



UNIVERSITY OF WEST GEORGIA

**WEST GEORGIA PHILOSOPHICAL SOCIETY
2023-24 ESSAY CONTEST**



ART, HISTORY,
AND PHILOSOPHY

DEPARTMENT OF ART, HISTORY, & PHILOSOPHY

STUDENT ESSAY CONTEST WINNERS

FALL CONTEST WINNERS

1ST PLACE: JENNI MORRIS

Fall Essay 3 - Love

2ND PLACE: GAVIN SHARKEY

Fall Essay 1 - Purpose

3RD PLACE: MICHAEL GRIFFITHS

Fall Essay 2 - Hope

SPRING CONTEST WINNERS

1ST PLACE: VENA THACKSTON

Spring Essay 2 - The Ethical Lie: Deception
born out of Necessity

2ND PLACE: ESHKAR KAIDAR-HEAFETZ

Spring Essay 1 - The Ethical Lie

3RD PLACE: JENNI MORRIS

Spring Essay 3 - Ethical Lie Or Ethical Egoism?

Dearest Friends,

This has been another great year for the West Georgia Philosophical Society. Not only did the group hold meetings nearly every single week during both fall and spring semesters, but they expanded their membership (it was not unusual to have more than a dozen members present during a given meeting!), participated in a river clean-up event, brought two guest speakers to campus, held multiple tabling events to promote awareness of the Philosophy Program on campus, held two essay contests, and co-sponsored the 24th Annual Meeting of the Minds. **Your generous donation continues to inspire and enable the group, and all the members are deeply grateful, as am I. We truly appreciate your support!**

With best regards,

Bob Lane

*Professor of Philosophy and Faculty Advisor,
The West Georgia Philosophical Society*



ART, HISTORY,
AND PHILOSOPHY

WEST GEORGIA PHILOSOPHICAL SOCIETY

2023-24 MEETINGS & EVENTS

FALL '23

8/22: Barbie 2023: Unwrapping Perceptions

8/29: The Ethics of True Crime Media

9/5: Capitalism: Burdening (or Empowering?) the Individual with the Institution

9/12: The Mind/Problem Body

9/19: Are Humans Born Good or Evil?

10/3: Guest Speaker: Dr. Ana Vieyra-Ramirez (Emory). Topic: Philosophy of Nature

10/10: Prison and the Justice System

10/17: Guest Speaker: Dr. John Lysaker (Emory). Topic: Friendship

10/24: The Existence of Aliens: What Would You Do?

10/31: Nature vs. Nurture

11/7: War: What is It Good For?

11/10: Greenbelt River Clean-Up event

11/14: War: What is It Good For? II

SPRING '24

1/23: Spring Meet and Greet

1/30: Definitions

2/6: Justice: Can We Do It?

2/13: Should We Conform?

2/20: Can Population Control be Ethical?

2/27: Hot Takes Day

3/5: Hot Takes Day II

3/12: What Should We Do about Homelessness?

3/19: *No meeting – Spring Break*

3/26: Conspiracy Theories

4/2: Conspiracy Theories II



ART, HISTORY,
AND PHILOSOPHY

FALL ESSAY 1

PURPOSE

A trip to the beach, a life spent loving your children, a promise you made to a loved one. No matter the size of the moment, they all give life meaning. However, what exactly gives those moments their ability to mean so much, to the point where it is worth living? Purpose. The essence of purpose is to take to these events every day and grasp them with a deeper understanding. Seeing the emotional connection tied with real-world action is what purpose is. The goal of this essay is to show how the essence of purpose makes life worth living objectively. This essay is not to describe how subjective claims can be made within giving a value to life, but rather show their universality. This theory may sound dull to some but to that notion, it is of great importance to show just how their can be some objectivity to the different lives we all live. Purpose is something that can guide you through life, or be the very downfall of it. I would like to note that I will be taking very heavy deontological viewpoints in the essay. As well as deterministic. Taking time to think through your desires and actions will help you grasp a better understanding of your own purposes.

