

## Exercise 10.1

Actually, a lot of stated position is either too vague ("the best country") without a definition, or describe something that we currently does not have enough research / evidence to decide it's as either true or false ("whether God / hell / heaven exists", the nature of the human, the truth of the life) that makes me impossible / pointless to give my belief on the stated position. There are also some questions ask about general government policy, these question usually are too complicated that me, as an non-expert, does not have enough expertise / information to decide. (Except 8 and 13 where they are actual scientific research supports them). So, instead of giving my stance for each stated, I will imagine the situation of what a 'typical' person might believe, what kind of evidence they might use (it's hard to find the comprehensive and specific evidence, as I am not the expert in all these areas...), and answer the question accordingly.

### 1. Belief in Ghosts and Genuine Mediums

Emotions: Fascination, curiosity, maybe fear or comfort.

Emotional Cost of Being Wrong: Disappointment, loss of mystery or wonder.

Evidence: Personal experiences, anecdotal accounts. Skepticism arises from lack of scientific proof.

### 2. Materialist View of the World

Emotions: Security in scientific understanding, possibly a sense of existential emptiness.

Emotional Cost of Being Wrong: Disorientation, questioning of reality.

Evidence: Scientific research, empirical data.

### 3. National Superiority

Emotions: Pride, patriotism.

Emotional Cost of Being Wrong: Shame, disillusionment.

Evidence: Historical achievements, cultural factors, personal experiences.

### 4. Justification of All Wars

Emotions: Pride in military history, national loyalty.

Emotional Cost of Being Wrong: Guilt, ethical conflict.

Evidence: Historical accounts, ethical analyses of war.

### 5. Existence of God and Heaven/Hell

Emotions: Hope, fear, comfort.

Emotional Cost of Being Wrong: Existential crisis, loss of moral framework.

Evidence: Religious texts, personal faith, philosophical arguments.

### 6. God Without Hell

Emotions: Compassion, relief.

Emotional Cost of Being Wrong: Ethical dilemma, questioning justice.

Evidence: Theological interpretations, philosophical reasoning.

### 7. Life's Justice

Emotions: Sense of fairness, perhaps naivety.

Emotional Cost of Being Wrong: Cynicism, disappointment.

Evidence: Personal experiences, observations of societal structure.

### 8. Global Warming and Government Intervention

Emotions: Concern, urgency.

Emotional Cost of Being Wrong: Relief but potential guilt over unnecessary alarm.

Evidence: Scientific studies on climate change, policy analyses.

#### 9. Absence of Genuine Poverty

Emotions: Disbelief in systemic issues, maybe complacency.

Emotional Cost of Being Wrong: Guilt, realization of ignorance.

Evidence: Economic statistics, social studies.

#### 10. Gluten Negativity

Emotions: Health consciousness, skepticism of certain foods.

Emotional Cost of Being Wrong: Minimal, perhaps dietary adjustments.

Evidence: Nutritional research, anecdotal health changes.

#### 11. Superiority of Organic Food

Emotions: Preference for natural products, health awareness.

Emotional Cost of Being Wrong: Financial, possible reevaluation of choices.

Evidence: Nutritional studies, environmental impact research.

#### 12. Benefits of Vegetarianism

Emotions: Ethical consideration for animals, health focus.

Emotional Cost of Being Wrong: Dietary reevaluation, ethical questioning.

Evidence: Nutritional research, environmental studies.

#### 13. Evolutionary Perspective

Emotions: Acceptance of scientific theory, curiosity.

Emotional Cost of Being Wrong: Fundamental questioning of biological understanding.

Evidence: Scientific evidence, fossil records.

#### 14. People as Moochers

Emotions: Cynicism, distrust.

Emotional Cost of Being Wrong: Increased faith in humanity, reassessment of beliefs.

Evidence: Sociological studies, personal observations.

#### 15. Universal Single-Payer Health Care

Emotions: Empathy, social responsibility.

Emotional Cost of Being Wrong: Reevaluation of economic and social policies.

Evidence: Health care models in other countries, economic studies.

#### 16. Subjectivity in Art and Music

Emotions: Open-mindedness, appreciation of diversity.

Emotional Cost of Being Wrong: Reevaluation of artistic value judgments.

Evidence: Philosophical arguments on aesthetics, cultural studies.

#### 17. Liberal Arts in Public Universities

Emotions: Practicality, focus on vocational education.

Emotional Cost of Being Wrong: Realization of the value of a well-rounded education.

Evidence: Educational outcomes, societal contributions of liberal arts.

#### 18. People's Basic Goodness

Emotions: Optimism, trust in humanity.

