

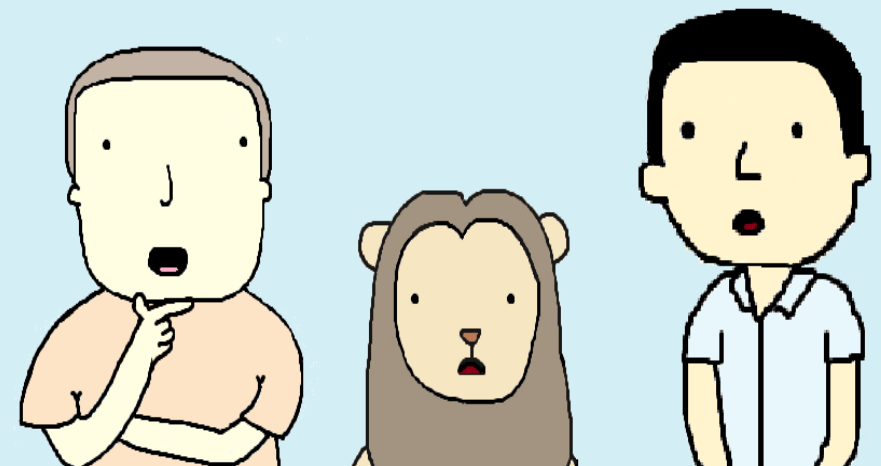
PHILOSOPHY LAI, Y.H., MAK, Z.Y., OH, H.L., OOI, S.M., TAN, C.Z. GET1029

PHILOSOPHY FOR EVERYONE

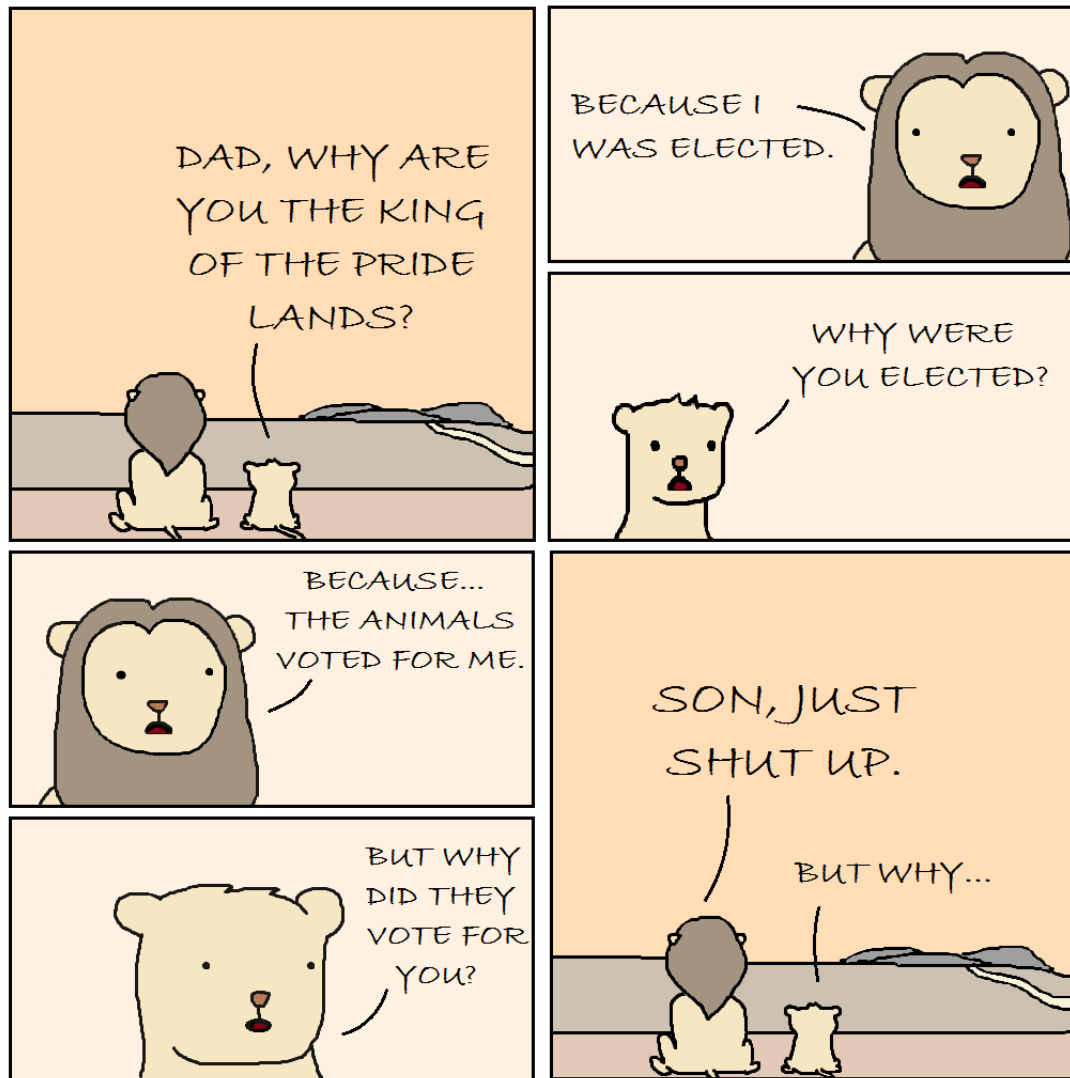
NUS EDITION
VOL. I.



