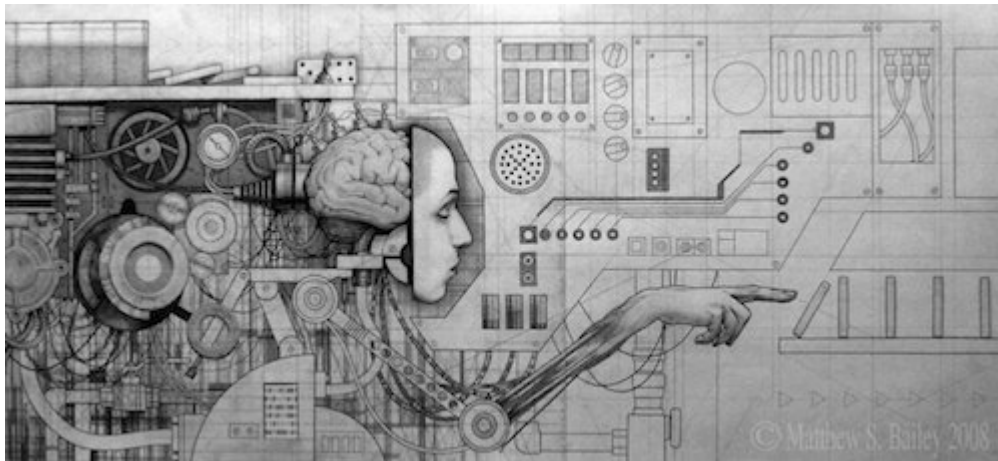


# Free Will and Determinism



**Name:**

## The purpose of this course:

The idea behind this course is to give you a taste of what Philosophy, Ethics and Developments in Christian Thought (AKA Religious Studies) A-level is like.

The course I have chosen is from an old specification and is most of the content is no longer explicitly taught at A-level. There are several reasons for this:

- Philosophy is complex stuff, teaching it online is quite hard, so any course material we cover may not get the attention it would need.
- All the material we study is relevant to the A-level, though most is not explicitly on it- you can still use it in your essays and arguments as everything links together.
- New people may start in September and then we have to go over everything again...
- This was one of my favourite units to teach- so I hope you enjoy it too!

You will have one session with myself which will be the 'teaching session' each week.

You will also have a 'seminar', where you get to discuss your ideas and help formulate your answers, this will be with myself or Rev Jackson.

You should spend a minimum of 4 hours of compulsory study and have a go at some of the extension activities set each week.

### Useful Resources:

<https://www.youtube.com/watch?v=vCGtkDzELAI>

<https://www.youtube.com/watch?v=KETTtprINU>

<https://www.simplypsychology.org/freewill-determinism.html>

<https://www.tutor2u.net/religious-studies/blog/free-will-and-determinism>

<https://www.youtube.com/watch?v=cjpLPhbCs2U>

<https://www.bbc.co.uk/iplayer/episodes/p087gj19/devs>

More Challenging:

<https://www.bbc.co.uk/programmes/b00z5y9z>

<https://plato.stanford.edu/entries/freewill/>

<https://www.youtube.com/watch?v=KETTtprINU>

[https://www.amazon.co.uk/Free-Will-Short-Introduction-Introductions-ebook/dp/B000S1MH9S/ref=sr\\_1\\_4?dchild=1&keywords=free+will&qid=1587050291&sr=8-4](https://www.amazon.co.uk/Free-Will-Short-Introduction-Introductions-ebook/dp/B000S1MH9S/ref=sr_1_4?dchild=1&keywords=free+will&qid=1587050291&sr=8-4)

Task: Is freedom a choice?

Consider the things you do in an average day:

In your average day do you...	I choose to do this because... OR	I don't choose to do this because...
1. Getting up:		
2. Eating breakfast:		
3. Further example:		

I. The fundamental problem:

Are our lives determined by forces/events outside our control?

OR

Are our lives governed by the consequences of our freedom to choose what we do?

Which do you think?

# Session 1: Freewill and determinism: An overview

## Key Question: How free are you?

Aims: to examine the natures of free will and of determinism and how they impact on our lives and our decisions, in preparation for studying their nature in more depth.

## What do we look at?

- Hard determinism, soft determinism and libertarianism;
- The views of Darrow, Honderich, Hume, and Locke;
- Theological determinism (predestination) and religious ideas of free will;
- The influence of genetics, psychology, environment or social conditioning on moral choices;
- The implications of these views for moral responsibility;
- The link between free will, determinism and moral responsibility

## What is **Determinism**?

‘Determinism’ is the view that every event has a cause and so, when applied to moral decisions, we do not have free will. It is the philosophical idea that every state of affairs or event (including human actions and decisions) is the **inevitable** and **necessary** consequence of antecedent states of affairs. **What do you understand these terms?**

## What is **free will**?

‘Free Will’ is a philosophical term for the capacity of rational agents to choose a course of action from among various alternatives.

Match the following:		Put your answers here:
1 Philosophical determinism	A Everything has been preordained by God	1=
2 Scientific determinism	B Human behaviour is a product of social conditioning	2=
3 Sociological determinism	C Everything is governed by the law of cause and effect	3=
4 Theological determinism	D Everything dances to the tune of an invisible piper	4=
5 Biological and Psychological determinism	E Human behaviour is a product of genetic & environmental influences	5=

Read the next seven quotes.

The aim is to see what they might tell us about the debate on whether we are free or determined.

1. Note down next to each one whether they support the idea that our behaviour is based on the belief in:-

Our freedom of choice (**free will**),

Pre-determined forces outside our control (**determinism**).

2. With which view do you agree? Give reasons.

**Limerick (author unknown)**

There was once a man who said damn!  
It is borne in upon me I am  
An engine that moves  
In predestinate grooves;  
I'm not even a bus, I'm a tram.



Example:

I think this is an example of determinism, it talks about how our lives are pre-determined to follow a set path

**Plato, The Republic (360 BCE)**

'Your destiny shall not be allotted to you, but you shall choose it for yourself. Let him who draws the first lot be the first to choose a life, which shall be his irrevocably. Virtue owns no master; he who honours her shall have more of her, and he who slights her less.'



**Albert Camus (1913-1960)**

French novelist  
*The Myth of Sisyphus (1942)*

'You know the alternative: either we are not free and God the all-powerful is responsible for evil. Or we are free and responsible. All the scholastic subtleties have neither added anything to nor subtracted anything from the acuteness of this paradox.'



**Baron Paul Henri d'Holbach (1723-1789)**  
**German philosopher**

'You will say that I feel free. This is an illusion, which may be compared to that of the fly in the fable, who, upon the pole of a heavy carriage, applauded himself for directing its course. Man, who thinks himself free, is a fly who imagines he has the power to move the universe, while he is himself unknowingly carried along by it.'

**Clarence Darrow, Lawyer, in the 1924 Leopold-Loeb Trial, speaking against the death penalty for his clients**

'Is Dickey Loeb to blame because out of the infinite forces that conspired to form him, the infinite forces that were at work producing him ages before he was born, that because out of these infinite combinations he was born without it? ... I know that nothing happens in this world without a cause.'



**Albert Einstein (1879-1955)**  
**Scientist and philosopher**

'Everything is determined, the beginning as well as the end, by forces over which we have no control. It is determined for the insect as well as the star. Human beings, vegetables or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible piper.'



**Viktor Frankl (1905-1997)**  
**Holocaust survivor**  
**Man's Search for Meaning (1959)**



'We who lived in the concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms - to choose one's attitude in any given circumstance, to choose one's own way.'

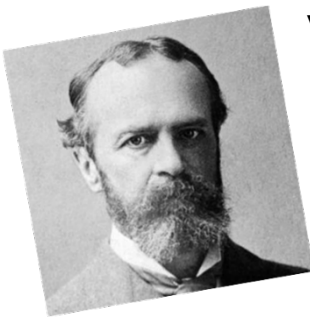
## A brief history of Determinism:



Democritus (460-370BC) said that causal deterministic laws control the motion of atoms and that everything, including human minds, consists merely of atoms.

Leucippus, his mentor, said “Nothing occurs at random, but everything for a reason, by necessity.”

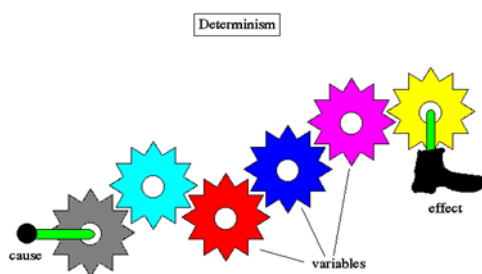
Before the 19th Century, determinists used to be called ‘Necessarians’ i.e. things necessarily follow each other. ‘Necessarily’ implies that something that must be so. In the 1840s the word started to be used by theologians to describe a lack of free will.



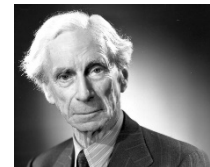
William James coined the terms ‘hard’ and ‘soft’ determinism in 1884 in his essay *The Dilemma of Determinism*.

[https://faculty.georgetown.edu/blattnew/intro/james\\_dilemma\\_of\\_determinism.pdf](https://faculty.georgetown.edu/blattnew/intro/james_dilemma_of_determinism.pdf)

## Determinism and Causality



Bertrand Russell – “The law of **causation** according to which later events can theoretically be predicted by means of earlier events has often been held to be ... a necessity of thought, a category without which science would not be possible.”



The core idea of determinism is closely related to

**Causality.** But, some argue, you can have causality without determinism.

Aristotle called these *archai* – starting points or fresh starts in new causal chains.

Strict determinism implies just one possible future.

But where does chance fit in? Chance allows alternative futures and possibilities.

A determinist might respond with the idea of probability – no such thing as pure chance.

Aristotle and Epicurus allowed for the existence of chance and so denied a causal chain of events, maintaining that human decisions are caused by neither chance nor necessity but instead our **autonomous human agency** or free will, but this implies there is something about us as people that is separate from the caused world- that we are not just robots.

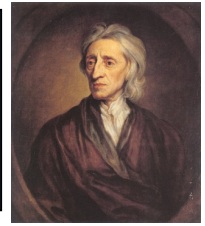


## Session 2: Philosophical Determinism

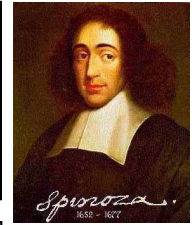
### Learning Objectives:

- To know what hard determinists believe about causation and freewill.
- To understand the views of Locke, Spinoza and D'Holbach.
- To be able to discuss the implications of hard determinism to our moral freedom.

John Locke  
English  
Philosopher  
1632-1704



Benedict Spinoza  
Dutch  
Philosopher  
1632-1677



Baron D'Holbach  
French/German  
Philosopher  
1723-1789



### What is Philosophical determinism?

The belief that everything in the universe including all human actions have (had) a **cause** and an **effect**.

Philosophical determinism, like all forms of hard determinism, is based on the theory of **Universal Causation**. This is the belief that everything in the universe, including all human actions and choices, has a cause.

Thus all events are **causally determined** (determined by their causes) and theoretically predictable; you just need to know the effect of the causes— then we can determine the future (E.g. the 'precogs' in Minority Report). This is also known as '**mechanistic**' philosophy, put forward in the **Cosmological argument** by Thomas Aquinas.

What does philosophical determinism suggest about human freedom to choose what to do?

What does philosophical determinism suggest about moral responsibility for our actions?



John Locke (1632-1704)

Locke was an influential English **empirical** philosopher, and developed his ideas about free will in his 1690 book, *An Essay Concerning Human Understanding*.

**He put forward the analogy below...**

*Imagine a sleeping man is locked in a darkened room. It's a warm, cosy room, with lots of things to do and it's cold outside so, on awakening, he decides he will remain in the room, unaware that the room is locked. So even though the man thinks that he has made a choice, in actual fact he has not, as if he had tried to get out of the room he wouldn't have been able.*



**What does this analogy actually mean?**

... In reality the man has no freedom to choose, he cannot get out of the room. However, his ignorance of his true condition has led him to believe that he does have the freedom to choose to remain in the room.

**The analogy applied...**

This is how most of us are; we walk around thinking we are making choices, what to wear in the morning, what to eat for breakfast, which A levels to take, where to go to university... but in actual fact these are not choices because all of our actions are predetermined.

The belief that we have a free choice is therefore an **illusion**.

How much do you agree with Locke's analogy?



Do you think we think we make free choices, but in actual fact all our actions are causally determined and the reality is we are not free?

## Benedict Spinoza (c17th Dutch Philosopher)

Some background information:

Spinoza lived quietly as a lens grinder, turning down rewards and honours throughout his life, including prestigious teaching positions, and gave his family inheritance to his sister.

His influence did not become fully apparent until after his death, and he is now regarded as one of the most important early modern philosophers.

His analogy is below:

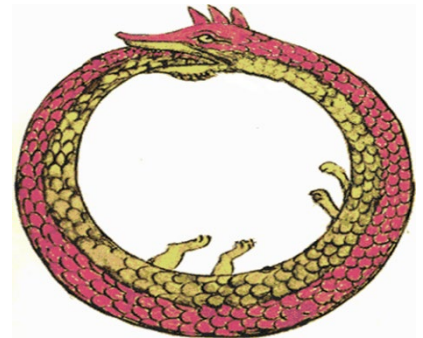
*In the mind there is no absolute or free will...*

*but the mind is determined to will this or that by a cause...*

*which has been determined by another cause...*

*and this last by another cause...*

*and so on until infinity.”*



Spinoza uses the [cosmological argument](#) to support his belief that everything has a cause, and then applies this to the human mind, human will has always has a previous cause, ad infinitum, so:

Spinoza believed that we should get rid of the confused belief in Free-will.

He treats free will as a delusion that arises from the knowledge of our own actions being deficient.

“Men believe themselves to be free because they are conscious of their own actions and are ignorant of the causes by which they are determined.”

If we were to gain sufficient knowledge as to the cause of our actions, we would immediately see that free will is a delusion.

**Challenge:** Look at Libet experiment- how might it support or deny Locke and Spinoza's ideas? <https://www.bbc.co.uk/programmes/p02b8y3f>

## **Baron d'Holbach (18th Century)**

(This one is a little confusing, so if you are stuck, don't be afraid to ask for help!)

Here it is laid out as an argument, take it one at a time:

- I. All our actions are causally determined
  - (a) Human beings are purely physical
  - (b) Therefore they are wholly governed by physical laws
  - (c) Therefore they are governed by laws 'over which they have no control'

2. Because of this, we are not free:

- I. Our actions are caused by our wills
- II. Our wills are caused by our motives
- III. Our motives are caused by external factors over which we have no control

If we accept that our motives are caused by external factors over which we have no control, does that mean that we have no control over our motives?

This is a very important point, and needs to be thought about very carefully!