I want to begin with looking at an example. Think of a person that does not believe they have any purpose in life and they want to commit suicide simply because they do not see a reason to being here. Would you say this person has no purpose? Under this theory that would be incorrect. To this I would say that the person we are thinking of is simply confuse of what their desires and action lead to. Every person has purposes, every single action has specific purpose. There are no uncaused acts in this world (that we know of). The “essence” being spoken of is nearly a way to describe the idea of purpose being shared. The suicidal person from before probably has a family, has people that consider him a friend, and knows that ending their life would lead to feelings of grief and anger from those people. To this we could say that the suicide, if it happened has purpose as well. The purpose of making people experience those feelings in order to realize the value of life would be one of the many purposes of this suicide. They may argue the point that the person does not think that those people will be affected by their passing. However, the person would still be aware that it is possible for the emotion to occur. This is showing how even when not directly intentional, there would still be purpose in the suicide to those people.

We can describe purpose arriving and leaving as cause and effect. Every purpose will be caused, and some purposes may become primary causes themselves. The affect of these purposes is what is controllable within the human life. With determinism in mind, we can understand just how cause and effect makes everything happen. The underlying level within cause and effect though, is the psychological intake of through living creatures. If I was to describe my own life, I would be able to find many different purposes to it, so to name just one would seem to be discrediting the others, but with this view we are simply looking at what those different purposes are and noticing how they all cause me to believe life is worth living. Philosophy for example came into life at a time where questions like this drifted freely on my mind. Philosophy has been a purpose of my life since then. My mother and father who have watched over my life, making something out of what they have protected for so long is something that

GAVIN SHARKEY
2ND PLACE

seems necessary. In each example I am giving value to life when I describe purpose.

I challenge the reader of this to attempt to describe a life worth living without noting something that is adding purpose to life. I have tried for many weeks to no avail. For me life is something that is ever-changing. A landscape that knows no bounds, and a challenge to find out more. Hopefully by digging deeper into each owns desires one can find what their driving purposes are and gain a sense of fulfillment and clarity from it. To each their own, but each is always the same.



FALL ESSAY 2

HOPE

What makes life worth living? Is it money, fame, happiness, or even love? I believe that there isn't really one clear answer to this question and that a lot of us may not ever figure out the answer to this question until the end of our lives. Sometimes our answer may change as we get older and become more mature as we figure out more about life and ourselves as a whole. For some of us, we may never truly find the answer at all.

For me personally, it is not something that can easily be answered. Like most people, especially us college students, I often feel as though life might not be worth living sometimes (Don't lose me here, I promise I am doing okay!). Whether it's because of stress from school, financial issues, grief from losing loved ones, or other factors that are out of my control, it does often feel like I may not know what keeps me going, and sometimes I'll even completely lose track of what keeps me going. All of us have these low points in our lives, and I feel as though it's a natural stage of life to go through a period or periods of time where there is some uncertainty about what keeps us going. Many people call these "bumps in the road," and I feel like that is a perfect analogy when talking about life as a journey. These low points, or bumps in the road, I believe, are what truly helps us find out what makes life worth living.

Seriously, the lowest points of our life will break us down to the point where we only keep waking up every morning for one reason, and that could be anything that is important to us, anything that makes life worth living. I am not saying that never experiencing any financial hardship, never losing a loved one, etc. means that you will never find out what makes life worth living, but I do believe that going through those patches in life that are full of uncertainty, sadness, self-hatred, and more can and will eventually answer that question of what makes life worth living.

I recently did some research into why people who are struggling keep going, and that led me to a forum post asking those who were once struggling financially or even homeless what made life worth living to them. There were many different answers, but one answer that was common throughout the thread was hope. So many people, despite not having anything, still felt like there was a way to climb out of the hole they were in or that they would find happiness in some way instead of giving up, and most of these people did end up getting out of the situation they were in because they believed they could. I agree that hope is definitely a key factor for many people as to why they keep going. Hope and determination for what could happen in the future seems to be what makes life worth it for many people. We see and hear stories every single day of people who came from nothing eventually succeeding, and most, if not all of them always say that they never gave up even through the most difficult times.

