

Q: People need to know hitting is wrong so they don't do it.

A: Yes, that's worked well.

Wrong is right when it's the best alternative. If you get jumped in a dark alley, it's okay to be violent to try to get away. You don't automatically become wrong because *someone* in the world has the negotiating skills to get away safely without hurting anyone.

Similarly, if you were the aggressor, jumping people in dark alleys, you would be wrong, in my opinion. Because I don't like it. And because I believe myself capable of better alternatives.

People don't go jumping people in dark alleys when they have better alternatives. They do it when it's the best alternative they can think of at the time. If we want violence to be wrong, we have to *make* it wrong by making sure everyone can find better alternatives.

Q: We have to do things for people or they'll be bad?

A: Yes. People act according to the world in which they live. We can't expect much goodness from people if we are meager with it ourselves.



Good and Bad,
Right and Wrong



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No Such Thing

Q: Are you saying there's no such thing as right and wrong?

A: Yes

Q: I disagree.

A: Good question. How do you test your theory?

Q: It's obvious!

A: Yes, it's obvious. It's been learned. Yet I suggest the perception is counter-productive.

Q: You think I'm wrong?

A: Yes, I think you're wrong. As long as saying that doesn't invalidate what I'm saying.

Q: Okay, let's say there's no right and wrong. Then it's okay for me to punch you in the face?

A: I'd rather you didn't.

Q: I didn't ask that. I asked if it was okay.

A: It isn't okay with *me*. And I hope it isn't okay with *you*.

Q: Is there a difference between *not okay* and *wrong*?

A: No.

Q: Then you're saying hitting is *wrong*.

A: Wrong to whom?

Q: Wrong to everyone!

A: Hitting is wrong to *me*, but I doubt it's wrong to *everyone*.

Q: Well it *should* be wrong to everyone.

A: I agree.

Q: Which means hitting is wrong.

A: Because I agree?

Q: No, very funny. Hitting is wrong because hitting *should* be wrong.

A: I agree hitting is wrong. However, my agreement doesn't make it so.

Q: Maybe not. But you agree that hitting is wrong.

A: Yes, I agree that hitting is wrong. Because I don't like it. I also agree that *getting* hit is wrong. Because I don't that either. I don't think this makes hitting or getting hit inherently wrong. They're just problems I want to avoid.