Do you experience this in daily life?

### **Challenge Task: Read the 'Iron Block Universe'**

If this idea of Spinoza's causal chain is correct, the future is already fixed and unchangeable because of the causes that have preceded it. William James (d.1910) refers to this idea as the "Iron Block Universe" because he believed the future could result only from the past or present and no future is possible other than that dictated by the past and present.

This would mean that we have no moral choice and any human attitude such as gratitude or resentment would be illogical and meaningless. Our moral ideas and aspirations would be concepts with no possible corresponding reality – it would be as illogical to judge an action as good or bad as it would be to punish a car for running out of fuel or water for wetting things.

Watch first 10 minutes of the film *Minority Report*. Answer the questions:

<https://www.youtube.com/watch?v=6yt9aMZQWyU>

What were the events that led to Howard Marks' action?

Do these events diminish Marks' actions in any way?

Did Marks truly have free choice in the matter?

Is it fair to punish Marks if his actions were predetermined?

What explanation would Locke, Spinoza and D'Holbach give of Marks' actions?

What are the implications of Locke, Spinoza and d'Holbach thinking on individual moral responsibility?

## Review

Briefly outline John Locke's analogy of the locked room:

Write down your ideas about Locke's statement. Include reasons why it is plausible and implausible.

Compare this to Spinoza's ideas. Are they the same or different in their basic notions?



## Session 3: Scientific Determinism

- To know the views of scientific determinism.
- To understand how these views are challenged by quantum physics.

### What is the Scientific Method?

Scientific Determinism is the theory of universal causation/hard determinism argues that all events are in principle predictable.

Science is based on the belief that the universe works to predictable and uniform principals. E.g. The law of gravity. I know that if I throw this ball into the air, it will fall back down to earth.

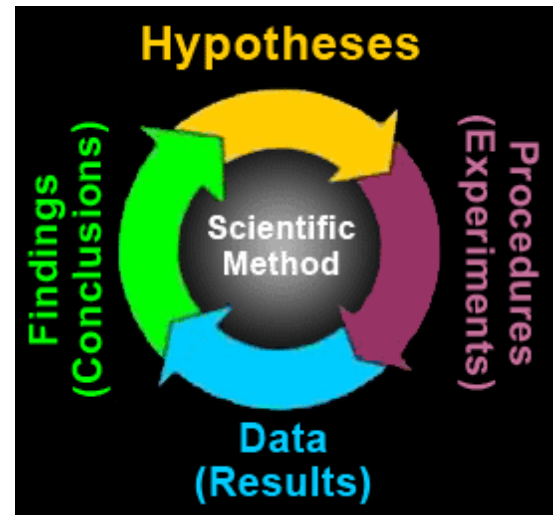
Science works on the principle that every event has a cause. Therefore, if we can discover the causes of any given event, we can in theory predict the future.

We can argue that:

- The physical world appears to obey completely deterministic laws.
- Our minds are part of the physical world.
- Therefore all our choices are determined.

For two hundred years up until about 1900 science maintained a rigid determinism and a belief in universal causation, which rejected free will as it rejected miracles. It saw all observable events as being subject to scientific law and therefore completely predictable.

Scientific determinists see the world as a great machine, with every event predictable. Some scientists believe that if we were to know everything about the world as it currently is, we could predict what is to come.



Isaac Newton (17th century scientist) was the first to show that the motion of objects on Earth and of celestial bodies are governed by the same set of natural laws.



All theories of Hard Determinism stem from Newton's ideas- the universe is governed by cause and effect- each cause determines the effect.

## Pierre Laplace

Pierre Simon Laplace, a famous French mathematician and astronomer (1749–1827), said that if there was a mind which was clever enough to know the precise location and momentum of every atom in the universe, then it could use Newton's laws to reveal the entire course of cosmic events, past and future. This hypothetical mind is known as 'Laplace's demon'.

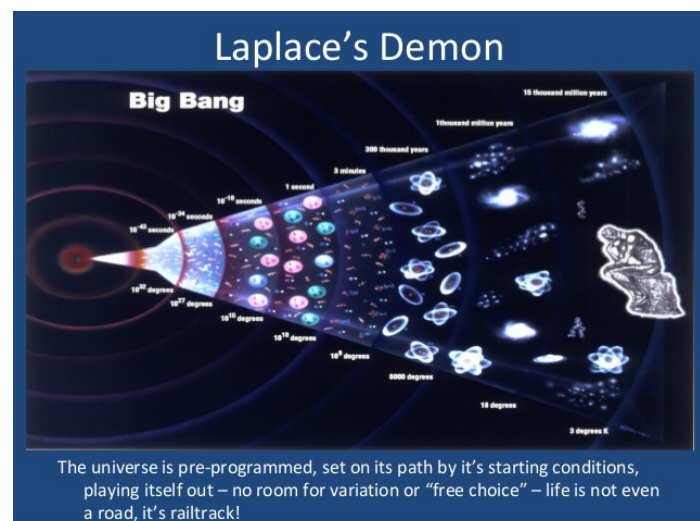
## Laplace's Demon

“We may regard the present state of the universe as the effect of its past and the cause of its future. An intellect which at a certain moment would know all forces that set nature in motion, and all positions of all items of which nature is composed, if this intellect were also vast enough to submit these data to analysis, it would embrace in a single formula the movements of the greatest bodies of the universe and those of the tiniest atom; for such an intellect nothing would be uncertain and the future just like the past would be present before its eyes.” (Laplace)

How is Laplace trying to explain the Universe in this statement?

What could the demon represent?

Is he actually saying there is a 'demon' or merely an observer?

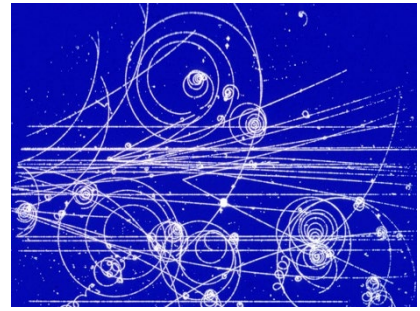


The universe is pre-programmed, set on its path by its starting conditions, playing itself out – no room for variation or “free choice” – life is not even a road, it's railtrack!



## Challenge Task: The challenge of Quantum Mechanics

### Quantum Mechanics for Dummies Looking into Atoms



Quantum physics is a branch of physics that works with the activities going on inside of atoms. They talk about subatomic particles interacting with each other. We're starting to talk about Albert Einstein and Max Planck's ideas here. In the early 1900's, scientists were beginning to examine the inside of atoms. They were wondering what was going on inside those things that were once thought to be solid. One big idea they came up with was that the energy of an electron depends on the frequency, or wavelength, of the EM Radiation. Another interesting idea they discovered was that energy didn't depend on the intensity, or amount, of radiation. If you apply this idea to the structure of an atom, in the older, Bohr model, there is a nucleus and there are rings (levels) of energy around the nucleus. The length of each orbit was related to a wavelength. No two electrons can have all the same wave characteristics. Scientists now say that electrons behave like waves, and fill areas of the atom like sound waves might fill a room. The electrons, then, exist in something scientists call "electron clouds". The size of the shells now relates to the size of the cloud. This is where the spdf stuff comes in, as these describe the shape of the clouds.

### Packets of Energy

During the early 1900's scientists also discovered that EM radiation not only moves like a wave, but has packs of energy (quanta) as well. It's like a stream of individual packets.

### The Uncertainty Principle

A German scientist named Werner Heisenberg came up with this idea called the uncertainty principle. He figured that the position and momentum of an atomic particle cannot both be observed accurately at the same moment in time. The idea shows that because these pieces are so small, whatever device you use to measure the particles will affect them. Think about it. If you use light to examine a piece of light, won't you knock it around? Well now you just lost the idea of position. What if you freeze it in place? That's all very well, but now you don't know where it was going, or how much momentum it had. When you increase the precision of one measurement, the other measurement will suffer.

Look at the Heisenberg uncertainty principle in a more general way using the observer effect. While Heisenberg looks at measurements, you can see parallels in larger observations. You cannot observe something naturally without affecting it in some way. The light and photons used to watch an electron would move the electron. When you go out in a field in Africa and the animals see you, they will act differently. If you are a psychiatrist asking a patient some questions, you are affecting him, so the answers may be changed by the way the questions are worded. Field scientists work very hard to try and observe while interfering as little as possible.



### Heisenberg Uncertainty Theory:

Says that it is not possible to measure both the position and speed of a particle at the same time due to the effect of photons which has a significant effect on a subatomic level. This would suggest that there is no interdeterminacy (variation) in nature. However just because we cannot measure both does not mean they cannot both be known.

### Chaos Theory coupled with the Heisenberg Principle:

Since the work of Heisenberg it has been accepted that, at the most fundamental level of the material world events occur randomly and by chance. The Chaos theory proposes that a quantum event at this fundamental level can ultimately be the cause of a large-scale event. This theory is also known as the "butterfly effect" as it suggests that the slightest movement of a butterfly's wings in Beijing could cause a hurricane in New York some time later through cause and effect

**Task: Is scientific determinism challenged by Quantum Mechanics and the Uncertainty Principle?**

### So what does quantum Mechanics have to say about all of this?

As we know, Quantum Mechanics is the movements of subatomic particles appear not to follow predictable laws. Therefore it is impossible to determine absolutely what is going to happen, because it might go the other way. How does this conflict with Laplace and Newton's ideas?

However, Einstein tried to disprove this by arguing that

"God [viz. the 'invisible piper'] does not play dice."

**Task: What do think he meant by this?**



### The weather example:

Mel Thompson (*Teach Yourself Ethics*, p20) uses the illustration of a weather forecast:

1. It's going to rain
2. This statement is based on meteorological analysis based on a knowledge of atmospheric conditions and the behaviour of water vapour.
3. Meteorology is based on the observation of cause and effect, and involves making predictions based on these predictions.

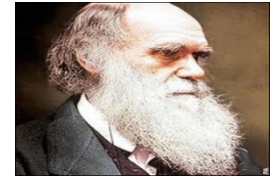
**How does this help illustrate scientific determinism?**

## Scientific Determinism: Biological Determinism

Steve Pinker (1954-) looked at Darwinian theory, adopted by Richard Dawkins, and the idea that emotions come from biological basis:



He believed that morality comes from natural selection. While such actions may have originated from Darwin's Theory of evolution, it does not necessitate or excuse bad behaviour as a moral sense is still innate within us.



What problems might there be with this argument?

Watch this clip: <http://www.youtube.com/watch?v=lgwnzW4jOMI>

What are your thoughts on this, how does it link with Biological Determinism?

---

Note down the answers to these questions:

What is Scientific determinism?

Name the physicist who first put into practice the idea of cause and effect

Name the theory that has been used to support biological determinism

Does Pinker necessarily believe that the whole universe is determined?

“The invisible \_\_\_\_\_ does not play \_\_\_\_\_.” Who said this? Which idea in physics was he saying was not random?

How does this influence your view on the world as determined (or not)? Are our minds purely physical?

Is there such a thing as soul? Does the soul inform our choices?

If all our choices/actions are determined why do we appear to have choice?

Why do humans not behave more like robots?

Why do we feel guilt when we do something wrong? This suggests we know we could've done otherwise.

Just because laws of nature exist, it does not necessarily follow that human choice is wholly determined.

Is the world really *that* ordered?

Add an image that summarises Scientific Determinism:

## Session 4: Psychological and Sociological Determinism

- To understand the meaning of Behaviourism
- To understand Pavlov and Skinner's theories of Classical and Operant Conditioning
- To consider how sociological determinism can be applied to the case studies of the Leopold and Loeb, the Bell and the Jamie Bulger murders

Listen to your favourite song...

How does the song make you feel?

Happy?

Angry/sad?

Something else?

Nothing at all?

Given your answers, is this experiment evidence that we have all been 'conditioned' in the same way in terms of our emotional associations with music?

Give your reasons:

### The beginnings of Psychological Determinism

Psychological determinism was first introduced by John B. Watson.

He suggested that behaviour can be predicted and therefore controlled

Behaviour is influenced by heredity and environment (nature and nurture).

While the heredity cannot be altered the environment can.

This is known as conditioning.

The Encyclopedia of Philosophy defines determinism as the general thesis which states that for everything that ever happens there are conditions such that, given these conditions, nothing else could happen.

For example, if an individual becomes a criminal, that identity was necessitated by his heredity and social conditioning. Given the precise conditions of his life, there is only one identity he can be, that of a criminal.

**Some definitions:**

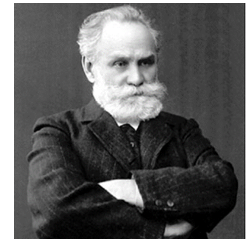
A **necessary condition** is a factor without which an event cannot occur, for example, being a woman is a necessary condition for the event of becoming a mother to occur. Without the factor of being a woman, a person cannot be a mother (if we exclude cloning). Skinner in the example above would be interested in what conditions are necessary for one to become a criminal. If one of those conditions could be removed, then we could reduce the occurrence of criminal behaviour.

A **sufficient condition** is a factor or set of factors which suffices to make an event occur, which forces an event or result to occur. For example, being a birth parent suffices for us to know that one has had a child. A sufficient condition determines with necessity that an event will occur. Skinner, in the example above, would also be interested in the sufficient conditions required to try to change criminal behaviour into normal, law-abiding behaviour.

The best knowledge one can strive for would be a knowledge of both the **necessary** and **sufficient** condition for a behaviour. Such knowledge would give one complete control over the event whose necessary and sufficient condition one could control.

**Ivan Pavlov, 1849-1936 and Classical Conditioning**

Pavlov conditioned dogs to salivate, when they were about to be fed, on hearing the sound of a bell. The theory was to show that we can be 'conditioned' to act in certain ways



Example:

The school bell rings.

What do you do?

Why do you do this?



## B F Skinner, 1904-1990 Operant Conditioning

Positive reinforcement

Negative reinforcement

Punishment



our

Skinner believed that we are not always conditioned by environment- often we use it to get what we want. This is known as operant conditioning. We can modify behaviour through reward and punishment.

In 1948 Skinner wrote *Walden Two*, a utopian novel about an 'experimental community' which could be considered science fiction.

In *Walden II*, the spokesman for Skinner's view, Frazier, says,

"I deny that freedom exists at all, I must deny it-or my program would be absurd. You can't have a science about a subject matter which hops capriciously about. Perhaps we can never prove that man isn't free; it's an assumption. But the increasing success of a science of behaviour makes it more and more plausible."

This one paragraph sums up the attitude of Skinner very well.

We can formulate Skinner's argument in the following manner:

1. If human behavior is not free but rather determined then a behavioural science should be possible and psychologists can learn to determine and control human behaviours.
2. But, behavioral science is becoming more and more a reality and psychologists are learning to determine and control human behaviours.
3. Therefore, it is more and more probable that human behaviour is not free but rather determined.

