

Seat Work,  
Level I

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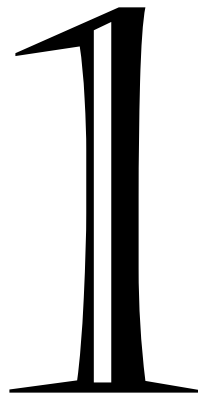
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# ABORTION: FROM DEBATE TO DIALOGUE

## *THE INTERACTIVE GUIDE*



Chapter

***Seat Work, Level I (Seminar)***

*(Note: Although Chapter 1 can provide great benefit apart from the JFA seminar, it is intended to be used by seminar participants in conjunction with lectures and small group interactive sessions led by certified JFA Mentors.)*

**Edited by Stephen Wagner • Produced by Justice For All**

**Training *thousands*  
to make abortion unthinkable for *millions*,  
*one* person at a time**

## ***Abortion: From Debate to Dialogue – The Interactive Guide***

Edited by Stephen Wagner

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Portions of this material were originally published in the *Abortion: From Debate to Dialogue Manual* and *Interactive Guide* used in the Justice For All training program 2005-2010. Revised and Updated, September 2010. Other updates occurred from 2011-2014. The present edition (3.0) was produced in January 2015.

*Note: Throughout this material, references to organizations and authors should not be construed as a blanket endorsement of everything those organizations and authors have said or done.*

### ***Authorship in the Interactive Guide***

JFA attempts to give credit within its training program whenever it's feasible to do so. Within JFA's written material, when an idea is clearly the unique creation of a person, something that we remember learning from a person, or a direct quotation, you will see either a citation within the paragraph or in a footnote. We encourage you to use these citations to do further research on your own.

These citations signal to the reader JFA's overarching philosophy of authorship. Ideas found in the various articles are the result of a learning process that includes reading other authors, engaging in dialogue with other people, listening to lectures, and other learning activities. Personal reflection in that process does sometime yield new connections and ideas, but truly new ideas are rare. Unique ways of teaching them are a bit less rare.

Accordingly, when you see an author's name in a by-line within this material (a secondary line in an article title containing an author's name), it does not mean that the author is the sole person responsible for all of the information in the article. It means that he or she is the person responsible for putting the information in its present, unique form. As you read, please assume that the author's work is the product of a rich learning experience that included the contributions of many unnamed people.

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## **Mentors: A JFA Distinctive**

### *Is the JFA Training Certification Program for You?*

One of Justice For All's defining characteristics is its experienced dialogue team which mentors volunteers through seat work (seminar), feet work (outreach), and repeat work ("practice makes perfect"). Both mentors and volunteers use this *Interactive Guide* as a tool to facilitate the learning/training process.

While written and compiled by just a few authors, this material has been shaped by ongoing dialogue within the community of Justice For All mentors, past and present. As you work through the material, we believe your personal growth will be greatly enriched by connecting with one of these mentors.

JFA established a Trainer Certification Program in 2010 to train individuals and organizations to use JFA's educational philosophy and materials to train pro-life advocates to dialogue about abortion. Principally, the JFA Certification Program serves the JFA staff and organizations with whom JFA has established an ongoing partnership, but it has also been made available to other pro-life advocates interested in learning to use JFA's methods. The JFA Certification Program helps trainers develop excellent public speaking skills, group workshop skills, and one-to-one dialogue skills in order to shepherd volunteers through the process of learning to dialogue about abortion and hopefully to become mentors themselves.

To inquire about the JFA Trainer Certification Program, email [jfa@jfaweb.org](mailto:jfa@jfaweb.org) or call 316-683-6426.

JFA staff members who serve as Certified Mentors (Level II) are notated with an asterisk (\*) below. All of the staff members listed below are Certified Skilled Dialogue Persons (Level I). The list is current as of January 2015. To learn more about JFA's current mentor team, including Volunteer Mentors not listed below, see [www.jfaweb.org/Mentors](http://www.jfaweb.org/Mentors).

### ***Certified Mentors\* and Certified Skilled Dialogue Persons on the JFA Staff***

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Paul Kulas\*  
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Catherine Wurts\*

## Acknowledgements: A Note from JFA's Founder

Credit for the contents of this guide is doomed to be inadequate, because as our good friend and Justice For All Board of Director, Scott Klusendorf, rightly reflects, “We all stand on some pretty broad shoulders.” Having said this, specific acknowledgment is due those who have had a special role in helping mentor the authors who have in turn collaborated to produce this guide.

Attribution first and foremost goes to the Creator of heaven and earth, for everything of value that we are and have comes from Him and His resurrected Son, Jesus Christ, the author and finisher of our faith. Second in a very long list of those who have made possible this manual are our families who God has used to prepare and sustain us for this work.

Mentors past and present, whose work has greatly shaped our own, include Greg Koukl of Stand to Reason ([www.str.org](http://www.str.org)), Gregg Cunningham of the Center for Bioethical Reform ([www.abortionNO.org](http://www.abortionNO.org)), and Scott Klusendorf of the Life Training Institute ([www.prolifetraining.com](http://www.prolifetraining.com)). In addition, the Justice For All staff outreach team (past and present), thousands of volunteers who have done the work, and hundreds of thousands of students who engaged in dialogue and labored to help us understand their views, have all contributed to making this guide a reality.\*

The person most responsible for writing and assembling not only this interactive guide, but more importantly the training program that it has come to represent, is Steve Wagner, the Director of Training for Justice For All.\*\* He has labored long and hard to put this “Seat Work” material into your hands to prepare you for the much needed “Feet Work” yet to be done.

Finally, we are mindful that none of the ideas and approach presented here would be possible without the tireless support of the Justice For All office staff past and present. In addition, thousands of donors have sacrificed to partner with us. Without them, Justice For All would not exist.

Throughout this guide we have endeavored to credit ideas and words to those who have in significant ways contributed to the contents of this manual. Please forgive and bring to our attention any oversight or error in this regard.

It is our ambition that each participant in this training program will be able to join our good friend Pastor Allan Taylor in saying, “I got to do what Jesus did.”

David Lee  
Founder, Justice For All  
September 2010

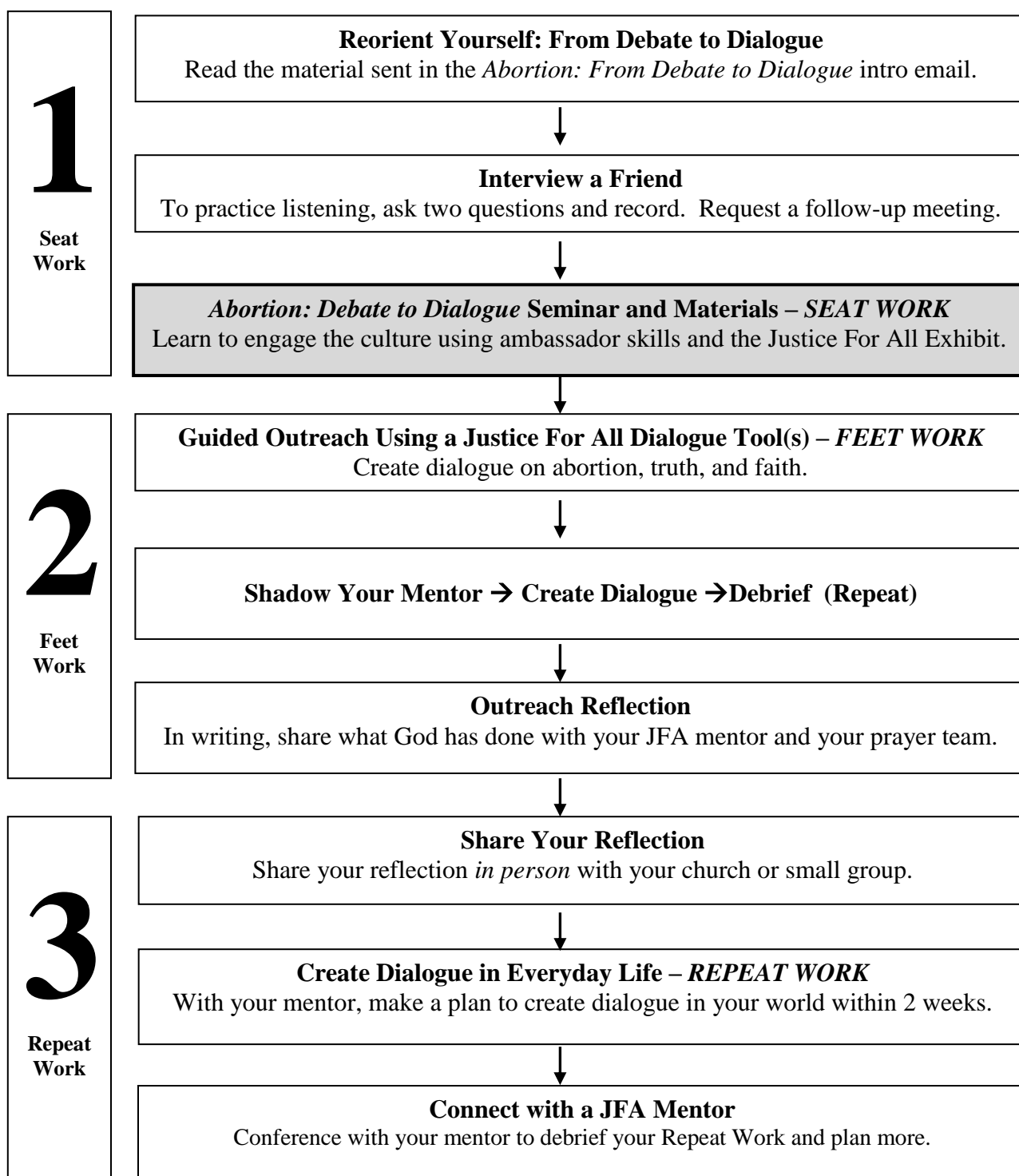
- \* Josh Brahm and Tim Brahm, who contributed especially to the current form of Activity 4 and Activity 6, are now serving with Equal Rights Institute ([www.equalrightsintstitute.com](http://www.equalrightsintstitute.com)).
- \*\* Steve Wagner is now the Executive Director of Justice For All (since June 2014).

