

Will And Determinism Philosophy Home Page

Persönlich, glaubwürdig, visionär - Ansichten und Standpunkte des politischen Hoffnungsträgers der USA vor seiner Wahl 2008 Wie US-Senator Barack Obama im Wahljahr 2008 Millionen Menschen für sich gewann, ist Legende. Zu seinem schnell aufsteigenden Stern in hohem Maße beigetragen hat sein zuvor erschienenes Buch »Hoffnung wagen« (»The Audacity of Hope«). Hier präsentierte Obama sich als Mann der Integration, als Liberaler im positiven Sinn mit klaren Positionen. Uns allen machte er Hoffnung auf eine Renaissance des »besseren Amerika«. Nicht wenige wünschen sich Barack Obama heute sehnsüchtig zurück ins Weiße Haus.

"He [Francis Bacon] writes of science like a Lord Chan cellor" - William Harvey "Don't say: 'There must be something common . . . ' - but look and see" Ludwig Wittgenstein In the history of western moral philosophy since Plato, there has been a pervasive tendency for the moral theorist to write, in effect, like a scientist, i.e. to seek completely general principles of right conduct. Of late, moreover, there has been an attempt to set forth a theory underlying the general principles, not of right conduct, admittedly, but of justice. To be sure, we are sometimes warned that the principles (which must exist?) may be too complex to be formulated. Also they may not exist prior to

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action - nonetheless, we are told, they serve as guides to conduct! One might argue that Baconian inductivism provides one basis for skepticism with respect to a number of familiar epistemological problems. Thus, the skeptic argues, a certain conclusion - say, the existence of another's pain - is not justified on the basis of (behavioral) evidence either deductively or inductively, and hence it is not justified at all. Similarly, I should claim, by establishing an unattainable standard, the search for exceptionless principles may become a source of moral skepticism. After all, when confronted with a supposed principle designed to justify a particular action, one can generally imagine a counter-example to the principle without excessive difficulty.

This introductory guide to philosophy tackles the key area which students of the subject will cover, in a clear and informative way. The book is organised around the different areas of philosophy including Philosophy of Religion, Theory of Knowledge, Ethics, Social and Political Philosophy, and Philosophy of Mind. Contents: Philosophy of Knowledge; Perception and Knowledge; Descartes' Rationalism; Hume's Theory of Knowledge; Russell's Problems of Philosophy; A. J. Ayer's Language, Truth, and Logic; Problems in the Philosophy of Mind; Cartesian Dualism; Physicalism; Persons; The Problem of Other Minds; Behaviourism; Freud and Psychoanalysis; The Problem of Free Will and

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Determinism; The Philosophy of the Social Sciences; Artificial Intelligence; The Philosophy of Religion; Introductory Remarks; Arguments For the Existence of God; Problems Facing the Religious Believer; The Concept of Faith; Verificationism and Religious Language; An Introduction to Ethics; Plato's Ethical Theory; Aristotle: the Nicomachean Ethics; Utilitarianism; Deontological Ethics; The Emotive Theory of Ethics; Richard Hare and Prescriptivism; Moral Principles and Behaviour; Jean-Paul Sartre and Existentialism; Social and Political Philosophy; Introduction to Social and Political Philosophy; Images of Society

This book shows why we can justify blaming people for their wrong actions even if free will turns out not to exist. Contrary to most contemporary thinking, we do this by focusing on the ordinary, everyday wrongs each of us commits, not on the extra-ordinary, "morally monstrous-like" crimes and weak-willed actions of some.

Justifying Blame

An Essay on Control

Anthony Collins' A Philosophical Inquiry Concerning Human Liberty

A Defence Against Neurophysiological Determinism

Jonathan Edwards' Psychological, Ethical, and Theological Philosophy in his Freedom of the Will

In Kazimierz Twardowski: A Grammar for Philosophy Maria van der Schaar shows the

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importance of Twardowski's method, his philosophical grammar, for both the Lvov-Warsaw School, and analytic philosophy today.

