

25 June 2012

Board of Officers
American Philosophical Association
31 Amstel Avenue
Newark, DE 19716-4797

Members of the Board:

On behalf of the editorial board of *Questions: Philosophy for Young People*, I am writing to request a continuation of the APA's partial underwriting of our journal. *Questions* was first published eleven years ago following a project request from the APA's Committee on Pre-College Instruction in Philosophy. The initial issue was completely funded by the APA; subsequent issues have been subsidized by annual grants of \$500, with the exception of the 2010 issue. We would like to request that this funding level resume again for the next year as well.

Project Purpose and Benefits to Profession

Questions is an annual journal dedicated to providing a medium for young people to contribute their philosophical reflections while also giving them and their teachers resources for engaging in philosophy in the pre-college environment. The variety of work that we publish is fairly broad within those parameters. For example, the 2012 issue includes reflections by four graders on the nature of trustworthiness, the description of a class session with fifth grade students which looks at the possibilities and problems of other perspectives through the consideration of the aesthetic question „what is art“, a reflective piece from a high-school philosophy teacher who evaluates his success in teaching students to do philosophy (as opposed to memorizing philosophical „facts“), a philosophically-geared short story looking at consciousness which was written by two high school students, a review of a recent book on philosophy in children's literature, and the winners of this year's Kids Philosophy Slam competition – which examined the meaning of life. I have enclosed a reprint copy of 2011's issue for you to examine. (The 2012 issue is currently in layout.)

I have been the primary editor of *Questions* for the last four years. Alison Reiheld and I co-edited the journal for three issues, and Jana Mohr Lone edited it for the first five issues. Both Alison and Jana continue to serve on the larger editorial board. For each of us, an ongoing ambition is to systematically improve the quality and perception of *Questions*. Our eventual goal is to develop *Questions* into a semi-annual publication recognized as a valuable resource to the profession. Our moves to include reviews and balancing work oriented toward instructors with work produced by students, we believe are indicative of our approach to remain true to the mission of the journal while growing it in size, reputation, and readership. The work that Alison and I began years ago appears to be working; our subscriber base is continuing to grow, though we are still below the level necessary to be self-sustaining.

One of the ongoing issues that we have encountered is that *Questions*' look had begun to appear dated and more like a newsletter than a publication which attempts to function both as a scholarly journal and as a magazine-like supplement to pre-college classrooms. Over the last year we have engaged with focus groups of educators, pre-college students, and professional philosophers in order to determine how to better situate the look of the journal. To that end, the new (2012) issue features a new layout, a new logo, and we think an appearance that overall comes across as both more professional (in terms of production) and more accessible.

Over the last eleven issues, *Questions* has been serving the profession of philosophy by providing an outlet for philosophers who do pre-college instruction to display and discuss their work. In addition, by providing a mechanism for children to display their ability to do philosophical work we believe that *Questions* is an appropriate entry point for young philosophers to engage in proto-professional work. In the recent (2007) UNESCO report “Philosophy: A School of Freedom”, *Questions* was included as one of six journals doing work in the area. Of the five others, two have stopped publication (in 2000, 2011) and three are focused on work in Europe and Australasia. While we had a good working relationship with the folks at *Thinking* (the journal which stopped publication in 2011), each referring some submissions to the other journal as a “better fit,” I believe that the future will provide for more and better submissions and a stronger subscription base.

Timeline of project

Questions is published annually over the summer months. The activities associated with the journal can be broken down into programmatic and production oriented tasks.

Programmatic tasks

Throughout the year members of the editorial board seek out potential submissions to the journal. I do the bulk of this work myself through outreach, connections, and contact with others at scholarly conferences. For example, between the APA meetings, AAPT conferences, and direct contact with other philosophers, I regularly seek for new voices and new approaches. With the upcoming APA membership category for pre-college teachers and the launch of PLATO from the APA’s Pre-college Instruction in Philosophy committee, I envision a richer range of people to reach out to for content. While Jana Mohr Lone (the initial chief editor), and the larger editorial board had done much to raise awareness of the journal in the early years of its publication, over the last several years Alison and I have reached out to many individuals who have published work in journals which do not specialize in philosophy for children or people who otherwise come to our attention for their current work. I understand these sorts of tasks as program building, in that a contact in one year may result in submissions in later years.

Production oriented tasks

Since its inception *Questions* has been published in the summer. While the initial deadline for submissions was earlier, we have shifted the deadline to the end of March. This is for two reasons. First, the prior (December 31) deadline apparently was often overlooked in the flurry of activities at end of a term and year. Submissions would routinely be sought out in the spring for the upcoming issue, resulting in larger scramble for content. In addition, we had a working relationship with the Kids Philosophy Slam to publish their winning entries. (We run their winners unedited – which results in regular angst about the lack of an apostrophe in their name and typos in the winning entries.) Since their selection of winning students does not occur until mid-May, and page layout could not occur until their entries were received, it made more sense to time the deadline nearer to their submissions and the actual publication.

As submissions roll in throughout the course of the year, and certainly following the deadline, I am in contact with those who have sent in work to keep them apprised of the status of their work. I also at this point do some preliminary editing work and guide the authors in

improvements to their articles. In late spring/early summer I distribute to all members of the editorial board a rubric for article selection along with blind-review copies of all submissions that appear on target. Over a period of several weeks the entire board is in email discussion about the articles, and provides feedback regarding which pieces seem best suited for publication. I then collate the comments, selecting the individual pieces that eventually run in the journal. Because of the pre-editing process we have little need for additional editing and re-writes at this point. All authors are contacted to let them know the status of their pieces.

Once the accepted articles are known, I begin the process of determining in which order the pieces will run, and sketch out a preliminary layout. All of the content and our ordering of pieces is sent to our publisher, the Philosophy Documentation Center, for initial layout. I review proof copies, make corrections, and when done approve the printing. Our goal is to go to press in July so that the issue will be mailed in August and on hand at the beginning of the academic year.

An additional production task we took on this last year was the attempt to reach out more fully through social media to potential submitters and subscribers. To that end we reevaluated our Facebook presence, adopted a Twitter account, and began sending out regular updates and questions in order to drive up awareness and interest. For several months in the spring we were sending out "Philosophy Haikus." We will continue to use, and evaluate, social media throughout the year, which adds additional non-print content and production to the regular tasks.

I will note in passing that throughout this section the use of "I" while primarily indicating my own work, also includes the supervised work of unpaid interns that I have had occasional ability to attract to work for the journal. I hope to be able to continue this practice, but as with any unpaid internship the quality and quantity of applicants vary greatly.

Budget and Finances

No member of the board, including myself, is compensated for time on the journal. The incidental costs associated with the gathering of submissions and review copies has thus far been absorbed by York College, or previously Michigan State (where Alison and I were both located when we took over the journal from Jana Mohr Lone), and University of Washington (where Jana teaches). As such, the only costs for the project are those associated with typesetting, printing, and mailing. For this reason, the Philosophy Documentation Center retains funds for the journal. We receive quarterly updates related to financial matters.

To put it plainly, *Questions* would not exist without the continued past involvement of the APA. The APA underwrote completely the first issue, and starting with the second issue has contributed \$500 annually. Beginning in 2003 in honor of the death of Lori Fells, an editorial board member and associate director of the PDC, the PDC has "matched" the APA's contribution to the journal. (Their contribution comes as a credit to our account; in essence they write off a portion of the production costs of the journal.) The 2010 issue was produced without APA funding. As a result of which we used the vast majority of remaining funds on account and the PDC wrote off a larger portion of the production costs.

Subscription rates were low for the early years, partially because the journal was easily available for free at APA conferences. The numbers have been improving more recently, but it remains the case that *Questions* is financed through contributions, not subscriptions. In part because of the early low subscription rates, the Northwest Center for Philosophy for Children at University of Washington (the home of Jana Mohr Lone) covered shortfalls. In one case the shortfall was \$872.

The current funding commitments we have are \$500 annually from York College of Pennsylvania (home to Rory Kraft) and \$200 annually from the Northwest Center for Philosophy for Children. In addition, as mentioned above, the PDC has committed to matching the \$500 contribution from the APA.

Without the APA's funding (and thus, without the PDC match), we have commitments for \$700 annually. The total production cost for the 2011 issue was \$858.93. Starting with the 2008 issue we moved toward printing on-demand rather than printing a full run, which reduced the overall cost of the issue. At the same time we took advantage of the smaller runs to include more full-color work in the issue. (\$1,500 is a pretty accurate average of the costs for the prior issues.) As our subscriber base increases, the costs will again rise. With the additional layout work needed and the increased use of full-color images, the costs are estimated to return to the \$1,500 - \$1,800 range. But we believe that the increased value of the quality of the journal will draw even more subscribers.

Over the last five years we have been seeing an increase in subscriptions. Now that all back issues of *Questions* have been indexed, and are available through a number of search databases, we are hopeful that trend will continue to grow. Recently, access to *Questions* was granted to all members of the American Association of Philosophy Teachers (AAPT) a move that we believe will lead to increased visibility – and hopefully increased submissions and non-AAPT subscriptions. Additionally, while a member of the APA's Pre-College Instruction in Philosophy subcommittee I have been able to see ways to more fully integrate *Questions* into the ongoing discussions about how to best raise the profile of pre-college philosophy. (While *Questions* began as a project of the PCIP subcommittee for some time now *Questions* has operated independently of the committee.) I am hopeful that these connections will better serve the committee, the journal, and profession. To the extent that these goals are met, there should be an accompanying increase in subscriptions and financial health.

