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Moral Mathematics and Personal Identity: An Ethical Analysis of Minato's Actions Sealing Kyūbi in the Anime Naruto Shippūden

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Abstract

In utilitarianism, actions are considered right to the extent that they maximize benefits for as many people as possible. However, every act of sacrifice raises a fundamental question: who benefits, and who suffers? The pursuit of collective good often overlooks the individuals who bear the burden of such decisions. Fiction often provides a space to reflect on these moral conflicts in concrete terms. A relevant example can be found in the Anime Naruto Shippuden, where Minato Namikaze seals the destructive Kyūbi into his newborn son, Naruto Uzumaki. This decision saves thousands of Konoha citizens but condemns Naruto to an isolated childhood, social rejection, and an unchosen identity. This article critically analyzes this dilemma through Derek Parfit's concepts of Moral Mathematics and personal identity. Using a qualitative approach and close reading as a thought experiment, this study analyzes episodes 168 and 246–249 of Naruto Shippuden to test moral rationality. The results of the analysis show that Minato's actions reflect the moral miscalculation criticized by Parfit, because individual suffering is reduced to an instrument for collective benefit. Minato's actions also violate the limits of moral autonomy that should be inherent in every individual. These findings show that works of fiction can serve as a reflective space for moral philosophy.

Keywords: Derek Parfit; Moral Mathematics; Naruto Shippuden; Personal Identity; Utilitarianism

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1. Introduction

Utilitarianism is a moral theory based on the assumption that actions are judged to be right insofar as they produce the greatest happiness for the greatest number of individuals. This principle was developed by Jeremy Bentham and refined by John Stuart Mill, placing welfare

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as the sole measure in assessing moral actions (West, 2008). Within this framework, individuals are treated as part of the aggregate welfare, rather than as independent moral subjects. This approach has been criticized for tending to justify the sacrifice of individuals for the sake of the greater good, without regard for the fair distribution of suffering (Baujard, 2016). This criticism has grown stronger with the emergence of contemporary ethical questions about actions that disregard the distribution of justice and individual suffering (Cato & Chung, 2025). Can the suffering of one person be justified for the welfare of many? (Conway et al., 2024). refers to this dilemma as sacrificial moral decision-making, which is a moral decision that requires justification for the suffering inflicted on a particular party. This suggests that humans not only weigh the ultimate benefits but also assess whether the victims deserve or do not deserve to bear the moral burden. This psychological bias blurs the line between justice and sacrifice.

This sacrifice can be found in the fictional series Naruto Shippuden, a Japanese animated series about the world of ninjas with various supernatural powers. The main character is Naruto Uzumaki. His body is the vessel for a nine-tailed fox demon named Kyūbi, which has tremendous destructive power. A pivotal event in the series occurs when Kyūbi attacks the village of Konoha. Minato Namikaze, the village's supreme leader (Hokage), makes a radical decision to use the forbidden Shiki Fūjin technique to seal Kyūbi inside the body of his newborn son, Naruto. Minato's actions saved the villagers, but he and his wife, Kushina, died. As a result, Naruto grew up without parents and was considered a demon by the villagers. The power of the Kyūbi within Naruto made him a target for various criminal groups.

In this series, Minato's actions in saving the villagers of Konoha raise ethical questions regarding the extent to which it is morally acceptable to impose consequences on individuals who have no choice in the matter. Naruto, who was just born at the time, did not have the capacity to give consent, yet he had to bear the social, psychological, and physical consequences for the rest of his life due to the decision made on his behalf. He faced immediate and severe social ostracization: villagers avoided him, parents forbade their children from playing with him, and he spent his childhood sitting alone on the swings of the Konoha playground. Psychologically, he battled deep-seated loneliness, identity confusion, and emptiness from never knowing parental love, often wondering why he was hated for something he could not control. Physically, the Kyūbi's chakra within him caused him tremendous pain during emotional outbursts, put him at risk of death from extraction attempts by enemies, and transformed his body into a weapon he initially could not command. This triad of suffering originated entirely from a choice he had no part in making.

