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Date: 7th June, 2007

Submission as written evidence to:

The Joint Committee on the Draft Human Tissue and Embryos Bill (Cm 7087)

1. Introduction

United for Life refers to all human life before birth, including human embryos, as being the unborn.

Human embryo experimentation, IVF, human cloning and related activities, including the killing of children by abortion and the use of human tissue derived from aborted foetuses, violates the Convention on the Rights of the Child which states that, *'the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.'*

The Universal Declaration of Human Rights protects the right to life of *'all members of the human family'*. Since the unborn, including human embryos, are members of the human family the UDHRs protects the right to life of the unborn. The claim that some human lives are 'not persons' or 'have no legal status' or 'have no rights to protect' have been used to justify slavery and the slave-trade, the Nazi persecution of the Jews and others, and of women who, for instance in Canada, had the status of 'non-persons' up until 1925. To claim that others are 'non-persons' is used to remove the moral and social obstacles for committing acts of violence. United for Life, by use of the website and by other means, shows how abortion, human embryo experimentation and IVF are modern forms of slavery and that clearly human embryos have human rights.

2. Every organ of society - regardless of remit

The Universal Declaration proclaims of these rights that *'...every organ of society... shall strive by teaching and education ...to secure their universal and effective recognition and observance ...among the peoples of Member States.'* Therefore every organ of society, regardless of 'remit', shall strive to secure their universal and effective recognition and observance. No 'organ of society', including **Members of Committee 7087**, can excuse itself from the requirements and obligations under the Universal Declaration on grounds of 'remit' or any other grounds.

The Universal Declaration proclaims these Rights as universal, inherent, and inalienable; universal because they are for all (members of the human family), inherent because they are not given, and inalienable because they cannot be taken away. If a particular group of human lives are being excluded from universal protection, such as the unborn, including human embryos, then, *'...every organ of society ...shall strive by teaching and education ...to secure their universal and effective recognition and observance ...without distinction.'*

It is right therefore that United for Life should call upon **Members of Committee 7087** to commit themselves to implement in **full** the Universal Declaration of Human Rights and the Convention on the Rights of the Child **in regard to the unborn**, which states that, *'...the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.'*

3. The definition of slavery

All United Nations Conventions must be read in the light of the Universal Declaration of Human Rights, including the Slavery Convention and Supplementary Convention, which apply to *'all members of the human family without distinction.'*

According to international human rights instruments the definition of slavery is ‘...*the status or condition of a person over whom any or all the powers attaching to the right of ownership are exercised...*’. The exercise of ‘ownership’ includes the disposal or destruction of the object of ownership not wanted by the owner. When a child is killed by abortion or when human tissue is derived from aborted fetuses or when human embryos are created and used for experimentation or IVF, this is exactly what happens; a tiny human life is treated as ‘property to be disposed of’. To treat human lives as if they are owned or as if they are ‘property’ is the bench mark definition of slavery. This is what happens to the unborn when he or she is killed in an abortion and to human embryos created for research and for IVF and other related activities. The modern slave-trade consists of such practices.

On contemporary forms of slavery the UN claims ‘...*there are no clear distinctions between different forms of slavery...*’, and declares ‘...*slavery and the slave-trade shall be prohibited in all their forms.*’ United for Life agrees.

4. Non-persons

As stated in our introduction the claim that some human lives are ‘not persons’ or ‘have no legal status’ or ‘have no rights to protect’ have been used to justify slavery and the slave-trade, the Nazi persecution of the Jews and others, the persecution of indigenous peoples and of women who, for instance in Canada, had the status of ‘non-persons’ up until 1925. Recourse to claim that others are ‘non-persons’ is used to remove the moral and social obstacles for committing acts of violence.

In the USA in 1881 legal scholar George F. Canfield claimed ‘...*an Indian is not a person within the meaning of the Constitution*’, and that ‘*Congress may prevent an Indian leaving his reservation, and while he is on a reservation it may deprive him of his liberty, his property, [and] his life...*’. The State, in exercising ownership over the Native American Indians, demonstrates that slavery includes depriving others of their life.

To claim that some human lives, including the unborn, are not persons or are ‘non-persons’ in order to defraud them of their ‘*right to life*’ or to claim they have no rights or to claim they have no right to legal protection, or for any other reason, is prohibited by Article 6 of the Universal Declaration of Human Rights which states that, ‘*Everyone has the right to recognition everywhere as a person before the law.*’ All human life including the unborn are protected by the UDHRs and cannot be treated as ‘non-persons’ void of the universal, inherent and inalienable ‘...*right to life...*’ before the law.