Steering Committee

The board is:

Betsy Newell Decyk, University Ombuds, California State University, Long Beach
Sara Goering, Asst. Professor of Philosophy, University of Washington
Ashraya Gupta, student, Columbia University
David Heise, Asst. Professor of Philosophy, Humboldt State University
Rory E. Kraft, Jr., Asst. Professor of Philosophy, York College of Pennsylvania
Jana Mohr Lone, Director, Northwest Center for Philosophy for Children
Megan Mustain, Assoc. Professor of Philosophy, St. Mary's University
Michael S. Pritchard, Willard A. Brown Professor of Philosophy, Western Michigan University
Alison Reiheld, Asst. Professor of Philosophy, Southern Illinois University - Edwardsville
David Shapiro, Faculty Member, Cascadia Community College
Hugh Taft-Morales, Teacher, Edmund Burke High School, Washington, DC
Wendy Turgeon, Assoc. Professor of Philosophy, St. Joseph's College

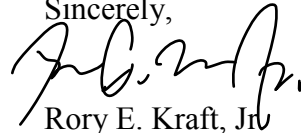
In lieu of CVs, in the appendix are highlights from the academic members of the project steering committee/editorial board.

Summary of Request

Questions: Philosophy for Young People is requesting that the APA provide funding of \$500, as it has in years past, for the continued publication of the journal. We believe that we provide a valuable service to current professional philosophers and are an outreach mechanism to attract future philosophers. The impact of the APA's contribution is effectively doubled through the PDC's matching of APA funding. We are thankful for the past support from the APA and hope that continued funding will enable us to continue to grow and serve as an outlet for an underserved area of philosophy.

If you have questions or desire clarifications, please do not hesitate to contact me.

Sincerely,



Rory E. Kraft, Jr
Asst. Professor of Philosophy
York College of Pennsylvania
Editor, *Questions*
rkraft1@ycp.edu

Appendix:

Betsy Newell Betsy is University Ombuds at California State University, Long Beach. In addition to her work with the AAPT going back to 1988, Betsy has served on both the APA's Pre-College Instruction in Philosophy and the Committee on Teaching Philosophy. She has frequently presented on aspects of philosophy for pre-college students as an outgrowth of her work on the teaching of philosophy generally.

Sara Goering is Assistant Professor of Philosophy at University of Washington. Her work on pre-college philosophy has appeared in *Theory and Research in Education* (two articles) and *Metaphilosophy*. She is currently editing a book on approaches to pre-college philosophy to be published by Routledge. She is a member of the APA's PCIP and a past executive board member of the AAPT.

David Heise is Associate Professor of Philosophy at Humboldt State. Two of his pieces on pre-college philosophy have run in *Questions* (accepted under anonymous review). His work in Illinois on the "Ethics in the Everyday Life" project was funded by the Illinois Department of Education. It included outreach efforts to local high-schools on the nature of morality. These sessions were both with students and in-service sessions with teachers on how to integrate philosophy into their curriculum.

Rory E. Kraft, Jr. is Assistant Professor of Philosophy at York College of Pennsylvania. His work on pre-college philosophy has been published in *Questions*, *Theory and Research in Education*, and *Philosophy Now*. A portion of his ongoing work on the connection between 1940s children literature and John Dewey is included in the forthcoming Routledge book. He is a past member of the APA's CPIP committee, and is Treasurer of the AAPT.

Jana Mohr Lone is the director and founder of the Northwest Center for Philosophy for Children, and an affiliate faculty at the University of Washington's Department of Philosophy. Since 1995 she has facilitated philosophy classes in pre-college classrooms from preschool to college, as well as teaching college students and others about ways to bring philosophy into K-12 classrooms. She is the founding editor of *Questions* and she is the chair of the APA's CPIP. Her book on pre-college philosophy, *The Philosophical Child*, is coming out in September from Rowman & Littlefield.

Megan Mustain is Associate Professor of Philosophy, Chair of the Department of Philosophy, and Director of Core Curriculum at St. Mary's University in San Antonio, TX. She has worked with local groups in both Illinois and Texas on integration of philosophy in pre-college curriculum. In 2011, she received the St. Mary's Distinguished Faculty Award in recognition of teaching excellence. In 2012, she and colleague Dr. Glenn Hughes received a National Endowment for the Humanities "Enduring Questions" grant for development of a course on human dignity.

Michael Pritchard is Willard A. Brown Professor of Philosophy at Western Michigan University. He has presented his work on writing for children and the use of philosophy in that writing at many conferences.

Alison Reiheld is Asst. Professor of Philosophy at Southern Illinois University at Edwardsville. She was co-editor of *Questions* from 2005 – 2008. She is a current member of the APA CPIP. She last presented on pre-college philosophy work at the APA-Eastern meeting in 2006.

David Shapiro is Education Director for the Northwest Center for Philosophy for Children and a faculty member at Cascadia Community College. He most recently chaired a session on pre-college philosophy at the APA-Pacific in 2012.

Wendy C. Turgeon is Associate Professor of Philosophy and Chair of the Department of Philosophy at St. Joseph's College in Patchogue, New York. Her work on pre-college philosophy has been published in *Thinking, Philosophy Now*, and the *International Journal for the Humanities*. She regularly presents on related issues in a variety of venues and is a past member of the APA CPIP.

Questions

Philosophy For Young People

No. 11, Fall 2011

From the Editor

One of the perks of being on this side of the editorial pen is the chance to interact between issues with many great students and teachers. While many of the contacts do not result in publication it is always invigorating to hear what is going on in classrooms, on campuses, and in the minds of philosophers of all ages.

In this issue I am happy to be able to share information on the philosophy for children program at Coastal Carolina. Smith and Oxley's write up of their program is both informative and inspiring. One aspect of their article that I hope everyone will find interesting in their extended discussion of specific teaching moments and how they are built into their program.

It is also with great pleasure that I am able to bring to you again the winners of the Kids Philosophy Slam. The various responses by students K-12 are a continual reminder of what young people are capable of doing.

The issue closes with a review of a guidebook for teachers who are attempting to implement or improve their own philosophical work with students. Please remember that we are always looking for quality submissions of reviews, essays, art, or other philosophically informed works.

On a final note, behind the scenes I have been working with Doug Umberger, an editorial intern, on a variety of forthcoming changes to *Questions*. Be sure to follow us on Twitter and Facebook and keep in touch via email.

Best,
Rory

The Summer Ethics Academy: Teaching Ethics to Young Leaders

Renée Smith and Julinna Oxley

The Summer Ethics Academy is housed in the Jackson Family Center for Ethics and Values at Coastal Carolina University as part of the Center's outreach programs that seek to bring discussions of ethics to the community. Its central aim is to teach participants, rising sixth graders, how to engage in ethical reflection, and, more ambitiously, to help them become positive role models and to build their "moral confidence." The rationale behind choosing this particular age group is that it is both a transitional period in children's moral development, where they begin to be capable of more abstract moral reasoning skills,¹ and a particularly vulnerable period, as children transition from elementary school to middle school.² The goal is thus to encourage children who emerge as role models in school to develop desirable characteristics that we would want other children to emulate in middle school. Students were chosen by their fifth grade teachers and principals on the basis that they were role models, were teachable, had passable 5th grade reading skills, and could work with others. Participants were academically, economically, ethnically, and socially diverse. The program ran for four years (2004-2008) on CCU's campus during the summer, and now continues during the school year.

(continued on next page)



National Historic Building Survey, ME-123-6

Portland Head Light

Contents

The Summer Ethics Academy	1
Editorial Board	2
Kids Philosophy Slam.....	6
Philosophy Slam High School Finalists.....	10
Wittgenstein on Games.....	12
Author Bios.....	12
Book Review.....	13
<i>Clark G. Porter and James M. Girsch. Make Up Your Mind: A Classroom Guide to 10 Age-Old Debates</i>	
Author Bios.....	13
Subscription Information.....	14



(continued from previous page)

Questions Editorial Board

Betsy Newell Decyk
Lecturer, Philosophy, California State University, Long Beach
Executive Director, American Association of Philosophy Teachers

Sara Goering
Assistant Professor of Philosophy, University of Washington

Ashraya Gupta
Student, Columbia University

David Heise
Assistant Professor of Philosophy, Humboldt State University

Rory E. Kraft, Jr.
Assistant Professor of Philosophy, York College of Pennsylvania

Jana Mohr Lone
Director, Northwest Center for Philosophy for Children
Affiliate Faculty, Department of Philosophy, University of Washington

Megan Mustain
Assistant Professor of Philosophy, St. Mary's University, San Antonio

Michael S. Pritchard
Willard A. Brown Professor of Philosophy, Western Michigan University

Alison Reiheld
Assistant Professor, Southern Illinois University Edwardsville

David Shapiro
Faculty Member, Cascadia Community College
Education Director, Northwest Center for Philosophy for Children

Wendy Turgeon
Assistant Professor of Philosophy, St. Joseph's College, and Adjunct, State University of New York at Stony Brook

Doug J. Umberger
Intern

Questions is published annually by the Philosophy Documentation Center with the generous support of its subscribers, the Northwest Center for Philosophy for Children, and York College of Pennsylvania. If you would like to receive more information on how to obtain copies of *Questions*, please contact the Philosophy Documentation Center, P.O. Box 7147, Charlottesville, VA 22906-7147; phone: 800-444-2419 (U.S. & Canada) or 434-220-3300; fax: 433-220-3301; e-mail: order@pdcnet.org; web: www.pdcnet.org/questions.html.