LIFE, THE UNIVERSE, AND EVERYTHING

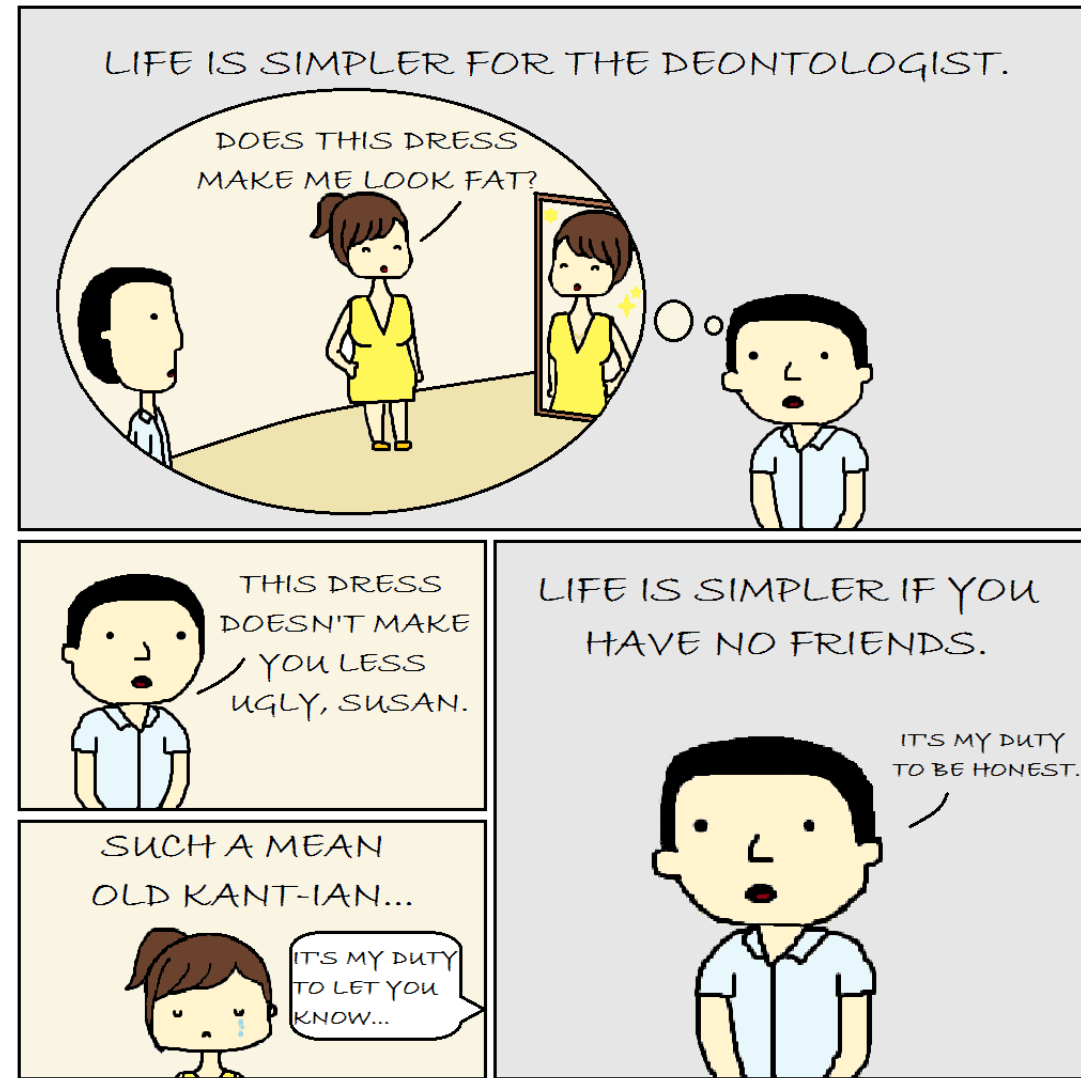


POLITICAL AUTHORITY



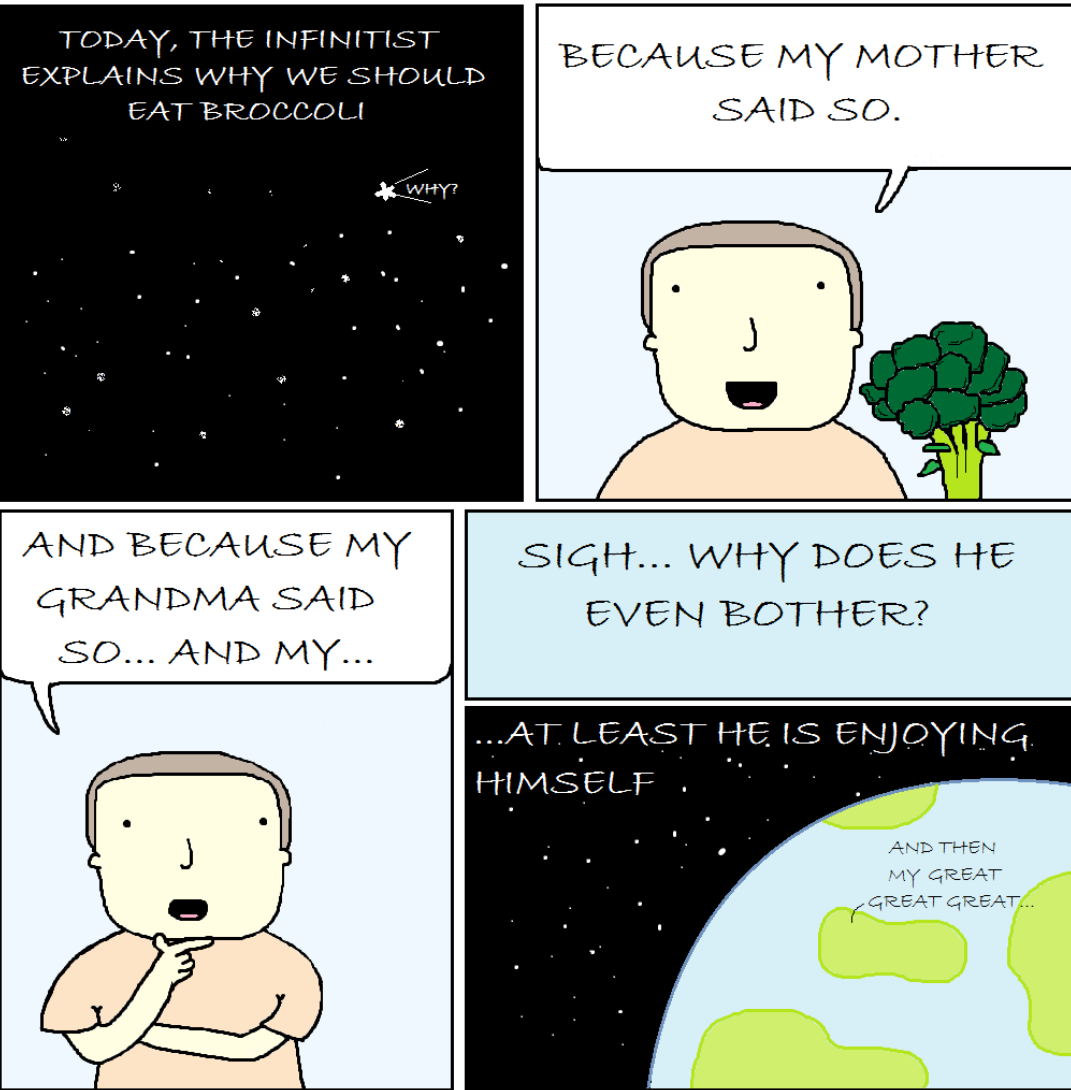
Simba here questions Mufasa where does he get his political legitimacy from. Mufasa answers that animals voted for him. However, upon closer inspection, Mufasa realizes that his kingship has no basis for legitimacy just because the majority of the animals voted for him, and he may not have authority over those that did not consent to his rule.