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## Seat Work...Feet Work...Repeat Work

*Justice For All's Abortion: From Debate to Dialogue Training Program*



*Note: For more on JFA's Training Program, see [www.jfaweb.org](http://www.jfaweb.org) (WHO, WHAT, and HOW sections).*

# **ADD Training Program Objectives**

*Seat Work, Feet Work, Repeat Work*

## ***Seat Work (The ADD Seminar)***

1. Learn to start constructive conversations about abortion.
2. Learn to help people change their minds (by first being open ourselves)
3. Get questions and concerns answered about exhibit outreach
4. Be exposed to pro-choice questions and concerns so that you can begin to develop answers (e.g. “What about rape?”)
5. Learn about one practical way you can save unborn children after the outreach project.

## ***Feet Work (JFA Mentor-Guided Outreach)***

1. Start conversations with average college students and/or professors.
2. Develop the ability to give credible reasons for your beliefs about morality and Christianity.
3. Minister to hurting people who have been wounded by sin and need Christ.
4. Grow in courage to speak the truth in love.
5. Grow in awareness of other views.
6. Gain motivation for study.
7. Learn to support each other by fulfilling your unique role in the body of Christ.

## ***Repeat Work (Outreach in Everyday Life)***

1. Create conversations and practice your dialogue skills...
  - a. ... to grow as a follower *of* Christ and an ambassador *for* Christ.
  - b. ... to grow as a pro-life advocate.
  - c. ... to grow as a mentor to others.
2. Share what you’ve learned to help others become pro-life advocates.

## How This Guide Is Structured

*Can ordinary people really learn to create extraordinary dialogue?*

Stephen Wagner

The purpose of this guide is to help you absorb Justice For All's approach to dialogue. Short articles (1-6 pages in length) give you the most important information you'll need in conversations on abortion. Some of these articles include the word "Activity" in the title. These walk you through a three-step process, *Analyze...Imitate...Improvise*, to gain skill in dialogue.

### **ANALYZE...IMITATE...IMPROVISE**

Jazz musicians learn to create their own music largely by following a disciplined, not-so-mysterious process. They first hear and try to understand a piece of music (ANALYZE). Then they try to play what they have heard (IMITATE). Finally, once they have the music "under their fingers," they use fragments of it in their own original compositions (IMPROVISE).

To learn to have conversations about abortion, you can follow the same process. First, hear and analyze a good idea. Then imitate that idea by copying a conversational example. Finally, improvise your own free-flowing conversation, letting the same ideas be expressed through your own voice and personality.

Each activity in this guide follows this three-step approach. First, an idea or concept is presented (ANALYZE), then it is modeled in a dialogue that you can read through with a partner (IMITATE), and finally a prompt is provided to help you really test and see if you understood the concept. If you get stuck, you can always look back at the IMITATE section for help.

For the purposes of the **IMITATE** and **IMPROVISE** activities in this guide, a *Pro-Life Advocate* is a person who believes that in general abortion should not be legal, and a *Pro-Choice Advocate* is a person who believes that in general abortion should be legal. You and a partner will alternately play each role.

The **IMITATE** activities provide a script for you to use. The **IMPROVISE** activities provide a short script you can use to launch into a dialogue.

Finally, keep in mind that the *Activities* are not meant to be exhaustive. For many of the *Activities*, you'll find articles elsewhere in the Guide on the same topic. These articles will give you a fuller understanding of the topic than the limited **ANALYZE** space allows.

### **GENERAL GUIDELINES**

- If you are playing the *Pro-Life* role, your job is to ask the right questions, listen, and find common ground (see *Activity 1*).
- If you are playing the *Pro-Choice* role, your job is to defend abortion as a choice you think women should be allowed to have. If you don't know what a real pro-choice advocate would say, ask your mentor for help.
- When possible, use the Justice For All Exhibit Brochure to aid your dialogue. The Exhibit is like a common library to which people of all opinions have equal access.
- If you get stumped, see the *Further Study* section that accompanies many of the *Activities*.



## Activity 1: Three Essential Skills

*Make an impact anytime, anywhere, on any topic, with anyone. Guaranteed.*

Collaborators: Stephen Wagner, David Lee

### **ANALYZE**

When Jesus was twelve years old, his parents took him to Jerusalem. Then they left without him. When they returned to Jerusalem, they found him in the temple. What was He doing? *Listening and asking questions.* We should do the same. (See Luke 2:46.)

When Peter argued for salvation in Jesus before the people in Jerusalem at Pentecost, he quoted Hebrew texts and based His argument on Jewish prophecy (see Acts 2:14-41). When Paul stood before the philosophers on Mars Hill, however, he didn't quote the Jewish prophets. He quoted the Stoic and Epicurean philosophers (see Acts 17:16-34). Why the difference? Both men were meeting their audience on common ground. They started with shared beliefs. They agreed first, before making their case.

We also can master these *Three Essential Skills* illustrated by Jesus, Peter, and Paul:

#### ***Skill #1: Ask Questions with an Open Heart***

- Don't assume you *know* what the other person thinks, feels, intends. *Ask!*
- Type I – Gather Information / Ask for Clarification / **What?**  
*Examples: "What do you believe?" & "What did you mean by...?"*
  - Note: A good starting point is to ask questions about which abortions a person believes should be legal, in terms of timing ("Up to what point in the development of the unborn do you think abortion should be legal?") and circumstances ("Should abortion be legal in the circumstance of poverty?").
- Type II – Ask for Reasons or Evidence / **Why?**  
*Example: "Why do you believe this?" & "How did you come to that conclusion?"*
- Type III – Gently Offer a Challenge (once you understand a person's view)  
*Example: "If that's true, then wouldn't this other thing also have to be true?"*

#### ***Skill #2: Listen to Understand***

- Focus on the ideas the person is sharing, rather than just thinking of your next response.
- Listening shows we care about the other person. It builds trust and rapport. It helps others enjoy talking to us.

#### ***Skill #3: Find Common Ground when Possible***

See the book *Common Ground Without Compromise* (by Stephen Wagner) for an explanation and tips for building common ground. See *Activity A (p. 11)* for a summary. In general, we should always look for things with which we can agree in order to make the conversation more civil and enjoyable for everyone.

*Next page →*

## **IMITATE**

*Pro-Life:* What do you think about abortion? [Type I: What]

*Pro-Choice:* I'm pro-choice.

*L:* By "pro-choice," do you mean that you think abortion should be legal? [Type I: What]

*C:* Yes.

*L:* Do you think abortion should be legal through all nine months? [Type I: What - Timing]

*C:* No way. I'm against late-term abortion.

*L:* I am, too. I have some pictures here of the unborn at different stages of development [Exhibit Brochure, Page 3]. When you say you are "against late-term abortion" are you thinking that abortion should not be legal after a certain point?

*C:* [Pointing to the 18-week picture] I think after this point it should not be legal.

*L:* I agree that abortion should not be legal after that point. [Common Ground] Are you saying that you think abortion is okay before that point?

*C:* No, I think it's bad, but I just can't tell other people what to do.

*L:* So, let me see if I understand you. You think abortion is generally bad, but you think there's a point in pregnancy when it should not be legal, and that point is at approximately 18 weeks. [Type I: What]

*C:* I'm not totally sure what I think, but I think that's pretty close.

*L:* I think it's understandable if you're still thinking through your position on abortion. It seems like you're pretty open-minded.

*C:* I try to be.

*L:* What do you think about some of the circumstances in which women get abortions, such as the situation when a woman says she "doesn't feel mature enough"? [Type I: What - Circumstances]

*C:* Early or late in the pregnancy?

*L:* Good question. Let's just talk about abortions early in the pregnancy since you and I have agreed that abortion shouldn't be legal late in the pregnancy. What about the "I don't feel mature enough" circumstance when the unborn is 4 weeks from fertilization?

*C:* I don't think feeling immature is a good reason to have an abortion no matter if it's early or late.

*L:* What do you think about a woman aborting a female fetus just because she would prefer to have a male child? [Common Ground]

*C:* What? That happens?

*L:* It's common especially in India and other places where there's a strong preference for male children.

*C:* I'm totally against that.

*L:* I am, too. [Common Ground] What do you think about a woman having an abortion because she doesn't want to be a single mother? [Type I: What – Circumstances]

*C:* That's really understandable. I'd feel sorry for her, but it doesn't seem like a good reason for abortion.

*L:* I agree. I'd want to do everything I could to help, but I don't think it's a good reason either.

*C:* These are great questions. I haven't ever really taken the time to think through this. What are your thoughts about abortion?

*L:* Well, for one thing, I think abortion should not be legal even early in the pregnancy.

*C:* But what about a woman who's really poor? Shouldn't she be allowed to get an abortion?

## IMPROVISE

Use the prompt below to create a dialogue from scratch. *Pro-Life Advocate*, use the Three Essential Skills. *Pro-Choice Advocate*, assume the role of someone who is angry about the Justice For All Outreach Event.

*Pro-Life*: What do you think about abortion?

*Pro-Choice*: I'm pro-choice.

*Pro-Life*: ???

## NOTES AND ADDITIONAL HELP

- See *Chapter 3* for more information.
- Although Type II questions ("Why do you believe this?") aren't represented in the Imitate dialogue above, they can be very important. Generally speaking, the person who makes a claim bears the burden of defending that claim. If done graciously, it's actually a service to people to ask them to give reasons for their views. Perhaps they haven't thought about it before.
- Agree whenever possible: "I think so, too."

