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To add more books, click here. Margaret Higgins Sanger (September 14, 1879-September 6, 1966) was an American birth control activist who advocated for certain aspects of eugenics and the founder of the American Birth Control League (which eventually became Planned Parenthood). Initially meeting with fierce resistance to her ideas, Sanger gradually won the support of the public and courts to choose a woman to decide how and when she would have children. Although her support for eugenics was less well received, Margaret Sanger was instrumental in opening the way to universal access to birth control. LifeSanger was born in Corning, New York. Her mother, Anne Purcell Higgins, was a devout Roman Catholic who went through 18 pregnancies (from 11 live births) before dying of tuberculosis and cervical cancer. Sanger attended Claverac College, a boarding school in Hudson, for two years. Her sisters paid for her education, and when they were unable to continue to provide this assistance, Sanger returned home in 1899. Her mother died the same year, after which Sanger enrolled in a care program at a hospital in White Plains, a wealthy suburb of New York. In 1902, she married William Sanger. Despite the fact that she suffered from tuberculosis, the following year she had a son, and in the following years a second son and daughter were born, who died as a child. Sanger's poor health, marriage and subsequent pregnancy prevented her from completing her third year of study and obtaining certification, although her new husband assured her that he would take care of her and that she would rather raise her children than pursue a career. In 1912, after a devastating fire destroyed a new home designed by her husband, Sanger and her family moved to New York, where she went to work in the poor slums of the East Side in Manhattan. In the same year, she also began writing a column for the New York Call entitled What Every Girl Should Know. Distributing the pamphlet Family Restriction to poor women, Sanger repeatedly risked scandal and imprisonment, acting in defiance of the Comstock Act of 1873, which prohibited both obscene dissemination of information and contraception devices. Margaret separated from her husband William Sanger in 1913. In 1914, Sanger launched The Woman Rebel, a monthly newsletter promoting contraception (and coined the term birth control), and that every woman was the absolute mistress of her body. She was accused of laws on postal obscenity in August and fled to Europe as both Watson to avoid prosecution. There she had several cases, including with science fiction author Herbert Wells and sexual psychologist Havelock Ellis. She returned to the United States in October 1915. Her five-year-old daughter, Peggy, died on November 6, 1916, and Sanger opened a Family Planning and Birth Control Clinic at 46 Amboy St. in the Brownsville neighborhood of Brooklyn, the first of its kind in the United States. Nine days later, the police searched. She served 30 days in prison. The initial appeal was rejected, but the state appeals court in 1918 allowed doctors to prescribe contraceptives. In 1916, Sanger published the book What Every Girl Should Know, which was later widely titled Little Blue Books by E. Haldeman-Julius. It not only provides basic information on topics such as menstruation, but also promotes an understanding of sexuality in adolescents. It was followed in 1917 by what every mother should know. She also launched the monthly periodical The Birth Control Review and Birth Control News and contributed to health articles for the Socialist Party newspaper, Call.Sanger founded the American Birth Control League (ABCL) in 1921 with Lothrop Stoddard and C. C. Little. In 1922, she went to Japan to work with Japanese feminist Kato Shizue, promoting birth control; over the next few years it will be returning six more times for this purpose. This year, she also married oil tycoon James Noah H. Slee. In 1923, under the auspices of ABCL, she established the Bureau of Clinical Research. It was the first birth control legal clinic in the United States (renamed the Margaret Sanger Research Office in her honor in 1940). In the same year, she also formed the National Committee on Federal Birth Control Law and served as its president until its dissolution in 1937 after medically supervised birth control was legalized in many states. In 1927, Sanger helped organize the first World Population Conference in Geneva.Between 1921 and 1926, Sanger received more than a million letters from mothers asking for information on birth control. Since 1916, she has lectured in many places - halls, churches, women's clubs, houses, theaters many types of spectators - cotton workers, churchmen, liberals, socialists, scientists, clubs and fashionable, philanthropic women. In 1926, in what she called one of the strangest experiences I lectured, Sanger even gave a lecture on birth control for the female auxiliary Ku Klux Klan in Silver Lake, N.J., a group she found so ignorant she had to use only the most elementary terms, as if I were trying to children understand. In 1928, Sanger resigned as abcl's president. Two years later, she became president of the International Birth Control Information Center. In January 1932, she turned to the Society for New History, an organization founded by the Ahmad Sohrab and Julie Chanler; that statement would later form the basis for an article entitled The Peace Plan. In 1937, Sanger became chairman of the Birth Control Board of America and published two publications: The Birth Control Review and The Birth Control News. From 1939 to 1942, she was an honorary delegate to the American Birth Control Federation. From 1952 to 1959, she served as President of the International Planned Parenthood Federation; at