

philosopher Robert Nozick book

state, Anarchy & Utopia

Utility Monster

- Imagine people from shampoo commercials are real
- They feel more joy from washing their hair than any of us will ever feel
- Utilitarianism says we have a moral duty to let ourselves starve to death in shampoo factories so that these people can use as much shampoo as our species can produce



but she is acting. it's her job
what non-sense?

I think Robert Nozick was a sensible guy. Thus he attacked this utilitarianism

Utility Monster

- Utilitarianism would say that we have to let millions starve so that we can make the utility monster happy
- This seems immoral, but it would maximize happiness
- So there can be actions that maximize happiness but aren't morally right
- We can't define "morally right" as "maximizing happiness"
- That's what utilitarianism does. So, utilitarianism is false.
- Something must be wrong with utilitarianism's definition of "right" and "wrong"

Experience Machine

- The Experience Machine is a thought experiment by Robert Nozick
- It's meant to be an objection to Utilitarianism and to hedonism
- It's intended to show that happiness is **not** the thing that matters most to us

but
it will feel real, it's
won't be actual real?

Inception
Matrix movie, Blade Runner

Experience Machine

- Suppose scientists can put you into "the experience machine".
- They will plug electrodes into your brain, and feed your brain whatever experiences you want to have.
 - You can be a famous musician, a wealthy socialite, the emperor of the world, whatever you want
 - You can spend time with dead relatives, or you can live in historical societies.

- You will have more pleasure inside the experience machine than you could possibly have outside it
- You will feel more fulfilled, and content, and prosperous, etc. inside the machine than outside it
- No matter which view of happiness you pick, you will be happier inside the experience machine

- But whatever experience you end up with, you'll only feel like it's happening: you'll really be asleep in a giant machine.
- Once you're in, you can't come out. Ever.

- Would you plug into the experience machine?

- If you don't want to pick, the scientists can scientifically determine the experience that would make you happiest
- They will then feed you that experience in the machine.
- Plugging into the experience machine guarantees that you will be as happy as possible
 - If you think some suffering is needed to fully appreciate life, **you can program in some suffering to help you fully appreciate life**

Experience Machine

- Nozick says there's no way any of us would choose to plug into the machine.
 - Even if we end up saying we would, Nozick says "be honest, your initial answer was "no", and that's enough to prove my point"
- He thinks that shows that happiness isn't all that matters to us

"Famine, Affluence, and Morality"

Philosophy 1500
Spring 2020

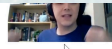
Even though it's saying morality but it isn't acting on morality.

cause if you consider morality in wordsen world, then it would be difficult.

the "Drowning child Argument"

Background Assumptions:

- There are people around the world who are dying painful, *preventable* deaths
 - There are people dying of famine, curable/preventable disease, lack of access to food/water/shelter, etc.
 - These are all avoidable causes of death and suffering.
 - If medicine/malaria nets/water are provided, then these people will survive, rather than dying
- Suffering is bad
 - Starving to death, dying of disease are bad things
 - "I begin with the assumption that suffering and death from lack of food, shelter, and medical care are bad... I shall not argue for this view."



but it's a world type
speaks rather naturally
not judgement
will we do it?
from evolution perspective
it doesn't make any sense

I think it depends upon
psychology as well as your
upbrining of environment?

is my opinion morality
is subjective

The 'Drowning Child' Example

- Suppose you walk past a child drowning in a shallow lake.
- You can easily wade into the lake and save the child.
- Your pants will get wet, and you might ruin your shoes, but otherwise you'll be fine.
- Do you have a moral obligation to save the child?
- Is it morally permissible to do nothing and let the child drown?



What about your wet clothes?

- Singer says you aren't giving up anything as valuable as the life of a child
 - If you don't save the child, you're implicitly suggesting that your pants are worth more than the child's life.
 - Singer says they aren't. It might make you less happy, but the child's life is worth more.
- You have to save the child, even if it means making sacrifices. As long as you don't sacrifice anything as valuable as a child's life, you have to save the child.



