

Will And Determinism Philosophy Home Page

As an advanced introduction to the challenging topic of free will, this book is designed for upper-level undergraduates interested in a comprehensive first-stop into the field's issues and debates. It is written by two of the leading participants in those debates—a compatibilist on the issue of free will and

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determinism (Michael McKenna) and an incompatibilist (Derk Pereboom). These two authors achieve an admirable objectivity and clarity while still illuminating the field's complexity and key advances. Each chapter is structured to work as one week's primary reading in a course on free will, while more advanced courses can dip into the annotated further readings, suggested at the end of each chapter. A comprehensive bibliography as well as detailed

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subject and author indexes are included at the back of the book.

In 1687 Isaac Newton ushered in a new scientific era in which laws of nature could be used to predict the movements of matter with almost perfect precision. Newton's physics also posed a profound challenge to our self-understanding, however, for the very same laws that keep airplanes in the air and rivers flowing downhill tell us that it is in principle possible to predict what each of us will do every

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second of our entire lives, given the early conditions of the universe. Can it really be that even while you toss and turn late at night in the throes of an important decision and it seems like the scales of fate hang in the balance, that your decision is a foregone conclusion? Can it really be that everything you have done and everything you ever will do is determined by facts that were in place long before you were born? This problem is one of the staples of philosophical

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discussion. It is discussed by everyone from freshman in their first philosophy class, to theoretical physicists in bars after conferences. And yet there is no topic that remains more unsettling, and less well understood. If you want to get behind the façade, past the bare statement of determinism, and really try to understand what physics is telling us in its own terms, read this book. The problem of free will raises all kinds of questions. What does it mean to make a decision,

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and what does it mean to say that our actions are determined? What are laws of nature? What are causes? What sorts of things are we, when viewed through the lenses of physics, and how do we fit into the natural order? Ismael provides a deeply informed account of what physics tells us about ourselves. The result is a vision that is abstract, alien, illuminating, and—Ismael argues—affirmative of most of what we all believe about our own freedom. Written in a jargon-free style, How

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Physics Makes Us Free
provides an accessible and
innovative take on a
central question of human
existence.

Much contemporary
scholarship on free will
focuses on whether it is
compatible with causal
determinism. According to
compatibilists, it is
possible for an agent to
be determined in all her
choices and actions and
still be free.

Incompatibilists, on the
other hand, think that the
existence of free will is
incompatible with the
truth of determinism.

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There are two dominant general conceptions of the nature of free will.

According to the first of these, free will is primarily a function of being able to do otherwise than one in fact does. On this view, free will centrally depends upon alternative possibilities.

The second approach focuses instead on issues of sourcehood, holding that free will is primarily a function of an agent being the source of her actions in a particular way. This book demarcates these two

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different conceptions free will, explores the relationship between them, and examines how they relate to the debate between compatibilists and incompatibilists. It ultimately argues for a version of Source Incompatibilism.

Focusing on the concepts and interactions of free will, moralresponsibility, and determinism, this text represents the mostup-to-date account of the four major positions in the free willdebate. Four serious and well-known philosophers explore the

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opposing viewpoints of
libertarianism,
compatibilism, hard
incompatibilism, and
revisionism The first half
of the book contains each
philosopher's explanation
of his particular view;
the second half allows
them to directly respond to
each other's arguments, in
a lively and engaging
conversation Offers the
reader a one of a kind,
interactive discussion
Forms part of the
acclaimed Great Debates in
Philosophy series
A Dialogue
Free Will

**The Refutation of
Determinism**

Libertarian Free Will

How Physics Makes Us Free

The Courage to Be Happy

*In this follow-up to the international phenomenon **The Courage to Be Disliked**, discover how to reconnect with your true self, experience true happiness, and live the life you want. What if one simple choice could unlock your destiny?*

*Already a major Japanese bestseller, this eye-opening and accessible follow-up to the “compelling” (Marc Andreessen) international phenomenon **The Courage to be Disliked** shares the powerful teachings of Alfred Adler, one of the giants of 19th-century psychology, through another illuminating dialogue between the philosopher and the young man. Three years after their first conversation, the*

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young man finds himself disillusioned and disappointed, convinced Adler's teachings only work in theory, not in practice. But through further discussions between the philosopher and the young man, they deepen their own understandings of Adler's powerful teachings, and learn the tools needed to apply Adler's teachings to the chaos of everyday life. To be read on its own or as a companion to the bestselling first book, The Courage to Be Happy reveals a bold new way of thinking and living, empowering you to let go of the shackles of past trauma and the expectations of others, and to use this freedom to create the life you truly desire. Plainspoken yet profoundly moving, reading The Courage to Be Happy will light a torch with the power to illuminate your life and brighten the world as we know it. Discover the courage to choose happiness.

