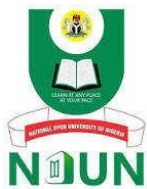


**COURSE
GUIDE**

PHL 411

PHILOSOPHY OF MIND

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NATIONAL OPEN UNIVERSITY OF NIGERIA

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INTRODUCTION

PHL 411: Philosophy of Mind is a two-credit unit course for 400 level philosophy-major undergraduates of the National Open University of Nigeria (NOUN). The material is developed to equip students with the requisite philosophical knowledge on the subject matter. The course guide gives an over-view of the course; it informs the student of what the course entails and provides information on the organisation and requirements of the course. The course consists of four modules made up of 16 units.

The first module titled *The Nature of Philosophy of Mind* discusses the origin of the course in Cartesian philosophy. It examines what philosophy of mind is touching on the antiquity origin up to contemporary time. It further analyses the relationship philosophy of mind has with other disciplines and branches of philosophy such as Metaphysics, Psychology, Neurobiology, and Computer science. The module concludes by examining seven key terms in philosophy of mind discourse. The terms discussed include materialism, physicalism, monism, dualism, functionalism, behaviourism among a few others.

The second module titled *Dualist Theories of Mind* analyses the various theories that react to Cartesian interactionism. It appraises Leibniz's pre-established harmony, Spinoza's double aspect theory, Gustav Fechner's psycho-physical parallelism, Malebranche and Geulinx's Occasionalism and Huxley's epiphenomenalism.

The third module titled *Monist Theories of Mind* examines Gilbert Ryle's behaviourism, central state materialism in three philosophers: D.M Armstrong, U.T. Smart and J. J. C. Place. The module concludes with a discussion of Richard Rorty's linguistic approach.

The fourth module titled *Mind and Consciousness* focuses on the issue of consciousness, machine and problem of other minds highlighting the various contemporary arguments related to techno-human relations.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of PHL 411: Philosophy of Mind is to introduce the student to fundamental theories, principles, questions, and issue in mind discourse.

COURSE OBJECTIVES:

By the end of this course, you will be able to:

- Explain the subject matter of Philosophy of Mind
- Understand the historical antecedents
- Discuss four dualist theories and corresponding philosopher proponents
- Analyse three monist theories and corresponding philosopher proponents
- Articulate the debate around conscious and whether machine have consciousness.

WORKING THROUGH THE COURSE

To successfully complete this course, you will be required to read and study the whole unit and read suggested books and other related materials. Each unit contains self-assessment exercises. You are required to do these exercises. The exercises are meant to aid you in understanding the concepts under consideration. At the end of each unit, you will be required to submit worked assignment for assessment. At the end of the course, there will be an examination. The time and venue of the examination shall be communicated to you through your study centre. You will be required to present yourself for the examination.

COURSE MATERIALS

The major components and materials for this course include:

- i. Course guide
- ii. Study guide

- iii. Text books
- iv. Assignment

STUDY UNITS

There are 16 units in this course, and it is divided into 4 modules. The modules and units are presented as follows:

MODULE 1 - THE NATURE OF PHILOSOPHY OF MIND

Unit 1 – Cartesian Origin of Philosophy of Mind

Unit 2 - Unit 2: What is Philosophy of Mind?

Unit 3 - Relationship between Philosophy of Mind and other Disciplines

Unit 4 – Key Terminologies in Philosophy of Mind

MODULE 2 – DUALIST THEORIES OF MIND

Unit 1 – Dualism vis-à-vis Philosophy of Mind

Unit 2 - Pre-established Harmony

Unit 3 - Double Aspect Theory

Unit 4 - Psycho-physical parallelism

Unit 5 – Occasionalism

MODULE 3: MONIST THEORIES OF MIND

Unit 1 - Behaviourism – Gilbert Ryle,

Unit 2 - Central State Materialism – D.M. Armstrong,

Unit 3 - Central State Materialism - J.J.C. Smart and U.T. Place

Unit 4 - Language Analysis Approach – Richard Rorty.

MODULE 4 - Mind and Consciousness

Unit 1: What is Consciousness?

Unit 2: Problems of Other Minds

Unit 3: The Nature of Artificial Intelligence

PRESENTATION SCHEDULE

This course has two presentations: one at the middle of the semester and the other towards the end of the semester. At the beginning of the semester, each student undertaking this course will be assigned a topic by the course facilitator which will be made available in due time for individual presentation during forum discussions. Each presenter has 15 minutes (10 minutes for presentation and 5 minutes for Question and Answer). On the other hand, students will be divided by the course facilitator into different groups. Each group is expected to come up with a topic to work on and to submit same topic to the facilitator via the recommended medium. Both will attract 5% of the total marks.

Note: Students are required to submit both papers via the recommended channel for further examination and grading. Both will attract 5% of the total marks.

ASSESSMENT

In addition to the discussion forum presentations, two other papers are required in this course. The paper should not exceed 6 pages and should not be less than 5 pages (including references), typewritten in 12 fonts, double line spacing, and Times New Roman. The preferred reference is MLA 6th edition (you can download a copy online). The paper topics will be made available in due time. Each carry 10% of the total marks.

To avoid plagiarism, students should use the followings links to test-run their papers before submission:

<http://plagiarism.org/>

<http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>

Finally, all students taking this course **MUST** take the final exam which attracts 70% of

the total marks.

HOW TO GET THE MOST OUT OF THIS COURSE

- Have 75% of attendance through active participations in both forum discussions and facilitation.
- Read each topic in the course materials before it is treated in the class.
- Submit every assignment as at when due; as failure to do so will attract a penalty.
- Discuss and share ideas among class members/peers; this will help in understanding the course more.
- Download videos, podcasts and summary of group discussions for personal consumption.
- Attempt each self-assessment exercises in the main course material.
- Take the final exam.
- Approach the course facilitator when having any challenge with the course.

FACILITATION

This course operates a learner-centered online facilitation. To support the student's learning process, the course facilitator will: 1. introduce each topic under discussion; 2, open floor for discussion. Each student is expected to read the course materials, as well as other related literatures, and raise critical issues which he/she shall bring forth in the forum discussion for further dissection; 3. Summarizes forum discussion; 4. Upload materials, videos and podcasts to the forums; 5, disseminate information via email and SMS if need be.

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MODULE 1 - THE NATURE OF PHILOSOPHY OF MIND



Source:

<https://www.google.com/search?q=philosophy+of+mind>

Unit 1 – Cartesian Origin of Philosophy of Mind

Unit 2 - Unit 2: What is Philosophy of Mind?

Unit 3 - Relationship between Philosophy of Mind and other Disciplines

Unit 4 – Key Terminologies in Philosophy of Mind

PHI 411 - PHILOSOPHY OF MIND (2 Credit Units) C

Unit 1 – Cartesian Origin of Philosophy of Mind

1.1. Introduction

1.2. Learning Outcomes

1.3. On Descartes and Mind

1.3.1. Descartes’ Epistemological Project

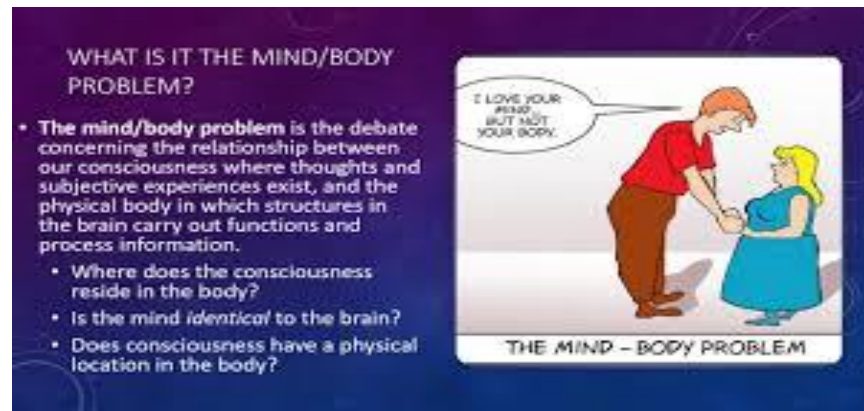
1.4. Foundationalism

1.5. Descartes' Mind/Body Dualism

1.4. Summary

1.5. Reference/Further Reading

1.6. Possible Answer to Self-Assessment Exercise



Source:

<https://www.google.com/search?q=mind/body+problem&h>

1.1 Introduction

In your ancient philosophy and early modern philosophy you would have come across Plato and the mind/body problem which is central to the discourse in 'Philosophy of Mind' was made prominent in the philosophy of Rene Descartes. Descartes popularly referred to as the father of Modern philosophy wanted in his philosophy to reach a point secure foundation for knowledge. While doing that he argues that the mind and body are different. The mind and the body have different properties; the property of the body is that it is material, located in space and extended; while the property of the mind is that it is immaterial, non-spatial and non-extended. Given this distinction between the mind and the body, a problem thereby arose as to whether there is a relationship between these two distinct substances. This problem is called the problem of *interactionism*. Various reactions trailed this problem. It is these different attempts to proffer solution or explain how the mind and the body affect each other that culminate into a distinct sub-field of study we now know as 'philosophy of mind'. Thus, the mind/body problem is central in the discourse of philosophy of mind. The mind/body problem simply pertains to how the mind and body relates with each other. First, it seeks to know what mental and physical states are; whether one is a subdivision of the other in a way that all mental states are physical

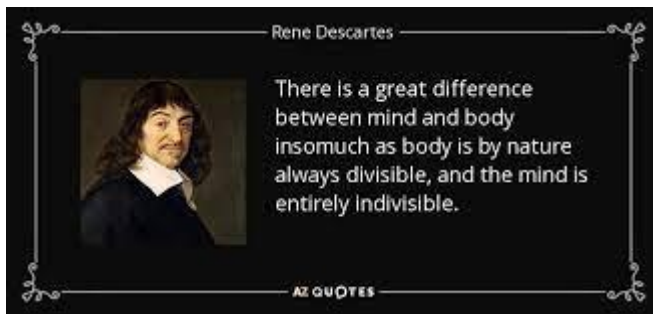
states or all physical states are mental; or better still, if both states are totally different from the other. Second, it equally tries to find out whether physical states that any causal effect on the mental states and vice versa; and there is such an influence, how does it come about? (Stanford)

1.2 Learning Outcomes

At the end of this unit, you will be able to:

- Understand Descartes' epistemological project
- Analyse his method of doubt or methodological skepticism
- Discuss Descartes' degrees of doubt
- Understand his mind/body dualism

1.3. On Descartes and Mind



Source:

<https://www.google.com/search?q=Descartes+on+mind&tbm>

The problem of mind and body which is central to the discourse of philosophy of mind is an age long issue. Plato made use of the word 'soul' in many different senses: ethical-moral, philosophical-religious, epistemological, socio-political, psychological, metaphysical, aesthetic, and in an obscure sense that defies classification. (Newman_Lester 1958). Nonetheless, what is most relevant to us in this course is his usage of soul as it relates to the body. Thus, in one of his dialogues called *Phaedo* Plato discusses the idea of the immortality of the soul which is the belief that the soul can exist separate from the body. In this dialogue, Plato employed various arguments which include that from Recollection. Argument from recollection is simply the idea that the soul once existed. While the soul once existed somewhere, the soul had real knowledge, so in its present life, the soul is not learning anything new, what it is simply doing is to recall all that it had previously known. To bring it home to our individual experience, the point Plato makes with this argument is that our souls first existed in a previous world before inhabiting our bodies;

1.3.1 Descartes' Epistemological Project – I want to believe you are not unfamiliar with the man called Rene Descartes? No, right? He is the one popularly referred to as the father of Modern Philosophy in your history of philosophy course especially 'Early Modern

Philosophy’. His major and famous work as you already know is titled ‘Meditations on First Philosophy’ which consists of six parts. In this work, Descartes came up with a truth rule that whatever he can know with clarity and distinctly is knowledge. Before one can say there is knowledge there must be no doubt whatever, hence, certitude or certainty must be the watchword. This requires a lot of due diligence that there must be no springing of surprises that something suddenly came up to challenge our conviction of knowledge. This requirement of knowledge is strong you would say, wouldn’t you? Yes, you are right, it is quite strong. Why is it quite strong?

It is quite strong because Descartes was trying to mimic a man in the ancient period called Archimedes of Seracus, a Mathematician. Archimedes had earlier said before Descartes that he could move the earth, from point A to point B, if only he was able to stand at a point that is one place to the other, if he could fix himself securely and immovably on a point. Similar thing, Descartes tried to do in his epistemology that made him to come up with a strong characteristic of knowledge of one that is clear and distinct; and one which is certain and cannot be doubted.

In another of his works Descartes stated that he would never say of anything to be true except he himself has confirmed with double assurance that the thing is true. To this end, some words and phrases that describe Descartes’ quest for knowledge include ‘certainty’, capacity not to be doubted or faulted, ‘clarity’, and being ‘distinct’. “I realized that if I wanted to establish anything in the sciences that was stable and likely to last, I needed – just once in my life – to demolish everything completely and start afresh from the foundations... all I need for the purpose of rejecting all my opinions, is to find in each of them at least some reason for doubt.” (Rene Descartes. 1984. Meditations on First Philosophy. AT VII. 17)

Self-Assessment Exercise

1. In what dialogue did Plato discuss the idea of the immortality of the soul?
2. The most famous work of Descartes is?
3. Descartes was trying to mimic who?

Knowledge follows a particular method – just as the phrase implies it simply means that Descartes preferred and made use of a particular type of method in order to arrive at knowledge. This method is called method of doubt or in more technical term, ‘methodological scepticism’.

Methodological Scepticism



- Descartes says his senses can't be trusted because they often mislead us
- He gives the examples of dreaming and the deceitful demon.
- He says he can doubt what he sees, his memory, and even that he has a body.

Source:

<https://www.google.com/search?q=methodological+scepticism>

In one of your year one philosophy courses, you would have come across names of skeptics like Pyrrhon of Elis and others who were always doubting. Descartes said he was not doubting like these set of sceptics, because they were always doubting just for doubting sake; like the way we sometimes argue for arguments sake. Descartes instead borrowed the method of doubt as a means to an end, and not an end in itself. In other words, Descartes used the method of doubt to arrive at knowledge and not for the sake of it as the sceptics in the ancient period used it. Descartes used his method of doubt to root out beliefs that are uncertain to arrive at what we said earlier, certain and beliefs that cannot be found to be untrue. Descartes made use of imagery of sand as an example of beliefs that are doubtable and clay/rock as examples of knowledge that cannot be doubted and one which is certain.

His feature that characterises is method of doubt is universality. By this he averred that all previously held beliefs must be jettisoned, doubts must be applied to them not singly or individually but collectively. In this regard, he made use of the example of apples, we can use in our context a basket of mango that contains rotten ones to which we want to stop the rotten ones from spreading to the other good ones. The best way to separate the good ones from rotten ones according to him is to upturn everything from the basket and one after the other separate the good from the bad. In the same style of separation, he argued, he would upturn all previously held belief and carefully throw away anyone known to contain any iota of doubt so as to arrive at a firm and secure knowledge.

His method of doubt is also exaggerative in nature. What this means is that he went for the strongest form of doubts.

The deception of the senses- what this points to from the name is the idea that though we rely on the uses our senses (ear, nose, eyes etc) in our day-to-day life, these senses are prone to deceive us. We should thus, be careful in trusting their use. For example, a puddle of water would appear to be on the tarmac on a sunny day when we view the tarmac from afar. A straight stick on dipped in a glass of water would appear bent when viewed. As a

child, we have probably experienced the idea that the sky is following us as we move about. These are some of the instances where Descartes alluded to when he stated that the senses are sometimes known to deceive and so we should be careful trusting them.