If you would like to subscribe to *Questions*, please see page 14 of this issue.

© 2011, *Questions: Philosophy for Young People*

Overview of the Summer Ethics Academy

The authors of this paper, two faculty members in the department of philosophy, designed and implemented the summer program. Smith was the sole director the first two years, and she and Oxley divided the responsibilities the next two years. The directors were responsible for every element of the program, including working with schools and parents to select children and facilitate their participation, arranging transportation, purchasing, buying, and preparing food and craft supplies, writing the curriculum, and training the assistants, and implementing the day to day activities with the children. The first year, the SEA had fifteen students for three days in July; by the fourth year, there were two one-week sessions with roughly twenty-five students each. Five area elementary schools participated the first year, and by the fourth year, eight participated. For each week of the Academy, four to five university students participating in an ethics scholarship program and course of study, the Jackson Scholars (JSs), assisted as group leaders and facilitators. The children, the Jackson *Junior* Scholars (JJSs), were transported to and from the university by local school buses generously provided by the Horry County school district. The program scheduled two morning sessions, an afternoon session, and then a recreational activity such as swimming or ping-pong daily. Morning and afternoon snacks, as well as lunch in the college dining hall, were provided. On the final day, the students visited a local campground owned by the family (the Jacksons) that funds the Ethics Center, where they presented what they learned during the week to the family, ate lunch, and played video games and miniature golf.

The university students (JSs) who served as group leaders had taken one or two courses in ethics, such as Contemporary Moral Issues, Ethical Theory, or Business Ethics; also, they were trained in Philosophy for Children's "community of inquiry" approach to teaching ethics to the kids.³ This method emphasizes asking philosophical questions together *with* the children, not giving them answers on how to live each day. The aim was to enable the kids to think through the moral issues that they face in everyday life, and engage in critical thinking through stories, games, and activities. The college students facilitated discussion, and encouraged the children to explain *why* they have the ideas that they do, even if they are in line with standard moral rules and expectations. The "community of inquiry" approach requires encouraging everyone to participate, including those who are reluctant to speak up, and so the college students were trained to promote mutual respect in all activities and encourage discussions free of ad hominem attacks. During each week of the SEA, each JS led a group of three to five children in conversations about ethics. Armed with pens, paper, presentation tablets, and Post-It notes, they worked together as a small group then discussed their ideas with the whole class. Each day, students were randomly assigned to a different table, so that each child got to know the other participants and each JS.

Program Goals

The learning goals implemented in the SEA focus on three areas: (1) developing moral reasoning abilities (i.e., changing the way they reflect on ethical issues), (2) becoming positive role models (i.e., changing their behavior) by expanding the horizons of one's moral thinking, and (3) building their "moral confidence" (i.e., changing the way they feel about themselves) to act as moral leaders in their communities. Specific learning goals include:

Area (1):

- Reason using moral principles,
- Predict the possible outcomes of actions,
- Consider alternative courses of action,
- Recognize the facts relating to particular situations,
- Recognize those affected by certain actions,



Understand the importance of motives and intentions,
 Identify virtuous character traits,
 Learn to discuss moral problems and morally difficult decisions,

Area (2):

Recognize the needs of others,
 Appreciate others' opinions and points of view,
 Listen to others,
 Make morally sound decisions,
 Modify one's opinions in light of reasons,

Area (3):

Reflect on one's skills as a leader
 Reflect on one's own moral development.⁴

Over the course of the four years, we created activities that would be effective both on a personal level, in that they would address issues that the children deal with daily, and on an academic level, in that they would hone critical thinking skills. Each of the activities aim to satisfy the program goals in at least one of three ways: the activity (1) introduces the children to some of the major considerations of theoretical ethics: consequences, happiness, rules and duties, virtue and character, moral community, and moral dilemmas, (2) applies moral standards to particular issues in applied ethics, such as lying, bullying, violence, or the environment, or (3) promotes reflection on the student's feelings and actions regarding herself, her family, her friends, and those around her.

Five Ethics Academy Activities

Each activity proceeds in four phases: (a) reading a short story or some other prompt, watching a video, or listening to the director's introduction of the topic, (b) having a philosophical discussion of the topic, (c) reflecting on one's own thoughts, ideas and behavior, and (d) doing a game, skit, posters, drawing, or some other activity to reinforce and illustrate the main ideas. The creative projects were presented to the Jackson family on the last afternoon of the program. We created fourteen activities by the fourth year; five activities are illustrated here: two introduce issues in theoretical ethics, two focus on applied ethics, and one is a personal reflection activity. Each activity is geared toward meeting the learning goals of Area 1, 2, or 3.

THEORETICAL/NORMATIVE ETHICS

(1) Writing the Unwritten Rules

In this activity, each group took note of any "written rules" they encountered on their walk across campus on their way to lunch. When they returned from lunch they made a list of the written rules they had seen; for example, "Stop," "No Skateboarding," "No smoking," etc. They discussed why there are such rules, how we learn these rules, if it is ever permissible to break them, and the consequences of breaking them. Then, they came up with a list of "unwritten rules," rules that we are expected to follow but that are not posted anywhere. Rules like, "respect your parents and teachers," "don't hurt people or animals," "do your homework," seem very different from the so-called "written rules." The kids discussed these rules as they did the written rules and compared the two types of rules: which are more important, how do they differ, is there some unique feature that one type has that the other does not? The class discussed final impression and the conclusions drawn were listed on poster-sized Post-It notes and displayed on the wall.

The aim of this activity was to tease out the difference between a moral rule, a conventional rule, and a civil rule (or law). This distinction can be illustrated in

how one answers the question, "why not break this rule?" (. . . because it is wrong, because it is not traditionally done, because it is against the law).⁵ In doing so, the kids could reflect on what motives govern our actions, the consequences of various types of actions, recognize the effects of actions on others, and identify principles that are common to various types of rules (e.g., it is wrong to harm others). After this, the children would create (written) rules for the Summer Ethics Academy, and justify the rules on the basis that they were good and reasonable.

(2) What's So Golden About the Golden Rule?

This activity meets the learning goals that involve understanding a conceptual distinction in types of moral principles and reasoning using moral principles, by investigating the difference between the Golden Rule and the Reciprocity Rule (or what Gregory Kavka calls the "Copper Rule"⁶). The students began by reading a scene adapted from Matthew Lipman's novel *Lisa*, which introduces the Reciprocity Rule, or the idea that being fair requires reciprocity and getting even with others.⁷ In the adapted story, Owen trips Ty, and to get even with Owen for tripping him, Ty knocks over Owen's ice cream cone. Afterwards, Ty and his friend Jonathan reflect on the incident and whether getting even and 'doing to others what you do to them' is a good idea, especially if it's a mean trick. After reading the vignette, the students then answer questions:

1. What is likely to happen when we retaliate? Can retaliating really get things even? Is it right to respond to a wrong by returning in kind?
2. State the Golden Rule and give examples of when it is used.
3. How is the Golden Rule different from the Reciprocity Rule of, "An eye for an eye"?
4. How is getting even different from a) paying back a debt; b) returning a favor; c) offering a favor; d) only doing a favor if someone does one for you.
5. Is Ty's action an example of using the Golden Rule? Why or why not?
6. Summarize what you think is the main idea of the Golden Rule and then explain whether or not it is a good rule to use in morality.

The children's answers to these questions were insightful and honest. They admitted that they usually wanted to retaliate to others for wrongs done to them. This opened up a discussion of the variety of ways one can "get even" and whether retaliating against others ends up going in a vicious cycle of retribution. In answering question 6, they mostly came to the conclusion that retaliating isn't always necessary, but nearly all of the children agreed that there are some situations, such as when other countries attack ours, where reciprocity is the best course of action.

This discussion led to the applied ethics portion of the activity, a video documentary of Dr. Martin Luther King, Jr., which showed his home being burned and his family attacked, as well as his insistence on non-violence and the "I Have A Dream" speech. The children then discussed whether or not he was right to pursue a non-violent path over a violent method for achieving social justice and whether Dr. King properly insisted on the Golden Rule rather than the Reciprocity Rule. Most students believed Dr. King was right to not try to get even with those who burned his home, for he was committed to nonviolence, and not to getting even with people who tried to hurt him. The students had studied Dr. King and Malcolm X in their school curriculum and were eager to discuss these alternative approaches to achieving civil rights in light of the Golden Rule/Reciprocity Rule distinction.

