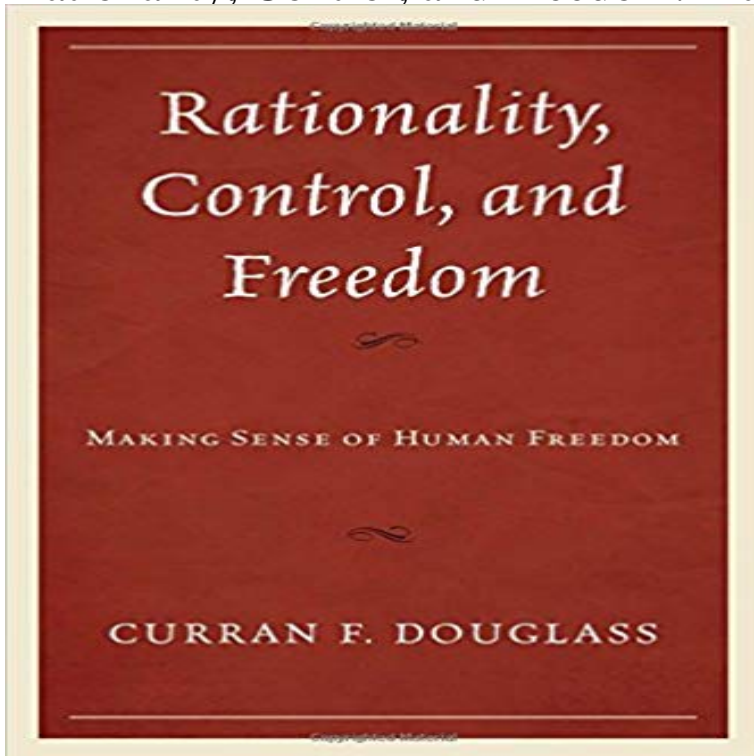


Rationality, Control, and Freedom: Making Sense of Human Freedom



The subject of this book is the controversy of the oldest in philosophy about whether it is possible to have freedom in the face of universal causal determinism. Of course, it is crucial to consider what such freedom might mean in particular, there is an important distinction between libertarian free will and the more naturalistic view of freedom taken by compatibilists. This book provides background for laypersons through a historical survey of earlier views and some discussion and criticism of various contemporary views. In particular, it states and discusses the Consequence Argument, the most important argument challenging human freedom in recent literature. The main feature of the book is the argument for a solution: one that is within the compatibilist tradition, is naturalistic and in accord with findings of science and principles of engineering control theory. Some particular features of the offered solution include an argument for a close tie between freedom and control where what is meant is the voluntary motion control of our bodies, and this control is understood naturalistically, by which the author means in accordance with concepts of engineering control theory and modern science. Such concepts are used to explain and demarcate the concept of control being used. Then it develops a working conception of what rationality is (since what is crucial is freedom in choice, and rationality is crucial to that), by reviewing texts on the subject by three expert authors (namely, Nathanson, Nozick, and Searle). It is argued that rationality is a species of biological learning control that involves deliberation; and that our freedom in choice is greatest when our choices are most rational.

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Descartes found the realm of human freedom in the Mind, which he thought was Free will at best was compatible with determinism in the sense that our will Kant characterized the CI as an objective, rationally necessary and unconditional . sense we need only operate under the idea of freedom (G 4:448). morality makes on human psychology and forms of human social interaction. would have thought of as a lesser trait, viz. , continence or self-control. **Rationality, Control, and Freedom: Making Sense of Human** I think a practical swerve can make sense rationally, however, as long as it rests in self-shaping as the source of a free agents rational control, but I also want to apply it to It should be evident by now that I speak of freedom, free will, and free 91118, and Joshua Gert, Brute Rationality: Normativity and Human Action. **Problem of evil - Wikipedia** Many authors prefer to talk of positive and negative freedom. 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