

TANGAZA UNIVERSITY COLLEGE

PONTIFICAL URBANIANA UNIVERSITY

DEPARTMENT OF PHILOSOPHY

KIMEU STEPHEN NGAU

20/00447

**PHILOSOPHICAL INQUIRY: FREEDOM AND DETERMINISM
BASED ON ARTHUR SCHOPENHAUER**

**A LONG ESSAY WRITTEN IN PARTIAL FULFILLMENT FOR AWARD
OF THE BACCALAUREATE DEGREE IN PHILOSOPHY**

NAIROBI-KENYA

DECEMBER, 2022

DECLARATION

I declare this research is my original work done my own investigation through personal reflection. It is submitted to Tangaza University College in partial fulfillment of three years of the Ecclesiastical Bachelors Degree in philosophy. This research has never been submitted to any academic institution for grading. All sources used in this work have been well cited.

.NAME: KIMEU STEPHEN NGAU

SIGNED:

DATE:

This long essay has been submitted for examination with the approval of the Tangaza university supervisor:

NAME: Rev. Dr. Fr. MUNGUCI ETRIGA AJ

SIGNED:

DATE:

Head of Department of Philosophy

NAME: Rev. Fr. Dr. MUNGUCI ETRIGA AJ

SIGNED:

DATE:

DEDICATION

I dedicate this research to my beloved parents; Peter and Dorcus, for your continuous support and presence in my journey. In addition, I would like to dedicate this work to everyone who has realized his existential purpose in the present life.

ACKNOWLEDGEMENT

First and foremost, my sincere gratitude to almighty God for enabling me to complete this research and journeying with me during the three years of studies, it was not by my own power but through His sufficient grace up to this far.

Secondly, I would want to express my gratitude to my parents, brothers, and sister for their guidance and presence in my life. Their presence in my life has served as a clear example of a loving family who treasures every time spent together.

Thirdly, I want to extend words of appreciation to the Society of African Missions (SMA), for the support since the beginning of philosophical studies until this far. And in particular: to Fr. Robin Kamemba, the District Superior of Kenya and his council, to Fr. Mohan Divya Raja, the former Rector of the House of Studies in Nairobi, to Fr. Remy Fatcheon, the current rector of the House of Studies in Nairobi, to Fr. John Akagwu, the Dean of Studies, to Fr. Guete Magloire, the Financial Manager of the House, to Fr. Benoit Benue, my former spiritual director, to Fr. Jean- Baptist, my current spiritual director, to Fr. Josephat Nzioka, to Fr. Pascal Ekisa, to Fr. Dominic Nyamai, to Fr. Dominic Wambua, to Fr. Maurice Nzioka, to Fr. Justin Kumaka, to Fr. Joseph Kilonzo, to Fr. Yabya Chrisostom, to Fr. Moussa Gracer Dieu, Sr. K. Magdalene, Sr. M. Lucia, and Sr. W. Eunice. I say thank you very much for all you have done for me and wishing you God's blessings upon your ministry.

Fourthly, I thank all my friends and brothers of SMA. In especially Moses Katabwa, Dare Immanuel, Maurice Osambalo, Angela Ndunge, Elius Kitonyi and Sr. Felister for their commitment to read my work and their plentiful insights.

In a special way I thank all the lecturers of Tangaza University College lecturers who have imparted knowledge on me. And in particular the philosophy department, which is headed by Rev. Fr. Denis Etriga, who is also the research project's supervisor. I also recognize my fellow students of philosophy and especially Damala Vincent, simon Mujwa, Pius Kinanga, Victus Ngowi, William Kabelela and Abel Masaja.

Words may be not enough to express my very gratitude to everyone but may the blessings of the Father, of the Son and of the Holy Spirit complete my lack of words. Amen.

ABBREVIATIONS/ACRONYMS

USA United States of America

SMA Society of African Missions

WWP World as Will and Presentation

CI Categorical Imperative

UK United Kingdom

Contents

DECLARATION	ii
ACKNOWLEDGEMENT	iv
ABBREVIATIONS/ACRONYMES.....	vi
ABSTRACT.....	ix
CHAPTER ONE: A STUDY DESIGN	1
1.1 Introduction	1
1.2 Background of the Study.....	2
1.3 Statement of the Problem	5
1.4 Objectives of the Study	7
1.5 Research Questions	7
1.6 The Significance and Justification of the Study.....	8
1.7 The Scope and Limitation of the Study	8
1.8 Literature Review	9
Types of Determinism	10
Psychological Determinism	11
Theological Determinism	13
Logical determinism	14
Physical Determinism.....	15
1.9 How to Solve Problem of the Study	16
1.9.1 Theoretical Framework.....	17
1.9.2 Methodology of the Study	18
Conclusion.....	18
CHAPTER 2: NATURE OF FREEDOM AND DETERMINISM; AND THE RELATIONSHIP BETWEEN THE TWO.....	19
2.1 Introduction	19
2.2 The Concept of Freedom and Determinism in Ancient Period.	19
Aristotle.....	20
Stoicism	22

2.3 Christianization of the Concepts of Freedom and Determinism in the Medieval Period.....	26
Augustine	27
Thomas Aquinas.....	29
John Duns Scotus	30
2.4 Crisis of the Concept of Freedom and Determinism in the Modern and contemporary Society	33
Conclusion.....	34
CHAPTER 3: FREEDOM AND DETERMINISM IN ARTHUR SCHOPENHAUER AND IT'S RELEVANCE TO THE CURRENT SOCIETY.....	35
3.1 Introduction	35
3.2 Life of Arthur Schopenhauer	35
3.3 Schopenhauer Conception of the Will	37
3.4 Freedom and Determinism	39
3.5 Schopenhauer on Morality	44
3.6 Illusion in Moral Freedom	46
4. RELEVANCE TO THE CURRENT SOCIETY	47
4.1Relevance to the Self	47
4.3 Relevance from Determinism	50
Conclusion.....	54
GENERAL CONCLUSION.....	55
BIBLIOGRAPHY	58

ABSTRACT

The study seeks to examine the problem of free will. The relationship between freedom and determinism has been a point of concern since ancient Greek period to our current contemporary society of twenty first century. The study is guided by Arthur Schopenhauer's conception of freedom and determinism. Examined are the earlier views on free will from ancient period to the contemporary; by focusing on key philosophers in relation to the problem of the research. However, Arthur Schopenhauer's philosophy is thereby singled out as the driving tool to the research due his captivating, deep understanding of free will. As a modern philosopher his conception of free will can be point of reference to the current society. We have also analyzed whether man is free or not and co-existing relationships between freedom and determinism. The Arthur Schopenhauer approach of transcendental idealism to freedom, helps us to appreciate the freedom we have in the world of appearance which entails choice between alternative possibilities.

CHAPTER ONE: A STUDY DESIGN

1.1 Introduction

This chapter is concerned with the whole structure of the research or the whole design of the study. It exposes the scheme of the following three chapters of our work.

The term "freedom" is an English word made by combining the words "free" and "doom." "Free comes from the German '*frei*,' meaning, "to love,"¹ while the term "doom" refers to law or judgment. Freedom is mostly understood as a state of being free, independent or without restriction towards achieving certain goals.

Freedom enables man to realize its unlimited potential towards his actions. Many will agree with me that freedom is about making good choices towards the good, that is, doing what is right. Schopenhauer viewed freedom in terms of necessity in the self-conscious. Aquinas discussed freedom in terms of necessity and non- necessity of actions rather than alternative possibilities, which he vividly identifies with the freedom of the will and cannot be increased or diminished.

Determinism is the view that at any time the universe has exactly one physically possible future. Arthur Schopenhauer believed that human beings have free will but is determined by nature. Schopenhauer understood that man in his very nature is determined, that is, something is determined if it has exactly one physically possible outcome.² For example; if Robert chooses to murder Nicholas, the choice was necessitated as well as the event that leading up to the choice of murder. Determinists may argue that Roberts choice was determined by neurological event occurring in the mind right before the choice and those events were determined by other earlier

¹ <https://www.vocabulary.com/dictionary/freedom>. Retrieved on 21st Oct 2022

² John Lemos, *Freedom, Responsibility and determinism: A philosophical Dialogue*, (India. Hackett publishing: 2013), P.9.

events and so on. Determinism is often contrasted with free will which aroused great philosophical debate between compatibilistic [allow them to co- exist] and incompatibilists, that is denying the co- existence of determinism and free will.

Schopenhauer was a German philosopher and a compatibilist. He claimed that man was free in a determined world; the causal chain and everything is determined. Man is completely determined by the way body reacts to different stimuli and causes from the determined environment. Man views the world as a representation in terms of time, space and causality fixed in the conscience. But apart from the way we perceive the world, the world has no time, no space and no causality meaning man in essence is free. It is because of world representation in our mind that our will is objectified based on our essence and motives that represent themselves, everything is determined.

1.2 Background of the Study

The question of free will is a very essential problem to the recent world, it is the locus of self-making or self breaking to man. In Kant's critique of pure reason; freedom is one of the great problems of philosophy. Many philosophers also referred to it as the problem of free will which is made up many interrelated problems: Do we have free will? Is free will limited and do they apply to everyone? Is free will compatible with determinism? Over the centuries, the determining agent has varied [fate, God, the law of Nature or Logic, our heredity and environment, and social

conditioning], but overall, the fear has remained the same.³ The debate has been moving on since ancient period until the contemporary the epoch.

Aristotle was among the ancient philosophers who engaged in systematic reflection on freedom and determinism. He was concerned with whether human being is morally responsible of their actions. For him, man is the source of voluntary action if we able to footpath back to the man as the sources of the actions. According to Aristotle, man is endowed with reason and will, and can act voluntary and therefore is responsible for his actions. Aristotle and Epicurus believed that man has autonomous ability to transcend the necessity and chance of same given event. This ability makes man to be responsible of his actions. Epicurus argued that determinism was incompatible with human freedom thereby introducing indeterministic motion.

Stoics maintain that every event has a cause and cause necessitate their effect. Chrysippus one of the stoics believed that all things are fated including human actions. He argued that the past is fixed and unchangeable while the antecedent future events are fated; the future is not necessitated logically unless the cause of the future event exists in time and space. For Chrysippus the determining factors are beyond our control like heredity and environment. Stoics believed in an “eternal return” or “great cycle” in which the world repeats everything exactly as they occurred in the past.⁴

During the medieval period, the discussion of freedom and determinism was based on human action in relation to freedom centered on theological context. During this period they were not

³ Mathew Iredale, *The Problem of Free will: A Contemporary Introduction*, (New York, USA. Taylor and Francis Group, an informa business; 2012). Pg. 1

⁴ Chrysippus, *The Information Philosopher*

Website <https://www.informationphilosopher.com/solutions/philosophers/chrysippus> Retrieved February 7, 2022.

only concerned with if free will was reconcilable to causal determinism but also the mantle in which God determines actions of the human person. For instance Aquinas, “to be free is not to be obliged to one determinate object: as driving from the minds apprehension regarding universal good, the appetite of an intellectual substance is not committed to one determinate good.”⁵ Aquinas may have admitted that because scientific notion of the world and great revolutions came later.

During middle Age thinkers, there were two natures that implied determinism. First, God as the source of everything that is in the universe, which seemed to mean that God is morally responsible of all human actions in the universe. Second, God is omniscient, which means that God knows in advance the future actions of human being. They also believed that human beings acted freely because he possesses rational capacities as compared to other corporeal being. The chief contributors during this period are: Augustine, Anselm, and Bernard of Clairvaux, Peter Lombard, Albert and Thomas Aquinas.

