

A: Right.

Q: OK. But let's say that a lifeguard on duty sees a child drowning in the ocean or a pool or wherever they may be, and tries to save that child's life. Perhaps the lifeguard fails. But was the attempt to try and save that life unjust?

A: I don't see how any unnecessary suffering was created there.

Q: Well, I just want to know would that be unjust?

A: Trying to help people is a good thing, Taarini.

Q: So, that's just?

A: It's a good thing, yes, it's just, but I don't see why that creates unnecessary suffering.

Q: OK, and now, your criterion is the prevention of unnecessary suffering?

A: Right.

Q: So necessary suffering then is just?

A: No, it's permissible. That's the argument that I made against the affirmative case, and it's also in the negative case.

Q: But in your own criterion analysis, which has to have a connection to justice, you talk about unnecessary versus necessity. So ...

A: Taarini, justice is not a binary. If something is unnecessary, that doesn't make it necessary. It could also be permissible. I spent a lot of time against the affirmative case explaining why that is true.

Q: So then why if something is unnecessary is that unjust?

A: Because it is creating unnecessary suffering.

Q: That was simply a repetition of my question. My question ...

A: No, no, no. It is the answer to your question because there is never necessary suffering. If it's unnecessary suffering, it's unjust. If it's necessary suffering, it's permissible.

Q: Why?

A: I explained that we have this general norm that killing is wrong. We never say that killing is justified. We say that killing is permissible in certain situations, which is what you bring up in your case in terms of self-defense.

Q: So you would say, then, that an act of self-defense is simply permissible, it is not just.

A: Yeah. I wouldn't want to tell my kids that killing is justified.

Q: So, when somebody is assaulted on the street and is protecting their life, they are unjust in doing so.

A: No, they are committing a permissible act.

Q: Sure, but you're saying that permissibility is different from justice.

A: But that doesn't make it injustice, we can call it "ajust." (Audience laughter). Dude, guys, language is fluid, I can make up whatever.

Q: In terms ... OK, so, then what are the necessary conditions for justice.