Does it matter if other people can help?

- Singer says no: even if there are other people around who could help, but are doing nothing, you still have an obligation to help
- The other people *also* have an obligation to help. But the fact that they aren't fulfilling their obligation does not mean that you don't have to fulfill yours.
- The fact that other people are failing to save that child does not mean that it is morally permissible for you not to save the child
- Other people's inaction doesn't get rid of your moral obligation to save the child.



Does distance matter?

- Does it matter how far away the child is?
- Suppose the child is thousands of miles away and you can save them from drowning by pushing a button.
- Do you have an obligation to save the far away child?
- Singer says yes: you still have an obligation save the child's life, even if the life is far away.
- It doesn't matter how far away the child is. If you can save the child, you have an obligation to do so. Even if they're far away.
- Distance makes no moral difference.



Singer's 'Drowning Child' Argument

- Around the world, there are children dying from preventable diseases, from famine, from lack of clean water, etc.
- By donating money, you can save the lives of some of them. You won't save all of them, but you'll save some.
- You'll have less money as a result, but as long as you still have enough money to live on, you haven't given up anything nearly as important as the child's life.
- You might not be able to afford new clothes, but as long as you aren't at risk of freezing to death, fashion isn't worth as much as a child's life.
- The vast majority of what we buy is not as valuable as a child's life
- We therefore ought to make the sacrifice and donate that money instead



But what if spending money on rich or powerful? Spending money on a person I know can lead to things of violence, corruption, the human rights and some millions of an school all people in prison.

- You're not the only one who could donate
- There are lots of other people who could help
 - There are people who could help way more than you can, since they have way more money than you
- But remember the case where other people are standing around watching the child drown
 - The fact that other people who could help are doing nothing does not mean that it's okay for you to do nothing.
 - You still have to help.
- Other people failing to donate does not mean that you don't have to donate
- Real world numbers:
 - For about every \$1000 donated to a malaria net charity, one child who would've died will live to adulthood and have a normal lifespan.
 - So for every \$1000 you spend on stuff you didn't really need, a child that you could've saved will die.
 - Suppose you could afford a \$1400 rent, but instead lived in a crappy little room for \$800
 - You would save over \$7000 per year. That would save the life of seven children per year.

I'm sorry I've to quit cause I already know some of the answers therefore I can't tolerate this person's question.

Moving on —



Metaethics

What is metaethics?

- **Metaethics** is the branch of ethics that asks "what makes moral claims true?" or "are there really moral truths?"
- We make moral claims like "stealing is wrong", "you should keep your promises", "lying is bad", "you ought to give to charity", etc.
- Are these claims true?
- If these claims are true, then something must make them true. They are true in virtue of something.
- These options lead to four different metaethical views:
 - **Moral Realism**: morality is objective and universal. Moral claims are objectively true or false, and apply to everyone.
 - **Moral Relativism**: morality is relative to a society/culture. Moral claims are really true or false, but only true or false for some society
 - **Moral Subjectivism**: morality is subjective, so that moral claims are just a matter of your own personal opinion
 - **Moral nihilism**: morality is an illusion; all moral claims are false; nothing is morally right or wrong



- ① what is metaethics?
- ② Moral Realism?
- ③ Moral Relativism?
- ④ Moral Subjectivism?
- ⑤ Moral Nihilism?

My question what's the purpose of knowing ethics or meta ethics?

Moral realism

but who declares that who is right & who is wrong?

Morality is subjective.
it's like liking a movie/song/
person etc.