All medieval thinkers agreed that man has a soul that enable him perform actions. The soul has two faculties; will and intellect. Intellect in man is the ability to recognize the desired good and different alternatives. The will depended on the intellect to identify the best alternative for the desired good. The problem of will and intellect gave birth to division among the medieval philosopher. Intellectualists argued that freedom is the primary function of the intellect, while the voluntarists claimed that freedom is the primary function of the will.

In modern period the notion of freedom and determinism has still continued to persist because of disagreement between philosophers. For example “modern quantum physics according to its

⁵ Thomas Gilby, *St. Thomas Aquinas. Philosophical: Love*, (Toronto, London. Oxford University: 1951).P.259.

usual interpretation has introduced indeterminism to the physical world, giving us more sophisticated version of the Epicureans.”⁶ Although there is much developments in twentieth century on indeterminism but still determinism is a hazard to freedom.

The main focus during the modern time was whether free will and determinism were compatible or incompatible. The philosophers who argued that determinism and free will were incompatible believed that existence free will where there must be alternative possibilities and for an agent has to act freely. However, the philosophers who claimed that determinism and free will are compatible maintain that to be free is the power to do whatever an agent wills to do without any impediment. Therefore, during the modern period it was debate between compatibilists and incompatibilists.

1.3 Statement of the Problem

Freedom and determinism were not only a perennial problem but seem today moving once more into the forefront of intellectual concern in the current era.⁷ The problem does not only affect philosophers but also the concern of every rational being. In our society today the same question of freedom and determinism is a key problem that not only activates man who is rational but also has higher degree of self consciousness.

This notion didn't only apply to westerners but also to Africans. African societies believed in existence of fate that is uncontrollable by human person. For instance; in the Kamba community

⁶Robert Kane, *The oxford Handbook of Free Will*, 2nd edition. (New York. Oxford university press: 2011.) pg 5

⁷ Robert Kane, *The oxford Handbook of Free Will*, pg. 5

it was believed, if a rat crosses the road while on a journey it was a sign of bad fortune like accident that might occur. Therefore, it is evident that the same issues of whether free will and determinism were compatible still existed in African societies.

Political, social affairs and natural science have led to revival on the conception of free will. According to western ideology, deterministic philosophy was geared toward support of human freedom. This is because man had power to control nature, but today social affairs it is feared by many because it increases power of man to control another man. Natural science was stronghold of traditional determinism. In the natural sciences, determinism was highly celebrated; its greatest triumph, the belief in the doctrine of universal determinism seemed to have surrendered in an effort to understand subatomic behavior.

Through the growth, modern sciences like psychology seem to accept determinism in explaining human behavior. They believe that the more we learn of the past man's history, the less he seems to be responsible of present behavior. That is why some proponents rather blame us for blaming people like Hitler and Stalin for the crimes they committed voluntary, on the ground that they were once babies, who acquired or inherited complexes and obsession drives that they could not help. In the light of the above, our investigation will be or will try to find out manifestation on how freedom and determinism is compatible in relation to our morality and responsibility in one way or another; if yes or no, and how?

1.4 Objectives of the Study

- To examine the nature of freedom and determinism
- To show the co-existing relationships between freedom, determinism, and moral responsibility.
- To investigate whether man is a free animal in relation to other corporeal Beings
- To explain how the problem of freedom has influenced other social problems in the society today.

1.5 Research Questions

- What is the nature of freedom and determinism?
- What are the various understandings of the concept of freedom and determinism?
- What is the relationship between freedom, determinism and moral responsibility?
- Are human beings really free?

1.6 The Significance and Justification of the Study

The research is worthy of taking. It endeavours to show various ways in which freedom and determinism have positively and negatively affected moral responsibility that has been discussed in the past and continued to be discussed in the contemporary time. The study is among many attempts made by: ancient Greek thinkers, Middle Age thinkers, modern thinkers as well as contemporary thinkers. The main aim is to show whether human beings are free in their very nature of existence. The study will also show if free will and moral responsibility can exist separately.

The study will be useful to the society both now and in generations to come in solving matters concerning the destiny of man, free will and show that morality is not pre- determined but a choice between possible alternatives. It will be useful in educating people; children, youths and adults, that entails acting towards the common good of the society. It will enlighten many lives hence new turning of actions towards moral responsibility.

1.7 The Scope and Limitation of the Study

The research will be guided by intensive reading and research from different written sources based on freedom and determinism. In getting to know whether man is really free in his actions, whether freedom and determinism are compatible and some social problems associated with the problem of freedom and determinism. This research will be limited to qualitative research design. That is the study will use books as primary sources and internet sources as secondary sources. The finding from these sources will be used to explain in further details of the study. The study will be achieved only through library and internet sources.

1.8 Literature Review

This section relies on different literature reviews based on the topic of the study, as different authors have identified and tackled the issue of freedom and determinism. We have identified philosophers who have talked about the relationship between freedom and determinism and have realized as universal concern for all rational beings.

In the discussion of human freedom is rarely omitted the clarification of the concept of determinism. Determinism entails great role in the conception of mans freedom, and the “resolutions of fundamental questions on human freedom hinge upon clarification of the thesis of determinism.”⁸ The concept of determinism that was being formulated and clarified during the time of Galileo and Laplace was closely allied to religious conceptualization. It was rooted in the ancient Greek thought on the concept of ‘*Moirai*,’ fate, or necessity, a force which govern occurrence especially the destiny of those who violate moral injunctions.

Most of cultures even in Africa had similar conception of fate. Fate was considered to govern the outcome of human undertakings and occurrence of events with important effect in human beings. A more sophisticated understanding of determinism appeared when Christian thinkers started reflection on God’s features in relation to the universe. They viewed the world and all that happens in it as the unraveling of God’s essence, whose existence and character are necessary and immutabile.

Some orthodox Christian thinkers also believed that God has foreknowledge of all that happen in the universe. That is, “God has extrinsic merit of conducing to a discussion of free will for,

⁸ Bernard Berofsky, *Free Will and Determinism*, (49 East 33rd Street, New York. Harper and Row publishers, Incorporated:1966), pg 1

although it seems evident that there is no free will if what I do is done necessarily, it is not self evident that I lack free will merely because God knows what I shall do.”⁹ In the context of God, determinism can be viewed to play an incidental role. God may have created a deterministic world but our conception of its deterministic character may require no reference to Him or His nature, he is considered to the first cause. In the modern tenure the discussion of freedom and determinism become a great debate.

Free will was accessible to our reason. But the problem is we know that we are free but think of ourselves from scientific point of view, we tend to make man an exception to the universal law of nature which would mean denial of science. This is because man scientifically speaking are nothing special than other corporeal being. The special privilege is only humanity. Kant argued that for us concluding that man is not free, it means we may have to revise our present concepts about man and morality, responsibility and punishment, history and humanity. For him freedom is unavoidable problem set by reason. For the fact that freedom is a problem of reason is itself a reason for believing that we are free.¹⁰

Types of Determinism

Determinism is one of the greatest attempts of philosophers to explore how factors in human life are determined. It is based on the belief that what happens physically is behold ones physical control. Determinists argue that specific number of predetermined circumstances shape our actions and events. All our actions have a cause and therefore predicated. Determinism is related

⁹ Bernard Berofsky, *Free Will and Determinism*, P. 2

¹⁰ J. R. Lucas, *The Freedom of The Will*, Pg.2.

to the idea of causality but goes far beyond causality. Determinists claim that the preconditions of a given event influence the results of one's actions. Determinists do not believe in the existence of human free will, the idea of making one's choices.

There are four major types of determinism that have been put forward and they have been felt to threaten the freedom of the will and determinism. They are: "logical determinism, theological determinism, psychological determinism, and physical determinism. There are many variants of each type. They are, in different ways; satisfy the three conditions for being frightening. Different types of arguments are adduced in support of each type, and different counter-arguments are needed to rebut them."¹¹

Psychological Determinism

As per psychological determinism, there are some psychic rules that are currently being revealed that allow us to anticipate how a man would react to various situations during the course of his later life, typically based on his early life experiences.¹² For example a person who grew up in a family set up where parents are very strict in the sense of being moral and organized environment, there is a possibility that in later stages of life the person will face difficulty in managing situations that seem to arise abruptly and emergency.

It is only by taking into consideration these four elements: doing, behaving purposefully, acting intentionally, and following a rule, can determinism in psychology be understood. Behaviors controlled by negative feedback preclude a deterministic view. As an illustration, consider a torpedo that modifies its course in response to signals sent by a potential target.¹³ A thorough

¹¹ J. R. Lucas, *The Freedom of The will*, Pg.65

¹² J. R. Lucas, *The Freedom of the Will*, Pg.66.

¹³ Bernard Berofsky, *Free will and Determinism*.pg.300

teleological explanation can coexist with determinism since the movement at any given time is dictated by its antecedent movement, the design of its target-seeking system, and signals from the target.

On the basis of past observations and without knowledge of the law guiding the behavior of the system, it is possible to predict that a system will achieve its goals based on plasticity.¹⁴

Braithwaite claimed the concept of flexibility captures the ideal of goal-directed behavior of an individual must follow given rules in order to arrive at the good. Taylor claims that a deterministic account of the motivation behind an action's effectiveness is provided by the programming conditions of an action.

The conception of deterministic account involves an intentional character. For instance, “an R-sentence must follow logically from Laws and the state description.”¹⁵ R1 cannot be the deciding factor for R2 in the deterministic account of R. Psychologist make prediction that in a very general sense such as they might predict that a patient might develop tendency to towards anxiety, and neurosis depending on the available dispositions.

Motives are purely dispositional and also mental predicates too. Such as ambitious man have normally manifested his ambition based on previous occasions. From this we can conclude that man can only act according to his character.

¹⁴ Benard Berofsky, *Free will and Determinism*. Pg.301

¹⁵ Benard Berofsky, *Free will and Determinism*, pg.309

Theological Determinism

The conviction that every occurrence in the history of the world is predetermined by God is known as theological determinism.¹⁶ It was a great discussion between theologians, who at certain point espoused the view. In the contemporary time, theologian determinists support their view based on the Holy Scriptures and confessional creeds. Calvinists and all proponents of reformed theology who base their views on the specificity of God's decree, the efficacy of God's will, and the vastness of God's providential care for the world are strongly associated to theological determinism.

The argument from omniscience is the main theological justification for determinism; however there are additional arguments from omnipotence and grace. The foreknowledge of God is one of the main characteristics of theological determinism. The belief that God is aware of all future occurrences, including people's free will, is generally supported by biblical verses. In the New Testament, for instance, Jesus foretold that Judas would betray him and that Peter would deny him three times. According to theological determinists, if God knows the future, then God must have either directly or indirectly controlled it.

They contend that in order for a future event to be known at some point, it must have occurred beforehand. Since all future events are predetermined from the beginning of time, they must ultimately have been determined by God because nothing existed at the beginning to serve as a

¹⁶ “Chase B. Wrenn, “*Naturalistic Epistemology*,” *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>. Retrieved September 22nd, 2022.

substitute for Him. If God knows certain things will happen when there is no one else but God, then God must be the one who decides they will happen. Philosophers argue that divine foreknowledge of God is essential for His perfection. If God does not have complete awareness of all possible outcomes, then he would be endangering the universe. Therefore it is a necessity for God to determine the History of the Universe.

Logical determinism

Logical determinism or fatalism is the view that whatever happens is unavoidable no matter what.¹⁷ That is, the past uniquely forces the shaping of the future. In a technical sense logical determinists claim that if a proposition is true, it remains forever true. Propositions can never change truth value over time. For example, if a proposition T happens it must be true before and after T occurs.