### **Activity A: Using Common Ground to Create Dialogue**

*Suggestions from the Book, Common Ground Without Compromise*

Stephen Wagner

## ANALYZE

In the past, pro-life and pro-choice advocates have made two mistakes regarding common ground. It is either the entire purpose of the discussion, or it is mostly absent. Instead, we should build common ground to begin a dialogue about truth. We should also retreat to common ground frequently, not to give up on finding truth, but to gain necessary footing so we can move forward to a new consensus on what is true. If the dialogue we are having is like a car taking us to the beach of truth, then common ground is the fuel. Your dialogue will have to access common ground from the outset if it is to move forward. You will need to stop and refuel at times, too.

## IMPROVISE

With a partner, choose *Pro-Life* or *Pro-Choice*. Imagine you are discussing abortion. The conversation is getting nowhere. One of you decides to try to make things more productive by asking one of the following common ground questions. Either side can start seeking agreement by asking these questions!

1. What do you think about **late-term abortion**?
2. Should abortion be used **as a form of birth control**?
3. Do you believe **men should have the choice to abort** their fetuses?
4. What do you think about aborting a fetus **simply because she is female**?
5. Would you prefer that there were **fewer abortions**?
6. Do you believe it is sad and tragic when a woman **dies from an abortion** (legal or illegal)?
7. Do you think women should be encouraged to **consider adoption**?



## ADDITIONAL RESOURCES

See the resource table or [www.commongroundbook.com](http://www.commongroundbook.com) to read *Common Ground Without Compromise: 25 Questions to Create Dialogue on Abortion* by Steve Wagner.

## Activity 2: One Central Question

*“Trot Out the Toddler” to focus on the question, “What is the unborn?”*

Writer: Stephen Wagner    Valuable Input: JFA Mentors

### **ANALYZE**

*Side 1, Panel 1* of the JFA Exhibit (*JFA Exhibit Brochure*, p. 2) is a good reminder to keep our conversations on topic. Before we can answer the question, “Can I kill this?” we must answer a prior question, “What is it?” Many pro-choice statements simply assume the unborn is not a human being. Yet, since that is precisely the question in dispute, pro-choice advocates must argue (or give reasons) that the unborn is not a human being in order to justify abortion. If your conversation is not focused on the question, “What is the unborn?” you may be wasting time.

To refocus the discussion, “Trot out the Toddler.” First, AGREE with any part of the person’s concern that you can. Then, APPLY the person’s concern to a two-year-old and ask if it’s okay to kill the 2-year-old for that reason. When the person responds by saying, “No,” ASK WHY it’s not okay to kill the two-year-old. It may take a few more questions to get down to the reason: two-year-olds are human beings. AH! That’s the issue then: Is the unborn a human being like the two-year-old?

### **IMITATE**

*Pro-Choice:* But what about a woman who’s really poor? Shouldn’t she be allowed to get an abortion?

*Pro-Life:* I think you’re right that some women are so poor that it’s difficult for them to think about caring for a child. It’s very sad. Can we agree that we should do our best to help them? [STEP 1: AGREE]

C: Sure. So, do you agree we shouldn’t get in the way of their choice?

L: I agree we shouldn’t get in the way of most choices. But before we discuss the choice of abortion directly, may I bring up an example that doesn’t have to do with abortion? It’s something we’re almost certain to agree about, and I think it might be helpful in our discussion.

C: Sure.

L: Imagine there’s a two-year-old here; his mother is very poor. Should she be allowed to kill him? [STEP 2: APPLY]

C: No.

L: Why can’t she kill the toddler? [STEP 3: ASK WHY]

C: That’s obvious. The toddler is human. But abortion is different – the unborn isn’t human.

L: [Mentally: Ah!] So it seems like the topic that’s most fruitful for us to discuss would be that question: “Is the unborn a human being?” If the unborn is a human being, like the toddler, then wouldn’t it be wrong to kill the unborn through abortion? [STEP 4: AH!]

C: Sure...if. But I don’t think the unborn is like the toddler. No one knows when life begins anyway.

### **IMPROVISE, PART I**

*Pro-Choice:* Start the dialogue by making each of the following statements.

*Pro-Life:* Quickly refocus the dialogue on the question “what is the unborn?” by trotting out a toddler.

1. Abortion is okay if the woman doesn’t want the child.
2. Women have the right to choose!
3. Abortion should be legal because women have a right to privacy.
4. Don’t you care about women’s liberty?
5. The world is overpopulated.

## **IMPROVISE, PART II**

The Alan Guttmacher Institute reports that women offered the following reasons as the *most important reason* for their abortions. (See “Abortion: Facts and Figures” in Chapter 4 for the complete list and source.)

- I’m not ready for a child. The timing is wrong. (25%)
- I have completed my childbearing. I have other people depending on me. (19%)
- I don’t want to be a single mother. (8%)
- I don’t feel mature enough to raise a child. I feel too young. (7%)
- I was the victim of rape. (<.5%)

Notice that women would never give any of these reasons to kill their toddlers. So here’s a perfect opportunity to “trot out a toddler” to show that all of these reasons assume the unborn is not a human being (like a toddler).

For this role-playing exercise, the Pro-Choice Advocate offers one of the following reasons to justify abortion, and the Pro-Life Advocate “trots out the toddler” to refocus the discussion on “only one question.”

6. “Abortion is okay if a woman feels the timing is wrong.”
7. “Some women feel they have enough children already.”
8. “If the woman doesn’t want to be a single parent, abortion is okay.”
9. “Some women feel too young to raise a child.”
10. “If the woman was raped, how can we force her to have a child?” [See Activity 5 for help.]

## **SAMPLE RESPONSES (AGREE AND APPLY)**

1. I believe that it is very psychologically difficult. But is it okay for a woman to kill her toddler if she doesn’t want it?
2. I agree that women should have the right to choose many things. But consider a woman who has a toddler. Should she be allowed to choose to kill her child?
3. I believe in privacy. But should women be allowed to abuse their toddler, so long as they do it in private?
4. I share your concern for women’s liberty. But I’m curious: Do you believe women should have the liberty to kill their toddlers?
5. For the sake of the argument, I agree with your concern about overpopulation. If we are overpopulated, shouldn’t we allow parents to kill their toddlers and teenagers to lessen the burdens on society?
6. That must be really difficult for those women. But I have a question: *Once a child starts walking around, some women realize kids are a lot to handle. Should they be allowed to kill their toddlers if they feel the timing is wrong for them?*
7. Anyone with kids knows they’re a lot of work! But I have a question: *Think of the woman who has three kids over the age of two and one infant. If she feels she has enough children already, should she be allowed to kill the infant?*
8. I know a single mom and I’m constantly amazed at how difficult things are for her. But I have a question. *Many women are single parents of elementary school kids. Should they be allowed to kill those kids?*
9. I think that’s really understandable. If I were young, I think I’d have second thoughts about raising a child, too. But I have a question: *Imagine a teenager who gives birth, then raises her kid. When the kid is in high school, she’s only in her 20’s. If she feels like she’s too young to have a high school student, should she be allowed to kill him?*
10. [See Activity 5 for important teaching on the question of rape.]

## **NOTES AND ADDITIONAL HELP**

- Thanks to Scott Klusendorf at the **Life Training Institute** for helping us learn to Trot Out the Toddler! Go to [www.prolifetraining.com](http://www.prolifetraining.com) for LTI’s great training and resources.
- Toddlers (or other born persons) are pictured throughout the *JFA Exhibit Brochure*. Refer to them!

## Activity 3: Is the Unborn a Living, Human Organism?

*Navigating “No One Knows When Life Begins” and “The Unborn Is Not Biologically Human”*

Stephen Wagner

### **ANALYZE**

To defend the idea that the unborn is a human being that matters, you must first clarify the scientific facts. Only then can you engage in moral reasoning. The purpose of this exercise is to help you clarify the scientific facts by showing that the unborn is a biological human being (a living, whole organism of the human species).

I use a simple sound bite to summarize my case. I call it the “10-Second Pro-Life Apologist”:

**If the unborn is growing, isn’t it alive?  
And if it has human parents, isn’t it human?  
And living humans, or human beings like you and me, are valuable, aren’t they?**

When I have more time, I make my case in three phases:

1. The unborn is living.
  - Growth through cellular reproduction
  - Reacting to stimuli
  - Metabolizing food for energy
2. The unborn is human.
  - Has human parents (living things reproduce after their own kind)
  - Has a DNA fingerprint unique to the human species
3. The unborn is a whole organism.
  - Integrating its body parts for the good of the whole
  - Actively developing itself through the stages of human development
  - If adults are organisms, and all that was added to them from fertilization was a proper environment and adequate nutrition, then the unborn at fertilization must have been an organism as well.

*Note: The JFA Exhibit Brochure, especially pages 2-3, provides a helpful visual aid for this activity.*

### **IMITATE, PART I**

*Pro-Choice:* No one knows when life begins.

*Pro-Life:* Do you mean that no one knows when biological life begins?

C: Huh?

L: Well, sometimes when people say that we don’t know when life begins, they mean we don’t know when *biological life* begins. In other words, is the unborn a human organism? Other times, people mean that we can’t pinpoint when human organisms gain *basic human rights* like the right to life.

C: Well, I don’t think we know when biological life begins.

L: If I could give you scientific evidence relating to that question, would that be helpful to you?

C: Sure, I’m open-minded.

***L: If the unborn is growing, it must be alive.***

***If it has human parents, it must be human.***

***And living humans, or human beings like you and me, are valuable, aren’t they?***

## **IMITATE, PART II (LIVING...HUMAN...)**

C: Wait. You've said a lot there. Let's take these ideas one at a time.