In this context, a crucial question arises: can Minato's actions be viewed as a form of responsibility for the sake of collective safety, or do they reflect a moral mindset that prioritizes collective goals over individual justice. Based on this issue, this article aims to evaluate Minato's decision using Derek Parfit's framework of moral philosophy. Parfit rejects moral views that rely solely on intuition or tradition, replacing them with systematic analysis based on thought experiments. He demonstrates how moral theories can be tested through logical consequences in critical situations, a method that is relevant for reading fictional series from an ethical perspective, such as Naruto Shippuden.

Derek Parfit, in his work "Reasons and Persons" (1987), explores moral theories that can undermine the concepts of self, rationality, personal identity, and population ethics. Parfit explains that personal identity depends on psychological continuity, rather than a metaphysical

entity, and raises important issues such as the non-identity problem and the repugnant conclusion, which criticize conventional utilitarianism (Parfit, 1987).

The Naruto Shippuden series has been studied from various philosophical, theological, psychological, and linguistic perspectives, representing existential, spiritual, and moral values. Florin's article, with its Hegelian approach, interprets Naruto's struggle as an ethical and political project that rejects the hegemony of power. According to him, the narrative of peace in Naruto is built through the recognition of others' suffering, not through domination (Florin, 2022). Guzman employs a Husserlian phenomenological approach in this study, which explores Nagato's (Pain) existential suffering, emphasizing that suffering functions as a formative ideology, not merely as trauma (Guzman, 2022). Setiawan using a semiotic approach, it is demonstrated that moral values such as courage, empathy, and forgiveness in Naruto are conveyed through dialogue, rendering language a tool of narrative ethics. (Setiawan & Aditama, 2023).

Jadhav uses Logic-Based Therapy (LBT) to examine the character's rational response to trauma, portraying Naruto as a figure who rejects fallacies and develops guiding virtues (Jadhav, 2022). Salewa and Panuntun interpret Naruto's spiritual encounter with his father within a Christian framework as transcendental communication that brings about psychological healing (Salewa & Panuntun, 2023). Indahningrum analyze negative politeness strategies in emotional expression, demonstrating efforts to maintain social harmony through language (Indahningrum et al., 2023). Finally, Rosyidha and Rohmah examine Naruto's psychological resilience using the frameworks of post-traumatic growth and the Hero's Journey, highlighting how childhood trauma drives the formation of a resilient character (Rosyidha & Rohmah, 2025).

The above studies demonstrate that Naruto Shippuden has been the subject of rich and interdisciplinary research, encompassing philosophical, existential, linguistic, spiritual, and cultural aspects. Unlike previous studies, this article explicitly examines Minato's act of sacrifice through the framework of moral philosophy, which describes Minato's sacrifice to save the citizens of Konoha village. This act is a moral case that is relevant to analyze using Derek Parfit's concept. The analysis of this specific case provides a critical lens to examine real world ethical dilemmas where individual rights are weighed against the greater good. It serves as a clear narrative example of Parfit's critiques, making them more accessible and impactful for both academic and public discourse

The two concepts of Derek Parfit are used in this article. First, Moral Mathematics, which is a critique of moral thinking that tends to quantify benefits and suffering (Jeff Mc Mahan et al., 2021). According to Parfit, this kind of approach often leads to moral miscalculations, where minor suffering is considered trivial, collective impact is ignored, or a heavy burden is placed on minorities in the name of the common good. Second, personal identity and morality, which discusses the relationship between personal identity and responsibility. Parfit emphasizes that each individual is a separate moral subject and cannot be used as a means to an end for the interests of others, regardless of the benefits (Parfit, 1987).

This study employs the anime series Naruto Shippūden as its primary object of analysis for two principal reasons. First, as a globally popular work, Naruto presents a narrative that is both widely accessible and rich with moral conflicts. Internal Netflix data (2025) reveals that the Naruto franchise ranks highest in viewership on the platform, with over 1.5 billion

cumulative views between January 2023 and September 2025 an achievement that affirms its global influence and cultural relevance (Senzatimore, 2025). Second, its widespread popularity and reach make Naruto an effective medium for illustrating complex philosophical concepts, such as utilitarianism and the thought of Derek Parfit, through contextual and socio-culturally relevant analogies.