The fact that we do not know the future does not mean there is no truth in propositions. But “if there is truth about the future which true propositions represents, and such propositions have their truth value eternally then whatever happens must happen.”¹⁸ Same philosophers affirm that we can only reject logical determinism, if we deny that propositions cannot change their truth value. Logical determinists believe that if a proposition is already true, it can never change to become false. But same proposition about contingent are neither true nor false because the future is open.

¹⁷ B. Daintone, H. Robinson, *The Bloomsbury Companion to Analytical Philosophy*, (New York, London. Bloomsbury publishers plc: 2014), pg.419

¹⁸ B. Daintone, H. Robinson, *The Bloomsbury Companion to Analytical Philosophy*, (New York, London. Bloomsbury publishers plc: 2014), pg.419

Gilbert Ryle argues in *Dilemmas* (1954) that nothing that anyone does or anything that occurs anywhere could take place if it were known in advance that it would be carried out or occur. Therefore, everything including everything we do has been reserved starting on any earlier date of your choosing. Whatever was intended to be nothing that does occur, therefore, could not have been prevented, nor could anything that has not been done, potentially, have been done.¹⁹

Physical Determinism

The idea that all physical occurrences take place exactly as predicted by physical laws is known as physical determinism. Physical determinists believe that a complete explanation of the world's physical happenings at any given time and a thorough examination of the physical laws of nature jointly entail every truth regarding the subsequent physical events. It is founded on known physical principles of nature, the truths of which can be reasonably assumed. They assert that the physical elements are what determine all other aspects of the world. As Lucas puts it;

*Given complete physical description of the at any one time, we can calculate its complete physical description at any other time, and then given the complete physical description at that other time, we can calculate also what all its other, non-physical, features must be. Hence on the basis of the physical factors at one time, which because they are physical exclude all personal factors, we can, at one time remove, calculate what a person's future action must, infallibly, be. And so again we have threat to freedom.*²⁰

The terms "physical determinism" and "nomological determinism" are interchangeable. According to the deterministic law, all past and current occurrences determine all future events.

¹⁹ J. R. Lucas, *The Freedom of the Will*, Pg.67

²⁰ J. R. Lucas, *The Freedom of the Will*, Pg.66

Thomas Aquinas rejected the notion of physical determinism by arguing that events happen out of necessity and nature.

1.9 How to Solve Problem of the Study

The concept of freedom and determinism has been a great discussion over a long period in philosophy. It is a serious issue since morality, right and wrong, good and evil, and other concepts are impossible without free will. Natural forces would dictate how we would act in every situation. Man cannot therefore make a choice. As a result, there would be several forms of injustice and immorality in our society. Thomas Hobbes thought that man will be living in a natural state in this kind of society.

We need to realize that human beings have a finite amount of free will in order to find a solution to the dilemma of free will. For example, no human being by use of his own freedom can actually move his body to another planet, or to decide to float on the earth. But we can generate machines that have the ability to explore the space. Therefore, our freedom or free will is actually limited by physical reality and laws of nature.

The issue of free will also applies to the problem of determinism, that we are limited. We can only determine things over space over a short period of time. For example, we can determine the future position of the earth around the sun in ten years to come but not the final destination of the earth. To solve the issue of determinism we need to know what exists in the universe and how it is connected to other corporeal beings. This requires correct understanding of the interconnected relationship between matter, space and our mind. For anything to be deterministic it must be necessarily connected.

It is on our limited free will that we learn the different behaviors and action develop in our interaction with the environment. This limited free will explains the evolution of morality. It depends on how we train our mind, that ultimately interplay between chance and certainty that decides on the things we choose to do.

1.9.1 Theoretical Framework

Arthur Schopenhauer was a compatibilist. He believed on existence of free will and determinism and they were logically consistent. Is quite illogical to accept free will and accept determinism. On his essay '*on freedom of the will*' he argued that everything happens necessarily. He admitted that whatever is the result of some sufficient reason. He argued that there exists some sufficient reason for A and A doesn't happen. Likewise, it is impossible for A to occur without some sufficient cause for A's occurrence. It is the principle of sufficient reason, as the general category of thought that makes necessity absolutely inescapable for our understanding and experience.²¹

In his essay concerning freedom of will, he admits to accept determinism is to relegate action to absolute chance. Schopenhauer went ahead on his dissertation to identify four kinds of determinism; physical determinism, logical determinism, mathematical determinism and pre-motivational determinism. He considered motive as causality of human actions, and determinism of human actions as a necessity of a motive being chosen given the character of an individual. He asserts that motivations are causally determined.

²¹ Philosophy Pathways – Issue 230 <https://philosophypathways.com/newsletter/> Retrieved on 28th February 2019

For Schopenhauer, freedom to choose is an illusion. The will is beyond the intellect. The will guides actions towards the good, while the intellect directs them toward the truth. The freedom of the will is impersonal. For example, Schopenhauer argues that who you are is not your act but is determined by many factors. Freedom of the will is not in the doing but in being.

1.9.2 Methodology of the Study

The research will make use of analytical or argumentative method of philosophy. This method will investigate the understanding of the concept of freedom and determinism as well as reach different philosophers whose view point is applicable to the study. It will analyze information from books, journals, and internet materials. The research will rely on relevant materials from the library sources, as well as internet sources. This study is founded on Arthur Schopenhauer, the freedom of the will, as the only main philosopher of the study. In our work we not only use analytical method but also use hermeneutic method, to make this work easier for the reader.

Conclusion

In this chapter, we aimed at discussing the meaning and nature of freedom and determinism. We have also discussed; the background of the study, statement of the problem, objectives of the study, limitation and scope of the study and justification of the study. In relation to other philosophers we have also analyzed the concept of determinism and the types of determinism and how to solve the problem of freedom and determinism. We have realized that we have freedom and free will but both are limited to human beings. Man possesses freedom to choose between possible alternatives but he still has limited external factors. According to Arthur Schopenhauer man is meant to act on motives and must respond to it.

CHAPTER 2: NATURE OF FREEDOM AND DETERMINISM; AND THE RELATIONSHIP BETWEEN THE TWO

2.1 Introduction

This chapter will investigate the understanding of the concept of freedom and determinism in different philosophical periods: ancient period, medieval, modern and contemporary periods. It will also examine the co-existing relationship between the two concepts: Freedom and determinism. However, the chapter will enable us understand the fact that it involves ethical and legal questions that affect the life of humanity.

2.2 The Concept of Freedom and Determinism in Ancient Period.

As ancient philosophical accounts of purposeful behavior and religious worries about human and divine freedom came into touch, the idea of "free will" progressively came into existence.²² During this period, philosophers did not emphasize on systematic reflection of the concept free will and determinism. They concentrated on determining whether or not people are ethically accountable for their act. Philosophers during this period regarded effective agency and moral responsibility. That is; people have the freedom to do as they like in order to accomplish their goals and ability to justify the self for action done either for reward or punishment.

The Greek understanding of freedom [as the previous chapter) has its origins in legal frameworks that make a distinction between intentional and accidental behavior.²³ Socrates on human action

²² <https://www.encyclopedia.com/history/dictionaries-thesauruses-pictures-and-press-releases/free-will-determinism-and-predestination>. Retrieved on 10th May 2022

²³ <https://www.encyclopedia.com/history/dictionaries-thesauruses-pictures-and-press-releases/free-will-determinism-and-predestination>. Retrieved on May 10th2022.

emphasizes on importance of knowledge for intentional actions whereby an agent acts for what is good. Socrates view was later adopted by Plato and termed knowledge as virtue

Aristotle

Aristotle was one of the Greek philosophers but was not strictly Greek; he was a Macedonian but influenced by Greek civilization.²⁴ It was during his time that Greek philosophy achieved its full realization. After which, philosophy started declining because they couldn't maintain his metaphysics and logical conundrum. Aristotle philosophies become a source; where by forthcoming philosophy used it as a point of departure. He developed widely on issues in his; such as logic, metaphysics, physics, politics, and morality. The problem of free will is one key element in Aristotle's work on '*Nichomathean Ethics*'.

Aristotle contends that we are accountable for our intentional acts and moral character. His interpretations on the issue of determinism run the gamut from libertarian, in which Aristotle believes that we are morally accountable in part because we have free will, to deflationary, in which Aristotle rejects the idea of moral accountability.²⁵ Aristotle focused on comprehensive reflection on human action and not determinism as such. The idea of alternative possibilities wasn't new but philosophers interpreted his works depending on their position, in order to support their argument.

Libertarians view moral responsibility as compatible with causal determinism. That is, we are responsible for our actions. They asserted that since Aristotle mainly concentrated on outlining

²⁴ Julian Marias, History of philosophy; Trans. Stanley Appelbaume & Clarence Strowbridge. (New York, USA: 1967) Pg.59.

²⁵ Daigle, Jennifer, "*Aristotle, Determinism, and Moral Responsibility*." Thesis, Georgia State University, 2015. doi: <https://doi.org/10.57709/7197036>. Retrieved on May 23rd 2022.

the prerequisites for voluntariness, he cannot be regarded to have had a theory of moral responsibility. In other words, one's activities can result in rewards or punishments. "The libertarian interpretation of Aristotle rests on two defenses, one having to do with Aristotle's characterization of the voluntariness of action and the other with his argument for responsibility for character."²⁶

Voluntary activity is what Aristotle refers to as action "the origin is in [the agent], when he knows the particular circumstances in which the action takes place."²⁷ Actions proceed from being and express being he seemed to reject determinism. This is because actions originate from being or an agent and can be traced back to the agent itself. For determinism, actions do not originate from the agent but rather from antecedent cause or necessitated cause.

However, there are some considerations in Aristotle that seem to uphold determinism. First, Aristotle holds actions originate from being itself but one link in long causal chains. For example; "Aristotle describes deliberation and desire as the origin of choice; and choice as the origin of deliberate action; and deliberate action as the origin of events."²⁸ Secondly; in book 6 '*Metaphysica*' coincidental has no cause and that a series of events or actions might have a coincidental origin and thereby itself being uncaused. On this context Aristotle seemed to remain neutral between determinist and indeterminist physics.

²⁶ Daigle, Jennifer, "Aristotle, Determinism, and Moral Responsibility," Thesis, Georgia State University, 2015. doi: <https://doi.org/10.57709/7197036>. Retrieved on 23rd May 2022.

²⁷ Daigle, Jennifer, "Aristotle, Determinism, and Moral Responsibility," Thesis, Georgia State University, 2015. doi: <https://doi.org/10.57709/7197036>. Retrieved on 23rd May 2022.

²⁸ Daigle, Jennifer, "Aristotle, Determinism, and Moral Responsibility," Thesis, Georgia State University, 2015. doi: <https://doi.org/10.57709/7197036>. Retrieved on 23rd May 2022.

Compatibilists are of the view that there is one possible world at which causal determinism is true and there is still one person who is morally responsible for something. That is the reason why we are fully responsible of our actions. Therefore determinism shouldn't be a threat to being. Aristotle view seemed to be compatibilists. Aristotle argued that voluntariness is not sufficient for moral responsibility since children and animals acts voluntarily that which distinguishes from children and adult is choice. For example; a infant can will to breast feed but for an adult can will and make a choice. Choice is a kind of rational desire and it begins when deliberation has ended and the agent has settled on a single course of action, and in normal circumstances it terminates when the chosen action has been executed.²⁹

Stoicism

Chronologically stoics were the second Hellenistic school to be founded in Athens, after Epicureanism.³⁰ During this time there were no new ideas but questioned the ethical foundation of Socratic philosophy. That is, they revived the meaning of living fully. Despite that their philosophy was “mostly influential of all ancient system”³¹ and discoveries. This was owing to their quest for happiness as the highest good for man.