MICHAEL GRIFITHS

3RD PLACE

FALL ESSAY 3

LOVE

“Love never fails” C. 3:18

In order to look at how one might interpret this line from the bible, you have to look at what Love is. Love is patient. It is kind. Love is what Jesus does to the church.

It is not easily learned.

Humans are born into a world categorically riddled with suffering. 46.9% of humans alive today are born below the poverty line (here). As a female, white, American college student, I live a life better than anybody else I know and even I couldn't avoid the reactionary self-pity that results from the human condition. Granted, I was 11. But if you buy Freud, babies suffer by the very separation from the womb, and we hate this shit from the start. Why do we come out crying? Complaining? Suffering discontent from the very moment of our existence?

I think babies cry because they can't understand the very thing that brought them into the world: Self-sacrifice. Even though they can perceive the external world they cannot appreciate its great orchestration– the trying love between two parents, earning the doctor's PhD, or the suffering by the mother. For a time, children can only sense their own desires, feelings, and needs. Even once we can recognize links in the external world nothing guarantees that we focus on its desires, feelings, or needs instead of our own. Through experience, some people develop great empathy for others. But many of us still reside in the childlike state of discontent that results from self-interest.

Therefore by extension, we are still bad at understanding the thing that brought us into the world. Other people had to exist. And they had to value us at least enough to give us a chance to live. Even when it was hard to do. Even when it is unexpected, hurtful, and short. Life offers something. What is that?

One of the greatest things to care about is one of the easiest to take for granted– the Other's capacity for feelings, and our capacity to affect them. The thing that makes life worth living is realizing that you do not live life for yourself. Obviously, you can live by self-prioritizing, but is that worthy? Would it reward you with positive experiences, trust, and love? A life worth living is one that is not lived alone. No matter who it may be, or the kind of relationship, people are needed to enrich one another.

Specifically, listening to each other opens people up to new experiences, and that means learning new things. Experience is enriched by the people, the interactions, and the feelings involved. These factors are dependent on both ourselves and those around us. It is only through mutual patience and kindness that we inflict happiness on others, and have it be reflected in our own happiness.

you may call it love.

It's difficult for many to think of sacrificing their own will for the sake of another. If one says it's easy he's lying. But if he can admit it's hard, and still do it—what could be more worthy? It doesn't always have to be so dramatic, but the simple fact is humans benefit are social beings. We like to fight, and we love to fuck, and we cry over one another and abuse each other and apologize and binge-watch horrible reality media now that we're evolved and all, and we eat together and depending on the person it's difficult to know if you should love them or hate them. Except that you should want happiness for them all. To live well, every man, woman and child to live on the Earth should be first considered in equal terms.

So quickly, we pass judgment on people we don't know, and also on people we know too well. Love is framed in a way as something to be had, and not as a responsibility to AnOther. It is easy to take society's image of 'Perfect Love' and think it's something you chase, or acquire, and not something you do. But, Love is implicated in the jeweler's passion for gemstones. Love is implicated in the artist's suffering for her art. Love implicates the happiness-making of An Other, and that means selfless action.

Who am I to prioritize my own happiness if I can do it for another whose willing to do it for me? Even if it is a bit of a loaded question, positive experiences with those who love us are what make life worth continuing. It all becomes worth it if we can diminish just a little bit of the Other's suffering.



FFT: Can you achieve happiness without loving anything ?



JENNI MORRIS
1ST PLACE

All things love bears

SPRING ESSAY 1

THE ETHICAL LIE

From birth, most children are taught a few core ethical tenets; be kind, listen to your elders, treat others with respect, and do not tell lies. The child is not necessarily punished for stealing the cookie from the cookie jar, but rather for telling his parents it was the cat or an imaginary friend. The upmost form of redemption in Catholicism is confession, telling the truth despite having already committed sin. The modern western society has assigned an intrinsic value not only to knowing the truth, but “speaking the truth” as well, whereby speaking falsehoods or “lying” is considered unethical. However, in defining whether or not a lie can ever be ethical, it brings up a foundational question: is there an ethical obligation to know the truth? I contend that there is no ontological obligation or ethical value to knowing the truth, and thus any lie has the potential to be ethical.

