary for the protection of preborn babies, so that they may be born happy, healthy, and holy. We pray also for their mommies and daddies and all who take care of them before and after they are born.

Hail Mary, full of grace, the Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, mother of God, pray for us sinners,
now and at the hour of our death. Amen.

Explain the stories of the Joyful Mysteries to the children before you pray each Hail Mary. Pray at least five Hail Marys out loud together, one for each decade of the Joyful Mysteries.

The First Joyful Mystery—The Annunciation
The Angel Gabriel, God’s messenger, appears to Mary and asks her to be the mother of God. She humbly accepts. We get the first part of the Hail Mary from Gabriel’s greeting: “Hail favored one! The Lord is with you.” (Luke 1:26–38)

The Second Joyful Mystery—The Visitation
Mary visits her cousin Elizabeth, who is also with child. Elizabeth says to Mary, “Most blessed are you among women, and blessed is the fruit of your womb.” The second line of the Hail Mary comes from Elizabeth’s greeting. (Luke 1:39–56)

The Third Joyful Mystery—The Nativity
Mary and Joseph journey to Bethlehem where Mary gives birth to Jesus in a stable because there was no room for them in the inn. (Luke 2:1-20)

The Fourth Joyful Mystery—The Presentation of Jesus in the Temple
Mary and Joseph take Baby Jesus to the temple in Jerusalem to consecrate Him to the Lord, according to the law of Moses. (Luke 2:21–29)

The Fifth Joyful Mystery—The Finding of the Child Jesus in the Temple
Mary and Joseph search for 12-year-old Jesus for three days in Jerusalem only to find Him in the temple speaking with the teachers and astounding all with His wisdom. (Luke 2:42–52)

ACTIVITY FOR REINFORCEMENT
Ladybug Prayer for Preborn Babies Prayer Cards
1. Use the template to trace the leaf, the ladybug’s body (heart), and head (circle) onto construction paper. Cut out the pieces and the prayer card.
2. Glue the large black circle onto the tip of the heart to create the ladybug’s head.
3. Glue on the eyes.
4. With a black marker, draw a line down the bug’s back to create its wings. Draw two antennae next to the bug’s head.
5. Glue the ladybug on one side of the leaf. Glue the Hail Mary Prayer Card in the center of the leaf or have the children practice handwriting by writing the prayer on the leaf.

6. During prayer time, glue or color a black dot on your ladybug for each Hail Mary prayed (5–10 total).

Optional: Give each child a rosary, a Precious Feet pin, or a pro-life bookmark at the end of the lesson and remind them that, as warriors, praying the rosary is their weapon to protect babies.

Teacher to children: As Ladybug Warriors, we can spiritually adopt a preborn baby and his parents as they wait for the baby to be born. Spiritual adoption means that you pray for protection for the baby every day so that he will be born happy, healthy, and holy. You can pray the Hail Mary prayer on your ladybug’s leaf as well as the rosary for the baby you are spiritually adopting.

ADDITIONAL ACTIVITIES

• Have the children color the pregnant mother coloring sheet.
• Have children sit in a circle and throw a ball to someone sitting in the circle. When the child receives the ball, he simply states out loud why he loves babies.
• Blow bubbles for babies (each bubble represents the womb where the baby grows).

END THE LESSON WITH A PRAYER

Say a prayer of thanksgiving for the gift of life.

RESOURCES

For more party ideas and pro-life resources to use with kids, visit Natasia Kissinger’s website at choosethechild.com.

Catholic Icing has great ladybug craft and cooking ideas at catholic icing.com/our-lady-and-ladybug.

For an online interactive spiritual adoption lesson, sign up for Holy Heroes’ Spiritual Adoption Adventure e-mail series. You will receive coloring pages, preborn baby facts, printable activities, and more delivered right to your inbox. This program ends on February 2, 2016, but sign up any time at holyheroes.com/Spiritual-Adoption. This site has the spiritual adoption prayer by Archbishop Fulton J. Sheen which mentions the word abortion. We opted to use the Hail Mary in this lesson so that parents can decide when to approach this sensitive subject with their children.

If you liked this lesson, be sure to check out Life Is Precious, a four-week unit study that uses popular children’s books to study the sanctity of life.
Hail Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.
If you enjoyed this free coloring page, please be sure to look at our *Miracle of Life Coloring & Activity Book*.
ABOUT THE AUTHOR

Sydney Taylor is an American author proud to write about her Jewish roots. Based on her own childhood and experiences of growing up with immigrant, Jewish parents in the early 1900s, the *All-of-a-Kind Family* series gives readers a closer look at family and social life in a different century. Readers may also enjoy other books in the *All-of-a-Kind Family* series: *More All-of-a-Kind Family* and *All-of-a-Kind Family Uptown*.

STORY SUMMARY

Ella, Sarah, Henny, Charlotte, and Gertie love reading library books, hate dusting, and get excited about celebrating their Jewish heritage on New York’s East Side at the turn of the century. When Sarah loses a library book, she is ashamed and embarrassed to have to admit it to the girls’ new friend, the Library Lady. From this first little adventure, the All-of-a-Kind family learns the importance of caring for things that do not belong to them and how to make restitution for mistakes. Mama teaches the girls how to cook and clean, and how helping the family can be fun. Working together, the All-of-a-Kind family survives many adventures. Each chapter tells a little story of their vibrant life—seeing the value in books, obeying their parents, going to bed, overcoming sickness, getting lost, and helping their friends find happiness. Each story is flavored with the sights, sounds, and smells of their Jewish celebrations throughout the year.

LIFE THEME: WHAT MAKES A FAMILY?

Although the All-of-a-Kind family has its own problems and worries, its members’ strong example of family life draws and attracts other people into their family circle. Charlie and the Library Lady are fascinated by the charm and stability of the All-of-a-Kind family, in addition to its Jewish traditions.