They attempted to make it square with philosophically meaningful concepts of contingency. This includes; purposeful action, freedom and of moral responsibility.³² They linked teleological

²⁹ Daigle, Jennifer, "*Aristotle, Determinism, and Moral Responsibility*," Thesis, Georgia State University, 2015. doi: <https://doi.org/10.57709/7197036>. Retrieved on 23rd May 2022.

³⁰ Dario Composta, *History of Ancient Philosophy*, (Bangalore. Theological Publications in India: 1990), Pg.322.

³¹ Julian Marias, *History of philosophy*, Trans. Stanley Appelbaume& Clarence Strowbridge. New York, USA. 1967. Pg. 92.

³² Susanne Bobzien, *Determinism and Freedom in Stoics Philosophy*, (New York, United States. Oxford University Press: 1998), Pg 1.

determinism and mechanical determinism. Based on the predictability of the future and determination of one's character and the kind of freedom one gains by being moral. The stoics view was very systematic;

The Stoics conceived of all of their philosophical partial theories as fitting together and forming a consistent whole. As a result, Stoic philosophy is extremely complex. And the topic of determinism and freedom lies at the very heart of Stoic philosophy in that it provides an essential link between its three basic parts: ethics, physics, and logic. The study of the Stoic position on determinism and freedom thus leads to a more profound understanding of the interconnection between these three areas, and of the foundations of Stoic philosophy as a whole."³³

Stoic's determinism was introduced by Zeno of Elea and later developed by Chrysippus on stoics' writings on physics. Stoic cosmology, as well as several fundamental ideas from Stoic physics and ontology, serves as the foundation for Stoic determinism. The two are necessary for a thorough grasp of the specific works on determinism. At the beginning, they presented determinism as a teleological in the context of motion and states. Chrysippus a later employed the concept of causality and causal principle to explicate determinism. That is, cause and effect. For stoics the world or universe is unitary and continuous without any gap in between. It constitute of active and passive principles. A passive principle refers to matter while Active principle refers to God.

³³ Susanne Bobzien, *Determinism and Freedom in Stoics Philosophy*, Pg. 1-2.

They held that God was the ex-nihilo creator of the entire cosmos, that he is distinct from the world, and that his providential will is to create the world to the best of his ability. Though incredibly strong, God is not omnipotent. He concentrates on the physical constraints that are present. And he accomplishes his providential desire by establishing causality. For stoics, fate is eternal and in charge of all that occurs in the cosmos. That is, our actions are kind of fulfillment of what has been fated

The stoics appeared to be determinists because they believed that all events and actions are determined by earlier causes, and as a result, there is no need to attribute blame or praise for our actions. As they articulate, “The Stoics were determinists insofar as they maintained that every state or event is necessitated by prior causes; but, at the same time, they were compatibilists since they were willing to defend the thesis that prior necessitation does not make impossible that we deserve praise or blame for the actions we perform.”³⁴ This meant that they were against the hard determinism. Implying that, despite man being determined is actually responsible of his/her actions. Stoics’ determinism is compatible with possibility of change. In the sense that everything in the future is tied to the a priori need cause occurrence on which it depends, the future has already been predetermined by the present.

Chrysippus maintained that everything is fated to happen regardless of our choice. That is “if a future event Y is fated to occur, even in the case of a proceeding event X which necessitates Y were not to happen, Y will occur.”³⁵ For example if someone is suffering from cancer and is fated that he will recover, he must recover and conversely if is fated that the person does not

³⁴ <https://bmcr.brynmawr.edu/2007/2007.03.02/>. Retrieved on 17th May 2022

³⁵ <https://bmcr.brynmawr.edu/2007/2007.03.02/>. Retrieved on 17th May 2022

recover no matter what he does. Therefore, Chrysippus argument on compatibility of fate and moral responsibility resulted to the term freedom.

Freedom was a key philosophical idea in early Stoic ethics and played a major role in the Roman Stoa's moral philosophy. The concept of freedom was dealt with since the very beginning. Chrysippus termed freedom as the power of doing what you want or what you should do. Mostly, the freedom of stoics belongs to political arena. For them freedom or being free is contrasted with slavery. For instance: Zeno in the republic declared that only wise or virtuous citizens are free.

Freedom is an attribute to the sage. "True' freedom depends on the disposition (Sikfiais) of the wise person's soul, which is stable and in a state of ideal tension. As regards freedom, this state of soul has a twofold effect on the person's behavior: internally, the one who is free is master of his passions; externally, the one who is free cannot be bribed or blackmailed into actions which he does not want to perform."³⁶ However, both the wise and unwise are fully responsible of their actions.

Epictetus philosophy on freedom seemed to have little difference with the early stoics. "According to the Epictetus the free person is 'someone who lives as he wills, who is neither necessitated nor hindered nor forced, whose impulses are unhampered, whose desires reach their end . . .' (Diss. 4.1.1); and again, 'someone for whom all things happen in accordance with choice and whom none can constrain' (Diss. 1.12.9) and someone 'who is rid of pain, fear, and trouble' (Diss. 2.1.24)."³⁷ Thus for Epictetus freedom is connected with the tranquility of the mind. That

³⁶ Susanne Bobzien. *Determinism and Freedom in Stoics Philosophy*. Pg.340.

³⁷ Susanne Bobzien, *Determinism and Freedom in Stoics Philosophy*, Pg. 342.

is the relation between freedom and what depend on us. Freedom is a noble mental condition that is desirable and has an end in mind.

2.3 Christianization of the Concepts of Freedom and Determinism in the Medieval Period

The concept of freedom and determinism was not a new idea but a continuation of a long philosophical debate. “Although at first glance it might not seem so, medieval philosophers were concerned with many of the same issues that interest philosophers today.”³⁸ They placed less emphasis on the question of whether free will and causal determinism could coexist, as well as the connection between free will and moral responsibility. The structure of middle age discussions was totally different from ancient Greek philosophers. “Thinkers in the early part of the middle Ages discussed human action and freedom in the context of broader theological concerns such as the problem of evil or the effects of the fall, that is, the sin of the first human beings.”³⁹

Theologians in the medieval period focused on solving theological problems, and reconciling philosophy with Christian doctrine, the scholars got interested with the discussion on the nature of freedom. The middle age thinkers did not totally focus on determining whether causal determinism was compatible with free will. They did not have a scientific worldview, but they had a good understanding of the regularities and consequences of the mechanical worldview.

³⁸ Chase B. Wrenn, “Naturalistic Epistemology,” *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>. Retrieved on 26th May 2022.

³⁹ Chase B. Wrenn, “Naturalistic Epistemology,” *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>. Retrieved on 26th May 2022.

They admitted that human freedom was completely incompatible with causal determinism and man acts freely in certain circumstances. They argued that man acts freely because he possesses rational faculties unlike other creatures. Medieval thinkers concluded that man is free and therefore they tried to give solutions to how man can act freely.

Middle age thinkers claimed that man had a rational soul that enabled him to perform the actions he performs. And also endowed with intellect faculty and will faculty. The ability to perceive and seek the desired good with the goal of discovering the truth is known as human intellect. While human will is the capacity to man to choose the best means to achieve the desired good. Human will depend on the intellect identify alternative actions towards achievement of the good through the best means available. Medieval thinkers believed that man acts freely in the virtue of human will. And freedom is the function of the intellect.

Augustine

Augustine is one of the great Christian philosophers during medieval period and most brilliant thinker in history.⁴⁰ He was mostly influenced by the platonic philosophy. He tried to reconcile platonic philosophy with Christian teachings. His philosophical thoughts become a source of great importance in explaining church dogmas and doctrines even in the current era. He wrote to lengthy on many issues such; as City of God, true Religion and confess

By thinking of free will, Augustine expounded the origin of evil, uplifts the subjective initiative of human being.⁴¹ Augustine developed a theory of free will in an attempt to explain problem of

⁴⁰ Battista Mondin, *A History of Medieval Philosophy*, Trans. Myroslaw Cizdyn. (Bangalore, India: 1991) pg. 82

⁴¹ Studies in literature and language; *Augustine's Theory on free will*, Vol 11. www.cscanada.org. Retrieved on 21st June 2022.

freedom and determinism. Augustine could not understand how an omniscient, almighty and all good God could be the sources of evil. According to Augustine evil comes from what is, and it cannot be God but rather from the created. Just as in Heraclitus from nothing comes nothing. Therefore evil is a privation.

The man's capacity to pursue what is good through right means freedom. Most of Augustinian philosophy was influenced by Plato philosophy but their views on freedom seemed to be different. In Platonic philosophy freedom is about seeking the principle of the good while for Augustine freedom can only be achieved through God's salvation. Augustine conceptualized the concept of freedom of Plato in a Christian understanding. According to Augustine God is the source of that good or happiness. He argued that individual heart is restless until it rest in God who is the source of true happiness.

Augustine wrote '*De Libero Arbitrio*' to affirm broadly that man should will what is good, for without which man can never live rightly to achieve the good. The good is the source of both good and evil. In explaining free will Augustine reasonably discussed Gods foreknowledge and final judgment in relation to will. "God gave the will for the use of good, God's foreknowledge coexists harmoniously with man's free will, and God is just in judging sinners, since their sin is the result of free will."⁴² While discussing freedom he wrote '*Civitate Dei*' or '*City of God*' in which he argued that he cannot compel any person to sin. Augustine, therefore to will what is good is participating in being.

⁴² Brandon Peterson. Augustine: Advocate of Free Will, Defender of Predestination; https://sites.nd.edu/ujournal/files/2014/07/Peterson_05-06.pdf. pg.4. Retrieved on 12th August 2022.

Thomas Aquinas

Thomas Aquinas was key figure during scholasticism, in medieval time. He is known as “The Angelic Doctor,”⁴³ because of his great contribution to the field of philosophy and theology and especially on ‘*Summa Theologica*’ and ‘*Summa Contra Gentiles*.’ Aquinas seemed to have Christianized the work of Aristotle to be compatible with Christian doctrines. He is believed to have made Aristotelian philosophy more meaningful to both Christian and non believers.

Aquinas began his complex discussion of human action and choice by agreeing with Aristotle that creatures such as; me and you are endowed with both intellect and will are hardwired to will certain general ends ordered to the most general goal of goodness.⁴⁴ That is, man has been endowed with intellect and will faculties. Intellectual faculties leads a person towards the truth while will guides person towards the good by choosing the best means to arrive at the good. However, Aquinas gave priority to the intellect, for the will chooses what the intellect presents to it as the ultimate goals.⁴⁵

Naturally, intellect seeks truth as its final goal and presents it to the will as good to be done. Simply, it ensures that there are best means to achieve at the good. We can assume that truth is the final cause which moves the will to choose between what is good. Will is moved by necessity, that is, the good is perfect and nothing is lacking the will cannot refuse it. However, it is only particular good that can be willed or not willed but final good or ultimate good must be willed by every human person since it is knowable by reason. Therefore is the function of the intellect to determines the necessary good needed by the will and assents to its nature and truth.

⁴³ Rev. Paul J. Glenn, *The History of Philosophy*, (London, USA. B. Herder Book co., 1958), Pg. 234.

⁴⁴ O'Connor, Timothy and Christopher Franklin, "Free Will", *The Stanford Encyclopedia of Philosophy* (Summer 2022 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2022/entries/freewill/>. Retrieved on 12th August 2022.

⁴⁵ . Thomas Shannon. *The Ethical of John Duns Scotus*. (USA, Franciscan Quincy University. 1995), pg. 24,25.

Due to their propensity for making a bewildering variety of different decisions, humans are motivated to act by selecting the best ways by which they can seek to achieve the good. Anything that is good in any form, anything that participates in the Good itself, offers a chance to take action. And man can benefit in some way from everything.