The phenomenon of Dream - The point Descartes makes here is that even when we think we are sure of an event especially if you think such an event is so vivid and undeniable, it could all be just a dream. This is because the state of dreaming and being awake a times can resemble each. Despite this, he still argues that the act of dream cannot lead us to error because dream is not continuous. The possibility that we might be dreaming is therefore a great attack on the origin of the knowledge gotten from the senses.

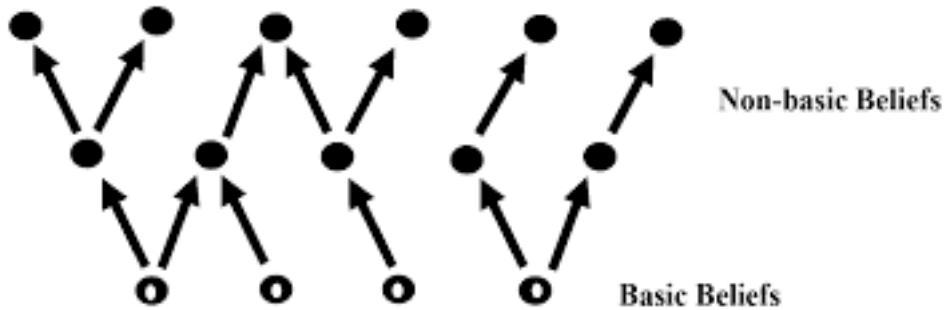
Malicious Demon Attack – what this means is that for all we know, we might just be deceived by an evil demon who continuously trick us regarding the object of our belief. The fact that Descartes makes it known that God who is goodness personified and truth itself is not responsible for deceit does not erase the possibility that a nasty demon could be at work. While the malicious demon attack does not take root from the use of the senses, its possibility brings about doubt on the even a prior knowledge. Nonetheless, Descartes takes scepticism to its furthest end with the possibility of a malicious demon attack.

After Descartes had doubted literally everything with the different degrees of doubt we just discussed, he then looked inward into himself. While looking inward, he realized himself as a being who is doing the doubting, thus thinking, so he is a thinking being. With this realization comes the idea that he cannot doubt the fact that he was doubting. From this, he inferred the popular *cogito ergo sum, I think, therefore, I am*. This point can be said to be the turning point that usher in what we now refer to as the mind/body dualism of Descartes. He was able to arrive at this because he realized that there are some truths that the senses give us that cannot be denied. One of such was the fact that he was engaged in all the doubting we have explained, putting pen on paper to write his text called *Meditations* and he sat by the fire to warm himself from the cold of the winter. While the doubting persisted, he doubted his own memory, senses, body, figure, extension, motion, as fiction of his mind.

Self -Assessment Exercise

4. Another name for 'knowledge follows a particular method' is?
5. *cogito ergo sum* translates as?*
6. Descartes, having doubted everything says he could not doubt what?
7. Briefly describe the phenomenon of dream

Foundationalism



Source: <https://www.google.com/search?q=foundationalism>

This is the coming together of two words ‘foundation’ and ‘ism’. What this means in epistemology and especially in the philosophy of Rene Descartes is that knowledge is conceived in the form of laying of a foundation of a building. What this points to is that knowledge or justification of knowledge looks like the foundation of a house. In this foundation, there are what is called ‘basic beliefs’ which comes first while the other type of belief called ‘non-basic’ belief rests. Basic beliefs do not need justification, non-basic beliefs rely on the basic ones for their own justification. Some questions that foundationalists try to answer include: the knowledge that we claim to have, how can we justify them? Basic beliefs are like concrete in the laying of the foundation of a building upon which we build the rest of our knowledge. While non-basic beliefs are the other processes that follow the foundation of a building has been laid. Central to the arguments of the foundationalists are the claims that we have basic belief or what is sometimes referred to as proposition that have justification already in their nature or self-justifying, that is, they are justified with no assistance from any outside beliefs or proposition, these are called foundational or basic beliefs. Also, that we have beliefs or propositions that derive their justification from the influence of another belief. In other words, these sets of beliefs are not self-justifying, they have no justification already contained in their nature, they rather need the help of other beliefs outside of them for them to be justified. There are two different types of foundationalism:

Classical or Radical or strong foundationalism – Descartes is a typical example of this kind of foundationalist. According to him and others in this camp, the foundation is certain, cannot be doubted, infallible and incorrigible. Regarding the question of how non-basic beliefs derive their justification from the basic beliefs, radical foundationalists argue that such justification takes place by means of deduction. Basic beliefs are exemplified in introspection, reason, or rational intuition. (Lemos, N. 2007.) What constitutes basic belief in this instance “are private psychological states...sincere, first person, present tense reports of perceptual experiences...I seem to be seeing a red patch.” (Kekes, J. 1977)

Weak/ Moderate foundationalism – this is the opposite of the first camp. The proponents argue that basic beliefs do not need to be fool proof or infallible; all they need is some level of believability or credibility. The foundation in this instance is less strong. These proponents also deny that non-basic beliefs derive their justification from basic beliefs through deduction. To the weak foundationalists, it is by various types of inductive reasoning. (Lemos N. 2007) G.E. Moore and John Kekes are some philosophers in this camp.

Descartes' Mind/Body Dualism



Descartes's Doctrines Meditations (1641)

- **Strict Separation between Humans, Animals**
 - Animals as Unconscious Reflex Machines
 - Consciousness Frees Humans from Reflex
- **Substance Dualism**
 - Body Characterized by Extension
 - Mind Characterized by Thought
- **Interactive Dualism**
 - Knowledge Through Sensory Organs
 - Thoughts Affect Bodily Actions

Source:

<https://www.google.com/search?q=Descartes+mind%2Fbody+dualism&tbm>

to Descartes, the mind and the body are two separate entities. The property of the body is that it is material, located in space and extended; while the property of the mind is that it is immaterial, non-spatial and non-extended. While separate, the mind and the body are not the same, that is, they do not both have equal value. The mind is superior to the body. As a matter of fact, our identity as humans can be found in our individual minds and not in our bodies. Do you realize why our identity is in the mind and not in the body? This is because it is the mind that can guarantee the type of certitude, stability, and secure, undoubtable knowledge that he set out to achieve. The body on the contrary cannot make this possible, that is guarantee this because as we discussed earlier, Descartes had been deceived by the senses. The mind can guarantee us this because it is the mind that apprehend ideas clearly and distinctly.

Given this distinction between the mind and the body, a problem thereby arose as to whether there is a relationship between these two distinct substances. This problem is called the problem of *interactionism*. Various reactions trailed this problem. It is these different attempts to proffer solution or explain how the mind and the body affect each other that culminate into a distinct sub-field of study we now know as 'philosophy of mind'. Thus, the mind/body problem is central in the discourse of philosophy of mind. The mind/body problem simply pertains to how the mind and body relates with each other.

First, it seeks to know what mental and physical states are; whether one is a subdivision of the other in a way that all mental states are physical states or all physical states are mental; or better still, if both states are totally different from the other. Second, it equally tries to find out whether physical states that any causal effect on the mental states and vice versa; and there is such an influence, how does it come about? (Stanford)

Self-Assessment Exercise

8. The two types of foundationalism are strong and?
9. which foundationalism consists of basic beliefs?
10. Is your body superior to your mind according to Descartes?

it has been a dense unit, has it not been? We have discussed quite a lot of epistemology from the Father of Modern Philosophy. Thus, this unit discussed Descartes' epistemology. We examined the features of his epistemology starting with his method of doubt where he argues that the act of doubting follows a particular method; the deception of the senses because they have at one point deceived us; the phenomenon of dream, malicious demon likewise his foundationalism where he likened knowledge to the structure of building with basic beliefs that need no justification and non-basic beliefs that rely on the basic belief for their justification. In this unit as well, we discussed Descartes' bifurcation of the mind and body from which emanates the mind/body problem.

1.7 References/Further Reading

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1.8. Possible Answers to Self-Assessment Exercises

1. *Phaedo*

2. 'Meditations on First Philosophy'

3. Archimedes of Seracus

4. Methodological scepticism

5. *I think, therefore, I am*

6. the fact that he was doubting or that he has a body

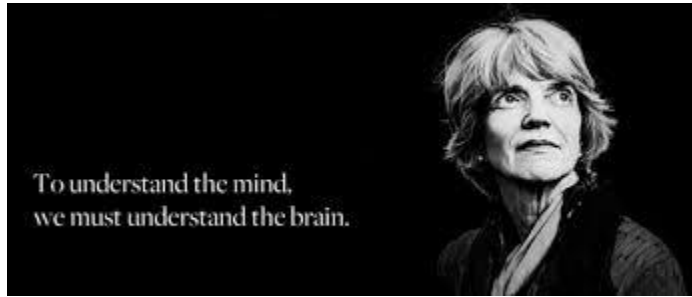
7. The fact that he is doubting even when we think we are sure of an event especially if you think such an event is so vivid and undeniable, it could all be just a dream

8. Moderate

9. Classical

10. No. the mind is superior

UNIT 2: WHAT IS PHILOSOPHY OF MIND?



Source:

<https://www.google.com/search?q=to+understand+the+mind%2C>

CONTENTS

- 1.1. Introduction
- 1.2. Learning Outcomes
- 1.3. What is mind?
 - 1.3.1. Mind /Brain / Soul
- 1.4. What is philosophy of mind?
- 1.5. Summary
- 1.6. References/Further Readings
- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

Many a times in our daily usage, we use the terms brain and mind interchangeably. Some of us have even wondered what the difference is between the mind and the brain like the soul. This unit which is mainly concerned with discussing what philosophy of mind is begins by attempting a clarification between the mind, brain and the soul. It then goes further to describe the sub-field of philosophy known as ‘philosophy of mind’.

1.2. Learning Outcomes

At the end of this unit, you will be able to:

- Describe what mind is
- Have an idea of the difference between the mind and the brain
- Articulate the idea behind philosophy of mind

1.2. What is Mind?



Source: <https://www.google.com/search?q=what+is+mind&hl>

The use of the mind here refers to the human mind. Thus, the mind refers to the aspect of a human being that is responsible for thinking, consciousness and experiencing things in the world. With the use of the mind, a person also thinks, feels that is, the mind is also a faculty of thought and consciousness. It is also instrumental to having subjective awareness and intentionality. Britannica.com defines it as “the complex faculties involved in perceiving, remembering, considering, evaluating, and deciding. In some sense it is manifested in activities like sensations, perceptions, emotions, memory, desires, various types of reasoning, motives, choices etc”. (Britannica.com)

Concepts such as ‘mindfulness’ and ‘mindedness’ though derivatives of the word ‘mind’ should not be entirely confused with the term ‘mind’ as explained above. Mindfulness is fundamentally a skill or a competence one gains from meditation. It has to do with intentionally making oneself to be conscious of a present moment devoid of judgment or evaluation. It also refers to a mental state that is based on being fully focused on ‘the now’ or ‘the present’, being present to be able to accept one’s thoughts, feelings, sensations without judgment. Mindfulness is opposed to mindedness. It means not considering what one is doing or not thinking through a thought before blurting it out, or thinking through an argument, or considering the pros and cons of an argument or a decision before nose-diving into it.

Mindedness on the other hand is a state of being disposed or inclined to carrying out an act. For instance, being inclined to doing labour. I am not minded to going for labour today or I was not minded to studying Phil 411 last week hence, my study this week. Mindedness could also refer to being minded in a particular manner. E.g., open-mindedness, absent mindedness, being broad or narrow minded, strong mindedness etc.

In science, mind is conceived as the brain. It is argued that the brain is a physical substance, the mind is the non-physical offshoot of the various neurons at work in the brain. Nonetheless, there is a growing body of evidence pointing to the idea that the mind transcends the physical workings of the brain. This is however not to say that the brain play no role in the workings of the mind, what is rather being put across here is that we should

not limit the mind to just what is inside our skull likewise our body. According to Olivia Goldhill scientists say your “mind” isn’t confined to your brain, or even your body.” The discussion regarding the relationship between the mind and the mind has been of great interest to many scholars in various fields. This led a group of scholars such as Neuroscientists, Physicists, Sociologists and Anthropologists to come up with a description of the mind that would be fascinate many and agreeable to various scholars interested in the discourse. To this end, it was agreed that a fundamental aspect of the mind is “the emergent and relational, that regulates energy and information flow within and among us.” (Dan Siegel) what this definition implies is that our mind goes beyond our physical beings. To break it down further, our mind is our experiences and not just what we perceive our experiences to be. To Seigel, we cannot totally remove how we individually perceive the world from our interactions of the world.

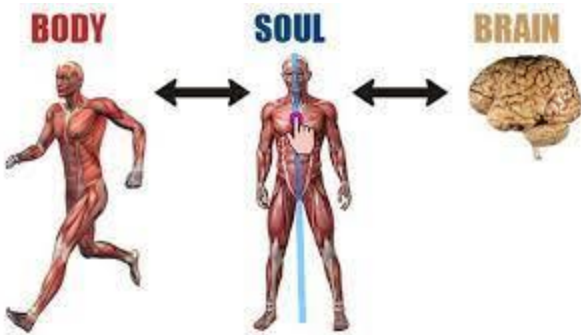
In his description of the mind, Ambrose Bierce, another scholar, sees it as “a mysterious form of matter secreted by the brain, engaged in a futile attempt to understand itself with nothing but itself to know itself with”. Many questions emerge from this description: is the mind matter? Is it something secreted? Can it understand itself? More importantly, can science explain everything or there are important constraints on what science can tell us about the human mind? (Ambrose Bierce. 1997)

In philosophy, even philosophers wrestle with the question of whether the mind is the same as the brain. Is the mind distinct from the brain? Or are they one and the same thing? To the dualists, the mind possesses a certain uniqueness, it is not merely another form of fascinating machine. While we can explain many things in nature by the laws of Physics and Biology, in order to make clear our consciousness as humans that must be done by means of some non-physical property. Aside dualists just explained, the physicalists which many philosophers appear to subscribe to their position are of the view that physiology and neurophysiology are at the root of our mental phenomena. Even though we would discuss these two terms in details in unit 3, physicalism from which physicalist, referring to the proponent is gotten from appeals to both physical things and or things physicists are concerned of such as atoms and molecules. (Linda B. Glaser).

Physicalist are divided into: Functionalist and identity theorists. According to physicalists who are functionalists what the brain does is the mind, the action of the brain is the mind. Identity theorists, however, simply identifies the mind with the brain. So, what are your thoughts on this debate? Is the mind the brain or something different from the brain? Laurent Dubreuil, a professor of Romance Studies and Comparative literature share his thought on the issue thus: “whatever your position about dualism and physicalism, a mind is more than a brain. Not only are mental operations ‘extended’ beyond the nervous system and outsourced to books, objects, or computers- but they also occur ‘out there’, especially when we share language.”. (Linda B. Glaser).

Self-Assessment Exercises

1. ----- means not considering what one is doing before doing it?
2. In science, the mind is the brain. True/False?

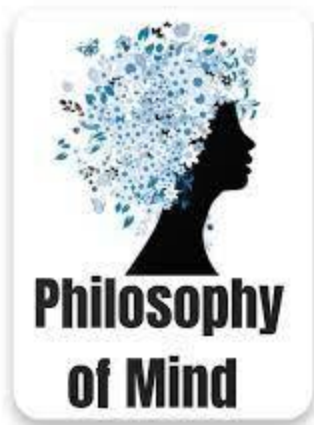


Source:

<https://www.google.com/search?q=mind+brain+and+soul&source>

Although to an average person the mind and brain are the same hence, used interchangeably, there are some differences between them. The brain is located in space while the mind is not. The brain consists of nerve cells that can be touched, the mind however, does not have such and so cannot be touched. Brain relates to the mind in such a way that a proper functioning of the mind is contingent on the brain. Also, workings of the brain is manifested in the state of the mind. The brain is thus said to have physical properties, one can touch the brain while the mind does not rather, it is a mental thing, it is not touchable. While the brain comprises of blood vessels and nerve cells; the mind is not made up of cells. Further, the brain is reported through by Neurologist to have a particular shape and structure while the mind does not. The brain is responsible for coordination of bodily activities such as movements, emotions etc. the mind on its part refers to intellect, thought pattern and conscience of a person. (BYJU's .com)

1.4. What is Philosophy of Mind?



Source: <https://www.google.com/search?q=philosophy+of+mind+&tbm>

Above we have tried to explain what mind is together with related concepts such as brain, mindedness, and mindfulness. The mind and the soul are they same? You would have been wondering by now. There are different ideas on this.

