

ONTOLOGICAL BASES OF FREEDOM

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The integral line of the personality is freedom. The personality, spiritual life and activity, ethical behavior can't be thought differently as free. Any external or internal coercion is incompatible with them.

The ethical problem is made, in many respects, certainly by internal coercion of which it is possible to think as psychological or physiological. In the first case it is a question of unambiguous definition of all our actions by these or those motives, in the second case about complete, unambiguous and unilateral dependence of all mental, and consequently also spiritual life from a condition and changes of the central nervous system and a body in general.

The second case is the most serious in the light of modern genetics, a reflexology, surgical psychiatry, localization of mental phenomena, etc. However, influence of alcohol on mentality was known since Noah – that is times almost antediluvian. The smaller role in this sense is played by cybernetics as she mentions, generally only a thinking problem, instead of persons as a whole and, in particular, her ethical carrying out or esthetic experiences. In essence we are present at new universal revival it would seem long ago buried Focht-Moleschott-Hekkel's views, but the facts supplied with much more powerful weapon and theories.

However, there is a number of the valid difficulties which existence shows insufficiency and a certain insolvency of similar approaches.

1 . The brain, as well as any other things, is given us in sensual perception, that is through feelings in which we aren't able to separate subjective from objective the existing. Even if not to become on the point of view of pure panegoism – on very shaky philosophical position, – that nevertheless can be said only that is perceived as a brain as neurons, synapses, etc., but about essence of that we are doomed to remain in ignorance. This objection however doesn't shake the fact of dependence mental from any "a brain in itself" – that is something spatial and material.

2 . By consideration of the brain at microphysical level it is necessary to refuse strictly determinists point of view, to allow a considerable share of uncertainty, accident, that is only statistical regularity. Whether it is impossible to connect a free will and other types of internal freedom with this sphere? Even if to recognize an admissibility of this argument, it nevertheless doesn't mention a complete dependence of a mental brain from physiology.

Both reasons aren't represented rather weighty and in any case can have only auxiliary value.

Indeterminists proceed from freedom as something direct and this is axiomatic. If as speak to physics, and however and to all people, the spontaneous materialism (what it is meant if to be expressed philosophically competently, spontaneous realism) concerning the outside world is inherent, in not to all scientist, as well as all people, the spontaneous spiritualism and a librarbitrism concerning an inner world is inherent in smaller degree. The

scientist considers that he was convinced of correctness of this theory – for example, a determinism – owing to importance of certain facts and arguments instead of because owing to physical causality of a cell of his brain "turned" in that, instead of in other party. We solve, we choose, we love, we hate, we are indignant, admire, we make discoveries as the free beings addressing to free beings, instead of as brain mechanisms. The consecutive fiziologizm would make senseless all our life, all individual and social, all human relations, the right, the policy, all history and culture. Anything from this that here belongs, can't be described differently, as in terms of the personality, consciousnesses and freedoms. But can be actually in society and history persons, and golems act not? Unless the facts which have been saved up by geneticists, cybernetics, biologists, physiologists, psychiatrists, psychologists behaviourists don't speak well exactly for the last assumption?

It is represented that it is possible to find a way out only by any "Copernican revolution", consisting in that, having left all facts on a place, to look at them from absolutely new point of view. This point of view will have metaphysical character. But unless the view of consciousness as on эпифеномен brain activity has no already metaphysical character? And unless attempts to explain it by means of a panpsychism have no same character?

To the statement: consciousness, spirit, freedom an essence epiphenomenons or brain products – we oppose the statement opposite to it. The brain is the tool of consciousness, spirit, freedom.

Brain with its tens of billions mutually connecting cages, each of which represents the most difficult education is an expedient device for which explanation as links to accident or to physical and chemical regularity as they are insufficient for an explanation of much less difficult artificial intelligence are insufficient. Duration of time demanded for its education, has no crucial importance. But it isn't only one complexity or expediency. These properties characterize any organism and any its body or system of bodies (respiratory system, cardiovascular system, etc.). Matter in nature of functions. Unlike functions of other bodies, function of a brain isn't brought (and it is besides essentially irreducible) out of any physical, chemical or biological processes. Here cause and effect, owner and tool heterogenes. Between them the emanation which has changed all mode of life of the owner of a brain lay.

In other words, the main function of a brain, unlike functions of other bodies, absolutely also can't be essentially explained by "objective" consideration; studying of a structure of a brain, its chemical composition, occurring in it physical, chemical, physiological processes, as though far didn't promote, won't approach us on one step to understanding of this function, just as most that on there is a thorough studying of sounding or a tracing of the word won't approach us on an iota to understanding of its sense. Studying of anatomy and physiology of a brain will be able to give only a better understanding about that equipment by means of which this function is carried out. Because no studying of a brain in itself while it strictly observes noted framework, can transfer the observer to that higher level of being in which ethics dominate. Feature of function of a human brain (unlike functions of respiratory or digestive system) just also is that it transfers the person to a new modus of being, to being-consciousness.