First, we must begin with deconstructing the position that any given person has the inalienable right to know the truth. When debating this supposed right, most proponents introduce a circular logic: the truth is necessary to know because it is the truth, because it is reality, and it is important to know reality because it is the truth. I interject this with an opposing question: why is one necessarily obligated to know the truth? If an individual would like to revel in falsehoods or even deny themselves the ability to know the truth, is that decision necessarily unethical? To externalize this beyond nebulous questioning, imagine this situation: you are a patient with a terminal illness, where your doctor knows the exact day of which you shall die. If you decide to deny the doctor the opportunity to speak the truth and instead keep silent as you do not want to know the truth, have you thus made an unethical decision? If the answer is “no,” we must now analyze the act of lying from the basis that there is no universal obligation for one to know the truth. Thus, I again ask, if to know the truth is not ethically obligatory, why is the principle of speaking the truth not granted equal reciprocity? To lie does not inherently imply the denial of one’s agency to know the truth, but rather is the extension of one’s own agency or sovereignty to refuse to speak the truth. If an individual is given the right to deny themselves knowing the truth, that individual should also be given the capacity to refuse the presumptive obligation to speak the truth under any circumstance. In this case, despite whatever consequences may occur, one is never obligated to speak the truth because one is not obligated to speak at all, a sort of ethical egoism perhaps, which exists outside of mutual obligation to others. The logical conclusion of this is that any lie is ethical, or at the very least ethically neutral, as the individual who is placed in the situation of speaking the truth, lying, or not speaking at all is never obligated to perform one or more of those actions but is rather a discretionary choice made by the individual themselves. Likewise, it is up to the individual who is receiving the knowledge/lack thereof to decide whether or not they believe the good faith of the speaker, or if they would want to embark on a self-imposed quest for the truth either in spite or in tandem of the words of the speaker. Thus, the onus of the consequences falls on the listener, as it is completely at their discretion to believe what is said, not that of the speaker to speak the truth.

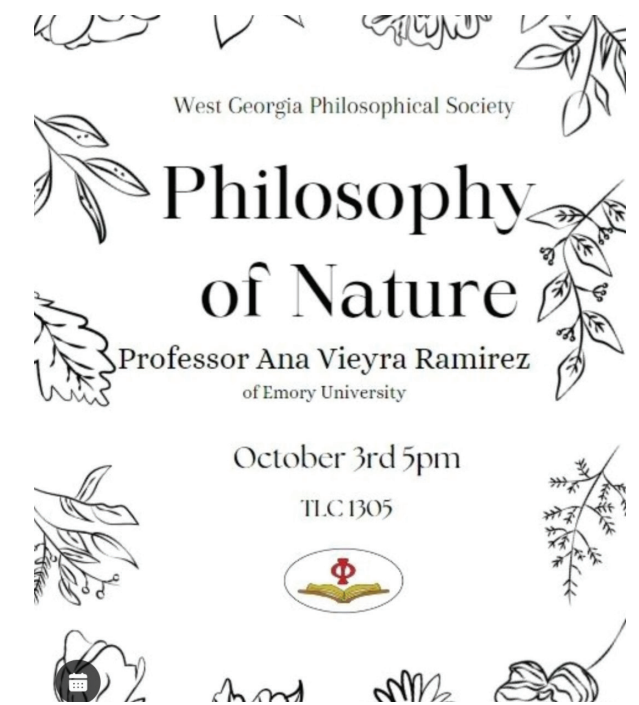
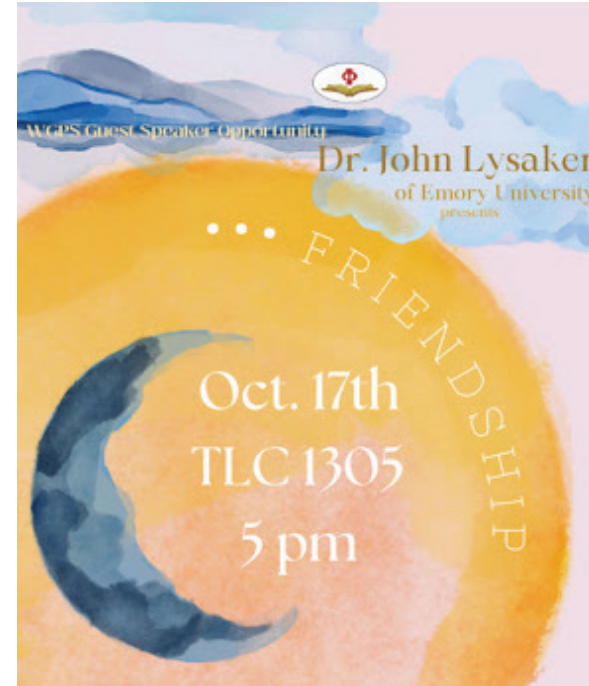
Second, I pose the question: “is it better to never know?” French philosopher Georges Bataille contends a crisis with the search for knowledge, where humans “act in order to be,” searching for some