What we call mind has been differently conceived through the ages. Anaxagoras in the ancient world, to unravel what is behind motion by looking for a unifying principle argues that nous or mind is what is responsible. To him, *nous* is responsible for the matter that is not arranged in the universe through which it brings about order. Pythagoras in his philosophy talks about the soul instead of the mind. He believed in reincarnation of soul with the claim that he could remember other incarnations. He argues that the soul goes through several incarnation before it eventually perishes. According to Pythagoras, the soul migrates into other kinds of animals which is popularly referred to as transmigration of soul. The basic tenets of the doctrine of the Pythagoreans include: the soul is immortal, and it changes into other types of animals. Aristotle equally talks about the soul. To him, the soul is the form of the human body. He is said to be a mind/body dualist because he argued that the intellectual part of the soul is immortal. From the foregoing, foremost ancient philosophers refer to the soul rather than the mind. Thus, in the light if this, the soul is likened to the mind with the idea that it is just different usage if expression. (Dorothea Frede and Burkhard Reis eds.)

Nonetheless, there is also the argument that science generally makes use of the word 'mind', while in religious parlance 'soul' is the preferred term. Hence, fields such as Psychology, Psychiatry, Neuroscience refer to the human mind, while Religious Studies, Biblical Studies, Theology make use of the word 'soul'. It is, therefore, the context of discussion that determines the most suitable terminology.

There is however the school of thought that believes that although the two concepts are close, they are also equally quite distinct from each other. To this set of people, both concepts emanate from the inner core of a person especially the brain. They believe that the soul pertains to the spiritual and incorporeal aspect of human, conceived as separate from the body at death. However, during life, the soul is usually seen as that which is

responsible for thought, action, and emotion. The souls are said to be responsible for instigating desire and morality in us. Also, that it is always present and active in us while sometimes, the mind might be inactive in some set of people. The mind nonetheless refers to our ability to think, reason and the application of knowledge. It is the medium through which we get our consciousness which begins in the brain which is displayed through our thoughts, actions, emotions, will, memory and imagination.

It is important to note that the discussion around whether the mind is the soul or the soul being the same thing as the mind is not one that enjoys a unanimous answer or one that scientists can solely answer. It is rather one that springs up debate and whichever side of the divide you choose to be, or appeals to you the most, it is encouraged you that you be able to marshal logical argument in support of your position.

Self-Assessment Exercise

3. what does Anaxagoras call the mind?
4. which philosopher believe in the reincarnation of the soul?
5. which discipline investigates the workings of the mind and how the mind connects with the body

Just as we know already, philosophy of mind is a sub-branch of philosophy such as philosophy of social science, philosophy science, philosophy of religion, philosophy of law and other ‘philosophy of’ you can think of. It is the application of the tools of philosophy to the ideas of mind and mental. Or as in the other subfields mentioned, making use of philosophy to interrogate key issues and ideas in those fields or questioning the basic assumption that underlies those subfields of philosophy. Philosophy of mind therefore investigates the workings of the mind and how the mind connects with the body. As the name already implies, philosophy of mind is the study of philosophical questions regarding mind and its properties. It is also the analysis of mental and psychological concepts. It studies subjects of experience, what those subjects are, how they exist, and how they relate to the rest of creation. Philosophy of mind grapples with questions such as: Is the mind distinct from the body or some part of it such as the brain? Is the mind the brain? Is the mind/body problem simply a language problem? What is the mind? Is it simply exhibited behaviors? Does the mind have properties such as consciousness which are peculiar to it? How do we know that other minds exist, if at all? Is the mind/body problem existent in non-Western philosophy such as African philosophy or Buddhist philosophy? Etc.

Philosophy of mind is also described as that which investigates through the lens of philosophy minded things simply because they are minded. These could include people, sometimes non-human animals, sometimes robots to the extent that they are minded. Such

things could even include disembodied spirits, for instance, angels and God to the extent that they are in existence. Philosophy of mind has relationship with allied fields such as Psychology, Neurobiology, Computer Science etc. (E.J. Lowe, 2004)

1.8. Summary

How have you enjoyed this unit? Has been able to either give you new concepts in terms of mindfulness or mindlessness or it rather called these concepts to mind? So far, we have discussed the term mind and other related concepts. We also distinguished mind from brain and tried at examining what the soul is. We also have seen having a unanimous idea of the mind is rather difficult as we have various conceptions of the mind in different scholars. Philosophy of mind we say is the application of tools of philosophy to the discourse of mind grappling with issues relating to the nature of mind and the various other reactions and thoughts it generates.

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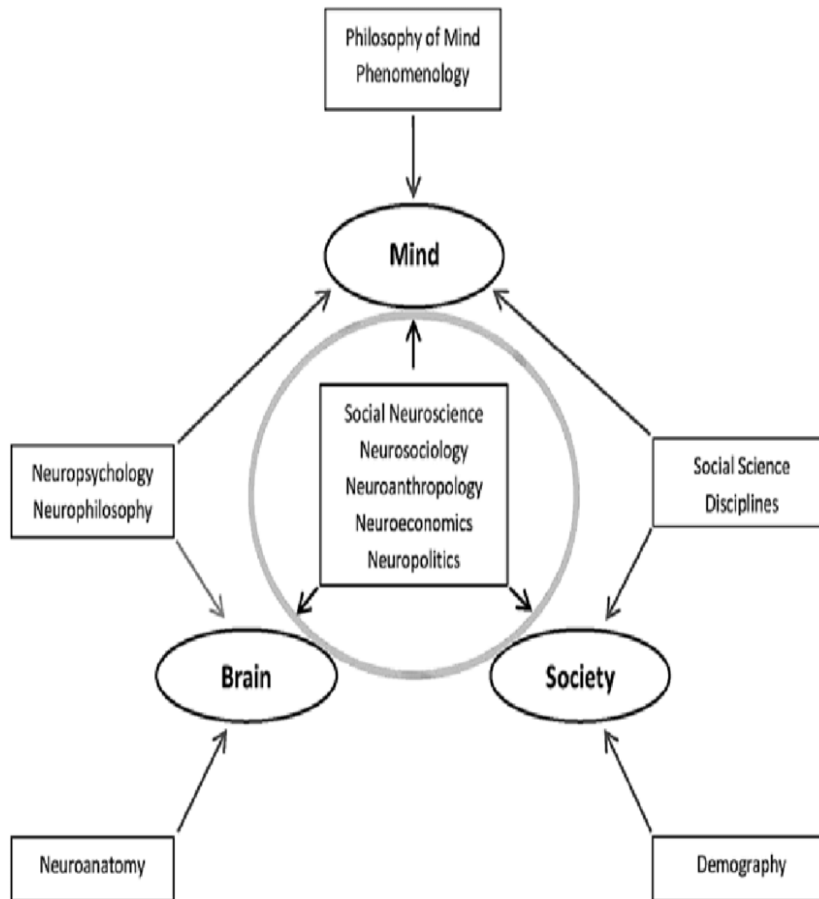
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1.10. Possible Answer to Self-Assessment Exercise

1. Mindedlessness
2. True
3. Nous
4. Pythagoras
5. Philosophy of mind

Unit 3. Relationship between Philosophy of Mind and other Disciplines

Contents



Source:

<https://www.google.com/search?q=philosophy+of+mind+and+other+disciplines&tbm>

- 1.1. Introduction
- 1.2. Learning Outcomes
- 1.3. Philosophy of Mind and Psychology
- 1.4. Philosophy of Mind and Neurobiology
- 1.5. Philosophy of Mind and Computer Science
- 1.6. Philosophy of Mind and Metaphysics

- 1.7. Summary
- 1.8. References/Further Readings
- 1.9. Possible Answer to Self-Assessment Exercise

1.1. Introduction

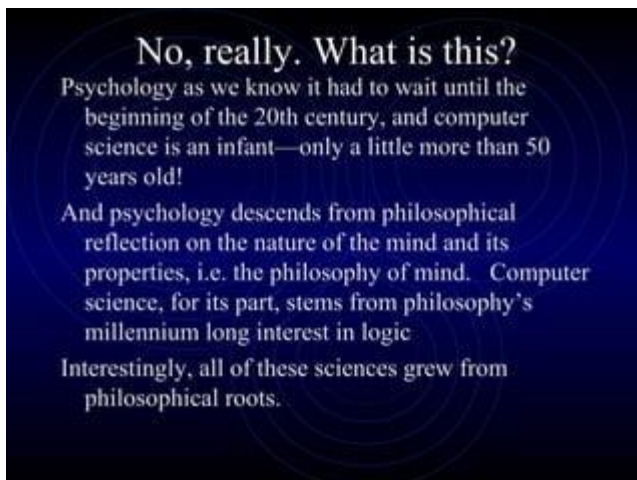
Just as you already know from the previous units, what philosophy of mind is, especially that it is a sub-field of philosophy that is concerned with the nature of human mind specifically. As a field it is not a stand-alone discipline. It has relationship or if you like cross cuts other arms of philosophy such as metaphysics, epistemology, philosophy of science. Beyond philosophy, it also straddles disciplines such as computer science, psychology, neurobiology, the multidisciplinary field of artificial intelligence etc. Philosophy of mind is quite contemporary in outlook with some of the issues therein present in contemporary debates in many other fields of study. It is to some of the relationships it has with other disciplines that this unit is concerned with.

1.2. Learning Outcomes

At the end of this unit, you shall be able to:

- List at least three fields philosophy of mind has relationship with
- Explain two of such relationships.

1.3. Philosophy of Mind and Psychology



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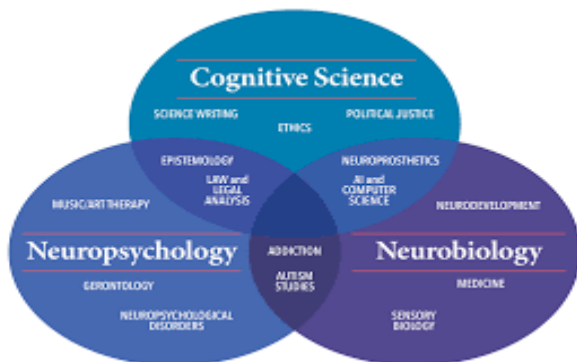
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Just as you might have been imagining from the discussions so far, philosophy of mind is both an interdisciplinary and multidisciplinary field. To begin with the discipline I think is most closely connected with philosophy of mind and the one it is mostly mistaken with: Psychology. On the one hand, Psychology as we know is science albeit mostly domiciled in the social sciences. Psychology is the science that makes use of empirical methods to inquire into actual mental state such as joy, fear, obsessions etc. On the other hand, philosophy of mind is concerned with the concepts we employ in characterizing things as subjects of experience. It is concerned with the analysis of such concepts as perception, thought, intentional agency, consciousness etc. Despite the differences between Psychology and philosophy of mind, both are still concerned with similar issues but with the use of different approaches. An example of such issues include: ‘consciousness’, ‘behaviourism’. Further, while philosophy of mind focuses on analysing the concepts of consciousness and mental phenomenon, psychology is mainly concerned with empirical investigation of the actual instances of these mental phenomena. In sum, both disciplines study and investigates the nature of human mind but with different methodologies. Philosophy of mind analyses concepts, Psychology uses empirical means.

Self-Assessment Exercise

1. -----is the science that makes use of empirical methods to inquire into actual mental state such as joy, fear, obsessions
2. What differentiates philosophy of mind and psychology?
3. What is the main term that links neurobiology with philosophy of mind?

1.4. Philosophy of Mind and Neurobiology



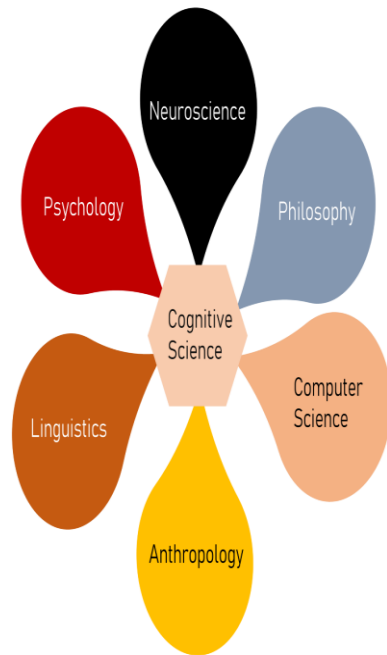
Source:

<https://www.google.com/search?q=philosophy+of+mind+and+neurobiology&tbm>

I hope the big word ‘neurobiology’ does not scare you away or put you off? It is just a fusion of two words associated with two disciplines ‘neuro’ and ‘biology’. The coming together of both terms form a new field of knowledge. Neurobiology is an arm of the life sciences that focuses on the anatomy (the bodily structure or internal workings of something), physiology (normal functioning of living organism) and pathology (the sciences of the causes and effects of diseases) of the nervous system. Philosophy of mind takes a lot from neurobiology. How did it do this? This is so based on the theoretical background of neurobiology which is generally similar to modern natural science which is primarily materialistic, and we can see how materialism pay important in the mind/body identity. There are many sub-disciplines that neurobiology has which pertains to the connection between mental and physical states and processes which is a fundamental question in philosophy of mind.

- i. Sensory Neurophysiology – this asks questions regarding the connection between perceptual processes and stimulation.
- ii. Cognitive neuroscience – this inquires into the relationship between mental processes and neural processes.
- iii. Neuropsychology – this furnishes use with how mental faculties depends on dome anatomical areas of the brain.
- iv. Evolutionary biology – this investigates how our nervous systems as humans begin and develop. This is especially given that Biology has its foundation on the mind. Evolutionary biology further describes the “ontogenetic and phylogenetic development of mental phenomena beginning from the primitive stages”.

1.5. **Philosophy of Mind and Computer Science**



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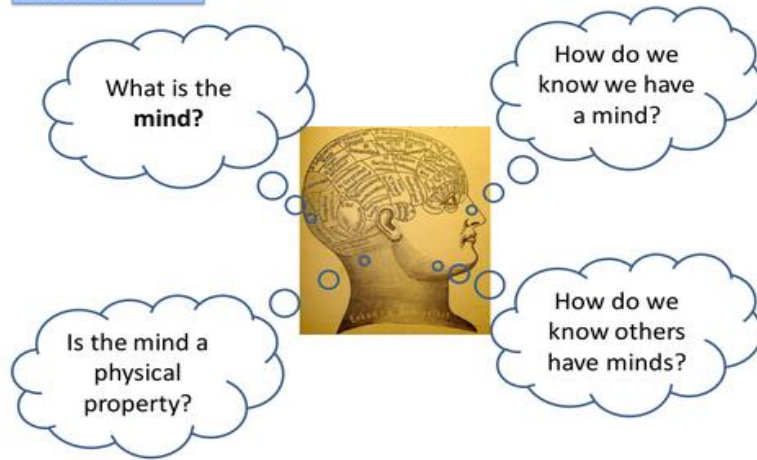
<https://www.google.com/search?q=philosophy+of+mind+and+computer+science&hl>

Do not forget that we had earlier said that philosophy of mind has relationship or connection with many other fields of knowledge despite that philosophy of mind is merely a sub-field of philosophy. One of the disciplines that it cross cuts is computer science. How do they relate, you would want to ask? They connect in the sense that many of the advances in the topical field of artificial intelligence are offshoots of the intervention of computers and the language of language of programming and programmers. What computer programmers do is to formulate programs that help computers to perform tasks or duties or activities that organic beings like you and I need a mind to perform. (This is referred to as functionalist conception AI which we will discuss at the appropriate time in the course of this course materials.) for example, multiplication. But a good question to ask is, do computers make use of a mind before they multiply? Is it possible that at some point in time, that computers will have what we humans call mind? These questions and the various answers are central to the philosophical debate in the field of AI.

