

# PHI 202 | Precept on lectures 17 and 18

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## READINGS:

Anderson, E. (1987). Is Women's Labour a commodity? *Philosophy & Public Affairs*.

Parfit, D. (1997). Equality and priority. *Ratio*.

## COMMERCIAL SURROGACY

(1) Anderson's central argument against commercial surrogacy is broadly Kantian. Kantians claim that things should be valued in a way that is appropriate to their nature. To value something in a 'lower' way than is appropriate is to degrade it. Anderson presents a series of considerations which suggest that *commercial surrogacy inherently involves degrading children and surrogate mothers*.

(Explain)

(2) What is the appropriate way of valuing children, according to Anderson? (Hint: p. 75) And why does Anderson think that commercial surrogacy degrades children? (I can think of 3 reasons)

(Breakout rooms)

(3) *Kevin H*: "Babysitting or nanny services involves someone else caring for your child, in some cases for very long periods of time and essentially acting as a parental figure for the child." –Does this also degrade children?

(4) Which of these 'problematic' features are inherent to commercial surrogacy and which could be avoided, perhaps through effective regulation or simply by making different choices?

## THE LEVELLING-DOWN OBJECTION

(5) What is the difference between deontic and telic egalitarianism?

(6) What is the Levelling-Down Objection to telic egalitarianism?

(7) *Amanda*: "If Elon Musk succeeds in making brain chips that make you smarter, and only the rich can afford them, doesn't it seem problematic that the rich would become smarter even though the poor are not worse off? ..."

## THE PRIORITY VIEW

(9) What is the difference between the Priority View and telic egalitarianism?

(10) *Logan*: "[H]ow would we deal with cases where no one has a serious level of deprivation? Say there was a world where everybody was either extremely well-off or sufficiently well-off."

## FURTHER QUESTIONS ABOUT TELIC EGALITARIANISM

(11) Is it true that equality is a purely impersonal value? Perhaps living in an unequal society affects your well-being in a negative way. If so, making the better-off worse off makes the worse-off better off. In other words, levelling-down is impossible. (Broome) – What do you think about this?

(12) A complete theory of telic egalitarianism must answer the following three questions:

(a) Equality *between whom*? Puzzles: equality across generations, distant planets, animals.

(b) Equality *of what*: well-being, resources, etc.?

(c) The *temporal unit* of concern: complete lives, simultaneous segments, etc.?

(Explain)