Sentence 1 is true for Skinner because if human behavior is determined, then it seems logical that science should become aware of how behavior is determined, and that this knowledge should lead to control of human behavior. The statement is hypothetical. If we were to hypothesize that human behavior is free and not determined, then we would reasonably predict that human behavior in its free choices would never be able to be predicted.

Sentence 2 is becoming truer. For example, Skinner's theory of positive reinforcement is enabling behaviorists to improve the behaviors of psychotics who have for a long time befuddled psychologists with their inexplicable behaviors.

How can you control human behaviour?

Skinner distinguishes two basic ways of attempting to control human behaviour: reward and punishment.

There are two kinds or ways of rewarding behaviour responses:

**Positive reinforcers:** presenting stimuli, adding something such as food, water, to the situation which increases the probability of the response. **Negative reinforcers:** removing stimuli, taking away a loud noise, a very bright light, an electric shock, whose absence increases the probability of the desired response.

There are two ways of punishing behaviour responses:

**Withdrawing a positive reinforcer:** for example, taking candy from a baby.

**Presenting a negative reinforcer:** for example, sending a child to their room.

However, punishment is not as effect in controlling behaviour as reward.

In Walden II, Frazier comments on this discovery:

*"We've all seen countless instances of the temporary effect of force, but clear evidence of the effect of not using force is rare. That's why I insist that Jesus, who was apparently the first to discover the power of refusing to punish, must have hit upon the principle by accident." "You mean the principle of 'love your enemies'?" I said. "Exactly! To `do good to those who despitefully use you' has two unrelated consequences. You gain the peace of mind we talked about the other day. Let the stronger man push you around, at least you avoid the torture of your own rage. That's the immediate consequence. What an astonishing discovery it must have been to find that in the long run you could control the stronger man in the same way!"*

### **What does this mean for moral responsibility?**

Skinner holds that we should hold criminals responsible for their behavior not so that we should punish them for the sake of punishment, but so that we should put them into prison so that we can administer behavior modification. Then having changed the conditions of their behavior, we will have gained control of their behavior; and they will not do criminal acts.

William James would hold that Skinner's idea of moral responsibility is not what people really mean by holding criminals morally responsible. James held that this type of determinism really obliterates the true moral notions of moral responsibility and democracy.



Psychological determinism claims that:

If you know everything about a person you can not only predict their behaviour but change it.

The field of psychology that deals with determinism is Behaviourism. This states that all human action is determined by a) heredity [biological determinism] and b) environment.

You can change a human's behaviour by changing their environment ('conditioning').

Two main scientists contributed to the theory of Behaviourism:

Pavlov: - classical conditioning (dog and bell)

Skinner: - operant conditioning:

Positive reinforcement

(giving something positive – to encourage good behaviour)

e.g.: \_\_\_\_\_

Negative reinforcement

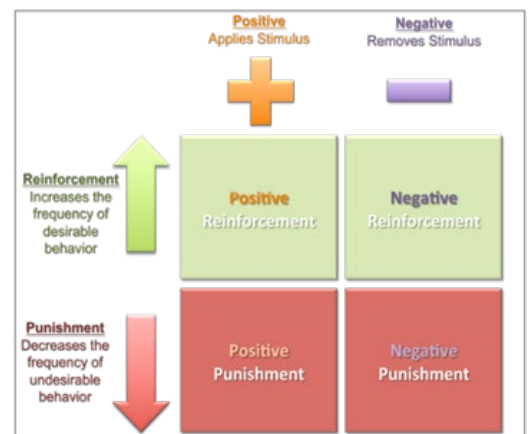
(removing something negative – to encourage good behaviour)

e.g.: \_\_\_\_\_

Punishment

(giving something negative – to discourage bad behaviour)

e.g.: \_\_\_\_\_



To what extent does our environment condition us to respond or act in particular ways?

Is using reward and punishment an effective approach to getting people to act morally? Can behaviour really be explained with no reference to people's mental states?

What external factors do you think would influence behaviour the most?

Do you think that based on conditioning by these external factors, we are unable to act any other way?

How might Skinner's idea of moral responsibility be observable today?

## Sociological Determinism:

React to these statements:

‘People brought up in poor housing estates are more likely to be thieves.’

You can agree with statement because ...

You can disagree with statement because ...

‘People brought up in a religious household more likely to be good.’

You can agree with statement because ...

You can disagree with statement because ...

‘Sexually abused children are the most likely to be paedophiles.’

You can agree with statement because ...

You can disagree with statement because ...

## Example 1:

### Leopold and Loeb

#### Summary of the Leopold-Loeb Trial

The two young men from 1920s Chicago, Nathan Leopold and Richard Loeb, planned the perfect murder in order to convince themselves that their wealthy upbringing was evidence of their superiority over lower class people. Their murder of a young boy, Bobby Franks did not go to plan, and in court, the prosecution counsel filed for the death sentence. Their defence lawyer, Clarence Darrow pleaded for the death penalty to be commuted to life imprisonment on the grounds of diminished responsibility, since the two defendants were the products of their upbringing, their ancestry and wealthy environment – what we today would describe as spoilt arrogant sociopaths (not a technical term).

Why do you think their lawyer Clarence Darrow sees no use in punishing the defendants with the death penalty? Give details of how he succeeded.

Do you agree with Darrow's point of view?

Can you think of any problems with the view that moral responsibility can be reduced? Give social reasons specific to this case.

### The Leopold and Loeb trial:

By Douglas o. Linder (c)1997

Darrow argues the Leopold-Loeb case before Judge Caverly

A tragedy of three young lost lives, a dead fourteen-year-old victim and the imprisonment of two teenage killers, unfolded in Chicago in 1924. The murder trial of Richard Loeb and Nathan Leopold that shocked the nation is best remembered decades later for the twelve-hour long plea of Clarence Darrow to save his young clients from the gallows. His summation, rambling and disorganized as it was at

times, stands as one of the most eloquent attacks on the death penalty ever delivered in an American courtroom. Mixing poetry and prose, science and emotion, a world-weary cynicism and a dedication to his cause, hatred of bloodlust and love of man, Darrow takes his audience on an oratorical ride that would be unimaginable in a criminal trial today. Even without Darrow in his prime, the Leopold and Loeb trial has the elements to justify its billing as the first "trial of the century." It is not surprising that the public responded to a trial that involved the kidnapping and murder of a young boy from one of Chicago's most prominent families, a bizarre relationship between two promising scholars-turned-murderers, what the prosecutor called an "act of Providence" leading to the apprehension of the teenage defendants, duelling psychiatrists, and an experienced and sharp-tongued state's attorney bent on hanging the confessed killers in spite of their relative youth.

The crime that captured national attention in 1924 began as a fantasy in the mind of eighteen-year old Richard Loeb, the handsome and privileged son of a retired Sears Roebuck vice president. (Interestingly, Barack Obama's home in Chicago's Kenwood neighbourhood (5046 S. Greenwood) is only one block from Loeb's former home.) Loeb was obsessed with crime. Despite his intelligence and standing as the youngest graduate ever of the University of Michigan, Loeb read mostly detective stories. He read about crime, he planned crimes, and he committed crimes, although none until 1924 were crimes involving physical harm to a person. (Darrow and Leopold later saw Loeb's fascination with crime as form of rebellion against the well-meaning, but strict and controlling, governess who raised him.) For Loeb, crime became a sort of game; he wanted to commit the perfect crime just to prove that it could be done.

Loeb's nineteen-year old partner in crime, Nathan Leopold, was interested in ornithology, philosophy, and especially, Richard Loeb. Like Loeb, Leopold was a child of wealth and opportunity, the son of a millionaire box manufacturer. At the time of their crime, Leopold was a law student at the University of Chicago and was planning to begin studies at Harvard Law School after a family trip to Europe in the summer. Leopold already had achieved recognition as the nation's leading authority on the Kirtland warbler, an endangered songbird, and frequently lectured on the subjects of his ornithological passion. As a student of philosophy, Leopold was attracted to Friedrich Nietzsche. Nietzsche's influence on early twentieth century academics was powerful, and the merits of ideas contained in books like his *Beyond Good and Evil* were fiercely debated in centres of learning like the University of Chicago. Leopold agreed with Nietzsche's criticism of moral codes, and believed that legal obligations did not apply to those who approached "the superman." Leopold's idea of the superman was his friend and lover, Richard Loeb.

Loeb and Leopold had an intense and stormy relationship. At one time Leopold contemplated killing Loeb over a perceived breach of confidentiality. This relationship, described by Darrow as "weird and almost impossible," led the two boys to do together what they almost certainly would never have done apart: commit murder. Motives are often unclear, and they are in this trial. Neither the defence's theory that the murder was an effort by both to deepen their relationship nor the prosecution's theory that money to pay off gambling debts and a desire by Loeb to "have something" on Leopold in order to counter Leopold's unwanted demands for sex, are likely accurate. What is clearest about the motives is that Leopold's attraction to Loeb was his primary reason for participating in the crime. Leopold later wrote that "Loeb's friendship was necessary to me-- terribly necessary" and that his motive, "to the extent that I had one, was to please Dick." For Loeb, the crime was more an escape from the ordinary; an interesting intellectual exercise.

Murder was a necessary element in their plan to commit the perfect crime. The two teenagers spent months discussing and refining a plan that included kidnapping the child of a wealthy parents, demanding a ransom, and collecting the ransom after it was thrown off a moving train as it passed a designated point. Neither Loeb nor Leopold relished the idea of murdering their kidnap victim, but they thought it critical to minimizing their likelihood of being identified as the kidnappers. Their victim turned out to be an acquaintance of the two boys, Bobby Franks.

Franks was simply in the wrong place at the wrong time. On May 21, 1924 at about five o'clock in the afternoon, Bobby Franks was walking home from school when a green Willys-Knight automobile pulled up near him. Loeb asked Franks to come over to the car, asked him to get in the car to discuss a tennis racquet, then killed him with a chisel as the two drove off. Most evidence suggests that Loeb, sitting in the rear seat behind Franks, killed the boy with several blows to the head (see the testimony of defence psychiatrist Bernard Gluek, who says Loeb admitted to being the killer), but there is some dispute about this. Leopold and Loeb drove their rented car to a marshland near the Indiana line, where they stripped Franks naked, and poured hydrochloric acid over his body to make identification more difficult, then stuffed the body in a concrete drainage culvert. The boys returned to the Loeb home where they burned Franks' clothing in a basement fire. That evening Mrs. Franks received a phone call from Leopold, who identified himself as "George Johnson." Leopold told Franks that her boy had been kidnapped, but was unharmed, and that she should expect a ransom note soon. The next morning the Franks family received a special delivery letter asking that they immediately secure \$10,000 in old, unmarked bills and telling them to expect further instructions that afternoon. Leopold ("George Johnson") called Jacob Franks, Bobby's father, shortly before three o'clock to tell him a taxi cab was about to arrive at his home and that he

should take it to a specified drugstore in South Chicago. Franks, however would not get into the Yellow Cab that pulled up in front of his home. He had just received another call, this one from the police, spoiling hope that the perfect crime would be executed. The body of Bobby Franks had been identified; a labourer happened to see a flash of what turned out to be a foot through the shrubbery covering the open culvert where the body had been placed.

There would have been no arrests and no trial but for what the prosecutor called "the hand of God at work in this case." A pair of horn-rimmed tortoise shell glasses were discovered with the body of Bobby Franks. The glasses, belonging to Nathan Leopold, had slipped out of the jacket he removed as he struggled to hide the body. They had an unusual hinge and could be traced to a single Chicago optometrist, who had written only three such prescriptions, including the one to Leopold. When questioned about the glasses, Leopold said that he must have lost them on one of his frequent birding expeditions. He was asked by an investigator to demonstrate how the glasses might have fallen out of his pockets, but failed after a series of purposeful trips to dislodge the glasses from his coat. Questioning became more intense.

Leopold said that he spent the twenty-first of May picking up girls in his car with Loeb and driving out to Lincoln Park. Loeb, when questioned separately, confirmed Leopold's alibi. State's attorney Robert Crowe, heading the investigation, was sceptical. Among the items found in a search of the Leopold home was a letter written by Nathan strongly suggesting that he and Loeb had a homosexual relationship. Still, prosecutor's were on the verge of releasing the two suspects when two additional pieces of evidence surfaced. First, typewritten notes taken from a member of Leopold's law school study group were found to match the type from the ransom note, despite the fact that an earlier search of the Leopold home turned up a typewriter with unmatching type. Then came a statement from the Leopold family chauffeur, made in the hope of establishing Nathan's innocence, which spelled his doom. He said he was certain that the Leopold car, the one the boys claimed they had spent the night driving around with girls, had not left the garage on the day of the murder.

Loeb confessed first, then Leopold. Their confessions differed only on the point of who did the actual killing, with each pointing the finger at the other. Leopold later pleaded with Loeb to admit to killing Franks but, according to Leopold, Loeb said, "Mompie feels less terrible than she might, thinking you did it and I'm not going to take that shred of comfort away from her."

The Loeb and Leopold families hired Clarence Darrow and Benjamin Bachrach to represent the two boys. Nathan said his first impression of Darrow was one of "horror", unimpressed as he was by Darrow's unruly hair, rumpled jacket, egg-

splattered shirt, suspenders, and askew tie. His opinion of Darrow would soon change. He later described his attorney as a great, simple, unaffected man, with a "deep-seated, all-embracing kindness." In his book *Life Plus Ninety-Nine Years*, Leopold wrote that if asked to name the two men who "came closest to preaching the pure essence of love" he would say Jesus and Clarence Darrow.

It was Darrow's decision to change the boys' initial pleas to the charges of murder and kidnapping from "not guilty" (suggesting a traditional insanity defence) to "guilty." The decision was made primarily to prevent the state from getting two opportunities to get a death sentence. With "not guilty" pleas, the state had planned to try the boys first on one of the two charges, both of which carried the death penalty in Illinois, and if it failed to win a hanging on the first charge, try again on the second. The guilty plea also meant that the sentencing decision would be made by a judge, not by a jury. Darrow's decision to plead the boys guilty undoubtedly was based in part on his belief that the judge who would hear their case, John R. Caverly, was a "kindly and discerning" man. With the public seemingly unanimous in calling for death, Darrow did not want to face a jury. In his summation Darrow noted, "where responsibility is divided by twelve, it is easy to say 'away with him'; but, your honour, if these boys are to hang, you must do it--...it must be by your cool, premeditated act, without a chance to shift responsibility."