If a brain – the spirit tool, it at the same time both realizes, and limits its opportunities. The hand does that we order it, but only within available to it; and the damaged, damaged or worn-out tool even more limits, or even nullifies these opportunities. Brain not only freedom

tool, but also factor, it limiting. Ours "I" receive from the birth in the order the "ready" brain which has apprehended from parental genes all information put in them in the form of a physical substratum of abilities, traits of character, instincts, inclinations, abilities to aspirations, rushes and efforts and, probably, as well ability to freedom. These data can be changed, strengthened or weakened by eugenical or surgical intervention. In other words, the individual spirit already appears with the ready mental inclinations connected somehow with a special condition of this brain. But, if to recognize our general provision on a brain as the spirit and consciousness tool, it will mean only some restriction, instead of freedom denial.

As it was already noted, the problem of freedom encounters and serious psychological difficulties, namely, the objections based on the psychological analysis of human behavior and its motives.

Freedom – the difficult phenomenon which isn't reduced to only one free will (*libre arbitre*) and a free will, part of freedom of the person making only (and besides not the most important), it is possible to consider at various levels. To possess the lowest level of a free will, it is necessary only few to be cleverer than Buridanov of a donkey. It is freedom consisting in full determinancy or predictability of reaction to this irritation or incentive. But nevertheless it not that unpredictability which can affect and in details of behavior of the computer. Life and consciousness constitute other qualities of unpredictability, namely, known degree of freedom.

Here it is a question of a freedom of choice between separate motives which qualitatively can not differ from each other, to be equivalent. And, as a rule, it is a question of a choice between already ready and present possibilities (for example, what dish to order by a dinner to go on stadium or to cinema, etc.) . This freedom assumes relative independence of motives: though I know that everything speaks well "A", I nevertheless can choose "B". Extreme case here – absolutely unmotivated action (*acte gratuit*). But it is possible to allow freedom and motivated action in case motives only decline, instead of force. The brain structure at microphysical level can be a physical substratum of this non-determination. Though a certain reaction can be considered as more probable, however any regularity will have in this case only statistical property. At this level freedom considered separately, is almost indistinguishable from accident, but, taken in a context, it nevertheless freedom step. Degree of freedom is more considerable when motives aren't imposed from the outside (for example, by suggestion), and proceed from the subject. Here freedom from motives is supplemented with freedom of creativity which leaves far beyond a perspective of motives of behavior.

The mental mechanism of processes of creativity still remains a riddle. The old associationism as though is discredited, and still *assotsiatsionny* communication of ideas or the mental conditions, anyway explained or taken in this or that context, is that we introspectively observe first of all. However, when we deal with creativity, communications between ideas accept the most freakish character ("association" between falling apple and the theory of universal gravitation), and sometimes resolving an issue, the cutting the Gordian knot idea or a plan are as *deus ex machina*.

Here usually refer on subconscious, but this mechanism is even more mysterious, and the course of associations (if to lean on dreams) is even more whimsical. It is clear, however, as work of the subconscious has any focus, intelligence. Generally, without pressing in more

profound studying of a question, it is possible to speak about freedom from associations, or about a free manipulation associations.

If the free will at the lowest level, freedom from motives, belongs to pragmatics area, and freedom of creativity (freedom from associations) to pneumatics area, the third type of freedom, a top-level free will, is a freedom of choice between pragmatics and pneumatics as lifestyle or, at least, behavior in this concrete situation.

It is a freedom of choice between freedom and not freedom. Between submission to inclinations either their submission or regulation. The person chooses: or to be given to inclinations, or "souls to fine rushes" or to its burdensome efforts. In the first case of people freely refuses the freedom, chooses not freedom, and refusal of freedom is result of the free act of a choice for which it bears responsibility; but also loss of freedom isn't final, it doesn't exclude possibility of a constant antagonism to inclinations or restrictions of their power.

Thus, in the sphere of moral philosophy speech first of all goes about freedom to dispose of the freedom. The person can refuse the freedom, but J.-P.Sartr can't refuse freedom of the refusal, and in this sense of the rights, claiming that the person is doomed, condemned to be free. Freedom of choice between pragmatics and pneumatics and the related conflicts to the greatest sharpness are shown in the field of ethics with its requirement of refusal, self-renunciation, the victim.

This freedom can't be reduced only to freedom will or only to a choice of "reasonable" behavior (σοφροσύνη). It is "exemption", a free movement on the way of life, freedom of rushes, feelings, thoughts, aspirations. Because all this enters into the pneumatic sphere, all this and makes the personality. The freedom of choice is followed by chosen freedom. Free choice of freedom, freedom of the decision to be free could be considered as "metafreedom" in relation to "actually" freedom in the pneumatic sphere. However such differentiation is only conditional, as, on the one hand, the choice of pneumatics – already pneumatics; on the other hand, pneumatic freedom assumes a free choice of pneumatics, differently it isn't freedom.

Freedom of self-creation of the personality is a basis of her moral responsibility and a basis of all other types of freedom. Freedom of self-creation also does the person morally responsible not only for acts, but also for feelings and thoughts, and even for dreams in which any not overcome stage of development of our personality is shown.