The Convention on the Rights of the Child proclaims that the child ‘...*needs special safeguards and care, including appropriate legal protection, before as well as after birth.*’ This is because the child, before as well as after birth, needs more protection not less, because before birth the child is more vulnerable from being used or destroyed by abortion and by human embryo experimentation, including IVF and human cloning. In fact, in March 2005 the United Nations banned all forms of human cloning as did the European Council in 1998.

Dr John Fleming, a foundation member of UNESCO’s International Bioethics Committee which developed the Universal Declaration on the Human Genome and Human Rights (adopted by the General Conference of UNESCO on 11 November 1997), shows in his paper entitled: *What Rights, If Any, Do The Unborn Have Under International Law?*, that it is a UN principle of international law that no-one may place themselves or their dependence into slavery because this would legalise the slave-trade. This is important because it relates to all forms of slavery and is reflected in Article 6 of the Supplementary Convention on Slavery.

5. Slavery - depriving others of their life

We have already illustrated above that the 1881 Native American case shows that slavery includes killing. Anti-Slavery International claims that ‘...*the word ‘slavery’ now covers many practices which would not immediately be associated with it, such as the killing of persons for organ trafficking...*’ This shows that killing is an act of enslavement.

According to a Virginian Jamestown website, a 1669 law represents the loss of legal protection for a slave’s life in Virginia. The Act states in its 17th Century style of language,

'Be it enacted and declared by this grand assembly, if any slave resist his master (or other by his masters order correcting him) and by the extremity of the correction should chance to die, that his death shall not be accounted felony, but the master (or that other person appointed by the master to punish him) be acquit from molestation, since it cannot be presumed that prepensed malice (which alone makes murder felony) should induce any man to destroy his owne estate.'

This is how abortion law works, at least in the UK. The abortionist will not be prosecuted for the killing of the unborn child.

The joint NGO statement on the draft European Convention against trafficking in human beings had, by November 2004, been signed by over 160 organisations including Anti-Slavery International. The NGO statement claims that, ***'Trafficking is an abuse of human rights. It results in the abuse of the human rights of trafficked persons including... [their right to] ...life'***.

Clearly, those being trafficked have a ***'right to life'*** and trafficking can involve the taking of human life. Pro-abortion law and laws legalising the use of human embryos for experimentation and the use of human tissue derived from aborted fetuses legitimises violence against the unborn as pro-slavery law legitimised violence against slaves which has included the killing of slaves.

6. The slave-trade today - trafficking in human lives

Modern forms of slave-trade includes among other practices :

- the killing of children by abortion whether surgical or chemical (medical)
- creation, use and destruction of human embryos for experimentation or IVF
- the use of aborted foetal tissue for experimentation
- the use of aborted foetal tissue for commercial products including cosmetics and other health care products including vaccines
- human cloning
- human embryonic stem cell research
- child sacrifice and the sale of children including killing children by abortion, human embryo experimentation, IVF, human cloning and other related activities
- the term 'trafficking in human lives' includes those who deal in killing children by abortion, human embryo experimentation, IVF, human cloning and other related activities

7. Child sacrifice and the sale of children - a form of slavery

In an abortion a tiny human life is torn apart and thrown away. By 2006 over six and a half million (6,500,000) children have been killed by abortion in Britain since the 1967 Abortion Act came into force. An additional 180,000 children will be killed by abortion each following year using current figures. Every week in Britain, 3,500 children are deliberately killed by surgical or chemical abortion, including the use of RU486, and an untold number of tiny human lives are killed because they were unable to implant in their mother's womb as a consequence of their mothers taking the Pill or the 'morning after pill' (otherwise known as 'emergency contraception'), or because their mothers were using IUD's, Norplant or Depo Provera. Still further tiny human lives are killed during IVF and human embryo experimentation, including human cloning and embryonic stem cell research. In the United States, since abortion became legal in 1973, over forty five million (45,000,000) children have been killed by abortion.

United for Life believes that any nation, charity, organisation or individual that supports, advocates or carries out the killing of children by abortion, or when human tissue is derived from aborted fetuses or

when human embryos are created and used for experimentation, IVF, human cloning or human embryonic stem cell research, violates the human rights of the unborn, violates the Convention on the Rights of the Child, violates the Universal Declaration of Human Rights and the Convention on Slavery and a number of other Conventions.