THE DEONTOLOGIST



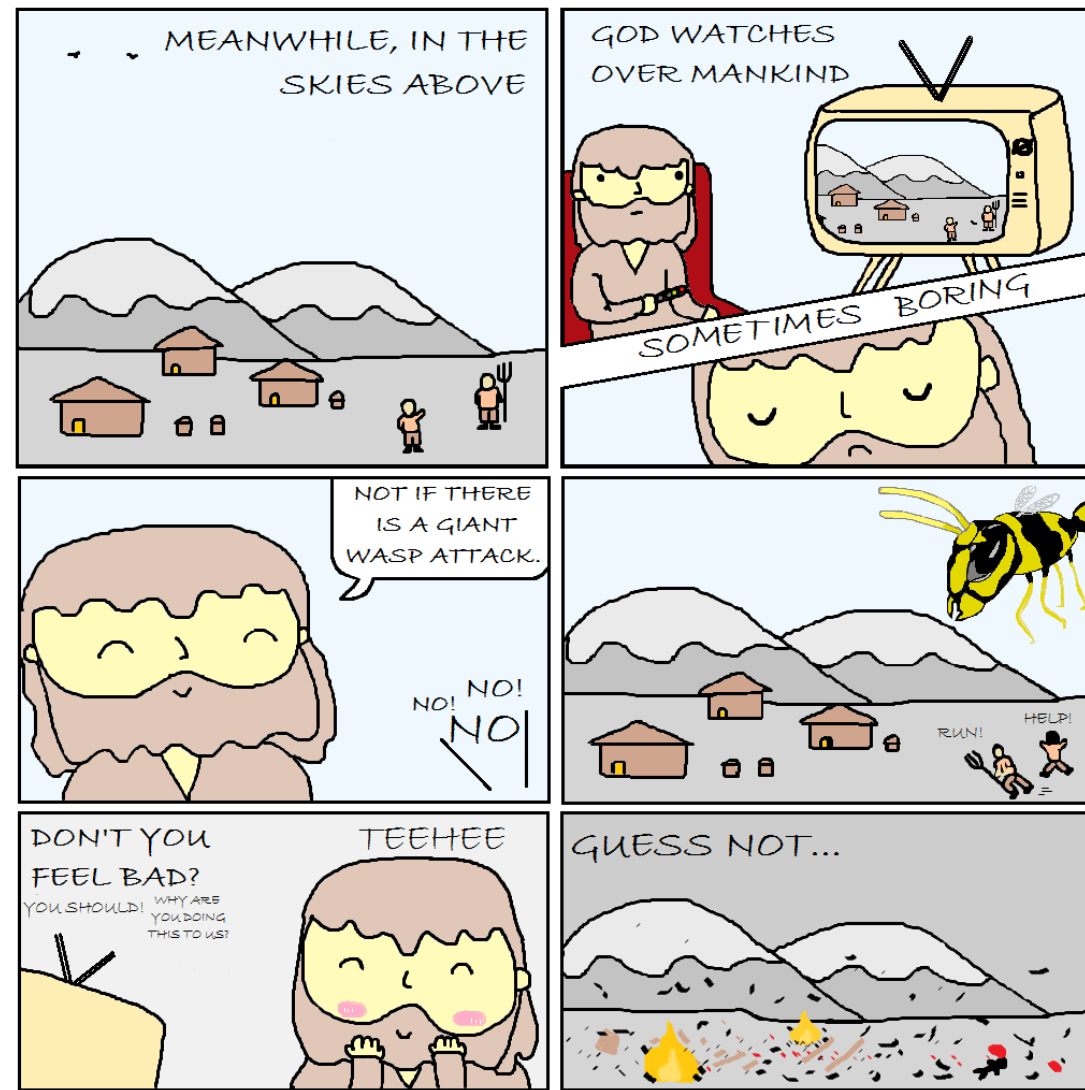
Deontology bases morality on certain inviolable duties. The Kantian here follows the duty not to lie (as per Kant), but the rigidity of deontological morality seems to lead to undesirable outcomes for the Kantian here.

THE INFINITIST



The Infinitist's reply against the Skeptic's Regress Argument is that justification for beliefs is based on an infinite chain of non-repeating reasons. In this scenario, the Infinitist goes on an infinite chain of reasons to explain why one should eat broccoli. However, the narrator's exasperation suggests the futility of the Infinitist's attempt to justify why one should eat broccoli. To the narrator, the Infinitist's justification does not provide sufficient grounds for his belief of why one should eat broccoli because he does not get to the root reason for his belief (perhaps his mother was reliable) but defers justification to his grandmothers and so on.