What makes a family? The All-of-a-Kind family depends on the support of one another in order to be happy. By themselves, or when most of the family is sick with scarlet fever, the family feels empty. They rejoice in the success of each member and feel sad when bad things happen to one of them. Each of the girls learns to support each other in difficult moments; Father and Mother work together to make sure that the family is warm, sheltered, and well-provided for. The parents make sacrifices so that their girls are able to have fun, even when the family finances are tight. Discipline is a big part of family life. Mother and Father teach the girls how to clean thoroughly and not waste food, even when they don’t
like it or would prefer not to eat it. Without proper discipline, the girls would never learn how to behave properly or how to act when they become adults. It is the duty of the parents to teach them. Faith is a big part of the All-of-a-Kind family’s life. Its Jewish traditions form the rhythm of daily life, teaching each how to clean, how to work, how to rest, and how to celebrate—all things essential to a strong family.

When illness strikes the house, Father and Mother need each other for support to help take care of the family. Without both Father and Mother guiding the family, the girls would not have proper examples of how men and women ought to act and treat each other. When the family unit (father, mother, and children) is stable, its members are able to reach out and help the people around them. For instance, the strong example and charm of the All-of-a-Kind family work to bring Charlie and his long-lost love back together. Because families form the basis of the community, society needs strong families made up of father, mother, and children, just as much as it needs virtuous individuals to support a culture of life.

HOW CAN I APPLY THIS TO MY LIFE?

Family life is important, even for those who do not have a family. Not everyone has a large family like the All-of-a-Kind Family. In the story, Uncle Hyman comes over frequently to share in the life of the family because he has no wife or children. Family life teaches us responsibility. When Henny complains about the dusting, Mother turns a boring chore into a fun game that teaches the girls how to be good housekeepers. The next time that your mother asks you to do your chores, treat it like a game. Can you do a good job and still have fun? As family members, we have responsibilities toward our siblings, but also toward our guests. Strong sibling relationships are important in building strong families. Even though all the girls in the All-of-a-Kind family sometimes argue with each other, they realize that they need each other. It is important to learn to get along with your siblings and members of your extended family. No one gets to choose his or her brothers and sisters. Some days we might not feel like treating our siblings with the respect they deserve, but if we really want to live the culture of life, we need to show respect toward every person—whether or not we feel like it. God gives us our family members—be they many or few—to help us grow into Godly men and women.

DISCUSSION QUESTIONS

1. How do the sisters get along with each other? How do Mama and Papa get along with their daughters?

The All-of-a-Kind family has many different personalities: Ella is caring, Sarah is studious, Henny is adventurous, Charlotte is mischievous, and Gertie enjoys her privilege as the baby of the family. They learn to get along with each other by trying to understand each other’s needs.

Are Mama and Papa strict all of the time?

Mama and Papa are strict, but loving, with their family. While they make strict rules to keep the family safe, they also make sure that their daughters are able to have good clean fun in addition to their household chores and schoolwork.

2. What is the All-of-a-Kind family and why do people call them that?

The sisters say that people refer to them as an “All-of-a-Kind family” because they are of all different ages and personalities.

What is the definition of a family?

A family means a father, a mother, and their children.

What are some things that the girls love about their Papa? What are some things that the girls love about their Mama? What do the girls love about their sisters (and new brother)?
Answers will vary. Make a list of good qualities that are essential in a father, a mother, a brother, and a sister. Challenge your children to live up to those qualities that you have just outlined.

3. What happens when Sarah loses the library book?
When Sarah loses a book from the library, she knows that she has to pay for it, even if losing it wasn’t her fault. She cries and is embarrassed to tell the Library Lady, but in the end, the Library Lady has pity on her and works out a payment plan.

Should she have demanded that her friend Tillie pay for the book that was lost?
Because Sarah had checked out the book from the library, she was the one who had responsibility for the book, not Tillie. Sarah could have asked Tillie to help her pay for the book, but the responsibility for losing the book was still up to Sarah because she lent a book that did not belong to her.

Did Sarah do the right thing?
It is the right thing to tell the truth, even when telling the truth feels uncomfortable or embarrassing.

What lesson did Sarah learn by paying for the book herself? Why is it important to make restitution (make up for) things that we have lost or broken?
If you have hurt or damaged something that belongs to someone else, it is equally important to apologize and make restitution for the lost or broken item to show that you are truly sorry for mismanaging someone else’s belongings.

4. When Sarah won’t eat her rice soup, why do her parents keep serving it to her at every meal until she eats some of it?
Sarah’s parents are trying to teach her how things that are good for you do not always seem fun. Sarah’s parents challenge her to eat the rice soup that she doesn’t like so that she can train and discipline herself for the future.

Are they being unnecessarily cruel?
Mama and Papa are not being cruel, but are trying to teach Sarah a life lesson.

Why is it important not to waste food?
Even though some people take food and water for granted, there are many people in the world who are unable to receive proper nourishment and who are dying of starvation. Having enough food to eat is a special blessing from God for which we should be thankful.

5. In today’s society, many families are missing a parent or are suffering the strain of divorce and separation. How can you be supportive of single parents in your own home or community?
Answers will vary. Some suggestions: Offer to be a mother’s helper to a single mom with a small child so that she can get some housework done while you entertain the child. If you are old enough, babysit or help walk a single parent’s children home from school so that the mom or dad doesn’t have to worry about the child being home alone.

6. When baby Charlie is born, what is Gertie worried about?
Used to being the baby of the family, Gertie doesn’t want her family to suddenly neglect her in favor of the new baby.

How do her sisters help Gertie get over her fears?
Her sisters remind Gertie about how it feels to be an older sister with responsibilities. Gertie’s family won’t love her any less just because she isn’t the baby of the family anymore.
CATHOLIC CONNECTIONS

How does the All-of-a-Kind family share its Jewish faith with others?
The All-of-a-Kind family opens its home to people who are of the same and different faiths as theirs—such as Charlie and the Library Lady.

As a Christian, what is the best way to tell someone about your faith? How should your example and the way that you live your life convince other people that you mean what you say about being a Christian?
Evangelization is about teaching other people about Jesus, but most often you can show more through your attitude and actions than you can by preaching.