The defence hoped to build its case against death around the testimony of four psychiatrists, called "alienists" at the time. The best talent psychiatric talent 1924 had to offer was sought out by both sides to examine the defendants. Even Sigmund Freud was asked to come to Chicago for the trial, but his poor health at the time prevented the visit. The prosecution argued that psychiatric testimony was only admissible if the defendants claimed insanity, while the defences argued strenuously that evidence of mental disease should be considered as a mitigating factor in consideration of the sentence. In the most critical ruling of the trial, Judge Caverly decided against the state's objection, and allowed the psychiatric evidence to be introduced.

The trial (technically a hearing, rather than a trial, because of the entry of guilty pleas) of Leopold and Loeb lasted just over one month. The state presented over a hundred witnesses proving-- needlessly, in the opinion of many-- every element of the crime. The defence presented extensive psychiatric evidence describing the defendants' emotional immaturity, obsessions with crime and Nietzschean philosophy, alcohol abuse, glandular abnormalities, and sexual longings and insecurities. Lay witnesses, classmates and associates of Loeb, were offered to prove his belligerence, inappropriate laughter, lack of judgment, and childishness. Other lay witness testified as to Leopold's egocentricity and argumentative nature. The state



offered in rebuttal psychiatrists who saw normal emotional responses in the boys and no physical basis for a finding of mental abnormality.

On August 22, 1924, Clarence Darrow began his summation for the defence in a "courtroom jammed to suffocation, with hundreds of men and women rioting in the corridors outside." As a newspaper reporter observed, the setting underscored Darrow's argument "that the court was the only thing standing between the boys and a bloodthirsty mob." For over twelve hours Darrow reminded Judge Caverly of the defendants' youth, genetic inheritance, surging sexual impulses, and the many external influences that had led them to the commission of their crime. Never before or since the Leopold and Loeb trial has the deterministic universe, this life of "a series of infinite chances", been so clearly made the basis of a criminal defence. In pleading for Loeb's life Darrow argued, "Nature is strong and she is pitiless. She works in mysterious ways, and we are her victims. We have not much to do with it ourselves. Nature takes this job in hand, and we only play our parts. In the words of old Omar Khayyam, we are only Impotent pieces in the game He plays Upon this checkerboard of nights and days, Hither and thither moves, and checks, and slays, And one by one back in the closet lays. What had this boy had to do with it? He was not his own father; he was not his own mother....All of this was handed to him. He did not surround himself with governesses and wealth. He did not make himself. And yet he is to be compelled to pay." In pleading that Leopold be spared, Darrow said, "Tell me that you can visit the wrath of fate and chance and life and eternity upon a nineteen- year-old boy!"

Darrow attacked the death penalty as atavistic, saying it "roots back to the beast and the jungle." Time and time again Darrow challenged the notion of "an eye for an eye": "If the state in which I live is not kinder, more humane, and more considerate than the mad act of these two boys, I am sorry I have lived so long." Darrow told Judge Caverly that a life sentence was punishment severe enough for the crime. He reminded the judge how little Leopold and Loeb would have to look forward to in the long days, months, and years ahead: "In all the endless road you tread there's nothing but the night." When Darrow finally ended his appeal, according to one newspaper account, tears were streaming down the face of Judge Caverly and many other courtroom spectators. The reporter wrote, "There was scarcely any telling where his voice had finished and where silence had begun. It lasted for a minute, two minutes."

State's Attorney Robert Crowe closed for the prosecution. He sarcastically attacked the arguments of "the distinguished gentlemen whose profession it is to protect murder in Cook County, and concerning whose health thieves inquire before they go out and commit a crime." Addressing Leopold, Crowe said, "I wonder now, Nathan, whether you think there is a God or not. I wonder whether

you think it is pure accident that this disciple of Nietzsche's philosophy dropped his glasses or whether it was an act of Divine Providence to visit upon your miserable carcasses the wrath of God." (Leopold, much later, said he wondered the same thing.) He heaped ridicule on Darrow's attempt to blame the crime on anyone and anything but the defendants: "My God, if one of them had a harelip I suppose Darrow would want me to apologize for having them indicted." Crowe called the defence psychiatrists "The Three Wise Men from the East" and accused one of them of being "in his second childhood" and "prostituting his profession." He reserved his strongest language for the two defendants, who he referred to as "cowardly perverts", "snakes", "atheists", "spoiled smart alics", and "mad dogs." For Crowe, this was a premeditated crime committed by two remorseless defendants, and the appropriate punishment was obvious. The "real defence" in the case, according to Crowe, was "Clarence Darrow and his peculiar philosophy of life." It ought not to be a defence, suggested Crowe, who closed by asking Judge Caverly to "execute justice and righteousness in the land."

Two weeks later Caverly announced his decision. He called the murder "a crime of singular atrocity." Caverly said that his "judgment cannot be affected" by the causes of crime and that it was "beyond the province of this court" to "predicate ultimate responsibility for human acts." Nonetheless, Caverly said that "the consideration of the age of the defendants" and the possible benefits to criminology that might come from future study of them persuaded him that life in prison, not death, was the better punishment. He said that he was doing them no favour: "To the offenders, particularly of the type they are, the prolonged years of confinement may well be the severest form of retribution and expiation."

## Example 2:

### The Jamie Bulger case.



(from left, Jamie Bulger, the kidnap, Thompson and Venables)

1. Read the hand-out on the Jamie Bulger murder case, and note down whether or not the sentence was right.
2. Would Darrow's arguments be valid in this case?
3. Giving an opposing opinion to answer 1.

It started in the most hum-drum and ordinary circumstances. A Friday - 12 February, 1993 - in The Strand shopping centre in Bootle, Merseyside. A young mother trailing through the centre, a toddler at her side or occasionally lagging a little behind her.

The mother enters a shop. A moment or two later the restless toddler wanders out alone. Usually, a distracted parent is quickly in pursuit - and so, on that Friday afternoon, was Denise Bulger, who came hastily out of the shop, expecting to find two-year-old James nearby.

But this was not the usual moment of anxiety speedily dispelled. A panicky search around the neighbouring shops came to nothing. James was missing.

In the few moments the little boy had been at large in the enclosed shopping centre, two older boys had come upon him - Jon Venables and Robert Thompson, both aged 10.

For reasons which have never been explained to this day, the two friends took James and led him from The Strand and away, eventually, to his death.

Late the next day, Saturday, his body was found by the railway line at Walton, a couple of miles from the shopping centre. He had been beaten, struck with a battery and bricks and left for dead. The hunt began for the killer.

Initially, the predictable fear was that the little boy had been abducted by a murderous paedophile.

But then the Merseyside police examined the CCTV footage taken from the shopping centre's security cameras.

To their horror, the pictures, although fuzzy, revealed that it was not a predatory adult who had taken James - but two young boys who appeared to have happened upon him accidentally.

It was every parent's nightmare and more. Could these two youngsters have been James's killers - or had they surrendered him to a paedophile and then decided to stay quiet through fear of the consequences?

The inquiry was led by Det Supt Albert Kirby, one of the Merseyside force's most experienced officers. At length, he called a news conference. Two boys had been arrested at their homes within a few hundred yards of the murder scene.

The week of the search had been haunted by those fuzzy video images. They left an indelible impression which provoked a rash of furious questions - about the true innocence of children and how the adult world measured up to its responsibilities.

Such questions came agonisingly to the surface at the boys' criminal trial at Preston in November 1993.

A series of witnesses spoke of seeing two boys escorting a toddler along the route from Bootle to Walton. Their anguish was nearly unbearable.

One or two broke down in tears as they tortured themselves with the thought that they might have intervened, particularly one who became suspicious about the way Venables and Thompson were treating the little boy who they insisted was their "brother".

In the drama which unfolded before an adult criminal court, few challenged the decision to place the two defendants before such a court rather than a juvenile hearing.

It meant that, although during the trial they were known only as Boy A and Boy B, they were exposed to the full weight of criminal trial - a packed press bench, public benches crowded with the Bulger family and their friends and neighbours.

At their first appearance on remand in Bootle magistrates' court, the huge crowd outside roared its anger and contempt as the van carrying the two boys was driven away. Several attempted to attack the vehicle.

Few criminal trials have proceeded amid such blazing emotions and recrimination. At the end the judge, Mr Justice Morland, ruled that the two boys could be identified by name - thus linking them forever to one of the most horrific murders of modern times.

The judge also set a tariff of eight years detention for the two boys before they could be considered for release on licence.

Lord Taylor later recommended 10 years, but the then Home Secretary Michael Howard set the minimum as 15 years.

This was after representations from the boys' lawyers and opposing petition raised by the Bulger family. By the late 1990s, the boys' lawyers were taking their case to the European Commission of Human Rights.

In March last year it set the seal on a shift of position by the British Government, later re-inforced by the Court of Human Rights - a minimum punishment period should not be set by the home secretary.

**Challenge:** Note down your view on: 'While individual factors may not amount to the future being determined, a strong case can be made that we are deeply influenced by our backgrounds.'

### Task:

Write a diary/log at the end of today reflecting back on the events of the day. Without getting too personal, what caused your responses/reactions? Evaluate the 'stimuli' or conditioning that may have been at play? Can you identify any internal stimuli or are they all external?

E.g. did someone ask you to do something? Why did you agree/disagree? Fear of being laughed at/of punishment? The prospect of reward?

## Session 5: Theological Determinism

To discuss the nature of Theological Determinism

To understand Calvin's theory of Predestination

To Evaluate Calvin's theory

Which moral criteria(s) determines the damned and elect in Christianity?

*“But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death.”*

Revelation 21:8

How could our lives be determined by something 'theological'?

How do you think theological determinism would affect the lives of those who follow its ideas?

### Origins of theological determinism (or predestination)

Judaeo-Christian Tradition

In traditional Judaeo-Christianity however humans are considered to be autonomous beings that are morally responsible to God. We can determine from the 'Myth of the fall' in Genesis that:

- Man is given responsibilities of caring for the world, for the animals and for choosing a suitable companion
- Man and woman have the freedom to use all resources except the fruit of the Tree of Knowledge – they have restricted free will
- They are punished when they disobey – they must have had free will to decide to disobey God
- They are responsible for their decisions and must face the consequences of their choices

However, the more you stress God's power and total knowledge the less room there is for the argument that we are self-governing and morally accountable beings. The paradox is; how can God be omnipotent and omniscient and humans be free and autonomous? If God is omniscient then he knows our every future freely made decision, the implication being that when we make a 'free' decision we are simply fulfilling a pre-determined action already mapped out for us by God. Various philosophers and theologians alike have attempted to tackle this problem.

## St. Paul

St. Paul believed that God chooses who will be saved. We shouldn't question God's right to choose since none of us deserve to be saved. People seek salvation and justification, which depend on faith and are available to all. However, although we may seek them only God can give them to us through his grace. For St. Paul, freedom is not being bound by the rules of the Old Testament, the ability to choose to accept God into your life and to overcome sin, death, flesh and darkness through Christ's resurrection. Thus humans are free to choose how to live their lives but their final destination is determined by God alone.

*29 For those God did foreknow, he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among all brothers.*

*30 And those he predestined, he also called: those he called, them he also justified: and whom he justified, them he also glorified.*

From St Paul: (Romans 8:29-30)

What is Paul suggesting in these verses?

## St Augustine

St. Augustine argued that human will is so corrupt and depraved as a result of 'The Fall' that know human being is capable of performing a good action without the grace of God and the saving acts of Christ. Augustine believed in pre-destination, the belief that only those elected by God can achieve salvation. Since no one knows who has been chosen we should all lead God-fearing lives. Everyone is at God's mercy. Just because God is omniscient does not mean that we do not have free-will. God has foreknowledge of our choices and the decisions we will make. This does not mean man doesn't make decisions freely; rather it emphasizes God's omnipotence. Augustine reasoned that there are three types of events:

- o Those that appear to be caused by chance (the cause is hidden from us)
- o Those caused by God
- o Those caused by us

Some things are beyond our control such as death, while other things are within our control such as the decision whether or not to lead a good life.

Parallels can be drawn between the thinking of Augustine and the different causes of events and soft determinism and their distinction between internal causes and eternal causes. People need the help of God's **Grace** to do good, and this is a free gift from God, regardless of individual merit.

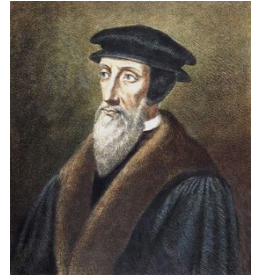
Consequently, God alone determines who will receive the grace that assures **salvation**. He believed that for us to be good, we required God's Grace and Mercy. Augustine believed that God would choose who would receive these things, required for salvation.

*"The potter has authority over the clay from the same lump to make one vessel for honour and one for the contempt"* Augustine Sermon 26:12-13

Why might God choose who would be saved?

## John Calvin

Calvin (1503-1564) was a French theologian and leader of the Protestant Reformation in France & Switzerland, who established a Presbyterian government in Geneva. He was responsible for the execution of 49 'sinners'.



### Calvin's Theological Determinism

Calvin believed that man is inherently evil and is not capable of good as Free Will causes him to choose to reject God.

Therefore God has already Chosen who will be saved.

So Calvin taught that among humans there were two groups of people, the damned and the elect.

If you belonged to the first group, the dammed, you would go to Hell. Your fate has already been pre-determined. (D'oh!)

If you belonged to the elect, the chosen, you would go to Heaven (Wahoo!).

No one knows, however, which group he or she belongs to (ah).

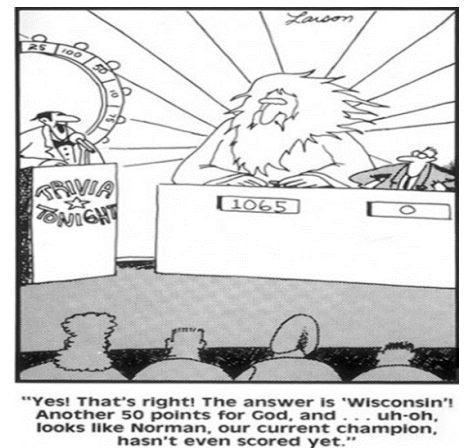
However, despite your ultimate, spiritual destiny being fixed, you are still free to make decisions in the many choices that life presents you with.

This idea is called 'predestination'

Other (earlier) key Christians have also appear to have taken this view – e.g. St Paul and St Augustine

Why would God choose people before they were born to be damned or elected?

What effect do you think this would have on Christians who followed his ideas?





## Calvinism: Its core doctrines

- T - Total **depravity**
- U - Unconditional **election** (or Predestination)
- L - Limited **atonement**
- I - Irresistible **grace**
- P - **Perseverance** of the saints

The last 4 doctrines follows logically if you accept the (first) doctrine of Total Depravity... **Task: Create a poster summarising T U L I P and Calvin's arguments using the below**

### 1. Total depravity

Man is totally corrupt. Man's thoughts, actions, and ambitions are all bad.

Man does not have the ability to do what God commands him to do (repent).