1.6. **Philosophy of Mind and Metaphysics**

Start thinking about your answers to the below questions

Philosophy of Mind Introduction



Source:

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You have taken a course on metaphysics, so I can bet that you are not hearing the term for the first time. Just a quick recap, the task of metaphysics includes asking questions about most of the things and issues we take for granted or accept as a given. For instance, questions about the existence of God, soul, what is reality composed of, what is mind? What is material? What does it mean for something to be? What is being? What does it mean for something to have a mind? Is mind spatial? temporal, or is it the brain? With all these questions, metaphysics is thus related to philosophy of mind because it asks the question of “what is” about the mind. The mind/body problem is unveiled under the searchlight of metaphysics. With the help of metaphysics, the categorization of the issues of philosophy of mind like mental and non-mental, corporeal, and incorporeal are brought to light.

Self-Assessment Exercise

4. state two questions that link philosophy of mind and metaphysics together.
5. what central issue connects philosophy of mind and metaphysics together.

1.10. Summary

So far so good, I hope our discussion in this unit has been as enlightening as I thought it

would be. We have discussed how philosophy of mind relates with a total of four disciplines/fields which are: metaphysics, neurobiology, psychology, and computer science. This list does not exhaust the broad range of relationship philosophy of mind has with other discipline. What we have done in this unit is just a tip of the iceberg.

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1.12. Possible Answer to Self-Assessment Exercise

1. Psychology
2. Approaches
3. Materialism
4. What is material? What does it mean for something to be? What is being?
5. Mind/body problem

Unit 4 – Key Terminologies in Philosophy of Mind

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- 1.3. Materialism
- 1.4. Physicalism
- 1.5. Idealism
- 1.6. Monism
- 1.7. Dualism
- 1.8. Behaviourism
- 1.9. Functionalism
- 1.10. Summary
- 1.11. References/Further Reading
- 1.12. Possible Answer to Self-Assessment Exercise

1.1. Introduction

You are correct to observe that everything we shall be discussing in this unit has to do with ‘-ism’. Yes, there are lots of isms to be examined. This unit introduces us to important terms that would help us to navigate this course better.

1.2. Learning Outcomes

By the end of this unit, you will be able to:

- At least four important terms frequently used in philosophy of mind.
- Explain five of those terms.

1.3. Materialism



Source:

<https://www.google.com/search?q=materialism&hl=>

Did I hear you say that materialism has to do with material? If yes, you are on the way to having a good understanding of materialism. It is a fusing of two words ‘material’ and ‘ism’. It is the view that we only have one substance in the universe, this substance is physical or material. It is the view that only matter exists. What is matter, you asked? First, it is from ‘matter’ we have variants such as ‘material’, ‘materialistic’, and ‘materialism’. In its simplest form, matter is a physical substance different from mind and spirit, it occupies space. Matter points to all that is around us. This could be objects which we can kick about, or stuffs that can be moved from one place to the other, or broken to pits and pieces, shaped or moulded and remoulded. Matter appears to be the only thing that makes up the world and so it has fascinated different groups of scholars such as Metaphysicians, Mathematicians, Moral philosophers, and scientists.

To the materialist, matter is that which constitutes reality, it refers to everything around us. We usually explain matter in contrast to life, mind, soul, ideas and spirit. So if we say that all that we have is material is to deny the existence of substances like soul, mind that are immaterial, that is, that are not material. If at all these material substances exist according to the materialists, they exist fundamentally as material things, or we can simply reduce them to materials. Materialism is monistic in outlook. This is because of its claim that it is only the physical or material that exists. Monism is the view that we have only one reality. Monism is opposed to dualism and idealism. We shall discuss more on monism and dualism in later modules and units.

From the historical point of view, matter as an idea has been evolving, it has not been static. Given that it has changed, or it keeps changing means that the idea of materialism has also changed over time. We can trace the earliest form of materialism to the writings of ancient Greek philosophers such as Thales of Miletus and the pre-Socratics. In the medieval period however, there was not much focus on materialism. This reason for this was because of the dominance of the Christian thought, such focus on Christianity did not give room for

materialist agenda. Christianity rather accommodates ideas such as soul, spirit etc. in the modern period nonetheless, materialist tried to show in a more pronounced way, especially relying on discoveries and theories of modern physical science that we can give an entirely materialistic account of all that we know.

Briefly, we have stated what the materialist concern was in three epochs of philosophy: ancient, medieval, and modern. We shall be a bit more detailed with the contemporary account as it is more relevant to the thesis of the course at hand. The way materialism is conceived in contemporary times is much more radical than it was in modern period. What accounts for this, you may want to ask? The reason is simple, the materialist at this period want to explain and make room for the type of substances that exist but are not of the same nature with matter. This was what brought about the emergence of philosophy of mind. From the viewpoint of science, what we call mind or what metaphysics would call mind is referred to brain and it is conceived as something that has evolved through natural processes, this is what in turn brought about consciousness and self-consciousness. What this means is that thought, and life are electro-chemical activities of the brain which gives birth to what we call consciousness of the mind. The import of this view is that it reduces all mental activities to physical activities and therefore, exchanges the doctrine of physicalism for that of materialism. (We shall discuss physicalism shortly).

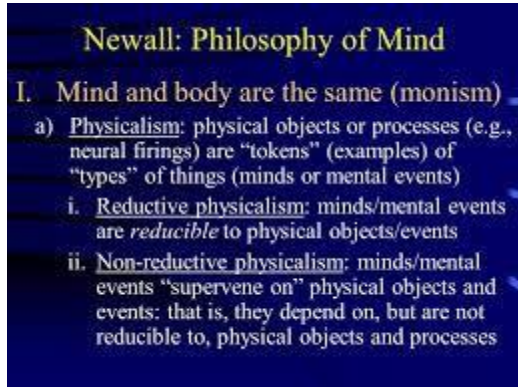
In the contemporary era, which is the era where are in presently, the mind and material are seen as material by some thinkers. To these sets of thinkers, the mind is another type of material world, maybe a better world, but still actually material. We call these group of thinkers 'realist'. They are represented by the likes of Auguste Comte, William James, and John Dewey. Despite that there are differences in their individual explanations, what unifies them is that they all opine that the mind is a type of behavior and not an entity that is different from the material body. (S. E. Frost, 1962)

It is important we bear in mind that materialism is quite controversial. It has not been able to satisfactorily account for values, spiritual experiences, ideals, and aspirations. This has made scholars to question the premise on which it rests. The idealist and spiritualist are its greatest critiques. Many a times, a materialist is thought of as an atheist since materialism has no room for the existence of God. Nonetheless, being a materialist does not by that fact mean that one is automatically an atheist, we can just imply it. Materialism has not been able to explain issues relating to intentionality such as beliefs and desires that do not have actual object of experience. We can say that a lot of things in the world are material and not that everything is material.

Self-Assessment Exercise

1. Matter refers to.....?
2. Materialism is monistic in outlook. True/False?
3. Earliest form of materialism can be traced to the writings of ancient Greek philosophers such as?
4. To the materialist, the mind is same as?

1.4. Physicalism



Source:

<https://www.google.com/search?q=Physicalism&tbm>

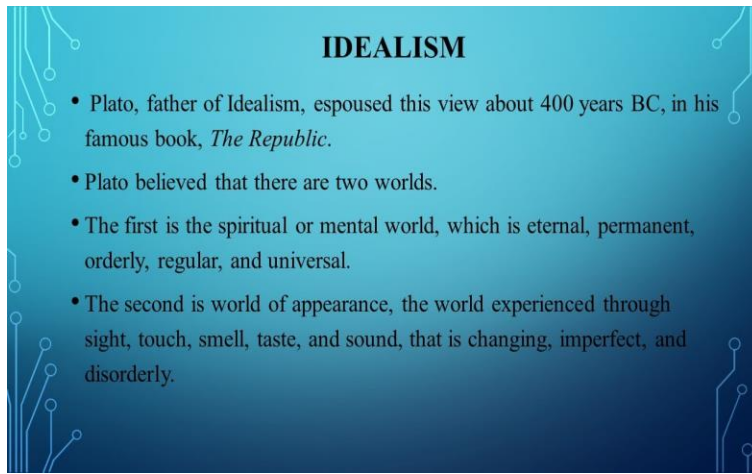
From the word 'physical' with an addition of 'ism' we get the term 'physicalism'. It is just what you are thinking. The idea that everything is physical or just as we can perceive it, if you like; nothing goes beyond the physical. Physicalism is therefore, the ontological thesis that everything is physical and that nothing exists that is above and beyond the physical. Physicalism reduces all mental activities that you and I will presume are not physical to mere physical activities. To the physicalist, mental events, processes and states are the same as brain events, processes and states. It is materialism in physicalism garb.

Naturalism is another modification of materialism particularly in contemporary times. Naturalism states that all that exists can be explained in natural terms. It is not exactly saying that everything has matter in them, but rather that we can explain all characteristics of the universe in natural/experimental terms. For example, the claim that we can account for all occurrences in the world in terms of natural laws and causes. (A. O. Oyeshile and L. O. Ugwuanyi, 2006) when we explain things in natural terms, it means we explain them along scientific lines. Naturalism is thus a position that make a case for the final competence of science. Naturalism is just a restrictive form of materialism. It sees basic physical concepts of matter and motion as important in explaining phenomena. It takes into consideration terms used in physical science and accommodates terms that come up from our study of nature and experience. In the context of this explanation of naturalism, Thales and other pre-Socratic philosophers that we refer to as materialists were essentially naturalists. The reason for this is because, they attempted to explain natural events outside of supernatural causes. They made use of empirical investigations and remarkably anticipate naturalism.

Self-Assessment Exercises

5. what is physicalism?
6. To the physicalist, mental events are same as -----events?
7. A modification of materialism is?

1.5. IDEALISM



Source:

<https://www.google.com/search?q=idealism&tbm>

This is mostly explained as the opposite of materialism. It is the philosophical view which argues that the world is made up of the spiritual or the mental which idealists usually refer to as 'idea' or 'ideal'. It states that reality as we know it is essentially mental or a mental construction or immaterial. We can trace its philosophical origin to the 18th century where it was used to signify that the mind and spiritual values are important in the world. It is also the view that whatever we can know to exist has some relations with the mental. Overall, we refer to as idealistic, any philosophical current that places premium on idea or the realm of the spiritual in how it explains human existence. Idealism is a type of monism (the idea that reality is one) that contrasts with dualism (the idea that reality is two – mind and body) and pluralism (the idea that reality is many) and other monist views such as physicalism and materialism; it is also in contrast with realism.

Idealism is a concept employed in both epistemology and metaphysics. We will focus more on its metaphysical connotations as it is more relevant to philosophy of mind. As a metaphysical concept, it is the system of philosophy which places premium on idea or spirit in our understanding of reality. It holds that the only entity that is real and independent are minds and their properties. What this means is that reality which encompasses the physical world is ultimately spiritual and immaterial. Idealism denies matter as an independent substance that has its own existence; we can therefore reduce matter to ideas or spiritual substance. (Joseph Omoregbe, 2009). Idealism is thus, the ontological doctrine that reality itself is incorporeal that is, not made of matter, it rather emphasizes that all entities are composed of mind or spirit.

George Berkeley, for instance, argues for two categories of existence: perceptions and perceivers. The objects of our thoughts, according to him, exist as perceptions in some mind or another. Therefore, his famous claim that *esse est percipi*, that is, “to be is to be perceived”. He equally asserts that there are entities or substances which do the perception, these are the “thinking things”. These entities are the minds or spirits. Therefore, for Berkeley, *esse est aut percipi aut percipere*, meaning; “to be is either to be perceived or to perceive”. “To be perceived” refers to the perceptions, while “to perceive” refers to the perceiver or mind or spirit. (T. E. Jessop, 1949). There are basically two types of idealism; i.) Subjective idealism, and ii.) Objective idealism.

Subjective Idealism – Bishop Berkeley is a major advocate of this form of idealism. Subjective idealism describes the relationship between experience and the world. It holds that objects are just collections of bundles of sense data in the perceiver, that is the person looking at the object. Physical objects are conceived as products of the mind and maintain that the subject of experience, which is the mind, is the cause of the objects of its experience, which we assume to be physical things.

Objective Idealism – this is the view that the outside world is, in fact, mind communicating with our human minds. It argues that, that there is only one perceiver who is one with that which is perceived, there is, there is a unity between the perceiver and what is perceived, between the subject and the object. The physical universe is the self-projection, the self-expression, the self-externalization, and self-manifestation of a spiritual reality. Plato’s doctrine of Forms is one of the earliest representation of objective idealism. You remember how Plato divided the world into the world of forms and the physical world? The definitive formulation of the doctrine, however, came from the German idealist, Friedrich Schelling and was later adapted by W. G. Hegel in his theory of the Absolute Spirit. More recent advocates of this view include Charles Sanders Pierce and Josiah Royce.

Self-Assessment Exercises

8. A view that says the world is made up of the spiritual is materialism.
True/False?
9. what holds that the only entity that is real and independent are minds and their properties?
10. What form of idealism is attributed to Bishop Berkeley?
11. what strand of idealism describes the relationship between experience and the world?
12. Objective idealism is the view that the outside world is, in fact, mind

1.6. MONISM

Pluralism vs Monism Definition	
Pluralism - Multiple opinion and beliefs can exist at the same time and be tolerated and understood by each other.	Monism - Everything in this universe can be described by only one concept. Every matter and thoughts are rooted from the same ultimate principle. Only one truth.

<https://www.google.com/search?q=Monism&tbm>

This is the fourth of the ‘isms’ we have been discussing. Is it tiring or interesting? Please, do not be tired if at all it is. Without much ado, monism simply means ‘one’. How do you call ‘one’ in your local language? Monism simply translates to ‘one’. Technically, it is the metaphysical theory that states that everything, no matter the number of how many those things are, we can reduce them all to one ultimate thing in time, space, or quality. It was a philosopher by name Christian Wolff (Columbia Electronic Encyclopaedia, 2012) who first used the term ‘monism’ to explain the philosophies that attempts to remove the difference between the mind and the body. These types of philosophies include idealism or mentalism and materialism. Monism makes a case for the unity of the origin of things. What this means is that all that there is, or that exists come from the same source or has the same origin which is separate from the existing things themselves. In a restrictive sense, monism pertains to both the unity of origin and unity of substance and essence.

Those who argue for monism opine that we only have one type of reality; that reality has just one ultimate substance that underly it, and that this means, we have only one being. For the monist, we do not have any important division of reality because nature is made up of a set of unified laws. Monism emphasizes the oneness or unity of reality in time, space, and quality. What time means here is freedom of change while spaces mean indivisibility, and quality refers to the fact that we are unable to make a difference between things in terms of their being.

As a term, monism has a wide application in contemporary discourse as it now has various meanings depending on the context it is being used. Although generally, it refers to any theory that tend to reduce all phenomena to a single principle. Popular proponents of monism in the history of Western philosophy include Parmenides, Zeno, Democritus, Spinoza, Berkeley, Hume, Hegel, and most contemporary atomic theorists. As it is usually the case with philosophical theories, monists do not agree on the number of substances that we have, likewise, their nature, so we have many subdivisions of monism. Some of them are existence monism and priority monism, these two are however not given much thought in contemporary discourse especially in metaphysics as they are not quite different from each other. Other important theories of monism include idealist, materialist, neutral, substance, and attributive monism. We shall briefly examine substance monism and attributive monism.