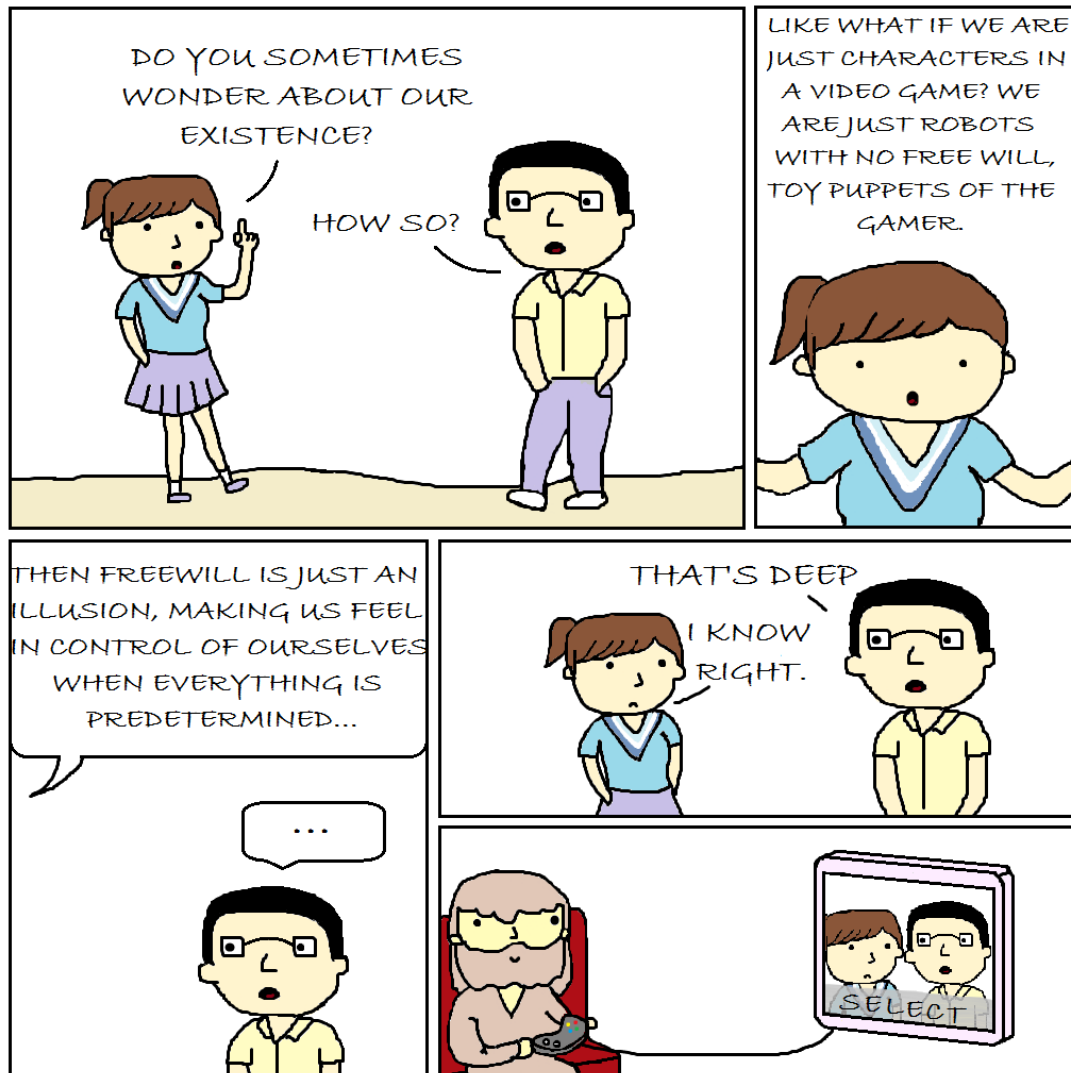
OMNIBENEVOLENCE



In the problem of evil, J. L. Mackie argues that the two qualities ascribed to God, omnipotence and omnibenevolence, do not cohere with the existence of evil in the world. The comic pokes fun at the idea