Furthermore, only God has an infinite good that is so good that it compels man to appreciate it. All human decisions are therefore not random; they may have all been different. Every human decision has a purpose since choosing calls for deciding on a standard by which anything can be judged to be excellent.

John Duns Scotus

He is an English Franciscan philosopher who emerged at the end of fourteenth century. It was time of full realization of Thomistic philosophy that was inclined with Aristotle. It was a new era of scholasticism. They questioned the relationship between philosophy and theology. That is, philosophy as based on reason while theology based on revealed truths. Scotus handled the issue of free will in a more philosophical way.

Scotus' understanding of the will and freedom is multiple layered and complex, drawing as it does in theology and philosophy.⁴⁶ Scotus view of will and freedom was influenced by Augustine and Anselm and also incorporated Aristotelian revival as introduced by Aquinas. But in developing his theory Scotus departed from Thomistic tradition. Scotus maintains key emphasis to the will and primacy. That is the will follows the intellect.

⁴⁶ Thomas Shannon, *The Ethical of John Duns Scotus*, (USA. Franciscan Quincy University: 1995), pg.29.

Scotus understood freedom in three ways. First, the will can choose to do contrary acts, that is, willed or not willed. Secondly, the will can choose a contrary object that is chose contrary objects to one another. For example, I can continue writing or take a nap but not both simultaneously. And finally, the will can choose opposite effects. For example, I can choose to write long essay or write a novel.

The will operates contingently, which means that it always has the option of acting in the opposite direction at the very instant it causes anything to happen. And also the essence of contingency is not something necessary or eternal rather can be used in the alternatives. That is whenever we will something, we also experience that we could will it. For example, in case we are offered something good, and even if we know it is good to be considered and chosen, even then we can refuse it and make no act of will regarding it.

Freedom was considered by Scotus at first level to be a consideration consisting of choices between alternatives which are rooted in our experiences. For which is self evident upon reflection of our past experiences.

While tackling the philosophical debate of freedom, Scotus presented an intellectual challenge because of his claim that God “enjoys a volition that is simultaneously free and necessary.”⁴⁷ Scotus analysis of divine freedom enriched the understanding of the concept of freedom. This is particularly since the concept of freedom leads beyond considering freedom as primarily or exclusive choice between only alternatives.

Therefore, God’s will is infinite and thus volition is necessary but for man who is finite the will is finite and volition is contingent. Simply; “necessity in volition occurs only as a feature of an

⁴⁷ Thomas Shannon, *The Ethical of John Duns Scotus*, (USA. Franciscan Quincy University: 1995),pg. 32.

infinitely perfect and hence divine act.”⁴⁸ The infinite will is beyond the choices while finite wills relates itself to an object and can choose between alternatives. Since it cannot be actualized, no finite volition can truly express its fundamental freedom. That is, no matter the choices I make, regardless of one’s happiness and contentedness, there are still other alternatives or possibilities to be pursued.

For Scotus, freedom is the ability to act as a will rather than a limited set of options. Humans are aware that a certain act is imperfect while still wanting to execute it, which shows that they have freedom and the ability to make choices. Man is aware that he could have made various decisions, and those decisions could have varied degrees of perfection. As Frank points out, "option is just basic freedom under inferior circumstances."”⁴⁹

The very act of the will reveal a self-imposed limitation by the very act of choosing one alternative rather than the other possibility, such radical openness reveals perfection precisely because of lack of determinism imposed by nature.

⁴⁸ Thomas Shannon, *The Ethical of John Duns Scotus*. (USA. Franciscan Quincy University: 1995),pg. 32

⁴⁹ William A. frank, “*Duns Scotus’ Concept of willing freely: What Divine freedom behold Choices Teaches*” (Franciscan Studies 42, 1982), pg.87.

2.4 Crisis of the Concept of Freedom and Determinism in the Modern and contemporary Society

The problems of determinism were still lively and have recently gained powerful momentum in the growth of the concepts from detailed philosophical analysis of peripheral questions.⁵⁰ During this time it was a period of crisis about the understanding of the concept. The concept of free will had great interpretations. Kant is one of great philosophers during this period who influenced Arthur Schopenhauer.

Two commonly held, though not universally agreed, presumptions can be used to explain why the problem of free will was so important to the diverse philosophical efforts of early modern philosophers. First, we would have little motivation to act morally if we lacked free will. According to Russell and widely assumed belief is that after life God will reward us or punish us depending on our good or bad acts. For which was a motivating factor to living morally upright life.

The second assumption was that it was difficult to reconcile free will and all that we know about the world. This seemed to be a great assumption among majority of modern philosopher. Free will was viewed as a conflicting factor to freedom which differed from one philosopher to the other. Some philosophers thought as a theological issue. They endeavor to glean some kind of meaning from freedom in a world predetermined by God, who may have created the ideal world.

⁵⁰ Paul Edward, *The Encyclopedia of philosophy*. Vol. 1&2. (New York, London. MacMillan Publishing Co., Inc & the Free Press: 1967), Pg. 371

Others thinkers saw it to be a metaphysical issue. As a result, various schools of thought developed throughout the modern era.

The classical compatibilists hold that the antithesis of freedom is not determinism but rather an outside force that prevents one from acting as one desire. For instance, Hobbes claims that liberty is "the absence of all the barriers to action that are not inherent in the essence and intrinsic quality of the agent." The actor has the capacity to behave otherwise assuming he had so willed. Free will is more than just an agent's actions. Reid maintained that if a person is the one who determines his or her own will, then that person is free whether or not the conduct was right or wrong.

Thomas Hobbes and other thinkers defended compatibilists by claiming that free will and determinism were incompatible. Thomas Hobbes would hold no one accountable. No one deserves any kind of blame or punishment for his actions. In the contemporary time philosophers were no longer aimed at whether man was free or not but aimed at the question that had been forgotten by the long controversy.

Conclusion

The chapter has explained the understanding of the concept of freedom and determinism from ancient period, medieval period, modern and contemporary society of twenty first century. It has shown how different periods influenced and diverged from each other on the understanding of the concept of free will and how individual philosophers expounded their ideas.

CHAPTER 3: FREEDOM AND DETERMINISM IN ARTHUR SCHOPENHAUER AND IT'S RELEVANCE TO THE CURRENT SOCIETY

3.1 Introduction

In this chapter we are going analyze how Schopenhauer developed his concept of free will in his essay on ‘The *freedom of the will*,’ and his relevance to the current society. We shall first study his life history and how different philosophers influenced his philosophical thoughts. Secondly; we shall try to understand his ideas on freedom and determinism. And finally we shall try to synthesize the relevance of Arthur Schopenhauer view on free will to the current generation.

3.2 Life of Arthur Schopenhauer

He was a German philosopher and first to incorporate Eastern thought in his writing. Born on February 22, 1788, in Danzig (now Gdansk, Poland), Arthur Schopenhauer was the son of wealthy trader Heinrich Floris Schopenhauer and his much younger wife Johanna.⁵¹ The family relocated to Hamburg after five years because of the unrest caused by Prussia's takeover. Although Arthur desired to be a scholar, his father wished for him to become a successful trader. He traveled with his parents to Europe when he was nine years old so that he might work as a merchant's apprentice or enroll in a gymnasium to get ready for college. His subsequent pessimistic philosophical viewpoint was shaped by this experience with this trip's tremendous suffering.⁵² Will meant striving towards freeing oneself from suffering.

⁵¹ Chase B. Wrenn, “Naturalistic Epistemology,” *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>. Retrieved on 19th August 2022.

⁵² Chase B. Wrenn, “Naturalistic Epistemology,” *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>. Retrieved on 19th August 2022.

After returning from Europe, he became an apprentice with the merchants as he was waiting to join the university but quite unfortunate his father died. Schopenhauer was now free and started gymnasium. He was able to master Greek and Latin. He enrolled in the University of Gottingen in 1809 with the intention of studying medicine, but in his third year he switched to philosophy. He did this because he thought life was an unpleasant endeavor.

He read Immanuel Kant's and Plato's writings, which eventually influenced the formation of his own philosophical ideas. Additionally, he read Friedrich Wilhelm Joseph Von Schelling's writings. He transferred to Berlin University in 1811 in order to attend Johann Gottlieb Fichte's lectures. Additionally, he attended lectures given by Friedrich Schleiermacher, who was known for translating and commenting on Plato. As a sort of methodical rebuttal to Kant's adequate reason principle, Schopenhauer produced a PhD dissertation titled "The Fourfold Root of Principle of Sufficient Reason." Additionally, he examined Baruch Spinoza's work on the idea of "Natura Naturans," which was crucial in the development of his theory of volition. After writing with Goethe about vision and color, Schopenhauer devoted the rest of his life to finishing Kant's Transcendental Idealism. He released his essay titled "The World as Will and Representation" in December 1818. That went on to describe how advancements in the physical sciences supported his idea of the will.⁵³

The Norwegian Academy awarded Schopenhauer for his essay "On freedom of the Will" in 1839, and the following year he also published an essay *On 'Basics of Morality and Fundamental Problem of Morality'*. Schopenhauer is a famous Germany philosopher and has

⁵³ Chase B. Wrenn, "Naturalistic Epistemology," *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>. Retrieved on 19th August 2022.

published several books and essays. John Oxenford wrote a review of Schopenhauer works entitled “*Iconoclasm in Germany Philosophy*” which earned him great fame. Schopenhauer spent most of his life as a idealist philosopher and died in 1860.

3.3 Schopenhauer Conception of the Will

Schopenhauer philosophy rests on Kant’s distinction of what is and what is rationally knowable. Phenomenal world is that which is perceptible and is composed of sensation and rational interpretation. Such interpretational are mental construction from experience in a certain order. An in case our mind lack such an order imposed by the mind, it would be chaotic and unintelligible. The order is the natural contribution of the mind reason. And if there is anything in the noumenal world in itself must correspond with the order known to us.

Schopenhauer’s understanding of freewill was greatly influenced by Kant’s transcendental idealism. For Emmanuel Kant in realty we have two worlds; that is, the world of appearances and the world noumenon or world of forms. In the world of shadows everything is temporary and contingent. That is, they are susceptible to time and space-based causation. Noumenon is the world of permanence. That is, they are not subject to the law of nature.

It was from Kant’s understanding that he developed his concept of will in his essay ‘*the freedom of the will*’ although his earlier writing ‘*on World as Will and Representation*’ and ‘*Fourfold*’ served as a seeds in developing his philosophical thought on free will. However, Kant’s understanding of the will was quite different from Schopenhauer’s understanding.

The will is an eternal indestructible and almighty, the principle of multiplicity a individuation that do not apply to the will itself but only to his manifestation. That is, takes place in time and

space and is subject to the law of causality. It represent entire and undivided in every object of nature and in every living being, and incase destruction of the will would be equivalent to the destruction of the whole world.⁵⁴ For which, “the world has two coexisting dimensions: the Will-side, which is the metaphysical, ideal, and ultimate reality where isolated creatures do not exist; and the Representational side, which Will-powered, self-centered individual phenomenon inhabits.”⁵⁵

Will, in Schopenhauer's view, is the supreme reality that permeates all existence and is present in all kinds of life. However, the human body is the ultimate objectification of will. And is always striving, no matter how absurd it seems. In the context of consciousness, he defined self as the personal will and world as the will that stands in for the entire cosmos.⁵⁶ It was contrary with Kant’s transcendental idealism. The empirical world is both a mental creation and an objective reality. Presupposes: Object and subject.⁵⁷

For Schopenhauer, world meant an idea which was not only an objective world but also made of two sides; inner and outer side. That is, inner side, [thing in itself] meant as the world appears to an individual which we call the will. Therefore every act of human body becomes objectification of will passing into perception. And man has been endowed with double knowledge of nature; conscious of the outside and self- knowledge of his own body the will.