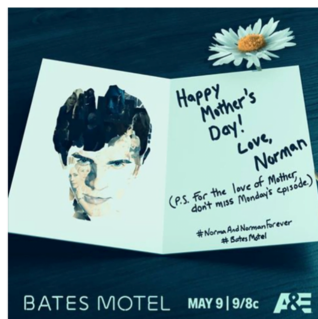
Emotional Cost of Being Wrong: Cynicism, loss of faith in people.

Evidence: Psychological studies, historical examples of human behavior.

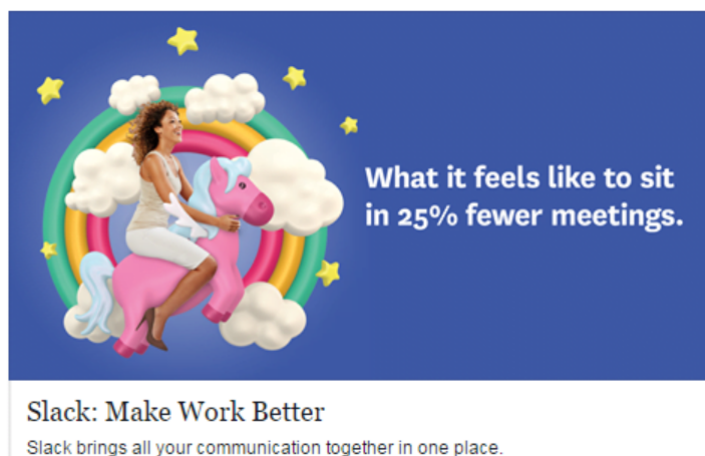
Typically, people's confidence in believing their position is true is positively correlated with the emotional cost. It might be the case since they are very confident in their position, realizing the truth will thus have a high emotional cost. It might also be the case that since they are very unwilling to take the emotional cost, so that they will affirmatively believe on their position.

## Exercise 10.2

1.



This ad associates the family relationship with the Bates Motel service. The family relationship might raise positive emotion, so the people who see this ad are more likely to use Bates Motel service if needed. However, it doesn't provide any evidence regarding the product



This ad uses contrasts to associate Slack with "25% fewer meetings" (which brings positive feeling since most of people don't like meetings, meetings and meetings). However, it doesn't provide any evidence regarding the product (25% is not a statistic here)



This ad uses a joke to associate their beauty product with being more attractive ("looking for trouble"), this brings positive feelings and might motivate people to buy one. However, it doesn't provide any evidence regarding the product.

2. The fiction "Kong Yiji" is written 1919 to critique pre-modern China's imperial examination system. It reveals "the plight of many low-class scholars, who, despite being members of the upper-class, studied the classics for many years but continuously failed to pass the civil service examination." (from wiki). I think it's reliable, because from the history class and many historical document, I learnt history of imperial examination system.
3. Often there are these classical stories for children. They usually tells a simple story, and in the end they teach a lesson to the reader. The lesson they want to teach is often partially correct, and does not stand with scrutiny. For example, one child story "three little pig" teaches that "Perseverance and hard work pay off in the end." True, if you apply this to your work, others might appreciate your work, and you might get promoted. However, often times your work might just go unnoticed, and you did better work with no extra returns. This story, of course, is appropriate for children, as it teaches them to be hardworking. Yet, it does not reflect the whole picture between the relationship of hardworking and rewards.

## Exercise 10.3

### A

1. **Illegal Drug Use Argument:** The argument equates illegal drug use with drug abuse and then states that abusing drugs is bad for health. Therefore, it concludes that using illegal drugs harms your health. This argument assumes that all illegal drug use is inherently abusive, which might not always be the case. The definition of 'abuse' in this context is assumed rather than explained.
2. **Balanced Budget Argument:** This argument is a fallacy of ad hominem (attacking the person rather than addressing the argument) by labeling anyone who disagrees as a 'fool'. It also lacks evidence to support the claim that running up the national debt leads to 'disastrous consequences'.
3. **Meritocracy Exchange:** B's response is an ad hominem attack, dismissing A's argument by questioning A's wealth instead of addressing the meritocracy issue.
4. **Atheist President Argument:** This argument commits a fallacy of equivocation. It misrepresents the definition of an atheist as someone who opposes religion. The conclusion that an atheist president cannot be allowed because they would oppose an important social institution is based on this flawed premise.
5. **Wealthy Background Argument:** Person B's response is another example of ad hominem. Instead of addressing the argument about the fairness of the system, they make a personal attack on the intelligence of Person A, which is irrelevant to the discussion about social mobility and wealth.
6. **Wage Slave Argument:** This argument makes a slippery slope fallacy, suggesting that becoming an employee (trading freedom for wages) inevitably leads to becoming a 'wage slave', which is a significant leap without supporting evidence. It also equivocates the concept of freedom with the conditions of employment.
7. **Marital Rape Argument:** This argument makes a fallacious appeal to definition, suggesting that by definition, marital rape cannot occur. It ignores the ethical and legal perspectives that recognize consent as an ongoing process, not something that is permanently granted through marriage.
8. **Student-Professor Exchange:** The professor commits an ad hominem fallacy by attacking the student's motive (poor grade) rather than addressing the claim about the grading process.