In this small book, theoretical physicist Gerard 't Hooft (Nobel prize 1999), philosopher Emanuele Severino (Lincei Academician), and theologian Piero Coda (Pontifical Lateran University) confront one another on a topic that lies at the roots of quantum mechanics and at the origin of Western thought: Determinism and Free Will. "God does not play dice" said Einstein, a tenacious determinist. Quantum Mechanics and its clash with General Relativity have reanimated ancient dilemmas about chance and necessity: Is Nature deterministic? Is Man free? The "free-will theorem" by Conway and Kochen, and the deterministic interpretation of quantum mechanics proposed by 't Hooft, revive such philosophical questions in modern Physics. Is Becoming real? Is the Elementary Event a product of the Case? The cyclopean clash between Heraclitus

and Parmenides has entered a new episode, as evidenced by the essays in this volume.

"Nicely conceived, very clearly written. . . . A high level of philosophic substance and sophistication." --David M. Mowry, SUNY at Plattsburgh

The author, who pioneered this argument in 1961, here places it in the context of traditional discussions of the problem, and answers various criticisms that have been made.

*Why Free Will Is Real
Determinism and Freedom in Stoic
Philosophy*

*Thinking about Free Will
The Scandal in Philosophy*

Connections, Contingencies, and Concerns

Perhaps everyone who can think has the concept of possibility, but no one understands it. The

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metaphysical theory of Determinism is a symptom of this lack of understanding, and the inconclusiveness of its opponents' arguments indicates that the lack is universal. In this book, first published in 1968, the author shows that there are a number of different kinds of non-logical possibility, subtly interrelated, each requiring separate explanation. An original contribution to the subject, it is essential reading for all students of philosophy.

Argues that morality, meaning and value remain intact even if we are not morally responsible for our actions.

The physiologist Benjamin Libet famously demonstrated that activity in the brain's motor

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regions can be detected some 300 milliseconds before a person feels that he has decided to move. Another lab recently used fMRI data to show that some "conscious" decisions can be predicted up to 10 seconds before they enter awareness (long before the preparatory motor activity detected by Libet). Clearly, findings of this kind are difficult to reconcile with the sense that one is the conscious source of one's actions. The question of free will is no mere curio of philosophy seminars. A belief in free will underwrites both the religious notion of "sin" and our enduring commitment to retributive justice. The Supreme Court has called free will a "universal and persistent"

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foundation for our system of law. Any scientific developments that threatened our notion of free will would seem to put the ethics of punishing people for their bad behaviour in question. In *Free Will* Harris debates these ideas and asks whether or not, given what brain science is telling us, we actually have free will?

A state-of-the-art collection of previously unpublished essays on the topics of determinism, free will, moral responsibility, and action theory, written by some of the most important figures in these fields of study.

A Defence of the Transcendental
Argument for Freedom

Determinism and Free Will

Sourcehood and its Alternatives

An Essay on Control

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Education and Free Will

Free Will and Determinism

The question of whether humans are free to make their own decisions has long been debated and it continues to be a controversial topic today.

In Free Will: The Basics

readers are provided with a clear and accessible introduction to this central but challenging philosophical problem. The questions which are discussed include: Does free will exist? Or is it illusory? Can we be free even if everything is determined by a chain of causes? If our actions are not determined, does this

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mean they are just random or a matter of luck? In order to have the kind of freedom required for moral responsibility, must we have alternatives? What can recent developments in science tell us about the existence of free will? Because these questions are discussed without prejudicing one view over others and all technical terminology is clearly explained, this book is an ideal introduction to free will for the uninitiated. The Good Place is a fantasy-comedy TV show about the afterlife. Eleanor dies and finds herself in the Good Place, which she understands

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must be mistake, since she has been anything but good. In the surprise twist ending to Season One, it is revealed that this is really the Bad Place, but the demon who planned it was frustrated, because the characters didn't torture each other mentally as planned, but managed to learn how to live together. In ,i>The Good Place and Philosophy, twenty-one philosophers analyze different aspects of the ethical and metaphysical issues raised in the show, including: ? Indefinitely long punishment can only be justified as a method of ultimately improving vicious