"All have sinned, and come short of the glory of God" (Rom. 3:23)

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Man is dead. Dead things can't do anything.

### 2. Unconditional election (Predestination)

If you believed the "T" of TULIP, Logic then determines that you must accept the "U": If man is unable to repent and believe the Gospel, then it follows that God must choose some for Heaven (and send the rest to Hell). Calvinism teaches that everything that happens was planned by God and nothing can be done to change it. This means that God chooses (elects) certain people to be saved and go to Heaven. Calvin uses biblical evidence to support his arguments:

Romans 8:29-30: *'For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified'*

The rest are chosen by Him to go to Hell:

Ephesians 1:4-5: *'For He chose us in him before the creation of the world to be holy and blameless in his sight. In love He predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.'*

### 3. Limited atonement

Verses in support of Limited Atonement (only certain people are saved:

John 10:11 *'I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.'*

John 15:13 *'No one has greater love than this, that a man lay down his life for his friends.'*

Act 20:28 *'... the church of God which He has purchased with His own blood.'*

Eph 5:25 ‘...even as Christ also loved the church and gave Himself for it’

#### 4. Irresistible grace

The elected is saved and taken them Heaven regardless of they like it or not.

Ephesians 2:8: “it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God”

The sinner is neither capable, nor willing, to receive salvation. The saving grace of God, changing the heart of the sinners, comes before the sinner’s will to come to Christ- God knows they will reject Jesus.

#### 5. Perseverance of the saints

Once a person is saved, he will persevere to the end. A child of God once saved, cannot be lost. “When you are saved, you are born again. You cannot become unborn”

**Conclusion of Calvinism:** “Once Saved Always Saved”

#### Once Saved, Always Saved - Basis

John 10:28: I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

Once we are saved, nothing can separate us from the love of God: always saved

#### The Logic behind Calvinism

It all starts with: “Man is depraved” Man is ‘dead’ in original sin (from Adam and Eve). And what can dead people do? Nothing. If man can’t do anything, everything must be done by God. God chooses, or ‘predestines’, some of us to be saved Since God does the choosing, you cannot do anything to become “chosen” (you are dead, remember?)

Then: you also cannot do anything to become “unchosen”

Conclusion: once a child of God, always a child of God

#### What are the theological criticisms of Calvinism?

#### Luther’s doctrine of ‘Sola fide’

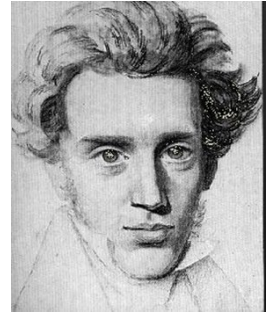
Martin Luther (1483-1546) Catholic priest & professor who sparked the German Reformation

Salvation is by ‘faith alone’. Only God knows the faithful- not good works, even sinners may be saved. But, their heavenly reward is a matter of free will, and so ‘judge not, lest you be judged yourself.’



## Kierkegaard's doctrines of 'The knights of faith' and 'truth is subjectivity'

Kierkegaard (1813-1855) Danish existential philosopher and theologian who believed our greatest burden is our freedom.



Kierkegaard said that the knight of faith is an individual who has placed complete faith in himself and in God and so can act freely and independently in and from the world, and he does not fear the consequences, as God will ultimately look after them- on Earth or in heaven- e.g. Abraham, Moses and Jesus. While things may not be humanly possible, the Knight of Faith realizes that God may achieve it (e.g. salvation) through them- miracles etc.

## Resolving the dilemma of theological determinism and free will

Read the following 4 Biblical quotes.

Which theologian's doctrine most closely matches the Biblical evidence?

Calvin's/ predestination?

Or Luther's and Kierkegaard's/ free will?

### Biblical Evidence 1 Psalm 23

*The Lord is my shepherd, I shall not want; He makes me lie down in green pastures.*

*He leads me beside still waters; he restores my soul.*

*He leads me in paths of righteousness for his name's sake.*

*Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, thy comfort me.*

*Thou preparest a table before me in the presence of my enemies; thou annointest my head with oil, my cup overflows.*

*Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever.*

### Biblical Evidence 2 Psalm 139

*O Lord, thou hast searched me and known me!*

*Thou knowest me when I sit down and when I rise up; thou discernest my thoughts from afar.*

*Thou searches out my path and my lying down, and art acquainted with all my ways.*

*Even before a word is on my tongue, lo, O Lord, thou knowest it altogether.*

*Thou does beset me behind and before, and layest thy hand upon me.*

*Such knowledge is too wonderful for me; it is high, I cannot attain it.*

### **Biblical Evidence 3 Matt 5:43-8**

*“You have heard that it was said, ‘You shall love your neighbour and hate your enemy. But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect.”*

### **Biblical Evidence 4 Revelations 21:5-8**

*And he who sat upon the throne said, “Behold, I make all things new.” Also he said, “Write this, for these words are trustworthy and true.”*

*And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life. He who conquers shall have this heritage, and I will be his God and he shall be my son.*

*But as for the cowardly, the faithless and polluted, as for the murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death.”*

## Questions about Predestination...

If Predestination is true, does it challenge the idea that God is...

a) Loving? b) fair/just?

Does belief in an 'omnipotent' God mean that we can't have free will or be morally responsible for our actions?

I.e. Is God knowing what we will do the same thing as God being responsible for what we do?

Are there any constraints that even an omnipotent (all powerful) God has to be under, when creating the universe and humanity?

### Review Matching Task:

Who was John Locke in relation to determinism?	<i>He believed that the mind was determined, each thought being caused by the previous, eternally.</i>
What did Spinoza believe about the mind?	<i>In the 17<sup>th</sup> he put forward the analogy of the locked room, explaining that our freedom is an illusion</i>
Where does Steve Pinker believe determinism comes from?	<i>That the social background of a person could go some way to explaining what actions they are responsible for and those they are not.</i>
What did Clarence Darrow famously prove at a trial in 1924?	<i>Writing in the 16<sup>th</sup>, Calvin believed that man is inherently evil and is not capable of good as Free Will causes him to choose to reject God. Therefore God has already Chosen who will be saved.</i>
Explain Calvin's beliefs about predestination.	<i>This refers to the idea that the outcome of our lives is pre-ordained and cannot be changed, no matter how we act. Pre-determined means that every action is already fixed.</i>
Explain the term Predestination as opposed to pre-determined.	<i>He believed that we are caused to act the way we do by our genes, this is based on the arguments put forward by Charles Darwin, and more recently Richard Dawkins</i>

## **Task:**

Choose one of the theories on Free Will and Determinism we have studied so far- and create something artistic to summarise it- model/ painting/ story/ video etc.

## Session 6: Libertarianism

- Religious Understanding of Freewill
- To be able to explain the three-fold argument of Libertarianism, and the determinist's replies.
- To be able to apply the Libertarian criticisms of Hard Determinism, using examples.

### Definitions in Libertarianism

#### What does it mean?

Libertarianism is the complete opposite to Hard Determinism: we are completely free and nothing is determined in terms of a moral choice

#### What does this mean for us?

Libertarianism is the term given to the belief that we can choose to act despite past events, cultural and environmental conditioning and biological influence.

#### Why do people choose this view?

People reject the concept of determinism because it denies the possibility of moral responsibility. They believe that humans have self-determination and free will. Nothing affects your choice.

#### Is it known by any other name?

It is also known as non-compatibilism or incompatibilism as Libertarianism is not compatible with Hard Determinism

#### Decode this statement:

'God is like a spectator at a chariot race; he watches the actions the charioteers perform, but this does not cause them'

Boethius, *The Consolation of Philosophy*

What does it suggest about God as an all-powerful/ knowing entity?

Is God all controlling in Boethius' analogy?

## Religious understanding of Free Will

Predestination does not allow for free will.

The bible though, emphasises that we have free will.

Genesis teaches that Adam and Eve freely partook of taking the apple.

Thomas Aquinas stated they were free because God made them that way:

“... *Man Chose not of necessity but freely.*” Reference to Original Sin in *Summa Theologica*

## The powers of God

Traditional teaching suggests that God is all the Omni things. As a consequence:

This causes a slight problem for religious believers.

However, the problem can be got around if you believe that while God might know what we will choose, it does not mean we will choose it...

Free will must exist for Christians as they believe we must have the choice over whether we obey or disobey God.

## Watching Task: The Truman Show

Watch The Truman Show, first scene up to lighting rigging falling from the sky, and final scene, starting with sea-storm.

### Background Info to the film

Truman is the only real character in a nationally popular reality soap, filmed on a staged island set, controlled by the director of the Truman Show.

His birth was the first scene of the show because his parents sold his life to the TV programme.

Truman realises something is wrong about the reality of his life, and begins to subvert the directors script.

The Director cares only for the ratings of the show, but is powerless in his efforts to determine the decisions of Truman.

## Discussion Task

Explain similarities & differences between the film and Locke's analogy of the locked room.

Does Truman's behaviour confirm the psychological determinism of Pavlov and Skinner? Give reasons.

Does Truman's behaviour confirm the theory of sociological determinism? Give reasons.

Does the film support free will or determinism? Give reasons.



## The analogy of the puppet

What would it be like to be controlled as a puppet?

Would you like to be controlled like a puppet?

Is it morally wrong not to be free to make choices?

### The Libertarian argument:

1 <sup>st</sup> Libertarian Argument	<i>The 'moral self' is free even if personality is influenced by genes and environment.</i>
Determinist Reply	
2 <sup>nd</sup> Libertarian Argument	
Determinist Reply	
3 <sup>rd</sup> Libertarian Argument	

Using the answers below, put them in the correct order above, the first is done for you:

~~Moral self is free even if personality is influenced by genes and environment.~~

The experience of choice is evidence of free will.

The 'moral self' is also a product of genes and social conditioning.

Applying the distinction between necessary and contingent truths leads to the conclusion that Libertarianism is the best theory in the debate.

We cannot be certain that our experience of the world is true because our senses can deceive us. By the same reasoning, our experience of free will could be a deception (see the locked room).

## A breakdown of the Libertarian Argument:

The 1st and 2nd libertarian argument:  
Jean-Paul Sartre (1905-1980) on the Human Perception of Free Will

Sartre used the existentialist argument against hard determinism.

He argued that hard determinism does not take into account the complexity of human beings, especially of the human mind.

Sartre believed that there is a limited determinism, in that people cannot help how, when and to whom they are born; but he also believed that people can help to determine how they live.

**(Existentialism** is the philosophical movement which says that the starting point of philosophical thinking must be the experiences of the individual)

Sartre claimed that humans have freedom because human perception is open-ended.

E.g. a person may drive along the same route from work every day for a year, yet each trip will be different in the sense that the person's mind notices different objects along the way. Naturally some of the external objects will change from day to day, but even if they didn't the human mind could direct itself in different ways, creating its own experience.

If the possibilities are open-ended, there are many to choose from; because the human mind can select and direct itself differently, there are many more possibilities of choice.

You may have been born crippled or blind, and you were not free to choose otherwise, but you are free with regard to how you choose to live with your disability.

How would hard determinism respond to Sartre's argument?

Do you think Sartre's theory would stand up to this questioning?



**The 3rd libertarian argument:**

Necessary and Contingent truths (this one is a bit tricky)

A necessary truth is one that could not have been otherwise. It would have been true under all circumstances. A contingent truth is one that is true, but could also have been false.

A necessary truth is one that must be true; a contingent truth is one that is true as it happens, or as things are, but that did not have to be true.

There are statements that are necessarily true. For example, analytic truths such as "All bachelors are unmarried". Other truths are no less true - it is sunny today. This is true, but it is only contingently true, it could conceivably be false.

Michael Palmer (1945- ), in 'Moral Problems', gives the example of three runners. A is faster than B, B is faster than C. What would happen if they raced? The answer is that we cannot know for certain - when we say

"A is faster than B"

This is a contingent truth. It means that in the past, A has run faster than B. It doesn't mean that A will *necessarily* run faster than B in the future.

The argument here is that contingent truths about the world make the future unpredictable. Something may actually happen in the future (A may actually beat B), but that doesn't mean it necessarily had to happen. We cannot know the future from contingent predictions.

**Necessary and Contingent Truths: Leibniz**

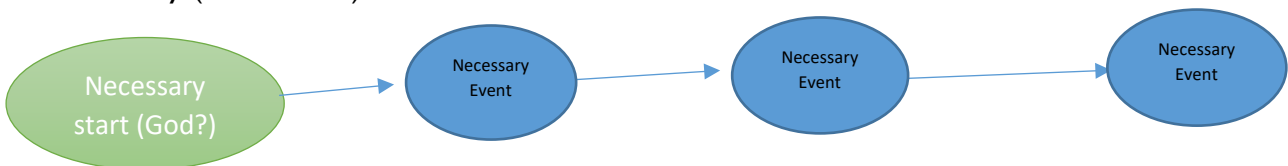
In Leibniz's view, the metaphysical (Necessary) is constant, the motion behind all motions – the harmony linking all forces in the world, like a sheet of music upon which an entire orchestra is plotted and organized.

The contingent on the other hand, because of all of its eternal forces and divisions, can never be fully understood, although individual substances and motions can be isolated and calculated in relation to other individual substances.

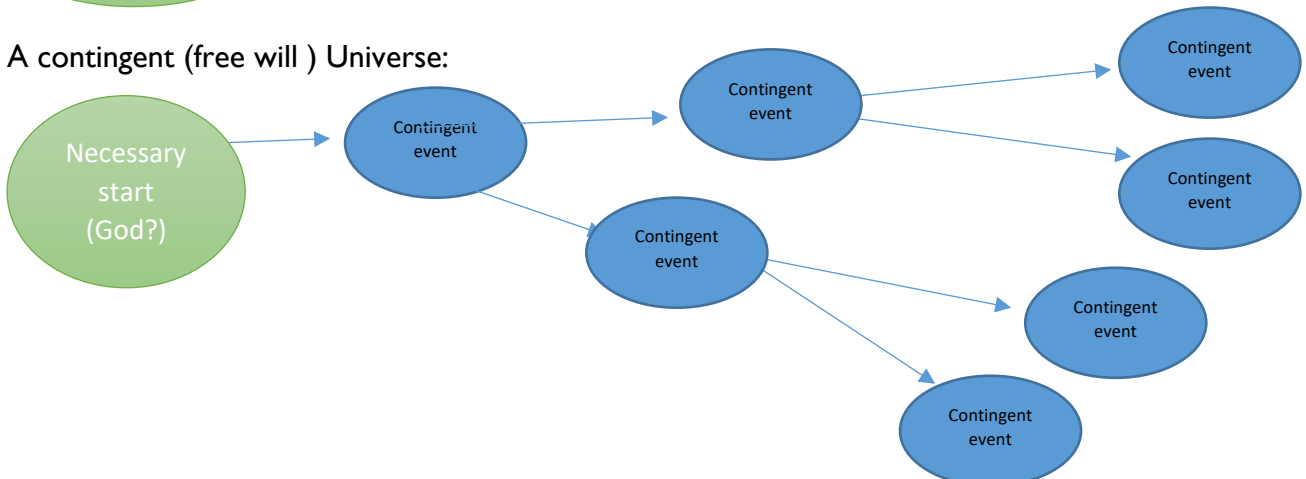
Leibniz turned to Metaphysics (beyond the physical world- souls, God etc.) because he thought that science and math were unable to address the final cause, what he termed God, the metaphysical which lies behind all existence.



