A typical anti-abortion argument:

1. “It is always prima facie seriously wrong to take a human life.” [General moral principle.]
2. “Life is present from the moment of conception.” [Claim characterizing fetuses.]

Therefore,
3. “Abortion is morally akin to murder.”

A standard pro-choice argument:

1. “Being a person is what gives an individual intrinsic moral worth” or “It is prima facie seriously wrong to kill only persons.” [General moral principle.]
2. “Fetuses are not persons.” [Claim characterizing fetuses.]

Therefore,
3. “An abortion is not a wrongful killing.”

In the first argument, the general moral principle is too broad; it includes entities—such as “a living human cancer-cell culture”—that are human but lack intrinsic moral worth. In the second argument, the general moral principle is too narrow; it excludes entities—such as “infants or young children or the severely retarded or even perhaps the severely mentally ill”—that are not persons but possess intrinsic moral worth.

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2 x has intrinsic moral worth if and only if it is prima facie seriously wrong to destroy x.