APPLIED ETHICS

(3) "Society and Fairness" Game

This activity seeks to meet learning goals that help kids recognize the facts relating to particular situations, recognize the needs of others, and appreciate others' opinions and points of view. It is a character role-playing game, a re-interpretation and practical application of John Rawls's "Veil of Ignorance" argument in his *A*



*Theory of Justice.*⁸ Each student gets an “Identity” or character card, and is to remember his or her identity while playing the game. The point of the exercise is to find out how life is both fair and unfair, and to ask how we can make society more fair. The ‘identities’ distributed include, among others:

- Air Force General with a partner at home, three children, and living on Air Force Bases around the world
- Pastor with a stay-at-home partner and two children, living in church parsonage
- Divorced Retail Salesperson who has joint custody of two children, living in a rented two-bedroom home.
- Single unemployed Mother with three young children receiving state welfare assistance living in State-run housing projects

The identities were varied and ranged from citizens in jail to multi-millionaires. Perhaps the most interesting part of the game was going around the room to see each child’s reaction to his or her identity. They would laugh when someone got the “homeless person” card and wanted to trade it, and they would brag when they got the “professional actor” card. We very often had to remind the students that life is difficult and that people going through hard times might end up in undesirable places in life and that we shouldn’t laugh at these situations. Once each student had a card, they discussed questions pertaining to the concept of fairness such as, *Is life fair? In what ways is life fair, and in what ways is it unfair? What are the differences in how people answer? Is it related to their position in social life?*

Following this discussion, the students were asked to imagine that we (everyone in the room) are members of the government and must decide how to spend the tax money that we collect. After some initial apprehension at the prospect of taking the perspective of government leaders and with some coaching about the possible benefits to offer (job training, unemployment assistance, day care, special funding for people with artistic projects, money for public roads), their creative juices started flowing. They brainstormed numerous ways to run our society to make it fairer. In each group, there was an ‘underprivileged’ character, and the students would usually choose programs that would meet that person’s needs (though sometimes they would focus on that person and not others). Afterwards, the students were asked to reflect on their method for deciding how to spend their tax money (by choosing programs based on need, common interests, or income), but they were rarely able to articulate their method and said yes to every proposed method. After each group presented their fair society to the rest of the class, the students were asked which benefits and services were most important in society. In general, they agreed on certain public goods and services (roads, schools, fire departments) because they benefitted everyone in society. This exercise was valuable for getting students to engage with the idea of social justice in a practical and fun way. Moreover, it addressed most of the learning objectives in area (2)



by expanding their moral horizons by considering the needs of others, taking alternative perspectives, and imagining ways to solve a diverse set of problems for the overall good of society.

(4) Must we ALWAYS tell the truth?

A second applied ethics activity aims to meet learning goals related to moral thinking by focusing on familiar sorts of situations in which children might be compelled to lie. After watching an early scene from the movie *Liar, Liar*,⁹ where a father lies to his son, the students had a philosophical discussion of lying, examining whether lying is justified, in what situations it is justified, and why truth-telling is important. Then the students play a game called “The Hot Seat,” which is an exercise in applying utilitarian reasoning by thinking about the overall consequences of lying and telling the truth. In this game, the players are given a stack of cards and divided into groups of two. A moral dilemma is written on each card. The first player picks a card and poses the dilemma to another player who is in the “hot seat.” The players then ask a series of questions to the person in the hot seat. Everyone began with the following dilemma:

You and a friend go to the music store in the Mall. Your friend tells you that he (or she) is going to steal a CD—which you then see him or her do. As you are leaving the store, the alarm goes off and the manager comes over to the two of you. Your friend reveals the CD, and then says to the manager, “Oops, sorry, that was an accident.” The manager then turns to you. “Is this true? Was it an accident?” What do you do? Do you tell the manager the truth (that your friend intended to steal the CD) or do you lie?

The students first considered the distinction between short-term consequences and long-term consequences and then asked what would be the (short and long-term) consequences of lying and telling the truth. They then were asked whether lying in this situation would be disrespectful to the other person or someone else and how lying or telling the truth in this situation would affect themselves. Finally, they had to decide whether they would lie or tell the truth in that situation and explain how they would do it, and what might happen afterwards.

The students’ answers were intriguing because they took into account the complexity of the situation and how different parties would be affected. Although they frequently believed lying was justified on the basis of their own self-interest, the students were able to imagine different courses of action and considered various alternatives, and were able to come up with very nuanced ways to handle moral dilemmas. This popular activity fostered student learning outcomes essential to moral thinking and moral problem solving, namely, considering alternative courses of action, identifying motives for choosing one action over another, imagining and predicting possible short-term and long-term consequences for oneself and others, and making choices based on this reasoning.



PERSONAL ETHICAL REFLECTION

(5) Leadership, Character and Virtue

Several activities were designed to meet the area goal of helping students to increase their moral confidence by reflecting on their skills as a leader and their moral development. The activity, *Character Cards*, involved distributing approximately 30 cards, each with a different admirable character trait listed on it. Each child drew a card and introduced it in her group by describing a person that has the trait and giving an example of the sorts of actions that exemplify that trait. For example, one person might draw the card that says “loyalty.” Then, he might say that his friend Mark is particularly loyal because he always includes him in the basketball games at his house, he does not talk about him behind his back, and he keeps his promises to him. He might then try to come up with other examples of being loyal. Each of the members of the group took a turn discussing the character cards each child had drawn. The JSs facilitated discussion asking, for example, if being loyal is easy or difficult and why, if it can be learned and how so, etc. Then the children ranked the character traits in terms of which trait they thought was the most important. They had to come to an agreement in their group through discussion before passing their remaining cards to the next table. Then each table discussed the new cards they received and did the exercise again with the new virtues, describing someone who had that trait, why it was virtuous, whether it was easy or difficult to act in accordance with that virtue, and how it compared to other virtues.

This activity is designed for the children to think about and discuss virtues in a personal way, by getting them to identify real people and real actions that exemplify these traits, so that they could develop skills for recognizing, emulating, and modeling the virtues. Many of the kids had talked about character in school, but they seemed very interested in identifying virtuous character traits in themselves and in their friends and family. This is particularly remarkable since, according to some of the teachers and principals’ letters recommending the children, many of our children had not had their finer qualities recognized very frequently. While these children were admired by other kids, they were not necessarily the most virtuous on the block, so the program sought to build their moral confidence by focusing their attention on positive role models and traits and helping them to see that they were leaders and role models to their brothers and sisters, their neighbors, and their schoolmates. We emphasized that they had special responsibilities as a role model, and after reflecting on the virtues and leadership, the children created skits or did an art project expressing the best way could be leaders in their own lives.

Reflection

The program was assessed each year in an attempt to objectively measure the program’s success in meeting its stated goals. Two assessment tools were used: a quantitative pre-test and post-test on the children’s moral attitudes and two qualitative surveys of their experience at the SEA, one administered on the last day of the program and another administered to some of the participants, now in middle school, several months after completing the program. We share here some of the qualitative feedback we received, as that is the most useful for our discussion; we have not yet analyzed the quantitative surveys.

First, we asked the students what they learned by participating in the SEA. They said they learned a lot about ethics and how to be a good person, how it was important to learn about ethics and morality, and that they were proud to have been recognized for being the sort of kids other children look up to. Then we asked them about their favorite part of the SEA. Interestingly, their favorite aspects of the program had little to do with the academic activities described here—they particularly enjoyed eating in the campus dining hall and swimming at the pool. Third, we asked the kids whether they enjoyed the SEA, and the kids unanimously characterized the program as fun and worthwhile and said they would recommend it to a friend.

The most important feedback we received on the SEA involves the college students. Each year, the kids unanimously indicated that the best part of the SEA was being around the college students and being on a college campus. The college students, we are proud to say, were patient, energetic, creative and kind role models for the students, and they worked to create an intimate community that would be comfortable and engaging for the children. Children who never imagined going to college were able to interact with the college students both in the classroom and during the recreational hours, when the kids could talk with them about their personal lives, play games, joke around with them, and bond with them. When we interviewed them several months after the program, the children were more interested in being in contact with the college students than they were other SEA participants. We learned that a successful ethics training program requires *actual role models*, and that the university students—not the directors—were ideal role models. In the end, the philosophical reflection on morality, which we aimed to facilitate in the activities described here, must be combined with admirable role models in order to have a positive effect on the future leaders of our community. The SEA seeks, in its own way, to accomplish this.

Notes

- 1 Lawrence Kohlberg, *The Philosophy of Moral Development: Essays on Moral Development*, Vol. 1 (San Francisco: Harper & Row, 1981).
- 2 Larry Nucci argues that intervention at this particular stage in a child’s development has been shown to be successful, at least when targeting “already bright, sensitive, good children.” See his “Nice is Not Enough: The Discovering Ethical Leadership Seminar,” in *Studies in Moral Development and Education*, 2000, available at <http://tiger.uic.edu/~lnucci/MoralEd/practices/leaderseminar.html>. See also Leslie K. Grier and Ira J. Firestone, “The Effects of an Intervention to Advance Moral Reasoning and Efficacy.” From *Child Study Journal* 12-4 (1998): 267.
- 3 See, for example, Laurance Splitter and Ann Sharp, *Teaching for Better Thinking: The Classroom Community of Inquiry* (Hawthorn, Vic.: Australian Council for Educational Research, 1995); and Michael Pritchard’s summary of it in “Philosophy for Children,” *Stanford Encyclopedia of Philosophy*, available at <http://plato.stanford.edu/entries/children>.
- 4 William Edgington’s “To Promote Character Education, Use Literature for Children and Adolescents,” *The Social Studies* 93-3 (2002): 113–119, was instructive in creating this list of goals.
- 5 While these sorts of distinctions may coincide with those in Kohlberg’s theory of moral development (*The Philosophy of Moral Development*) and “social domain theory” (Nucci, “Nice is Not Enough”), the aim is for students to investigate an important distinction in kinds of laws and rules.
- 6 Gregory Kavka, *Hobbesian Moral and Political Theory* (Princeton, NJ: Princeton University Press, 1986), chapter 12.
- 7 Matthew Lipman, *Lisa* (Upper Montclair, NJ: Institute for the Advancement of Philosophy for Children [Montclair State College], 1976).
- 8 This exercise is an adapted version of David Shapiro’s “Action Learning and Moral Philosophy with Children” *International Journal of Applied Philosophy* 14-1 (2000): 27–33.
- 9 *Liar, Liar* directed by Tom Shadyac, starring Jim Carrey, Imagine Entertainment, 1997.


