

# A Defense Of Abortion Judith Jarvis Thomson Philosophy And

Appealing to reason rather than religious belief, this book is the most comprehensive case against the choice of abortion yet published. The Ethics of Abortion critically evaluates all the major grounds for denying fetal personhood, including the views of those who defend not only abortion but also infanticide. It also provides several (non-theological) justifications for the conclusion that all human beings, including those in utero, should be respected as persons. This book also critiques the view that abortion is not wrong even if the human fetus is a person. The Ethics of Abortion examines hard cases for those who are prolife, such as abortion in cases of rape or in order to save the mother's life, as well as hard cases for defenders of abortion, such as sex selection abortion and the rationale for being "personally opposed" but publically supportive of abortion. It concludes with a discussion of whether artificial wombs might end the abortion debate. Answering the arguments of defenders of abortion, this book provides reasoned justification for the view that all intentional abortions are morally wrong and that doctors and nurses who object to abortion should not be forced to act against their consciences.

This book introduces readers to the many arguments and controversies concerning abortion. While it argues for ethical and legal positions on the issues, it focuses on how to think about the issues, not just what to think about them. It is an ideal resource to improve your understanding of what people think, why they think that and whether their (and your) arguments are good or bad, and why. It's ideal for classroom use, discussion groups, organizational learning, and personal reading. From the Preface To many people, abortion is an

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issue for which discussions and debates are frustrating and fruitless: it seems like no progress will ever be made towards any understanding, much less resolution or even compromise. Judgments like these, however, are premature because some basic techniques from critical thinking, such as carefully defining words and testing definitions, stating the full structure of arguments so each step of the reasoning can be examined, and comparing the strengths and weaknesses of different explanations can help us make progress towards these goals. When emotions run high, we sometimes need to step back and use a passion for calm, cool, critical thinking. This helps us better understand the positions and arguments of people who see things differently from us, as well as our own positions and arguments. And we can use critical thinking skills help to try to figure out which positions are best, in terms of being supported by good arguments: after all, we might have much to learn from other people, sometimes that our own views should change, for the better. Here we use basic critical thinking skills to argue that abortion is typically not morally wrong. We begin with less morally-controversial claims: adults, children and babies are wrong to kill and wrong to kill, fundamentally, because they, we, are conscious, aware and have feelings. We argue that since early fetuses entirely lack these characteristics, they are not inherently wrong to kill and so most abortions are not morally wrong, since most abortions are done early in pregnancy, before consciousness and feeling develop in the fetus. Furthermore, since the right to life is not the right to someone else's body, fetuses might not have the right to the pregnant woman's body—which she has the right to—and so she has the right to not allow the fetus use of her body. This further justifies abortion, at least until technology allows for the removal of fetuses to other wombs. Since morally permissible actions should be legal, abortions should be legal: it is an injustice to

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criminalize actions that are not wrong. In the course of arguing for these claims, we: 1. discuss how to best define abortion; 2. dismiss many common “question-begging” arguments that merely assume their conclusions, instead of giving genuine reasons for them; 3. refute some often-heard “everyday arguments” about abortion, on all sides; 4. explain why the most influential philosophical arguments against abortion are unsuccessful; 5. provide some positive arguments that at least early abortions are not wrong; 6. briefly discuss the ethics and legality of later abortions, and more. This essay is not a “how to win an argument” piece or a tract or any kind of apologetics. It is not designed to help anyone “win” debates: everybody “wins” on this issue when we calmly and respectfully engage arguments with care, charity, honesty and humility. This book is merely a reasoned, systematic introduction to the issues that we hope models these skills and virtues. Its discussion should not be taken as absolute “proof” of anything: much more needs to be understood and carefully discussed—always.

In the past few years, an increasing number of colleges and universities have added courses in biomedical ethics to their curricula. To some extent, these additions serve to satisfy student demands for "relevance. " But it is also true that such changes reflect a deepening desire on the part of the academic community to deal effectively with a host of problems which must be solved if we are to have a health-care delivery system which is efficient, humane, and just. To a large degree, these problems are the unique result of both rapidly changing moral values and dramatic advances in biomedical technology. The past decade has witnessed sudden and conspicuous controversy over the morality and legality of new practices relating to abortion, therapy for the mentally ill, experimentation using human subjects, forms of genetic intervention, and euthanasia. Malpractice suits

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abound, and astronomical fees for malpractice insurance threaten the very possibility of medical and health-care practice. Without the backing of a clear moral consensus, the law is frequently forced into resolving these conflicts only to see the moral issues involved still hotly debated and the validity of the existing law further questioned. Take abortion, for example. Rather than settling the legal issue, the Supreme Court's original abortion decision in *Roe v. Wade* (1973), seems only to have spurred further legal debate. And of course, whether or not abortion is a morally acceptable procedure is still the subject of heated dispute.