It doesn't hold any fact

Moral Realism

- Another problem for this view is that it's hard to explain how we come to know moral truths.
- They're part of the world, but it looks like we can't learn about them empirically: you can't go out and figure out what's right just by studying the world around us
 - David Hume: seeing what is the case doesn't tell you what *ought* to be the case.
- So how do we know which moral claims are true?
- A lot of us were taught morality by parents/teachers/etc. at some point, and they were taught morality by someone at some point
- But eventually that chain of teaching has to end.
- How did people learn about morality in the first place?
- It looks like you'd have to propose some "moral faculty", some special power in our minds to find and recognize moral truths. And it's not at all clear how that would work.
- On this view, moral claims are true or false *relative* to a specific culture.
- Moral claims don't apply universally, and they aren't objectively true.
- What's moral in one culture might be immoral in another culture.
- So when two different societies disagree about morality, they aren't really disagreeing: each society is correct relative to their own morality.

there is a vulnerability to human's being brainwashed.



Moral Relativism, in meme form

Moral Realism

- On this view, moral rules are objective, universal truths that apply to everyone.
- Moral truths are like mathematical truths: they are built into the universe, and they are objectively true. They're not a matter of opinion, or relative to a society
- Moral truths are objective and universal: they apply to everyone, regardless of their opinions and beliefs, regardless of the time or place or society or culture they grew up in
- One problem for this view is that it makes moral rules seem weird.
- They're these "magic rules in the sky" that are somehow part of the universe, but are seemingly unlike every other aspect of the universe.
- They aren't physical things; they're a sort of "value" that things have, and they have this value independent of our judgements about them.
- If there are objective moral rules built into the universe, it seems that they're very different from everything else in the universe.

Moral Relativism

- Or to put it another way, we'd have to say that they didn't do anything that was wrong at the time.
- This seems like a hard pill to swallow, because intuitively it seems like they really were wrong. Full stop.
- Our intuition is that the Nazis really were wrong, and that our society really is morally better than Nazi Germany.
- But if moral relativism is true, it looks like the Nazis are just a different society with different rules. Not better, not worse, just different.
 - Another issue: the problem of "moral progress".
 - Many societies look like their moral beliefs have gotten better over time.
 - For example, the United States went from endorsing slavery in one era to abhorring slavery in a later era.
 - That looks like moral progress: a genuine improvement in the society's moral beliefs over time.
 - But it looks like moral relativists might have to say that 1700s US and 2000s US are just two different societies that are each correct on their own terms, given their own moralities.
- One problem with this view: it seems impossible to criticize the morality of another society.
- You might end up having to say that Nazi Germany, 15th century colonizers, and the US under Jim Crow laws were all morally right to do what they did.
- At least, they were right relative to their own society.
- We can still say that they're wrong relative to our society, but we would have to say that they didn't do anything wrong relative to their society.
- Abolitionists and civil rights leaders are examples of moral reformers. They were morally good people who led to improvements in their societies
- But the moral relativist says that each society makes its own morality, and the moral reformers go against the moral beliefs of their own society
- So it looks like the moral relativist might have to say that the moral reformers are morally wrong, relative to their own societies.
- And that seems implausible, or at least unpleasant to accept.

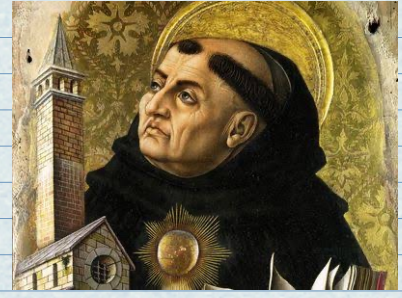
but being naïves
sometime is not efficient.



I. Kant

Aquinas has 5 cause of motion

1. Argument from Motion
2. " " Causation
3. " " Contingency
4. " " Degree
5. Teleological Argument.



Thomas Aquinas



1. ARGUMENT FROM MOTION P1

We currently live in a world in which things are moving.
 Movement is caused by movers. (Things that cause motion.)
 Everything that's moving must have been set into motion by something else that was moving.
 Something must have started the motion in the first place.