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characters, not as retribution. ? Can individuals retain their identity after hundreds of reboots? ? Comparing Hinduism with The Good Place, we can conclude that Hinduism gets things five percent correct. ? Looking at all the events in the show, it follows that humans don't have free will, and so people are being punished and rewarded unjustly. ? Is it a problem that the show depicts torture as hilarious? This problem can be resolved by considering the limited perspective of humans, compared with the eternal perspective of the demons. ? The Good Place

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implies that even demons can develop morally. ? The only way to explain how the characters remain the same people after death is to suppose that their actual bodies are transported to the afterlife. ? Since Chidi knows all the moral theories but can never decide what to do, it must follow that there is something missing in all these theories. ? The show depicts an afterlife which is bureaucratic, therefore unchangeable, therefore deeply unjust. ? Eleanor acts on instinct, without thinking, whereas Chidi tries to think everything through and never gets around to acting;

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together these two characters can truly act morally. ? The Good Place shows us that authenticity means living for others. ? The Good Place is based on Sartre's play No Exit, with its famous line "Hell is other people," but in fact both No Exit and The Good Place inform us that human relationships can redeem us. ? In The Good Place, everything the humans do is impermanent since it can be rebooted, so humans cannot accomplish anything good. ? Kant's moral precepts are supposed to be universal, but The Good Place shows us it can be right to lie to demons. ? The show raises

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the question whether we can ever be good except by being part of a virtuous community.

Facsimile of 1943 Edition. In this work Berdyaev outlines his philosophical journey and describes the influences which brought him to his intellectual position. In his view, the only way of escape from the many forms of slavery--spiritual, economic, political--which shackle and impoverish the spirit lies in the fuller realization of personality, as he defines it. Berdyaev essentially embraced a religious view of man in the world and his work played a

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large part in the renaissance of religious and philosophical thought in Russian intellectual life early in the 20th century. In 1922 he and other intellectuals were expelled from the USSR. In the end he advocated for a "personal transvaluation of values." This volume presents a systematic exploration of the relationship between religious beliefs and various accounts of free will in the contemporary domain. With a particular eye on how theological commitments might shape our views about the nature of free will, a team of leading experts in the field

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explores an important gap in the current debate. They focus their attention on this crucial point of intellectual intersection with surprising and illuminating results.

**The Limits of Free Will
Essential Readings from the
Contemporary Debates
Spinoza, Causal Determinism
and Moral Formation
The Opposite of Fate
Free Will and Consciousness
Adaptive Mechanisms and
Strategies of Prey and
Predators**

In this text, Fischer argues that although we naturally assume that we have control of our behaviour and are morally responsible agents,

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the assumption that we have this sort of control can be called into question.

Arguments can be made that if, say, causal determinism obtains or God exists, we lack this sort of control.

And it is not absolutely evident that causal determinism is false and God does not exist. Thus, some of the most important and fundamental features of our lives can be put in doubt.

In the first in-depth study of the transcendental argument for decades, *Free Will and Epistemology* defends a modern version of the famous transcendental argument for free will: that we could not be justified in

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undermining a strong notion of free will, as a strong notion of free will is required for any such process of undermining to be itself epistemically justified. By arguing for a conception of internalism that goes back to the early days of the internalist-externalist debates, it draws on work by Richard Foley, William Alston and Alvin Plantinga to explain the importance of epistemic deontology and its role in the transcendental argument. It expands on the principle that 'ought' implies 'can' and presents a strong case for a form of self-determination. With

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references to cases in the neuroscientific and cognitive-psychological literature, *Free Will and Epistemology* provides an original contribution to work on epistemic justification and the free will debate.

This book argues two main things: The first is that there is no such thing as free will—at least not in the sense most ordinary folk take to be central or fundamental; the second is that the strong and pervasive belief in free will can be accounted for through a careful analysis of our phenomenology and a proper theoretical

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understanding of
consciousness.

This title provides a
collection of essays on the
libertarian position on free
will and related issues that
focus specifically on the
views of philosopher Robert
Kane. Written by a
distinguished group of
philosophers, the essays
range from various areas of
philosophy, including
metaphysics, ethics, and
philosophy of mind.