The philosophy of Immanuel Kant has simultaneously embraced a thoroughgoing causal determinism and proclaimed the freedom of the human will. Examining Kant's compatibilist resolution of that apparent inconsistency, Hud Hudson identifies in Kant's work a philosophically respectable view of the metaphysics of determinism and human freedom. Hudson first examines Kant's pre-critical writings on compatibilism and reviews the particulars of the Third Antinomy from the Critique of Pure Reason, in which Kant explicitly addresses the issue of compatibilism. After analyzing readings of Kant's compatibilistic resolution by Allen Wood, Jonathan Bennett, Lewis White Beck, Robert Butts, Ralf Meerbote, and Henry Allison, Hudson proposes his own interpretation. Hudson ascribes to Kant a token-token identity thesis regarding natural events and transcendently free human actions as well as a type-type irreducibility thesis regarding the distinct sorts of descriptions with which we characterize natural events and transcendently free human actions. The explicitly compatibilist resolution of Hudson's account neither endangers the epistemological scope of Kant's causal determinism nor requires an impoverished sense of freedom of the will. In the light of current debates regarding free will and philosophy of mind, Hudson concludes that Kant's compatibilism can be aligned with the views of certain contemporary philosophers.

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Issues of free will and determinism, with their far-reaching practical implications, hold a central place in the history of philosophy. In this book Jordan Howard Sobel looks at the many and varied approaches to this complex topic. The arguments analysed fall into two main groups: those from within the literature of fatalism or logical determinism, claiming that free will is impossible, and those from the field of causal determinism, granting that free will is logically possible but showing that we lack free will owing to certain contingent facts about the world. Sobel considers some problems for decision-making that arise if we grant the possibility that someone may be able to predict reliably what another agent will freely choose. Sobel's careful analysis lays a solid foundation for the study of free will and will interest all who are concerned with fated, determined, and predicted choices and how philosophical reflection about these can puzzle the will. Questions concerning free will are intertwined with issues in almost every area of philosophy, from metaphysics to philosophy of mind to moral philosophy, and are also informed by work in different areas of science (principally physics, neuroscience and social psychology). Free will is also a perennial concern of serious thinkers in theology and in non-western traditions. Because free will can be approached from so many different perspectives and has implications for so many debates, a comprehensive survey needs to encompass an enormous range of approaches. This book is the first to draw together leading experts on every aspect of free will, from those who are central to the current philosophical debates, to non-western perspectives, to scientific

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contributions and to those who know the rich history of the subject. Its 61 chapters, commissioned especially for this volume from the world's leading researchers, are framed by a General Introduction and briefer introductions for each of the six sections. A list of References, an annotated Suggested Reading list, and a short list of Related Topics are included at the end of each chapter.

New Waves in Philosophy of Action

An Historical and Contemporary Anthology

Elbow Room

Der freie Wille

A Treatise of Human Nature

Mele's ultimate purpose in this book is to help readers think more clearly about free will. He identifies and makes vivid the most important conceptual obstacles to justified belief in the existence of free will and meets them head on. Mele clarifies the central issues in the philosophical debate about free will and moral responsibility, criticizes various influential contemporary theories about free will, and develops two overlapping conceptions of free will--one for readers who are convinced that free will is incompatible with determinism (incompatibilists), and the other for readers who are convinced of the opposite (compatibilists). Luck poses problems for all believers in free will, and Mele offers novel solutions to those problems--one for incompatibilist believers in free will and the other for

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compatibilists. An early chapter of this empirically well-informed book clearly explains influential neuroscientific studies of free will and debunks some extravagant interpretations of the data. Other featured topics include abilities and alternative possibilities, control and decision-making, the bearing of manipulation on free will, and the development of human infants into free agents. Mele's theory offers an original perspective on an important problem and will garner the attention of anyone interested in the debate on free will.

A Treatise of Human Nature (1739-40) is a book by Scottish philosopher David Hume, considered by many to be Hume's most important work and one of the most influential works in the history of philosophy. The Treatise is a classic statement of philosophical empiricism, skepticism, and naturalism. In the introduction Hume presents the idea of placing all science and philosophy on a novel foundation: namely, an empirical investigation into human nature. Impressed by Isaac Newton's achievements in the physical sciences, Hume sought to introduce the same experimental method of reasoning into the study of human psychology, with the aim of discovering the "extent and force of human understanding". Against the philosophical rationalists, Hume argues that passion rather than reason governs human behaviour. He introduces the famous problem of induction, arguing that inductive reasoning and our beliefs regarding cause and effect cannot be justified by reason; instead, our faith in induction and causation is the result of

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mental habit and custom. Hume defends a sentimentalist account of morality, arguing that ethics is based on sentiment and passion rather than reason, and famously declaring that "reason is, and ought only to be the slave to the passions". Hume also offers a skeptical theory of personal identity and a compatibilist account of free will.

