

Describing a world
where
Freedom
is possible

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Rationality *presupposes* freedom

Immanuel Kant (1724-1804)

“We have finally traced the determinate concept of morality back to the idea of freedom, **but we couldn't prove freedom to be actual in ourselves and in human nature. We saw only that we must *presuppose* it if we want to think of a being as rational and as conscious of himself as the cause of his own actions, i.e. as endowed with a will**; and so we find that on just those same grounds we must ascribe to each being endowed with reason and will this property of settling for himself how he will act, doing this under the idea of freedom.”

Fundamental Principles of the Metaphysics of Morals (Grundlegung zur Metaphysik der Sitten), 1785, Third section.

Vernünftigkeit setzt Freiheit voraus

Immanuel Kant (1724-1804)

„Wir haben den bestimmten Begriff der Sittlichkeit auf die Idee der Freiheit zuletzt zurückgeführt; **diese aber konnten wir als etwas Wirkliches nicht einmal in uns selbst und in der menschlichen Natur beweisen; wir sahen nur, dass wir sie voraussetzen müssen, wenn wir uns ein Wesen als vernünftig und mit Bewusstsein seiner Kausalität in Ansehung der Handlungen, d. i. mit einem Willen, begabt uns denken wollen,** und so finden wir, dass wir aus eben demselben Grunde jedem mit Vernunft und Willen begabten Wesen diese Eigenschaft, sich unter der Idee seiner Freiheit zum Handeln zu bestimmen, beilegen müssen.“

Grundlegung zur Metaphysik der Sitten, 1785, Dritter Abschnitt

In trying to prove something I am implicitly assuming freedom

Someone who tries to provide arguments for defending his rights or supporting some claim, is presupposing that he is free and the others are free; he cannot consistently deny free will.

**Since thinking presupposes
freedom.**

**I expect therefore very much that
there is place for **freedom**
in the scientific description of the
world**

The contradiction in Kant's thinking

According to Kant scientific causality excludes freedom

“There is no such thing as freedom, but everything in the world happens solely according to the laws of nature. [...]

“For it cannot be alleged that, instead of the laws of nature, laws of freedom may be introduced into the causality of the course of nature. For, if freedom were determined according to laws, it would be no longer freedom, but merely nature. Nature, therefore, and transcendental freedom are distinguishable as conformity to law and lawlessness.”

The Critique of pure reason, Second edition 1787, B 473 and B 476

Der Widerspruch im Kant's Denken

Nach Kant schliesst wissenschaftliche Kausalität Freiheit aus

“Es ist keine Freiheit, sondern alles in der Welt geschieht lediglich nach Gesetzen der Natur.[...]”

“Wir haben also nichts als *Natur*, in welcher wir den Zusammenhang und Ordnung der Weltbegebenheiten suchen müssen. Die Freiheit (Unabhängigkeit) von den Gesetzen der Natur, ist zwar eine *Befreiung* vom *Zwange*, aber auch vom *Leitfaden* aller Regeln. **Denn man kann nicht sagen, daß, anstatt der Gesetze der Natur, Gesetze der Freiheit in die Kausalität des Weltlaufs eintreten, weil, wenn diese nach Gesetzen bestimmt wäre, sie nicht Freiheit, sondern selbst nichts anderes als Natur wäre. Natur also und transzendente Freiheit unterscheiden sich wie Gesetzmäßigkeit und Gesetzlosigkeit**”

Kritik der reinen Vernunft, 2. Auflage 1787, B 473 und B 476

The deterministic temporal causality of “classical physics” excludes freedom

At Kant’s time science (i.e. “classical physics”) conceived causality only as temporal deterministic causality (what happens today is completely determined by what happened yesterday).

Temporal deterministic causality excludes obviously free will.

**You cannot have both:
freedom and “scientific” determinism**

**Either is freedom an illusion or
“classical physics” cannot be considered complete**

The impossible freedom

Dazzled by contemporary
deterministic science
Kant tried to keep at both,
“transcendental freedom”
and “deterministic causality”,
what seems to be absurd.

**Separating
freedom and scientific
causality seems a widespread
attitude today**

Was Kant perhaps conceptualizing
a common prejudice?

Freedom without body, and body without freedom

Kant's separation between freedom and scientific causality implies:

- Freedom is thought as unlimited (and irrational) right to choose, independently of any corporal conditions.
- The movements of the body are considered deterministic and cannot therefore be free-willed (I am not responsible for what my body does).

The superfluous soul

The assumption of a human spiritual soul implies accepting that spiritual causes or agents can immediately and spontaneously rule certain corporal movements.

When I speak or write, I assume that I am ruling the movements of my lips, hands and eyes through my spiritual soul's powers, i.e. intelligence and free will.

My spiritual soul becomes superfluous, if my corporal movements are exclusively triggered by deterministic temporal causes.

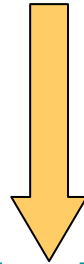
The inaccessible God

If all what happens in the world is determined by a temporal chain of causes, travelling backwards on this chain I never will reach a non-temporal entity.

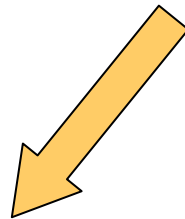
God becomes inaccessible by causal reasoning.

If I want freedom, I have to get rid of the deterministic view of science

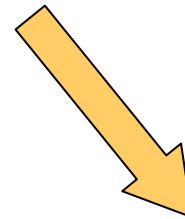
The deterministic view of causality



Freedom is impossible



The soul is superfluous



God is inaccessible

**Is there a scientific description of
the world possible where
"laws of freedom may be
introduced into the causality of
the course of nature"?**

This question is vital for everyone who wants freedom

In this Seminar we will discuss this question mainly from the
point of view of

Physics

Mathematics

Biological Evolution

Economics

Neural science

Some relevant issues

- Is quantum randomness inseparably united to information and purpose (quantum entanglement)?
- Is randomness necessary for the existence of human beings with free will? (Did God create randomness at the beginning? Randomness and intelligence in Evolution)
- Does quantum physics provide a framework where invisible causes and mathematical laws fit together?
- Do mathematics and economics assume free choice?
- Should we try to explain the brain starting from free will?
- Does the primacy of free will imply an unlimited right to choose? The human body as the basis for philosophy.

Thinking presupposes freedom

**There must be place for freedom
in the scientific description of the
world**

**Any deterministic view of science
is incomplete and a threat for
freedom**

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The End

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