

1

Multiple Choice 4 points

The Principle of Alternative Possibilities (PAP) says:

- Whatever happens in the world, there is an alternative universe where things happen differently
- Whenever a person performs an action freely, in the way that's required for moral responsibility, there are other actions they could have performed instead
- Even if Determinism is true about our world, there are other universes where it isn't true
- How good or bad your action is depends on the relative good/badness of the choices other people would make when in the same situation
- I don't know

2

Multiple Choice 4 points

What was the point of our comparing Compatibilist accounts of "free choices and actions" with an empty cup?

- Determinists say the cup is half-empty; the Compatibilist says it's half-full; it's up to you which worldview to accept
- There's a conflict between general principles we find plausible about freedom/emptiness, and ordinary paradigms of what we count as free/empty; we may want to rethink the principles rather than decide we were wrong about the paradigms
- Compatibilists say that because there's no experimental test for being free, our concept of free will *has no content*, like the empty cup has no coffee
- According to Compatibilists, it's only when your mind is empty of motivations that you can really act freely
- I don't know

3

Multiple Choice 3 points

The Ancient Stoics thought:

- The way to be free is to fully accept your fate, and have your choices/desires align with it
- No one is free, but there's no value to getting upset or crying about it
- Determinism is false
- I don't know

4

Multiple Answer 6 points

Beebee's article discusses:

- People who were causally determined to cook spicy dinner for their friends who dislike spice; and whether it's right for them to apologize and admit they shouldn't have done it
- Being able to play the violin even though our Deterministic world prevents you from doing it right now
- How the smallest choices a butterfly made millions of years ago about which direction to fly may have causally determined what you'd do today
- Whether Oedipus' killing his father was a free choice, given that he didn't know who it was, and anyway it was prophesied this would happen
- I don't know

At several places the Lemos dialogue considers the idea that actions might be free in the way that's relevant to responsibility and praise when they're causally determined by one's character, as in this passage:

PROF. DANIELS: ... Suppose you offered me a thousand dollars, or even a million dollars, to torture an innocent person. If you did, then I, like many decent people, could not bring myself to do so. My character simply won't allow me to do such a thing.

Which of the following moves do characters in the dialogue make in response to this idea:

- You can be free for things your character forces you to do, only if at some earlier time you freely shaped your character to be that way
- Only doing what's morally permissible can be free; doing morally objectionable things is never free
- If you needed the money badly enough, you would torture the person. You just want to think you wouldn't. So your character isn't *incompatible with* your choosing to torture.
- The person paying the torturer would be just as guilty as the person who got their hands dirty
- I don't know