Accordingly, this article aims to interpret Derek Parfit's concepts of Moral Mathematics and Personal Identity within the context of Japanese animation. By integrating Parfit's thought experiments with moral representations in Naruto Shippuden, this research demonstrates that fictional works do not merely function as entertainment or cultural reflection, but can also serve as a moral testing ground that enables the application of abstract ethical theories within concrete narrative contexts. Thus, the contribution of this article is expected to broaden the scope of normative ethics, while affirming that moral issues are not confined to academic philosophical discourse, but are also manifested in popular narratives that shape the moral imagination of modern society.

2. Method

This article employs a qualitative approach, utilizing the close reading method as a form of thought experiment. Referring to Greenham, close reading is not merely reading a text in detail, but tracing the semantic and thematic interactions that form a network of meaning within the narrative (Greenham, 2019). This approach enables the analysis of key scenes in Naruto Shippuden, particularly the sealing of Kyūbi and the dialogue between Minato Namikaze and Naruto Uzumaki, as moral texts that raise ethical issues. The reading process is carried out in stages: starting from the linguistic and visual levels (expressions, gestures, and symbols in the scenes), continuing with the thematic context in the form of the motifs of sacrifice and responsibility, and then to the philosophical level that tests the rationality of Minato's actions through Derek Parfit's Moral Mathematics framework.

3. Results And Discussion

3.1 Minato's Key Scene and the Kyūbi Incident

In episode 168 of the Naruto Shippuden anime (Masashi Kishimoto, 2010), it is revealed that Naruto almost lost control of himself due to the death of his teacher, Jiraiya, and the destruction of Konoha Village caused by Pain's attack.

Picture 1. Naruto unexpectedly strikes his father, Minato
(Naruto Shippuden, 2010, 02:04)

In a state of anger and despair, he nearly released the Kyūbi seal completely. However, in his inner space, the figure of Minato Namikaze, Naruto's biological father and the Fourth Hokage, appeared. During this encounter, Naruto vented his anger at his father's decision to make him a jinchūriki since he was a baby, forcing him to live a life full of suffering. Minato then explained that the sealing was part of a strategy to deal with the mysterious masked figure who was controlling Kyūbi at the time. Since the threat could not be overcome with ordinary strength, Minato divided Kyūbi's chakra into two parts and sealed half of it inside Naruto's body. He believed that one day Naruto would be able to control that power and use it to protect the world from even greater threats.

Next, in episodes 246 to 249 of Naruto Shippuden, the process of sealing Kyūbi is detailed. In his inner space, Naruto meets his mother, Kushina Uzumaki, who explains that Minato sealed part of his chakra to help Naruto in the future. Minato believed that Naruto would one day use that power to bring peace to the Shinobi world, because, according to Jiraiya (Naruto's and Minato's teacher), he was the prophesied child. Kushina reveals that she was the previous jinchūriki of the Kyūbi. When she was about to give birth, Tobi (a member of a criminal organization seeking the Kyūbi's power) took advantage of the weakened seal to release the Kyūbi and kidnap baby Naruto. Minato saved his son, broke Tobi's control, and moved the Kyūbi outside the village. He then used Shiki Fūjin, sealing half of the Kyūbi's chakra into himself and the rest into Naruto's body, despite Kushina's objections. When the Kyūbi attacked, Minato and Kushina protected Naruto with their bodies before dying after the sealing was complete.

3.2 Moral Mathematic

In Reasons and Persons, Derek Parfit introduces the term "moral mathematics" to describe how humans calculate the moral benefits and disadvantages of an action, especially in contexts involving multiple individuals. This concept is rooted in utilitarian logic, which weighs total happiness and suffering. However, Parfit considers this approach flawed because it ignores moral complexities that cannot be reduced to numbers (Parfit, 1987). In the third chapter, Parfit identifies seven errors that he calls “Five Mistakes in Moral Mathematics”.

Five of these are significant errors, while the remaining two serve as clarifications. These errors include: (1) the share-of-the-total view, which is the assumption that small contributions to collective consequences are morally insignificant; (2) ignoring the effects of sets of acts, which is assessing actions separately without considering their cumulative impact; (3) ignoring small chances, which is disregarding small chances with considerable consequences; (4) ignoring small or imperceptible effects, underestimating minor cumulative impacts; and (5) denying imperceptible harms and benefits, rejecting the moral weight of imperceptible consequences. In addition, (6) overdetermination describes situations where moral responsibility is ignored because the consequences would have occurred regardless of individual actions. Meanwhile, (7) rational altruism serves as a correction to the egoistic view, emphasizing that concern for others can be sensible because it is based on logical moral considerations.

