

# The Problem of Abortion and the Doctrine of the Double Effect

Philippa Foot

*Oxford Review*, no. 5, 1967

One of the reasons why most of us feel puzzled about the problem of abortion is that we want, and do not want, to allow to the unborn child the rights that belong to adults and children. When we think of a baby about to be born it seems absurd to think that the next few minutes or even hours could make so radical a difference to its status; yet as we go back in the life of the foetus we are more and more reluctant to say that this is a human being and must be treated as such. No doubt this is the deepest source of our dilemma, but it is not the only one. For we are also confused about the general question of what we may and may not do where the interests of human beings conflict. We have strong intuitions about certain cases; saying, for instance, that it is all right to raise the level of education in our country, though statistics allow us to predict that a rise in the suicide rate will follow, while it is not all right to kill the feeble-minded to aid cancer research. It is not easy, however, to see the principles involved, and one way of throwing light on the abortion issue will be by setting up parallels involving adults or children once born. So we will be able to isolate the 'equal rights' issue and should be able to make some advance.

I shall not, of course, discuss all the principles that may be used in deciding how to act where the interests or rights of human beings conflict. What I want to do is to look at one particular theory known as the 'doctrine of the double effect' which is invoked by Catholics in support of their views on abortion but supposed by them to apply

elsewhere. As used in the abortion argument this doctrine has often seemed to non-Catholics to be a piece of complete sophistry. In the last number of the *Oxford Review* it was given short shrift by Professor Hart.<sup>1</sup> And yet this principle has seemed to some non-Catholics as well as to Catholics to stand as the only defense against decisions on other issues that are quite unacceptable. It will help us in our difficulty about abortion if this conflict can be resolved.

The doctrine of the double effect is based on a distinction between what a man foresees as a result of his voluntary action and what, in the strict sense, he intends. He intends in the strictest sense both those things that he aims at as ends and those that he aims at as means to his ends. The latter may be regretted in themselves but nevertheless desired for the sake of the end, as we may intend to keep dangerous lunatics confined for the sake of our safety. By contrast a man is said not strictly, or directly, to intend the foreseen consequences of his voluntary actions where these are neither the end at which he is aiming nor the means to this end. Whether the word 'intention' should be applied in both cases is not of course what matters: Bentham spoke of 'oblique intention', contrasting it with the 'direct intention' of ends and means,

<sup>1</sup>H. L. A. Hart, 'Intention and Punishment', *Oxford Review*, Number 4, Hilary 1967. Reprinted in Hart, *Punishment and Responsibility* (Oxford, 1968). I owe much to this article and to a conversation with Professor Hart, though I do not know whether he will approve of what follows.

# Custom Published The Problem Of Abortion

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pattern consisting of ordnance tan base with olive green and red brown splotches sprayed overtop this camouflage pattern  
was typically applied in the field by branches of the heer luftwaffe and waffen ss