

The Abortion Dialogue

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What is it? (Part 2) Philosophy

Science tells us the unborn are human. Philosophically there is no essential difference between the embryo you once were and the young adult you are today that would justify killing you at the earlier stage of development. (Schwartz)

- ! **SLED** – **S**ize, **L**evel of Development, **E**nvironment, & **D**egree of Dependence do not do enough philosophical work to justify allowing the killing of nascent human life in a manner that would be described as grossly immoral if done to a more mature human life.
 - **Size** – Size is a degreed property. Equal dignity and value are intrinsic properties. You can't have some value and more value. Our value comes from what we are not how big we are.
 - **Level of Development** – Two Key Questions
 - Who empowered them to divide the human family up between those human lives we are allowed to kill and those we can't?
 - ! The claim that at some point in our lives we are a non-personal/non-valuable human animal who later matures into something valuable is a remarkable claim.
 - How can we ever trust they are right?
 - ! They accept it is wrong to kill some humans, so how can we ever trust they are right that it is permissible to kill these humans?
 - ! If they are wrong, we join them in great injustice.
 - **Environment** – Peter Singer endorses infanticide because, he argues, we rightfully allow the destruction of human life before it is born. Nothing changes about the nature of that life during birth. All that change is where the infant is. (Magical Birth Canal video)
 - Where you are is not what you are, and what you are determines your value.
 - **Degree of Dependence** – Schwartz uses Degree of Dependence because we are all dependent to some degree. This argues that some level of dependence changes us from something valuable to something valueless.
 - What are we to do with diabetics and the elderly?

What makes us valuable?

- ! The only thing we all share equally is our humanity.
- ! All other measureable aspects of our existence, our capacities, are both episodic and degreed by nature. If our value and dignity are fully enjoyed throughout our lifetime then it must be grounded in something equally unchanging.

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