L: Okay. The first characteristic I brought up about the unborn is that from fertilization, it's growing.

C: Oh, I agree that it's growing. But to me, it's just a ball of living cells or tissue.

L: So, we agree that it's alive in that sense at least. Can we agree that those living cells are human?

C: You mean, *of the human species*?

L: Yes. Thanks for clarifying.

C: I guess those cells would have to be of the human species. They have human DNA, right? And you pointed out earlier that they have human parents. It would have to be human tissue.

## **IMITATE, PART III (...ORGANISM)**

L: So, I think we agree that the unborn, from fertilization, is at least living human tissue.

C: It's living human tissue, just like sperm and eggs. Do you think sperm and eggs should be protected?

L: No. I agree that the unborn at fertilization is similar in size to sperm and egg, but there's a big difference between sperm and egg on the one hand and the unborn on the other.

C: Well, I know that the unborn is just the combination of the sperm and egg.

L: I agree. And that's the significant thing. Sperm and egg are functional parts of male and female human organisms. But at fertilization, the sperm and egg cease to exist, and a new, unique organism comes into existence. So the unborn isn't a functional *part* – it's a *whole* organism in itself.\*

C: How do you know that?

L: Well, do you agree that you and I are organisms, and that from the time we were embryos at fertilization, all that has been added to us is adequate nutrition and a proper environment? [Point to pictures on *JFA Brochure*, p. 3.]

C: I'm not sure I understand your point.

L: After fertilization, there was no injection of DNA or essential material, so if *you and I* are organisms now, wouldn't the embryo at fertilization *also* have to be an organism – a living human organism?

C: Well, even if the unborn is a living human organism, it's not a person.

## **IMPROVISE**

*Pro-Choice*: Everyone disagrees about when the unborn is really a human being. I doubt we can know.

*Pro-Life*: Do you mean that we can't know when humans begin, biologically speaking?

C: Yes.

L: If I could give you scientific evidence to answer the question, would that be helpful to you?

C: Sure.

L: ???

## **NOTES AND ADDITIONAL HELP**

\* Scott Klusendorf (LTI) helped us differentiate “parts” and “wholes.” (See [www.caseforlife.com](http://www.caseforlife.com).) Richard Stith helped us differentiate “construction” and “development.” See Stith’s “Construction, Development, and Revelopment” ([www.uffl.org/vol17/STITH07.pdf](http://www.uffl.org/vol17/STITH07.pdf)). See also *Chapters 3-4* for more on the biology of the unborn.

## Activity 4: Is the Unborn Equal to the Rest of Us?

*Navigating “The Unborn Is Biologically Human, but It Is Not a Person, Because...”*

Writers: Stephen Wagner, Timothy Brahm

Collaborator: Josh Brahm

Valuable Input: JFA Mentors

### **ANALYZE**

If all of the people outside of the womb deserve equal treatment, then there must be something that every person in that group has equally that demands that we treat them equally. We must have some characteristic or property that is the same. But what is the same about us? What do we all have in common? We have different heights, weights, colors of skin, levels of intelligence, and abilities. Some of us are men, and some are women. If we believe in equal rights, though, something is the same about us. We can introduce this Equal Rights Argument with three questions:

#### ***Equal Rights Argument***

- Do we deserve equal treatment?
- Doesn't that mean there is something the same about us?
- What is the same about us?

#### ***Testing Equal Rights Explanations***

For any explanation of equal rights that is suggested, we can test it with the following questions:

- **Does this explanation entail equal rights for adults?** If the property is something that comes in degrees, like intelligence, then even many adults don't deserve equal rights. *A good explanation will include adults.*
- **Does this explanation entail equal rights for infants?** If the property is an advanced ability framed in such a way that it doesn't come in degrees, such as “that it has self-awareness at all,” then the property would entail equal rights for adults, and it would rule out the unborn, but it would also rule out infants. *A good explanation will include infants.*
- **Does this explanation entail equal rights for animals?** If the property is something the unborn doesn't have but newborns do have, then some animals will have it too, and those animals would then deserve the same rights as newborns. *A good explanation will exclude animals.* (Note: This doesn't mean necessarily that animals aren't valuable or that they do not have any rights. We mean “exclude” only in the sense that animals don't have the same basic right to life that we have.)

#### ***Humanness and Alternative Explanations***

For some, the most straightforward property that is the same about us is our humanness or our human nature. That would explain why racism and sexism are wrong: both focus on a surface difference and ignore the fundamental similarity between blacks and whites, women and men. But if our humanness is what demands that we treat each other equally, then we should also treat the unborn equally, since the unborn is also human.

As Trent Horn has explained, when we test any other explanation for equal rights, it will either include too many or include too few. For example, if the basic ability to experience anything is the explanation of equal rights, then the unborn early in development would be excluded, true. But many animals would be *included*. If the basic ability to think in sentences is the explanation of equal rights, then the unborn would be excluded, true. But the newborn would be *excluded* as well. Some explanations, like self-awareness, may have both flaws.

#### ***The “Zoo Shooting” Story***

You may find it helpful to illustrate this point with Timothy Brahm's “Zoo Shooting” story. If a gunman goes into a zoo and shoots a cockroach, a possum, Koko the gorilla, a human newborn, a human toddler, and a human middle-aged woman, with how many counts of murder should he be charged? It seems like the right answer is three – the three humans. But if the property that gives us our rights is something other than our human nature, we will have to include animals and/or exclude infants. For example, if the property is “self-awareness,” the answer to the question would be “three,” but it's *the wrong three*. Koko would be included, and the infant would be excluded.



## **IMITATE, PART I: EQUAL RIGHTS ARGUMENT**

Pro-Choice: Okay, I agree the unborn is a living human organism, but it's not a person.

Pro-Life: Let me see if I understand what you mean. Would you agree that there are lots of examples of real persons around here?

Pro-Choice: Sure. There's one over there. I'm one. You're one.

Pro-Life: Okay. Look at all of these people standing around. **Do you agree that we deserve equal treatment?**

C: Of course.

L: **If we deserve equal treatment, doesn't that mean that there must be something the same about us – something that demands that we treat each other equally?**

C: That makes sense.

L: **What do you think is the same about us?**

C: I don't know. What do you think?

L: We all have a human nature, and that makes sense of why racism and sexism are wrong.

C: I agree, but what does this have to do with abortion?

L: The unborn also have that same human nature. Shouldn't they be treated equally?

C: I understand your argument, but I need to think about it...

*[continued]*

## **IMITATE, PART II: THINKING (“DEGREED” VERSION)**

C: ...Maybe there's something else the same about us other than our human nature.

L: What are you thinking of? **[WHAT: What do you mean?]**

C: Well, all of us can think, and the unborn can't think like us.

L: By thinking, do you mean having thoughts like “I feel cold” or “2+2=4”? **[WHAT: What do you mean?]**

C: I think so.

L: If thinking makes us valuable, though, I don't see how that would solve the problem. Don't some of us think better than others? **[WHAT: Does it come in degrees?]**

C: Well, I see your point. If we don't all think the same, then thinking can't demand that we be treated the same...

*[continued]*

### **IMITATE, PART III: THINKING (“NON-DEGREED” VERSION)**

C: ...But I don't think that's what I mean. I think the difference with the unborn is that they don't think *at all*.

L: So, it's not the thinking that makes a difference, but rather it's *that we think at all*? **[WHAT: Does it come in degrees?]**

C: Yes.

L: Well, I agree that the unborn early in their development don't have the characteristic of being able to *think at all*. **[Common Ground]**

C: So that's something you and I have equally that demands that we be treated equally. It solves the problem. That's why we have equal rights.

L: I agree that the characteristic of being *able to think at all* is not something that comes in degrees. You either have it or you don't. And I agree that that would answer our question of why we have equal rights. **[WHAT/CHALLENGE: Equal rights for adults?]** In a sense, it explains one of our pieces of data: that we deserve equal treatment. But may I ask you another question about this?

C: Okay.

L: When does this ability to “think at all” begin? Do infants have it? **[WHAT/CHALLENGE: Equal rights for infants?]**

C: Yes. Infants can think basic thoughts like “I'm cold.” They wouldn't put it in words like that, but that's not what I meant when I was talking about thinking. I mean the most rudimentary of thoughts like the ability to have any awareness or experiences at all.

L: Where in development [pointing to the JFA Brochure, page 3] would you say the human has the ability to *think at all* in that sense?

C: I'm guessing here [pointing], at about 18 weeks.

L: Okay, if “the ability to think at all” is the thing that gives us equal rights, should we treat the unborn equally after 18 weeks?

C: Yes, I'm against late-term abortion.

L: So we agree on that. Let me ask you another question about this characteristic of “thinking at all.”

C: Sure. Go ahead.

L: Wouldn't dogs and cats and even possums have the same ability to “think at all” as the infant and the unborn late in pregnancy? **[GENTLY CHALLENGE: Equal rights for animals?]**

[continued]

## **IMITATE, PART IV: SELF-AWARENESS**

C: Well, I think I mean thinking in the sense of being aware of oneself.

L: Can you have more or less of that awareness?

C: No, I mean awareness in the same way that we were talking about thinking: aware of oneself *at all*.

L: I agree that that could ground equal rights for us. But are infants aware of themselves at all?

**[GENTLY CHALLENGE: Equal rights for infants?]**

C: I'm not sure. Well...I guess they aren't. So, that's a problem. Either self-awareness is the thing that grounds our rights and infants don't have equal rights, or self-awareness is not the thing that grounds our rights, and I'm back to square one.

L: I think you're making a good point.

C: I don't think it makes sense to say infants don't have equal rights. It just seems like self-awareness has something to do with the kind of thing we are.