Contact us:

questionsjournal@gmail.com





Kids Philosophy Slam

 Students in kindergarten through third grade answered the question “What does it mean or how does it feel to do the right thing?” Fourth grade through high school students answered the question “Do the ends justify the means?” We present here the winning entries—as submitted, without any additional editing or amendments. Congratulations to all of these young philosophers and to Bethpage High School in Bethpage, New York, which was named the most philosophical school in America.

Most Philosophical Kindergartener

Ava Okai, Illinois

I do the right thing when I share with my brother. It makes me feel happy.



Most Philosophical First Grader

Marianna Hensell, Georgia

One day I walked over to my mom’s vase. And accidentally broke her vase and she heard it break. So she came over and saw that it broke. Than asked me if I broke it and I started to say no but than I tought about it. And said yes. But I still got in trouble and got punished for a week. No ds no tv no nothing. But a book. I was a little sad because I got punished. But mostly happy because I did the right thing.



Most Philosophical Second Grader

Chett Skinner, Minnesota

Doing the right thing . . .

It’s SWEET.

What does it mean to do the right thing? It’s not always easy. Doing the right thing makes you a hero and a good person. We all can be truthful and brave and make good choices that make us feel god and the world a better place. Its like eating all your dinner and being rewarded with a SWEET TREAT!

Doing the right thing feels like a huge *PAYDAY* at work.

When you wonder if you are doing the right thing, just *TAKE 5* and think about it.

Doing the right thing feels like you are soaring the *MILKY WAY* galaxy.

Doing the right thing feels like *KISSES* from your puppy.

Brave people make *STRIDE* in history when they do the right thing.

Sometimes, the right thing is a real *LIFESAVERS*.

Not all the right things are *WHOPPERS* . . . little things make a big difference. Do you hear it? the right thing is like a *SYMPHONY* of beautiful music.

You can never have too much of the right thing. *GOOD & PLENTY* is the way to go!

Because doing the right thing can be hard it is both *SWEETARTS*.

Like the *3 MUSKETEERS* said, “All for one and one for all.” Working together is the right thing!

Doing the right thing feels like you won *100 GRAND* in the lottery.

SMARTIES do the right thing because they use facts to make good choices.

To do the right thing you have to go the *EXTRA* mile.



Most Philosophical Third Grader (tie)

William N. Willoughby, Ohio

This is a difficult question because there are a lot of different answers and there is no one right answer. It depends on the circumstance because sometimes the ends justify the means sometimes they do not. When are the means not justified? I do not think the means are justified when the goal is not noble or good or honest.

I have been taught to think of the Ten commandments and laws before I do something and that I should always be honest, fair and generous. I should ask myself questions like, "Am I going to do something selfish or dishonest or hurt another person in order to get what I want?" and most of the time, the answer is no. But this question is really complex because sometimes it is good to do the wrong thing so there is a good outcome.

For example, it might be ok to lie if you could prevent someone from getting hurt. Why? Because you don't want anybody hurt, do you? If I was on the playground and the school bully asked me where my best friend was because he wanted to hurt him, well I might lie to prevent my friend from being harmed. Here I might be breaking one of the Ten Commandments, but I am protecting my friend so in this circumstance the end justifies the means! Another example is when the Dutch family hid Anne Frank's family so she and her family would not get killed by the Nazis. The Dutch family was breaking the law but was trying to save an innocent family's life.

I keep on learning about conflict in history, so I have questioned if war is justified. I think the answer is yes when you are the defender, and your goals are freedom and saving innocent lives. For example, when the Americans fought in World War II, these actions were justified because we were defending America and saving innocent people. In the Civil War, fighting was justified because the goal was to free slaves and unite our country.

So this question has made me think about how actions that can sometimes be wrong can sometimes be right when there are good ends. It has also made me think that I will have tough choices to make in life! I have so much to learn but I am lucky to have community, teachers, and family that will lead me down the right path.

Most Philosophical Third Grader (tie)

Jayden Chavez, New Mexico

I know that when I do the right thing I feel very good about myself. I know I don't like the feeling that comes with guilt. It makes me feel unworthy of people saying and doing nice things for me.

For instance, there was a lock down at my school when I was in second grade. My teacher was absent that day. When they announced that the school was on lock down the substitute told us to get under the tables, read a book or take a nap. I immediately grabbed a book and got under the table as I was told. Other kids started throwing books and running around the classroom. One student even started crying saying that she was going to die. I tried to comfort her. Once I knew she was calm I began to read my book. About an hour later, they announced that the lockdown was lifted. I came out from under the table and started getting my backpack ready to go home. I felt good about my behavior because I knew that my teacher would want a full report and that she would be proud of me for doing as I was told and not adding to the chaos.

Another example of doing the right thing is when I was in Kindergarten. I saw a little kid on the playground who had fallen and was hurt. I went to go comfort him and make sure he was okay. I helped him up and walked him to the nurse's office. He said "thank you." I felt good that I offered to help him because I would want someone to do the same for me.

In the third grade, I have two friends who do not always get along. One friend is always bullying the other one. I told them to calm down and that we would try to work this out. I tried to explain that bullying is wrong and that we should all try to be friends. The "bully" did not want to listen so I went with the other friend to talk to the teacher. The teacher tried to take care of it as best as she could. This helped a little bit, but they still fight. So I have decided to keep my distance from the "bully." I felt bad that I wasn't able to work it out between the three of us but felt good about my decision to "stay away" from the bully.

My parents have raised me to always do the right thing. I have always lived by the saying "do unto others as you would have them do unto you." So I always try to not only do the right thing but to treat others with respect and kindness. My parents have also taught me that if I don't have anything nice to say that I should not say anything at all. I feel like these are good rules to live by and will always keep you on the right path.

Most Philosophical Fourth Grader

Antero Silvula, Minnesota

When someone says the ends justify the means they're saying that it's okay to cause some harm in accomplishing a great goal. In other words, if a person or group is trying to help a lot of people, it's all right if they hurt few people. For instance, if a researcher is trying to find a cure for some kind of cancer that will save a lot of lives, he may be justified in causing some people to die. Another example is that some people think it was justified that the United States dropped nuclear bombs in Japan because it ended the war and saved a lot of soldiers that would have killed if the war had continued. However, I think that one viewpoint alone cannot truly determine if harm is justified. You need different viewpoints to decide this.

I think what we need to ask is: "Would my neighbor think the ends justify the means?" or "Would my enemy think the ends justify the means?" In the examples of the cancer researcher who causes deaths in discovering a cure for cancer, would a doctor, whose job it is to save lives, agree that the ends justify the means? Would patients who receive the new treatment agree? What about a boy whose father died of that cancer? If different people don't think the ends

justify the means, then the harm may not be justified. But if many people think it is right from all different sides of the story, the ends may actually justify the means.

Often governments or people will use 'the ends justifies the means' as an excuse for the harm they have done. From their point of view, the hurt is acceptable. I think that the ends justify the means only if different people with different viewpoints all agree that the goal accomplished is so great that the harm can be excused. Then, yes, the ends justify the means.

ANNOUNCEMENT

The topic for the 2012 Kids Philosophy Slam is "What is the meaning of life?" Submissions should be sent to the Slam directly by **February 3, 2012**. More information can be found at their website: www.philosophyslam.org



Most Philosophical Fifth Grader

Abigail Chun, New York

Do the ends justify the means? Is it acceptable to do anything you need to do to reach your goal? I do not believe so. Even if a person or government may reach its goal, if it is done without fairness and outside of the law, the result is not a success. The person will be known as a cheater rather than a winner. History will remember the government for its injustice and cruelty. The way the United States government treated thousands of Japanese American during World War II is perfect example of the end not justifying the means.

In 1941, 353 Japanese aircrafts attacked Pearl Harbor, Hawaii. Two thousand four hundred and two people were killed, all of Pearl Harbor was in ruins, and millions of Americans were terrified. We were at war with Japan. This event sent our entire country into "fear frenzy". Americans were so terrified of Japanese spies that the American government sent 110,000 innocent Japanese Americans to live in internment camps. This still remains one of our country's greatest acts of cruelty toward its own people.

Imagine what it would be like if the United States government came to your home and told you that in one week you needed to leave your home, and all that you could bring was what you could carry. This is exactly what happened to Japanese Americans who were put in internment camps following Pearl Harbor. On top of leaving behind friends, businesses, pets and valuables, families were sometimes separated since the father would often go off to war or be placed in a separate camp. At camp, each family was given one small room in a barrack, but if you were unfortunate, you lived in horse stables. Armed guards watched over the people in camp 24 hours a day, and every week each family would need to bring out all of their possessions for inspection. There were only filthy public bathrooms with absolutely no privacy and the bathrooms were often a very long walk away. I know all of this because my grandmother was one of children brought to camp during this time.

Approximately four years after the Japanese Americans were sent to camps, they were finally released, but the shame they felt did not end. When they went home, everybody was still suspicious of them, and often, Japanese Americans were not allowed to buy or rent property in many neighborhoods. Some people even put up hurtful signs making them feel unwelcome in places that used to be their homes. Many companies and schools would not accept Japanese Americans although three-quarters of these people were American citizens. It took over forty years for the U.S. government to finally issue an apology.