of an omnibenevolent God, who perhaps may be introducing some "evil" in the world for his amusement.

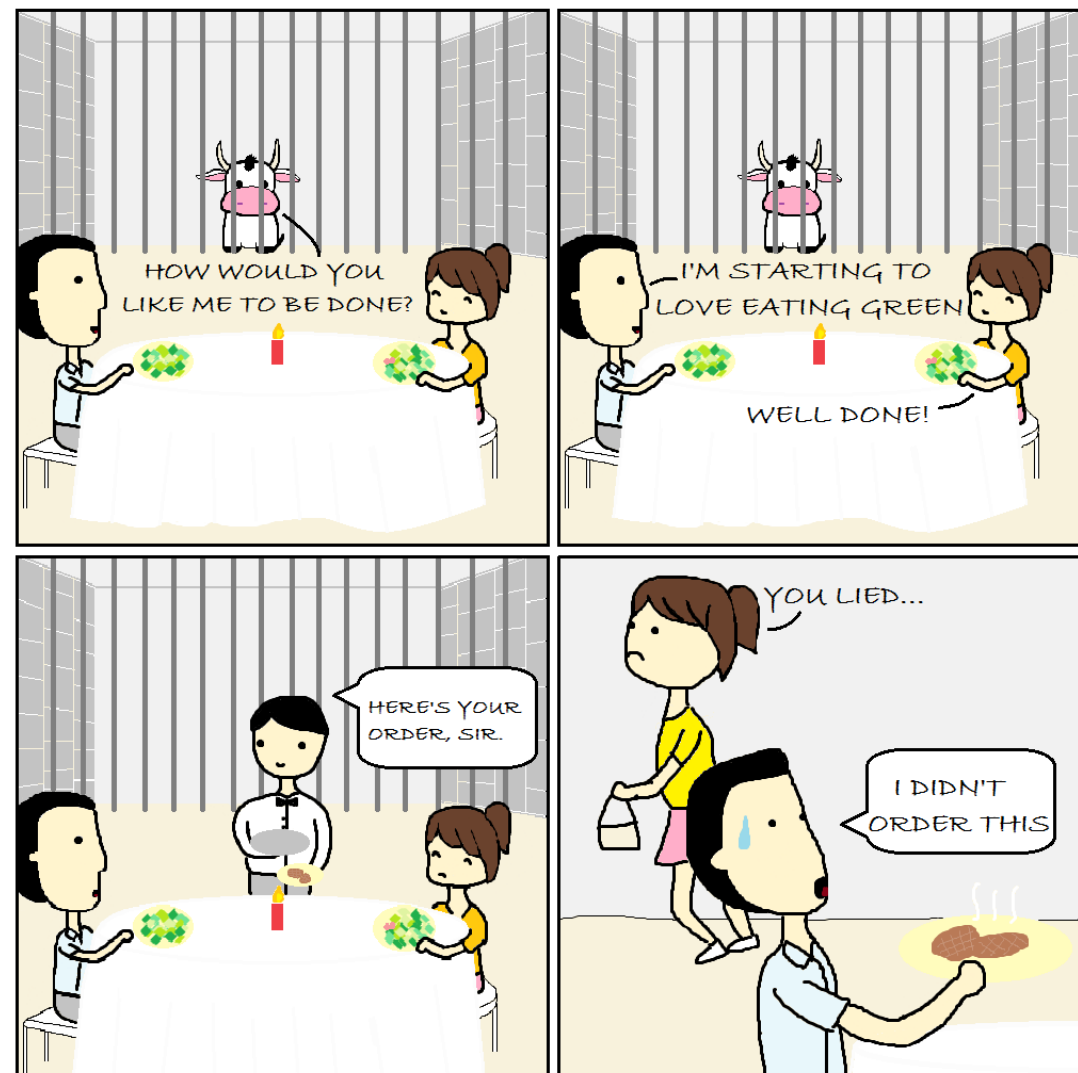
This is possibly similar to the argument that the world is better (for God) with some evil in it than that without.