Contemporary philosophers have written of Hume that "no man has influenced the history of philosophy to a deeper or more disturbing degree", [2] and that Hume's Treatise is "the founding document of cognitive science"[3] and the "most important philosophical work written in English." However, the public in Britain at the time did not agree, nor in the end did Hume himself agree, reworking the material in *An Enquiry Concerning Human Understanding* (1748) and *An Enquiry Concerning the Principles of Morals* (1751). In the Author's introduction to the former, Hume wrote: "Most of the principles, and reasonings, contained in this volume, were published in a work in three volumes, called *A Treatise of Human Nature*: a work which the Author had projected before he left College, and which he wrote and published not long after. But not finding it successful, he was sensible of his error in going to the press too early, and he cast the whole anew in the following pieces, where some negligences in his former reasoning and more in the expression, are, he hopes, corrected. Yet several writers who have honoured the Author's Philosophy with answers, have taken care to direct all their batteries against that juvenile work, which the author never acknowledged, and have affected to triumph

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in any advantages, which, they imagined, they had obtained over it: A practice very contrary to all rules of candour and fair-dealing, and a strong instance of those polemical artifices which a bigotted zeal thinks itself authorized to employ. Henceforth, the Author desires, that the following Pieces may alone be regarded as containing his philosophical sentiments and principles."

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

The traditional disputants in the free will discussion--the libertarian, soft determinist, and hard determinist--agree that free will is a coherent concept, while disagreeing on how the concept might be satisfied and whether it can, in fact, be satisfied. In this innovative analysis, Richard Double offers a bold new argument, rejecting all of the traditional theories and proposing that the concept of free will cannot be satisfied, no matter what the nature of reality. Arguing that there is unavoidable conflict within our understanding of moral responsibility and free choice, Double seeks to prove that when we ascribe responsibility, blame, or freedom, we merely express attitudes, rather than state anything

capable of truth or falsity. Free will, he concludes, is essentially an incoherent notion.

God, Free Will, and Morality

Free Will and Determinism in American Literature

Determinism and Freewill

Die Rationalität des Handelns

Prolegomena to a Theory of Practical Reasoning

The Philosophical Inquiry concerning Human Liberty of Anthony Collins' was considered by Joseph Priestley and Voltaire to be the best book written on freewill up to their own time. Priestley admitted that it converted him to determinism and it had a powerful effect on Voltaire in the same direction. It seems important to place in its wider historical context a book which so influenced such men and which greatly impressed the philosophes in general. Therefore - and because such an account has value in itself - the Introduction contains a survey of the freewill controversy from the time of Hobbes to that of Leibniz, giving in some detail the opinions of Hobbes, Locke, Pierre Bayle, William King, Archbishop of Dublin, and Leibniz and an account of the Scholastic doctrine of liberty of indifference - opinions which either influenced Collins or against which he reacted. The value and originality of Collins' works need assessing. He was also at times liable to misinterpret or misunderstand the authorities he quoted. I have, therefore,

subjected the Inquiry to a detailed critique. This also gives cross-references to parallel passages in Collins' works and those of the authors who influenced him, and, by discussing the philosophical and theological questions to which his writings give rise, obviates the need for a good many footnotes in the notes that follow the text.

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.

This is a systematic exposition of Popper's philosophy covering in part 1

the philosophy of science, in part 2 the social philosophy, and in part 3 the later metaphysics, in particular the theses to solve indeterminism/determinism and mind/body problems, and the famous idea of a third world of objective thought. This book is more comprehensive than any current introduction to Popper. Its perspicuous structure and lucid exposition should ensure that it could be used in courses in both the philosophy of science and the philosophy of social science.