While President Franklin D. Roosevelt had no proof that Japanese Americans were at all responsible for bringing war to American lands, he nevertheless succumbed to fear and broke our own laws in the name of keeping our country "safe". His government went against what this country stands for—freedom and equality. In the end America was safe from Japanese spies, but it did not reach this goal fairly and it remains one America's saddest acts in history. This example clearly demonstrates why the ends do not justify the means.

Sources: Discussion with my grandmother, Julie Teruko Chun (nee Suzuki) and Wikipedia (Wikipedia.com)



U. S. Navy

Most Philosophical Sixth Grader

Carra Wu, Illinois

Our country was founded by people whose actions were at the time considered rebellious, disloyal, and even traitorous. These forefathers risked their lives in order to pursue a goal: to create a country where freedom reigned. Although not all of the means they used were legal or morally accepted at the time, the results they achieved justified their actions.

Throughout history, it has taken courageous individuals to break the accepted social order to pursue what they believed to be justice. Through these individuals' endeavors, society was improved. The ends justified the means. It shows that our laws, social orders, and our moral system are often imperfect. If a good purpose can be served by violating these established rules, then the means are justified.

Today we take civil rights for granted, but in 1955, Rosa Parks' refusal to give her seat to a white man was considered a violation of the social order that could bring danger to both herself and her community. However, her act of civil disobedience sparked the Montgomery Bus Boycott, which helped advance the African American civil rights movement. Rosa Park's action shows how ends can justify the means.

In 1971, Daniel Ellsberg, a government official, leaked the classified Pentagon Papers to newspapers in order to inform citizens of the US involvement in the

Vietnam War. Although he violated the trust of his employer and was prosecuted for his illegal action, his fellow Americans considered him a hero. The honorable end achieved justified his use of controversial means.

It is true that demagogues and politicians often misuse the notion "the end justifies the means" to defend their immoral actions. They make it seem as if their injustice towards individuals will result in benefits to the greater society. However, morally unjust means cannot serve an honorable end because the means affect the end. The story of the three little pigs illustrates this point nicely. Although each of the three little pigs sets out to build a house to protect himself, only the house built with the right means—bricks—serves the purpose, and therefore is justified. The end justifies the means only if the means serve the good end.

To advance the cause of humanity, a great deal of conflict must be overcome. Whether it was the abolition of slavery, the defense of freedom, or the extension of equal rights to minority groups, the means used to achieve these ends required sacrifice, sometimes even the lives and blood of thousands of people. Do we like the means? No, but because the ends resulted in increased human liberty and welfare, the means are justified.



Most Philosophical Seventh Grader

Ahmad Chaudhry, New York

We live in a culture of goal-oriented society and our life-style is geared to achieve success at any cost. However one important factor which many people over-look, is that the process in getting there is far more important than the result itself. "The ends justify the mean" is a statement that means that the final result of something legitimizes the process in getting there. As one studies literature, history and analyzes one's personal experiences, it becomes evident that even though the end result is significant, the process of reaching there may involve unethical and dishonest maneuvers. In other words, the ends do not always justify the means.

The novel *The Giver*, by Lois Lowry, takes place in a futuristic setting, where doctors perform euthanasia on patients with terminal illnesses, to prevent others in their community from catching these diseases. The process in which they protect the residents of this community is not justified. It is not morally or ethically right to take away a life in order to irradiate diseases. One should rather put in effort into finding a cure for these illnesses. This is one example in which the ends do not justify the means.

The French Revolution was fueled by the French peasants' hatred for the nobility, and resulted into violence everywhere. The fall of the French monarchy gave rise to a new governmental organization known as the Reign of Terror. This organization was characterized by numerous execution of nobility. The government officials lost sight of the real goal, which was to eradicate corruption and tyranny of the monarchs. Although the people involved in the Reign of Terror were successful in stripping power from the monarchs, they did so in violent, and chaotic manner, which further serves to prove that the ends do not justify the means.

I am competitive tennis player and I come across many occasions where my opponents win the match by cheating. When I lose a match to an under-handed opponent, it festers me because I played a fair game, but my contender got his glory through cheating. It was not justified that my opponent won the match when he had a swindling approach towards it. This further proves to show that the end do not justify the means.

In conclusion, there are many situations in which the ends do not justify the means. The journey towards a goal is full of encounters with fellow human beings and in the pursuit of success; we sometimes undermine the fact that an unethical and dishonest approach would have a negative impact on society. On many occasions we celebrate the success as an end result; however we do not take into account that whether on the journey to success one has taken a righteous route towards it. The events from *The Giver*, the French Revolution, and my personal experiences are all examples that prove to show that the end does not justify the means.

Most Philosophical Eighth Grader (tie)

Lily Xu, Texas

In society, there are many different cases and defenses that people use to justify their actions. If we use ends or goals to justify our means, then we need to be certain that the ends are reachable; if they are not, then the means cannot be immediately justified or named "immoral". It is not the goal that justifies the means; it is the nature of the means themselves that allow for the means and the ends to be evaluated for morality.

Though laws are passed in order to keep the public safe, and even if we will never reach that "perfect" society "end", these means are justified by their own morality and how effective they are in moving society closer to "perfection." Society trades off personal happiness for personal happiness, following utilitarianism. Land can be legally confiscated by the government to provide for public good. Even if these means may bring much pain to one person, it will still bring some happiness

to many other people. Though the happiness of one individual in the public does not offset the pain of that person, the addition of all the pleasure in the public will surpass the pain of the individual. This utilitarian approach may be able to justify almost all of society's laws; if the overall resulting pleasure is greater than the pain, then the means are not "evil".

If more evil is done than good to reach the ends, then that end is no longer a justifiable end. Because good society wants justice for all, governments which cause injustice defeat the end they try to serve. We cannot have good ends for bad means any more than we can build good houses from bad materials. Often, we fail to ask whether the end is truly "good" and forget to examine how the means affect the ends. This happens frequently in politics and war, where the only criterion is success, and anything that is successful is justified. If a politician was corrupt and lazy, but was able to fix things in the country, should we vote for that person? Or, should we vote for someone who is moral and upright, but cannot balance the budget, keep the country safe from war, etc? Nowadays, most people would choose the leader who could benefit the people most, regardless of their means. However, if a religious leader could rally people to do well but was morally wrong; most people would not support his means. Success might be the base which measures the profit of the means in politics and such, but expediency is one thing and moral justification is another.

Therefore, we cannot use our ends to justify our means. In society, the laws and restrictions (means) that are placed for public good (ends) can be justified by the utilitarian approach and the judgment of morality of means. If the means cause less pain than pleasure to every individual in society, then both the ends and means are justified.

Most Philosophical Eighth Grader (tie)

Kasey Goon, New Jersey

Is it safe to do something unethical for the sake of a good outcome? Or does morality have the final say in all situations? Overall, do the ends justify the means? Although everyone aims to achieve a positive outcome, the steps taken to do so may often be questionable in the name of Justice. In my opinion, you should always consider what you are doing to yourself and the people around you before debating whether the results will be able to atone for your wrongdoings; this can easily result in a better character.

During World War I, Woodrow Wilson had passed the Espionage Act of 1917 and Sedition Act of 1918 to protect the United States by eliminating the possibility that confidential information about the war could spread to other countries. Although this meant taking away the citizens' freedom of speech, Wilson deemed it necessary that some sacrifices be made to protect the welfare of the nation. Unlike Wilson, I believe that taking away someone's First Amendment Rights is unconstitutional, especially for a president to do so. America was established in the name of freedom, and each citizen has the right to exercise their freedom of press and speech, even if it means getting through the hardships of war.

Furthermore, this quote can be applied to modern day situations. Today, many students repeatedly face the same conflict: Is it fair to get good grades by cheating on tests in order to receive a proper scholarship and gain support from the family? Before making decisions like these, one should take a step back and view his or her character as a whole- a simple thing such as cheating on a test can easily spoil your character. I believe that if you want to become successful, you should earn it fairly, and not take such risks.

In conclusion, the ends do not always justify the means. Take Woodrow Wilson for example: although he was a strong president, he did not consider the position of individual citizens, but rather a country as a whole first, damaging his character as a student would if he or she cheated on a test just to get into a designated college. When given a life, man is often gifted but also cursed with the ability to make decisions. Before making one, however, I believe that it is always more important to consider how your decision reflects upon yourself.



Finalists, 2010 Kids Philosophy Slam, High School

Most Philosophical Student in America

Dan Rohr, New Jersey

The ends do not justify the means. The question of whether or not this is the case is fairly simple: do aspirations to positive or moral ends justify the use of immoral means? There have been philosophers that have said that this is the case. Others have said that the standard should be based on calculation. However, these ideas show themselves to neglect the lives of individuals.

1932 saw the beginning of the Tuskegee Syphilis experiment. In this experiment, US Public Health Investigators studied the syphilis infections of 198 impoverished, black sharecroppers in Alabama. The “participants” in the study were not told they had syphilis, but rather, “bad blood.” Enticed to participate with offers of free medical treatment, these men were in fact denied any treatment that was available. Instead, their treatment consisted of painful spinal taps to further study the disease. This study, which lasted until 1972, was conducted for the sake of investigating the possibility of a cure.