L: I agree we are the sort of thing that develops self-awareness, but I don't think it is the thing that gives us our rights. May I share with you another reason why?

C: Sure.

L: If self-awareness is the thing that is the same about us and that grounds our equal rights, then wouldn't it also ground equal rights for Koko the gorilla, who also is aware of herself? **[GENTLY CHALLENGE: Equal rights for animals?]**

C: Well, I think Koko should be treated better than we treat her.

L: In what way are you thinking?

C: Well, I think she should be able to live in the wild.

L: Okay. I might agree with you about that. But do you think she is equal to human beings such as you and me?

C: I'm not sure. What would be wrong with thinking that?

L: Well, I think Koko is very special, but I don't think it's as wrong for someone to kill a gorilla as it is for someone to kill a human...

[etc.]

## **MORE HELP: REVISITING THE THREE ESSENTIAL SKILLS**

When discussing whether or not the unborn has equal value to the rest of us, don't forget the Three Essential Skills.

<b>Ask for Clarification ("What")</b>	<b>Ask for Evidence ("Why")</b>	<b>Common Ground</b>
<ul style="list-style-type: none"><li>• What do you mean by "person"?</li><li>• What do <i>we</i> have that the <i>unborn</i> lacks?</li><li>• How would we know if the unborn had it?</li><li>• Does that property come in degrees?</li><li>• Can you give me an example of what you mean by _____ [e.g. thinking]?</li></ul>	<ul style="list-style-type: none"><li>• Why do you believe that this property is relevant to our value?</li><li>• Is there an independent reason to believe this property is important other than "It saves my view on abortion"?</li></ul> <p>(Ask with gentleness.)</p>	<ul style="list-style-type: none"><li>• Now that I understand what you meant, I agree that the unborn doesn't have that property...</li></ul>

## Activity 5: “What about Rape?”

### *Easily the Most Difficult Objection to the Pro-Life Position*

Writers: Stephen Wagner (Analyze), Joanna Wagner (Imitate) Valuable Input: JFA Mentor Team 2009-2015

### **ANALYZE**

In conversations about abortion, the issue of rape comes up frequently. Many pro-life advocates, in their zeal to defend unborn humans, come across as not caring about women who have experienced rape. If we can't recognize the horror of rape, listeners won't just think we're uncaring. They'll also think our argument is incoherent. Here's why. Our concern about abortion is that it's an act of violence. Rape is also an act of violence. The principle undergirding our concern about abortion should also motivate us to be just as concerned about rape. So, when we respond to the question about abortion in the case of rape, we need to be careful to meet two distinct challenges: **relational** and **intellectual**.

### ***Relational Challenge***

When people ask about abortion in the case of rape, they are not concerned with whether or not the unborn is human. They are trying to determine if *we* (pro-life advocates) are human. Instead of immediately launching into arguments for the humanity of the unborn, start with expressing concern for the woman who was raped. Following are some specific ways to express concern, but note that they are only helpful if you are genuinely concerned. (If you are not very concerned for the woman who has been raped and you are only using these approaches in order to make your argument against abortion more persuasive, the person with whom you're speaking will likely know it. Worse yet, you will know it.)

#### **Show sympathy.**

- Sometimes silence is the best way to show sympathy.
- Express concern that we give the best possible care and help to the victim.
- Acknowledge the difficulty of the question because of how the evil of rape affects people.
- “Do you personally know anyone who has been raped? How is she doing?”
- “I’m not sure I can ever understand what that’s like. I can only imagine how hard it must be.”
- “I’m sorry that happened to your friend.” (Or, “I’m sorry that happened to you.”)
- “Was the rapist punished?”

#### **Articulate the extreme horror of the crime of rape: It’s really five crimes.**

- “Rape is a horrible crime. The rapist should be punished to the fullest extent of the law. Even if the rapist *is* punished to the fullest extent of the law (rare), the gravity of his crime isn’t accurately reflected in the punishment, especially if the woman gets pregnant. It seems he’s committed more than one crime.
- “If the woman gets pregnant, the rapist not only forced himself on her (1). He also forced her to become a mother (2), such that if she wants to do what’s right, as everyone does, she *has* to carry to term. The only alternative is for her to kill her own child. Not only that, he forced her into nine months of pregnancy (3) (which is difficult) and into giving birth (4) (which is painful).
- “She was also forced to either place her own child in a loving adoptive home or care for a child she didn’t consent to create for the next eighteen years (which is expensive). No one should be forced into that sort of decision (5).
- “So the rapist didn’t commit just one crime. He committed at least five crimes. Why shouldn’t he be punished for every one of these crimes?”
- (So far, we’ve shown concern for the rape victim. If we judge that it’s helpful or necessary, we can also then show concern for the unborn by asking a simple question: “But given the violence that’s been done to the woman, how does it make sense to turn around and do violence to an innocent human being?”)

## Just Be Normal

To sum up, it's important not to be so focused on the unborn that you forget the other human beings who deserve our best care and protection. The woman who has been raped has experienced a heinous crime. Unfortunately, it is very common for pro-life advocates to forget to express concern for her. When talking to a victim of rape, let's be careful to do what any normal person would do when someone tells him about a painful experience. Say something like, "I'm so sorry this happened to you. How are you doing?" When talking to a person who is not a victim of rape but is simply asking about abortion in the case of rape, the same principle holds true: Express concern for the victim of rape.

## Intellectual Challenge

While the pro-choice advocate will usually appreciate concern for the rape victim, she also generally is intending to ask us if we think abortion in the case of rape is *right or wrong* and whether or not it should be *legal*. In the same way that it would be a mistake to neglect the relational aspect of the challenge, it's also a mistake to ignore this **intellectual** challenge, especially if that's what the pro-choice advocate is most concerned about. If the unborn is a human being, then killing the unborn who came into existence through rape is morally equivalent to killing a two-year-old who came into being through rape (assuming all other factors being equal). In other words, just as it's wrong to kill already-born human beings because they were conceived through rape or because they remind us of a painful circumstance, it's wrong to kill unborn human beings for the same reasons.

It follows that abortion should not be legal in the case of rape, not because women who are victimized by rapists are less valuable, but because all women, whether *in the womb* or *in the crib* or standing *over the crib* are equally valuable. If this intellectual, moral, and legal assessment doesn't sit well with us emotionally, we can acknowledge that fact. Still, the conclusion is sound.

## The More Sophisticated Intellectual Challenge: "Right to Refuse" in the Case of Rape

One might acknowledge that the unborn who was conceived in rape is a human being who is equal in value to the already-born human being, but also claim that the woman carrying the unborn in her womb can kill the unborn because of her bodily rights. Various versions of this bodily rights argument will be described in Activity 6, but it's important for us to note here that the response to the intellectual challenge in the previous section may not meet the challenge at all if the person making the argument from rape is willing to grant that the unborn is an equally valuable human being. To understand and respond to these more complicated "bodily rights" versions of the intellectual challenge, see the following resources:

- Activity 6: "My Body, My Choice" (following pages) and *Chapter 3: "My Body, My Choice"*
- "De Facto Guardian and Abortion: A Response to the Strongest Violinist" – Steve Wagner, writing for the JFA Philosophy Team ([www.jfaweb.org/DFG](http://www.jfaweb.org/DFG))

## IMITATE, PART I: RELATIONAL CHALLENGE

The pro-life advocate begins with compassion and maintains a compassionate manner throughout, meeting the relational challenge inherent in the question of rape. In this dialogue, the pro-life advocate waits for the pro-choice advocate to move the conversation towards the intellectual challenge.

*Pro-Choice:* What if the woman was raped and became pregnant? Do you think that then she should be able to have an abortion?

*Pro-Life:* [Pause] ... That is certainly a difficult question. Rape is a horrible crime. No one should ever have to go through that. [Common Ground, Silence, Sympathy]

C: Definitely.

L: If it's alright to ask, do you know someone who's had a personal experience with rape? [Sympathy]

C: Well, not anyone close to me. But I know it happens on my campus; often the rapists aren't even punished.

L: I have heard the same thing. It's not only a tragedy. What the man did was a serious evil. In fact, if a man has raped a woman and she gets pregnant, I don't think he's only committed one crime. I think he's committed at least five.

C: What do you mean?

L: Not only has the rapist forced himself on a woman (1), but he's also forced her to become a mother (2). And in order for her to protect the child inside of her, she must go through nine months of pregnancy, which is very difficult (3). Not only that, but he's forced her to go through childbirth, which is painful (4). Finally he's forced her to make a difficult choice between giving the care of her child over to an adoptive couple, or raising the child herself, to the tune of hundreds of thousands of dollars over eighteen years (5). She shouldn't be forced into any of those things. [Five Crimes]

C: Well, I agree with you there. Our justice system needs to take the crime of rape much more seriously.

L: Yes.

C: Okay. So I can tell you care a lot about women who've gone through this. Thank you for expressing that. But what do you think about abortion in the case of rape, then? ... [The pro-choice advocate moves the conversation to the intellectual question: Should abortion be legal in the case of rape?]

*(Continued in Part II...)*

## **IMITATE, PART II: INTELLECTUAL CHALLENGE**

*Continued from Part I:* The Pro-Life Advocate seeks to answer the intellectual question, "Should abortion be legal in the case of rape" by Trotting out the Toddler.

*Pro-Choice:* ... If a woman has been raped, do you think that she can get an abortion in that case, at least?

*Pro-Life:* I appreciate your asking. As I said before, this is a very difficult question. [Agree] Perhaps an illustration would help: Imagine a woman is raped, gets pregnant, and gives birth to the child. Imagine her friend visits her and the baby for the first time, and that same night, she is raped. This second woman also becomes pregnant. The two women are on the phone one month later. One is looking at her child in the crib and wondering if she can handle being the mother of her rapist's child. The other is rubbing her belly and wondering the same thing. Would you agree with me that the first woman cannot kill the child in the crib? [Apply]

*Pro-Choice:* No, she can't kill a child in a crib.