AQUINAS ACTUALLY GOT THIS IDEA FROM ARISTOTLE

he thought the very idea of infinite regress was absurd & logically impossible



INFINITE REGRESS

noun / in-fi-nite re-gress

IN A CHAIN OF REASONING, THE EVIDENCE FOR EACH POINT ALONG THE CHAIN RELIES ON THE EXISTENCE OF SOMETHING THAT CAME BEFORE IT. WHICH IN TURN RELIES ON SOMETHING EVEN FURTHER BACK, AND SO ON, WITH NO STARTING POINT.

moral of the story, Aquinas think there had to be a starting point for everything, whether it's a movement of object or cause & effect or contingent beings being created



1. ARGUMENT FROM MOTION P2

Objects are in motion.
 Everything in motion was put in motion by something else.
 There can't be an infinite regress of movers.

So there must be a first mover, itself unmoved, and that is God.



but Aquinas point is unclear that it's true or why it has to be true



2. ARGUMENT FROM CAUSATION

Some things are caused.
 Anything that's caused has to be caused by something else (since nothing causes itself).
 There can't be an infinite regress of causes.

So there must have been a first causer, itself uncaused, and that is God.



if infinite regress can be possible then Aquinas first 2 argument fall apart. & they never needed an explanation



NECESSARY BEING

noun / nec-ess-ary being

A BEING THAT HAS ALWAYS EXISTED, THAT ALWAYS WILL EXIST, AND THAT CAN'T NOT EXIST.

CONTINGENT BEING

noun / con-tin-gent being

ANY BEING THAT COULD HAVE NOT EXISTED.

if they can exist without being responsible for them then we don't need god to establish things in the first place.

theological intelligent analogy & everything what we



3. ARGUMENT FROM CONTINGENCY

There are contingent things.
 Contingent things can cause other contingent things,
 but there can't only be contingent things.
 Because that would mean that there's an infinite regress
 of contingency, and a possibility that nothing
 might have existed.
 An infinite regress is impossible.

So there must be at least one necessary thing,
 and that is God.



Use has
 a creator thus the world has
 a creator.

But this creator is flawed
 cause everything in world is
 flawed.



4. ARGUMENT FROM DEGREES

Properties come in degrees.
 In order for there to be degrees of perfection, there must
 be something perfect against which everything else is measured.

God is the pinnacle of perfection.



THE PROBLEM WITH THESE ARGUMENTS IS, YOU
 CAN'T REALLY MAKE A PROBABILITY CLAIM WHEN
 YOU ONLY HAVE A SAMPLE SET OF ONE.



If God knows everything, including the future
 (which he does, if he's omniscient)

and if God has the power to bring
 about any state of affairs
 (which he does, if he's omnipotent)

and if he always wants to bring about
 the best state of affairs
 (which he does, if he's omnibenevolent)

then God has already decided what's
 going to happen in every single case.
 To everyone. Always.

Objections to the Omnipotence Paradox



- This is the basis for a response to the omnipotence paradox: If God being all-powerful means that God can do anything possible, then God can still be all-powerful even if he can't create a stone so heavy that he cannot lift it.
- Why? Because God can lift any stone, no matter how heavy it is. God can even lift infinitely heavy stones.
- So a stone that's so heavy that God cannot lift it is impossible; there's no such thing as an object too heavy for God to lift, and there couldn't possibly be anything too heavy for God to lift.
- Therefore, creating a stone too heavy for God to lift is impossible. So the fact that God cannot create a stone so heavy that he can't lift it does not mean that God can't do everything possible.