The All-of-a-Kind family keeps many Jewish traditions throughout the year. Like the All-of-a-Kind family, many families have various customs to help them celebrate the holidays. What are your family traditions and customs? Why do you have these traditions?
Answers will vary.

What are some Catholic traditions that help us to remember our faith in our everyday lives?
Fasting for Lent, making Sunday a special family day, celebrating feasts and holy days, learning about the saints and praying for the saints’ intercessions when we need help, having holy pictures and statues around to remind us of our faith, etc.

“JUST FOR FUN” BONUS ACTIVITIES FOR FURTHER LEARNING AND EXPLORATION

1. Some colloquial words that we use in English come from Yiddish, like schmear (smear, spread), shpiel (sales pitch), klutz (clumsy person), etc. What are the origins of Yiddish? How many people in the world still speak Yiddish? What does the writing look like? What does Yiddish sound like? What is the difference between Hebrew and Yiddish?

2. The All-of-a-Kind family does not get the chance to sing folk songs because of the scarlet fever in their house. Look up Yiddish folk songs and Klezmer music to hear what kind of traditional songs the girls would have liked to listen to. The musical, Fiddler on the Roof, takes place at the same time period as the All-of-a-Kind Family, and even though it is set in Russia, many of the songs have a similar Klezmer or Yiddish style.

3. What are the feasts that the All-of-a-Kind family celebrates? What kinds of food do they eat for each feast? Is there a special way they prepare their food for each feast? What are the Bible stories that inspired the feasts? Make a chart of all the Jewish feasts that the All-of-a-Kind family celebrates. Include the calendar dates for each, the way each is celebrated, and the Bible story or event that started the feast.

4. What does it mean for a food to be Kosher? What are some of the girls’ favorite foods? Look up pictures of their favorite Jewish treats (like hamentashen, teiglach, fazuelos, matzo balls, etc.) and, if possible, make or purchase these treats to taste.
Note to parents
In Chapter 5, as Jonas goes through puberty, he has a dream about nudity.

ABOUT THE AUTHOR
Lois Lowry is best known for The Giver and for Number the Stars, both of which won a Newbery Medal. Lowry has written over 30 highly acclaimed books for children. Readers might also enjoy the other books in the Giver Quartet: Gathering Blue, Messenger, and Son.

STORY SUMMARY
Jonas lives in an almost perfect society where every citizen is a productive, contributing member. One member of the community holds all of the memories from the past—good memories such as sunshine and snow, and bad memories such as war and famine. This person is known as The Receiver of Memory.

Jonas feels apprehensive as he awaits the Ceremony of Twelve where he will be given an assignment in the community that he will keep for the rest of his life. To his surprise, he is selected as The Receiver of Memory, a position which hasn’t been filled in many years. Jonas’ role as The Receiver is to give wisdom and advice to the Committee and elders as they make decisions for the community. In order to advise well, Jonas will draw from his experience of the memories of the past—memories like pain, famine, and war—so that the society can keep these things from ever happening again. As part of his training, Jonas visits The Giver, the former Receiver of Memory, everyday to receive memories. For instance, instead of explaining to Jonas what snow is, The Giver passes on the memory of snow and sledding in a way that Jonas can experience the memory as if he were really there. These memories awaken feelings in Jonas. For the first time, he feels truly happy or sad. Through the memories, Jonas learns that his community kills innocent children and the elderly in order to keep the community safe and prosperous.

Jonas is the first person to react to the injustices of his community. With The Giver, he concocts a plan to give his memories to the rest of his community, so that they, like Jonas, can at last see the injustices being done in their midst. Rescuing the baby Gabe, Jonas takes his father’s bicycle and leaves the confines of the society to start a new future.
LIFE THEME: SILENCE IN THE FACE OF INJUSTICE

The Giver raises many social questions about the meaning of family, the beauty of being uniquely created by God, how a community should function, and whether ignorance is really bliss. Most prominently, however, The Giver shows what will happen in a society where the strong no longer protect the weak because they assume the weak are no longer useful members of the community.

Through his training with The Giver, Jonas slowly comes to realize that his community has chosen to live in peaceful ignorance of the past, blocking out feelings, loving relationships, the unique talents of each person, and appreciation for the individual. Eventually Jonas discovers that his society prospers only by the deliberate killing of sickly children and aging adults. The peace and happiness of the society rest on the fact that the community disposes of its weakest members instead of protecting and nurturing them. What is even more disturbing to Jonas is that his own father is one of the perpetrators and that the members of the community do not understand that what they are doing is wrong. People are valued, but only those who are still able to contribute to society in some way. When a set of twins is born, Jonas’ father “Releases” the smaller twin, believing that he will not be as useful to society because he is weaker than his twin brother. Father recognizes that Release kills the baby, but he does not fully understand his own role as a murderer. The Committee also Releases, or euthanizes, the elderly when they have grown too old to make a contribution to the community.

Once Jonas learns what Release really means, he realizes he cannot stay in the community any longer. If he stays, his adopted brother Gabe will die and the infanticide and euthanasia will continue. By passing through the boundary surrounding the community, Jonas not only saves Gabe’s life, he also transfers the memories of The Giver to the rest of the community. Jonas isn’t afraid to speak up for the weak, like Gabe, and put an end to the rampant infanticide and euthanasia in the community, even though it means that they will now know the meaning of suffering.

The Giver is an old man who holds many memories for the community. He knows that his community needs his wisdom in times of confusion and pain, but he merely provides counsel and does nothing more to help the community. The Giver understands the truth behind Release, but does not have the courage to do anything to stop the killing, even though it grieves him. He has the power to choose to protect the innocent, but instead he does nothing, perpetuating the cycle of euthanasia and infanticide.

The Giver’s attitude toward the injustice in his community is like the attitude of people who know abortion is wrong, but stand silently by doing nothing.

HOW CAN I APPLY THIS TO MY LIFE?