The Basics

Free Will Explained

Contemporary Debates

Selected Essays

Freedom and Resentment and

Other Essays

Free Will and Values

A philosopher considers whether the scientific and philosophical arguments against free will are reason enough to give up our belief in it. In our daily life, it really seems as though we have free will, that what we do from moment to moment is determined by conscious decisions that we freely make. You get up from the couch, you go for a walk, you eat chocolate ice cream. It seems that we're in control of actions like these; if we are, then we have free will. But in recent years, some have argued that free

will is an illusion. The neuroscientist (and best-selling author) Sam Harris and the late Harvard psychologist Daniel Wegner, for example, claim that certain scientific findings disprove free will. In this engaging and accessible volume in the Essential Knowledge series, the philosopher Mark Balaguer examines the various arguments and experiments that have been cited to support the claim that human beings don't have free will. He finds them to be overstated and

misguided. Balaguer discusses determinism, the view that every physical event is predetermined, or completely caused by prior events. He describes several philosophical and scientific arguments against free will, including one based on Benjamin Libet's famous neuroscientific experiments, which allegedly show that our conscious decisions are caused by neural events that occur before we choose. He considers various religious and philosophical views, including the philosophical

pro-free-will view known as compatibilism. Balaguer concludes that the anti-free-will arguments put forward by philosophers, psychologists, and neuroscientists simply don't work. They don't provide any good reason to doubt the existence of free will. But, he cautions, this doesn't necessarily mean that we have free will. The question of whether we have free will remains an open one; we simply don't know enough about the brain to answer it definitively.

Determinism and Freedom in Stoic Philosophy is the first comprehensive study of one of the most important intellectual legacies of the ancient Greek world: the Stoic theory of causal determinism. The book identifies the main problems that the Stoics addressed and reconstructs the theory, and explores how they squared their determinism with their conceptions of possibility, action, freedom, and moral responsibility, and how they defended it against objections and criticism by other

philosophers. It shows how the Stoics distinguished their causal determinism from ancient theories of logical determinism, fatalism, and necessitarianism. Along the way an authoritative account is given of many other related aspects of Stoic thought, including their views on the predictability of the future, the role of empirical sciences, the determination of character, and moral freedom. Bobzien's study of these central doctrines of Stoicism reveals the

considerable philosophical richness and power that they retain today.

By the time of his death in 2006, Sir Peter Strawson was regarded as one of the world's most distinguished philosophers. First published thirty years ago but long since unavailable, *Freedom and Resentment* collects some of Strawson's most important work and is an ideal introduction to his thinking on such topics as the philosophy of language, metaphysics, epistemology and aesthetics. Beginning with the title essay *Freedom*

and Resentment, this invaluable collection is testament to the astonishing range of Strawson's thought as he discusses free will, ethics and morality, logic, the mind-body problem and aesthetics. The book is perhaps best-known for its three interrelated chapters on perception and the imagination, subjects now at the very forefront of philosophical research. This reissue includes a substantial new foreword by Paul Snowdon and a fascinating intellectual

autobiography by Strawson. Peter van Inwagen, author of the classic book *An Essay on Free Will* (1983), has established himself over the last forty years as a leading figure in the philosophical debate about the problem of free will. This volume presents eleven influential essays from throughout his career, as well as two new and previously unpublished essays, 'The Problem of Fr W*ll' and 'Ability'. The essays include discussions of determinism, moral responsibility, 'Frankfurt counterexamples', the**

meaning of 'the ability to do otherwise', and the very definition of free will, as well as critiques of writings on the topic by Daniel Dennett and David Lewis. An introduction by the author discusses the history of his thinking about free will. The volume will be a valuable resource for those looking to engage with van Inwagen's significant contributions to this perennially important topic.

**The Philosophy of Free Will
The Metaphysics of Free Will
Slavery and Freedom
Free Will and Moral**

Responsibility

New Insights from Physics, Philosophy, and Theology Metaphysics

The question whether human choices and actions are causally determined or are in a way free, and the implications of this for our moral, personal and social lives continues to challenge philosophers. This book explores the determinist rejection of free will through a detailed exposition of the central determinist argument and a consideration of the responses to each of its premises. At every stage familiar examples and case studies help frame and ground the argument. The discussion is at no time peremptory and the invitation to

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the reader to be drawn in and to contribute to the debate as an engaged participant is palpable in the manner and approach adopted throughout. "Free Will" will be welcomed by students looking for an engaging and clear introduction to the subject, and as a rigorous exercise in philosophical argument it will serve, for the beginning student new to philosophy, as an excellent springboard into the subject more generally. This collection provides a selection of the most essential contributions to the contemporary free will debate. Among the issues discussed and debated are skepticism and naturalism, alternate possibilities, the consequence argument,

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*libertarian metaphysics,
illusionism and revisionism,
optimism and pessimism,
neuroscience and free will, and
experimental philosophy.*