Substance Monism: this view states that what appears to us as many, better still as plurality or multiplicity of substances emanates from a single substance even as it appears in different states. So, the various phenomena that we see in reality is as a result of different states of a single all-encompassing substance. Parmenides, you remember Parmenides in the ancient period refers to this single substance as *Plenum*, Bradley refers to it as *Absolute*, and Spinoza calls it *God* or *Nature*.

Attributive Monism – simply put, it is the idea that all substances that we have are ultimately of a single kind. “It admits many substances but asserts that they are all of the same kind.” (*Academic American Encyclopaedia*, 1982). This view is supported by the atomists, and they argue that even though reality is one, we nonetheless have different things or substances of this one ultimate reality. Leibniz’s theory of monads supports this view as well.

Pluralism which is often contrasted with monism embraces multiplicity. It stresses variety or heterogeneity as against homogeneity, multiplicity against unity and difference against sameness, in relation to the underlying fundamental of reality. (Robert Audi, 1999)

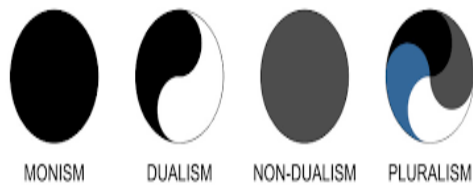
Self-Assessment Exercise

13. what does monism refers to?

14. which philosophy is said to have first used the the term ‘monism’?

15. Substance monist is supported by the atomists and they argue that even though reality is one, we nonetheless have different things or substances of this one ultimate reality. True/False

1.7. Dualism



Source: <https://www.google.com/search?q=Monism&tbm>

The entire module two is devoted to a discussion of dualism, so what we are doing in this unit is like scratching the surface that is, it is a preparatory ground for the discussion we would have in module two.

Dualism is from the word 'dual' which means two. So, it generally refers to ideas that are divided into two different types such as: Good and Evil, Man and Woman, Good and Bad, Mental and Physical etc. it is the opposite of monism which pertains to just one substance or phenomena. While pluralism refers to several ideas or a variety of ideas that go beyond both one and two as monism and dualism claim. When it comes to philosophy of mind, dualism refers to how the 'mind' is juxtaposed with the 'body'. Plato exemplifies the classic dualist philosopher. He argues in his *Phaedo* that there are two worlds: world of form and the physical world. To him, the real substance of things is found in the world of forms while we only have representations of what is in the world of forms in the physical world. The things in the physical world are mere replicas or if you like copies of photocopies of what we have in the world of forms. The world of forms contains the original, the essence of the substance of things. For instance, the world of form contains Beauty itself, while what we have in this world are different types or representation of beauty such as beautiful houses, beautiful woman, beautiful ideas etc. In other words, we simply observe beautiful things.

Dualism as found in philosophy of mind stresses a fundamental distinction between the mind and body. Dualists are opposed to the claim that the mind and the brain are the same; while there are a few dualists who refute that the mind is entirely an offshoot of the brain. There are, therefore, different types of dualism:

Substance Dualism – these proponents are of the view that that the mind and body comprise of various substances. The mind is that which thinks devoid of properties that physical objects normally possess such as size, shape, location mass etc. Substance dualists fall into different categorizations. E.g., Integrationists, Occasionalists, Epiphenomenalists etc. Substance dualism is the idea that the things that have mental properties are different from and cannot be reduced to those that have physical properties. Rene Descartes is a well-known substance dualist who argues that an actual difference exists between the human mind or soul and the human body. (Encyclopaedia of Neuroscience.)

Property Dualism – the proponents argue for just one type of substance; that mental attributes are different from and cannot be reduced to physical properties irrespective of if one thing such as the brain can have both mental and physical properties. (Encyclopaedia of Neuroscience.) They are also of the view that we should understand mental processes as properties instead of substance. So, we should not say that there are some types of things that pertain to the mind, but rather that what it means to have a mind is to have some properties. (Substance dualism: A brief introduction to philosophy)

Self-Assessment Exercises

16. Dualism refers to reality that which is more than three. True/ False
17. ----- exemplifies the classic dualist philosopher
18. Two types of dualism are property and?

1.11. BEHAVIOURISM

Philosophical behaviourism

- A family of theories that claim that we can analyse mental concepts in terms of concepts that relate to the body, and in particular, the concept of 'behaviour'
- Focus not on metaphysics - what exists - but on language - mental concepts
 - Before we do metaphysics of mind, we need conceptual analysis

Source:

<https://www.google.com/search?q=behavioirism+in+philosophy+of+mind>

We all behave in certain ways, right? We have our good behaviour, bad behaviour, and the likes. So, when you hear ‘behaviourism’ you are not incorrect if you think of human behaviours or the way you behave or the way your friend behaves. Just like a couple of the other theories we have discussed; behaviourism is a fusion of the word ‘behaviour’ and ‘ism’. Behaviourism is a theory that has its application in many fields of knowledge: Philosophy, Psychology, Sociology, Nursing, Medicine etc. Behaviourism in Psychology is a theory employed to explain human behaviour in terms of response to stimuli. The major proponents are: J. B. Watson and B. F. Skinner.

As a philosophical thesis three main issues necessitated the emergence of behaviourism:

- (i.) reaction against – what this means is that issues or shortcomings in the dualist doctrine made behaviourism come on board
- (ii.) the thesis of the logical positivist – logical positivists are a group of philosophers who argued that we can only deduce the meaning of a sentence by observing the situation
- (iii.) the general idea that almost all philosophical problems arise from our use of language

As a theory of mind, behaviourism advocates that we should empirically study the mind through behaviour. According to Paul Churchland, “by behaviour, behaviourists mean the publicly observable, measurable, recordable activity of the subjects at issue: bodily movements, noises emitted, temperature changes, chemical released, interaction with environment and so forth”. (Paul M. Churchland, 2013). In the view of the behaviourists, the way we have the knowledge of the mind is through behaviour. What this implies is that the mind is not different from behaviour. While we cannot observe mental phenomena, what we are rather able to observe is behaviour and we are to consider the observance of behaviour as explaining mental phenomena. In unit 1 of module three, we shall discuss more on this, the behaviourism of the British philosopher called Gilbert Ryle.

Self-Assessment Exercises

- 19. Behaviourism asks us to look for outward, observable behaviours. True/False?
- 20. the behaviourists believe that the mind and behaviour are radically different. True/False?

1.9. FUNCTIONALISM

Functionalism

Functionalism in philosophy of mind is the view that mental states should be identified with and differentiated in terms of functional roles.

A function (as in mathematics) relates inputs to outputs. (e.g. multiplication vs. addition)

A functional role would determine a specific kind of function.

Source:

<https://www.google.com/search?q=functionalism+in+philosophy+of+mind>

From the word 'function'. It is the idea that a thing is mental not because of what goes on inside of the person but instead it has to do with how it functions, that is, how it works or how it contributes in terms of the tasks it performs in the system where it is apart. Functionalism has its origin in how Aristotle discusses the idea of the soul. It can also be found in how Thomas Hobbes conceives of the mind as a machine which calculates. Functionalism has however become popular from the 20th century. (Stanford). It could also be described as a theory that tells us about our mental state, how it works. Its states that we should understand mental states based on what they do instead of what they are composed of. For instance, that we should understand mental in relation to items such as air conditioning which cools or a mouse which helps us to navigate when we use the computer. Functionalism tries to compare the mind to a computer, that is the function the computer performs.

Those who are against functionalism accuse it of attributing mental states to quite several things especially than what an average psychologist would accept. Mental states being referred to include beliefs, desire, feelings etc. Hilary Putnam is usually credited as its first proponent.

Self-Assessment Exercises

21. Two key philosophers associated to functionalism are Aristotle and?
22. as a theory, functionalism points to the role or tasks the mind performs. True/False
23. Functionalism states that we should understand mental states based what they are composed of. True/False

1.12. Summary

So, dear learners, we have finally come to the end of this rather lengthy but important unit where we put into proper perspectives terms that are frequently employed in the discourse of philosophy of mind. Materialism simply refers to matter, that which is tangible; it is similar to physicalism which emphasis the physical or how things are. Idealism is the converse of materialism because it focuses on ideas or spirits or that which is mental. Monism refers to the idea that reality is one, while dualism talks about two and we discussed substance and property dualism. Behaviourism emphasis empirical observation of humans as representing the mind, while functionalism enjoins us to pay attention not to what the mental state is composed of but rather, the role or tasks it performs.

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1.12. Possible Answer to Self-Assessment Exercise

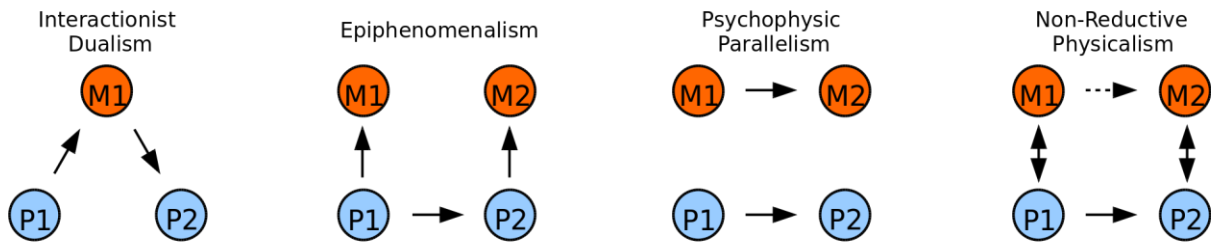
1. Everything around us
2. False
3. Thales of Miletus and the pre-Socratics
4. Brain
5. it is the idea that everything is just as we can perceive it.
6. brain
7. naturalism
8. false
9. Idealism
10. Subjective idealism
11. Subjective idealism
12. True
13. One
14. Christian Wolff
15. False
16. False
17. Plato

- 18. Substance
- 19. True
- 20. False
- 21. Thomas Hobbes
- 22. True
- 23. False

End of Module Assessments

1. Faculty of thought and consciousness is the subjective awareness and intentionality of the mind. True/False
2. Upturn everything from the basket is the best way to separate good from rotten according to Descartes method. True/False
3. ----- is the idea that all substances that we have are ultimately of a single kind
4. Argument from ----- is simply the idea that the soul once existed?
5. Pyrrhon of ----- is the name of one of the sceptics?
6. ----- is the theory that conceives knowledge like the structure of a building?
7. ----- is defined as the complex faculties involved in perceiving, remembering, considering, evaluating, and deciding
8. There is a unanimous agreement among scholars regarding what the mind truly is True/False?
9. What is being? What does it mean for something to have a mind? Is mind spatial? temporal, or is it the brain? Which field that philosophy of mind relates with asks these set of questions?
10. any philosophical current that places premium on the realm of the spiritual in how it explains human existence is referred to as?
11. The theory that tells us about our mental state, how it works is called.....?

MODULE 2 – DUALIST THEORIES OF MIND



Source: <https://www.google.com/search?q=psycho-physical+parallelism&hl=en&source>

MODULE 2 – DUALIST THEORIES OF MIND

Unit 1 - Pre-established Harmony

Unit 2 - Double Aspect Theory

Unit 3 - Psycho-physical parallelism

Unit 4 – Occasionalism

Unit 5 - Epiphenomenalism

UNIT 1 - PRE-ESTABLISHED HARMONY

1.1. Introduction

1.2. Learning Outcome

1.3. Gottfried Wilhelm Leibniz

1.4. What is Pre-established harmony

1.5. Summary

1.6. References / Further Reading

1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

This unit discusses the man Leibniz, his life, works and contribution to philosophy. More importantly, it analyses his theory of pre-established harmony where he argues that the mind and body are like units of monads that God had preordained from the beginning of the world with a kind of concordance between the two substances. In his theory, God does not intervene at every point, but that an order had already been put in place such that what happens in one has a response in the other.

1.2. Learning Outcomes

At the end of this unit, you will be able to:

- Explain what pre-established harmony is.
- Analyse the man 'Leibniz.

1.3. Gottfried Wilhelm Leibniz



Rationalism: Leibniz

Metaphysical theory: Theory of Monads

Body Mind Problems: Pre-Established Harmony

Monads are infinite, Indivisible, Invisible, Un-extended, Immaterial, Windowless.

Division of Monads God: Monad of Monads

Full name: Gottfried Wilhelm von Leibniz
 Born: 1 July 1646, Leipzig, Germany
 Died: 14 November 1716, Hanover, Germany
 Influenced: Immanuel Kant, David Hume, Friedrich Nietzsche etc.
 Influenced by: René Descartes, Saint Thomas Aquinas etc.

Source:

<https://www.google.com/search?q=Pre-Established+Harmony&tbm>

He was born at Leipzig, Germany in (1646-1716) to a father who was a professor of moral philosophy at the university. He studied Mathematics, Jurisprudence and had doctorate in Law. While in the university, he befriended thinkers like Bacon, Hobbes, Gassendi, Descartes, Kepler and Galileo, he claimed to have found in them a ‘better philosophy’. He was also influenced by Aristotelianism and Scholasticism which he had studied much earlier. Leibniz was not just a philosopher and mathematician; he was also an outstanding metaphysician. He is popularly known for his *Monadology* which he used to explain how the mental and physical interacts.

1.4. Pre-Established Harmony

- **Pre-established harmony**

The human mind and its body have been programmed by God in such a way that they **appear** to interact causally with one another.

- There is a **constant conjunction**. This lead philosophers to falsely believe that there is actual causality.
- This is the denial of the mind/body interaction.

20

Source:

<https://www.google.com/search?q=Pre-Established+Harmony&tbm>

“The union of soul and body, and even the operation of one substance on another, consists only in the perfect mutual agreement, purposely established by the order of the first creation, in virtue of which each substance, following its own laws, agree with what others demand; and the operations of one thus follow or accompany the operation or change of

the other”. The basic tenet of pre-established harmony is that the coming together of soul and body and the way one substance works on another has to do with the perfect mutual agreement that has been established from creation through which one substance in line with its own laws agrees with the demands of the other; and the way they operate follows the operation of the other. Leibniz states that the theory is important because it is one that is intelligible and natural, and we can prove it a priori by showing that its predicates are already contained in the subject.

In Leibniz’s conception of the universe, it consists of only God and non-composite, immaterial, soul-like entities called monads. Things appear to cause one another because God ordained a pre-established harmony among everything in the universe. To him it was God that pre-established the harmony that exists in the universe. Regarding the relation between soul and body, he compared God to a clockmaker who made two clocks to always say the perfect time devoid of the need for a repair or adjustment for the two clocks to work together. With this use of simile, Leibniz argues that it is false to think that one thing influences another as it is commonly believed.

He criticized the position of the occasionalist as involving *Deus ex machina* which refers to a force or event that suddenly and unexpectedly happens to save an otherwise hopeless situation. Criticizing the occasionalists, Leibniz asserts that the former assume that God is constantly adjusting the clock which he has made. He however, thinks that pre-established harmony is a better theory. He nonetheless denies that God created the world and left it to run on its own without its input; he says the world is neither a clock nor a machine that could run in God’s absence. He said the world is dependent on God and continually needs God for its existence but that it is a clock that does not need to be mended by Him.

Leibniz’s pre-established harmony is an offshoot of a metaphysics of simple substances or monads. To him, monads are simple particles which are the final elements of the universe. He describes monads as eternal, indecomposable and individual. They are subject to their own law and do not interact; each of them shows the whole universe in a pre-established harmony. To him, monads are centres of force, force here, he uses from the point of view of Physics, that is, as any coming together that alters the motion of an object when it is unopposed, that which causes an object with no mass to change its velocity. To him, substance is a force, while space, matter, and motion are simply phenomenal. To Leibniz, we have many in fact uncountable number of substances that have been separately programmed in the predetermined way they act. The programming brings about a synergy between the action of each substance with that of the others. It is this synergy he refers to as ‘pre-established harmony’.