Objections to the Omnipotence Paradox



- Does that mean that God isn't all-powerful?
- Maybe, if by "all-powerful" we just mean that God can _____ no matter what you put in the blank.
- But if we want to be more careful about what we mean by "all-powerful", we might say this: God can't just do whatever you put in the blank. Rather, God can do anything possible.
- So God can make turn off gravity and make people fly, and God can create a universe or destroy a universe, because all of those are metaphysically possible.
- But God can't do the impossible, like make $2+2=5$, or make something exist and not exist at the same time

Problem of Evil



- Free Will Response:
 - This response doesn't work if we understand "evil" as "needless suffering"
 - That version of the Problem of Evil still seems to be an issue
 - Famines and hurricanes don't have free will, and it still looks like a morally perfect God should want to prevent the suffering they bring

Problem of Evil



- Free Will Response:
 - We have free will, and that free will allows us to do evil things.
 - God can't prevent us from doing evil things without destroying our free will, which would be much worse.
 - So destroying evil would require God to eliminate free will, which would actually be morally bad.
 - So Premise 4 is false: God is morally perfect AND doesn't have the desire to destroy all evil, because destroying all evil would mean eliminating free will, which would be morally wrong.

Problem of Evil



- The Problem of Evil poses the following problem for the conception of God as an all-powerful, all-knowing, and morally perfect being:
- There is evil in the world. There is needless and preventable suffering all over the world.
- But if God is morally perfect, then he should want to destroy evil in the world.
- If God is all-knowing, then he knows about all of the evil in the world, and knows how to destroy it.
- If God is all-powerful, then he has the power to destroy all evil.
- So then if God exists, then why is there evil?

Problem of Evil



1. If God exists, then God is all-powerful, all-knowing, and morally perfect
2. If God is all powerful, then God has the power to destroy all evil
3. If God is all-knowing, then God knows about all evil and knows how to destroy all evil
4. If God is morally perfect, then God has the desire to destroy all evil
5. If God has the power, knowledge, and desire to destroy all evil, then God would destroy all evil, and there would be no evil
6. There is evil in the world
7. Therefore, God does not exist

Problem of Evil



- Alternative Response:
 - Just because something seems evil to us, doesn't mean it's evil from God's perspective.
 - More specifically, the idea is that some things might be bad for us, but not be bad for the universe as a whole.
 - When we describe something as evil, all we really mean is that it's bad for us. But "bad for us" and "bad overall" don't have to be the same thing.
 - It could be that all of the suffering and evil we experience or see is necessary for the greater good of the universe as a whole. So maybe looking at the universe as a whole, there really is no evil: so 6 is false.

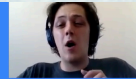
Problem of Evil



- There's some debate about how to read "evil" here.
- One answer is just that "evil" means "needless suffering"
- But some people think it must mean something stronger than that (like bad-people-doing-bad-things-on-purpose kind of evil).
- There are a few different responses people have made to this argument, depending on how we read "evil"
- But the responses are all along the same basic line: getting rid of the evil we see would require making the world even worse in some way

fallacies

What are Logical Fallacies?

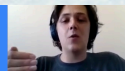


- Common errors in logic that create bad arguments
- An argument that commits a logical fallacy is a **fallacious** argument
- Fallacies can cause arguments to *seem* sound, but really hide the fact that either
 - (a) the premises are false
 - (b) the argument is invalid
- If we want to make good arguments and to avoid accepting bad arguments, we need to be careful to recognize and avoid fallacies.

fallacies are the things people think are fact but actually are completely false.

Robindranath had beard & goal has beards too... therefore Robindranath is a goal.

The Gambler's Fallacy



- Thinking that if you've had bad luck, then you're more likely to have good luck.
- If you lose 20 hands in a row at poker, then you might think that makes it more likely to win on the 21st hand. After all, losing 21 hands in a row is really unlikely.
- BUT, the odds of losing any given hand are exactly the same, regardless of what happened on previous hands. It's a fallacy to think that the results of past hands will change the odds of the current hand.

Example:



Among scholars, this is known as the Youtube Commentator's Fallacy.

aunt is making this mistake & dropouts make this mistake too...

most of the entrepreneurs are dropouts therefore if I dropout I will be an entrepreneur

this is same as the
Rabindranath example.