*Do we have free will? And if we
don't, why do we feel as if we do?*

*Popular author Dan Barker
examines the way we make
choices in this world through his
original concept of "harmonic free
will" a philosophy that
acknowledges both the
impersonal laws of cause and
effect that govern our world, as
well as our own independent
volition--without ever seeing
these two perspectives as
contradictory.*

*Education and Free Will critically
assesses and makes use of
Spinoza's insights on human*

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freedom to construe an account of education that is compatible with causal determinism without sacrificing the educational goal of increasing students' autonomy and self-determination. Offering a thorough investigation into the philosophical position of causal determinism, Dahlbeck discusses Spinoza's view of self-determination and presents his own suggestions for an education for autonomy from a causal determinist point of view. The book begins by outlining the free will problem in education, before expanding on a philosophical understanding of autonomy and how it is seen as an educational ideal. It considers Spinoza's determinism and discusses his denial of moral responsibility.

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Later chapters consider the relationship between causal determinism and autonomy, the educational implications of understanding free will and how free will can be utilised as a valuable fiction in education. This book will be of great interest to academics and postgraduate students in the field of education, especially those with an interest in moral education and philosophy of education. It will also be of interest to those in the fields of philosophy and psychology and specifically those focusing on the free will problem, on Spinoza studies, and on the relation between moral psychology and external influence.

How Science and Philosophy

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*Converge to Create a Beautiful
Illusion*

*Discover the Power of Positive
Psychology and Choose
Happiness Every Day*

*A Determinist Account of the
Illusion of Free Will*

The Freedom of the Will

Four Views on Free Will

A Contemporary Introduction

**Philosophy Vibe is an animated
YouTube channel dedicated to the
subject of Philosophy. The
characters George and John
discuss, analyse and debate
different Philosophical theories and
ideas. This book is a compilation of
their Metaphysics scripts covering
topics such as...- Philosophy of
Perception- Philosophy of Mind-
Free Will & Determinism- Plato &
Aristotle This book provides a**

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perfect overview of Metaphysics, breaking down complex theories into easily understandable dialogues. The anthology serves as a great study guide for anyone studying Philosophy academically, as well as the ideal book for an introduction into

Metaphysics. Philosophy Vibe - A home for deep thinkers.

In fourteen articles and an introduction, contributors explore the subject of free will from the perspectives of neuroscience; social, cognitive, and developmental psychology; and philosophy (both traditional and experimental).

What is free will? Why is it important? Can the same act be both free and determined? Is free will necessary for moral

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responsibility? Does anyone have free will, and if not, how is creativity possible and how can anyone be praised or blamed for anything? These are just some of the questions considered by Joseph Keim Campbell in this lively and accessible introduction to the concept of free will. Using a range of engaging examples the book introduces the problems, arguments, and theories surrounding free will. Beginning with a discussion of fatalism and causal determinism, the book goes on to focus on the metaphysics of moral responsibility, free will skepticism, and skepticism about moral responsibility. Campbell shows that no matter how we look at it, free will is problematic. Thankfully there are a plethora of

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solutions on offer and the best of these are considered in full in the final chapter on contemporary theories of free will. This includes a rigorous account of libertarianism, compatibilism, and naturalism. Free Will is the ideal introduction to the topic and will be a valuable resource for scholars and students seeking to understand the importance and relevance of the concept for contemporary philosophy.

The author reflects on her family's Chinese American legacy, her experiences as a writer, her survival of natural disasters, and her struggle to manage three family members afflicted with brain disease.

**The Good Place and Philosophy
Surrounding Free Will**

**Free Will and Epistemology
A Defence Against
Neurophysiological Determinism
An Essay in Philosophical Logic
A Book of Musings**

Many scientists and scientifically-minded philosophers are skeptical that free will exists. In clear, scientifically rigorous terms, Christian List explains that free will is like other real phenomena that emerge from physical laws but are autonomous from them—like an ecosystem or the economy—and are indispensable for explaining our world.

What is the place of human free will in our lives if all our actions are the result of some other cause? Does our processing unconscious beliefs or desires make us less free? Is our free will necessarily restricted if we do not choose our own beliefs? The debate

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between free will and its opposing doctrine, determinism, is one of the key issues in philosophy. Free Will: An historical and philosophical introduction provides a comprehensive introduction to this highly important question and examines the contributions made by sixteen of the most outstanding thinkers from the time of early Greece to the twentieth century: *Homer *Sophocles *Platto *Aristotle *St Augustine *St Thomas Aquinas *Descaartes *Spinoza *Hume *Kant *Schopehauer *Freud *Sartre *Weil *Wittgenstein *Moore Ilham Dilman brings together all the dimensions of the problem of free will with examples from literature, ethics and psychoanalysis. Drawing out valuable insights from both sides of the free will-determinism divide, and he

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provides an accessible and highly readable introduction to this perennial problem.