3.3 Minato's Calculation Analysis

Before applying Parfit's critique, it is essential to reconstruct Minato's reasoning as presented in the narrative. His decision was not a simple calculation but emerged from a confluence of urgent factors: (1) Immediate Necessity: The Kyūbi was actively destroying

Konoha, requiring an instant response to save thousands of lives; (2) Strategic Foresight: The masked man (Tobi) who controlled the Kyūbi remained a latent threat. By splitting and sealing the beast's chakra, Minato aimed to both neutralize the immediate attack and preserve a powerful weapon for the village's future defense; (3) Paternal Hope and Prophecy: Influenced by his teacher Jiraiya's prophecy about a child who would bring peace, Minato believed his son Naruto could be that savior. He saw the sealed Kyūbi not only as a burden but as a potential tool for future peace, a destiny he entrusted to Naruto; and (4) Limited Options: As the sealing technique (Shiki Fūjin) required a life sacrifice, Minato sacrificed himself, choosing to seal the Kyūbi within his newborn son as what he perceived to be the only viable vessel in that critical moment.

Minato's calculation is implicitly similar to the first mistake mentioned by Parfit, namely the share-of-the-total view. Minato clearly made a massive contribution by saving the village, but he caused suffering to his own son, Naruto, as a "small part" of the collective benefit, a price worth paying to save thousands of lives. Parfit rejects this kind of calculation because every individual suffering carries full moral weight and cannot be "offset" by the happiness of others. The problem with Minato's decision lies not in his goal, but in centralizing the burden on the most vulnerable individual.

Even if the technical options in the story's universe appear limited, good moral mathematics still demands an exploration of risk and burden distribution (such as how to minimize or spread the risk, or delay the decision until a fairer alternative is available). In other words, the "total benefit" does not exempt the decision-maker from the obligation to justify the decision to the person who bears the entire cost. In his actions, Minato also closed off access by sealing the place where he fought Kyūbi, feeling that, as the village leader, he had to take responsibility himself without considering other alternatives (Zamora et al., 2022).

At the moment of sealing Kyūbi, Kushina opposed Minato's actions because they placed too significant a burden on a baby. She questioned for whom the sacrifice was being made: for the village, for the country, or for balance? Kushina did not reject the idea of sacrifice, but she rejected Minato's way of calculating its moral value. She was willing to sacrifice herself, but she was not willing to hand over that suffering to someone unable to choose. Minato judged actions based on their results, while Kushina judged them based on who would bear the consequences. According to Sachdev, psychologically, sacrificing relatives is considered the least acceptable, while self-sacrifice is regarded as the most adequate (Sachdeva et al., 2015).

Picture 2. The Third Hokage couldn't help because of Minato's seal.
(*Naruto Shippuden, 2010, 13:33)*

Furthermore, Minato's actions are also similar to what Parfit calls Ignoring small or imperceptible effects, which describes a situation where suffering that seems small or indirect is considered morally insignificant. This pattern is clearly seen in Minato's decision to seal Kyūbi into his own child's body. In Minato's logic, this action was a rational choice that traded one personal suffering for the collective safety of thousands of Konoha citizens. However, as Parfit criticizes, such calculations contain a fundamental error: individual suffering cannot be considered a "small effect" simply because its impact is not immediately visible or because the number of people who benefit is much greater.

Naruto's suffering did not immediately manifest itself at the moment of sealing. Still, it accumulated into psychological and existential trauma that shaped his entire life: the loss of parental love, social alienation, and the burden of identity as a vessel for a destructive creature feared by society. This accumulated suffering is explicitly described by Naruto himself in his encounter with his father's spirit (Episode 168), where he complains about the direct consequences of the sealing: exclusion from the village, becoming a target of organizations such as Akatsuki, the destruction of Konoha, and the deaths of his mentors and friends.