Circular Argument

A classic example:

- "God exists because the Bible says he does"
- "How do we know that what the Bible says is true?"
- "Because the Bible is the word of God, and God wouldn't lie"

Ad Hominem

- Attacking the person who holds a view or makes an argument, rather than critiquing the argument or arguing against the view
- Example: "Hitler instituted gun control. Therefore gun control is bad."
- Compare to: "Hitler thought that smoking was bad for your health. Therefore smoking is good for your health"

From Pirates of the Caribbean: "Why aren't we doing what Mr. Sparrow said?"
"Because it was Mr. Sparrow who said it"

India's favorite game,
Jumping onto conclusion.

Strawman

Here's roughly how political debates work:

- Candidate 1: "I like cats better than dogs"
 - Candidate 2: "My opponent hates dogs and thinks we should get rid of all dogs and replace them with cats. But I don't think we should do that."
-
- Claiming your opponent has more extreme views than they actually do, and arguing against those instead of arguing against their actual views
 - Example: "Democrats want to turn our borders into a flood of deadly drugs and ruthless gangs"
 - Example: "Republicans won't be satisfied until all poor people are starving in the street"

Kunal Shah saying what if
we both are wrong then

a = True
b = false
c = a & b both wrong
d = a & b both false

1) Fairtale dreams tendency
aka Excessive optimism bias

- Don't ignore discouraging information
- Don't always blame those who experience misfortune
- Consider information rationally, without excess hope

False Dichotomy (aka "Black-or-White" "False Dilemma")

- Presenting two choices as if they were the only options, when really there are other options
- Usually uses one of the following argument structures:

- | | |
|-----------------|-----------------|
| 1. A or B | 1. A or B |
| 2. Not-B | 2. If A, then C |
| 3. Therefore, A | 3. If B, then C |
| | 4. Therefore, C |

False Dichotomy (aka "Black-or-White" "False Dilemma")

False dichotomies often present two extreme choices, leaving out any middle ground:

"Either the government takes total control of the software industry, or we let companies like Apple and Facebook run wild and destroy democracy"

"You're either with us or you're against us"

Affirming the Consequent

Affirming the consequent is an argument form that *isn't* valid, but it sometimes looks valid.

Example: "Whenever you have coffee after dinner, you're up all night. And you were up all last night. So you must have had coffee after dinner last night"

Note: "Whenever A happens, B happens" often functions just like "If A, then B"

couldn't understand
how to fix it.

The Fallacy Fallacy

- Rejecting a conclusion just because it's defended by a fallacious argument
- This is a mistake, because even true claims can have bad arguments
- As an exercise, try to come up with a fallacious argument for a true claim. That is: pick a sentence that is true, and come up with an argument that (a) commits one of the fallacies we've talked about, and (b) has your true sentence as a conclusion

the whole point of this is
questioning the value of anything
or the testifiability of anything.

Equivocation (aka "Ambiguity")

- Using a word or phrase in two different meanings, and pretending they have the same meaning
- Example:
 - All politicians are snakes
 - Snakes have no legs
 - Therefore, politicians have no legs

Another example:

"It's impossible for two objects to be separated by a vacuum. For if a vacuum is to separate them then nothing can be between them. But if nothing is between them, then they obviously aren't separated."

stimmyabby:

Sometimes people use "respect" to mean "treating someone like a person" and sometimes they use "respect" to mean "treating someone like an authority"

and sometimes people who are used to being treated like an authority say "if you won't respect me I won't respect you" and they mean "if you won't treat me like an authority I won't treat you like a person" and they think they're being fair but they aren't, and it's not okay.

- If a vacuum separates two objects, then there's nothing between them.
- If nothing is between them, then they obviously aren't separated.
- Therefore, it's impossible for two objects to be separated by a vacuum.

This argument equivocates on the phrase "nothing between them". In (1), "nothing between them" means "no air or objects in the space between them". In (2), it means "no space or distance between them."

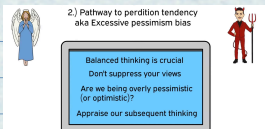
Cognitive Biases

What are Cognitive Biases?