A comprehensive survey of the applications of feminist legal theory to specific areas of the law

The idea for an anthology on personhood grew out of two things, viz. , the work I did with Martin Benjamin during the Summer of 1982 at Michigan State University on the question, What is a person?, and the amount of time, effort, and expense required for serious research on the topic itself. The former experience taught me the importance of, among other things, attempting to get clear about what we are to mean by 'person,' while the latter experience suggested a possible course of action whereby getting clear might be made more manageable simply by having relatively convenient access to some of the most insightful and stimulating writings on the topic. The problems of personhood addressed in this book are central to issues in ethics ranging from the treatment or termination of infants with birth defects to the question whether there can be rational suicide. But before questions on such issues as the morality of abortion, genetic engineering, infanticide, and so on, can be settled, the problems of personhood must be clarified and analyzed. Hence *What Is a Person?* has as its primary theme the examination of various proposed conditions of personhood. Most arguments for or against abortion focus on one

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question: is the fetus a person? In this provocative and important book, David Boonin defends the claim that even if the fetus is a person with the same right to life you and I have, abortion should still be legal, and most current restrictions on abortion should be abolished. *Beyond Roe* points to a key legal precedent: *McFall v. Shimp*. In 1978, an ailing Robert McFall sued his cousin, David Shimp, asking the court to order Shimp to provide McFall with the bone marrow he needed. The court ruled in Shimp's favor and McFall soon died. Boonin extracts a compelling lesson from the case of *McFall v. Shimp*--that having a right to life does not give a person the right to use another person's body even if they need to use that person's body to go on living--and he uses this principle to support his claim that abortion should be legal and far less restricted than it currently is, regardless of whether the fetus is a person. By taking the analysis of the right to life that Judith Jarvis Thomson pioneered in a moral context and applying it in a legal context in this novel way, Boonin offers a fresh perspective that is grounded in assumptions that should be accepted by both sides of the abortion debate. Written in a lively, conversational style, and offering a case study of the value of reason in analyzing complex social issues, *Beyond Roe* will be of interest to students and scholars in a variety of fields, and to anyone interested in the debate over whether government should restrict or prohibit abortion.

*Defending Life* is arguably the most comprehensive defense of the pro-life position on abortion - morally, legally, and politically - that has ever been published in an academic monograph. It offers a detailed and critical analysis of *Roe v. Wade* and *Planned Parenthood v. Casey* as well as arguments by those who defend a Rawlsian case for abortion-choice, such as J. J. Thomson. The author defends the substance view of persons as the view with the most

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explanatory power. The substance view entails that the unborn is a subject of moral rights from conception. While defending this view, the author responds to the arguments of thinkers such as Boonin, Dworkin, Stretton, Ford and Brody. He also critiques Thomson's famous violinist argument and its revisions by Boonin and McDonagh. *Defending Life* includes chapters critiquing arguments found in popular politics and the controversy over cloning and stem cell research.

Five philosophical essays debate the difference between infanticide and abortion, the mother's right to choose abortion, and the existence of the fetus as a person. Bibliogs

Seminar paper from the year 2018 in the subject Ethics, grade: 1,0, University of Frankfurt (Main),

course: Biomedical Ethics, language: English,

abstract: One of the main issues that the second wave feminists addressed was the right of women to decide if and when they want to have children.

Women in the sixties and seventies protested for their reproductive rights and demanded the legal access to abortion with slogans like "my body, my choice". Although many countries liberalized their laws concerning abortion, the debate about the moral permissibility still remains one of the most heated debates across different societies.