GAMER GOD



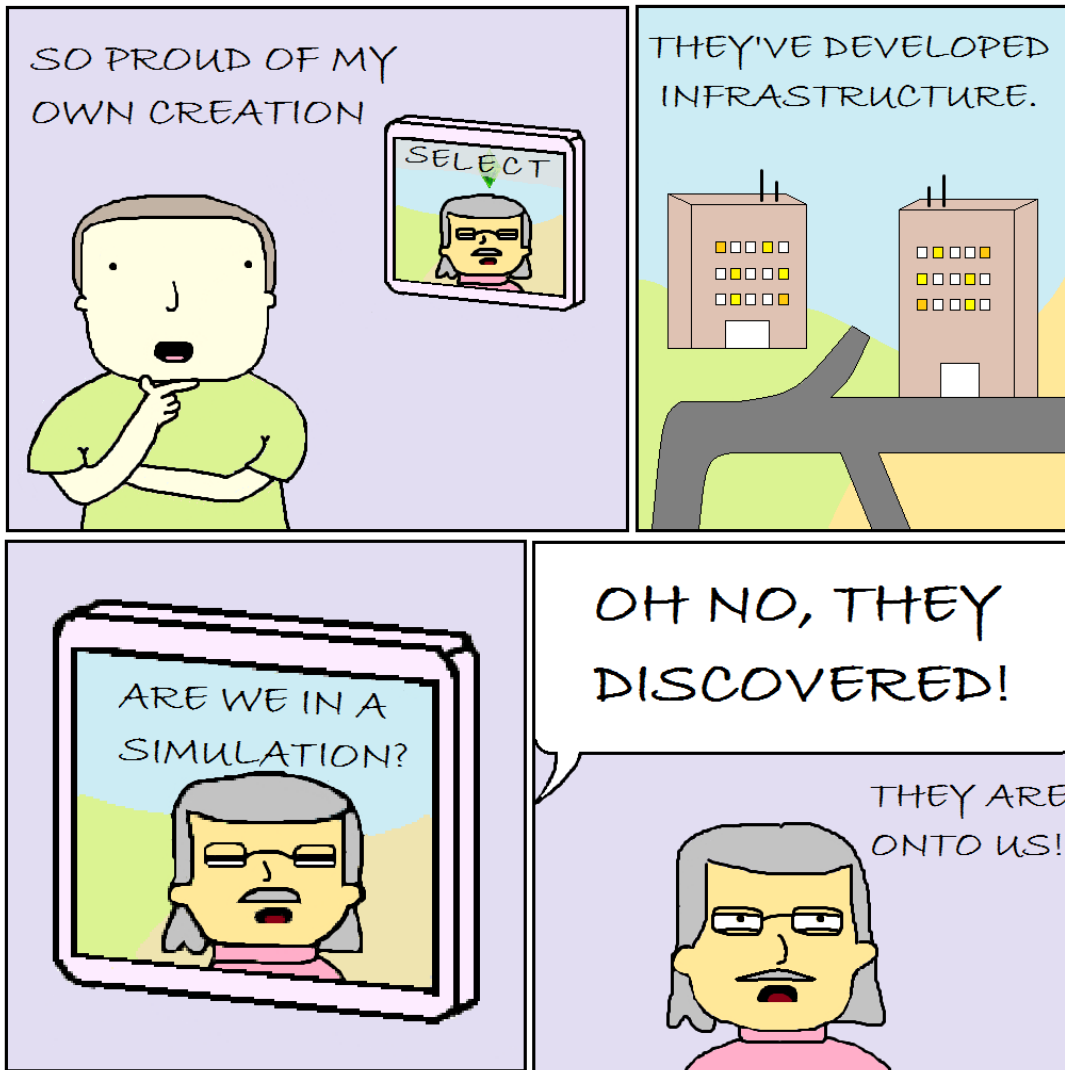
The female protagonist launches into a long rant about determinism, questioning the existence of true free will. Her actions seem to suggest some sort of “freedom” to think, but in reality, she is just a character in a video game (played by God presumably). Perhaps her free will here is akin to the compatibilist argument, that free will is just the ability to act on your own impulses. Even if her impulses here are chosen by God (determined), as long as she acts according to how she feels like doing, then she is free (or at least to her, she is).