the time, the largest private international family planning organization. During the 1960 presidential election, Sanger was dismayed by candidate John F. Kennedy's position on birth control (Kennedy doesn't think birth control should be a matter of public policy). She threatened to leave the country if Kennedy was elected, but apparently changed her mind after Kennedy won the election. In the early 1960s, Sanger promoted the use of newly available birth control pills. She toured Europe, Africa and Asia, lecturing and helping to create clinics. Sanger died in 1966 in Tucson, Arizona, at the age of 86, which was eight days from her 87th birthday and only a few months after the landmark Griswold V. Connecticut decision that legalized birth control for married couples in the U.S., the pinnacle of her 50-year struggle. Sanger's books include Woman and the New Race (1920), Happiness in Marriage (1926), My Struggle for Birth Control (1931) and Autobiography (1938). PhilosophyThe longing of Sanger was strongly influenced by her father, the death of her mother left her with a deep sense of dissatisfaction about her own and public understanding of women's health and childbirth. She also criticized the censorship of her message of sexuality and contraception by civil and religious authorities as an attempt by men to keep women subordinate. An atheist, Sanger attacked Christian leaders who opposed her message, accusing them of obscurantism and insensitivity to women's issues. Sanger was particularly critical of the lack of awareness of the dangers and lack of treatment opportunities for sexually transmitted diseases among women. She claimed that these social ills were the result of a male institution deliberately keeping women in the dark. Sanger also lamented the current lack of rules requiring the registration of people diagnosed with sexually transmitted diseases (which she contrasted with mandatory registration of people with infectious diseases such as measles). Sanger was also recognized as a socialist, blaming the evils of modern capitalism for the unsatisfactory conditions of young working-class women. Her views on this issue are evident in the last pages of what every girl should know. Psychology of Sexuality While Sanger's Understanding and Practical Approach to man were progressive for her time, her thoughts on the psychology of human sexuality place her right in until the Freudian 19th century. Birth control appears to be a means of limiting unwanted side effects of sex rather than a way of freeing men and women. In What Every Girl Should Know, she wrote, Every normal man and woman has the right to control and direct their sexual impulse. Men and women who have it under control and constantly use their brain cells thinking deeply, never sensual . Sexually, she said, was a kind of weakness, and overcoming it points to strength: Although the sex cells are placed in a part of the anatomy with the necessary purpose of easily banishing them to the female for the purpose of reproduction, there are other elements in sexual fluid that are the essence of blood, nerve, brain and muscles. By redirecting into the building and strengthening these, we find the male or female greatest endurance of greatest magnetic energy. A girl can spend her creative powers brooding over a love affair to the extent of a grueling her system, with results not unlike the effects of masturbation and debauchery. Her thoughts on human development were also loaded with racism (although it should be noted that she held on to the generally accepted standards of her time): It is said that a fish the size of a human has a brain no bigger than a nucleus of almonds. In all fish and reptiles where there is no great brain development, there is also no conscious sexual control. The lower the scale of human development, the less sexual control we find. It is said that the Aboriginal Australian, the lowest known species of human family, just a step higher than chimpanzees in brain development, has so little sexual control that police authorities alone prevent him from gaining sexual satisfaction on the streets. Sanger, like most of the population of his time, is also considered to be masturbating dangerously: In my experience as a trained nurse while visiting individuals suffering from various and often disgusting diseases, no matter what their illness, I have never found anyone as disgusting as a chronic masturbator. It would be hard not to fill a page on the page of heartbreaking confessions made by young girls whose lives have been marred by this pernicious habit, always started so innocently, because even after they have stopped the habit, they are incapable of any relief in a natural act. Perhaps the greatest physical danger to chronic masturbation is the inability to perform sexual intercourse naturally. For her masturbation was not just a physical act, it was a mental state: in a boy or girl after puberty we find one of the most dangerous forms of masturbation, i.e. mental masturbation, which consists of the formation of mental pictures, or thinking obscene or voluptuous pictures. This form especially harmful to the brain, as the habit becomes so fixed that it is almost impossible to release the release from lustful pictures. Eugenics and euthanasia Sanger was a proponent of eugenics, a social philosophy, arguing that a person's hereditary traits can be improved through mental intervention. Social intervention methods (oriented to those considered genetically unsuitable) are promoted by eugenis, including selective breeding, sterilization and euthanasia. In 1932, for example, Sanger advocated: a harsh and rigid policy of sterilization and segregation for that class of the population whose offspring are already spoiled or whose inheritance is such that unwanted traits can be