L: I know this may seem like an obvious question, but why is that so clearly wrong? [Ask Why]

C: Well, the one-month-old is a human being, just like you and me.

L: Do you believe that her friend who is still pregnant should be able to get an abortion?

C: Yes, but that's different. The woman who gave birth has a child. The woman who's still pregnant doesn't have a child.

L: So it sounds like we don't disagree about how unjust rape is or about the difficulty of the situation being faced by both rape victims. It sounds like what we disagree about is whether the unborn is a human being, like the one-month-old. If the unborn conceived in rape is in fact a human being, just like the one-month-old, then wouldn't you agree that it would be wrong to kill her as well? [Ah!]

C: Maybe...but it just seems like the woman has a right to do what she wants with her body!

## **IMPROVISE**

*Pro-Choice:* What if the woman was raped? Do you think a woman should be forced to be a mother?

*Pro-Life:* ???

## Activity 6: “My Body, My Choice!”

*Is abortion permissible even if the unborn **are** human beings?*

Writers: Steve Wagner, Tim Brahm, Catherine Wurts    Valuable Input: David Lee, Josh Brahm, Trent Horn

### **ANALYZE**

#### ***A Third Type of Pro-Choice Statement***

If we’re not careful, we’ll assume that every pro-choice statement falls into one of two categories:

1. Some pro-choice statements assume that the unborn are not fully human. These statements can only succeed in justifying abortion if the unborn is *not* a human being with an equal right to life to other humans. Justifications for abortion based on poverty and overpopulation are often examples of this type of statement.
2. Other pro-choice statements argue that the unborn is not fully human. Statements about the biology of the unborn or a lack of valuable functional abilities often fall into this category.

There is, however, at least one more broad category:

3. Some pro-choice statements agree that the unborn is a human being with an equal right to life to the rest of us, but claim that even still the woman’s right to her body justifies abortion.

Our purpose in Activity 6 is to help you learn to identify this third category of “bodily rights arguments.”

#### ***Identifying Bodily Rights Arguments***

Look at the following common pro-choice statements:

- “The unborn is a part of her body!”
- “It’s in her body!”
- “My body, my choice”
- “It’s totally dependent on the woman’s body!”
- “The woman has a right to her body!”

When people make the above statements that include the word “body,” you might be tempted to think they are always intending to make a bodily rights argument. We’ve found, however, that people can use the same or similar “body” language to make very different claims. Consider, for example, the phrase, “The unborn is a part of her body.” The person who makes this claim might be intending to argue that...

- (1) ...the unborn is not a living human organism biologically (because it’s not an organism at all)
- (2) ...the unborn is not a human with an equal right to life (because the unborn’s relationship to the woman’s body makes him less valuable), *or*
- (3) ...even though the unborn is a human being with an equal right to life, abortion is justified by some sort of appeal to the woman’s bodily rights.

(Indeed, the person also may not be very sure what he or she is intending to argue.)

#### ***Ask a Key Question***

Discovering which type of argument the person is intending can be confusing at first, but it’s really just another exercise in learning to listen and ask the sorts of questions (think *Three Essential Skills*) that help the person clarify what they mean. (This is an especially helpful approach for the person who isn’t quite sure what she meant.) Specifically, we suggest asking the following question:

- Do you mean (1) that the unborn is **not** a valuable human being, because it's a part of her body, or do you mean (2) that **even though it is** a valuable human being, that's not the issue, because she just has the right to do what she wants with her body?

If the pro-choice advocate picks the first option, you'll need to then return to a discussion of biology or equal rights. But if she picks the second option, claiming that abortion is justified even though the unborn has an equal right to life to you and me, recognize that she is making a bodily rights argument.

## **Two Types of Bodily Rights Arguments**

Once you determine that the person is really intending to make a bodily rights argument, you may have to explore further to determine the precise character of the person's argument. Otherwise, your response, though on the general topic of bodily rights, may fail to meet the challenge of the person's argument altogether. Trent Horn identified at least two broad types of bodily rights argument when he was an intern with Justice For All (for more information about Trent's current work, see [www.trenthorn.com](http://www.trenthorn.com)).

- **Sovereign Zone** arguments claim that the woman's body is a sort of "sovereign zone" such that she can do anything she wants with anything within her body.
- **Right to Refuse** arguments make a more modest claim, that the woman simply can't be forced to do something with her body (support the unborn) which she doesn't want to do.

Identifying when a bodily rights argument is being made is the focus of the dialogue examples in rest of the *Analyze* section (Bad) and in the *Imitate* section (Good). The *Imitate* dialogue also gives one suggestion for responding to the Sovereign Zone argument, but see *Chapter 3* for more help.

### **Bad Dialogue Example 1: Missing it**

The pro-life advocate "misses the argument" by assuming the pro-choice advocate is making an argument against the unborn's value. This pro-choice advocate may very well be intending to make a bodily rights argument instead.

*Pro-Life:* It seems like the thing that makes us equal is that we're human. So doesn't that mean that it's wrong to kill the unborn?

*Pro-Choice:* But it's a part of her body!

*L:* It's not a part of her body because if it were a part of her body, it would have the same DNA as her, and it doesn't. And if it were a part of her body, then wouldn't she have two heads and twenty toes?

*C:* But it's in her body!

*L:* Well sure it's in her body, but that's not a good reason for it to not be a valuable human being. Why should our location determine our value?

*C:* But a woman can do what she wants with her body. It's her choice. When people say "My body, my choice" I think that really makes a lot of sense.

*L:* I don't think that makes any sense, because if you're saying "my body my choice" then you're assuming the unborn is not a human being because you wouldn't say you should have the choice to kill another human being.

*C:* It's totally dependent on the woman's body!

*L:* Sure, I agree that it's dependent on the woman's body, but that's not a good reason to think that the unborn is not a valuable human being. Infants are really dependent on their mothers. Are they not valuable human beings?

*C:* But the woman has a right to her body!

[etc]



## ***Bad Dialogue Example 2: Missing it Again***

The pro-life advocate “misses the argument” by assuming the pro-choice advocate is making a bodily rights argument. This pro-choice advocate may very well be intending to make an argument against the unborn’s value.

*Pro-Life:* It seems like the thing that makes us equal is that we’re human. So doesn’t that mean it’s wrong to kill the unborn?

*Pro-Choice:* But it’s a part of her body!

*L:* Oh, it’s part of her body. So you think the unborn is a valuable human being, but that abortion is justified because a woman has a right to do what she wants with her body.

*C:* Um...I don’t think that’s what I said.

*L:* Well, you said that it’s a part of the woman’s body, but that’s a bodily rights argument and that’s the argument that says that the unborn is totally valuable and equal to us but it doesn’t matter that it’s a human being because she has a right to do what she wants with her body.

*C:* You’re saying that I think that it’s a human being, and that it’s okay to kill human beings. I don’t think that’s what I believe.

*L:* But of course that’s what you believe. You said it’s a part of the woman’s body, and that’s a bodily rights argument.

*[etc]*

## **IMITATE**

### ***Good Dialogue Example: Recognizing Bodily Rights Arguments***

The pro-life advocate uses the Three Essential Skills, and especially the question in bold, to accurately understand the pro-choice advocate’s argument as a bodily rights argument (the Sovereign Zone version). Then the pro-life advocate begins a response to that argument.

*L:* It seems like the thing that makes us equal is that we’re human. So doesn’t that mean it’s wrong to kill the unborn?

*C:* But it’s a part of her body!

*L:* When you say that “it’s part of her body,” it seems you might mean one of a couple of different things. Help me figure out what you mean. **Do you mean that the unborn is *not* a valuable human being, because it’s a part of her body? Or do you mean that *even though it is* a valuable human being, that’s not the issue, because she just has the right to do what she wants with her body?**

*C:* I’m not sure. Let me think about that for a second...I think the right to her body is so important...I guess it doesn’t really matter to me whether the unborn is valuable. She has the right to do what she wants with her body no matter what’s true about the unborn.

*L:* So, are you saying that the unborn is a human being with an equal right to life but that she should be able to kill that human because of bodily rights? Or are you saying that you’re not sure if the unborn is an equal human, and so her bodily rights trump any rights the unborn might have?

*C:* I guess I think the unborn is a human being with an equal right to life. That seems pretty clear. But her bodily rights seem to trump the right to life of the unborn.

*L:* With that view of the unborn in mind, that he is a human being with an equal right to life, let’s focus then on this issue of bodily rights and see how far bodily rights go.

C: This may sound extreme to you, but I think the woman can do anything she wants with anything in her body. [Bodily Rights: Sovereign Zone]

L: That does sound a little extreme, but let's investigate that a bit. We certainly agree on one thing at least: I think bodily rights are really important, and generally speaking, we have lots of rights over our bodies. [Common Ground] I don't think I agree with you, though, about how far they extend.

C: Okay.

L: Let me ask you this question. Have you heard of a drug called thalidomide?

C: No.

L: Thalidomide is a drug that was given to pregnant women – mostly in Europe – in the 1950's and 60's to help reduce morning sickness. It was soon found to be the cause of very severe birth defects. As a result of women taking thalidomide while pregnant, many children were born with deformities. Sometimes they were born without arms or legs.

C: Wow, that's really sad.

L: Yes, it is. So, can we agree that it would be wrong for a pregnant woman to take thalidomide, knowing that it would likely cause her child to be deformed?

C: I think that would be wrong, but... as awful as it would be, I still believe she has the legal right to do so if she and her doctor decide that's the best thing for her.