Judith Jarvis Thomson's essay "A Defense of Abortion" was published in 1971 and has had a great impact on the philosophical debate on abortion and its moral permissibility. Moral philosophers who are pro- or anti-choice alike have argued about the argumentative strategy that is best to support one's

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claims concerning abortion. Thomson's essay has been critiqued for various different reasons and this paper's goal is to work out how Thomson's position could be rethought after over forty years of its first publishing. My main thesis is virtually the same as Thomson's: abortion is not always impermissible. However, I disagree with her methodology and I argue that the details of different cases and the societal context they happen in ought to decide whether abortion is morally permissible or not. My critique is especially aimed at Thomson's strategy to assume - for the sake of the argument - that the fetus is a person, her conception of bodily autonomy and her terminology. In the first part of the paper I summarize Thomson's position while focusing on the most important aspects for the following critique. In the second part, I mainly use the theories of Gina Schouten and Rosalind Hursthouse to criticize some of Thomson's assumptions. Gina Schouten has argued (from a feminist perspective) for considering that there is a societal moral obligation for

Does the morality of abortion depend on the moral status of the human fetus? Must the law of abortion presume an answer to the question of when personhood begins? Can a law which permits late abortion but not infanticide be morally justified? These are just some of the questions this book sets out to address. With an extended analysis of the moral and legal status of abortion, Kate Greasley

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offers an alternative account to the reputable arguments of Ronald Dworkin and Judith Jarvis Thomson and instead brings the philosophical notion of 'personhood' to the foreground of this debate. Structured in three parts, the book will (I) consider the relevance of prenatal personhood for the moral and legal evaluation of abortion; (II) trace the key features of the conventional debate about when personhood begins and explore the most prominent issues in abortion ethics literature: the human equality problem and the difference between abortion and infanticide; and (III) examine abortion law and regulation as well as the differing attitudes to selective abortion. The book concludes with a snapshot into the current controversy surrounding the scope of the right to conscientiously object to participation in abortion provision.

Patrick Lee surveys the main philosophical arguments in favor of the moral permissibility of abortion and refutes them point by point. In a calm and philosophically sophisticated manner, he presents a powerful case for the pro-life position and a serious challenge to all of the main philosophical arguments on behalf of the pro-choice position. This book looks at a family of views involving the pro-life view of abortion and Christianity. These issues are important because major religious branches (for example, Catholicism and some large branches of Evangelicalism) and leading politicians assert, or are



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committed to, the following: (a) it is permissible to prevent some people from going to hell, (b) abortion prevents some people from going to hell, and (c) abortion is wrong. They also assert, or are committed to, the following: (d) it is permissible to use defensive violence to prevent people from killing innocents, (e) doctors who perform abortions kill innocents, and (f) it is wrong to use defensive violence against doctors who perform abortions. Stephen Kershnar argues that these and other principles are inconsistent. Along the way, he explores the ways in which theories of hell, right forfeiture, and good consequences relate to each other and the above inconsistencies.

In this remarkably accessible, concise, and engaging introduction to moral philosophy, Steven M. Cahn brings together a rich, balanced, and wide-ranging collection of fifty-two readings on ethical theory and contemporary moral issues. He has carefully edited all the articles to ensure that they will be exceptionally clear and understandable to undergraduate students. The selections are organized into three parts--Challenges to Morality, Moral Theories, and Moral Problems--providing instructors with flexibility in designing and teaching a variety of ethics courses. Each reading is followed by study questions. The fifth edition features twelve new articles and unparalleled representation of women philosophers, with nearly half of the essays authored

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or coauthored by women. A password-protected Instructor's Manual is available on the book's Ancillary Resource Center. Visit the book's free, open-access Companion Website for additional student and instructor resources.

Thomson provides a systematic theory of human and social rights, elucidating what in general makes an attribution of a right true. This is a major effort to provide a stable foundation for the deeply held belief that we are not mere cogs in a communal machine, but are instead individuals whose private interests are entitled to respect.

Civil Dialogue on Abortion provides a cutting-edge discussion between two philosophy scholars on each side of the abortion debate. Bertha Alvarez

Manninen argues for her pro-choice view, but also urges respect for the life of the fetus, while Jack Mulder argues for his pro-life view, but recognizes that for the pro-life movement to be consistent, it must urge society to care more for the vulnerable. Coming together to discuss their views, but also to seek common ground, the two authors show how their differing positions nevertheless rest upon some common convictions. The book helps to provide a way forward for a divide that has only seemed to widen the aisle of public discourse in recent years. This engaging book will prove essential reading for students across multiple disciplines, including applied ethics, medical ethics, and bioethics, but will

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also be of interest to students of religious studies and women's studies.

Morality and Moral Controversies provides students with the tools to understand the philosophical ideas that are shaping our world today. This comprehensive anthology includes classic and contemporary readings in moral theory and the most current applied ethics debates emphasizing international concerns. Through analyzing these readings such as Supreme Court decisions, students will grasp the scope of various philosophical discussions Supreme Court justices must have.