passed on to offspring. With advances in biology and genetics, it has become clear that Sanger's policy of preventing the reproduction of people with disabilities will in practice be ineffective. Still, in the early 20th century, the eugenics movement, in which Sanger was prominently, received strong support in the United States.Sanger promoted the idea of racial hygiene - that is, the human race, not the idea of race as ethnic - through negative eugenics, though her writings did not indicate that she believed that any particular (ethnic) race was more eugene or dysgenic and she denounced the anti-Semitic Nazi program as sad and horrible. From this, she said, the birth control campaign is not just a eugenic value, but is almost identical to the ultimate goals of eugenics. Sanger considered birth control a means of preventing the birth of breathless children in disadvantaged living conditions and rejected positive eugenics (which contributed to greater fertility for the best upper classes) as impractical. While many leaders of the eugenics movement have called for active euthanasia of the unfit, Sanger has opposed such methods. Edwin Black writes: In William Robinson's book Eugenics, Marriage and Birth Control (Practical Eugenics), he advocated the soda of unsuitable children. In simple terms, Robinson insisted: The best thing would be to gently chloroform these children or give them a dose of potassium cyanide. Margaret Sanger knew full well that her birth control colleagues were promoting lethal cameras, but she totally rejected the idea. We also do not believe. Sanger wrote in The Turn of Civilization, that the community can or should send defective offspring into a deadly chamber as a result of irresponsible and unreasonable reproduction. However, she stated that she was in favour of certain cases of coercion: Of course, the demented should not only discourage them, but also discourage them. Freedom of speech Sanger was an avid advocate for free speech, who was arrested at least eight times for expressing his views at a time when public speaking in favor of birth control was illegal. She stated in an interview that she was under the influence of an agnostic Robert G. Ingersoll, who performed in her hometown when she was 12 years old. LegacySanger remains a controversial figure. While she is widely credited as the leader of the modern birth control movement, and remains a landmark figure for the American reproductive rights movement, she has also been reviled by some who denounce her as an advocate of abortion (perhaps unfairly so: abortion was illegal during Sanger's lifetime and Planned Parenthood did not support the procedure or lobby for its legalization). Groups opposed to Planned Parenthood and/or legalized abortion have often attacked Sanger for her views, attributing her efforts to promote birth control to the desire to cleanse the human race through eugenics and even to eliminate minority races by placing birth control clinics in minority areas. For this reason, Sanger is often cited selectively or out of context by detractors (a practice known as extracting quotations), and her history and involvement in socialism and eugenics have often been rationalized or even ignored by her defenders and biographers (a practice known as spin healing). Despite accusations of racism, Sanger's work with minorities earned the respect of civil rights leaders like Martin Luther King Jr., in his biographical article about Margaret Sanger, Planned Parenthood: In 1930, Sanger opened a Family Planning Clinic in Harlem that sought support for contraceptive use and brought family planning benefits to women who were denied access to health care and social services in their city. Staffed by a black doctor and a black social worker, the clinic was approved by The Amsterdam News (a powerful local newspaper), the Abyssinian Baptist Church, the City League and a senior statesman of the black community, W.E.B. DuBois. Although Sanger's views on abortion (as well as many of her opinions) changed throughout her life, in her early years she was acutely aware of the problem of abortion, usually self-reliance or with the help of a midwife. Her opposition to abortion stemmed mainly from fears of danger to the mother and to a lesser extent because of legal problems or the well-being of the unborn child. She wrote in 1916 in Family Limitation that no one can doubt that such moments when abortion is justified, although she formulated this in the context of her advocacy of birth control, adding that abortion will become unnecessary when measures are taken to prevent conception. (Care) is the only cure for abortion. Sanger has consistently viewed birth control and abortion as a responsibility and burden primarily on women, and secondly as issues of law, medicine and public policy. In Sanger says that her opposition to abortion in 1916 was a reusable life: To each group we explained what contraception is; that abortion was the wrong way-no way-no how early it was accomplished by taking away life; that contraception was the best way, the safest way - it took a bit of time, a bit of hassle, but it was worth it in the long run, because life hasn't started yet. Notes and Steinem. Chesler. Sanger, Margaret (1938). Margaret Sanger, autobiography. New York: W. W. Norton, 361, 366-7. Sanger. Margaret Sanger. The eugenic value of birth control propaganda. Birth control review, October 1921, page 5 - Black (War against the Weak), 251. Margaret Sanger, quoted by Charles Walesa. Was Margaret Sanger a racist? Family Planning Prospects, January-February 1985, page 44. A child who was the mother of a woman from The New Yorker, April 11, 1925, p. 11. Marshall. - Planned Parenthood Federation of America. Knowles. Streitmater, Roger (2001). 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