⁵⁴ Arthur Schopenhauer, *The World as Will and Idea*, Vol.1,39. Tran. Haldane & Kemp. (London. Oxford University Press: 1968), pg.168

⁵⁵ <https://www.sciencedirect.com/science/article/pii/S2666353821000229#:~:text=Arthur%20Schopenhauer%20analyzed%20Law%20and,%3A%20'will%20and%20representation'.&text=In%20the%20world%20as%20representation,on%20the%20individual%20self%2Dcenteredness>. Retrieved 14 Sept, 2022.

⁵⁶ Arati Barua, *Schopenhauer on Self, World and Morality; vendenti and non vendantic perspective.*(New Delhi, India. Spring Nature Singapore Pte Ltd :2007), pg.3

⁵⁷ <https://www.ucl.ac.uk/~uctyho/dfwHannanSchop.html>. Retrieved on 20th August, 2022.

A object existing in it-self, or forever, according to Schopenhauer, and is independent of the rules of cause and effect. However, Schopenhauer and Kant shared the belief that the thing in itself is what we directly possess as will and can express in inanimate objects as a fundamental physical force. Schopenhauer rejected the idea of a vital force that influences an organism's response to stimuli other than physical force. Every human action, according to Schopenhauer, is a result of motivation and character.

Motivation is an external desire while character as individual will. Simply, motive is the cause while character is the force which reacts to the motive. Schopenhauer agreed with G. Berkeley that we come to know things empirically and therefore we can only know our character empirically. One's habits become apparent as we continue to monitor our actions. . Man is aware of himself non-empirically through our self-consciousness. That is, the will entities. When the subject perceives herself as a desire and agent, Schopenhauer holds that the thing-in-itself, Will, is known subjectively.

3.4 Freedom and Determinism

The concept of freedom and determinism was not just new idea but a continuation of long philosophical debate. If we understand the concepts, it opens our degree of perception of freedom to act and responsibility of our action. As to Schopenhauer, the concept of freedom is a negation that demonstrates the absence of obstruction. That is the lack of all restrictions and obstacles. Owing to the potential nature of restraint, the restraint should be constructive.

The same manner, his forerunners recognized that there are three different types of restrictions: those that limit one's ability to exercise one's moral, intellectual, and bodily freedom. Absence of all material barriers is physical freedom. Particularly, physical freedom is connected with living beings that are capable of movement. It is the impediment of one's acts by physical obstacles, but in some instances, it has been discovered that a man was prevented from acting in a way that would unquestionably express his will if these impediments hadn't been present by mere motives like threats, promises, danger, and the like.⁵⁸

Per the Schopenhauer, a motivation cannot ever be inherently irresistible and does not possess ultimate control, but it can be neutralized by a powerful counter motive if one exists and is what determines a particular individual. Even the deepest desire to protect life, however, might be overcome by other desires. For example, sometimes suicidal motives and even sacrifice of one's life for the sake of others like st. Maximilian Maria Kolbe who offered himself to died instead of a criminal. Maximilian Kolbe sacrificed him life for the sake of a criminal.

The most critical question is to understand will in itself is free. But it quite clear that will it-self is free. Man can will whatever he likes. It is a contraction to the empirical conception of freedom. When I can do everything I desire, I am said to be free according to empirical freedom. This is because sometimes man can even will volition, for which in reality it depends on past experiences of life. And it is difficult to establish direct connection between freedoms from empirical derived from action and the will. Schopenhauer's conception of freedom is related to Kant's understanding. That is, the capacity to initiate oneself in a series of change. Therefore

⁵⁸ Arthur Schopenhauer, *On Freedom of the Will*. Tran. Konstantin Kolenda.(New York, USA. The Bath Press.1985), pg.5

man is free if and only if no material obstacle preventing him from acting according to his own will.

For Schopenhauer physical freedom is not problematic like moral freedom which has the cause of philosophical debate since ancient time until the contemporary society. This is because sometimes people act not in accordance with their own will. Absence of need in a man's conduct is a sign of moral freedom. The will cannot be influenced by necessary activities For example; a person X works in a bank with person Y and he is loyal and honest servant. One Friday person Y persuaded person X to withdrawal some funds by threatening him to encase he failed he will kill him and they have to balance accounts books and keep it as a secret between them. Person Y fearing death he goes ahead to help Y to embezzle some money. Then the moral question may be raised is to whether person X acted on his own free will?

Schopenhauer maintains that “a motive can never be irresistible in itself or have absolute power but may still always be overcome by a stronger counter motive, if only it were present and the human being in the given individual case could be determined by it.”⁵⁹ And in such case in common sense if presented to court of law person X cannot defend him and could not use threat as means of defending himself. He will be responsible of his action since he participated in the action.

Schopenhauer claims that freedom is about action. “That is to say, our will creates our action; we are willing something to happen. Objects and events may seem to freely happen, but that is not the case. A question arises here, is it the will that causes the event, or the event that causes the will? According to Schopenhauer “If I will this, I can do it”. Meaning that,

⁵⁹ <https://www.ucl.ac.uk/~uctytho/dfwHannanSchop.html>. Retrieved on 22nd August, 2022.

in every case, a will has to be prior to any event.”⁶⁰ Imagine in a situation where man is standing in the street and says, “It is six o’clock in the evening, the working day is over. Now I can go for a walk, or I can go to the club; I can also climb up the tower to see the sun set; I can go to the theater; I can visit this friend or that one; indeed, I also can run out of the gate, into the wide world, and never return. All of this is strictly up to me; in this I have complete freedom. But still I shall do none of these things now, but with just as free a will I shall go home to my wife.”⁶¹

Man can do whatever he wants, according to Schopenhauer, but he cannot will what he wants. Simply, mans motives are determined at some instances although he is free to act according to his motive. Free will is autonomous, that is, the ability to act according to the internal motives without external obstructions.

It is impossible for something to exist and exist simultaneously in the same way, according to the law of non-contradiction. That is, two opposing ideas cannot exist at the same time. It is illogical to assume that we have determinism and same time people have free will. It is either we are free totally or somehow free but determined at given instances. There my ideas are that man is free but at certain moments he is determined by nature. Following Schopenhauer's claim that determinism is valid, these claim that we have some degree of freedom to choose whether or not to act in accordance with our actions.

It is on the same essay freedom of the will that Schopenhauer furthered his concept of determinism. He rejected normative role of philosophy of just prescription which seem to be futile. But upheld that philosophy should take practical guide to action, sharp character and

⁶⁰ <https://intlaw.co.uk/schopenhauer>. Retrieved on 23rd August 2022.

⁶¹ Arthur Schopenhauer, Essay On the freedom of the Will
https://www.bard.edu/library/arendt/pdfs/Schopenhauer_Arthur_Essay-on-the-freedom-of-the-will.pdf. trans; Konstantin Kolenda. USA. The Liberal Arts Press, Inc. 1847 pg.43

emphasize on interpretation and explaining whatever is. Schopenhauer gave two rationales for determinism; one is priori and posteriori. Just as Kant argument for prior knowledge, Schopenhauer followed the some analogy, “the conception of causation is a priori because it makes experience possible. Free actions would be an effect without cause. But this would violate the condition for experience and be explicable miracle.”⁶²

On the other hand posteriori argument, Schopenhauer makes a point clarification between various forms of principle for sufficient reason. He gave account of how the principle of sufficient reason works for intentional actions. Animals can only act in presence of a motive. Since animal cannot abstract concepts. But animal have the capacity to conceptualize.

All motives are causes and all causality brings necessity with it.⁶³ That is, every cause is necessary connected to its effect. However, unlike other corporeal beings, human have a long lasting cause effect. And that is why because of the availability of the range of motives we assume that we are free, since we can will different things at a time. Therefore is the requirement of philosophy to have contemplative attitude and not relying on intellectual doctrines. For which belief on absolute free will is childish. Therefore, “There is no bridge between the transcendental freedom of the will, and any transcendental freedom of us. We can only bridge it through when we act: we are acting out of our motives, and our motives are our will.”⁶⁴

⁶² <https://philarchive.org/archive/WELSMPv2>. Retrieved on 16th Sept 2022

⁶³ <https://philarchive.org/archive/WELSMPv2>. Retrieved on 16th Sept 2022

⁶⁴ <https://intlaw.co.uk/schopenhauer>. Retrieved on 23rd August 2022.

3.5 Schopenhauer on Morality

Schopenhauer wrote a second treatise on the ‘basics of morality,’ from which he argues that morality has entered into crises.⁶⁵ It had been mixed up with theological insights but Kant tried to free it, unlikely he was unable. According to Schopenhauer, Kant was merely dressing up the theological morals. Schopenhauer view on morality developed by criticizing Kant. Specifically, the categorical imperative (CI), Kant's theory of morality.

Kant’s morality was law-like, imperative, prescriptive and rationalization of mosaic Decalogue.⁶⁶ That is, thou shall never lie and etc. Schopenhauer maintains that ethics should not be imperative or command-like in relation to threatened punishment and promised reward but should be hypothetical.

From his rejection of Kant’s view on reason, it emerged at kind of empirical determinism that viewed reason as insufficient for moral incentive.⁶⁷ It is grounded on Schopenhauer skepticism on the importance of human reasoning. Perception for him play a key role is like the moon that gets his light from the sun unlike reasoning which is a kind of passive store house for past experience from perception. Therefore, reasoning for Schopenhauer is weak to overcome the will and all causes are empirical.

Schopenhauer developed his philosophical ideas from a pessimistic view point. It appears to be quite interesting how he was able to opt for moral responsibility. For Schopenhauer

⁶⁵ <https://philarchive.org/archive/WELSMPv2>. Retrieved on 16th Sept 2022

⁶⁶: <https://philarchive.org/archive/WELSMPv2>. Retrieved on 16th Sept 2022

⁶⁷ <https://philarchive.org/archive/WELSMPv2>. Retrieved on 16th Sept 2022

“world we experience, the empirical world, doesn’t exist in itself but solely as a *representation* created by cognitive subjects when interacting with it, and that the thing-in-itself, the true world, exists as *will*, a blind and aimless driving force that simply wants.”⁶⁸

Schopenhauer did not aim at establishing a strict rule or law but a kind of thinking about the well-being of others. He advocates for continuous concern for the wellbeing of the humanity. This is because we are egoistic by our very nature. That is, we are self-centered and trying by all means to ensure self-gratification one’s desires. In order to achieve a virtuous life we need incentive for ones actions by, furthering interest of the one-self and others and frustrating the interest of others and one-self. It is the only way we can achieve morality is by being concerned with the well being of others.

Compassion is imaginative identification of oneself with the suffering and especially in pain by putting on their shoes.⁶⁹ Although for Schopenhauer it is impossible to feel the suffering of the other person, since suffering cannot be reduced to neither first projection nor the third description. Morality is based on compassion.

In addition, Compassion is an incentive to altruistic action. That is, we are aware of our egoistic nature but we consider the welfare of the large group. Compassion is both necessary and sufficient for morally worthy action. Compassion moves an individual to be a better person and live well in the society, and moves the whole society toward achievement of the common good.

⁶⁸ <https://www.thecollector.com/pessimistic-ethics-arthur-schopenhauer/>. Retrieved on 06Sept 2022.