In our society today, we are often faced with situations where we can choose to speak up against injustice or remain silent. Whether it’s gossip, a news report, an act of bullying or teasing, or responding to a disrespectful comment about another person, we know that we should step in and stop the cruelty. By remaining silent like The Giver, we can keep our self-image, our popularity, and our friends—but by this silence we contribute to the injustice. We cannot keep silent in a society where our preborn and elderly brothers and sisters are targeted through abortion and euthanasia and expect them to be all right by themselves. Even if the knowledge of injustice is painful, not proclaiming the truth about the dignity of the human person and allowing people to remain in ignorance does not help conquer injustice. Like Jonas, we have to be prepared to leave everything we love behind in order to expose the lies and proclaim the truth. The Giver shows us that our world needs young people like Jonas to stand up for the truth so that justice can prevail. One person can make quite a difference, but one person alone cannot save our society. It takes everyone to participate and to stand up for the weak.
There are many ways to stand up for the weak and make a difference in your community. Volunteer at a pregnancy resource center. Visit the elderly in a nursing home to reassure them that they are not forgotten. Respectfully correct someone when he makes a derogatory remark about another person. Write letters to your congressmen urging them to take concrete steps toward protecting the innocent. Encourage your friends and family to take these steps with you.

**DISCUSSION QUESTIONS**

1. Jonas and Father both see the need to protect and nurture the vulnerable. Father volunteers to take Gabe home for extra nurturing, almost unheard of in the community. What does Father do for Gabe that is technically against the rules?
   
   Father makes a point of using Gabe’s name because he feels it might help Gabe thrive. The Nurturers usually call “newchildren” by their numbers until the December ceremony. By using Gabe’s name, Father helps the family see Gabe as a person.

   **What does Jonas do to nurture Gabe?**
   
   Jonas gives Gabe some pleasant memories to help him fall asleep. Later, Jonas hopes that these memories will help Gabe have courage and hope on their journey.

   **Who are the vulnerable in our society today? What should we do to nurture and protect them?**
   
   Answers will vary. Some answers may include the preborn, the elderly, or the sick. Discuss the different ways to defend and give voice to those who have none.

2. The community places a great emphasis on correct language (which some members, like Asher, never seem to get right). For example, Jonas doesn’t live in a house or a home, he lives in a dwelling. What words does the community use to describe death?
   
   The community uses euphemisms for death, such as “Release” for euthanasia or infanticide, “Loss” for accidental death, and “Elsewhere” to indicate that someone has died.

   **How does language hide the evil that the community is doing to its citizens?**
   
   By using abstract words to describe death, the community hides the truth about what is really going on in the society.

   **What language do people use today to disguise abortion and euthanasia as good for society?**
   
   Pro-abortion advocates will sometimes refer to the preborn child as a “product of conception” or “tissue,” but never a baby or child. These euphemisms make the child sound more like a commodity and less like a person deserving of care. Sometimes people describe euthanasia as “death with dignity” or “mercy killing.” In both cases, language hides the fact that innocent people are being murdered, with or without their consent.

3. **How does Jonas come to realize the beauty of the individual?**
   
   Through memories from The Giver, Jonas learns what it means to be an individual, but this finally sinks in when he sacrifices himself for Gabe. In the end, Jonas cares less about his own survival and more about preserving Gabe’s life. He understands that Gabe represents the future and that Gabe might help change the world. Jonas sees the individual value of each person’s unrepeatable talents and abilities as he escapes with Gabe.

   **Why is being unique important?**
   
   We are all created in the image and likeness of God, yet we are all unique, gifted, and unrepeatable individuals. Our uniqueness is a testament to the awesome power of God and the love that He has for us.
4. Do you think any of the citizens suspect that practices, like Release, are wrong?
Jonas’ father seems disturbed by the prospect of releasing Gabe, but performs Release with ease when he is called to do so. Like Father, the other citizens don’t fully understand the consequences of their actions because they lack the moral education of the memories held by The Giver.

Is ignorance really peaceful? Will ignorance really keep the society functioning properly?
At first, the ignorance of the community helps keep society relatively peaceful. Jonas grows up in an organized, safe, and comfortable community of people who all seem to look out for one another. At first glance, the community thrives on not knowing or understanding how the Committee deals with the natural processes of birth and death. The Committee uses terms like Release instead of death, which keep the rest of the community complacent in their ignorance of the Committee-mandated euthanasia. But a society founded on injustices can only function for so long.

Does the practice of abortion and euthanasia in the community really keep it peaceful?
The community eliminates members who do not meet certain standards, building society on a framework of selfishness and thirst for control. The peaceful exterior of the community is just a facade. On the inside, the community lacks love, kindness, and compassion, while its members are confused, hurt, and disturbed.

What do you think is preventing the citizens from speaking out?
Like The Giver himself, citizens lack the courage to speak up. They are afraid of standing out or making trouble for their own community. They are confused and do not understand the injustices going on in their own community because they lack the memories and experience of The Giver.

5. How does the Committee regulate the family?
In Jonas’ society, each family unit is allowed only two children, one male and one female. The Committee stringently regulates family size. If a family chooses to add a second child, it must make an application to the elders and the Committee, who may then provide a child at the end of the year.

What does The Giver show the Committee that makes its members afraid to let the population grow?
The Giver shows the Committee members a memory of hunger, which convinces them not to allow the community to grow in size. By controlling the family, the Committee controls the population of the community, ostensibly to prevent hunger and famine.

What problems does Jonas’ society have because the ruling authority determines the definition of the family?
Once the function of the family in society is no longer for the procreation and care of children, children lose their value and become a commodity. When a child dies, the society easily replaces him. If a child is sickly, the society kills that child instead of caring for him. In Jonas’ community, citizens only value members of the community as long as they contribute to society in some way (or will contribute in the future). Everyone else is expendable.

CATHOLIC CONNECTIONS
Read the Catechism of the Catholic Church paragraphs 2207–2212 on the role of the family in society.

What does the Church teach about the family?
The family is the basic and original building block of society. Family life prepares children for living in society. Through communal family life, children learn the basic tenets of morality and behavior that allow them to function in society. Society has a duty to protect and defend the family for the benefits of its citizens.
How does Jonas’ family fit into the Church’s definition of a family? Does Jonas’ family function like a real family?
In Jonas’ family, the parents are responsible for teaching morality to the children in their charge. Jonas’ family maintains the traditional family structure of father, mother, and children. However, when Jonas finds out that his family does not love him or understand what love is, he realizes that his family is missing something. By leaving out familial love, Jonas’ family’s structure crumbles.