A Necessary (determined) Universe:



A contingent (free will ) Universe:



**Explanation:**

A necessary truth is one that could not have been otherwise. It would have been true under all circumstances. A contingent truth is one that is true, but could also have been false.

A necessary truth is one that must be true; a contingent truth is one that is true as it happens, or as things are, but that did not have to be true.

There are statements that are necessarily true. For example, analytic truths such as "All bachelors are unmarried". Other truths are no less true - it is sunny today. This is true, but it is only contingently true, it could conceivably be false.

**The 3rd (contingent and necessary truths) Libertarian argument in Application**

Libertarians claim that Hard Determinists rely too heavily on philosophical arguments in explaining the nature of the world and human existence.

If Hard Determinism is correct then only necessary truths are valid because contingent truths can always be doubted. This is because every event in the empirical world could conceivably be a deception.

Which leads you into a nonsensical argument...

**Other Philosopher's Views**

For Libertarians such as G.E. Moore (d. 1958) and Peter Van Inwagen (1942-), the Determinist view is absurd— there is no scope for deception in empirical events.

Van Inwagen claimed said that it is like choosing were to go on a road, in Libertarianism the road has many branches, so many choices- in determinism we can choose no other road- if we were determined there would never be any choice in our lives, and we would know.

However, Spinoza claimed that it was possible that *Contingent truths* are merely disguised *Necessary truths*. *What do you think he meant by this?*

Now to Spinoza, the contingent was merely a poor understanding of the Necessary by us mortal beings.

However, to later philosophers, the necessary was a mistaking of permanence behind more volatile and elusive contingents.

Is it valid to use the philosophical distinction between **necessary** and **contingent** truths in the debate between free will and determinism?

*“A truth must be true in all parts of the universe- the sun is shining, while it is true here, elsewhere it is a lie. Since it cannot be known where all the things in the universe are doing these things and where are not (contingent) it makes the universe impossible to predict.”*

Complete the gaps:

- Libertarianism is the belief that human beings are f\_\_\_\_ to make moral c\_\_\_\_ and are therefore r\_\_\_\_\_ for their actions
- They accept that some things are d\_\_\_\_\_, but NOT the decisions or actions of a h\_\_\_\_\_ being.
- U\_\_\_\_\_ causation applies to the p\_\_\_\_\_ world, - e.g. the laws of m\_\_\_\_\_ affect all physical objects - but it does not influence human c\_\_\_\_\_.
- There is a big difference between the genetically inherited human c\_\_\_\_\_ and the socially conditioned p\_\_\_\_\_.
- For example, your character is g\_\_\_\_\_ determined, whereas your personality is socially c\_\_\_\_\_ and free to make moral decisions (eg, You may have inherited a naturally m\_\_\_\_\_ body but this does not necessarily mean you will be strong, agile, fit or sporty, for lack of e\_\_\_\_\_).

Words:

Exercise    Choices                    Character    responsible    determined    genetically  
 human                    Universal    physical       Motion                    Choices  
 Personality    Conditioned    muscular    Free

## Challenge Session: Soft Determinism (aka compatibilism)

- Explain how Soft Determinists respond to the Libertarian criticisms of Hard Determinism.
- Evaluate to what extent compatibilism answers the problems of the incompatibilist theories of determinism and libertarianism.

### Two Important Key Words

Compatibilists	Technical term for a supporter of Soft Determinism, meaning that the theories of determinism and the concept of free will are <b>compatible</b> (mutually inclusive), and <b>can</b> be synthesised into one theory.
Non-compatibilists	Technical term for a supporter of Libertarianism, meaning that the theories of determinism and the concept of free will are <b>incompatible</b> (mutually exclusive), and <b>cannot</b> be synthesised into one theory.

A person who believes that determinism removes the possibility of \_\_\_\_\_ choice-making is known as a hard \_\_\_\_\_.

Those who believe that determinism is false are called \_\_\_\_\_.

Soft determinists are sometimes called \_\_\_\_\_, because they believe that free will and determinism are in some way \_\_\_\_\_.

Determinist                      free moral                      libertarians                      compatibilists                      compatible

**Soft Determinism** is the view that human freedom and moral responsibility are far from being incompatible with determinism; rather determinism is incomprehensible without it. The misconception that the two are incompatible comes from a considerable confusion over what we mean when we say we are free. Freedom is incompatible with fatalism, but not with determinism.

All actions are wholly governed by causes but there are two types of causes:

There are two types of causes;

- 1) **Internal Causes-** Lead to voluntary actions of free will, the results of one's own wishes or desires, for example when you leave your country freely because it is your desire to go abroad.
- 2) **External Causes-** Lead to involuntary actions of compulsion, contrary to one's wishes or desires, for example when you leave the country because you are forced out by the Government.

It is this distinction which explains why soft determinism requires free-will. According to soft determinists, when we say a person acted freely we mean they did not act under compulsion or external pressure - they acted as free agents, even though their actions were just as much caused as those that are not free. Soft determinists therefore define freedom as the liberty of spontaneity, the freedom to act according to one's nature which is determined by external factors such as heredity, education and background.

## David Hume (d. 1776) on Freedom:

*“We are free to act, and as such we have moral responsibility for our actions.”*

*“Our actions have moral significance - they are affected by our character, the values that we hold, and our beliefs.”*

*“By Liberty then, we can only mean a power of acting or not acting, according to the determinations of the Will; that is, if we choose to remain at rest, we may; if we choose to move, we may also.”*

Hume, *An Enquiry Concerning Human Understanding*

From these statements what do we judge Hume's view on Free will and determinism to be?

## Hume on determinism- Explanation

Hume, a radical **empiricist** was actually a soft determinist but contributed to philosophical determinism by commenting that we can observe patterns in the physical world that can also be found in the decisions we make. Our decisions thus, just like the physical world, are **causally determined**. Theoretically then, we could know the future if we were knowledgeable of all the causes in the universe and their effects. Hume argued that events are determined because of a causal link between objects.

This causal link Hume calls the constant union of objects.

These causal links which are determined lead onto human free will. E.g. Volcanic ash cloud in Iceland= choices about travelling

Predetermined events, which you cannot control, create free choice.

Hume calls the link between predetermined events and what you decide the **inference of the mind**.

He then proceeds to discuss how you make that decision. He argues that when you look at the situation, you will decide **spontaneously** how to act. This does not mean your act is not calculated or thought through.

A **spontaneous** decision is not one that can be predetermined – Hume calls this the **liberty of spontaneity**.

Two forms of freedom- **Liberty of Indifference** **Liberty of Spontaneity**

The **Liberty of Indifference** is having the power to do A and the power not to do A, given that the **necessary conditions** of each are satisfied. The **liberty of indifference** is the freedom to act against one's own will, or contrary to it. For Hume, such freedom does not exist; a person's will, once set in, determines the subsequent action. The will and its subsequent action are bound to one another. Hume argues it is not possible for one to negate such inevitability, to act contrary to their will. The **liberty of indifference** is therefore only a theory and can never be exercised in reality.

However, Hume says one can have the **liberty of spontaneity**. The **liberty of spontaneity** is an **internal cause** in a chain of events. It is doing what one wants or chooses to do while free from



the constraints and violence of others. For example, if one is running late for work, one might walk at a brisk pace to ensure that they reach there on time. However, if along the way they happen to bump into an old friend and are insisted to spare a few minutes for a cup of coffee at a nearby café, they will lose their **liberty of spontaneity**; they will no longer be able to successfully fulfil their will. The liberty of spontaneity therefore consists in unconstrained behaviour; the unconstrained behaviour is the liberty.

One may easily get confused between the **Liberty of Indifference** and the **Liberty of Spontaneity**. The **Liberty of Indifference** is the **negation of causal necessity**; the **Liberty of Spontaneity facilitates causal necessity**- It keeps one free from any constraint that may otherwise restrict them from acting upon the will in the necessitated manner.

It is generally believed that the opposite of **spontaneity** is *compulsion*, while the opposite of **indifference** is being *determined*. **Spontaneity** is therefore compatible with determinism and, according to some philosophers, is not real freedom. **Indifference**, on the other hand, can choose between alternative courses of action and is seen by critics of **spontaneity** as the basis for moral responsibility. For Hume we may choose to act as long as we are not constrained in doing so... actions are not pre-determined, they are forced in a given situation.

### Extension: Hume's **Spontaneity** and Locke's **indifference**

This is a discussion between two types of liberty that were employed by **Locke** (Determinist) and **Hume** (Soft Determinist- mix of hard det. and libertarianism) in discussing the problem of Free Will.

The **liberty of indifference** is the freedom to act against one's own Will, or contrary to it.

For Hume, such **indifferent** freedom from the Will **does not exist**; a person's Will, once set in, determines the subsequent action. The Will and its subsequent action are bound to one another. Hume argues it is not possible for one to negate such inevitability, to act contrary to their Will. He believes the **liberty of indifference** is only a theory and can never be proven in reality.

However, Hume says you can have the **liberty of spontaneity**. For example, if one is running late for work, one might walk at a brisk pace to ensure that they reach on time.

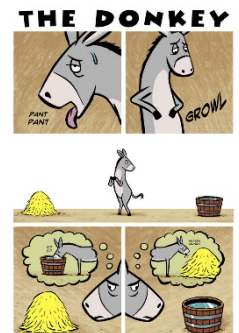
However, if along the way they happen to bump into an old friend and are insisted to spare a few minutes for a cup of coffee at a nearby café, they will **lose** their **liberty of spontaneity**; they will no longer be able to successfully fulfil their Will, as another action has determined otherwise. The liberty of **spontaneity** therefore exists in unconstrained behaviour; unconstrained behaviour is freedom.

### Buridan's donkey – used by Hume

[https://philosophynow.org/issues/81/Why\\_Buridans\\_Ass\\_Doesnt\\_Starve](https://philosophynow.org/issues/81/Why_Buridans_Ass_Doesnt_Starve)

Buridan's donkey is an illustration of a paradox in philosophy in the conception of free will. A donkey is faced with the dilemma of having to choose between a haystack and a pail of water, but he can't decide whether he is hungrier or thirstier. He stands there contemplating his options and is paralysed with indecision. In the end, Buridan's donkey dies of both starvation and thirst.

Buridan was influential philosopher of the fourteenth century. Since the paradox assumes the ass will always go to whichever is closer, it dies of both hunger and thirst since it cannot make any rational decision between the hay and water.



How do you think this aims to critique Hard Determinism?



## A dialogue with Locke on freedom of the will: Hume, *An Essay concerning Human Understanding*

**Locke:** 'so far as a man has power to think or not to think, to move or not to move, according to the preferences or direction of his own mind, so far is a man free'.

**Hume:** "but how does the mind prefer thinking of a thing to not thinking of it? How does the mind direct movement rather than the rest? Does it prefer or direct in such a way as that it could not possibly prefer or direct otherwise?" – to this question, 'determinists answer yes, and libertarians no'.

'A clock is in no way a free agent. Yet a clock might be called free when it has to power to move or not to move, according to the preference and direction of its own workings'.

'Is not this point in dispute, whether our minds are wound up like clocks, to prefer and direct us to certain motions, or whether they have a command over themselves, placed in themselves alone, which machines have not?'

**Locke:** "Wherever any performance or forbearance are not equally in a man's power; wherever doing or not doing will not follow equally upon the preferences of his mind directing it, there he is not free, though perhaps the action may be voluntary...suppose a man were to be carried, whilst fast asleep, into a room, where is a person he longs to see and speak with, and be there locked fast in, beyond his power to get out; he awakes and is glad to find himself in so desirable company, which he stays willingly in, i.e., prefers to stay to going away. I ask, is this not voluntary? I think nobody will doubt it; and yet, being locked fast in, 'tis evident he is not at liberty not to stay; he has not freedom to be gone."

**Hume:** "It is not so much the action as the act that is wrong. The mental act by which he approves of the marking is an approval which he might have withheld, which he freely bestows, and for which god holds him culpable.

'Voluntary, because he wills what he does; free, because he need not have willed it; and guilty because he freely wills to do a fraudulent thing'.

**Locke:** "The question itself is altogether improper, and it is as insignificant to ask whether a man's will be free, as to ask whether his sleep be swift, or his virtues square; liberty being as little applicable to the will as swiftness of motion is to sleep, or squareness to virtue...and when anyone considers it, I think he will plainly perceive that liberty, which is but a power, belongs only to agents and cannot be an attribute or modification of the will, which is also but a power...[will is nothing but a power to desire to do something else]...liberty on the other hand, is the power a man has to do or forebare doing any particular action...according as he himself wills."

**Hume:** "Locke's argument is shallow. it is something like this

– will is power of choosing

– liberty is power of acting according to choice

which leads to 'the will is free' and 'the power of choosing has the power of acting according to choice', this is absurd as one power cannot have another power, so the proposition 'the will is free' is absurd and meaningless.

Locke wants to attribute meaning to 'the will is free' again. So he says:

'will is power of consciously rejecting evil and choosing good.

'Freedom is the not being under constraint to reject any but sheer evil, or choose any but sheer good'.

This apparently shows that the will is free.

'Free will is a power, the same power as the will, as St Thomas shows, but the liberty or free act of the will is not a power but an example of a power.'

### **Soft Determinism /Compatibilism Summary**

is the belief that some human acts are determined, but that we still have moral responsibility for our actions – free will and determinism are compatible.

This is because they have a different definition of free will:

All human actions are caused. But the causes can be **internal** as well as **external**.

**Internal** = caused by our personality. E.g. Gandhi choosing to fast, during the struggle for Indian home rule

**External** = caused by something outside – where we are 'coerced'. E.g. someone not eating, because there is no food.

A soft determinist would say that **internally** caused actions are examples of free will, and externally caused actions are examples of determinism.

Compatibilism, unlike hard determinism, allows for moral responsibility. If X does not save a drowning child because X cannot swim (external cause), he is not morally responsible. However, if he chooses not to because of his personality, a combination of his conditioning, an event in his childhood etc., (internal cause) then he is to be held responsible.

NB:

A libertarian would say that **BOTH** types of action were taken by Free Will.

A Fatalist would say that human actions are only dictated by **external** causes – therefore there is no point in making decisions about anything because it's all been decided by fate.