EATING MEAT



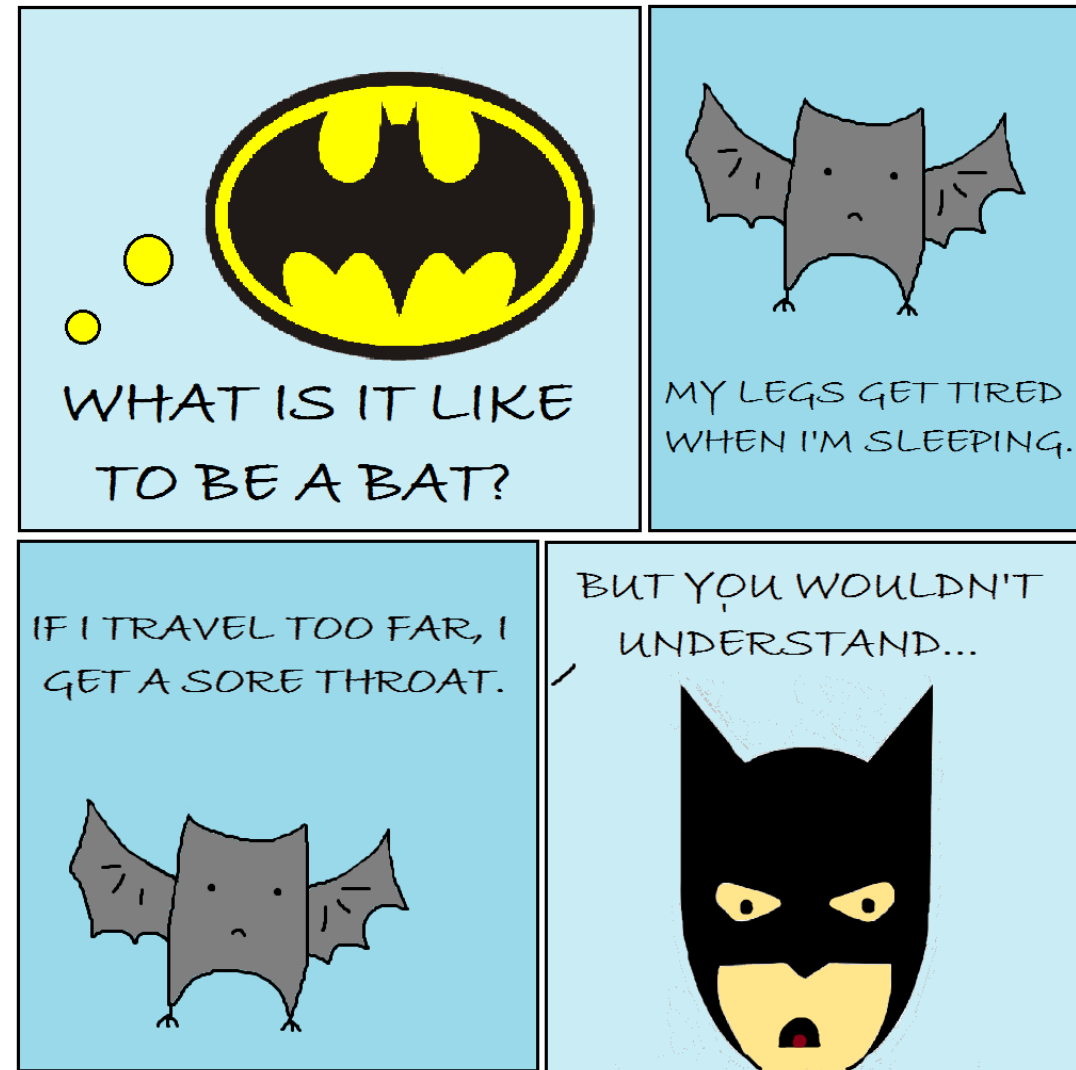
Norcross argues that rationality should not be a measure for determining the moral status of animals (whether they should be treated as morally equivalent to human beings), citing marginal cases. The talking cow (suggesting morality) makes the girlfriend uncomfortable with having steak, choosing the salad instead. However, due to a misunderstanding, they got into a fight over the issue of eating meat.