How does Jonas’ society respect the family unit? What is wrong in Jonas’ society?
Jonas’ society realizes that children need both a father and a mother so they can be properly prepared as future citizens. The society, however, misses out on the love that exists between family members which binds them all together. Fathers and mothers are chosen by the society and given children to nurture instead of having the freedom to procreate and participate in God’s divine plan for humanity. The society supports the family, but only so that the family can be completely controlled.

“JUST FOR FUN” BONUS ACTIVITIES FOR FURTHER LEARNING AND EXPLORATION
High school students may enjoy reading Ursula LeGuin’s short story “The Ones Who Walk Away from Omelas,” which tells the story of an idyllic society that holds a terrible secret. Similar to The Giver, the story tells about citizens who must decide if they will walk away into unknown suffering, or stay in the community, silent to its injustices.
Sample Lesson from Unit III

Defend Life
AN INTRODUCTION TO THE CULTURE OF LIFE FOR JUNIOR HIGH STUDENTS

AMERICAN LIFE LEAGUE’S CULTURE OF LIFE STUDIES PROGRAM
Welcome!

American Life League’s Culture of Life Studies Program is an educational program designed to teach students about the culture of life through educational supplements that support an existing high school or grade school curriculum. The Culture of Life Studies Program supports teachers and parents in moral, ethical, and pro-life issues by giving them tools to teach the culture of life as outlined by Saint John Paul II.

The culture of life invites students to view life through a different lens, by seeing the beauty and dignity of every human being from the very beginning of creation until death. Enlightened by the belief in the individuality and preciousness of every human being, students are trained to identify the lies of the culture of death and to create their own tools of evangelization to change the culture.

In elementary school, students are merely informed about the sacredness of all human beings. As the students reach middle and junior high school, they are made aware of the threats to human beings in society and what they can do to combat these threats in a proactive way. Later, when students reach high school, they explore these issues more in-depth and learn how to evangelize their beliefs through speech, writing, and multimedia.

This free lesson—Defend Life—is a sample from our unit study for junior high school students and provides a foundation for learning about preborn life, marriage, threats against life, and how to build a culture of life. Beginning with a foundation in science, students discover the intricate development of a preborn baby from creation until birth. Continuing with a study on marriage, students learn the importance of the sacrament of marriage between one man and one woman as well as the need for children to have both a mother and a father in their formative years. Next, students tackle beginning arguments from the culture of death and learn how to respond with logic and respect. Finally, students conclude this unity study with a closer look at the pro-life movement, everyday heroes, and how they can be the next generation of pro-life leaders and media evangelists of the culture of life.

We hope that you enjoy this free sample lesson from our junior high school study Defend Life. May God bless you as you instruct the next pro-life generation in the truth!

Judie Brown, President
American Life League

American Life League’s Culture of Life Studies Program is dedicated to the memory of Mildred Fay Jefferson, MD, the pro-life movement’s greatest orator.
Defend Life Sample Lesson
Junior high school 7th and 8th grade (Ages 12-13)

Program overview

Focusing on human development and the gift of the family, this four-week unit study for junior high school students stresses the importance of the scientific aspects of development and brings students to a closer understanding of the reason we are pro-life. In our earlier unit studies we focused on exposing children to the beauty of human development and learning basic milestones in our development as children of God. In this unit study, we take that basic knowledge a step further by using critical thinking activities to help the students grasp the reasoning and logic behind pro-life arguments and then introduce them to the threats against life as well as how to respond to common arguments against life.

When you purchase the full Defend Life unit study, it will be divided into four sections:

**Unit I—The Beauty of Life** takes students on the complex journey through human development. Students not only learn the basic milestones of development in the life of a preborn child, but they also examine the philosophical reasoning that is the basis and foundation of the pro-life movement. As a people of life, we are deeply concerned with the protection of all human beings, whether that’s the preborn child or his mother. We seek protection for the right to life for all humans, not just preborn babies.

**Unit II—Marriage and Family** examines the definition of the sacred bond between one man and one woman as the foundation for society. Students will read small portions of the *Catechism of the Catholic Church* as well as Bible verses that uphold the sacredness of marriage. We explain the need for children to have both a father and a mother and focus upon society’s need for strong families.

**Unit III—Threats against Life** introduces the students to the faulty reasoning of the culture of death and exposes the lies hidden in the threats against life. Students will read stories of abortion survivors, understand how contraception is an attack on the sanctity of marriage, realize the limitations of the disabled, and form arguments that will enable them to defend human beings in all stages from creation until death. **This free lesson is the first lesson in Unit III.**

**Unit IV—Rebuilding a Culture of Life** enables students to recognize ways to rebuild a culture of life in their own communities. Students will learn the history of the pro-life movement as well as study key organizations that work toward building a culture of life. At the end of this unit, students will use their budding multimedia skills to create a movie presentation on a pro-life organization.

Each unit in this study takes about four days (or class periods) to complete. Each week, students will study a new topic related to human development and perform various activities related to the topic. Possible activities include games, art, crafts, drama, science, writing, and presentation skills. Ideas and tips for how to explain various concepts are also included to make the study even easier for parents and teachers.

The weekly structure of this unit study is designed to be flexible, depending on the particular needs of the class or homeschool. Teachers may lengthen or shorten lessons to suit the needs of the class. This supplement can be used to complement a science class, a religion class, a family life class, or it can be
used as a stand alone 4-week course. Some teachers may also wish to teach this course during four separate weeks throughout the school year to give each topic a more in-depth focus.

**For use in a homeschool setting**

Homeschooling gives the student the benefit of learning at his own pace. Homeschool teachers can use and adapt this unit study to suit the needs of each individual child. For instance, if a child is interested in a particular topic, allot more time for that section.