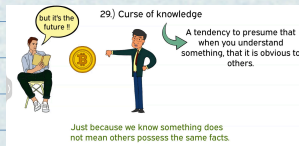
- A "systematic pattern of deviation from rationality"
- Cognitive biases are mistakes that our brains make in systematic ways
- Not a one-time mistake: these are repeated mistakes that our minds make regularly if we're not careful
- Cognitive biases are "shortcuts" in our thinking that can lead to irrational judgments.
- If we want to be rational and have reliably true judgments, we need to be wary of cognitive biases

this is me thinking
why everybody isn't
rich, successful,
attractive. why
people follow religion
rather than science
when they know
themselves science
is fact.

Religion is fiction.



now my question is what to do?



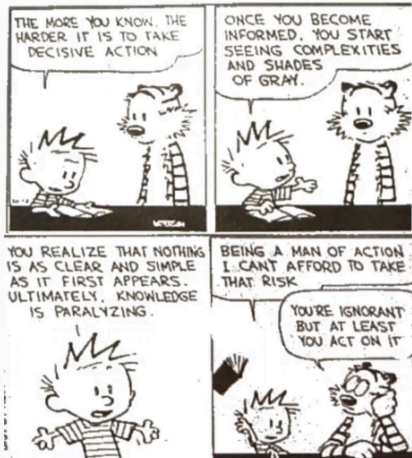
Curse of Knowledge

- One you know something, you're inclined to assume that it's obvious to everyone
- Example: A teacher may think that the material she's teaching is obvious, so fail to explain it in enough detail for students to understand it
- Related: babies don't understand that once they know something, other people don't know it. They can't represent different people's access to information.

Dunning-Kruger Effect

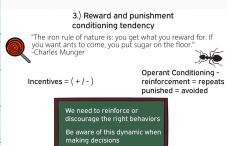
- Named after Dunning and Kruger, who discovered the effect in a 1999 study titled "Unskilled and Unaware of It: How Difficulties in Recognizing One's Own Incompetence Lead to Inflated Self-Assessments"
- A cognitive bias to *overestimate* our competence when we don't know what we're talking about, and to *underestimate* our competence when we do know what we're talking about

CALVIN AND HOBBS



- Experts are less confident in their knowledge, while incompetent people who know less are over-confident
- The more you know, the better you understand how much there is that you *don't* know
- If you don't really understand a subject, you don't realize how complex the subject actually is. That can lead you to overestimate how well you know the subject

- Example: give everyone a test on logic or grammar. After the test, ask them how well they think they did.
- People who actually score in the 90th percentile will predict they scored in the 70th percentile or below. People who score in the 30th percentile will predict they scored in the 90th percentile
- If someone lacks the skills and knowledge required to figure out the right answer, they often also lack the skills and knowledge to recognize what a right answer looks like



"We overestimate what we can do in 1 year But underestimate what we can do in 10 years"

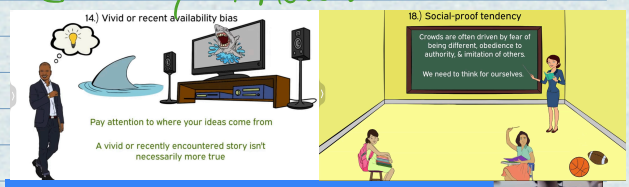
— this is kind of self-doubt

"Smart people are confused & fools are pretending like an expert."

— Imposter syndrome is the correct word.

— known, unknown / unknown, unknown

— people who know about god never talks about it & people who doesn't always try to pretend they know.



Availability Heuristic

- Things that spring to mind more easily seem more relevant, and more likely to be true
- This can lead to false beliefs
- Example: violent crime has gone down in recent decades across the US, but media coverage of violent crime has increased
- As a result, many people mistakenly believe that violent crime is more common than it used to be, when in fact it's less common