The Convention on the Rights of the Child (CRC) protects the child *'before as well as after birth.'* Article 24 (3), goes on to declare, *'States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.'*

The killing of children by abortion is a traditional practice exercised both in ancient and modern times. The killing of children by abortion is *'prejudicial to the health of children'* - the child is killed. The unborn, including embryonic children (human embryos), are by definition *'under 18 years of age'* and the unborn are defined as children both *before* as well as after birth by the Convention.

With the unborn being defined as children both *before* as well as after birth by the Convention, the UN's Convention on the Sale of Children, Article 2 (a), goes on to define the sale of children in the following way :

'Sale of children means any act or transaction whereby a child is transferred by any person or group of persons to another for remuneration or any other consideration.'

Killing children by abortion or when human embryos are created and used for experimentation, IVF, human cloning or human embryonic stem cell research, is clearly an *'...act ...whereby a child is transferred by, ...[a] ...person or groups of persons to another for remuneration or any other consideration.'* In addition, killing children by abortion for 'economic reasons' is the economic exploitation of the unborn and such exploitation applies likewise to other grounds on which the killing of children by abortion or related practices are applied.

Article 7 of the Convention on the Sale of Children provides for the *'...seizure and confiscation ...of ...goods, ...materials, assets and other instruments used to commit or facilitate offences under the present protocol ...[and to] ...take measures aimed at closing, on a temporary or definitive basis, premises used to commit such offences.'* Clearly this outlaws all facilitation of all forms of killing children by abortion and related practices as described and listed by United for Life in this document.

Child sacrifice and the sale of children, including the killing of children by abortion and the sacrifice of unborn embryonic children, whether for religious, cultural, secular, scientific, medical or any other reason, is a violation of the Universal Declaration of Human Rights and a number of UN Conventions.

8. How the slavery of killing children by abortion is genocide

We have already established that slavery includes the act of depriving someone of their life. The UN Convention on Genocide describes genocide as the intention *'...to destroy, in whole or in part, a national, ethnical, racial or religious group.'* To destroy part of a national group is defined as genocide. The unborn are part of a national group. The unborn, including human embryos, are also a group within a national group.

Clearly the killing of children by abortion and human embryo experimentation, destroys part of that unborn group. The UN Convention defines genocide as *'...killing members of the group...'* and *'...imposing measures intended to prevent births within the group.'* The killing of children by abortion and destructive human embryo experimentation is a measure *'intended to prevent births within a group.'* Clearly the UN Convention on Genocide protects the right to life of the unborn from acts of being killed by abortion or any other acts intended to prevent the birth of the unborn.

9. Rooting out cultural practices

The Baltimore Anti-Slavery website states that *'Contemporary slavery is not always easy to identify or root out because much of it is accepted within a culture.'* Killing children by abortion, contraception, human embryo experimentation, IVF and related activities are claimed by some to be cultural practices now imbedded in society. Such practices form the 'culture of death' gripping Britain and the rest of the world. This means that since the killing of children by abortion and human embryo experimentation is 'rooted' and

even '*accepted within [our] culture*', it will be difficult to root it out. However, the Universal Declaration of Human Rights and the Convention on the Rights of the Child and other UN Conventions, including the Slavery Convention, call for such cultural changes to take place.

10. Human embryos have human rights

The Universal Declaration of Human Rights declares these rights for '*all members of the human family ...without distinction of any kind such as ...birth or other status.*' Clearly human embryos are members of the human family and therefore the Universal Declaration of Human Rights protects the right to life of human embryos.

Throughout history 'non-person' arguments have been used to justify acts of violence and the use of humans as property, and this is no less the case for human embryos. Human embryo experimentation is simply the exploitation of a vulnerable human life. Like other members of the human family human embryos may not be subjected to '*inhumane or degrading treatment*', or treated as 'property'. Human embryos are unborn members of the human family. They are embryonic children which the Convention on the Rights of the Child declares have the right to '*... legal protection, before as well as after birth.*'

United for Life believes that any nation, charity, organisation or individual that supports, advocates or carries out human embryo experimentation, violates the right to life of human embryos, violates the Universal Declaration of Human Rights, the Conventions on Slavery and the Convention on the Rights of the Child.