**Assessing student learning**

Each unit ends with a homework project that requires the student to apply what he has learned. Learning assessment for the course is based on student participation (ability to identify and discuss concepts throughout the study) and all four unit projects.
Lesson 1: Abortion

In our society, human beings are devalued and threatened by laws, attitudes, and neglect. These threats range from abortion, to scientific research on human embryos, to euthanasia. As Christ’s children, we must equip ourselves to speak out publicly in defense of the sacredness of all human beings.

This free sample lesson should take approximately 50 minutes to complete, but do not limit your time should engaging discussions ensue. Students need no previous knowledge of abortion before completing this lesson.

In this lesson, students will gain a greater understanding of the abortion industry and connect the immorality of abortion with what they have already learned in the fetal development unit.

Learning objective
Understand the threats to human beings from society.

Lesson overview

1. Warm-up activity (5 minutes): Engage the class by guiding students through the warm-up activity and video with follow-up discussion questions found in the teacher manual.

2. Lecture and discussion (15 minutes): Present A Philosophical Case for Life using the teacher notes and discussion questions found in the teacher manual. Answer any student questions.

3. Activity for reinforcement (25–30 minutes): Divide students into teams of two to three to explore the abortion facts found on abortionfacts.com. Discuss student reactions to these abortion facts.

4. Assign homework. Hand out Gianna Jessen’s testimony (found as a PDF link in the homework section) and the Gianna Jessen comprehension questions. Direct students to the YouTube link if they would prefer to watch her testimony.

5. End the lesson with a prayer of thanks or a prayer for the sanctity of life.

Materials needed
- Poster board
- Poster markers

Warm-up activity

To illustrate the effects of abortion on the current generation, do the following activity with the students. Have the entire class stand. Choose a little under one-third of the class to sit down or leave their seats. Explain to the students that because of abortion, almost a third of their generation is missing.

Explore!

Watch this video by Oregon Right to Life, which illustrates the loss of 55 million lives by showing states disappearing on a US map. (Length: 5 minutes) youtube.com/watch?v=SRge2hE-dU
Discussion to engage students
For the question below, ask students what they already know before continuing with the lesson.

What is abortion?
Abortion is the deliberate killing of a preborn child, either surgically or chemically. In the United States, abortion is legal through all nine months of pregnancy. Since the legalization of abortion in the United States in 1973, there have been over 50 million babies lost through abortion.

Lecture: A Philosophical Case for Life

Present this information and the accompanying activity to the students.

When defining personhood, remember the acronym SLED*: size, level of development, environment, degree of dependency

Size—Personhood does not depend on whether a person is tall or short. Is a newborn baby any less of a person just because he is smaller than a toddler? A child who keeps growing taller and taller as he grows up does not become more of a person with his change in height. Personhood is not a process. It’s a reality.

Try this activity: Ask the class to stand up and organize themselves by height (but don’t tell them which end should be the tallest and which should be the shortest). Then ask: Does being at either end of the line make a student more or less of a person? No, of course not!

Level of development—Personhood does not depend on age, intelligence, or cognitive ability. As you grow older, you do not become more of a person. Small babies do not understand many things, but neither do very elderly senior citizens. Loss or gain of cognitive ability does not define a person.
- What is intelligence?
- Can a person understand some things and remain ignorant about others?
- What is age?
- Does a greater age make you better than other people?
- Is there a certain age when you have “made it” and don’t have to worry anymore or struggle?

Environment—Where you live does not determine your personhood. Simply living in the wombs of their mothers does not make preborn babies any less human. Similarly, a person living in China or South Africa is no less human than a person living in New York. The short journey of birth does not make a baby into a human person. He is a person from the moment of creation.

Try this activity: Have one of the students stand outside the classroom. Is he or she still a student? Where you stand does not change your status as a student. Have the student come back inside the classroom.

SLED is an easy acronym for students to remember as they learn how to defend human beings. This activity makes it easier for students to see firsthand the illogical defense of abortion and other threats against humanity. As you complete this activity, remind students that there are other “false indicators” of personhood that they will encounter. Encourage them to apply this same logic to other arguments in order to understand that every human being needs protection from the very first moment of creation until death.
Did anything change about the student because he walked into the room? No, he is still a student. Changing location does not change your status, be that student or personhood.

**Degree of dependency**—Dependency means how much you need other people. Right now, you need your mom and dad to give you shelter, food, safety, and many things necessary to living the life of a student. As you grow older, you will become more independent, and eventually, if you are called to the vocation of marriage, you will take care of children in the same way. At the end of life, senior citizens need more care as they become unable to do simple tasks. But needing help, or being dependent on someone else for basic human needs, does not make you any less of a person.

- Whom do you depend on (besides your mom and dad)?
- What about society as a whole—whom do we depend on for different things?
- Make a list of the necessary occupations—firefighters, police, farmers, shopkeepers, etc.

We are by no means self-sufficient.

*This concept comes from the acronym SLED (size, level of development, environment, degree of dependency) from Stephen Schwarz. [The Moral Question of Abortion](https://Standforlife.net/2008/10/defending-pro-life-view-with-sled-test.html).

**Discuss**

1. **What are some other aspects of life that do not determine personhood?**
   - Physical characteristics: Skin color, hair, eyes, etc.
   - Religion, belief system
   - Ethnic origin
   - Talents, hobbies, gifts
   - Occupation

2. **What are some famous examples of times or events when people or groups of people were declared “non-persons”?**
   - Nazi holocaust
   - Rwandan genocide
   - Roman persecution of Christians
   - American slavery
   - American segregation laws
   - American immigration quota laws

3. **What can we do to defend the weakest persons in our society from becoming devalued?**
   Prayer, activism, education, volunteering, etc.

4. **How can you approach someone who is treating other people with disrespect?**
   Always treat people with respect, even a disrespectful person. Depending on the situation and your relationship with the offending person, admonish him immediately and explain why his behavior was hurtful. Make sure that you also take care of the person who was injured and do what you can to help prevent further disrespect of that person, whether that means notifying an authority or helping the person find the courage to stand up to his aggressors.
Computer activity

As a class, visit abortionfacts.com. Divide the 20 facts from the website among teams of two to three students and have students read and discuss them. Students may click on and read in-depth explanations of each abortion fact or just read the summary. Have each student or team present and explain the facts to the class.