Discusses the incompatibility of the concepts of free will and determinism and argues that moral responsibility needs the doctrine of free will

Free Will and Luck

Eine Untersuchung über den menschlichen Verstand

Library of Congress Subject Headings

Die beiden Grundprobleme der Ethik

Fatalism, Newcomb and Samarra, Determinism and Omniscience

The problem of the freedom or the bondage of the will was brought to this country by the Puritans, and it has been one of the unanswerable questions ever since. Whereas many other books have been written on Puritanism and on naturalism in their philosophic and theological manifestations, this book traces these ideas through our national literature. Chapter 1 begins with a brief account of St. Augustine's views concerning the will, continues with a full discussion of John Calvin's modifications of

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Augustine's views, and ends with a consideration of Puritan concepts of the will as found in the writings of Michael Wigglesworth and Jonathan Edwards. The second chapter looks at the subject of the predestinated will in the fiction of Nathaniel Hawthorne, Herman Melville, and Mary Wilkins Freeman and in the poetry of Emily Dickinson. In the succeeding chapter attention is turned to nineteenth-century authors actively hostile to the Calvinistic concept of predestination: Charles Brockden Brown, Harriet Beecher Stowe, Oliver Wendell Holmes, and Mark Twain. The next two chapters then trace the rise of naturalistic determinism and compare and contrast it with the Calvinistic doctrines of predestination and election. Focus is later directed on the blossoming of 'literary naturalism in America in the works of Stephen Crane, Frank Norris, Jack London, and Theodore Dreiser. The combining of naturalism with vestigial Calvinism in the novels of Ellen Glasgow and William Faulkner is the next subject of extended discussion. In the concluding two chapters attention is turned to libertarian philosophies opposed to predestination and naturalistic determinism, including deism, transcendentalism, pragmatism, and humanism. The influence of the great Russian novelists is presented, and William Dean Howells, Henry James, Edith Wharton, and Willa Cather are discussed as humanistic writers. Finally, the continuing tension between humanism and scientific determinism is noted in the writings of Ernest Hemingway. The themes of the book are illustrated with many examples from the prose and verse of American writers.

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Hegel is one of the most important figures in the history of ideas and political thought. His *Philosophy of Right* is widely recognised as one of the greatest works of political philosophy. Hegel and the *Philosophy of Right* introduces and assesses: * Hegel's life and the background of the *Philosophy of Right* * The ideas and text of the *Philosophy of Right* * The continuing importance of Hegel's work to philosophy and political thought. Oxford University Press presents a major new edition of the definitive philosophical reference work for readers at all levels. For ten years the original volume has served as a stimulating introduction for general readers and as an indispensable guide for students; its breadth and depth of coverage have ensured that it is also read with pleasure and interest by those working at a higher level in philosophy and related disciplines. A distinguished international assembly of 249 philosophers contributed almost 2,000 entries, and many of these have now been considerably revised and updated; to these are added over 300 brand-new pieces on a fascinating range of current topics. This new edition offers enlightening and enjoyable discussions of all aspects of philosophy, and of the lives and work of the great philosophers from antiquity to the present day.

Advances in Experimental Philosophy of Free Will and Responsibility brings together leading researchers from psychology and philosophy to present new findings and ideas about human agency and moral responsibility. Their contributions reflect the growth of research in these areas over the past decade and highlight both the ways that

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philosophy can be relevant to empirical research and how empirical work can be relevant to philosophical investigations. Mixing new empirical work with the meta-philosophical and philosophical upshot of the latest research being done, chapters cover motivated cognition and free will beliefs, folk intuitions about manipulation and agency, mental control in assessments of responsibility, the importance of skilled decision making to free will judgments and the relationship between free will and substance dualism. Blending cutting-edge research from philosophy with methods from psychology, this collection is a compelling example of the value of interdisciplinary approaches, contributing to our understanding of the complex networks of attitudes, beliefs, and judgments that inform how we think about agency and responsibility.