The Limits of Free Will contains a selection of papers concerning free will and moral responsibility. The problems arising in this field of philosophy, which are deeply rooted in the history of the subject, are also intimately related to a wide range of other fields, such as law and criminology, moral psychology, theology, and, more recently, neuroscience. The papers included in this collection were written and first published over a period of three decades, although most have appeared in the past decade or so. During this period this area of philosophy has been particularly active and it continues to attract a great deal of interest and

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attention. Among the topics covered, as they relate to these problems, are the challenge of skepticism; moral sentiment and moral capacity; necessity and the metaphysics of causation; practical reason; free will and art; fatalism and the limits of agency; and our metaphysical attitudes of optimism and pessimism. Some of the papers in this collection are primarily critical in character, presenting critiques and commentary on major works or contributions in the contemporary scene. Others are mainly constructive, aiming to develop and articulate a distinctive account of compatibilism. The general theory advanced, which is described as a form of "critical compatibilism", rejects any form of unqualified or radical skepticism but also insists that a plausible

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compatibilism has significant and substantive implications about the limits of agency and argues that this licenses a metaphysical attitude of (modest) pessimism on this topic. Finally, each paper in this collection is self-standing and can be read in isolation from the others. There is, nevertheless, a core set of themes and issues that unite and link them all together. The collection is arranged and organized in a format that enables the reader to appreciate and recognize these links and the core themes that unite them.

Why Free Will Is Real
Harvard University Press

Free Will and Theism

Freedom and Determinism

The Philosophy Vibe Anthology Vol 2

An Historical and Philosophical
Introduction

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Philosophy, Psychology,
Neuroscience

Living Without Free Will

A college-level sourcebook and textbook on the problem of free will and determinism. Contains a history of the free will problem, a taxonomy of current free will positions, the standard argument against free will, the physics, biology, and neuroscience of free will, the most plausible and practical libertarian solution of the problem, and reviews of the work of the leading determinist, Ted Honderich, the leading libertarian, Robert Kane, the leading compatibilist, Daniel Dennett,

***and the agnostic, Alfred Mele.
480 pages, 40 figures, 15
sidebars, glossary,
bibliography, index.***

***A philosophical analysis of free
will and the relativity of values.
Determinism is, roughly, the
thesis that facts about the past
and the laws of nature entail
all truths. A venerable, age-old
dilemma concerning
responsibility distils to this: if
either determinism is true or it
is not true, we lack
"responsibility-grounding"
control. Either determinism is
true or it is not true. So, we
lack responsibility-grounding
control. Deprived of such
control, no one is ever morally***

responsible for anything. A number of the freshly-minted essays in this collection address aspects of this dilemma. Responding to the horn that determinism undermines the freedom that responsibility (or moral obligation) requires, the freedom to do otherwise, some papers in this collection debate the merits of Frankfurt-style examples that purport to show that one can be responsible despite lacking alternatives. Responding to the horn that indeterminism implies luck or randomness, other papers discuss the strengths or shortcomings of

libertarian free will or control. Also included in this collection are essays on the freedom requirements of moral obligation, forgiveness and free will, a “desert-free” conception of free will, and vicarious legal and moral responsibility. The authors of the essays in this volume are philosophers who have made significant contributions to debates in free will, moral responsibility, moral obligation, the reactive attitudes, philosophy of action, and philosophical psychology, and include John Martin Fischer, Robert Kane, Michael McKenna, Alfred Mele, and

Derk Pereboom.

In this comprehensive new study of human free agency, Laura Waddell Ekstrom critically surveys contemporary philosophical literature and provides a novel account of the conditions for free action.

Ekstrom argues that incompatibilism concerning free will and causal determinism is true and thus the right account of the nature of free action must be indeterminist in nature. She examines a variety of libertarian approaches, ultimately defending an account relying on indeterministic causation

among events and appealing to agent causation only in a reducible sense. Written in an engaging style and incorporating recent scholarship, this study is critical reading for scholars and students interested in the topics of motivation, causation, responsibility, and freedom. In broadly covering the important positions of others along with its exposition of the author's own view, Free Will provides both a significant scholarly contribution and a valuable text for courses in metaphysics and action theory.