Note to teachers: Please be prudent when visiting Internet sites with your students. Although we have looked at this site to verify its appropriateness, it is always a good idea to peruse sites yourself before allowing students to visit them.

Discuss

1. Which of these facts have you heard before?
2. What fact surprised you the most? Why?

Activity for reinforcement: Make a pro-life poster

1. Have each student make a poster that could be taken to a protest or pro-life march. Students should try to be creative with word art and use the abortion facts examined in today’s lesson to craft slogans for their posters. Students can also work together in teams to finish their posters.

2. Use poster board or another sturdy material. Trace your message lightly with pencil first and then fill in with colored markers.

3. Make sure that all the drawn lines on the poster are thick, dark, and clean so that people can easily read them. Some students may wish to decorate their posters with pictures of a rose, butterfly, or baby feet.

End lesson with a prayer

Heavenly Father, thank You for making each of us unique human beings with all variety of physical characteristics, mental abilities, and talents. Grant that we all may seek to love and care for our neighbors as ourselves, no matter what they look like, where they come from, or what they believe. We ask this through Christ our Lord. Amen.

Homework

Read Gianna Jessen’s testimony or watch the video. A PDF of Gianna Jessen’s testimony from Queen’s Hall, Parliament House, Melbourne, Victoria, Australia, by Generations for Life, can be found at generationsforlife.org/docs/2008-09-08GiannaJessen.pdf. If students prefer to watch the 15-minute video, they can go to youtube.com/watch?v=hQWMmx6eBjU. For more information, visit giannajessen.com.
Video discussion questions

*Discuss homework with students using the questions provided.*

1. **Who is Gianna Jessen?**
   Gianna Jessen survived a saline abortion when her mother was 7½ months pregnant with her.

2. **How did she survive? How does Gianna explain why God allowed her to survive?**
   Miraculously, the abortionist arrived late when Gianna was born alive during the late-term abortion procedure. Instead of killing her, he was forced to sign her birth certificate and send her to a hospital for care. God allowed Gianna to survive so she can share her story, or as she says, “stir things up a bit” for His glory.

3. **What does Gianna say about men’s role in society?**
   Men are made for greatness, to protect women and children, and to stand for something, not turn a blind eye to injustice.

4. **What does Gianna say about women’s role in society?**
   Women are made to be fought for, not abused.

5. **Why does Gianna not mind being called a fool?**
   She does not mind this because her whole life is dedicated to giving God glory and making Him smile. She understands that life on earth is temporary.

6. **Why is her story important to the pro-life movement?**
   Most babies who are aborted don’t get a chance to speak against the evils of abortion. Gianna’s testimony brings personhood to the preborn and witness to the fact that abortion kills the innocent.
Use this high school lesson in a history class or English Literature class. After reading *A Modest Proposal* and the Life Theme, spend the last 20–25 minutes of class time discussing it with the students.

**Teacher/parent note**
Before reading, remind students that *A Modest Proposal* is satire and is not meant to be taken literally. Encourage students to think about what kinds of social problems Jonathan Swift was writing about and responding to in this political essay.

**What is satire?**
Satire is prose that seeks to point out and expose mistakes, problems, or vices with an ironic tone. As with *A Modest Proposal*, satire can be quite shocking or humorous. *A Modest Proposal* uses the techniques of irony and parody to present a message of social justice and reform to the reader.

**ABOUT THE AUTHOR**
One of the greatest English satirists of the 18th century, Jonathan Swift is best known for *Gulliver’s Travels* and his satirical essays and poems. Born in Ireland in 1667, Swift was educated at Trinity College, Dublin, and eventually became an Anglican minister for the Church of Ireland. Swift was a prominent figure in the literary circles of his time, befriending well-known essayist Alexander Pope, with whom he developed a great friendship. Throughout his life, Swift suffered from Ménière’s syndrome, nausea, and vertigo, which contributed to rumors that he was mentally unstable.

**Words to know**
- **Irony**—words or phrases which imply an opposite meaning to the literal meaning expressed. Swift, a master of irony, uses this technique by proposing cannibalism as a solution to the poverty of the Irish.
- **Parody**—mockery and criticism through imitation of literary form, writing style, or genre characteristics. *A Modest Proposal* parodies the traditional form and structure of an 18th century political tract printed in large quantities for distribution to people on the street.
- **Satire**—literature which criticizes a person, institution, society, or object by making it look ridiculous. Swift uses the literary techniques of irony and parody in *A Modest Proposal*. 
Untiring in his support for the poor and disadvantaged, especially the Irish people as they sought their independence from England, Swift produced a weekly periodical, Intelligencer, in which he published his political essays, including *A Modest Proposal*, which he wrote in 1729. He died in 1745.

**STORY SUMMARY**

In the beginning of the essay, Jonathan Swift describes the poverty that exists in big cities. Mothers have no control over their children who run around the streets in rags; the criminal classes are expanding with the growing population; and the excess population is becoming a burden on the rest of Ireland. The excess children, Swift declares, are the problem—and the sooner we make them useful members to society, the sooner we solve all the problems of poverty, crime, and famine. Swift claims that his scheme will also prevent voluntary abortions for women who cannot afford to care for their children.

After such an introduction, Swift outrageously proposes the breeding and raising of children up to a year old for feasting. He continues with care costs, feeding costs, and the benefit to society of having a readily available source of nutritious meat. He further asserts that Roman Catholics are more plentiful and delicious than the average citizen because of their diet of fish. Rather than hunt for venison, Swift proposes that wealthy gentlemen hunt young boys and girls, who are still tender and good for eating. Swift declares that he puts forth his modest proposal out of a desire to do public good and reluctantly admits that he and his family will not be able to profit from such a scheme, as his children are already grown and his wife is beyond childbearing age.

