### **Chapter 11: Abortion**

1. What is the sorites reasoning behind the *Infanticide Argument*?

a. A difference in one grain of sand cannot make a difference to whether you have a heap of sand.

b. A difference in spatial location cannot make a difference to whether a fetus has a particular moral status.

c. A difference of a few hours cannot make a difference to whether a fetus has a particular moral status.

d. Both b and c

Answer: d

2. According to the text, on what grounds might one reject the sorites reasoning behind the *Infanticide Argument*?

a. Even if we cannot point to a precise moment of difference, sorites reasoning does not establish that there is no difference.

b. A difference of a few hours *can* make a difference to whether a fetus has a particular moral status.

c. A difference in spatial location *can* make a difference to whether a fetus has a particular moral status.

d. A difference in one grain of sand cannot make a difference to whether you have a heap of sand.

Answer: a

\*3. The *Argument from Personhood* seeks to establish that

a. human fetuses are persons.

b. it is morally acceptable to kill human fetuses.

c. human fetuses have rights.

d. it is immoral to kill human fetuses.

Answer: b

4. According to the text, the problem with the *Argument from Personhood* is that

a. it implies that abortion is both morally acceptable and immoral.

b. it contradicts itself.

c. accepting it requires accepting the *Infanticide Argument*.

d. All of the above

Answer: d

5. According to the text, the *Argument from Personhood* is unsound because the following premise is implausible:

a. If a being lacks moral rights, then it is morally acceptable to treat it in any way we like—including killing it.

b. If a being is not a person, then it lacks any moral rights.

c. Fetuses are not persons.

d. Fetuses lack moral rights.

Answer: a

\*6. According to Noonan, abortion is morally wrong *except* when the fetus

a. is not yet viable.

b. is not yet conscious.

c. endangers the mother’s life.

d. is unwanted by the mother.

Answer: c

7. According to Thomson, what is the relationship between the right to life and the right to decide what happens to one’s body?

a. The right to life is always more important.

b. The right to decide what happens to one’s body is always more important.

c. The two rights never conflict.

d. The right to decide what happens to one’s body is often, but not always, more important.

Answer: d

\*8. According to Warren, the rights of actual persons \_\_\_\_\_\_\_ outweigh the rights of potential persons.

a. never

b. always

c. sometimes

d. None of the above (Warren does not take a definite position.)

Answer: a

9. According to Markowitz, if we believe abortion to be at least prima facie wrong, we should

a. restrict abortion access.

b. allow it only in cases of rape.

c. change society so that women are no longer oppressed.

d. All of the above.

Answer: c

10. Why doesn’t Marquis think that his theory entails that contraception is wrong?

a. Unlike abortion, contraception does not involve killing.

b. In cases of contraception, there is no identifiable subject of harm.

c. Sperm and eggs are less sentient than fetuses.

d. None of the above (Marquis admits that his theory entails that contraception is wrong.)

Answer: b