ultimate “final” knowledge just outside their grasp in hopes for an ultimate satisfaction that can never be. Specifically, Bataille argues in attempting to be, or the search for “being,” “knowledge mutilates himself by reducing himself to knowledge” (Bataille, 1985), meaning the infinite search for knowledge reduces the individual to nothing more than the knowledge they attempt to find. Here, “a limitless insufficiency is revealed; life... is no longer the fulfillment of itself, but is its own ludicrous degradation” (Bataille, 1985). In other words, the demand of fulfillment devalues life itself, compacting it into an always already fatalistic search. Here, we begin the question of the lie. If to always seek truth or seek this ultimate knowledge, would it not be better to not know at all? In a world where the truth is never a given, nor an expectation, the internalized drive to know the truth and know “being” would no longer exist, as no statement could ever be taken at face value nor even expected to be true. Thus, the attempt to seek ultimate fulfillment would be better understood as fatalistic and fundamentally impossible, because why would one seek to know the truth when faced with the visible and complete understanding of its impossibility. Instead, there may be some cathartic release in both the telling and hearing of the lie, as the complete embrace of this lack of knowledge severs the subject from the debilitating violence of the fetishistic search. When bringing up the question of “is it ethical to lie,” I would assert that this form of catharsis, this form of refusal to know is, in and of itself, ethical in the way it disrupts a psychologically violent relationship to both knowledge and the self. In this way, the universalization of the lie may be the most ethical orientation towards the truth. While my first point seeks to focus on the self-determination of the individual, I feel as though the question of universalization is a response to Kant’s categorical imperative. I say yes, even if in individual instances, the effects of individual lies may feel upsetting or hurt, yet in the larger frame, the universalized drive to knowledge is maybe one of life’s most dangerous, painful experiences that would constitute the ultimate un-ethicality. If the preservation of that drive to knowledge is violent, then it would be unethical to act in any other manner other than that which deconstructs it wholly. Thus, the lie is a preferable ethical standpoint, a refusal to engage in the hedonistic call to knowing, embracing the position of un-knowability to obscure the search for the truth itself.

ESHKAR KAIDAR-HEAFETZ
2ND PLACE

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SPRING ESSAY 2

THE ETHICAL LIE: DECEPTION BORN OUT OF NECESSITY

“When a man is penalized for honesty, he learns to lie.” (Jami, 2015)
The ethicality of a lie has no one-size-fits-all answer and typically derives from the context it is being used in, the purpose of the lie and the intent of the liar; lies told with malicious intent are typically going to be considered more unethical than lies told to in order to protect someone. While honesty is generally valued as a moral virtue, there are many situations where the frameworks of morality are overridden by the imperative need to survive. The risk of castigation creates an incentive to lie as the truth could, in some cases, even lead to one’s death if their identity is revealed. With this in mind, I would argue that a lie is not only justifiable in certain circumstances, but even sometimes an essential pragmatic response to avert harm.