In this context, Minato overlooked the temporal and qualitative dimensions of his son's suffering, treating it as an insignificant moral residue in the balance of the public good. Minato's decision also reflects a pattern of overdetermination, namely the belief that the outstanding achievement of saving the village and bringing peace to the shinobi world will be achieved regardless of the form of sacrifice taken, as if his individual decision were only one of many equally valid moral possibilities.

Picture 3. Kushina questioned Minato's decision.
(*Naruto Shippuden, 2010, 12:09)*

Picture 4. Jiraiya talks about the prophecy to Minato
(*Naruto Shippuden, 2010, 09:52)*

Within this framework, Minato views Naruto's suffering as an inevitable price to be paid for achieving a greater goal. His belief in Jiraiya's prophecy that Naruto is "the child who will bring change" reinforces this tendency, so that he no longer considers alternatives such as sealing the Kyūbi within himself completely or finding other ways that do not place a moral burden on a helpless child.

Moreover, he realizes the risk of failure by implanting his remaining chakra as a precaution in case Naruto loses control, yet Minato continues with his decision. This shows that Minato is actually aware of the potential losses that may arise, but still chooses to act because he believes that the final consequences will justify the process. In Parfit's view, this way of thinking illustrates a form of misguided rationality, an action that appears rational when viewed aggregately but loses its moral validity when examined from the perspective of the individuals who bear the consequences. The use of Naruto's body as a sealing medium cannot automatically be justified simply because the action supports an impartial benefience (an action taken altruistically and impartially for the sake of overall welfare) (Antoniou et al., 2023)

3.4 Personal Identity

John Rawls' criticism of utilitarianism in A Theory of Justice served as a crucial starting point in the development of contemporary ethics. Rawls asserts that utilitarianism "ignores the separateness of persons" because it treats society as if it were a single collective subject, in which the suffering of one person can be "redeemed" by the happiness of others. For Rawls, this is dangerous because it erases the moral boundaries between individuals; he writes that utilitarianism "*fails to take seriously the distinction between persons*" (Rawls, 2003). Parfit accepts this criticism but further explores it. According to Parfit, the main problem is not simply that utilitarianism fails to respect individuals, but that it fails to understand the nature of personal identity itself.

Parfit shows that personal identity is not numerical or absolute; it is not a fixed and absolutely separate entity, but rather a relation of psychological continuity and connectedness (Jeff Mc Mahan et al., 2021). The relationship between a person today and their future self is not a clear line, but rather a gradual psychological continuity. However, precisely because of this continuity, we must not erase the differences between one person and another. A person may not be identical to another, but a person also cannot be replaced by another. In other words, even though the self is fluid and continuous over time, the boundaries between individuals must still be respected in the moral field.

According to Parfit, personal identity is "reduced" in nature, depending not on a metaphysical core, but on interconnected patterns of mental and moral relationships. Consequently, ethical responsibility also shifts; a person's actions must be judged not by who the perpetrator is, but by how their actions affect the continuity of consciousness and well-being of other beings who also have their own mental and moral lives. In Minato's case, he acted based on collective rationality, namely, saving thousands of Konoha residents from destruction by sacrificing himself and burdening Naruto as the vessel of Kyūbi.

Aggregately, this action appears to be a correct and rational decision, because the benefits outweigh the losses. However, when viewed through the principle of separateness of persons, the decision has problematic value. While Minato may have believed he was acting in Naruto's ultimate interest (by entrusting him with a 'heroic destiny'), he nonetheless imposed a burden on his child. This decision effectively subordinated Naruto's personal autonomy and

right to an open future to what Minato perceived as overriding collective interests. Rationality can indeed strengthen altruistic commitment. Still, at the same time, it also enhances the readiness to use others as tools when the aggregate benefits appear to be great. Reflective reasoning can reinforce both of these impulses simultaneously: it supports altruism while increasing the tendency to instrumentalize others when collective benefits are considered sufficiently large (Simpson & Nash, 2024).

Parfit rejects the view that morality can be reduced to the sum of net happiness what is more important is how that happiness and suffering are distributed among different individuals. Minato, by bearing the collective burden on his son's body, indirectly violates the principle of distributive moral justice. He does not share the burden fairly, but instead concentrates all the risks and suffering on the most vulnerable individual. Through Parfit, Minato's actions show how what appears rational can lose its human dimension when it forgets the fact that each person is a separate moral world, irreplaceable by the welfare of others.