Today, there are laws against the type of conduct in this study. However, philosophers like Jeremy Bentham, who said the ends justify the means, would applaud such actions. Bentham said that whether an action should be taken relies upon a moral calculation that essentially comes down to whether the action does more good than harm. After all, this study might have cured syphilis, for the small cost of 200 lives. The problem with this reasoning is that the individual life is meaningless in the face of the “greater good.” To Bentham, those men were mere chunks of meat to be fed to the system for the faint possibility of a cure, without regard for their pain and suffering. Though medical ethics was not his niche, Machiavelli has his prince treat individual lives with similar cavalier disregard. For example, Machiavelli condones murder for the sake of creating a functioning, peaceful state. This is the exact same idea as that of the study. Individual lives are but cannon fodder to the greater good.

Indeed, that is the problem with philosophies that have the ends justify the means. For all the good the espouse for humanity, they are horrendous for people. This is because an immoral act is such because it causes harm. As Hume said, morality is artificial, but not arbitrary. Any philosophy that lets the ends justify the means must, therefore, state that the benevolence to the many outweighs the malevolence to the few. As shown in Bentham and Machiavelli, when taken to their logical extremes, they can be used to justify heinous acts against innocent people, like the Tuskegee experiment. On the other hand, thinkers with the opposite position, like Kant and Hume, cannot be used such. Kant’s categorical imperative, for example, does not allow for deception of any kind, as it is hard to imagine a world in which everyone lies about everything. In general, that is the difference between the ends justifying the means and not. In the latter, the rights of individual lives are preserved.

Most Philosophical Student—Second Place

Chris Mills, Virginia

The validity of the question “do the ends justify the means” is challenged by the nature of human morality. There is no definitive answer, and opinions are dependent upon the relative perspective (e.g. first person) of an event. However, for the sake of providing an argument within the dialectic of personal philosophy, from one of these perspectives, the perspective of the person performing the action, the ends do justify the means.

When discussing the prompt in relation to the topic of human morality and moral development, one could propose that the question of whether “the ends justify the means” assumes that human morality remains consistent over a sequence of events. For instance, some people would find it immoral to steal, but many would find it acceptable to take a weapon from a criminal in action. Consequentialism does, in this extreme situation, appear to be a viable mode of personal conduct. Deontological ethics may not always support the prioritization of personal ethics in order to promote survival. In a personal experience, such a prioritization occurred. The tire of a sixteen-wheeler exploded and the truck skidded across the highway. In order to avoid potentially live-threatening contact with the large vehicle, our car sped up and eclipsed the speed limit. An immoral act (breaking the law) suddenly became personally acceptable in the wake of the situation. Consequentialism is necessary in some situations because concrete ethical rules can become contradictory and complex.

The Kantian theory of the categorical Imperative is an important contribution to the discussion on whether the ends justify the means. Immanuel

Kant placed respect for human beings, and more importantly individuals, at the pinnacle of the moral pyramid. He felt that personal happiness could be maximized through a strict following of one’s moral code (the ends do not justify the means).

Somewhat contrary to Kant’s ideas were the utilitarian concepts of John Stuart Mill. Mill supported the Greatest-Happiness Principle, which asserts that humans strive for an outcome that promotes the most happiness. The term “most happiness” in many utilitarians’ perspectives refers to the overall well-being of society.

To skirt the discussion of individual versus whole, morality must be once again observed. Why are morals important? Morals give each person a guide to living. Following a moral code is intended to bring happiness. In this manner, consequentialism trumps deontology, for it removes some of the immediate restrictions (concrete morals) to achieve ultimate morality: self-fulfillment, the greatest attainable satisfaction. While many utilitarians feel this ultimate morality is intended to benefit the whole of society, it appears their prioritization of the whole over the self is simply a matter of personal preference and that consequentialism could be fitted to promote any self-benefit. Conflict occurs not because some people advocate the ends and others the means, but rather ultimate moralities clash. Looking exclusively from the perspective of the individual, one’s own ends do justify their means.



Most Philosophical Student—Third Place

Bertie Geng, New York

As children, we often dream of changing the world, achieving our greatest aspirations. Yet far too often, we are deluded by the belief in a perfect universe- one where the divisions between moral and immoral are immutable. Realistically, however, rarely do revolutionary achievements arise bereft of compromises in probity; in fact, the accomplishments that bequeath the most pervasive impacts often arise from questionable origins.

“Honest Abe” is a widely extolled president, both for his role in abolishing slavery and his ardent embodiment of morality. Upon closer examination, however, his presidency is one that reflects the abjuration of many constitutional rights. Not only does Lincoln suspend the Habeas Corpus, the cornerstone of American judicial system, to censure his opposition, he manipulates the entire legal system to ensure his re-election. To “persuade” citizens in Border States, federal soldiers are ordered to supervise voting. Lincoln audaciously rushes pro-Lincoln Nevada into the union and grants the commanders of military officers multiples votes- votes that would, undoubtedly, be in his favor. In other words, Lincoln, the trusted symbol of morality, behaves as a common bully, through coercion. Yet, are his actions justified? Presidents before and after Lincoln have suspended citizen privileges in harrowing conditions, such as war. Because Lincoln fathoms the exigency of winning re-election, through any means, he is able to terminate the civil War with a union victory, marking an ultimate victory on the path towards racial equality.

Beyond military achievement, often the most prodigious accomplishments arise from the allure of commendation. Children with even rudimentary education are exposed to biology, a field rules by the disciples of Darwin, Watson and Crick. What often is neglected from teachings is that Watson and Crick exploited Franklin’s X-ray crystallography in discovering the infamous double helix, and Darwin only published his views to establish priority after learning of Alfred Wallace’s independent proposal of a theory of evolution. While these individuals have committed personal faults, their accomplishments are nevertheless untarnished as they provide the foundation for an array of accomplishments, ranging from gene therapy to biomedical engineering.

Time changes all perception. Rebel Washington became president. Delinquent Malcolm X became a leader of the civil rights movement. Quixotic Gandhi became the Father of India. But what if the course of history changed? If Britain won the Revolutionary war; the civil rights movement was a failure; Gandhi failed to bring awareness. Because these courageous individuals saw the necessity of success, they sacrificed rightchousness for practicality. Washington slaughtered in a Christmas surprise attach. Malcolm X advocated violence. Gandhi led countless to imprisonment. However, these sacrifices pale in the shadow of the preponderant achievements that engender the eventual triumph of democracy, racial equality, and peace.

Our heroes have established their legacy through unprecedented successes. All successes come at a cost, and we idolize those who accept the daunting risk. Thus, compromises that ensure the amelioration of democracy, equality, and technology, even those resulting in duplicity, must be accepted. Beneficial accomplishments radiate luminous precedents that far eclipse that of any concomitant wrongdoings.

Call for Submissions

Questions publishes philosophical work by and for young people, including stories, essays, poems, photographs and drawings, etc. In addition, articles related to doing philosophy with young people, reviews of books and materials useful for doing the same, lesson plans (include description or transcripts of student responses), classic thought experiments redefined/modified for modern audience interests and demographics, transcripts of philosophy discussions, photographs of classroom discussions, and more are sought.

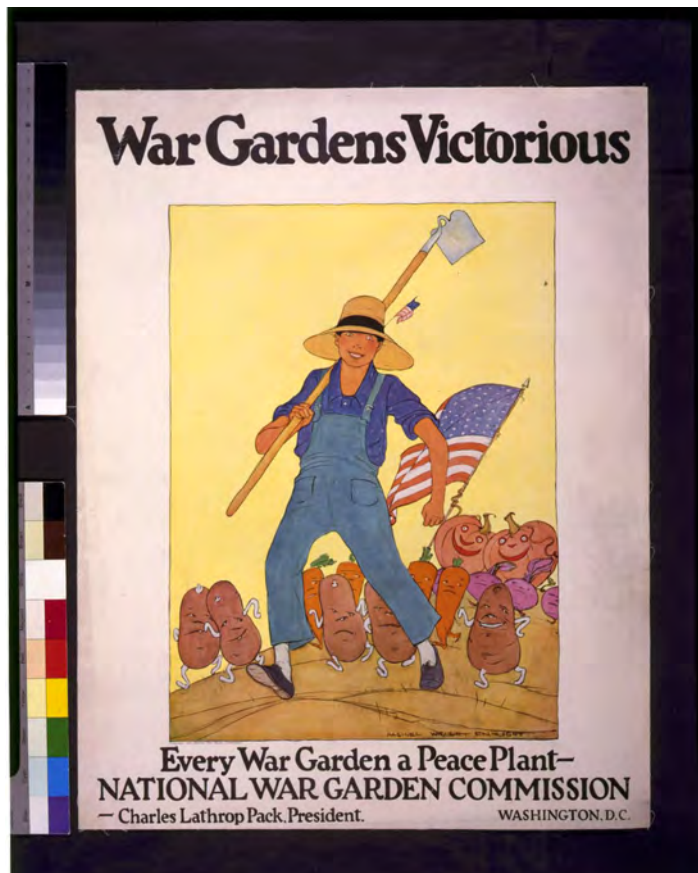
Images, whether photographs, drawings, paintings, et al. should be sent as uncompressed TIFF files (with at least 300 dpi resolution.) Written submissions should be sent in Word, WordPerfect, or Rich Text File formats (as .doc, .wpd, or .rtf). Scholarly articles should conform to the *Chicago Manual of Style* for textual and citation manners; please use endnotes rather than footnotes.

Be sure to include contact information with your submissions. A copyright release is needed for publication. All submissions should go to QuestionsJournal@gmail.com

Submissions for the next issue should be received by **March 31, 2012**. After initial review and editing, they will be blindly reviewed and selected by the larger editorial board.