All throughout history, people have resorted to lying about their identities as a means of survival or protection. Whether it was escaping persecution, discrimination, or other threats, members of vulnerable communities have had to conceal their identities to “fit” in society. There are a multitude of countries today that are incredibly intolerant towards certain people, putting laws in place to punish them for belonging to a community that their society looks down upon. During the Holocaust, Jewish people were forced to assume false names, religions, and backgrounds to survive as the Nazi regime inflicted unspeakable horrors on their people. The genocide left Jewish people in fear of living as themselves because their sole existence became the means to be brutally tortured and killed at an unprecedented level, forcing Jews to hide for their protection from anti-Semitism by concealing their identities. In times of war and genocide, a human life will always take priority over the state of honesty as a lie can serve as a very useful tool by ensuring that targeted groups can go undetected and seek refuge. Uyghur Muslims have faced severe discrimination in China because of the policies in place that subject them to mass surveillance, arbitrary detention, and forced labor. Many Uyghur Muslims have to hide their identity because it is so dangerous to practice their religion openly; mosques have been destroyed and religious gatherings are heavily monitored, threatening imprisonment and internment camps meant to renounce their faith. Lindsay Maizland, a reporter for the Council on Foreign Relations, describes the discrimination saying,

“Officials have destroyed thousands of mosques, often claiming the buildings were shoddily constructed and unsafe for worshippers. Halal food, which is prepared according to Islamic law, has become harder to find in Ürümqi as the local government has launched a campaign against it. Uyghur and other minority women have reported forced sterilizations and intrauterine device insertions [PDF], and officials have threatened to detain anyone who violates birth-control orders or has too many children.” (Maizland 2022)

The cruel discrimination against communities like the Uyghur Muslim and Jewish people will continue to foster an environment of prejudice that forces them to lie about their identities for the sole sake of their survival.

There are many negative psychological effects that a marginalized person goes through when they are forced to conceal characteristics (e.g. religion, ethnicity, or sexuality) derided and punished by society. Dr. Robyn A. Berkeley, an associate professor at Southern Illinois University, describes

VENA THACKSON

1ST PLACE

the mental toll of marginalized communities in the academic journal *Human Resource Management Review* saying, “Stigmatized individuals often fall into out-groups, subject to discrimination, stereotypes, marginalization, and isolation. Social stigma impacts a host of outcomes for affected individuals including emotional, self-perceptual, as well as physical and psychological well-being (Major & O’Brien, 2005).” (Berkley et al., 2019) Many members of the LGBTQ+ community resort to lying to hide their queerness as it is not only looked down upon by many people, but is also severely penalized in many countries. According to the National Library of Medicine, LGBTQ+ youth are “120% more likely to be homeless than cisgender and heterosexual youth.” (Ormiston 2022) Queer people are often kicked out of their homes, sent to conversion camps, arrested or even killed because of the fact that they are queer. The effects of discrimination have impacted such a large array of different groups of people throughout history, yet it will continue to always incentivize them to conceal themselves or be forced to face harm unless something is done. As the consequences of living authentically pose such a detrimental threat to stigmatized individuals, it is within reason that they use deception to protect themselves.

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SPRING ESSAY 3

ETHICAL LIE OR ETHICAL EGOISM?

In the course of writing this paper, I considered doing something like the ethical lie. In my research I came across a TED-Ed video titled, “Ethical dilemma: Would you lie? - Sarah Stroud,” only intending to find a single example I might’ve never heard of. This was the match-maker example. As the brief video continued on, it covered topics I already planned to cover in my paper like Kant’s Murderer example and Mill’s Utilitarian approach...in a very similar order. Near the end, Stroud even briefly alludes to the ethics of lying to children being different than adults. I wished I had never watched it!

Ironically, I was faced with a dilemma: Cite the video and run the risk of it being too similar, or hope nobody is familiar with the video and don’t cite it. In academia this isn’t a question, however academic ethics are not inherently settled, especially with strong AI on the horizon. They must be rethought philosophically if we want to evaluate lying in a broad range of scenarios. It is obvious I chose to cite the video, but not due to academic guidelines. This is not an academic paper. So here, I finally come to what element can justify a lie; Integrity.

Oxford gives one definition of Integrity as “the quality of being honest and having strong moral principles; moral uprightness.” Definition two : “the state of being whole and undivided” gives synonyms like unity, wholeness, coherence. Oxford’s definition three is “the condition of being unified, unimpaired, or sound in construction.” Definition four was field-specific. The first definition, having the quality of honesty embedded in it, seems to rule out dis-honesty. The emphasis of the definition is put on moral principles, and uprightness. Therefore I feel comfortable dismissing this definition as prescriptive, assuming that unbridled honesty is always in line with moral principles.