Parfit deepens his criticism of utilitarian logic by asking a reflective question: "Can It Be Right to Burden Someone Merely to Benefit Someone Else?" Is it morally permissible to burden someone with suffering solely for the benefit of another? He rejects the view that one person's suffering can be morally "exchanged" for the benefit of another, because suffering is personal and cannot be compensated for by external happiness (Parfit, 1987). He distinguishes between factual outweighing, where a benefit is quantitatively greater, and moral outweighing, where the action is ethically justified. In Parfit's view, the burden experienced by one individual is not necessarily offset by collective happiness, unless that individual consciously and autonomously participates in the sacrifice. When suffering is imposed by force or without moral consent, the principle of objection to balancing applies, namely the prohibition of trading the suffering of one person for the benefit of many people solely based on aggregate rationality.

Minato chooses to impose severe burden on one individual, Naruto, for the greater benefit of many people, the entire population of Konoha. Utilitarianly, this decision appears rational; the benefit factually outweighs the burden. The destruction of the village can be prevented, thousands of lives are saved, and the balance of the shinobi world is maintained. However, as Parfit criticizes, such calculations overlook the moral distinction between inflicting suffering on oneself and inflicting suffering on others. In Parfit's terminology, Minato's actions directly confront the Claim about Compensation, whereby the happiness enjoyed by others cannot morally compensate for the suffering experienced by one person. In other words, the collective welfare created does not erase the moral value of the individual who suffers to achieve it.

Naruto's suffering is not immediately repaid simply because the village was saved, that suffering still carries a moral weight that the achievement of public welfare cannot negate. The value of Naruto's suffering is autonomous and cannot be transferred or compensated across individuals. Although Minato acted with altruistic intentions and used rational considerations in choosing a solution that was factually beneficial to many parties, his decision still presented an ethical dilemma. He faced a moral limit asserted by the principle of separateness of persons, which means that every individual has a value that cannot be sacrificed for the sake of the collective interest. Within Parfit's framework, Minato's actions are problematic because they utilize his son's life as a means to achieve broader safety (Millar et al., 2014).

Parfit further cautions against justifying present suffering by appealing to uncertain future benefits. In Minato's case, while the immediate outcome sealing the Kyūbi and saving Konoha was concrete and assured, the ethical justification for selecting Naruto as the vessel relied on a speculative, long-term belief: the prophecy that Naruto would become a savior who brings peace. At the moment of decision, this prophetic vision lacked empirical certainty or moral assurance; it remained a hopeful but unverifiable assumption about the future. By grounding his choice in this premise, Minato effectively treated his son's life as a means to an end, subordinating Naruto's autonomy and immediate well-being to a collective benefit whose realization was uncertain. From Parfit's perspective, this is ethically problematic because it discounts the actual suffering of an individual for a speculative greater good. (Parfit, 1987).

3.5 Non-Identity Problem and Repugnant Conclusion

Parfit then highlights a more profound moral issue, namely, how an action not only produces good or bad consequences, but also determines who will be born and exist as a result. In many cases, such as reproductive decisions or environmental policies that affect future generations, it is difficult to say that any individual is truly "harmed," because without those actions, that individual might never have existed at all. Thus, a moral paradox arises in which an action can be considered problematic without any concrete victims. This is what Parfit refers to as the non-identity problem.

Parfit explains this problem through the example of "A Young Girl's Child," that an action is wrong not because it harms someone who exists, but because it produces a world that is worse than the alternative world that might have been created. This view removes ethics from the personal moral sphere and into the impersonal dimension, where what is judged is not who suffers, but the form of the world produced by the action (Parfit, 1987).

Minato's act of sealing the Kyūbi within Naruto's body literally constituted Naruto's existential identity. Without this action, "Naruto" would never have existed as Kyūbi's vessel, so we cannot say that Minato "harmed" Naruto's existence, because without that decision, the subject experiencing suffering would not have existed. The problematic aspect of Minato's actions is that his decision created an individual destined to suffer, despite the probabilistic and speculative reasoning behind that decision. Parfit refers to similar situations as impersonal decisions, where actions are judged to be right not based on the welfare of a particular individual, but because they are considered to improve the world as a whole.