## **Ted Honderich (1933-) *against* Soft determinism**

If everything is determined, then the Empiricist conclusions are accurate:

There is no self which is the origin of your actions.

The Mind is a by-product of brain activity cause by psych-neural events.

There is no moral responsibility....

There is no Freedom....

There is no soul/afterlife...

Hondrich suggests: Heisenberg's principle applies only to subatomic particles and cannot refute Newton's mechanics.

Quantum Mechanics qualifies Newton's view and puts his theories into a broader context.



## Summary Session: Evaluating Determinism and Free Will

(Evaluating= looking at the strengths and weakness of their arguments)

Moral responsibility task- link the different statements and relation to theories-  
Libertarianism, Hard Determinism and Soft Determinism

'I can make choices freely; therefore I can be morally responsible'

'I can make free choices, but I am not morally responsible for my actions'

'I can make no free choices and so I cannot be held morally responsibility'

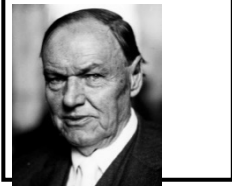
What do you believe? Why?

## Here is a table of the Criticisms of Libertarianism, Hard Determinism and Soft Determinism

Next to each one write who is criticising who, or is it a strength of the theory- the first two are done for you

You can use: **Hard determinism** **Libertarianism** **Soft Determinism**

Criticism	Who is criticising who?
The complex nature of people and the roles of physics, genetics and psychology make deciding what exactly is, or is not, a determining factor very hard.	<i>Libertarianism criticising Hard determinism</i>
Hard determinism means that we cannot blame or praise people for their actions	<i>Strength of Hard determinism</i>
If hard determinism is true then people would not be morally responsible and could not be blamed for even the worst crimes	
All choices we make are just illusions, so hard determinism would dismiss punishment for retribution or deterrence. However punishment on the grounds of protection or re-education is expectable, some people may consider this more forward thinking.	
Libertarians say that determinists muddle things that are contingently true.	
The rational act cannot be made if the actions are determined. Classical physics is indeed deterministic, but more modern forms of quantum physics maintain that life is random.	
For some people determinism is a pessimistic outlook on life- as all things that are bad could be considered bound to happen and unavoidable. However the same could be said of the positive things	
This personal responsibility underpins our whole system of ethics and law. This can be taken as a good thing or a bad.	
So Libertarianism recognises that people have a sense of decision making and therefore responsibility	
If we are completely free to choose then what do we actually base our decisions on? Not Past experience or emotion or our beliefs- do these in no way influence our actions?	
Determinists maintain that freedom is just an illusion, whilst libertarians say that it is totally real.	
The importance of basing too much reliance on contingent truths	
It is hard for the soft determinist to decide what exactly is determined and what can be freely chosen. Soft determinism does not give specific guidelines on that which is determined and that which is not.	
Soft determinism agrees that moral responsibility is important in our society. But, that it is not reasonable to hold a person responsible for actions caused by his emotions beliefs desires and decisions if he has no choice about having them.	
Soft determinism also allows for creativity in our choices- so not all our choices are the result of existing desires and habits.	



Name:  
Clarence Darrow  
1857-1938

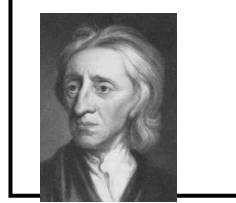
**Key position:** Hard Determinist

**Main idea:** Your genetics and environment determine your actions. You can't be held morally responsible.

(Leopold and Loeb trial 1924)

**Strengths:** There definitely seem to be things that influence our actions. Makes us part of nature, under natural laws.

**Weaknesses:** No moral responsibility, pessimistic, we are under illusions of freedom, can't change things.



Name:  
John Locke  
1632—1704

**Key position:** Hard Determinist

**Main idea:** Freedom of choice an illusion. We don't understand causes so feel we have free will. Gives example of room with 2 doors, one locked.

**Strengths:** There definitely seem to be things that influence our actions. Makes us part of nature, under natural laws.

**Weaknesses:** No moral responsibility, pessimistic, we are under illusions of freedom, can't change things.



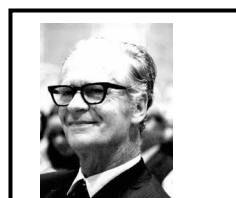
Name:  
Ted Honderich  
1933 -

**Key position:** Hard Determinist

**Main idea:** Everything physically determined. No choice, no personal responsibility. No 'self' - just brain activity. All cause and effect.

**Strengths:** There definitely seem to be things that influence our actions. Makes us part of nature, under natural laws.

**Weaknesses:** No moral responsibility, pessimistic, we are under illusions of freedom, can't change things.



Name:  
BF Skinner  
1904—1990

**Key position:** Psychological Behaviourist (hard determinist)

**Main idea:** All behaviour is conditioned through experiences. Argues that as we learn more we will be able to control and predict behaviour.

**Strengths:** There definitely seem to be things that influence our actions. Makes us part of nature, under natural laws.

**Weaknesses:** No moral responsibility, pessimistic, we are under illusions of freedom, can't change things.



Name:  
Steven Pinker  
1954 -

**Key position:** Hard Determinist

**Main idea:** Develops Darwin's and Dawkin's ideas—all emotions biologically based. Responsibility doesn't require behaviour to be uncaused, as long as behaviour responds to praise and blame

**Strengths:** There definitely seem to be things that influence our actions. Makes us part of nature, under natural laws. Says moral reasoning is a natural process arising out of our biology.

**Weaknesses:** We have illusions of freedom of choice, powerlessness.



Name:  
John Calvin  
1509—1564

**Key position:** Theological Determinist (Predestinationist)

**Main idea:** God decides who is saved before birth. Nothing humans do can save themselves, and only the few are saved. We have a sinful nature.

**Strengths:** Gives God ultimate power and responsibility not the Church or humans. Humanity is free to choose and act in every regard except for the choice of salvation

**Weaknesses:** No motivation to behave morally. Pessimistic.



Name:  
Martin Luther  
1483—1546

**Key position:** Theological Determinist (Predestinationist)

**Main idea:** Humans cannot save themselves through trying to do good deeds. Only God can save them, so they should submit to God's Will and show total faith.

**Strengths:** Gives God ultimate power and responsibility not the Church or humans. Humanity is free to choose and act in every regard except for the choice of salvation

**Weaknesses:** No motivation to behave morally. Pessimistic.



Name:  
Isaac Newton  
1643—1727

**Key position:** Physicist—natural laws determined

**Main idea:** Universe governed by unchanging laws of nature such as gravitation and motion. World and people as mechanisms.

**Strengths:** There definitely seem to be things that influence our actions. Makes us part of nature, under natural laws.

**Weaknesses:** No moral responsibility, pessimistic, we are under illusions of freedom, can't change things. Modern Quantum physics shows not all determined.



Name:  
John-Paul Sartre  
1905-1980

**Key position:** Existentialist (Libertarian)

**Main idea:** Freedom is both the aim and the measure of our lives. It doesn't matter what you choose as long as you choose freely. Life is absurd and meaningless and freedom is all we have.

**Strengths:** Gives us freedom, gives us personal responsibility, recognises that we don't SEE causal relationships simply infer them

**Weaknesses:** What about our genes? Our experiences / beliefs / values?



Name:  
René Descartes  
1596—1650

**Key position:** Mind / Body Dualist (Libertarian)

**Main idea:** The physical world is determined but we have a mind that acts outside this.

**Strengths:** Gives us freedom, gives us personal responsibility, recognises that we don't SEE causal relationships simply infer them

**Weaknesses:** What about our genes? Our experiences / beliefs / values? What is the mind?



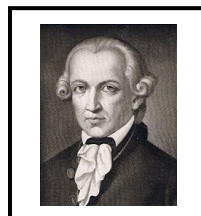
Name:  
David Hume  
1711—1776

**Key position:** Compatibilist / Soft Determinist

**Main idea:** "By liberty, then, we can only mean a power of acting or not acting, according to the determinations of the will; that is, if we choose to remain at rest, we may; if we choose to move, we also may"

**Strengths:** Gives us moral responsibility whilst accepting cause and effect.

**Weaknesses:** How does a SD determine what is determined and what is not—complex genes / physics / psychology



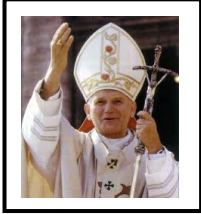
Name:  
Immanuel Kant  
1724—1804

**Key position:** Mind / Body Dualist (Libertarian)

**Main idea:** The physical world is completely determined and our freedom exists in another realm, beyond the physical.

**Strengths:** Gives us freedom, gives us personal responsibility, recognises that we don't SEE causal relationships simply infer them

**Weaknesses:** What about our genes? Our experiences / beliefs / values? What is the mind?



Name:  
The Catholic Church

**Key position:** Libertarianism

**Main idea:** "God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. "

**Strengths:** Reconciles determinism in laws of nature with humans having free will to decide on actions.

**Weaknesses:** Requires belief in God and a supernatural soul. Are we completely free even with genes / experience? If God is omniscient and knows our actions, how can we be free?

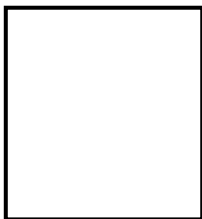


Name:

**Key position:**

**Main idea:**

**Strengths:**



Name:

**Key position:**

**Main idea:**

**Strengths:**



Name:

**Key position:**

**Main idea:**

**Strengths:**



Look at the next three essays, pick out the following and highlight them in each essay then if you want a **challenge** complete the gap fill essay:

### Points

Make your point using knowledge of key terms and beliefs.

### Explanations

What the evidence show us, how it supports your point, using knowledge of key religious beliefs.

### Examples

Draw on examples and refer to arguments or scripture that help explain and compare religious beliefs.

### Evaluation

Bring out the best ideas using key religious beliefs, show how successful or unsuccessful your point is in tackling the question.

### Linking (back to the question)

Show why the point matters and how it moves your essay along by comparing between topics, key beliefs and link back to the question.

## ‘Clarence Darrow demonstrates conclusively that free will doesn’t exist’

Clarence Darrow successfully concludes that free will does not exist. In the murder trial of Richard Loeb and Nathan Leopold, Darrow delivered a 12 hour long stance on hard determinism to save his clients lives. He essentially stated that the boys had no real control over their actions as they were already determined to commit the murders due to their environment. Darrow is correct in understanding the true causes to our actions, and is right to claim that due to our determined nature, it is clear that free will does not exist. From this, the nature of the debate that arises is largely between those who believe in hard determinism, libertarians and compatibilists who argue that we still maintain elements of free will.

Darrow was strong in looking at the complexity of nature, and stating the true reasoning behind our very actions. He clearly alludes to the belief in hard determinism, where all of our decisions are already causally determined. The reasoning behind this principle holds that everything in the physical world is caused, including ourselves, therefore holding that we have no real freedom. Uniform laws within nature allow us to predict the future, therefore displaying clear proof that our actions are already caused before us. In his argument, Darrow stated, ‘nature is strong and she is pitiless, she works in mysterious ways and we are her victims’. This recognition of our determined actions argues heavily that free will does not exist. The combination of being governed by a causal physical world, and our ability to predict the future display that our actions are already determined, and we can therefore hold little free will.

Libertarians would oppose Darrow’s conclusion, strongly arguing that the belief in hard determinism sets a bad precedent for any ethical situation. By removing the presence of free will, this then removes all responsibility from our actions. One can then argue from this that they should not be held morally accountable to their actions because they have no free will. This is not only problematic, in the sense that that would lead to no one being held to justice, but also plain wrong. Jean-Paul Sartre established an existentialist argument against hard determinism. He stated that humans have various elements of freedom, giving the example of an open-ended road being different every time, and our own free will having to react to various events that we had not experienced. The randomness of our reaction to such events is seen to therefore infer our autonomy in such decision, which argues to legitimise free will. However, this principle, as is most

of the libertarians' argument is far too simplistic. Hard determinism is casual, and therefore every action we take is governed by a cause.

Darrow was wise in recognising many people's assumption of free will, and was effective in portraying the image that our freedom is actually an illusion. He stated to Loeb that 'he did not make himself, yet is compelled to pay'. This further highlights how the boys had no free will over their actions, and therefore it is unfair for them to have to pay their life because of an action that they couldn't prevent. Darrow greatly alludes to the belief of Spinoza in his reasoning, where they both share the belief that freedom is in fact an illusion. Spinoza stated that we act in ignorance of our freedom which is actually an illusion, stating, 'In the mind, there is no absolute or free will, but the mind is determined to will this by a cause'. Essentially Darrow depicted Spinoza's reasoning into the true causes behind our actions, and therefore conclusively demonstrated that our causal decisions leave us with no free will.

However, many who even lean on the softer side of determinism seem to argue that we still retain some elements of free will. Compatibilists are those who believe our actions are determined, however, we also retain free will as we hold such moral responsibility. Much of this belief is highlighted in Hume's Liberty of Spontaneity. Hume realises that there are internal causes in the chain of events, however, we retain elements of free will when we are free from other constraints. For example, if you are running late for work, you can freely choose whether or not to run. However, our free will is curbed by events out of our control, for example, if a friend bumps into us preventing us from running to the train. By using this stance, compatibilists can argue that although we are determined into actions such as the murders by Loeb and Leopold, Darrow's argument does not necessarily demonstrate that free will does not exist.

Many who support the point would argue that the compatibilist and libertarian argument are just far too simple. Soft determinism attempts to claim that we retain elements of free choice, however, on a complex level, our choices are still causally determined. The example of the man choosing to run for work is simply an illusion of his freedom, as he is caused to run to work because he is late. Essentially, Darrow is still stating that all of our actions, including the Loeb and Leopold murders are still essentially caused. This is further backed up Calvinist theology, which claims that our fate's are all predestined into either the 'elect' or the 'damned'. The boys who committed the murders were 'damned' as they were causally influenced towards following their inherent sin. From this, they can retain no elements of free will due to their predestined state.

Overall, the basis of the argument between Darrow and his assumption that we have no free will falls on the questioning behind our individual actions. It is clear through a deeper analysis that there are key causes to all of our actions. If we are essentially caused, then it is impossible to claim that we retain any elements of free will. Although Libertarians attempt to claim that we still hold certain elements of free will in our distinct choices, this comes from a standpoint from our own physical world. Although it may seem to us that in our own physical world we hold certain autonomous choices, this is an illusion in the sense that even the choices that are said to be 'free' are also governed by a cause. Darrow successfully argues that the Leopold and Loeb boys were determined to do such actions, causing a clear precedent that in all of life our actions are determined as such. From this, it can clearly be demonstrated that free will does not exist.