Issues in Philosophy

Hoffnung wagen

The Philosophy of Free Will

Dialogic structures

Metaphilosophy and Free Will

This book helps you provide a well-rounded doctoral curriculum. The philosophy of science is essential to the core of doctoral study in nursing. This text presents historical and contemporary thinking on this significant subject. Readers will find a wealth of information from a variety of philosophers and conceptualizers of Western science. The text's approach stimulates analysis and reflection for enhanced learning. Coverage

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straddles the balance between nurse and non-nurse philosophers with discussion and reflective questions, and includes thoughts about nursing as a science and an art. Students will learn to recognize the connection between an understanding of philosophic inquiry and scientific investigation -- or research -- in nursing. Compatibility
BlackBerry® OS 4.1 or Higher / iPhone/iPod Touch 2.0 or Higher /Palm OS 3.5 or higher / Palm Pre Classic / Symbian S60, 3rd edition (Nokia) / Windows Mobile™ Pocket PC (all versions) / Windows Mobile Smartphone / Windows 98SE/2000/ME/XP/Vista/Tablet PC

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

The Blackwell Dictionary of Western Philosophy The Blackwell Dictionary of Western Philosophy ???The style is fresh and engaging, and it gives a broad and accurate picture of the western philosophical tradition. It is a pleasure to browse in, even if one is not looking for an answer to a particular question.??? David Pears ???Its entries manage to avoid the obscurities of an exaggerated brevity without stretching themselves out, as if seeking to embody whole miniature essays. In short it presents itself as a model of clarity and clarification.??? Alan Montefiore

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A concise introduction to one of the central questions of philosophy for students and general readers, this book asks the question, Are we subject to determinism or do we possess Free Will and thus responsibility for our actions? The first six chapters of the book deal with the rival claims of the two theories, and investigate whether either of them is clear, consistent, complete, and demonstrably true. The inquiry in itself amounts to a complete philosophy of mind. The last four chapters deal with the implications of determinism and its significance in our public and private actions. Honderich examines the doctrines of compatibilism, which argues that we are subject causation but are nevertheless free, and incompatibilism, which sees determinism and freedom as mutually exclusive. This debate has been one of philosophy's main battlegrounds for centuries, with thinkers as distinguished as Hume and Kant in opposite camps.

Gedanken zur Rückbesinnung auf den American Dream

A Dictionary of Philosophy in the Words of Philosophers

Kazimierz Twardowski: A Grammar for Philosophy

The Blackwell Dictionary of Western Philosophy

Puzzles for the Will

Many philosophers maintain that determinism is incompatible with true freedom, while others believe that it represents no threat to our freedom. Ted Honderich argues that there are strong reasons to think both positions wrong. Developing

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from where his earlier work left off, he considers a new and more difficult problem of determinism: it too can lead to the thought that we are unfree but morally responsible.

Nachdruck des Originals von 1893.

Free Will, also known as Freedom of the Will, is appraised as the one of the greatest works ever produced in America. The mid-eighteenth-century New England philosophical theologian Jonathan Edwards (1703–58) defines the will by importing terms from John Locke. Edwards states the Arminian nature of free will, suspects the need for such free will, and finally defends Calvinist free will and objects to the Arminian one. In his argument, he chooses three British antagonists: Daniel Whitby, Thomas Chubb, and Isaac Watts. These antagonists insist that the self-determining will is necessary for us to be morally accountable. Edwards disputes their objections that God's determination is contradictory to the liberty of the human will. He then goes to argue what kind of freedom of the will is necessary for the former and latter to be compatible. Edwards's psychological, moral, and theological philosophy is displayed. In addition, readers can learn how our will chooses something pleasant by following the dictate of understanding, while the author demonstrates the natures of New England Arminianism and Calvinism.

Essays discuss reason, self-control, self-definition, time, cause and effect,

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accidents, and responsibility, and explain why people want free will

The Non-reality of Free Will

Why Free Will Matters and why it Does Not

An Essay on Free Will

Perspectives on Philosophy of Science in Nursing

The Varieties of Free Will Worth Wanting

A collection of original, state-of-the-art essays by some of the best young philosophers working on the myriad problems of action and agency. Each one has already made important contributions to the philosophy of action and cognate areas. The chapters reflect their research and make a significant contribution to some debate in the field.

Free Will explores the determinist rejection of free will through detailed exposition of the central determinist argument and consideration of responses to each of its premises. At every stage familiar examples and case studies help frame and ground the argument.

[A] concise and startling treatment of free will."--Choice. "Provocatively explores the connection between metaphilosophy and traditional ways of thinking about free will....Clear, direct, and engaging."--Alfred Mele, Davidson College.

The Determinism Problem

Übersetzt von Andreas Simon dos Santos

The Routledge Companion to Free Will

The Oxford Companion to Philosophy