11. A sliding scale of 'human value' violates human rights

Concern over the early human life including the 'policy of killing children by abortion' of some charities, human rights and even by some Christian organisations, is demonstrated by the following. According to the Methodist Church 2005 Conference reply to a question on lowering the number of weeks when the killing of children by abortion can be carried out, they state that,

'...A Methodist Statement on Abortion (1976) and the Conference report of 1990 on "The Status of the Unborn Human" both affirmed that there is never any moment from conception onwards when the foetus totally lack human significance. However the degree of this significance manifestly increases through the pregnancy.'

The basic principle of human rights law is that the law protects the weak from the aggression of the strong. It must protect the innocent and vulnerable from exploitation of any kind. The weaker and more vulnerable a human being is the *more* protection they require. They don't require 'more rights' for we all have equal rights, but they do require *more* protection.

The concept of degrees of human significance is alien to the Universal Declaration of Human Rights and contradicts it directly since basic human rights are '*universal*', that is, they are for '*all members of the human family*' which include the unborn. Article 7 of the UDHR's states that, '*All are equal before the law and are entitled without any discrimination to equal protection of the law.*'

The Methodist Church 2005 Conference reply continues,

'The belief that humans are made in God's image make abortion on "demand" unpalatable, however the obligations of love require that the needs of the pregnant woman are also recognised. It was the result of this that the Methodist Conference supported the legislation of abortion in certain circumstances.'

Loving our neighbour (*the mother*) includes loving our *unborn* neighbour. Mother Teresa once said, '*Abortion stops a mother learning how to love.*' The truth is that loving women, or others for that matter, does not mean killing their children by abortion nor does it mean the creation and use of human embryos for experimentation or other uses.

12. Defending human rights equally

United for Life has already demonstrated that it is a basic principle of the Universal Declaration of Human Rights that, regardless of remit, *'every individual and every organ of society'* is required to promote human rights equally. This is confirmed by the UN Special Representative of the Secretary General on Human Rights Defenders, in his information entitled: About Human Rights Defenders, in which he states that,

'Human rights defenders must accept the universality of human rights as defined in the Universal Declaration of Human Rights. A person cannot deny some human rights and yet claim to be a human rights defender because he or she is an advocate for others. For example, it would not be acceptable to defend the human rights of men but to deny that women have equal rights.'

In an e-mail to United for Life someone claimed that, *'Women's reproductive rights are also a human rights issue, and if the two are in opposition then I support the rights of the sentient being, the woman, above one which is only potentially sentient.'*

United for Life's reply was that the Universal Declaration of Human Rights declares these rights *'...for all members of the human family.'* Clearly the unborn are members of the human family. Regarding the rights of the mother and the rights of the unborn the e-mailer claimed that the *'two are in opposition'*. However, the concept of the *'two are in opposition'* is alien to the Universal Declaration of Human Rights and contradicts it directly since basic human rights are *'universal'*, that is, they are for *'all members of the human family'*, which include the unborn. The first line of the Universal Declaration declares these rights as *'equal'*. We hold these rights 'equally', not in opposition with each other. There is no such thing as 'opposing rights' in the Declaration since they are 'equal rights.'

Article 7 of the UDHR's states that, *'All are equal before the law and are entitled without any discrimination to equal protection of the law'*, and Article 6 declares, *'Everyone has the right to recognition everywhere as a person before the law.'*

The definition of a human rights defender as provided by the UN Special Representative of the Secretary General means that it would not be acceptable to defend the human rights of women but to deny that the unborn, including human embryos, have equal rights. For human rights to be applied correctly and equally as proclaimed by the Universal Declaration of Human Rights and by the Convention on the Rights of the Child, men and women as well as charities, human rights and other organisations, must defend the right to life of the unborn, including the right to life of embryonic children.

13. Conclusion

United for Life believes that it has demonstrated to Members of Committee 7087 that human embryo experimentation, IVF, human cloning and related activities, including the killing of children by abortion and the use of human tissue derived from aborted foetuses, violates the Convention on the Rights of the Child which states that, *'...the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.'*

Members of Committee 7087 must therefore commit themselves to ensuring that the Human Tissue and Embryos Bill (and draft bills) implement *in full* the Conventions on Slavery, the Convention on Genocide, the Convention on the Sale of Children, the Universal Declaration of Human Rights and the Convention on the Rights of the Child *in regard to the unborn*, which states that, *'...the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.'*

Yours sincerely

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