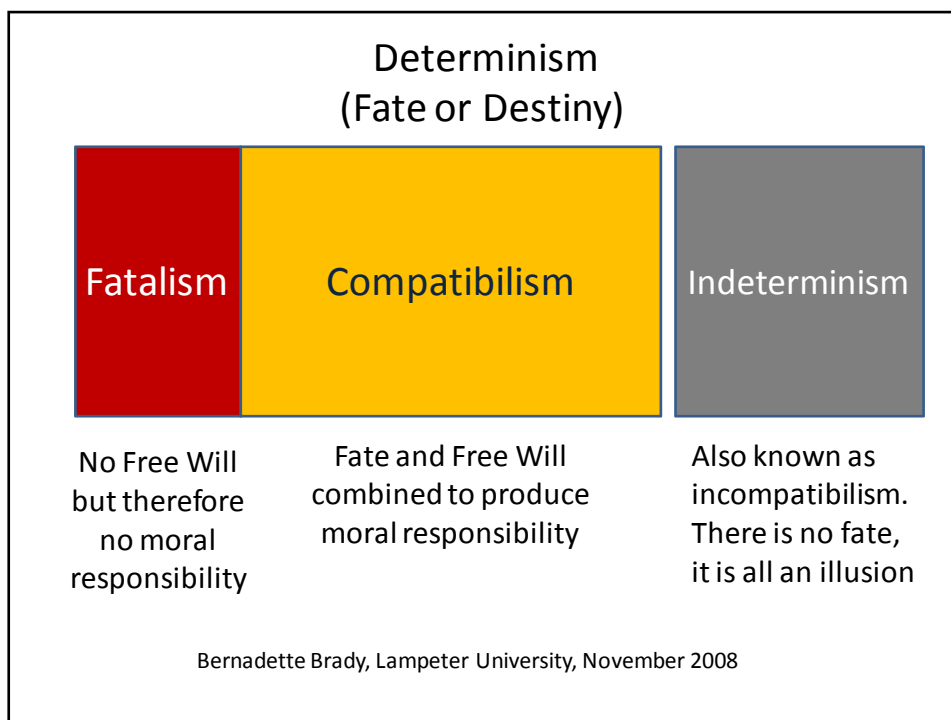




Fatalism

The doctrine that human action is necessarily determined by motives regarded as external forces acting on the will. The doctrine that everything that happens is determined by a necessary chain of causation.

William James defines it as “It professes that those parts of the universe already laid down absolutely appoint and decree what the other parts shall be. The future has no ambiguous possibilities hidden in its womb: the part we call the present is compatible with only one totality. Any other future complement than the one fixed from eternity is impossible.”

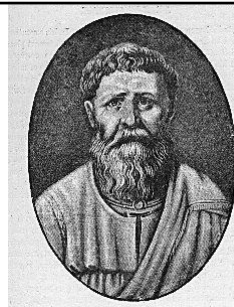
The New Shorter Oxford English Dictionary, (Oxford: Clarendon Press, 1991).

James W., *The Will to Believe. Essays in Popular Philosophy*, pg. 150.

Fatalism

Saint Augustine (354 – 430)

“[God] has left neither heaven nor earth, nor angel nor man, nor the organs of the least and puniest living creature, nor the flower’s bud nor the tree’s leaf, without the harmonious arrangement of these several parts and a certain easeful peace. It cannot possible be believed that He could have willed to leave the kingdoms of men without laws of His own providing for their guidance and government.”



Augustine and J. W. C. Wand, *City of God* (London,: Oxford University Press, 1963). 5.11

Fatalism

18th century mathematician **Pierre Simon Laplace** whose thinking on determinism is defined as Laplacean determinism or Laplace’s demon. Laplace’s demon is a machine described thus:

“Given for one instant an intelligence which could comprehend all the forces by which nature is animated and the respective positions of the beings which compose it, if moreover this intelligence were vast enough to submit these data to analysis, it would embrace in the same formula both the movements of the largest bodies in the universe and those of the lightest atom; to it nothing would be uncertain, and the future as the past would be present to its eyes.”



Pierre-Simon Laplace, *A Philosophical Essay on Probabilities* (New York Cosmio, 1812, 2007), In the Introduction.

Fatalism

Voltaire (1694-1778) said:

It would be very singular that all nature, all planets, should obey eternal laws, and that there should be a little animal, five feet high, who, in contempt of those laws, could act as he pleased, solely according to his caprice.

Voltaire, "The Ignorant Philosopher," in *The Best Known Works of Voltaire* ed. The American Book League (New York: The American Book League, 1940).

Indeterminism

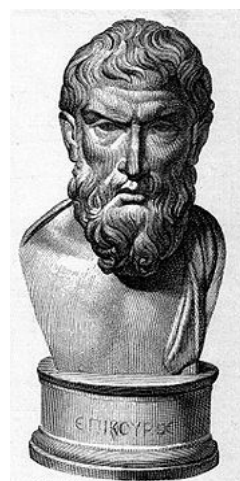
A solution to the Free Will Problem

Epicurus (341 BCE –270 BCE)

The measure of good or bad was the concepts of pleasure or pain.

