Minds, Machines and Freedom

living in a material world



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Turing's claims

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the universal machine

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thinking = *computation*

Everything that we do with our minds and our bodies can be described.

What machines are good at.

What machines are good at.



What machines are not so good at.

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Everything that happens has a cause.

We are often free to choose to do one thing or another.

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PEach of these claims seems to be true on its own, but can they all be true at the same time? It is hard to see how.

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Either we are caused, but not free; free but not caused; or somehow free and caused at the same time. This gives us three philosophical strategies for discussing freedom.

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Everythin Figure Pens has a

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Libertarianism accepts that we are free and that causes and freedom are incompatible, and so **denies that everything has a cause.**

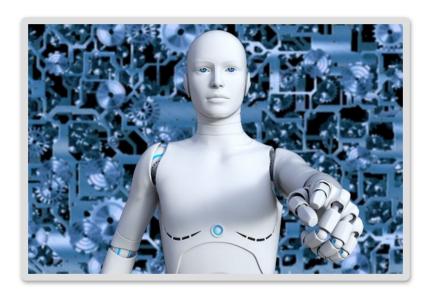
Everything that happens has a cause.

We are often free to choose to do one thing or another.

Compatibilism accepts that we are free and that everything has a cause, and so denies that causes and freedom are incompatible.

If I am cau **F**at**ls** esomething I am not free to do otherwise.

Freedom is important



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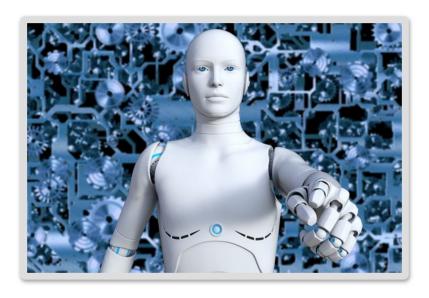
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- Life would seem meaningless without the ability to choose.

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- Explaining anything seems to involve showing why it had to happen, the mechanisms behind the scenes.
- As scientific understanding progresses we may seem more and more like complex machines.



Baron D'Holbach 1723-1789

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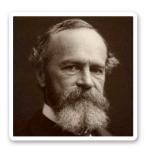
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- Does it even make sense to *argue* about determinism? If the answer we find compelling is pre-determined why bother saying anything at all?



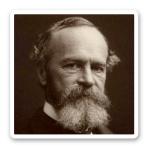
William James 1842-1910

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- Libertarians like James defend our common-sense understanding of ourselves as free agents.
- We experience ourselves as making choices and not as being caused to pick one option over another.
- And yet we may wonder whether we can trust our experiences of ourselves. Doesn't science often show us the previously hidden causes of things in our experience?



W.T. Stace 1886-1967

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- When we are not free we are caused to do things by external forces; when we are free we *cause* ourselves to do certain things.
- Does this account of human freedom simply offer one mystery in place of another? Let's look more closely...

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Consider some examples...

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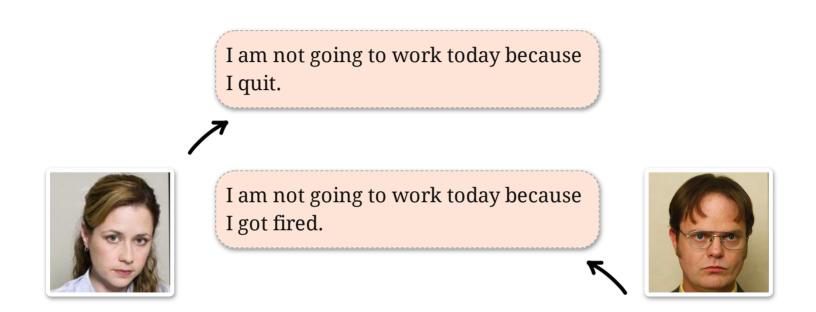
I am not going to work today because I quit.





I am not going to work today because I got fired.





We may quit a job because it doesn't fit in with our carefully considered plans, but given the role of bosses in our society getting fired leaves us no choice.

I gave money to charity because I wanted to help.



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I gave money to the man who pointed a gun at me.



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Threats of force are ways of coercing us to go against our own wishes, acts of charity reflect our own wishes to help others.

I take drugs because I want to relax after a long day at work.



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I take drugs because I am hopelessly addicted and can't stop myself.



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Addictions can trap us since they can affect brain physiology such that our ability to say "no" to our own impulses is impaired. The line between responsible adult use of potentially addictive substances and behaviors and addiction can be fuzzy.

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But what then about legal and moral concepts of freedom that seem essential to our social lives and understanding of ourselves?

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- Many streams of brain activity, ranging from our instinctual and emotional impulses to our symbolic reasoning, converge here giving us the ability to filter out some impulses and pursue some others based on conscious thought processes.
- Responsible adults are presumed to be able to make deliberate choices in this way.

Find out more

Freedom and Determinism: from the Crash Course video series here is a great account of the tricky debate about freedom and determinism.

Compatibilism: also from the Crash Course, the next in the series about the compatibilist attempt to resolve the problem.

Free Will: a comprehensive account of the philosophical question of freedom at the *Internet Encyclopedia of Philosophy*.



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