War Garden Victorious

Is every war garden a peace garden? What does it mean to invoke garden vegetables as warriors? What sacrifices are needed in times of war? Send your thoughts about this vintage government advertisement in to us. We'll run the best of the crop in a future issue.



© National War Garden Commission



Wittgenstein on Games



1 Consider for example the proceedings that we call "games". I mean board-games, card-games, ball-games, Olympic games, and so on. What is common to them all?—Don't say: "There must be something common, or they would not be called 'games' "—but look and see whether there is anything common to all.—For if you look at them you will not see something that is common to all, but similarities, relationships, and a whole series of them at that. To repeat: don't think, but look!—Look for example at board-games, with their multifarious relationships. Now pass to card-games; here you find many correspondences with the first group, but many common features drop

2 out, and others appear. When we pass next to ball-games, much that is common is retained, but much is lost.—Are they all 'amusing'? Compare chess with noughts and crosses. Or is there always winning and losing, or competition between players? Think of patience. In ball games there is winning and losing; but when a child throws his ball at the wall and catches it again, this feature has disappeared. Look at the parts played by skill and luck; and at the difference between skill in chess and skill in tennis. Think now of games like ring-a-ring-a-roses; here is the element of amusement, but how many other characteristic



3 features have disappeared! Sometimes similarities of detail. And we can go through the many, many other groups of games in the same way; can see how similarities crop up and disappear.

—Ludwig Wittgenstein. §66. *Philosophical Investigations*, trans. G. E. M. Anscombe



Photos (clockwise from upper left); Checkers, by Steve Snodgrass; Children Playing by Jessie Tarbox Beals; Cards by Kostas G.; Ball by "Tetradx"



Book Review

Clark G. Porter and James M. Girsch. *Make Up Your Mind: A Classroom Guide to 10 Age-Old Debates*. Waco, TX: Prufrock Press, 2011. 221 pages. \$25.95 paperback. ISBN 978-1-59363-714-9

According to the authors, this book was written explicitly with “gifted middle school students in mind,” but “high school students will also benefit from these lessons.” There are twelve chapters; the first two (“How To Use This Book” and “Thinking Philosophically”) are quite short (a total of ten pages) and functioning essentially as an introduction for teachers on engaging students in the age-old topics covered in the remainder of the book. Those are: (1) Nature vs. Nurture, (2) Deduction vs. Induction, (3) Absolutism vs. Relativism, (4) Discovered Math vs. Invented Math, (5) Reason vs. Revelation, (6) Free Will vs. Determinism, (7) Liberalism vs. Conservatism, (8) Free Markets vs. Regulated Markets, (9) Safety vs. Risk, and (10) Melting Pot vs. Melting Not.

Each chapter covering one of these topics includes an introduction for teachers, with overall objectives, background information, and materials for lesson planning, some suggested classroom activities (such as scripts for students to perform), and evaluation criteria (such as quizzes). For example, in chapter 5 (on Absolutism vs. Relativism), the authors identify several objectives: Students will compare two major conceptual foundations (i.e. absolutism and relativism) for determining what behavior is ethical/unethical, students will deconstruct ethical conflicts arising from cultural differences, students will analyze the relative merits of absolutist and relativist approaches, students will evaluate current controversies stemming from the conflict between absolutist and relativist ethics, and students will create an ethical dilemma (page 63)

The introductory material consists of four pages of commentary on the nature of ethical absolutism and relativism, including motivations for and critiques of both. Suggested classroom activities include a short script for students to perform on the issue of arranged marriages, accompanied by a set of questions for students to write short reflective essays (such as: “Has Najja been taught to follow a traditional role for women in her culture, or has she been brainwashed? Explain your answer;” and “What is the difference between being taught and being brainwashed?”). Another classroom activity focuses on the issue of lifeboat ethics, asking students how to decide what should be done and how to decide this in the context of not being able to save everyone in the imperiled lifeboat. Evaluative criteria for this chapter include grading students’ written work on the basis of analysis/evaluation of concepts, organization of their work, neatness/appearance, and usage/mechanics. There is a similar structure for the other topics that are covered in other chapters.

The authors also offer “suggestions from the trenches” on how to keep students engaged with these topics. These suggestions are about tactics on “keeping the discussion alive,” such as controlling the size of any group of students for a given activity, laying out ground rules clearly and firmly, helping students learn how to have a genuine discussion (as opposed to simply talking at each other), not pushing an agenda (although helping to guide students to stay on target), and not trying to reach any specific conclusion or right answer. They also suggest other specific classroom tactics (which most teachers would recognize as obvious), such as monitoring the small group discussions, making sure that students “have the floor” in order to speak so as to avoid chaos, even having students move to other groups in an effort to stimulate and cross-pollinate discussions and divergent views.

As can be seen from the constellation of topics covered in this book, the authors have tried to provide topics that span the broad philosophical areas of metaphysics (with nature/nurture, free will/determinism, and discovered/invented math), epistemology (with deduction/induction and reason/revelation), and axiology (with absolutism/relativism, liberalism/conservatism, and the final chapters on markets, risk, and social assimilation). Because each chapter is independent of all the others, individual teachers can select among them for classroom use.

Indeed, given the spread of topics it might be difficult for all of them to be covered by a single teacher. While the independence of each chapter is a virtue of this book, one might have wished for helpful guidance on synthesizing the various topics so that students can better see and appreciate their interconnectedness. For instance, having covered issues within the topic of nature/nurture, it would be useful to later have classroom activities and exercises connecting those discussions and any conclusions to the topic of liberalism/conservatism or safety/risk. This might also have the value of helping students see and appreciate not only the interconnectedness of philosophical issues, but also the interconnectedness of philosophy with other (such as economic or political) disciplines and concerns. Of course, teachers can do this on their own, without materials from this book, but such suggestions or guidance would have been both an added virtue and added value. Helping students to see and appreciate such interconnections would also demonstrate and reinforce for them the value and practicality of engaging with these topics and with philosophical approaches to them, as well as helping them see and appreciate the philosophical underpinnings of so many things that they encounter in their daily lives. So, while this book succeeds (I believe) quite well in demonstrating and engaging the analytic function of philosophy (the understanding and clarifying of topics and concerns), it does not do as well demonstrating and engaging the synthetic function of philosophy (the interconnectedness of these topics and concerns). Nonetheless, this omission can be remedied by good, thoughtful teaching and it does not detract from the virtues of the book. The authors provide accessible, fruitful, and helpful materials and this book deserves widespread use.

David Boersema

Questions is being reinvented!

Behind the scenes a lot of work is going on for a new look and increased social media presence. Look for these changes to roll out between now and the next issue.

An early thank you to Doug Umberger, BryAnn Peirson, Jason Pallotti, and the participants in our focus group studies for all their hard work and insight in to how to make *Questions* an even better resource for all of you!

Author Bios

David Boersema is the chair of the Philosophy Department at Pacific University, in Forest Grove, Oregon, where he has taught since 1985. He is a former member of the APA Committee on Pre-College Instruction of Philosophy. He teaches and publishes in the areas of philosophy of science, philosophy of language, and human rights. He is the general editor of the journal *Essays in Philosophy* and the book review editor for the journal *Teaching Philosophy*.

Julinna Oxley is Assistant Professor of Philosophy and Director of the Women’s and Gender Studies Program at Coastal Carolina University. Her research focuses on issues in ethics and political philosophy, feminism, moral psychology, the emotions, and applied ethics. Her book *Understanding Others: Empathy and Ethical Thought* was just released with Palgrave Macmillan. She is also co-director of the Jackson Family Center for Ethics and Values’ *Summer Ethics Academy*, a program that teaches ethics to rising 6th graders.

Renée Smith is Associate Professor of Philosophy at Coastal Carolina University. She specializes in philosophy of mind and philosophy pedagogy. She is co-director of the Jackson Family Center for Ethics and Values’ *Summer Ethics Academy*, a program that teaches ethics to rising 6th graders.



Subscribe to Questions

Questions is a unique forum for the philosophical questions—and answers—of young people and their teachers. Published annually, each issue contains transcripts of K–12 philosophical discussions, philosophical writings by students, drawings, essays, and articles offering advice and ideas for activities for teachers and parents interested in facilitating philosophical discussions with young people.

Funding for *Questions* is provided by the Northwest Center for Philosophy for Children, the Philosophy Documentation Center, York College of Pennsylvania, and generous donations from individuals. If you would like to subscribe to *Questions*, please choose from the options below. Online subscriptions include all back issues.

Thank you!

I would like to subscribe to *Questions* for 2012. Enclosed is my check, made out to *Philosophy Documentation Center*, in the amount of:

\$25 (print) \$25 (online) \$40 (print + online)

I would like a “school subscription” to *Questions* (school subscriptions include five copies of each issue). Enclosed is my check, made out to *Philosophy Documentation Center*, in the amount of:

\$50 (print, 5 copies) \$50 (online) \$75 (print + online)

Name: _____

Address: _____

E-mail: _____

Mail to: *Philosophy Documentation Center, P.O. Box 7147, Charlottesville, VA 22906-7147, USA.*

If you would like to pay by credit card, simply call the Philosophy Documentation Center at 800-444-2419.

Non-Profit Organization
U.S. Postage
PAID
Charlottesville, VA
Permit No. 204

Address Service Requested

PHILOSOPHY DOCUMENTATION CENTER
P. O. Box 7147, Charlottesville, VA 22906-7147 U.S.A.