The soul died with the body and there was nothing after death.

The universe was eternal and powered by the moments of atoms which random struck each other without purpose or plan. Free will was allocated to life by the feature of the atomic swerve. Such a swerve (*clinamen*) enable Epicurus to avoid the determinism of the atomist.



See, Long, A.A., and D.N. Sedley. (1987, 2007). *The Hellenistic Philosophers*. Vol. 1. Cambridge: Cambridge University Press.

Indeterminism

Indeterminism is the philosophical belief contradictory to determinism: that there are events which do not correspond with determinism (and therefore are uncaused in some sense).

There is a position that allows for indeterminism within fatalism and this position is based on probability.

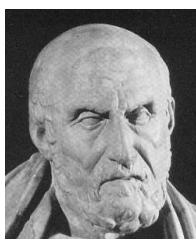
I.E. - There is no pattern, history does not influence an outcome, there is no “preferred position” only probabilities. Probabilities however *do* require that numbers act in a deterministic manner.

See: Taleb, Nassim Nicholas. (2007). *Fooled by Randomness, the Hidden Role of Chance in Life and in the Markets*. London: Penguin Books.

Firm

Compatibilist

Soft



Stocis - Founded by Zeno of Citium (334 – 262 BCE)

Cleanthes (330 – 230 BCE)

“Lead me, Zeus and Destiny, wherever you have ordained for me. For I shall follow unflinching. But if I become bad and am unwilling, I shall follow none the less.”



Other Stoics

Chrysippus (280 BCE -204 BCE)

Marcus Aurelius (121 CE - 180 CE)

Bobzien, Susanne. (1998, 2005). *Determinism and Freedom in Stoic Philosophy*. Oxford: Clarendon Press.

Cleanthes, quoted by Epictetus, “Manual” 53.

Firm

Compatibilist

Soft

Pelagius (354 – 420)

Pelagius, argued against Augustine by preaching that the soul was born free of original sin and considered that the soul was therefore free to accept or reject God's grace. Pelagius did grant origination to the Will of God but even though God was the source of all things, each person was still free to choose whether to accept God's grace or not. This argument is known as Pelagianism and is one of the early attempts to solve the dilemma of free will in Christian theology.

Gillian R. Evans, "Neither a Pelagian nor a Manichee," *Vigiae Christianae* Vol. 35, no. No. 3 (1981): pg. 232. and Bonner, *Freedom and Necessity - St Augustine's Teaching on Divine Power and Human Freedom*, pg. 6.

Firm

Compatibilist

Soft

Compatibilism offers a solution to *the free will problem*. *Compatibilism* is the thesis that free will is compatible with determinism.

Thomas Hobbes (1588 – 1679), John Locke (1632 – 1704), David Hume (1711 – 1776) and Immanuel Kant (1724-1804) all argued for different variations of compatibilism.

See: Stanford University web pages on Determinism
<http://plato.stanford.edu/entries/compatibilism/>

Firm

Compatibilist

Soft

David Hume (1711 – 1776) argued that free will is a necessary condition for the presence of moral responsibility, compatibilism is thus sometimes expressed in terms of a compatibility between moral responsibility and determinism.



Moral responsibility requires determinism

Hume, David. (1977). *An Enquiry Concerning Human Understanding*. Edited by Eric Steinberg. Cambridge: Hackett Publishing Company. Reprint, 2nd.

Firm

Compatibilist

Soft

Ted Honderich, a contemporary philosopher in the field of determinism, also discusses the mutability of the terms of determinism or indeterminism. He says:

“... determinism in our limited sense, whatever its consequences, is not in itself a claim or doctrine about freedom. It is not the claim that we are not free. Nor does it uncontroversially entail that. Many determinists suppose or say we are perfectly free.”

Ted Honderich. "Determinism and Freedom Philosophy - Its Terminology ". (Place Published), <http://www.ucl.ac.uk/~uctytho/dfwTerminology.html> (accessed 13 September 2008).

Applications of Determinism

Inorganic - complicated

Causal Linear form
of determinism

Organic - complex

Emergent determinism

Heraclitus (535–475 BCE)

Immanuel Kant (1724 – 1804)

Alfred Whitehead (1861 – 1947)

Process Philosophy – Fate via emergences

Alfred Whitehead (1861 – 1947)

“The mutual independence of contemporary occasions [organic, inorganic or abstract events] lies strictly within the sphere of their teleological self-creation. The occasions originate from a common past and their objective immortality operates within a common future. Thus indirectly via the immanence of the past and the immanence of the future, the occasions are connected.”

The current debate in process philosophy is whether nature has a purpose or emerges blindly.

Alfred North Whitehead, *Adventures of Ideas* (Harmondsworth, UK: Pelican Books, 1933, 1942), pg. 190.