Utilitarian actions are not only valued for their impartial beneficence (Kahane et al., 2018). Still, they are often associated with instrumental harm, namely the willingness to violate the prohibition against causing harm to achieve collective benefits (Kahane et al., 2015). Minato acted not only for Naruto as an individual, but for a world safer from the threat of Kyūbi and evil forces. Ironically, this impersonal decision caused a series of personal sufferings for Naruto, who grew up without parents, was ostracized by the villagers, and became the target of criminal organizations. Minato indirectly created a future full of conflict and suffering for Naruto.

This is the kind of world that Parfit was afraid of. He argues that if we judge goodness based on total happiness, then logically we have to accept that a world with billions of barely happy people is still better than a small world where everyone is pleased. This conclusion, according to Parfit, is "repugnant" to moral intuition because it prioritizes total happiness over the quality of individual lives. In this sense, the Repugnant Conclusion is a sharp criticism of

the aggregative view that sees morality as the arithmetic of well-being, rather than as respect for personal dignity (Parfit, 1987).

In Minato's actions. When he chose to sacrifice one individual, his own son, for the safety of thousands of Konoha residents, he implicitly applied the same aggregative logic: that the collective happiness (a safe village) outweighs the suffering of a single individual (Naruto). From a utilitarian perspective, the action appears rational; the benefit factually outweighs the burden. However, within Parfit's framework of thought, this decision could lead to the repugnant conclusion that the suffering of one person can be viewed as a reasonable price to pay for the welfare of many.

Parfit uses this term to describe the strange consequences of total utilitarianism, which holds that a world with a greater total amount of happiness will always be better, even if the happiness of each individual in it is minimal. Parfit gives an example: suppose that in city A, there are 1 billion happy people, and in city B, there are 10 billion people, but each of their lives is barely happy (only slightly better than suffering). Then, according to Total Utilitarianism, world B is better because its total amount of happiness (10 billion × slightly happy) is greater than that of world A (1 billion × pleased) (Derek Parfit, 2016).

World B imposes total welfare (quantity) as a measure of moral goodness, even when the quality of individual life declines dramatically. This logic seems rational saving many people by sacrificing one life seems like the right decision, but it leads to a conclusion that is "repulsive" to our ethical intuition (Blackorby et al., 2002). This is because, with this kind of thinking, the suffering of one person can be considered a "fair price" for the happiness of many people, without considering the depth of the suffering experienced by that individual.

As Parfit points out, this kind of aggregation risks reducing human life to mere exchangeable units of welfare. A world that is "better" in terms of total happiness does not necessarily mean a more humane world. In this context, Naruto's suffering is not only the result of a difficult decision but also a microcosm of the repugnant conclusion that collective good can be achieved in morally disturbing ways. The village may be saved, but at the same time, the value of human dignity, which should be the basis of morality, is eroded in the calculation. There is a point at which the quality of life should not be sacrificed for the sake of numbers (Derek Parfit, 2016).

4. Conclusion

An analysis of Minato Namikaze's actions through Derek Parfit's framework reveals that morality cannot be separated from both personal and distributive dimensions of morality. Decisions that calculatively save many people turn out to carry significant ethical burdens when individual suffering is used as a means to achieve collective good. In Minato's case, morality is not solely determined by the success of the result, but also by how suffering is allocated, especially to those who have no power to consent to or refuse such a sacrifice. Parfit provides a theoretical basis that clarifies that each individual is an irreplaceable part of the moral world. Through the concepts of moral mathematics, separateness of persons, and the non-identity problem, Minato's actions reveal how rational calculations can obscure ethical responsibility for the suffering they cause. Even if Minato's actions appear altruistic, their moral value remains problematic because they ignore the principles of distributive justice and personal autonomy that should be protected. Thus, this article asserts that fictional narratives, such as Naruto

Shippuden, are not only relevant as objects of aesthetic or entertainment value but also as effective arenas for moral philosophy. This allows us to rethink the boundaries of responsibility, rationality, and sacrifice in decision-making.

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