SIMULATION



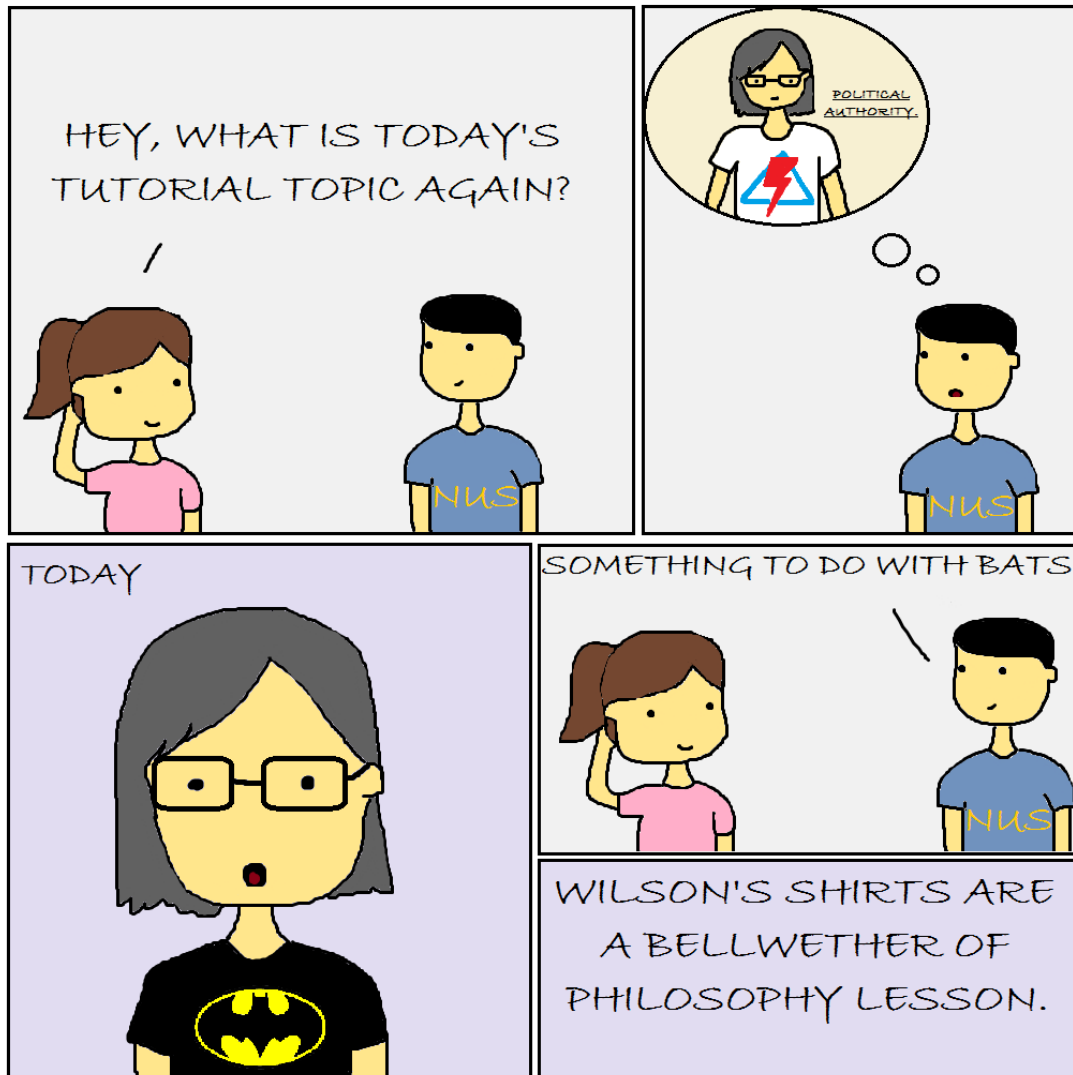
The protagonist here runs a (presumably ancestor) simulation. The simulated humans slowly evolve and develop rationality (and philosophy). They start questioning about their existence (whether they could be simulated). This references the implications of us living in a simulated world. Could we (like in the Matrix) get out? How (morally etc.) do we interact with our “creators”?

THE BAT



The bat explains some of the experiences of being a bat, but concludes by saying “you wouldn’t understand”. This is a reference to Nagel’s argument “What is it like to be a bat”, which he concludes that we humans would never know, because subjective experiences are exclusive, especially when humans and bats are physic-neurally so different.

WILSON'S SHIRTS



This is a comment on our tutor's shirt which hints at the topic he is going to discuss for class.