⁶⁹ Welchman, Alistair, Schopenhauer’s Moral Philosophy. In Jens Timmerman & Sacha Golob (eds.), *The Cambridge History of Moral Philosophy*. (Cambridge, UK: Cambridge University Press. 2017), pp. 451. PhilArchive copy v2: <https://philarchive.org/archive/WELSMpv2>. Retrieved on 16th Sept 2022

Schopenhauer concept of morality is admirably pithy slogan; harm no one, but rather help everyone in as much as you can.⁷⁰ Simply; corresponding to justices and kindness

3.6 Illusion in Moral Freedom

Sometimes moral freedom may seem to be an illusion but according to Schopenhauer, all world appearance must have sufficient reason. Human action must have a cause or antecedent events. That is, the motives and ones character. At certain moments, feeling of phantasm is very powerful. We feel we had a real choice but we did the contrary. It is because sometimes we fail to distinguish between will and wish. Wish can be in multiples but a man can only will one thing at a time depending of his character and motivation. Wish is the act of the will I the process of coming about. But however, a person engaged in moral reflection may easily overlook the hypothetical aspect of one's claimed freedom and mistakenly believe that whatever one can only wishes could do, and is actually is capable of doing.⁷¹

Schopenhauer maintains that power of illusion is complex in the eyes of the observer. For example; “pet cat tragically attacks and kills our pet bird. We don’t morally blame the cat, supposing that it had a free choice. It is a cat, and a cat’s nature is to hunt birds. We may regret the outcome, but we realize that the cat simply did what it is “programmed” to do, given the presence of the stimulus (the uncaged bird). We blame ourselves for not caging the bird, rather

⁷⁰ Welchman, Alistair, Schopenhauer’s Moral Philosophy. In Jens Timmerman & Sacha Golob (eds.), *The Cambridge History of Moral Philosophy*. (Cambridge, UK: Cambridge University Press. 2017), pp. 448-58. PhilArchive copy v2: <https://philarchive.org/archive/WELSMPv2>. Retrieved 16th Sept 2022

⁷¹ <https://www.ucl.ac.uk/~uctytho/dfwHannanSchop.html>. Retrieved 17th Sept 2022

than blaming the cat.”⁷² But in human beings man is endowed with reason in addition to understanding.

In spite of the absence of presentations in our surroundings, man is nonetheless able to use abstract concepts. A third party may find a person's conduct to be mysterious. The past experience and predicted future experience that motivates a person to act in a particular way may not be visible to or experienced by the observer. As a result, it may seem as though human behavior is unjustifiable and uncaused, yet this is merely a misconception resulting from the intricacy of mental reasons.⁷³

4. RELEVANCE TO THE CURRENT SOCIETY

4.1 Relevance to the Self

Schopenhauer is considered to be among the greatest philosopher during the modern era, he lived between 1788 and 1860. He is known as prince of pessimism and misery. Owing to his unique philosophical panorama on the self or the will, he looked at the world and human nature, and related metaphysical speculations to the details connected to the world of appearance. He was not only concerned about concepts then categories but also the meaning and purpose of our existence.

Schopenhauer's insights influenced some philosophers who came after him like; Sigmund Freud, Friedrich Nietzsche, Ludwig Wittgenstein and many others. He is famously known by his work on the will or the self such as: *'world as will and representation, on freedom of the will and*

⁷² <https://www.ucl.ac.uk/~uctytho/dfwHannanSchop.html>. Retrieved 17th Sept 2022

⁷³ <https://www.ucl.ac.uk/~uctytho/dfwHannanSchop.html>. Retrieved 17th Sept 2022

basics of morality.' The will played a major role in his philosophy. Man and the world is the manifestation of the will. Physical world as manifestation of an invisible force and his wisdom on is how to deal with episodes of life are points of relevance to current society.

a. Finding True Self

For Schopenhauer, the true self is found in solitude, and true freedom can only be realized in being alone and it is only when someone is alone that he is free. And the ability to be alone is most distinctive mark of high intellectual being. The less sociable we are, the more we can reflect on the meaning of our own existence.

Consequently, freedom exists in our solitude, when all the outside noise is shut down. That is, absence of all kind of noises such as music. Schopenhauer maintains we should not confuse solitude and loneliness. According to him, loneliness is desperate in need to be with other people but not able to get them while solitude is a conscious choice of one to be by himself and enjoy the self company. Schopenhauer does not encourage one to withdrawal from social life styles as a human being but to learn to be by one-self from time to time, in order connect with inner aspirations of oneself and nature.

Therefore, it is a call for everyone to find the true self and redefine the meaning of existence to him. One's purpose in life is not determined by others but oneself. Although we are free to will but our motive are determined by nature, we should try to be ourselves by living a self-gratified life.

b. Consequences of one's action are determined

Schopenhauer's conviction is that man is free to will but our will is determined by nature. Man is free to act or not act and the results of his actions are determined. For example, it is a call to everyone to preserve the creation according to '*Laudato si*' but in case man makes a decision to carry out deforestation, that is why we see global warming in the current society. It appeals similarly to our actions. Therefore, we should not expect miracles to happen; the consequence of one's action will follow.

c. Understanding our sub-conscious

Man can do whatever he wants, according to Schopenhauer, but he cannot will what he wants. Schopenhauer's philosophy is built on this concept of will. Will is the driving force of all actions. That is why sometimes we find ourselves doing something instinctively. We are not conscious of our actions. And continuous repetition of one's action becomes one's habit.

Therefore we should be conscious of whatever we get from the society; it might be our source of strength or deficit. Good characters are developed by repetition of our own motives and vice versa. For example, the problem of corruption affecting our society today started from our families without understanding the future we were creating. That is why one must offer a bribe for a service to be provided although it might be one's right for a given service.

d. Being compassionate

Compassion is the basis of morality according to Schopenhauer. And only path of moral is permanent remedy to free oneself from suffering and make of society habitable. In order to have meaning we need to learn to be compassionate. And we should not use man as means to achieve the good. Because man, the entire world is manifestation of the will and we are live together.

Schopenhauer maintained that all moral actions can be reduced to harm no one and help anyone in need as much as you can. To show compass to people around us we need to speak and act, by making sure we don't injure anyone. Our action should be fair and considerate, regardless of how little they might appear it might make a great difference

4.3 Relevance from Determinism

In this section we shall attempt to analyze the implications of Determinism in our contemporary society. It is an attempt to show the ethical consequences of in respect to human choices, human behavior and moral responsibility. What are the effects of determinism and indeterminism to our human choices and our behavior?

Determinists hold that a particular cause or set of conditions may only have one consequence, and that every event is the result of antecedent circumstances or causes.⁷⁴ Consequently, the antecedent state must have changed if the consequences did, and vice versa. Human behavior is the result of earlier events that may have had an impact on the present behavior, such as genetic makeup, cultural background, and environmental factors. Human behavior is described as having no

⁷⁴ Anthony M. Mardiros (1936) Determinism and its ethical implications, Australasian Journal of Psychology and Philosophy, 14:2, 145-152, DOI: [10.1080/00048403608541072](https://doi.org/10.1080/00048403608541072).

uncaused cause. That is, 'I' of tomorrow is simply the outcome of the 'I' of today, as the latter is similarly the product of the 'I' of yesterday.⁷⁵ Just in the case of logical determinism.

As per logical determinism, the future is predetermined and the assertion can either be true or untrue. For example, "Ruto will win election this year," is either true or false. Logical determinists maintain that no matter what happens it will not affect the truth value. The extreme of the logical determinism is fatalism, which maintains that neither I or Ruto nor anybody can do anything that can affect the truth of the statement of the future. If Ruto is fated to win he must win, and if not all will be unveiling. Fatalism denies the efficacy of human activity. "It makes all efforts pointless. It undermines the Protestant work in ethic. It means we are no longer the masters of our fate and the captains of our soul but stand helpless in the face of fortune."⁷⁶

Whether fatalism is true or not, this kind of determinism has greatly affected current generation. Some people fail to make effort in life by the basic assumption that the future is fixed and unchangeable. They end up living a reckless life and even involving themselves in the immoral acts like becoming terrorist or civilians. Fatalism enables people to be open in the alternative possibilities in case they do not succeed in one but genuinely speaking fatalism has no moral implication. It serves as a useful philosophical exercise in the concepts of truth and necessity, but in this case, at least, Wittgenstein is right that the philosopher can only succeed by dissolving the puzzle and letting the fly out of the bottle.⁷⁷

⁷⁵ E. Ritchie, the Ethical Implications of Determinism; The Philosophical Review, <https://www.jstor.org/stable/pdf/2175426.pdf>. Vol. 2, No. 5 Duke University Press (Sep., 1893)

⁷⁶ Roy Weatherford, *Implication of Determinism*, 8th edition, Freedom and Determinism. (New York, London: Routledge Library, 2018), p. 174

⁷⁷ Roy Weatherford, *Implication of Determinism*, p. 174

Consequently, from psychological conundrum, free will play a very key factor in determining how a person behavior in a particular society. Unsurprisingly, moral judgments influence people's decision to act morally or not, that is, to take activities that are seen to be morally "correct" or "wrong," several elements, including genetics, education, environment, and religious beliefs. The basic social-cognitive process of attempting to comprehend one's own and other people's conduct is impacted by one's belief in or opposition to free choice.

According to psychologists such as Carl Rogers, individuals who subscribe to free will perform better in their work and also in academics. They assume nothing is fixed to a given individual, by their own effort and commitment to their task they can and also possess self control. While the one with little belief on free will seem to reveal some kind of anti-social behaviors such as corruption, cheating, racial prejudice, aggressiveness and altruistic signs. Simply, they are selfish oriented.

Free will affects social-cognitive process in a sense that, one's perception and understanding of others behavior is different. Those who believe in free cannot tolerate any kind of unethical behavior in the society. And strongly support harsh criminal punishment. They are socially and mentally biased and do not take into considerations to the external factors which might be the stimulating factor one's behavior.

However, psychological determinist maintains that wrongness or rightness of one's action depend on many factors; internal or external. Recent developments have linked the judicial concept of responsibility with free will. From juridical point of view it basically assumes that the affected could have done otherwise. It presupposes a person has freedom to choose from alternatives.

Secondly, free will plays significant role on how people make their choices. Most people actually associate free will with the ability to make decisions. In which in layman language they term as freedom. For example; in most countries who term themselves as democratic countries tend to give opportunity to citizen to vote for their leaders. Free will has been objected by many arguments on the ground that the future is fixed and investable. As in the argument of God's fore-knowledge and predetermination; all is known to God even before our decision and has been established. Therefore, regardless of one's decision, it is just confirmation.

In the current societies, the attention has turned free will and tries to understand it in the context of human social life. Difference in belief or disbelief has led to change in interpersonal and moral behavior. The current generation understands free will as making choices unconstrained by external forces. Therefore there is a link between how people belief on free will and extend they enjoy in making decisions.

Thirdly, traditionally determinism has been conceived as kind of power to control ones actions and choices. The major issue is to what extend is a person responsible for his actions. Moralists actually that claims one is fully responsible of his actions as long as he/she had the ability to choose otherwise.

However, it seems a quite critical to determine the extent to which a person is actually the sources of that action without any external forces. Responsibility is the ability to accept ones consequences as result of his actions. Strongly belief on free will simply admits that every person full responsible of is action. This is because one has capacity to choose between alternatives. While disbelief on free will is acclaim that man is actually not responsible for his actions. Man

actions are sometimes affected by external forces which at time we are not capable within our capacity. For Schopenhauer, man is free to will but the will is sometimes determined by nature.

In addition, man is actually free to will but determined by nature. Therefore, man is responsible of his action at certain moment. For example; I person who tried to commit suicide but wasn't successful. It is not just for such a person to be acquainted for murder in case it is successful. For such a person it would be just if fare to determine what caused the action. Therefore we can conclude that man is at times responsible of his actions.

Conclusion

Schopenhauer did not repudiate the presence of free will but rather dismiss availability of absolute free will. For Schopenhauer man is not absolutely free, because sometimes our actions are determined by our motives. That is, will causes action, we will an event or action to happen, but unfortunately is not the case. For something to be willed there must be a cause of the will. It is the motive which moves man to will, for which he act or not.