Put differently, using his concept of monads, he states that both mental and physical events make up units of monad, that is, we have body and mind monads. Each of these monads nonetheless, do not motivate each other because there has been an existing order or concomitance between them. Each of the monad had been arranged in such a way that even that happens in one agrees with the other. The order had been pre-ordained by God such that when a material event occurs, a mental feeling follows. This is like the way a clock maker sets each of the clocks that all of them at the same time harmoniously tick with exactness. This is like how God pre-established harmonious relation between the mind and the body such that mental acts simultaneously affect physical act and vice versa.

This explains the consistency of pain, rather joy, after an injury we have injury or hit our leg against a stone. Also in William Shakespeare's *Julius Caesar*, Brutus did not kill Caesar because of anything Caesar did; instead, each monad was so constructed by God that at the same moment Brutus' monad had certain thought and performed certain actions, Caesar's was such that he was in a certain locale and dropped dead. Leibniz argues against occasionalism; that God does not need to intervene at every occasion, instead there is an existing order to cause such interaction. A major critique against pre-established harmony is that it undermines human freedom.

Self-Assessment Exercises

1. How does Leibniz criticize the position of the occasionalist?
2. Leibniz's pre-established harmony gives ample room for human freedom. True/False
3. He describes the relation of mental and physical events with what concept?
4. What does pre-established harmony means?

1.5. Summary

We have discussed the man 'Leibniz' with refence to his familial backgrounds and works in Philosophy. We also analysed what he means by 'monads' vis a vis his theory of pre-established harmony. This simply put avers that, there has been an order, concomitance previously established by God between substances.

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1.7. Possible Answer to Self-Assessment Exercise

1. Deus ex machina
2. False
3. Monads

Unit 2 - Double Aspect Theory



- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. Benedict Spinoza
- 1.4. Double Aspect Theory
- 1.5. Summary
- 1.6. References / Further Reading
- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

This unit discusses another early modern philosopher a Dutch in person of Benedict Spinoza. Spinoza is a monist and a pantheist. In his contribution to the dualist argument, he posits that the mind and the body are two aspect of the same hence, we need not talk of how they interact.

1.2. Learning Outcome

At the end of this unit, you will be able to:

- Explain double aspect theory.
- Distinguish between substance and mode.

1.3. Benedict Spinoza



Source:

<https://www.google.com/search?q=Benedict+Spinoza&hl>

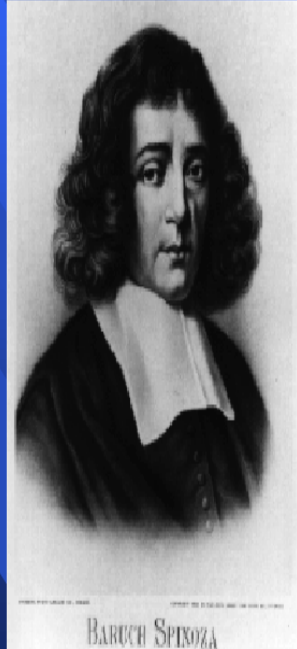
He was born on November 24, 1632, in Amsterdam, Netherlands and died on February 21, 1677 at age 44 in The Hague, Netherlands. He was one of the most important rationalist philosophers of the early modern period alongside Descartes, Leibniz and Malebranche. He was also one of the most influential “atheists” in Europe during the time he lived. Atheism at the times means a deviation from the traditional Biblical views regarding God and how he relates to nature.

Spinoza was a monist (substance monist- the claim that it is only one infinite substance God or Nature that exists) with the idea that we only have one Substance, God, Nature. To him, the entire natural world plus human beings follow one and the same set of natural laws (humans are therefore not special). Everything is ordered and ruled by absolute necessity based on God’s mandate.

1.4. Double Aspect Theory

Double-aspect Theory

- Benedictus de Spinoza
(1632-1677)
- Mental & physical are
different aspects of
same substance
 - God is the universal
substance



Source:

<https://www.google.com/search?q=Double+Aspect+Theory&tbm>

This is sometimes referred to as dual aspect theory. Just as the name implies, it refers to having two aspects. Benedict or Baruch Spinoza is a major proponent. He was out to side step how the Cartesians totally separate the mind and the body. So, to him, the mind and the body are simply parts of the same thing. In other words, they are just a single substance with two parts. Both the mind and the body are both aspects of the same thing; they are features of the of one and the same entity known as God or substance or nature. Nature thus has many properties while the mind and the body are parts of these features. Therefore, according to Spinoza, if we try to talk of interaction between the two is almost nonsensical since both the mind and the body are two aspects of the same thing as the two sides of a coin.

So, what the double aspect theory talks about is that for every mental event, we have same physical even and vice versa. Can we imagine a situation where we have a mental event and there is no corresponding physical event? If this is possible, then, double aspect theory has met its water loo, that is flawed. What it means is that we do not always have analogous mental process for every physical one.

In Spinoza's philosophy, there is no chance occurrence, everything that happens is based on God's mysterious nature and it cannot be otherwise. In his view, God is the same with Nature and Substance. Thoughts and extension and every other thing in existence are the attributes of God and that God is infinite. Whatever exists can either be a substance or a mode. *Substance* needs no other thing to exist or be conceived; they are autonomous/independence beings both theoretically/conceptually and ontologically. A *mode* however, needs a substance for its existence, it cannot exist outside of a substance. For example, size, shape, feeling of hunger or anger all need substance to exist; they are dependent entities. While substance is an autonomous entity both conceptually and ontologically, mode or property is a thing that relies on a substance for existence. That is, a mode cannot exist outside a substance. For instance, 'hunger', 'anger' or feelings in general are modes, they are not able to exist outside of you and I that are substance that has such feelings.

Self-Assessment Exercises

1. Another name for double aspect theory is what?
2. What is Spinoza's position regarding mind and body?
3. Spinoza is a dualist. True/False?
4. Everything in Spinoza's philosophy is ordered by loose necessity giving room for human freedom. True/False?

1.5. Summary

In this unit, we have discussed who Benedict Spinoza is and his idea of double aspect theory as one of the dualist theories. With this theory, he argues that it is absurd to think of an interaction between a substance that has two parts. To him, the mind and the body are just two aspects of the same thing, hence, there need not be any interaction required of them.

1.6. References / Further Reading

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1.7. Possible Answer to Self-Assessment Exercise

1. Dual aspect theory
2. to him, the mind and the body are simply parts of the same thing.
3. False
- 4. False**

Unit 3 - Psycho-physical Parallelism

- 1.1.Introduction
- 1.2.Learning Outcome
- 1.3. Gustav Theodor Fechner
- 1.4. Psycho-physical parallelism
- 1.5.Summary
- 1.6.References / Further Reading
- 1.7.Possible Answer to Self-Assessment Exercise

1.1. Introduction

Every one of us knows that aspect of Mathematics in secondary school that talks about parallel lines. Something like two parallel lines which do not meet. This unit discusses the theory of mind and the body or mental and physical event in terms of being two aspect that do not meet, they are parallel to each other. Psycho-physical parallelism simply says that there is no interaction between the mind and the body because they are parallel to each other.

1.2. Learning Outcome

At the end of this unit, you would be able to:

- Describe the man Fechner.
- Explain what psycho-physical parallelism means.

1.3. Gustav Theodor Fechner



Source:

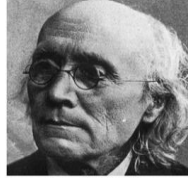
www.google.com/search?q=Gustav+Theodor+Fechner

Fechner was a German born on April 19, 1801, and died on November 19, 1887, in Leipzig, Germany. He was both a Physicist and a Philosopher who made significant contributions to the founding of psychophysics (the way through which the mind is measured) which is the science that pertains to empirical interactions between sensations and stimuli that brings them about. He was appointed Professor of Physics in Leipzig. He however damaged his eyes while conducting research on the after images of staring at the sun via coloured glasses which eventually led to his resignation. This later led him to begin the study of the mind and how it connects with the body, delivering public lectures on the subjects. While at this endeavour he got inspired on the relationship between mental and material events/sensations. This became a force to be reckoned with on the history of psychology as it indicated a quantitative connection between the mental and the physical worlds. (Stanford Encyclopaedia)

1.4. Psycho-physical parallelism

Psychophysical Parallelism

- Wundt *agreed* with Fechner that there is no psychical process which does not run parallel with a physical process
- *Disagreed* with Fechner in idea that there is a point-for-point correspondence between every mental event and every event in nervous system
 - Mental structures have to be understood in terms of their own laws of combination
 - Could not be entirely explained by physical events



Source:

<https://www.google.com/search?q=psycho-physical+parallelism&hl=en&source>

Psycho-physical parallelism was developed by the physicist-philosopher and psychologist, Fechner. It was initially referenced in the 1820s but did not get to be known till 1860 through his book *Elements of Psycho-Physics*. Fechner argues that the mind and the body exist, but their operation is on a parallel line. From the name, it says that there is no interaction between the body and the mind. Both the mental and material activities exist separately and unrelated to each other. The shortfall of psycho-physical parallelism is however that it is unable to answer the all-important question of how we explain the feeling of pain that we experience after we had broken our hand or leg since it states that mental and physical activities do not interact. A form of parallelism is Spinoza's double aspect theory because it does not account for interactionism. We can therefore say that double-aspect theory of Spinoza is an example of parallelism.



Source:

<https://www.google.com/search?q=Psycho-Physical+Parallelism&sxsrf=>

Self-Assessment Exercises

1. In Psycho-physical parallelism, the mind and the body interact but on a parallel line. True/False?
2. The text that made Fechner's theory known is called?
3. What is the downside to the theory of psycho-physical parallelism?
4. Which philosopher's theory is a form of parallelism?
5. Gustav Fechner is solely a philosopher? True/False?
6. Fechner had a troubled academic life. True/False?

1.8. Summary

This unit has discussed a major proponent of psycho-physical parallelism in person of Gustav Fechner. The idea behind the theory is that mind and body do not interact because they operate on a parallel line that does not meet. We also highlighted the weakness in the theory which is that if both the mind and the body do not meet, how do we account for the phenomena of pain having broken a hand or leg. This unit equally mentioned an example of parallelism which is Spinoza's double aspect theory.

1.9. References / Further Reading

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Heidelberger, M. (2003). The Mind-Body Problem in the Origin of Logical Empiricism: Herbert Feigl and Psychophysical Parallelism. In P. Parrini & W. C. Salmon (Eds.), *Logical Empiricism: Historical and Contemporary Perspectives* (pp. 3). Pittsburgh, PA: Pittsburgh University Press.

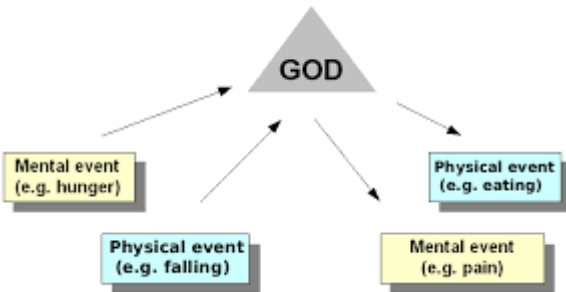
Ludwig, K. (2003). The Mind-Body Problem: An Overview. In S. P. Stich & T. A. Warfield (Eds.), *The Blackwell Guide to Philosophy of Mind* (pp. 14-17). Blackwell.

Psycho-physical parallelism. *Catholic Encyclopaedia*. Retrieved from <https://www.newadvent.org/cathen/11474a.htm>

1.10. Possible Answer to Self-Assessment Exercise

- False
- 2. *Elements of Psycho-Physics*
- 3. It is unable to answer the all-important question of how we explain the feeling of pain that we experience after we had broken our hand or leg since it states that mental and physical activities do not interact.
- 4. Benedict Spinoza
- 5. False
- 6. True

Unit 4 – Occasionalism



Source:

<https://www.google.com/search?q=Occasionalism&hl>

Contents

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. Nicolas Malebranche and Arnold Guelinex
- 1.4. What is Occasionalism?
- 1.5. Summary
- 1.6. References / Further Reading
- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

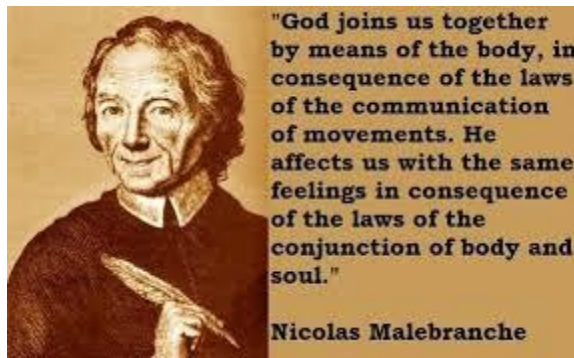
When I first heard about this theory as an undergraduate philosophy student, I found it rather amusing, and it still amuses me till date even as I type this introduction. Occasionalism argues that God occasions or brings about every event that we think is a mental event. That is, God interferes in our life so much, he brings about whatever interaction we might think exists between the mental and the physical or between the body and the mind. For instance, if you burnt your finger while lighting a matchstick, occasionalism tells us that it is God who brought about the pain. Do you also find that humorous? Lest, I forget, occasionalism was developed by two philosophers, Malebranche and Guelinex.

1.2. Learning Outcome

By the end of this unit, you be able to:

- Explain the theory occasionalism.
- Identify at least one shortfall inherent in the theory.

1.3. Nicolas Malebranche and Arnold Geulinx



Source: <https://www.google.com/search?q=Nicolas+Malebranche>

He was born on August 6, 1638, in Paris and died on October 13, 1715, in the same Paris. He was a contemporary of Rene Descartes and Pierre Bayles who described him as “the premier philosopher of our age” (Stanford encyclopaedia). He was thus one of the early modern philosophers. His works spans areas such as Metaphysics, Ethics, Theology likewise optical studies, laws of motion and nature of colour. Malebranche was home schooled up to age sixteen due to his frail health. His works include *Search after Truth. In which is treated the nature of the human mind and the use that must be made of it to avoid error in the sciences*, *Recherche*, *Treatise on Nature and Grace*, *Christian and Metaphysical Meditations*, *System of Philosophy* among others.

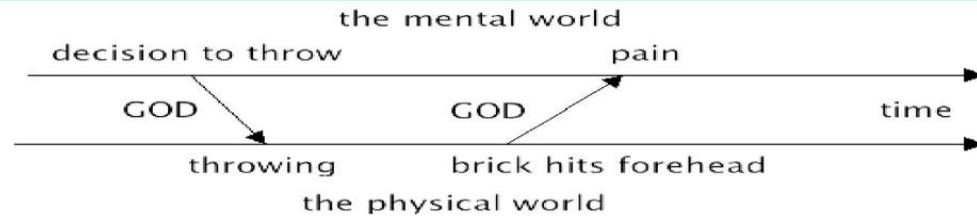
Geulinx on his part was a Dutch who was born January 31, 1634 in Antwerp and died in November 1669. He studied philosophy at Catholic University of Leuven where he rose to be a professor before he was dismissed. His major works include: *Miscellaneous Questions*, *Logic Restated*, *On Virtute* among others.

1.4. What is Occasionalism?

Occasionalism

His view is radical (and is generally considered rather odd). The appearance of interaction is in fact an illusion. Certainly events in the physical body are associated with mental events but they are not causally related. My physical states do not cause mental states and vice versa.

How then does this relationship work? Is it just a coincidence that they seem to happen at the same time? Nope!