Morality and Moral Controversies challenges readers to critically assess leading controversies in moral, social, and political philosophy. Upon completing this book, readers will be able to: Understand philosophical ideas that are shaping our world today.

Confront conflicts faced when given the choice of morality. Apply various philosophical ideas to politics, religion, economics, relationships, and medicine. Discuss basic philosophical arguments.

The right to bodily integrity has become a notable controversial issue within moral, political and legal discourse and this right is regarded as one of the most precious rights that persons have, alongside the right to life. Recent scholarly debate has focused attention on the content, scope and force of this right and has led to the recognition that a better understanding of the nature of this right will contribute to determining whether and why a multitude of clinical and research activities in medical practice should be seen as

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permissible or impermissible. The essays selected for this volume examine topics such as pregnancy and reproduction, altering children's bodies, transplantation, controversial modifications and surgeries, and experimentation and dead bodies. This is the first collection of scholarly research articles to provide a comprehensive overview of the ethical and legal aspects of the right to bodily integrity and its implications in theory and practice.

Presents critical and forcefully argued debate between two moral philosophers, setting out strong cases on both sides of the argument.

Based on a non-consequentialist ethical theory, this book critically examines the prevalent view that if a fetus has the moral standing of a person, it has a right to life and abortion is impermissible. Most discussion of abortion has assumed that this view is correct, and so has focused on the question of the personhood of the fetus. Kamm begins by considering in detail the permissibility of killing in non-abortion cases which are similar to abortion cases. She goes on to consider the case for the permissibility of abortion in many types of pregnancies, including ones resulting from rape, voluntary pregnancy, and pregnancy resulting from a voluntary sex act, even if the fetus is considered a person. This argument emerges as part of a broader theory of creating new people responsibly. Kamm explores the implications of this argument for informed consent to abortion; responsibilities in pregnancy that is not aborted, and the significance of extra-uterine gestation devices for the permissibility of abortion.

Philosophical reflection on death dates back to ancient times, but death remains a most profound and puzzling topic.

Samantha Brennan and Robert Stainton have assembled a compelling selection of core readings from the philosophical literature on death. The views of ancient writers such as Plato, Epicurus, and Lucretius are set alongside the work of

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contemporary figures such as Thomas Nagel, John Perry, and Judith Jarvis Thomson. Brennan and Stainton divide the anthology into three parts. Part I considers questions about the nature of death and our knowledge of it. What does it mean to be dead? Is it possible to survive death? Is the end of life a mystery? Part II asks how we should view death. What (if anything) is so bad about dying? If death is nothingness, should it be feared or regretted? Part III examines ethical questions related to killing, particularly abortion, euthanasia and suicide. Is killing ever permissible? Under what conditions or circumstances?

The essays in this book originally appeared in the quarterly journal *Philosophy & public affairs*.

Seminar paper from the year 2018 in the subject Ethics, grade: 1,0, University of Frankfurt (Main), course: Biomedical Ethics, language: English, abstract: One of the main issues that the second wave feminists addressed was the right of women to decide if and when they want to have children. Women in the sixties and seventies protested for their reproductive rights and demanded the legal access to abortion with slogans like "my body, my choice". Although many countries liberalized their laws concerning abortion, the debate about the moral permissibility still remains one of the most heated debates across different societies. Judith Jarvis Thomson's essay "A Defense of Abortion" was published in 1971 and has had a great impact on the philosophical debate on abortion and its moral permissibility. Moral philosophers who are pro- or anti-choice alike have argued about the argumentative strategy that is best to support one's claims concerning abortion. Thomson's essay has been critiqued for various different reasons and this paper's goal is to work out how Thomson's position could be rethought after over forty years of its first publishing. My main thesis is virtually the same as Thomson's: abortion is not always impermissible.

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However, I disagree with her methodology and I argue that the details of different cases and the societal context they happen in ought to decide whether abortion is morally permissible or not. My critique is especially aimed at Thomson's strategy to assume – for the sake of the argument – that the fetus is a person, her conception of bodily autonomy and her terminology. In the first part of the paper I summarize Thomson's position while focusing on the most important aspects for the following critique. In the second part, I mainly use the theories of Gina Schouten and Rosalind Hursthouse to criticize some of Thomson's assumptions. Gina Schouten has argued (from a feminist perspective) for considering that there is a societal moral obligation for caring and protecting the most vulnerable which means that depending on the moral status of fetus', there is an obligation to care for them. Another interesting critique can be made by questioning of the role that (bodily) autonomy plays in bioethics and how Thomson uses it to justify abortion. Rosalind Hursthouse has attacked Thomson's violinist example for being too different from an actual pregnancy and found her terminology too imprecise.