9. **Liberal President Argument:** This argument uses a fallacy of equivocation by misrepresenting the liberal stance as allowing 'everyone to do just what they want,' including 'dangerous foreign actors and terrorists'. It oversimplifies and distorts the liberal position to argue against a liberal president.
10. **Flip-Flopper Argument:** This argument attacks a politician's changing positions as inherently bad ('flip-flopping'), without considering the validity or reasons behind the changes. It simplifies complex political positions into a negative label.
11. **Effective Altruism Argument:** This argument appeals to emotion by focusing on the positive outcomes for children helped by effective altruists. While emotionally compelling, it doesn't address potential criticisms of the effective altruism philosophy itself.
12. **Cabinet Appointments Argument:** This argument commits a hasty generalization by assuming that all Ivy League appointees are elitists and will not serve the interests of common people. It stereotypes based on education without considering individual qualifications or actions.
13. **Artists and Politics Argument:** This argument misrepresents the nature of art (fallacy of equivocation) and discredits artists based on this misrepresentation (ad hominem). It ignores the nuanced role of art in society and the diverse intentions and truths that can be expressed through artistic mediums.
14. **The Wire Argument:** This argument falsely dichotomizes the value of news and drama. It assumes that because 'The Wire' is a drama, it cannot contribute to an informed political debate, disregarding the potential of art to provide meaningful social commentary.
15. **Role of Art in Empathy Argument:** Kafka's quote is used to support an emotional appeal about the role of art in political understanding, but this argument lacks a logical foundation. It doesn't explain how "empathize and understand people whose life-situations are very different from our own" help us "make properly informed political decisions."
16. **President's Performance Argument:** This argument commits an appeal to popularity fallacy, suggesting that because everyone (allegedly) thinks the president is doing a terrible job, it must be true. It lacks substantive evidence of the president's performance.
17. **Climate Change Denial Argument:** This argument commits an ad hominem attack by labeling anyone who denies climate change as an idiot or ignorant. It dismisses opposing views without addressing the arguments or evidence.
18. **Climate Change and Economy Argument:** This argument presents a one-sided view that emphasizes the economic consequences of addressing climate change without considering the broader context and potential benefits of such actions. (appeal to consequences)
19. **Witness Credibility Argument:** This argument suggests that the testimony of a witness who has been offered a deal should be entirely disregarded. While the deal may be a relevant factor, it doesn't automatically invalidate the testimony.
20. **Air Travel Risk Argument:** This argument commits an (availability heuristic / fallacy of misleading vividness) by focusing on the dramatic nature of air crashes, rather than statistically comparing the risks of different modes of travel. It uses vivid but rare events to draw a general conclusion about air travel safety.

**B**

**6.**

In this context, I might be motivated to hold or at least appear to hold certain beliefs that can bridge the gap between my backers' interests and the electorate's concerns.

These beliefs could include: (1) I might emphasize the overall economic benefits of liberalized immigration policies, such as filling labor shortages, driving innovation, and contributing to economic growth. (2) While supporting liberalized policies, I might also advocate for controlled and regulated immigration to alleviate concerns about unregulated influxes. (3) I could highlight how these policies can create more jobs and bring more resources into local communities, indirectly benefiting the existing populace. (4) Emphasizing the cultural diversity and social enrichment that comes with a liberal immigration policy might be another angle.

I need to be carefully crafted to address their concerns while still aligning with your backers' interests: (1) Assure the electorate that the policy is a balanced approach, beneficial for both the economy and the social fabric, without compromising local job security. (2) Dispelling myths and misconceptions about immigration and its economic impact (3) Sharing success stories of immigrants contributing positively to society could help in garnering support. (4) Using data and statistics to demonstrate the positive impact of liberalized immigration policies on the economy could be persuasive. (5) Making a humanitarian appeal about the benefits of diversity and the need to support those seeking better opportunities could resonate with certain segments of the electorate.

**10.**

I think I do have a more conservative bias in my thinking. I think my bias is mostly 'cold' bias that is resulted from the limited information I received (or rather which I actively acquired due to some subtle belief bias / confirmation bias). I do have a more conservative bias on 1. abortion 2. gun control 3. affirmative action, etc. (I am not willing to provide more information about these here).