**LIFE THEME: ABORTION AND HUMAN TRAFFICKING**

*A Modest Proposal* offers a satirical solution to the problems of society by using classic 18th century logic: If poverty is caused by having too many people, by all means, get rid of the people. Better still, put them to good use and raise them as livestock for food. With such a proposal, Swift uses his literary genius to shock his audience into action. It is clear from Swift’s words that poverty, homelessness, and other problems were creeping into Irish society, yet the wealthier classes remained indifferent to the suffering around them and failed to solve—or attempt to solve—these societal problems. The Protestant upper class saw unwanted people, such as the poor and Roman Catholics, as the ultimate cause of society’s problems. The solution? Eliminate them. But we know from history that people are not the problem.

At first glance, Swift’s *A Modest Proposal* seems ludicrous, outrageous, and ridiculous. Who would ever want to eat children? To ask a similar question in modern times, who would ever want to kill innocent children or even accuse them of being the cause of society’s problems? Due to the pressures of the culture of death, more than 3,500 babies die every day through abortion in America. Since 1973, over 55 million babies have been killed through abortion, yet clearly eliminating people through abortion or preventing them from being born through contraception has not improved society.

As incredible as it may seem, Swift's proposal is actually playing out in more gruesome ways in our society today. Repeatedly, Planned Parenthood and the abortion industry have been caught selling organs and tissue samples from aborted preborn children to be used in scientific research and commercial product development. Selling human tissues and organs (as opposed to just recovering costs) is not ethical under any circumstances, nor is it legal. And the selling of human organs is a felony which could result in heavy fines and a prison sentence. The abortion industry wants to make a profit, not only through the abortion procedure itself, but also on the "medical waste"—the bodies of thousands of innocent preborn children—by selling body parts and embryonic stem cells for research and commercial
purposes. The economics of this situation are gruesome. Planned Parenthood obtains the organs and
tissues essentially for free. Remember, the abortion itself is paid for by a fee paid by the mother or other
party. Women pay anywhere from $400 up to $1500 to have the abortion done, so Planned Parenthood
already makes a profit from the abortion. When abortion providers turn around and sell those organs
and tissue for $30, $50, or even $100 per specimen for research and commercial purposes, they are left
with a tidy sum. Let’s look at the numbers. If approximately 3,000 abortions are performed each day in
the United States and abortion providers sold only one organ or tissue sample from just 10 percent of
those babies for $50, they could rake in over $5 million in a single year. To Planned Parenthood, it would
seem that these innocent children are unwanted anyway, so why not use their bodies to make money?
Human trafficking can be a very nice side gig when you’re killing babies for a living. This all seems a bit
unreal, like something out of a horror film, but it’s happening.

Swift mentions the breeding of humans like animals, and argues that his solution is better than simply
reducing the breeding of humans, like a farmer might do with his herd of cattle. That way, children born
to poorer families will be wanted and treated with loving care until their turn at the stockyards. Similarly,
with the contraceptive mentality of today’s world, humans have been reduced to herds of animals, unable
to control their actions or desires. Birth control is seen as a way to reduce the population—and when
contraception fails, the natural follow-up is abortion. Both contraception and abortion focus on eradicating
human beings, denying God as the Creator and Author of Life. This contraceptive mentality extends to the
elderly and disabled, who are seen as burdensome or lacking in value. When the disrespect for human life
is in the foundation of society, breaking apart the family, then it can easily spread to the rest of society.

DISCUSSION QUESTIONS

1. What kinds of social problems does Swift reference in his descriptions of the country and what
does he see as the cause of these problems?
Some examples include: extreme poverty, criminal classes, rapid population growth with no infrastructure
or system to deal with more people, abortion, etc. Swift asserts that there are too many children and no
resources to deal with them. As a result, society is overrun, crime is high, and there are thousands of poor
people without a sustainable lifestyle.

2. What is Swift’s “modest” proposal and why is it so shocking?
There is nothing “modest” about Swift’s proposal. He proposes that instead of stopping the poor from
having children, babies should be sold to rich families because they are a nutritious source of protein
to eat. The idea of cannibalism sounds appalling, particularly as Swift calculates the cost of such a
transaction and indicates how much money the country could save. Swift’s proposal is shocking, even to
liberal-minded people, because cannibalism is not a solution to world poverty. As we know, eliminating
people does not eliminate problems.

3. What social problems do we face today and what is the modern response to Swift’s
“modest proposal”?
Today there is rampant poverty, famine, inadequate access to water, lack of education, and sickness all
over the world. But none of these problems is directly caused by humans.

Proponents of overpopulation do not see a problem with killing an innocent child before he is born—but
if you mentioned cooking a one year old child and eating him, any sensible population control advocate
would say that you are crazy. But what’s the difference? Cannibalism aside, what is the difference between

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killing a seven-month-old preborn child and a killing a newborn? To the pro-lifer, there is no difference as both lives have dignity, deserve respect, and have the right to life. It’s simple. But to the abortion advocate, a seven-month-old child still nestled in his mother’s womb is merely a fetus, even though fetus is simply a stage in human development, much like the terms infant, toddler, and teenager.

4. Why are abortion and contraception not solutions to the problems of crime and poverty?
Both abortion and contraception seek to limit the number of people in the world rather than strike at the root of the problem, which, depending on the region where poverty is a problem, could be lowering taxes, raising the minimum wage, requiring companies to hire more full-time employees who have families to support, more benefits for working mothers so that they can earn a living and spend more time with their children, etc. Eliminating people does not eliminate their problems.

ACTIVITY: WRITING SATIRE
Find a specific problem in today’s society (such as abortion, euthanasia, pollution, violent crime, famine, lack of clean water, disease, etc). Copy the style of Jonathan Swift’s A Modest Proposal by sharing your own ludicrous solution to a societal problem. Essays should be no longer than one or two pages to imitate Swift’s publication in a pamphlet.

FURTHER RESEARCH
Visit Overpopulationisamyth.com for a series of informative videos on population growth. The world isn’t overpopulated.

Read “Abortion Body Parts: Not Just for Medical Research” by Aaron Klein on WND.com. This article describes various uses of aborted fetal stem cell lines.

BIBLIOGRAPHY


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