During its first two years of publication, *Philosophy & Public Affairs* contributed to the public debate on abortion a set of remarkable and brilliant articles which examine the basic philosophical issues posed by this controversial subject: whether the fetus is a person, whether it has a right to life, whether a woman has a right to decide what happens in and to her body, whether there is an ethical connection between abortion and infanticide, whether there is any point after conception where it is possible to draw the line beyond which killing is impermissible. These five essays, together here for the first time in a single volume, offer radically differing points of view; they provide the best sustained discussion of these philosophical issues available anywhere. Contents: Judith

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Jarvis Thomson, "A Defense of Abortion"; Roger Wertheimer, "Understanding the Abortion Argument"; Michael Tooley, "Abortion and Infanticide"; John Finnis, "The Rights and Wrongs of Abortion"; and Judith Jarvis Thomson, "Rights and Deaths."

Moral theory should be simple: the moral theorist attends to ordinary human action to explain what makes some acts right and others wrong, and we need no microscope to observe a human act. Yet no moral theory that is simple captures all of the morally relevant facts. In a set of vivid examples, stories, and cases Judith Thomson shows just how wide an array of moral considerations bears on all but the simplest of problems. She is a philosophical analyst of the highest caliber who can tease a multitude of implications out of the story of a mere bit of eavesdropping. She is also a master teller of tales which have a philosophical bite. Beyond these pleasures, however, she brings new depth of understanding to some of the most pressing moral issues of the moment, notably abortion. Thomson's essays determinedly confront the most difficult questions: What is it to have a moral right to life, or any other right? What is the relation between the infringement of such rights and restitution? How is rights theory to deal with the imposition of risk?

This volume is a definitive, high-quality, one-volume collection of key primary texts for the study of bioethics. In its structure and content, the Anthology is intended to complement the Companion to Bioethics, edited by the same scholars. The Anthology is independent of any particular approach to bioethics. Can be used as a source book to complement the Companion to Bioethics. Probes more deeply than the standard anthologies into the

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foundations of bioethics. More global in approach than competition.

The Ethics of Pregnancy, Abortion and Childbirth addresses the unique moral questions raised by pregnancy and its intimate bodily nature. From assisted reproduction to abortion and 'vital conflict' resolution to more everyday concerns of the pregnant woman, this book argues for pregnancy as a close human relationship with the woman as guardian or custodian. Four approaches to pregnancy are explored: 'uni-personal', 'neighborly', 'maternal' and 'spousal'. The author challenges not only the view that there is only one moral subject to consider in pregnancy, but also the idea that the location of the fetus lacks all inherent, unique significance. It is argued that the pregnant woman is not a mere 'neighbor' or helpful stranger to the fetus but is rather already in a real familial relationship bringing real familial rights and obligations. If the status of the fetus is conclusive for at least some moral questions raised by pregnancy, so too are facts about its bodily relationship with, and presence in, the woman who supports it. This lucid, accessible and original book explores fundamental ethical issues in a rich and often neglected area of philosophy in ways of interest also to those from other disciplines.

David Boonin has written the most thorough and detailed case for the moral permissibility of abortion



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yet published. Critically examining a wide range of arguments that attempt to prove that every human fetus has a right to life, he shows that each of these arguments fails on its own terms. He then explains how even if the fetus does have a right to life, abortion can still be shown to be morally permissible on the critic of abortion's own terms.

Judith Jarvis Thomson's *Normativity* is a study of normative thought. She brings out that normative thought is not restricted to moral thought. Normative judgments divide into two sub-kinds, the evaluative and the directive; but the sub-kinds are larger than is commonly appreciated. Evaluative judgments include the judgments that such and such is a good umbrella, that Alfred is a witty comedian, and that Bert answered Carol's question correctly, as well as the judgment that David is a good human being. Directive judgments include the judgment that a toaster should toast evenly, that Edward ought to get a haircut, and that Frances must move her rook, as well as the judgment that George ought to be kind to his little brother. Thomson describes how judgments of these two sub-kinds interconnect and what makes them true when they are true. Given the extensiveness of the two sub-kinds of normative judgment, our everyday thinking is rich in normativity, and moreover, there is no gap between normative and factual thought. The widespread suspicion of the normative is therefore in large

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measure due to nothing deeper than an excessively narrow conception of what counts as a normative judgment.

