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Freedom in the context of determinism. Comparative analysis of N. Hartmann's and R.H. Kane's theories

Summary

The dissertation is an attempt to summarize two contemporary philosophers: Nicolai Hartmann and Robert Hilary Kane. Contemporary debate on the status of free will takes place not only in ontology, axiology, but also outside of philosophical disciplines and methods of analysis. The lack of a satisfactory solution to the problem indicates a stagnation around the issue of free will, which, however, does not mean the lack of contemporary interest in the problem. The lack of a definitive negation of the problem on the philosophical ground additionally prompts a critical reflection on the contemporary interpretations of the classical issue of *liberum arbitrium*. At dissertation, I combine two philosophical traditions (European and American). I also make an analysis of the philosophy of William James, which links together two temporally and spatially separated concepts of free will.

The dissertation – not counting the introduction – is divided into three parts (the main part of the dissertation contains six chapters). In four points of the introduction, I justify the choice of the topic of the dissertation and define the terminology necessary to show the contemporary context of the problem of free will. I show the contemporary context of the problem and the differences in its interpretation at the beginning and the end of the 20th century. I also describe in detail two contemporary known and used subdivisions of statements around free will (more general one, but not very sharp and detailed one, which lack in it's clarity).

The first part concerns the Hartmann's philosophy of freedom. This part is divided into two chapters, in which I present ontological (chapter I) and ethical-axiological (chapter II) aspects for considering free will in Hartmann's philosophical theory. In the first chapter, I focus particularly on the presentation of categorical laws occurring within his conception of layers of being. Here, I also present the concept of pluralistic determination proposed by Andrzej Noras; I will defend the legitimacy of this concept until the end of the dissertation. Moreover, I will try to show that Hartmann's philosophy of free will can be considered from both: a compatibilist and libertarian perspective. The second chapter deals with Hartmann's aporetic philosophy of freedom. As I am showing, despite the inspiration of Kant's thought, Hartmann presents an antinomies of free will to solve the bunch of logical problems of free

will. I try to show, that Hartmann's philosophy can't be overestimated in the actual context of the debate over free will.

The second part has a different structure from the previous one. I do not divide Kane's philosophy into an ontological and axiological part (such a division does take place, but it is less significant than in the case of Hartmann's theories). In the third chapter, I present James's indeterminism in order to show the actuality of his tradition in interpretation the problem of free will. In this chapter, I analyze the principle of alternate possibilities and show their meaning for the problem of free will. The fourth chapter concerns on the main assumptions of Kane's philosophy of Free will. According to Kane's (metaphysical) libertarianism, the existence of a chance is only meant to prove the possibility of free will, but it does not constitute conclusive evidence for it's existence. In this chapter, I analyze the terms of self-forming actions, ultimate responsibility and other terms (as: alternate possibilities) that appear in Kane's ontology. The next chapter deals with Kane's moral philosophy, in which I show his concept of subjectivity, which essentially corresponds with his concept of free will (similarly as in the Hartmann's philosophy).

I divide the comparative part of the dissertation into two chapters. In the fifth chapter, I look at both title concepts of free will in terms of differences in philosophical inspirations and the resulting consequences. In the sixth chapter, I strive to demonstrate the similarities between the philosophies of free will of Hartmann and Kane. The similarities comes from their common philosophical inspirations and can be show in their visualizations of the decision-making process, in which human involvement in values plays an important role.

The dissertation is closed by a bibliography adapted to the problematic reflections on the category of free will. First of all, I present the original texts of the title philosophers and their translations, and in the next I point to the current elaborations and development of their philosophy.