

## Causality versus Indeterminism

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In a discussion of the question "Causality versus Indeterminism," the problem of the free human will—which throughout centuries has been the unsolved object of passionate dispute—presents itself again. The question can be put in a different way: not as an "either-or" but rather as two concepts which have to be balanced against each other. Possibly the best approach to a solution might be the formulation: "Causality *and* Indeterminism." Every living creature depends causally on that which he brings with him and on the constant influences from the world around him as well. Man enters into existence with qualities, the unfolding of which is affected by the influences, favorable or unfavorable, working upon him.

But man, early in life, experiences a third form of determination. This is indicated by the child's saying "No." First this is only directed outward as a refusal of influences from the surrounding world. Nevertheless it already contains a new element, opposing causality and *aiming at purpose*.

This early and still not wholly conscious assertion of the individuality supposes the activity of the imaginative function as well as of instincts provided by nature; and, though seemingly stimulated by effect, it shows a first glimmer of the spiritual power of individuality, which is able to intervene in the merely causal course of life. This spiritual power reveals itself fully only when the unconscious protestation against the outer world is directed, on a higher level, inward, metamorphosing the whole inner life.

This faculty of self-metamorphosis, this last fruit of human development, is expressed by Alfred Adler in the short sentence: "A man may be as he is; he can always change." It is this possibility of "acting differently from what you are" which lifts man above the original causality into free self-determination. In order to bring this power of "being able to act differently" to the full maturity of a directing, spiritually active germ, the initial stage of opposition to the surrounding

world, the phase of self-assertion, must grow into a capacity of constantly renewed choice, a capacity of saying yes or no at every moment.

If this is carried out, man has outgrown causality and has reached free self-determination. This does not mean that causality ever disappears, with something else assuming its place; but it is taken up and integrated in the personality. In this way it is possible to speak of Causality *and* Indeterminism, in the sense of development, rather than as a juxtaposition of the two principles. This faculty of directing himself through self-chosen aims exists unconsciously in every man. It is the true kernel of man—that which resounds as his most real, true self, through his personality.