

Propositions

1. Happiness may very well be what constitutes wellbeing, but this need not imply that measuring happiness is also the best way to measure wellbeing.
2. If we take seriously Mill's remarks about our limited ability to understand our own happiness, we must deny that self-reports are a reliable source of information about happiness.
3. Regardless of theoretical arguments against the possibility of conceptualizing a wellbeing measure of preference-satisfaction, in order to meet the basic theoretical commitments of a preference-satisfaction conception of wellbeing, such a measure would be so data-demanding that it would be impractical as a scientific instrument.
4. While we cannot expect that measures of wellbeing used by economists are philosophically uncontroversial, we may demand that they are not based on conceptions of wellbeing that are incompatible with all major philosophical views.
5. It may be impossible to design an all-purpose, complete measure of wellbeing, but this need not imply that we should not keep developing measures of wellbeing with the purpose to learn more about what makes lives good for the people who are living them.
6. If anyone deserves to live a good life, the affirmation of determinism - or Scanlon's Causal Thesis - would imply that we all deserve to live a good life.
7. Mental state theories of wellbeing are plausible, but even so, hedonism is too narrow an account of what makes our mental states good.
8. Adapting preferences away from the unfeasible is praised by certain philosophical traditions, such as stoicism and epicureanism, and rejected by others, such as Marxism and feminism - a synthesis is still forthcoming.
9. While Tywin Lannister may correctly believe that killing a dozen men on a dinner table is more noble than killing a thousand on a battlefield, the Red Wedding Massacre could not be justified on such consequentialist grounds.
10. While there are logically coherent ways in which we may imagine we could travel through time, the way it is depicted in Harry Potter And The Prisoner of Azkaban is not one of them.
11. From "x tastes good" it does not follow that "you should eat x".