Source

<https://www.google.com/search?q=Occasionalism&hl=>

The proponents of this theory which was put forward in 7th century by Arnold Guelinex and Nicholas Malebranche argue that the mind and the body are separate entities. Being separate, they however do not interact, that is, interaction does not take place between these two separate entities. Nonetheless, God is responsible for the interaction we might observe takes place between the two. In other words, anytime, anything happens in the mind, God makes it that another event that corresponds to the one in the mind happens in the body. For instance, the thought of hunger or food in the mind, God brings about hunger pang or churning of the stomach. Or when you hit your foot against a stone, the pain you feel, it is God that brings it about. Whenever I decide to eat, dance, slap someone or shoot a gun; God intervenes and move my body to respond to the decision I made which is a mental activity. The events that happen in one of these two distinct entities are not the cause of the event in the other entity, rather, God, occasions it, God causes it to be. Guelinex and Malebranche opined that God is behind the interaction. In his work titled *Search* Malebranche argues thus:

A true cause as I understand it is one such that the mind perceives a necessary connection between it and its effect. Now the mind perceives a necessary connection only between the will of an infinitely perfect being and its effects. Therefore, it is only God who is the true cause and who truly has the power to move bodies. (Stanford Encyclopaedia)

As a theory, occasionalism was put forward in the 17th century by Arnold Guelinex and Nicholas Malebranche. Although occasionalism seems to overcome the Cartesian interactionism, it is an unconventional theory in the sense that, it does not align with our usual idea of a God/deity; it negates our perception of God. If God truly causes interaction, it implies that God is privy of every action of the human person, whether good or evil, therefore, we can credit God as the architect of both good and evil. The theory also denies

human subjectivity and independence, subsuming our wilful acts as those of God. The appeal of occasionalism to the idea of God makes the theory difficult to explain to atheist and agnostic.

Self-Assessment Exercises

1. Nicolas Malebranche and ----- developed the theory of occasionalism?
2. Who intervenes at every occasion when we experience a correlation between the mind and the body?
3. Which sets of people would be difficult to explain the theory to?

1.5. Summary

This unit focused on the theory of occasionalism. It began by examining the works and life of the two theorists: Geulinx and Malebranche. It went further to discuss almost ridiculous theory of occasionalism which makes God responsible of virtually all interactions between the body and the mind. A major critique of this theory is that it flies in the face of common sense; also, that, it does not fit the description of perception that we generally have of God. Further, the theory is hard to explain to those who do not believe in God, talk of atheists or even agnostics. Can you think of other critiques of this theory?

1.6. References / Further Reading

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Possible Answer to Self-Assessment Exercise

1. Arnauld Geulinx
2. God
3. Atheists and agnostics

UNIT 5: EPIPHENOMENALISM



Source:

<https://www.google.com/search?q=Epiphenomenalism>

Contents

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. Thomas Huxley
- 1.4. What is Epiphenomenalism?
- 1.5. Summary
- 1.6. References / Further Reading
- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

You would say this is another big term, right? Yes, I quite agree, the word is quite long with thirteen whole alphabets. Epiphenomenalism has been described as one of philosophy's disturbing idea because of what it posits. I love to describe it as curious and a little weird. Are curious as to what it says? Then come along.

1.2. Learning Outcome

By the end of this unit, you would be able to:

- Understand the term epiphenomenalism.
- State at least one critique of the position.

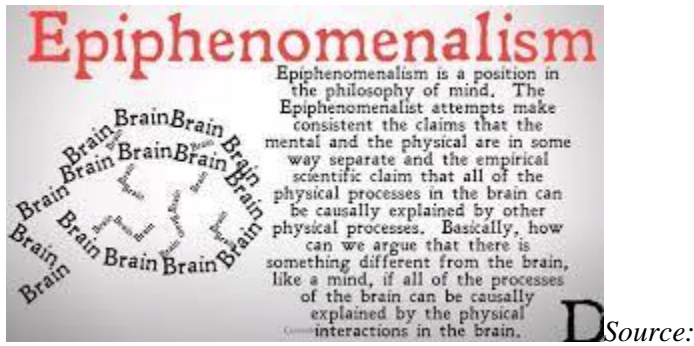
1.3. **Thomas Huxley**

Thomas Huxley was born on May 4, 1825, in England and he died on June 6, 1895. He was a disciple of Charles Darwin, reason why he was nicknamed “Darwin’s bulldog”. Being an agnostic, he was said to have coined the word “agnosticism”. His academic activities were instrumental to the elevation of science in modern era. (Britannica). Huxley has been described as a Biologist and “the most versatile man of science of nineteenth century England”. (Encyclopedia.com)



Source: <https://www.google.com/search?q=Thomas+Huxley>

1.4. **What is Epiphenomenalism?**



Source:

<https://www.google.com/search?q=Thomas+Huxley>

This theory affirms the existence of mind and body but argues that it is the body that affects the mind. It posits that there is a causal connection between the mental and the physical which is, however, a unidirectional relation; it is only the physical that causally affects the mental and not *vice versa*. Thomas Huxley is a proponent of this theory. The theory's shortcoming is evident when we consider our thought process; is our thought process a physical one? It is not a physical process, but epiphenomenalism presents it as one. It also implies that the act of decision making is a physical event and not mental as we know it.

Stanford encyclopaedia defines it thus “Epiphenomenalism is the view that mental events are caused by physical events in the brain but have no effects upon any physical events”.

Self-Assessment Exercises

1. The full name of the proponent of epiphenomenalism is?
2. Epiphenomenalism argues that it is the mind that affects the body. True/False?
3. Epiphenomenalism states that the relationship between the mind and the body is a two-way thing. True/False?
4. State one shortcoming of epiphenomenalism

1.5. Summary

How have you enjoyed our discussion in this unit? Well, so far, we have discussed who the man Huxley is. More importantly, we analysed his theory of epiphenomenalism which says that the relationship between the mental and physical is a unidirectional one with the body affecting the mind. We also stated the shortcoming to this position to be that our thought process is not physical as the theory presents.

1.6. References / Further Reading

Epiphenomenalism. In *Internet Encyclopaedia of Philosophy*. Retrieved from <https://iep.utm.edu/epipheno/>

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1.7. Possible Answer to Self-Assessment Exercise

Thomas Henry Huxley

2. False
3. False
4. Our thought process is not a physical process as presented by epiphenomenalism.

End of Module Assessment

1. What theory is said to be important because it is one that is intelligible and natural, and we can prove it a priori by showing that its predicates are already contained in the subject?
2. Double aspect theory is put forward by Leibniz. True/False?
3. Explain in brief what is meant by *Deus ex machina*
4. Spinoza is a substance dualist. True/False?
5. Spinoza's theory is called -----?
6. ----- was both a Physicist and a Philosopher?
7. Which theory says that there is no interaction between the body and the mind. Both the mental and material activities exist separately and unrelated to each other?

8. “When I first heard about this theory as an undergraduate philosophy student, I found it rather amusing, and it still amuses me till date even as I type this introduction”. what theory is the course writer referring to here?
9. What theory states that God is responsible for the interaction we might observe takes place between the mind and the body?
10. The theory that affirms the existence of mind and body but argues that it is the body that affects the mind is called?

MODULE 3: MONIST THEORIES OF MIND

Monism

- The term *monism* was introduced in the 18th century by philosopher Christian von Wolff in this work, *Logic* (1728).
- Monism is a philosophical worldview in which all of reality can be reduced to one "thing" or "substance." This view is opposite of dualism, which states that all of reality is reducible to two substances, for example, good and evil, light and darkness, body and soul, etc.
- Monists believe that existence is purely based upon one ultimate "category of being." This means that either the person is made up of only the body or only the mind.
- One type of monism is materialism, which states, "All that exists is matter, configured into material objects." In other words, materialists believe everything that exists is just physical. Materialists believe that existence is only based on the body. This leads to the materialists assumption that people do not exist with their mind, soul, or spirit.

Source:

<https://www.google.com/search?q=monist+theory+of+mind&tbm>

Unit 1 - Behaviourism – Gilbert Ryle

Unit 2 - Central State Materialism – D.M. Armstrong

Unit 3 - Central State Materialism - U.T. Place and J.J.C. Smart

Unit 4 - Language Analysis Approach – Richard Rorty

Unit 1 - Behaviourism – Gilbert Ryle

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. Gilbert Ryle
- 1.4. Behaviourism
- 1.5. Summary
- 1.6. References / Further Reading
- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

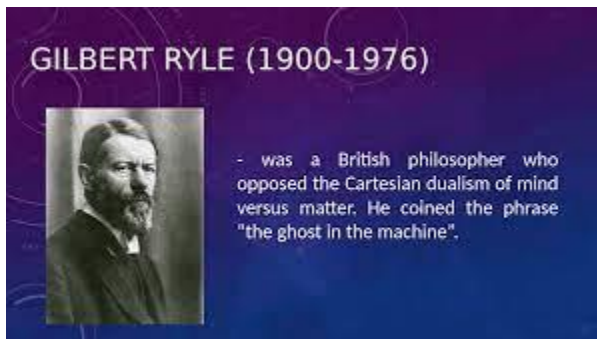
I hope you are following keenly the discussion we have been building in this course material. In 1.11 of module 1, we were introduced to 'behaviourism' as a concept in philosophy of mind. In this unit, we shall discuss behaviourism in the philosopher Gilbert Ryle. We shall look at how he critiques Cartesian dualism referring to it with various phrases such as "the official doctrine", "the ghost in the machine", etc. Ryle denies that human nature is a smaller machine that has a ghost in it through which we account for intelligence, spontaneity, and such other things.

1.2. Learning Outcome

At the end of this unit, you will be able to:

- Explain what behaviourism means.
- Articulate at least two of the phrases Ryle employed to describe Cartesian dualism.

1.3. Gilbert Ryle



Source: <https://www.google.com/search?q=gilbert+ryle&tbm>


Ryle was an English philosopher who was born on August 19, 1900, and passed on October 6, 1976. He was schooled at Queen's College, Oxford where he was initially studying Classics before changing to Philosophy and graduated with First Class honours. His career as an academic was principally at Oxford where he dedicated his time to an attempt to clarify language and avoid the confusion that emanates from misuse of language. Ryle was thus prominent personnel in the movement for the use of "ordinary language". He was also known for his critique of Cartesian dualism in his famous book, *The Concept of Mind* which was published in 1949. He referred to Cartesian dualism derogatorily as "the official doctrine" and "the ghost in the machine". Ryle's other works include *Dilemma* (1954),

Philosophical Arguments (1945), *A Rational Animal* (1962), *Plato's Progress* (1966), and *The Thinking of Thoughts* (1968). (Britannica)

1.4. Behaviourism

Ryle's behaviourism rests on his misgivings regarding Cartesian dualism. He finds as problematic Descartes' conception of the mind as private phenomena which does not exist in space, and which can only be known through introspection. Just as we had discussed in unit 4 of module while examining dualism, the division Descartes thus made between the mind and the body brought about substance dualism. Descartes thus commits what Ryle refers to as 'category' or 'categorical' mistake by conceptually categorising the mind and the body as two different substances. You must be curious about what this phrase refers to I suppose? Category mistake is the mistake you fall into when something that belongs to one category or framework is mistaken to belong to another. It is still not very clear right? Okay, we shall cite some examples shortly. First an adaption of the example Ryle uses in his book *The Concept of the Mind* goes thus: if you were visiting National Open University headquarters, the one at Jabu by EFCC and FMC for the first time; having entered through the gate, you saw the senate building, the library, printing press, various faculties, canteens, the stadium and you are still asking the question, where is National Open University, then you would have committed the mistake called categorical mistake. Seeing all those places of importance in NOUN is mistaken to be apart from the institution itself.

Category Mistake



Gilbert Ryle

The term "category-mistake" was introduced by Gilbert Ryle in his book *The Concept of Mind* (1949) to remove what he argued to be a confusion over the nature of mind born from Cartesian metaphysics.

A category mistake, or category error, is a semantic or ontological error in which things belonging to a particular category are presented as if they belong to a different category, or, alternatively, a property is ascribed to a thing that could not possibly have that property.



Sources: <https://www.google.com/search?q=example+of+category+mistake>

<https://www.google.com/search?q=example+of+category+mistake>

In the second image, payment for food and drinks is mistaken to be something other than 'the bill'. Is it a bit clearer now? Let us look at another example. Let us assume you are witnessing for the first time the match past of a division, you would have committed a category mistake if you were hoping to see 'division' different from seeing the passing of various battalions, batteries, squadrons etc. if you happen to ask the question, 'when is the division to arrive', you would be committing category mistake emanating from confusion of language. Do you understand? Category mistake represents a fact making it look like it belongs to one logical type or category when in actual fact it belongs to another.

Remember during our introduction to this unit we had mentioned that Ryle equally describes Descartes' thesis as the 'dogma of ghost in the machine'? now, what does this mean, you would wonder. When we place mind as a substance within the framework of the body, we conceptualise the existence of the mind in a dogmatic way, and this is what Ryle calls 'the dogma of the ghost in the machine'. It also means to think of the body as an organic system that causally operates like a machine. It is to say that the mind is at the centre of the pineal gland and that it controls the bodily movements as it performs voluntary actions. Ryle refers sarcastically to Descartes' dualism as 'the official doctrine' finding it to be highly unsatisfactory. He thus says he would refer to it "with deliberate abusiveness as **the dogma of the ghost in the machine**. I hope to prove that it is entirely false, and false not in detail but in principle. It is not merely an assemblage of particular mistakes. It is one big mistake and a mistake of a special kind". (Descartes Myths)

Ryle and other behaviourists usually talk about multi-tract dispositions or inclinations or tendencies. Dispositional property of behaviour refers to the internal/inner features of behavioural capacity. The behaviour reveals the unobservable disposition. For instance, brittleness is the dispositional property of things like glass/ceramic, egg. An egg being a physical phenomenon has brittleness as its physical dispositional property. In the same vein, the behaviour of human being is determined by the dispositional feature of the brain or brain states. What this means is that all our outer or outward physical behaviour has a causal dispositional state in the brain. Dispositions are therefore built, they are part and parcel of the structure of an object. For instance, anytime an egg or glass drops from my hand or something hits it, it breaks. The brittleness is part of the atomic structure of each piece of the broken egg/glass. It is also the case that some external factor is responsible for the egg slipping from my hand. The disposition of the egg is simply that it breaks anytime it falls to the ground.

In a similar vein, in some environment and physical conditions humans behave in particular order. For us to thus, know human dispositions, we need to observe or measure the particular order of the external behaviour of human beings and to do this, we must observe the dispositional features of the brain states. Thus, for the behaviourists, brain states are

physical states. Behaviour is identified with brain states in the sense that a particular behaviour matches with a dispositional state in the brain. The reason we, therefore, generalise about disposition is because of witnessing constant occurrence of the same type of behaviour in typical external conditions.

Self-Assessment Exercises

1. Ryle's popular book is titled?
2. Ryle is a dualist. True/False
3. What 3 phrases does Ryle use to describe Cartesian substance dualism?
4. Behaviourists believe that the mind and the body are separate entities. True/False
5. Behaviourists believe that brain states are physical state. True/False

1.11. Summary

As we gradually come to the end of this unit, it is important to recap a bit. What we have discussed so far is Ryle's behaviourism which is a critique of Descartes' dualism or the Cartesian stance in general. We stated that Ryle refers to Descartes' dualism as 'the official doctrine'; we explained what Ryle means in 'category mistake' and 'dogma of the ghost in the machine' reference to Cartesian dualism. We equally analyse what behaviourists generally call 'disposition to behave'. What all of these imply is that behaviourism rules out the reality of mental as a necessary condition for explaining behaviour. The conclusion of the behaviourists is that the mind/body problem is a pseudo-problem. Ryle's philosophy of mind in his behaviourism is anti-Cartesian and anti-dualism.