Say I had chosen not to cite Sarah Stroud’s video. This choice would’ve been only like the ethical lie, but very distinct from it in that it would have just been a lie. There is a huge subset to be passed off as ethical lies, but only a shortlist fits the real criterion of maintaining integrity. For the example of plagiarism specifically I will make a couple of points why it can never qualify; 1) the presence of any thing implies, a ‘first creator,’ 2) the presence of this creator benefits whoever uses their work, and 3) there is a moral obligation to credit those who help you. There might be an argument to be had, the secondary source animation I used was benefitted by many people. How far back must I go? I will have to point out here that plagiarism waters get muddy when your source doesn’t cite it’s source. It would be consistent with moral integrity to cite only Stoud’s TED-Ed, given that TED cites the writers, directors, and animators in their video. Do I have to cite John Stewart Mill, since she uses his concepts, or is that adequately apparent by the content of my paper?

I will admit no easy answer to how inclusive any citation should be, but if every person cited the one before them, there would be a much clearer paper trail. Thus, capturing the whole picture, maintaining the integrity of ideas. That is as much as I will deal with plagiarism today.

There is a strong example of the ethical lie being unclear that involves lying to children. I do not know if Santa or the Easter Bunny are the most ethical ways of communicating holidays to them. I’ve been told by some

ex-children that it was demeaning – A relatively light-hearted complaint. But take for example, a child whose mother is dysfunctional. This child is housed with another family due to her incompetent parenting, and he went to visit her. If she is to start a fight with drugs for the third time, which means this time there is no bail, and the child is escorted back to his home that night, what does one say to the child?

The immediacy cannot be avoided. He simply must know she has gone away again. But when the mother’s return is indefinite, should you not continue to tell him that he will see her soon? The Halo TV Show did it. Kwan Ha assures Kessler that he will see his mother again. In both cases this is a lie at the time, but likely to become the truth. Is the answer to this question contingent on whether the reunion is a happy one? I thought it might be. But when maintaining integrity of childhood innocence, or social development, or emotional regulation, would it be better to give the child hope, even if false, or honesty?

The conveniently obvious aspect of the ethical lie is that it is almost always a form of paternalism. That is why children are easier to justify lies to. It is an attempt to protect. However, this makes every-day situations difficult to navigate for two reasons: 1) people have a prima facie right to the truth, 2) the ethical lie can be cited in cases of simple ethical egoism.

For the first point, I would disagree with Kant that the murderer, as a product of him having violated his own social domain, does not have a right to be benefitted by the truth. Any right to the truth is overridden by my friend’s right to continue living.

The confusion between the ethical lie and ethical egoism happens within the mind. It is a fight against the bad faith voice, since there is no clear third party judge. In some times of uncertainty, conscience doesn’t kick in until after the fact. It is important then, to distinguish when it is okay to lie for someone’s good. In Stroud’s match-maker example I am setting my two friends up on a date. I know that my friend is always late, so I decide to tell her the wrong time and ensure that she arrives on time for the date. Already, there is an established pattern of paternalism between my friend and I. To me, the lie has implied that I do not trust her to manage her own schedule, much less her dating life. I could not trust her to treat the date as important, either. It sounds like I do not give my friend a lot of credit. It might be said that I am hurting the integrity of her dating life if I do not lie. I would argue this lie would hurt the integrity of our friendship more.

A simple test may be done to simulate the ethical lie: How upset would this person be to learn the truth? If the answer is ‘very upset’ you should probably be honest with them. Doctors ‘lie’ when they keep confidential medical records. The government ‘lies’ when it has classified documents. But these lies maintain structural integrity, and trust.

On the other hand if you are considering ethically lying to your friend because you are fearful of them knowing the truth, it might be egosim. If they were harmed or affected by the situation, they have the right to know so. You would want the same right.

JENNI MORRIS
3RD PLACE