

# Review of: "Free Will Stands When Properly Explained and Correctly Defined and Neuroscience Shows This to Be the Case"

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Potential competing interests: No potential competing interests to declare.

Free will is a very complicated subject. In the traditional metaphysicians such as: Kant, Hegel and so on there are very profound discussion, it is difficult to examine it through a single point of view. Comment on Atina Knowles' paper "Free Will Stands When Correctly Explained and Correctly Defined and Neuroscience Shows This to Be the above "Case" is a very difficult and intractable problem for me.

Atina Knowles approaches free will from the perspective of neuroscience and has the characteristics of empirical research. It has a certain novelty in the perspective of discourse and the way of speech.

I partly agrees that free will can approach its truth through behavioral interpretation and normative definition, but we should examine it in the context of the vast network of interactions and social relations between subjects. Because free will is not an entity, it depends on the subject brain and neural network, but it is not the same as the latter.

In other words, it is not an object, nor merely a philosophical concept, but a state of being of the subject. It is in the power, capital, language, culture and other restrictions, usually intertwined with various elements, in the context of modernity, often shows the characteristics of fragmentation, and often entangled with sensibility, desire, psychology and so on. Is not something that neuroscience alone can prove. At the same time, we should also comprehensively examine the intersubjectivity from a wider range (unity, fraternity, mutual aid, negotiation).

From the cultural identities among social classes and ethnic groups, as well as the logic of legal norms among people, we can understand the value of its existence in a more comprehensive and diversified way, and understand its specific historical connotation in different cultural contexts.

Therefore, the desirable post-metaphysical path needs to analyze the nature of phenomena in combination with specific events and behaviors, and it is necessary to jump out of the paradigm of metaphysical thinking in the interdisciplinary, broader vision and intertextual dialogue, so that we can better understand and feel the significance of its existence.

Finally, I am not a neuroscientist or philosopher, and I have only a rudimentary understanding of the spectrum of knowledge of free will. The above comments have some immature views. If there is something wrong, please forgive the Review.



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