## 'God knows which ethical decision we will make' – Discuss

The consequences of God knowing our ethical decisions are vast as it brings into question God's very nature and whether he can be justified as all loving when he justifies some of us to lives of such terror before we even exist. Thus Christians generally tend to believe that God will not know all of our decisions. The key supporter of this idea is John Calvin, but he ends up rejecting God's definition in his argument. Libertarians try to oppose this idea by stating our full autonomy but their argument is logically invalid and so can't be used to disagree with the statement effectively. However Luther and Kierkegaard disagree with Calvin but keep the definition of God intact and provide biblical support for their ideas and thus have the best answer to the question.

Some would argue that God will know our ethical decisions because, as our lives are determined, God knows into the Infinite future all of our actions and their consequences. The origins for this idea in Christianity lie with the words of Saint Paul in Romans 8:29 when he states that "for those God did foreknow, he also predestined to be conformed into the likeness of his son... them he also justified, and those who he justified he glorified". Augustine further developed this by stating in his 26th sermon that "the potter has the authority over the clay from the same lungs to make one vessel and honour the contempt". Both of these simply suggest that our fate is predetermined as God knows the decisions we made and whether they were good or bad. John Calvin, a leader of the Protestant Reformation in Germany in the 16<sup>th</sup> century, furthered this belief in predestination. From the work of Paul and Augustine he derived his theory, based on the idea that God knew the consequences of our actions. He argued that man is inherently evil and not capable of good as having free will leads to the rejection of God. God predestined the damned and elect, who go to heaven and hell respectively, based on your ethical decisions. These ideas are supported by Bible passages such as 2 Psalm 139 which states "thou searchest out my path and art acquainted with my ways" hence suggesting the idea of predestination. Consequently Calvin sees that God and his omniscience knows our fate due to him knowing our ethical decisions and thus agrees with the statement. Ultimately whilst biblically plausible, many Christians stray from this idea as it seems cruel for God to firstly judge us before we have the chance to act and furthermore for an omnibenevolent God to knowingly select anyone to an eternity in Hell and to let them carry out bad ethical decisions that may harm others. This seems to therefore reject the idea of what constitutes God's nature as based on Calvin's theory it becomes difficult to reach the conclusion that God's nature is all loving. Opposing Luther and Kierkegaard answer the question of predestination whilst keeping God's definition the same thus making it easier to see God as not knowing our ethical decisions.

Other Christian theologians who see this idea of predestination and pre-judgement based on knowing our moral decisions as wrong such as Martin Luther and Kierkegaard and that we actually have free will. Martin Luther is a Catholic priest responsible for the German Reformation. In his doctrine 'Sola Fide' he argues for salvation by faith alone and only God can know the truly faithful but our heavenly reward for faithfulness is free will and thus we are responsible for our actions and God doesn't know the decisions we will make. This is supported in the Bible by passages such as 1 Timothy 2:3 "this is good and pleases our saviour" which suggests we make our own moral decisions and God is not previously aware of them. Furthermore Kierkegaard, an existentialist Danish philosopher, also agrees with Luther's ideas. In his doctrine 'The knights of faith' a person

who has placed complete faith in God and himself can act freely and independently in the world. Examples of these types of figures and who he believes we should aspire to are Abraham and Jesus. These two theories do not compromise God's definition of being omnibenevolent as any theory suggesting that he does know our decisions will as this means God would let us make bad ethical decisions, hurt others while doing so and then be condemned to a life in Hell and hence couldn't possibly be seen as all loving thus this is a much more convincing idea of him not knowing our decisions.

Finally Libertarians may argue that God won't know our ethical decisions as we have total autonomy and free will over our actions and the main 2 arguments are put forward by Sartre. He firstly argued that we are predisposed towards a certain choice however it doesn't mean that it is fully determined and that determinism doesn't take into account the complexity of human beings. He believed that humans have freedom because human perception is open ended which he demonstrates by using the example of taking the same drive every day, while it may alter slightly, even if it didn't the human mind could create its own experience by directing itself in different ways. Based on this he believes we are not determined by anything and thus God doesn't know our moral actions. Supporters of determinism argue that because if our moral attitude is determined hence if we act out of duty we are still determined. Sartre replies that simply the experience of choice is free will but again determinists argue that it's not certain that our experience of the world is true because our senses can deceive us by the exact same reasoning thus experience could be an illusion. Finally a libertarian responds by stating that hard determinism is only then correct because then only necessary truths are viable as contingent truths can always be doubted. This is because every event in the empirical world could conceivably be a deception. However it fails yet again because this becomes a nonsensical argument as it states that every event in the empirical world could be a deception. Believers in God would clearly disagree with the idea that God has given us a false reality Whilst libertarianism does try to defend free will and argue that God could potentially not know our actions because we have total freedom the fact that the argument rejects everything God has left for us and rejection of everything empirical means that this falsely justifies free will and can't be used to disagree with the statement.

In conclusion, Calvin's definition can't be realistically used to defend the statement as it leaves you questioning the very definition of God which is a generally non interpretable idea. Whilst libertarianism does disagree with Calvin it does so in a logically flawed way in rejecting the entire empirical world which is something believers in God hold in especially high value. As Luther and Kierkegaard both provide a logically plausible disagreement to the statement, supported by biblical evidence and keeping the classic theological definition of God one has to disagree with the statement.

### Critically assess the extent to which free will and determinism are compatible.

In order to assess the extent to which free will is compatible with determinism, one must first consider other approaches to the concept of free will and whether we, in fact, possess it at all. A hard determinist, such as D\_\_\_\_\_ or H\_\_\_\_\_, would claim that individuals are not free to i\_\_\_\_\_ actions or make moral decisions, therefore making the concept of moral r\_\_\_\_\_ redundant. Any moral decisions we make have uncontrollable prior causes. Thus, a hard determinist would d\_\_\_\_\_ with the premise that free will and determinism are compatible.

Diametrically opposed to hard determinism is l\_\_\_\_\_. Proponents of this position, such as K\_\_\_\_, maintain that we are all free and should, therefore, take full moral responsibility for our actions. They too would d\_\_\_\_\_ with the premise that free will and determinism are compatible.

Between these two extremes stands s\_\_\_ determinism. Soft determinists, such as D\_\_\_\_\_ H\_\_\_\_\_, state that most moral decisions are the result of both e\_\_\_\_\_ determined forces and an i\_\_\_\_\_ act of will. In fact, they go so far as to say that true freedom requires c\_\_\_\_\_, without which there would be c\_\_\_\_\_. A soft determinist would a\_\_\_\_\_ with the premise that the two concepts are compatible. It could be said that soft determinism presents the most convincing approach to the issue of free will, because it acknowledges the role of the i\_\_\_\_\_ in moral decision making, while at the same time accepting that the person's b\_\_\_\_\_ will, in part, influence the choices they make.

Hard determinism claims that we do not have f\_\_\_ will and that all seemingly 'moral' actions are the c\_\_\_\_\_ of prior events that are out of our control. The incompatibility between this position and free will means that it is unreasonable to hold people responsible for what they do, making p\_\_\_\_\_ and b\_\_\_\_\_ equally redundant. Certainly, if no-one is free to do otherwise than they in fact do, it does seem unfair to p\_\_\_\_\_ bad actions while r\_\_\_\_\_ good ones. Furthermore, science has proved that the world is governed by cause and e\_\_\_\_\_. For a hard determinist, human beings are the same as material things, in that they are controlled by the same laws of n\_\_\_\_\_. Our wills, which we believe to be freely gained, are actually the result of a causal chain stretching back into c\_\_\_\_\_. The fact that we are governed by our g\_\_\_\_\_ and our e\_\_\_\_\_ means that our ability to make moral decisions as free agents, is illusory. As such, the hard determinist position seems to be i\_\_\_\_\_ with the concept of free will.

This incompatibility is further demonstrated by L\_\_\_\_\_’s analogy of the locked room, in which he describes a man asleep in a locked room, who, when he awakes, decides to stay there. Although he believes he is using his free will to make this decision, in reality, he could not have done otherwise because the door is actually locked - "he has not the freedom to be gone." Real freedom is more than simply feeling free; we must be able to a\_\_\_ on our choices.

A contemporary hard determinist, Ted H\_\_\_\_\_, in his rejection of free will as illusory, also highlights the incompatibility between hard determinism and free will. He claims that we must give up all hope of an individual's ability to originate action, and abandon all hope of determining the f\_\_\_\_\_: "there can be no such hope if all the future is just an effect of effects." An implication of this is that c\_\_\_\_\_ should not be punished for the crimes they commit, as they do not possess free will and, therefore, are not m\_\_\_\_\_ responsible for their actions. If all our actions are determined, and murderers only murder because of faulty genes and poor upbringing, then hard determinism takes away our ability to think rationally. This was demonstrated clearly in C\_\_\_\_\_ D\_\_\_\_\_’s defence of L\_\_\_\_\_ and L\_\_\_\_\_ in the 1920s.

However, hard determinism, in its denial of the existence of free will, does not explain our behaviour of praising and blaming. We naturally feel c\_\_\_\_\_ to attribute moral responsibility to others, perhaps indicating that we do, in fact, possess free will and must accept moral responsibility for our a\_\_\_\_\_.

In contrast, libertarianism maintains that we are all free and, therefore, morally responsible for our actions. Moral decisions are not r\_\_\_\_\_, but the result of the values and character of the individual. Both K\_\_\_\_ and M\_\_\_\_, for example, stated that freedom is a necessary pre-condition for all morality. For Kant, although we are influenced by our background, we are by no means wholly determined by it. Humans are free, making them the

originating causes of their actions, for which they must take full moral responsibility. Libertarians, then, would also claim that free will and determinism are not c\_\_\_\_\_.

The fact we all experience freedom and know what it is to resist temptation is a notable s\_\_\_\_\_ of libertarianism. Furthermore, one could argue that the fact we all make conscious ethical choices is proof that we are not determined, but a\_\_\_\_\_ moral agents. Equally, however, a hard determinist could refute this by stating that, just because we think we have free will, doesn't mean that we actually do. We may believe we are deliberating over a moral decision, when, in reality, the choice we finally make is the inevitable result of background causes.

Soft determinism is, to a certain extent, c\_\_\_\_\_ with the concept of free will. It states that human freedom cannot be understood without some level of determinism, as choice is one of the causal factors and has to, itself, be caused by a determinant. Most human choices then, are a combination of two factors: w\_\_\_\_\_ and e\_\_\_\_\_ factors. Without determinism, the will would be uncaused, resulting in randomness and chaos. Humans are both free and determined, and these concepts are compatible. A soft determinist would argue, therefore, that, while we do possess moral responsibility, it is inevitably determined by an individual's background, genetics and education. Hume, for example, claimed that there is a psychological link between motives and resulting actions. According to him, desires, choices and actions are all l\_\_\_\_\_ necessarily.

A w\_\_\_\_\_ associated with the limited compatibility between determinism and free will, though, is the fact that no scholar gives a clear outline of what exactly the determining factors are. Similarly, soft determinism is unclear on what we should be held responsible for. A libertarian could criticise this position for its failure to realise the e\_\_\_\_\_ of our free will, while a determinist could criticise it for its inability to realise the extent to which our free will is limited.

Contemporary soft determinists, such as V\_\_\_\_\_, state that most people are constrained by their background and society, which determine their actions; this means that they do not possess free will. However, Vardy did claim that it is possible, through h\_\_\_\_\_ and struggle, to attain this freedom by understanding the effects our genetic dispositions inevitably have on our tendencies: "w\_\_\_\_\_ and freedom are closely linked." This approach, which stresses the limited compatibility between determinism and free will, could be linked to P\_\_\_\_\_'s analogy of the cave, in which it is the philosopher's task to seek release from the shadows of this world and achieve freedom and clarity.

In conclusion, hard determinists, like D\_\_\_\_\_ and Honderich, deny that free will and determinism are c\_\_\_\_\_, because human beings are not personally responsible for their actions. Libertarians would agree, but they claim that humans act from free will, and are autonomous, m\_\_\_\_\_ agents. Soft determinists, such as H\_\_\_\_\_ and V\_\_\_\_\_, suggest that free will and determinism are not only compatible, but mutually n\_\_\_\_\_. It seems to me that when making a moral decision, our actions are to a certain extent determined by genetics, social conditioning, environment etc, but this does not mean that we should make this an e\_\_\_\_\_ for immoral behaviour. The premise that free will and determinism are compatible is, therefore, true in my opinion.

# Your essay planning sheet

## Question: “We are determined to act as we do”

Evaluate this statement. In your answer you should:

- Refer to scholars
- Give developed arguments to support this statement
- Give developed arguments to support a different point of view
- Reach a justified conclusion

### Point

Make your point using knowledge of key terms and beliefs.

### Explain

What the evidence show us, how it supports your point, using knowledge of key religious beliefs.

### Example

Draw on examples and refer to arguments or scripture that help explain and compare religious beliefs.

### Evaluate

Bring out the best ideas using key religious beliefs, show how successful or unsuccessful your point is in tackling the question.

### Link

Show why the point matters and how it moves your essay along by comparing between topics, key beliefs and link back to the question.

<b>Introduction:</b>	<p><b>Point/ Evaluate/ Link:</b></p> <p><i>We are.../ we are not.../ we are both... determined...</i></p> <p><b>Explain:</b></p> <p><i>This is because...</i></p>
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<b>Paragraph 1</b>	<p><b>Point:</b> <i>We are/ we are not determined...</i></p> <p><b>Explain:</b> <i>This is because...</i></p> <p><b>Example:</b> <i>A supporting example of this is...</i></p> <p><b>Evaluate:</b> <i>An opposing argument to this/ In support to this...</i></p> <p><b>Link:</b> <i>This therefore shows that we are/ are not determined...</i></p>
<b>Paragraph 2</b>	<p><b>Point:</b></p> <p><b>Explain:</b></p> <p><b>Example:</b></p> <p><b>Evaluate:</b></p> <p><b>Link:</b></p>



<b>Paragraph 3</b>	<p><b>Point:</b></p> <p><b>Explain:</b></p> <p><b>Example:</b></p> <p><b>Evaluate:</b></p> <p><b>Link:</b></p>
<b>Paragraph 4</b>	<p><b>Point:</b></p> <p><b>Explain:</b></p> <p><b>Example:</b></p> <p><b>Evaluate:</b></p> <p><b>Link:</b></p>

<p><b>Paragraph 5</b></p>	<p><b>Point:</b></p> <p><b>Explain:</b></p> <p><b>Example:</b></p> <p><b>Evaluate:</b></p> <p><b>Link:</b></p>
<p><b>Conclusion and Judgement</b> Overall, which side is more convincing and why?</p>	<p><b>Point/ Evaluate/ Link:</b></p> <p><i>In conclusion we are.../ we are not.../ we are both... determined...</i></p> <p><b>Explain:</b></p> <p><i>This is because...</i></p>