L: I see. Let's take it a step further, then. Let's say that the pregnant woman has a two-year-old son with severe physical handicaps, and she has a desire for him to be able to grow up with a sibling who can really understand and relate to him. Should it be legal for this woman to take thalidomide during her pregnancy in order to *intentionally* cause birth defects in her child?

C: No way. That would be *so* wrong. I don't think that it should be legal.

L: So, it sounds like you *do* believe there should be some limits on what a woman is allowed to do with her body. Am I understanding what you believe?

C: I suppose my position isn't really that she can do *anything* she wants with *anything* that's in her body. But I still don't think she should be forced to use *her* body as life support for another human being...[Bodily Rights: Right to Refuse]

*(See the resources below for more help in responding to both versions of Bodily Rights Argument: Sovereign Zone and Right to Refuse.)*

## **IMPROVISE**

*Pro-Choice:* The unborn is part of the woman's body!

*Pro-Life:* ???

## **RESOURCES ON BODILY RIGHTS ARGUMENTS**

- *De Facto Guardian and Abortion: A Response to the Strongest Violinist* – Steve Wagner, writing for the JFA Philosophy Team ([www.jfaweb.org/DFG](http://www.jfaweb.org/DFG))
- *Autumn in the Sovereign Zone* – Timothy Brahm (See [www.jfaweb.org/AutumnSZ](http://www.jfaweb.org/AutumnSZ))
- *Interactive Guide, Chapter 3*

# Helping a Friend with an Unplanned Pregnancy

## *Being Proactive in Saving Baby and Parents from Abortion*

1. **Your friend must know that you genuinely care about her.** In other words, she must feel safe confiding in you. Begin by asking about her feelings: "Bonnie, what are you most afraid of? Who do you fear telling and why does that seem so difficult?" Sincere questions like these will demonstrate your concern and will earn you the right to be heard later. Be sure to find out who else knows and what the confidence level is.
2. **Ask if any plans have been made.** Studies show that many students make abortion-related decisions rapidly and with little forethought. Do not be surprised if your friend has already visited the local abortion clinic for counseling. The key here is to ask directly while still communicating that you care: "Bonnie, with all that is on your mind, I'm concerned that you make an informed decision. Have you made any plans yet?" If she has, and those plans involve the local abortion facility, advise her to delay until she has all the facts. If she feels abortion is the only way out, ask: "What needs to happen in order for you to have this baby?" This will help you discern her needs and concerns.
3. **Never assume that the baby is safe.** Your friend may tell you she will not abort, and she may even mean it at the time, but she could change her mind under pressure. Even Christian friends may fall for the lie of quick, confidential relief. More than three-quarters of women having abortions say that it is because having a baby will interfere with their education or job. 73% of all abortions are performed on women who are concerned that they can't afford a baby. Almost half of the women having abortions say they don't want to be a single mother or that they are having relationship problems. (See "Abortion: Facts and Figures" for citation.) Against that backdrop, Planned Parenthood is telling these young women that their problems can be solved over a lunch break. In short, if your friend is not more horrified of abortion than she is terrified of a crisis pregnancy, she will likely kill her baby. Words alone cannot convey that horror. You must use accurate images of abortion (preferably video).
4. **Ask your friend's permission to show her the AbortionNO.org website or Justice For All Exhibit brochure.** Once she knows you care, it's time to provide some facts. Advise her that the images she'll see are extremely graphic and disturbing because abortion takes the life of an innocent human being. Ask her if she is willing to review it with you. Mention that she can look away any time she pleases. After showing it to her, review literature on fetal development and abortion risks (see below). Helpful brochures are also available from your local pro-life crisis pregnancy center. Keep a few copies of the Justice For All Exhibit brochure in your locker or car just in case.
5. **Always take your friend to a pro-life crisis pregnancy center.** Don't just offer a phone number; take personal responsibility for getting her there! Staff at the pregnancy resource center (PRC) can provide additional counseling, pregnancy tests, maternity clothes, baby items, and in some cases, medical care (including ultrasound examinations). They can also help your friend resolve the pregnancy with her parents and her boyfriend. No agency can meet every need a young woman has, but coupled with your care and support, the PRC can help your friend make a decision that is best for her and her baby. To find a center near you, call the JFA office (316-683-6426) and ask to speak with JFA's pregnancy center liaison or another JFA trainer. (Pregnancy center information can also be found at [www.optionline.org](http://www.optionline.org), but we suggest calling JFA first.)

### Visual/Factual Resources

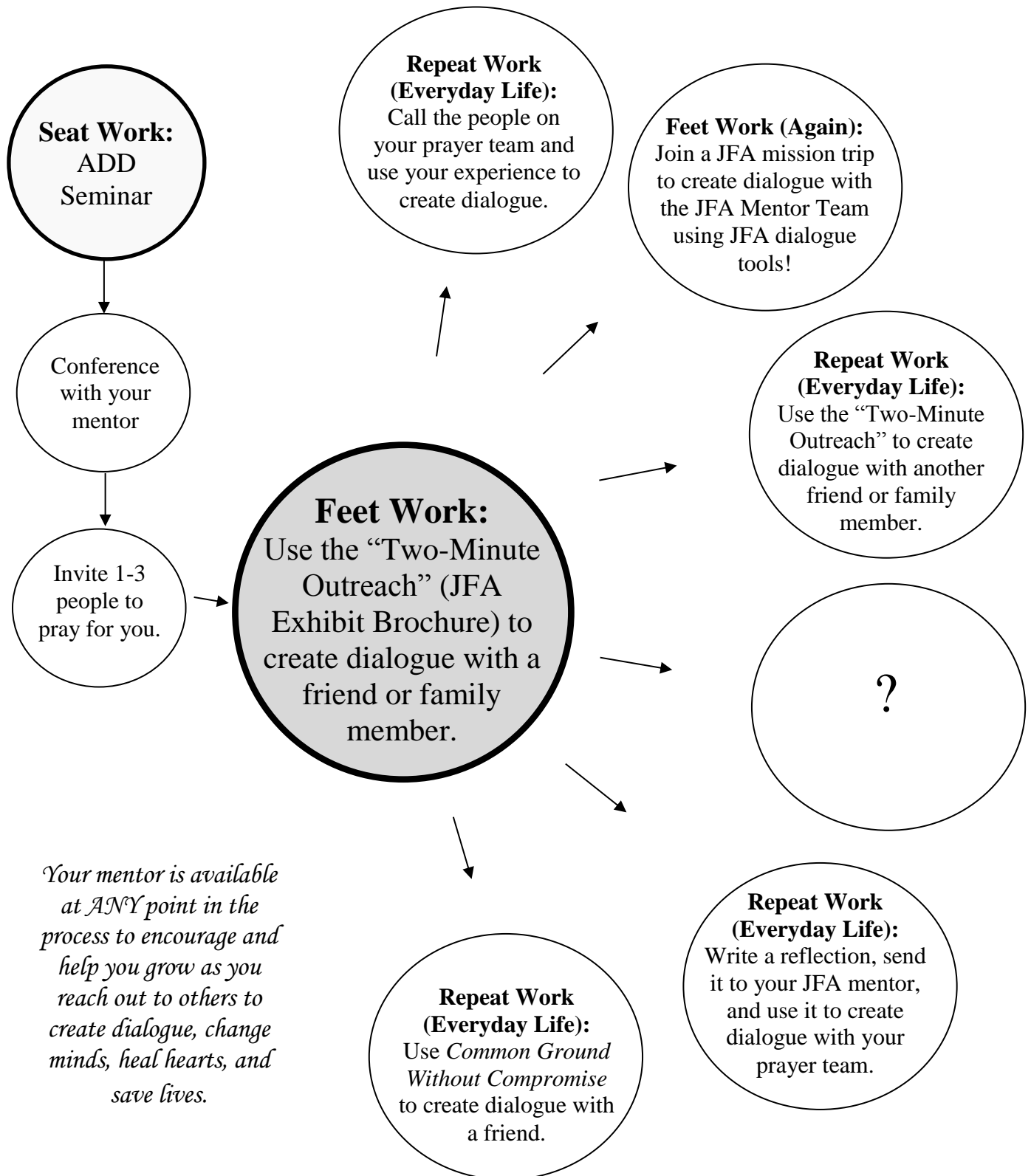
- [www.AbortionNO.org](http://www.AbortionNO.org) (Abortion photos, video. Caution: Home page has video of abortion in progress.)
- [www.Abort73.com](http://www.Abort73.com) (Abortion photos, video)
- Justice For All Exhibit Brochure (Call 800-281-6426 or [www.jfaweb.org/brochure](http://www.jfaweb.org/brochure) for copies)
- [www.ehd.org](http://www.ehd.org) (Prenatal development facts, photos, video)
- [www.abort73.com/abortion/prenatal\\_development](http://www.abort73.com/abortion/prenatal_development) (Prenatal development facts, photos, drawings)
- [http://abort73.com/abortion/abortion\\_risks](http://abort73.com/abortion/abortion_risks) (Abortion risks)

\*The original version of this document was created in the late 1990's. This version was edited and updated in 2010 to accompany the Justice For All training program.

# From Seat Work to Feet Work

*Follow this plan if you can't come to a JFA Outreach.*

Note: Use this space to plan with your **mentor** how you will create dialogue on abortion.



*Your mentor is available  
at ANY point in the  
process to encourage and  
help you grow as you  
reach out to others to  
create dialogue, change  
minds, heal hearts, and  
save lives.*

## Activity 7: The Two-Minute Outreach (Exhibit Brochure)

*Give an explanation of the JFA Exhibit Brochure to start dialogue.*

### ANALYZE

1. You can give an explanation of the Justice For All Exhibit using the Exhibit Brochure even if you aren't ready yet to create dialogue. It takes less than two minutes!
2. Like a museum tour, both people can look at the same information at the same time. Neither has privileged access.
3. You can use the exhibit brochure anywhere. It's something you've learned about that you can share with another person and ask her to share her opinion.
4. Because you can warn the person about the graphic content of the brochure beforehand (the brochure includes a handy cover with a warning), you won't have to deal with the frustration some have with the public display of graphic photos.
5. The tour/explanation below is composed of two summary questions for each side of the exhibit (every four picture pages of the brochure). To move from explanation to dialogue, simply ask, "What do you think?" after any of the summary questions.
6. After the tour/explanation (or after further conversation), ask the person to fill in the response card. Sometimes people share something on the response card that can help you create more significant conversation with them!