In contrary to many, Schopenhauer believed that acquisition of worldly knowledge and experiences cannot modify our true nature. Our essence is what we will. For which in return is determined by action and motives. According to Schopenhauer, our will is free and independent but human actions are tied up by the will. Man is what he wills. Since will is inborn, constant and unchangeable. What we observe in the world is just adaptation rather than the fundamental change of the will. The only true freedom is transcendental freedom of the will.

GENERAL CONCLUSION

Throughout the discussion of the study in the previous chapters, we revealed the co-existing relation between freedom and determinism, or simply free will. We cannot deny presence of free will. But we cannot accept existence of absolute free will to man. And the implication of free will to the current society. It was a moment to investigate whether man was free or not. This would foreshadow the problem of responsibility. Through the writing of the different philosophers we have deepen of understanding about freedom and determinism. The research was not geared toward the common understanding of freedom. That is, the ability to exercise one's right by choosing a good leader in the democratic countries. It was geared towards considerations of the will to choose.

The whole research was motivated by Arthur Schopenhauer philosophical insights on free will. Although he was a modern philosopher he seem to be more captivating compared to other philosopher who also concerned with the same spectrum. His understanding of the will seem to be clear compared to Kantian philosophy, although he was highly influenced by Kantian idealism. Therefore Schopenhauer views on freedom of the will are the guiding principles to the whole study.

In the study design acted as our chapter one of the research. It simple shows the flow of ideas in the proceeding chapters. And on the literature review, we focused on the co-existing nature of freedom and determinism and how philosophers have categorized determinism. However, how different authors have tackled the problem of free will in respect to human choice and responsibility.

Having traced the classification of free will and determinism, we proceeded to chapter two. It was a preview of the development of the concept of freedom and determinism. How different philosophers understood and developed their ideas from ancient, medieval, modern and contemporary society. It is a kind of historical development, through process of progress by either upholding one or rejecting. The chapter was not aimed at mere repetition of philosophers ideas but to show how gradual process and understanding of the concepts. The chapter did not emphasize whether ones ideas were in line with Arthur Schopenhauer.

In the chapter three we introduced the philosopher himself, Arthur Schopenhauer. It consisted of Schopenhauer philosophical epoch, his tremendous insights on freedom and determinism based on freedom of the will and his related writing. Schopenhauer conception of the will is built on Kantian idealism. Where by what we observe in the world of appearance are just manifestations of the reality. The will is key element in his work. And we concluded the chapter by looking at the relevance of Schopenhauer's insights of free will to the contemporary society. Therefore, free will is locus of self- making or self breaking. Man is sometimes is free to chose but is not free to choose the consequences.

We hope this research will help each one of us discover if man is free or not and whether we are truly responsible of our actions or not. This research will open our mind to discover what it

means to be free or determined, we provide all the necessary information and examples in order to understand the concepts. It will help the future generations to understand that we have the capacity to choose but nature also has a role to play.

BIBLIOGRAPHY

BOOKS

John Lemos. *Freedom, Responsibility and determinism: A philosophical Dialogue*. India: Hackett publishing, 2013.

J. R. Lucas. *The Freedom of the Will*. Toronto, London: Oxford University Press, 1970.

Roy Weatherford. *Implication of Determinism; Free Will and Determinism. Vol.8*. New York, London. Routledge Library, 2018.

Arthur Schopenhauer. *On Freedom of the Will*. Translated by Konstantin Kolenda. New York, USA: The Bath Press, 1985.

- Arati Barua. *Schopenhauer on Self, World and Morality; Vendenti and non Vendantic perspective*. New Delhi, India: Spring Nature Singapore Pte Ltd, 2007.
- Arthur Schopenhauer. *On Freedom of the Will*. Tran. Konstantin Kolenda. New York, USA: The Bath Press, 1985.
- Arthur Schopenhauer, *On the Fourfold Root of the Principle of Sufficient Reason*, Trans. E.F.J. Payne. La Salle, IL: Open Court, 1974.
- Arthur Schopenhauer, *Prize Essay on the Freedom of the Will*, Günter Zöller (ed.), E. F. J. Payne Cambridge: Cambridge University Press, 1999.
- Arthur Schopenhauer. *The World as Will and Representation*, volume I, Edt. Judith Norman, Alistair Welchman, and Christopher Janaway, 3rd ed. Cambridge: Cambridge University Press, 2011.
- Arthur Schopenhauer. *The World as Will and Representation*. (trans.) E.F.J. Payne. Vol 2, 3rd edition, Dover: New York, 1966.
- Arthur Schopenhauer. *Essay on Freedom of the Will*. Tran. Konstantin Kolenda. USA: The Liberal Arts Press, INC., 1847.
- Richard Tylor. *The will To Live; Selected Writings of Arthur Schopenhauer*. Lexington Avenue, New York: The Continuum Publishing Company, 1988
- Paul Edward. *The Encyclopedia of philosophy*. Vol. 1&2 New York, London: MacMillan Publishing Co., Inc & the Free Press, 1967.
- Thomas Shannon. *The Ethical of John Duns Scotus*. USA: Franciscan Quincy University, 1995.
- Paul Edward, *The Encyclopedia of philosophy*. Vol. 1&2. New York, London. MacMillan Publishing Co., Inc & the Free Press, 1967.
- Thomas Shannon. *The Ethical of John Duns Scotus*, USA: Franciscan Quincy University, 1995.
- William A. frank, “Duns Scotus’ Concept of willing freely: What Divine freedom behold Choices Teaches” Franciscan Studies 42, 1982.
- Susanne Bobzien. *Determinism and Freedom in Stoics Philosophy*. New York, United States: Oxford University Press, 1998.
- Rev. Paul J. Glenn. *The History of Philosohy*. London, USA: B. Herder Book co., pg. 1958.
- Battista Mondin. *A History of Medieval Philosophy*. Trans. Myroslaw Cizdyn. Bangalore, India, 1991.

Dario Composta. *History of Ancient Philosophy*. Bangalore: Theological Publications in India, 1990.

Julian Marias. *History of philosophy*. Trans. Stanley Appelbaume&Clarence Strowbridge. New York, USA: 1967.

Benard Berofsky. *Free Will and Determinism*. 49 East 33rd Street, New York. Harper and Row publishers, Incorporated, 1966.

Robert Kane, *The oxford Handbook of Free Will*, 2nd edition. New York. Oxford university press: 2011.

John Lemos, *Freedom, Responsibility and determinism: A philosophical Dialogue*. India. Hackett publishing: 2013.

Mathew Iredale, *The Problem of Free will: A Contemporary Introduction*. New York, USA. Taylor and Francis Group, an informa business; 2012.

Thomas Gilby. *St. Thomas Aquinas. Philosophical: Love*. Toronto, London. Oxford University: 1951.

Micheal Frede. *Free Will, Origin of the Notion in the Ancient thought*. Edt. A. A. Long. Berkeley Los Angeles London, England: University of California Press, 2011

Journal Articles

Chase B. Wrenn, "Naturalistic Epistemology," *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/>.

Anthony M. Mardiros (1936) *Determinism and its ethical implications*, Australasian Journal of Psychology and Philosophy, 14:2, 145-152, DOI: [10.1080/00048403608541072](https://doi.org/10.1080/00048403608541072)

O'Connor, Timothy and Christopher Franklin, "Free Will", *The Stanford Encyclopedia of Philosophy* (Summer 2022 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2022/entries/freewill/>.

Chrysippus, The Information Philosopher

Website <https://www.informationphilosopher.com/solutions/philosophers/chrysippus>

New World Encyclopedia contributors, "Freedom (philosophy)," *New World Encyclopedia*, [https://www.newworldencyclopedia.org/p/index.php?title=Freedom_\(philosophy\)&oldid=1056271](https://www.newworldencyclopedia.org/p/index.php?title=Freedom_(philosophy)&oldid=1056271)

O'Keefe, Tim, "Ancient Theories of Freedom and Determinism", *The Stanford Encyclopedia of Philosophy* (Spring 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2021/entries/freedom-ancient/>.

Brandon Peterson. Augustine: Advocate of Free Will, Defender of Predestination; https://sites.nd.edu/ujournal/files/2014/07/Peterson_05-06.pdf.

Daigle, Jennifer, "Aristotle, Determinism, and Moral Responsibility." Thesis, Georgia State University, 2015. doi: <https://doi.org/10.57709/7197036>.

Brandon Peterson. Augustine: Advocate of Free Will, Defender of Predestination; https://sites.nd.edu/ujournal/files/2014/07/Peterson_05-06.pdf.

Studies in literature and language; Augustine's Theory on free will. Vol 11. www.cscanada.org.

O'Connor, Timothy and Christopher Franklin, "Free Will", *The Stanford Encyclopedia of Philosophy* (Summer 2022 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2022/entries/freewill/>.

New World Encyclopedia contributors, "Freedom (philosophy)," *New World Encyclopedia*, [https://www.newworldencyclopedia.org/p/index.php?title=Freedom_\(philosophy\)&oldid=1056271](https://www.newworldencyclopedia.org/p/index.php?title=Freedom_(philosophy)&oldid=1056271) (accessed February 4, 2022).

Arthur Schopenhauer, Essay On the freedom of the Will https://www.bard.edu/library/arendt/pdfs/Schopenhauer_Arthur_Essay-on-the-freedom-of-the-will.pdf. trans; Konstantin Kolenda. USA. The Liberal Arts Press, Inc. 1847.

Welchman, Alistair (2017). Schopenhauer's Moral Philosophy. In Jens Timmerman & Sacha Golob (eds.), *The Cambridge History of Moral Philosophy*. Cambridge, UK: Cambridge University Press
PhilArchive copy v2: <https://philarchive.org/archive/WELSMpv2>.

Philosophy Pathways – Issue 230 <https://philosophypathways.com/newsletter/>

E. Ritchie, the Ethical Implications of Determinism; *The Philosophical Review*, <https://www.jstor.org/stable/pdf/2175426.pdf>. Vol. 2, No. 5 Duke University Press (Sep., 1893)

<https://www.sciencedirect.com/science/article/pii/S2666353821000229#:~:text=Arthur%20Schopenhauer%20analyzed%20Law%20and,%3A%20'will%20and%20representation'.&text=In%20the%20world%20as%20representation,on%20the%20individual%20self%2Dcenteredness>.

https://www.anselm.edu/sites/default/files/Documents/Institute%20of%20SA%20Studies/4.5.3.2h_22Staley.

Philosophy Pathways – Issue 230 <https://philosophypathways.com/newsletter/>

E. Ritchie, the Ethical Implications of Determinism; *The Philosophical Review*,
<https://www.jstor.org/stable/pdf/2175426.pdf>. Vol. 2, No. 5 Duke University Press (Sep., 1893)

<https://www.frontiersin.org/articles/10.3389/fpsyg.2017.00020/full>.

<https://www.ucl.ac.uk/~uctytho/dfwHannanSchop.html>.

<https://www.thecollector.com/pessimistic-ethics-arthur-schopenhauer/>.

<https://intlaw.co.uk/schopenhauer>.

<https://www.ucl.ac.uk/~uctytho/dfwHannanSchop.html>.

<https://www.frontiersin.org/articles/10.3389/fpsyg.2017.00020/full>.

<https://www.thecollector.com/pessimistic-ethics-arthur-schopenhauer/>.

<https://bmcr.brynmawr.edu/2007/2007.03.02/>.

<https://www.encyclopedia.com/history/dictionaries-thesauruses-pictures-and-press-releases/free-will-determinism-and-predestination>.