A stunning compilation of the strongest pro-choice and pro-life arguments brought together for the first time in a single work that allows for meaningful comparisons and intelligent dialogue. This gives the discerning reader an opportunity to see both sides comprehensively; and move beyond emotionally charged mixed feelings to rational thought.

The ancient Roman philosopher Cicero wrote that philosophy is *ars vitae*, the art of living. Today, signs of stress and duress point to a full-fledged crisis for individuals and communities while current modes of making sense of our lives prove inadequate. Yet, in this time of alienation and spiritual longing, we can glimpse signs of a renewed interest in ancient approaches to the art of living. In this ambitious and timely book, Elisabeth Lasch-Quinn engages both general readers and scholars on the topic of well-being. She examines the reappearance of ancient philosophical thought in contemporary American culture, probing whether new stirrings of Gnosticism, Stoicism, Epicureanism, Cynicism, and Platonism present a true alternative to our current therapeutic culture of self-help and consumerism, which elevates the self's needs and desires yet fails to deliver on its promises of happiness and healing. Do the ancient philosophies represent a counter-tradition to today's

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culture, auguring a new cultural vibrancy, or do they merely solidify a modern way of life that has little use for inwardness—the cultivation of an inner life—stemming from those older traditions? Tracing the contours of this cultural resurgence and exploring a range of sources, from scholarship to self-help manuals, films, and other artifacts of popular culture, this book sees the different schools as organically interrelated and asks whether, taken together, they can point us in important new directions. *Ars Vitae* sounds a clarion call to take back philosophy as part of our everyday lives. It proposes a way to do so, sifting through the ruins of long-forgotten and recent history alike for any shards helpful in piecing together the coherence of a moral framework that allows us ways to move forward toward the life we want and need.

Research Paper from the year 2009 in the subject Ethics, University of Manchester (Political Theory), language: English, abstract: This paper will investigate what implications this new position poses to Quong's rejection of Otsukas stance on the moral impermissibility of killing the innocent aggressor and the innocent threat in self-defence, as well as the implications it might have on Thomson's own 1991 views (Quong 2008:6) 1 In the case of the bystander-Trolley-case 1 The Ethics of Killing Killing in Self-Defence My conclusion on this shall reveal that I generally agree with the conclusions of Quong,

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though I disagree with the way he reaches these conclusions. In doing this, I shall present some scenarios which might not fit neatly into the proposed categories of Thomson, in order to examine whether the categorisation hitherto used is adequate and to investigate the possible implications this might have for a theory of killing in self-defence

A diverse collection of essays, which reflect the breadth of Judith Jarvis Thomson's philosophical work. The diversity of topics discussed in this book reflects the breadth of Judith Jarvis Thomson's philosophical work. Throughout her long career at MIT, Thomson's straightforward approach and emphasis on problem-solving have shaped philosophy in significant ways. Some of the book's contributions discuss specific moral and political issues such as abortion, self-defense, the rights and obligations of prospective fathers, and political campaign finance. Other contributions concern the foundations of moral theory, focusing on hedonism, virtue ethics, the nature of nonconsequentialism, and the objectivity of moral claims. Finally, contributions in metaphysics and epistemology discuss the existence of sets, the structures reflected in conditional statements, and the commitments of testimony. Contributors Jonathan Bennett, Richard L. Cartwright, Joshua Cohen, N. Ann Davis, Catherine Z. Elgin, Gilbert Harman, Barbara Herman, Frances Myrna Kamm, Claudia Mills, T.M.

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Scanlon, Ernest Sosa

"A collection of essays analyzing the seventeenth-century British political theorist Thomas Hobbes from a feminist perspective"--Provided by publisher.

An Alternative Defense of Abortion. A Critique of Judith Jarvis Thomson's "A Defense of Abortion"

As politicians, citizens, and families continue the raging national debate on whether it's proper to end human life in the womb, resources like Randy Alcorn's *Prolife Answers to Prochoice Arguments* have proven invaluable. With over 75,000 copies in print, this revised and updated guide offers timely information and inspiration from a "sanctity of life" perspective. Real answers to real questions about abortion appear in logical and concise form. The final chapter -- "Fifty Ways to Help Unborn Babies and Their Mothers"-- is worth the price of this book alone!

This is a title acquired from Jones & Bartlett. It includes important and influential academic articles from all perspectives within the abortion debate, abridged versions of the most important Supreme Court decisions, and critiques of *Roe vs. Wade*.

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