### IMITATE, PART 1: JUST SIDE 1

Objective: While role-playing as a tour guide for Side One of the Exhibit (using the Exhibit Brochure), students will show an ability to explain two summary points (in question form) and to ask a person for his/her opinion.

*Break the Ice: Everyday Life*

1. [Suggestion: Invite your friend to coffee and let him or her know up front that you have a specific purpose for meeting. See #2.]
2. "I recently learned about the Justice For All Exhibit, which is a tool used to create dialogue on abortion. It's pretty controversial, and I'm thinking through what I think of the exhibit and abortion. May I give you a quick explanation of the Exhibit and get your opinion about it? It will take less than two minutes and then we can talk about it for as long as you'd like."

*Pages 2-3 (Exhibit Side 1, Panels 1-2)*

3. [Page 2] The exhibit shows a picture of the unborn at eight weeks from fertilization. If you think about it, each of us was once the size of a quarter, just like this embryo.
4. [Page 2] Questions at the tops of the panels signal that this exhibit is trying to encourage dialogue and listening.
5. [Pages 2-3] The exhibit shows pictures of humans through all stages of development.
6. So, with these two panels, the exhibit is asking, "**Is the unborn a human being?**"
7. [Before turning to pages 4-5] "The next two pages are graphic. Are you willing to view them?"

*Pages 4-5 (Side 1, Panels 3-4)*

8. This is Samuel Armas...after birth...and then also before birth. Samuel has a condition called spina bifida. The developing spinal column has a hole where it hasn't closed properly. If untreated, usually the baby in the womb will injure his spine while moving around in the womb.
9. That's his mother's uterus; it's been lifted outside of her body, and the surgeon went in to fix a hole in his spinal column. After the surgery, Sammy popped his hand out of the uterus and the doctor slipped his finger underneath. A little bit like the first doctor-patient handshake!
10. This is how we treat wanted unborn children. We treat them humanely. We give them surgeries to help them live more normal lives. But how do we treat unwanted unborn children? We give them a very different surgery: abortion [pointing to page 5 (Side 1, Panel 4)].
11. So, the question we're asking is, **"Does being wanted or unwanted change the value of a human being?"**

*Move the Conversation Forward*

12. [Option One] I'm curious: What do you think?
13. [Option Two] Let's go back to Side One, Panel Two (Page 3). You remember we asked the question, "Is the unborn a human being?" I'm curious, "What do you think?"

## **IMITATE, PART 2: WHOLE EXHIBIT (BROCHURE)**

Objective: While role-playing as a tour guide for each side of the Exhibit (using the Exhibit Brochure), students will show an ability to explain two summary points (in question form) and to ask a person for his/her opinion.

*Break the Ice: Everyday Life*

1. [Suggestion: Invite your friend to coffee and let him or her know up front that you have a specific purpose for meeting. See #2.]
2. "I recently learned about the Justice For All Exhibit, which is a tool used to create dialogue on abortion. It's pretty controversial, and I'm thinking through what I think of the exhibit and abortion. May I give you a quick explanation of the Exhibit and get your opinion about it? It will take less than five minutes and then we can talk about it for as long as you'd like."

*Pages 2-3 (Exhibit Side 1, Panels 1-2)*

3. [Page 2] The exhibit shows a picture of the unborn at eight weeks from fertilization. If you think about it, each of us was once the size of a quarter, just like this embryo.
4. [Page 2] Questions at the tops of the panels signal that this exhibit is trying to encourage dialogue and listening.
5. [Pages 2-3] The exhibit shows pictures of humans through all stages of development.
6. So, with these two panels, the exhibit is asking, **"Is the unborn a human being?"**
7. [Before turning to pages 4-5] "The next two pages are graphic. Are you willing to view them?"

*Pages 4-5 (Side 1, Panels 3-4)*

8. This is Samuel Armas...after birth...and then also before birth. Samuel has a condition called spina bifida. The developing spinal column has a hole where it hasn't closed properly. If untreated, usually the baby in the womb will injure his spine while moving around in the womb.
9. That's his mother's uterus; it's been lifted outside of her body, and the surgeon went in to fix a hole in his spinal column. After the surgery, Sammy popped his hand out of the uterus and the doctor slipped his finger underneath. A little bit like the first doctor-patient handshake!

10. This is how we treat wanted unborn children. We treat them humanely. We give them surgeries to help them live more normal lives. But how do we treat unwanted unborn children? We give them a very different surgery: abortion [pointing to page 5 (Side 1, Panel 4)].
11. So, the question we're asking is, **"Does being wanted or unwanted change the value of a human being?"**

*Page 8 (Side 2, Panel 1)*

12. Let's move on to Side Two. This is the most difficult side of the exhibit to look at. It's very graphic because it shows what abortion looks like. Still, we believe it's important for people to see because pictures communicate the truth about abortion in a way that words never can. You can see dimes, quarters, and other objects in the abortion pictures. They're there for size reference.

13. So, if the unborn is a human being, this panel is asking, **"Does abortion kill a human being?"**

*Pages 9-10 (Side 2, Panels 2-3)*

14. And if abortion is legal, and in America we kill 3500-4000 per day, we're asking, **"Could injustice like these be happening again with abortion?"**
15. Some people misunderstand our comparison here. They think we're saying women who have abortions are genocidal maniacs...that they are like Hitler or Stalin.
16. That's not what we're trying to communicate. We're saying that if our society allows this (abortion) could it be similar to past societies that allowed these injustices.

*Pages 14 and 17 (Side 3, Panels 1 and 4)*

17. On Side Three of the Exhibit, we focus on why this is happening; we focus on the reasons women give for their abortions. You can see these on panel one and panel four.
18. So, the exhibit is asking the viewer to ponder the question, **"Which reasons do you think are good ones, and which ones are not so good?"**

*Page 16 (Side 3, Panel 3)*

19. Many people are offended by our use of graphic pictures.
20. We understand that they are difficult to look at, but we think of Annie, pictured here. Her mom came across a similar exhibit on her campus and said, "I don't know what I'm going to do...but I know what I'm not going to do."
21. So we ask, **"If this exhibit saved the life of one child, like Annie, would it be worth offending people or making them uncomfortable?"**

*Move the Conversation Forward*

22. [Option One] I'm curious: What do you think?
23. [Option Two] Let's go back to Side One, Panel Two [Page 3]. You remember we asked the question, "Is the unborn a human being?" I'm curious, "What do you think?"

## **IMPROVISE**

Objective: *Practice giving people a tour!*

Directions: *Without referencing the script above, give a friend or relative a tour of the exhibit using the brochure! Go to [www.repeatwork.blogspot.com](http://www.repeatwork.blogspot.com), Justice For All's Facebook page, or email your mentor to tell JFA what happened!*

# JFA Outreach (Feet Work) Reflection Assignment

## Assignment

Write a short (3-10 paragraphs), thoughtful reflection of your experience with the Justice For All Outreach. Unless your handwriting is extremely legible, we ask that you type your reflection. Your attention to good grammar and clarity will be greatly appreciated! Turn in your reflection to the administrator of your school program, or send it to [Reflection@JFAweb.org](mailto:Reflection@JFAweb.org).

## Why Write a Reflection?

1. It's a way to further your learning. As you write, you'll process your successes and shortcomings. You can give thanks to God and pray for your next encounter.
2. You can use your reflection to impact others long after the outreach. You can share it with your prayer team, your church, and others who might be encouraged by it or learn from your experience. You can use it as a springboard to having a conversation about abortion.
3. JFA may use your reflection to edify others and promote the work of Justice For All. If you do **not** want to be quoted by name, write **"Please do not quote me by name"** at the top of your reflection. *We will absolutely honor your request.*
4. JFA will use your reflection internally to improve future seminars and outreaches. We value your ideas and constructive criticisms!

## What Should I Write About? (Use the Following Questions as Guidelines.)

1. What were your thoughts before the outreach?
2. Describe the outreach from your perspective. About which aspect are you most enthused?
3. Were there any experiences and/or conversations during the outreach that were particularly noteworthy? Were you able to exchange contact information with anyone so you can continue the conversation?
4. Reflect on how the outreach experience changed or affected you.
5. What was particularly valuable about the pre-outreach training seminar? How could it be improved? What were your thoughts before and after the seminar?
6. If your outreach experience included an overnight stay, was there any aspect of housing, food, or transportation that could be improved?
7. Think of three people you know who would benefit from a dialogue with you about abortion. First, name the person in your life with whom it would be most difficult to have a conversation about abortion. Second, name the person with whom it would be moderately difficult. Finally, name the person that would be easy to talk to. Do you plan to at least talk to the person in the "easy" category, using the exhibit brochure?
8. If you could choose, would you participate in such an outreach again? Why or why not?

## Tips for Preparing to Write Your Reflection

At the outreach, keep a pen and paper handy at all times for writing journal notes (helpful for writing your reflection later) or for giving someone your contact information.

- Note important moments of each significant conversation (some write quick notes and some script the conversation – both have benefits).
- Note how the student changed
- Reflect briefly: How can you do better in the next interaction? Are there better questions that will further conversation? Did you listen? Did the person hear Christ's perspective? (See "Scribe-Evaluate-Brainstorm-Pray" for a step-by-step guide.)