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Possible Answer to Self-Assessment Exercise

The concept of the mind

2. False
3. The official doctrine, category mistake, dogma of the ghost in the machine
4. False
5. True

Unit 2 - Central State Materialism – D.M. Armstrong

Central state materialism - cf. Place; Smart



- Inner mental states exist, are responsive to external stimuli and causally explain behaviour.
- These inner mental states are simple material (physical) states of the nervous system.
- Central state materialism posits an *identity* of mental state and brain state only to those cognitive and volitional concepts resilient to behaviourist treatment.
 - Notably consciousness, sensations; mental imagery.

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Source:

<https://www.google.com/search?q=Central+state+materialism&hl>

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- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. What is Central State Materialism?
- 1.4. D. M. Armstrong
- 1.5. Summary
- 1.6. References / Further Reading
- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

Are you wondering what central state materialism means and why there are three philosophers? Well, this unit discusses that, central state materialism Armstrong, and in Smart and Place in unit three. Behaviourism which we examined in the first unit of this module finds a strong criticism in the central state materialists. Basically, the materialist argument is that mental states are physical states of the brain. Their claim is based on the research going on in the brain sciences where it is discovered that important operations of

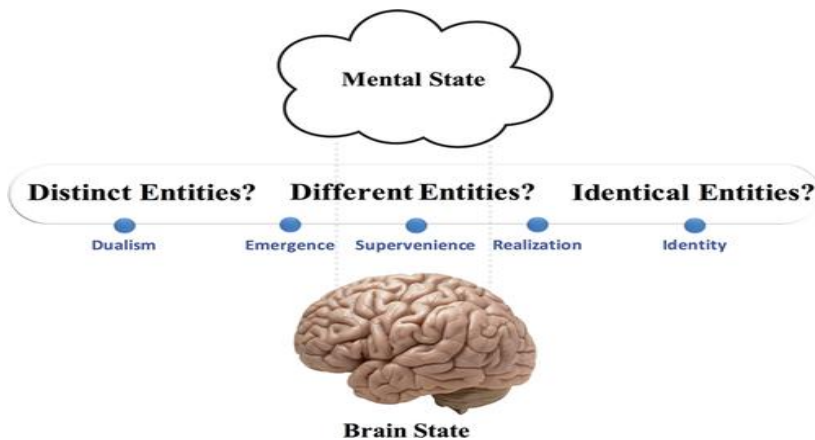
the brain such as cognition, thought, dispositions happen in the central nervous system. It is important to state upfront that as philosophers, we are not concerned with physiological details of the brain, what is philosophically important to us is the idea that we can identify specific mental states with brain activities.

1.2. Learning Outcome

At the end of this unit, you will be able to able to:

- Explain what identity theory is.
- Describe Armstrong's position on central state materialism.

1.3. What is Central State Materialism?



Source:

<https://www.google.com/search?q=identity+theory+of+central+state+materialism>

Just as we already know from the beginning of this unit up to this point, Armstrong, Place and Smart are central state materialist. Central state materialism is also called identity theory. Central state materialism Armstrong and Place Central state materialism is also referred to as 'identity theory'. Central state materialism argues that the mind is located in the central nervous system of the brain. It claims that mental states are physical states of the brain. Their claim is based on the research going on in the brain sciences where it is discovered that important operations of the brain such as cognition, thought, dispositions happen in the central nervous system. What this means is that every form of mental state or process is nothing other than, or it is one and the same as some form of physical state or process within the brain or central nervous system.

Self-Assessment Exercises

1. Another name for central state materialism is?
2. Central state materialism posits that mental states are merely brain state. True/False
3. List three proponents of central state materialism

Although at present our knowledge of deep complex workings or inner workings/functions of the brain is not enough to be able to say the relevant identities except for the simple and obvious cases, the identity theory is of the view that studies on brain research would finally reveal them all. Central state materialism therefore has two main theses: The identity Thesis and Mechanism

The Identity Thesis: it states that all conscious states is identical with physical states. Consciousness is an activity of the brain. The identity thesis argue that when we have a tooth ache or waist pain, the pain or ache is identical or resembles or have semblances with certain neurological processes going on in the person's brain. The identity theory, nonetheless, does not say anything about how the brain works, it simply says that some of the workings of the brain are identical with conscious states like being please, excited, hearing an unexpected noise, being dazzled by the sun etc.

Mechanism: it states that every physical phenomenon is totally determined by both the relevant laws of nature and the physical conditions which cause the phenomenon. It posits that all our physical movement, of all things the things we do or say is all determined by the law of Physics, Chemistry likewise, the state of our brain, sense organs, our present surroundings etc. the mechanist position is that the mind works like a machine. It however did not say how the functions of the brain relate to consciousness; it says nothing whatsoever about consciousness.

1.4. D. M. Armstrong



Source:

<https://www.google.com/search?q=D.+M.+Armstrong>

David Malet Armstrong was an Australian philosophy who died recently on May 13, 2014, having been born on July 8, 1926, he thus lived for 88 years. Armstrong was educated at universities of Sydney in Australia and Oxford in the United Kingdom. He later taught at the University of Melbourne where he rose to become a professor. E made significant contributions to issue in epistemology and metaphysics, philosophy of mind including the mind, perception, laws, universals, belief, and knowledge etc. his works include the following: *Universals: An Opinionated Introduction*, *A World of States of Affairs*, *The Mind-Body Problem: An Opinionated Introduction*, *Truth and Truthmakers*, *Sketch for a Systematic Metaphysics*. (Britannica)

Armstrong is a strong defender of the central state identity theory where the brain states are the same as mental state. Every state of the mind is the one that is causally responsible for a piece of behaviour. What this means is that the behaviour is not merely an automatic process that is caused by the dispositional character of the mind, instead the process of the brain is identical with mental state. Armstrong tries to bring a synergy between two contrasting theories of mind: Cartesian theory of mind/body which sees the mental state as independent and real; and the behaviourists' theory which considers behaviour as the only reality. The synthesis Armstrong tries to achieve stresses the scientific study of the mental phenomena that it is real and made known by identifying them with the central nervous system. The central nervous system is responsible for the physical processes involved in the organism for causing several behaviours while we can causally explain the behaviour by identifying the underlying physical processes of the brain.

Self-Assessment Exercises

4. Identity theory posits that all our physical movement, of all things the things we do or say is all determined by the law of Physics.
True/False?
5. Armstrong tries to further severe opposing theories of Cartesianism and behaviourism. True/False?
6. what part of the body is responsible for the physical processes Armstrong talks about?

D. M Armstrong's identity theory rules out neither behaviour nor the reality of the mental; what it rather attempts to examine is the inner principle which is the important connection between the mind and behaviour.in his words: "Central state materialism holds that when we are aware of our mental states, what we are aware of are mere physical states of the brain. But we are not certainly aware of mental states as states of the brain" (Armstrong, 1999) we are not aware of these mental states as identical with the brain processes but our

awareness of something happening in the mind is always about the physical processes that are ongoing in the brain. The reason the identity thesis holds sway is because on the physical processes of the brain are going on. Armstrong puts it this way:

...the materialists theory allow a peculiarly simple theory of the nature of unconscious mental states. For the materialist will say that, as a matter of empirical fact, they are simply physical state of the brain. Now most modern philosophers would admit that in such a case as the patient struggling under nitrous oxide, there are brain processes going on which are responsible for, at any rate closely connected with this behaviour. And if we are forced to admit the possibility of unconscious mental states anyway, it will be an aggregate economy to say that they are nothing but brain processes". (Armstrong, 1999)

In a nutshell, for any kind of actions, there is a corresponding process in the neurophysiological structure of the brain. Actions are identified with those physical processes of the brain which are causing such behaviour.

Summary

So, learners, we have come to the end of this unit. So far, we have discussed what central state materialism means in general which is simply the idea that the mind can be found in the central nervous system of the brain. We also examined the view of David Malet Armstrong, one of the proponents of central state materials. With his central state identity theory, he simply argues that mental processes are the same with brain states. It is important to note that this unit is one of two units that discuss central state materialism. In the next unit we shall examines the views of Place and Smart on the central state materialist thesis, do come along.

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1.7. Possible Answer to Self-Assessment Exercise

1. Identity theory
2. True
3. D.M Armstrong, U.T. Place and J.J.C. Smart
4. False
5. False
6. Central nervous system

Unit 3 – Central State Materialism - J.J.C. Smart and U.T. Place

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- 1.1. Introduction
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- 1.3. U.T. Place
- 1.4. J.J.C. Smart
- 1.5. Summary
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- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

Stellar scholars, welcome to unit three. This unit continues the discussion on central state materialism that we started in unit two. In this unit, we shall be examining central state materialism in two philosophers: Place and Smart. Are you curious about what each of the materialist philosophers have to say? Place, in particular, did something quite interesting at his death. To the details of what he did and each of their positions we now turn in the body of this unit.

1.2. Learning Outcome

At the end of this unit, you will be able to:

- Discuss Place's idea on central state materialism.
- Explain Smart's thought on central state materialism.

1.3. U.T. Place



Source:

<https://www.google.com/search?q=Ullin+Thomas+Place>

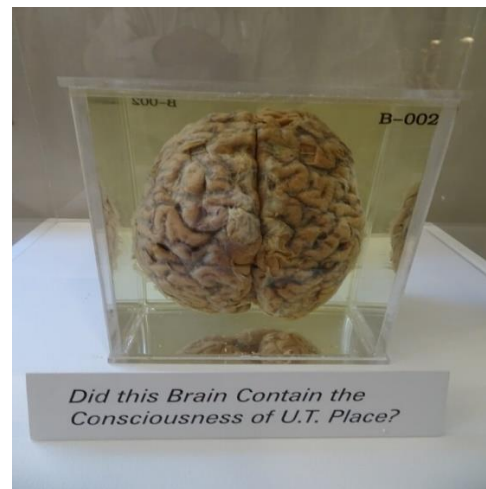
Ullin Thomas Place was a British Philosopher and Psychologist who was born on October 24, 1924, and died on January 2, 2000. In conjunction with J. J. C. Smart, he developed the identity theory. In an annotated curriculum vitae he wrote of himself he stated that “Place’s paper “Is consciousness a brain process?”, *British Journal of Psychology* (1956) is the primary source of the Australian version of the mind-brain identity theory, as developed by J. J. C. Smart and David Armstrong.” (utplace.uk). One of the greatest influences on Place was Gilbert Ryle which explains Place’s affiliation to the logical behaviourism school. It is remarkable to note that at his death, Place donated his brain to University of Adelaide (where he had obtained Doctor of Letters, D.Litt. in Philosophy in 1972) for the advancement of knowledge having spent his life researching on the mind. His will was honoured with the caption he had suggested put on his donated brain “Did this brain contain the consciousness of U. T. Place?” after his most popular paper *Is Consciousness a Brain Process?*



Did this brain contain the consciousness of U. T. Place?

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Place critiques Armstrong's identity thesis as inadequate because to Place it does not resolve the gap between the brain processes and the mental states. What Place thereby did was to extend the identity hypothesis further by advocating a strong identity between consciousness and the brain processes. To Place, consciousness is an outcome of the brain processes. Place argues that this hypothesis is still powerful till date because of its consistency with empirical evidence.

Place formulates it to mean that brain-mind identity is not a logical identity, rather as an empirical theory that has its basis in scientific evidence. So, to Place, the statement, "consciousness is a brain process is a reasonable scientific hypothesis". What the statement means is that conscious state and events can be identified with some pattern of brain activity. To quote Place "what do I want to assert is however that the statement 'consciousness is a process in the brain' in my view is neither self-contradictory, nor self-evident; it is a reasonable scientific hypothesis in a way lightening is a motion of electric charges is a reasonable scientific hypothesis." (U.T. Place, 1956:45)

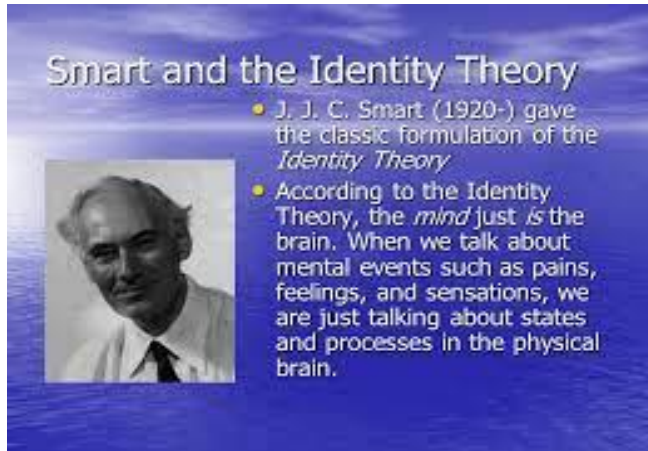
Consequently, Place argues that the identity relationship that exists between consciousness and the brain processes has to do with the occurrences of the conscious mental states and the change that results in microstructure of brain processes are simultaneous events. What this means is that there are no two events occurring, rather it is just one event but described in two ways. For instance, one and the same phenomenon can be observed at the same time from two perspectives – scientific and general / or layperson's point of view. In the same vein, when we talk of consciousness, what we talk about is usually various conscious experiences and not about the micro physicochemical events and processes that go on in the brain.

The point Place thus makes is that when we try to describe our conscious experience, it must include physical properties of the brain states and processes. The reason for this is that the brain process is the only reality that exists, and brain process is considered to be real because it is the cause of our phenomenal experiences.

Self-Assessment Exercise

1. Conscious state and events can be identified with some pattern of bodily activity. True/False?
2. When we talk about consciousness what we talk about is usually micro physicochemical events and processes that go on in the brain. True/False?
3. Place equates consciousness with brain activities. True/False?
4. The title of Place's paper that takes inspiration from the label on his donated brain is what?

1.4. J.J.C. Smart



Source:

<https://www.google.com/search?q=J.+J.+C.+Smart&hl>

John Jameison Carswell Smart was born on September 6, 1920, and passed on October 6, 2012 was a Scottish-Australian philosopher a contemporary of Armstrong. He was educated at both the universities of Glasgow and Oxford. In 1986, he was made a Professor Emeritus at the Australian National University working in fields of Metaphysics, Philosophy of Mind, Ethics, Philosophy of Religion and Political Philosophy. In philosophy of mind circles, Smart is quite famous for his mind-brain identity thesis. He was on of the earliest philosophers to make a case for a pure physicalist solution to the problem of mind/body. Smart was thus a physicalist to the core. Some of his works are: *The Mind/Brain Identity Theory, Atheism and Agnosticism, Extreme and Restricted Utilitarianism*. (Stanford; Information Philosopher).

Self-Assessment Exercise

1. Smart just like Place advocates a strong identity between mental states and brain processes. True/False?
2. The identity that between mental states and brain processes is an unconditional one. True/False?
3. Brain processes are over 'over and above' our conscious experiences. True/False?

Smart champions a strict identity between mental states and brain processes. He supports Place's notion of identity for stressing just the scientific aspects of the notion of identity that it is not important to discuss the logical dimension of identity. In Smart's words "on the brain process thesis, the identity between the brain process and experience is a

contingent one. So, it is logically possible that there should be no brain process, and so processes of any sort (no heart process, no kidney process, no liver process). There would be the experience but no physiological process with which we might be able to identify it empirically". (J.J.C. Smart, 1959:152-153).

Smart describes the complexity found in human mental life thus:

...for a full description of what is going on in man, you would have to mention not only the physical process in the tissue, glands, and nervous system and so forth, but also his states of consciousness: his visual, auditory, and tactile sensations, his aches and pains etc. That these should be correlated with brain processes does not help for to say that they are correlated is to say that they are something 'over and above'. (J.J.C. Smart, 1959)

Brain processes however are not 'over and above' all our conscious experiences including linguistic behaviour. For instance, when you say you are expressing pain in your left thumb you have the pain because there is stimulation of the C-fiber of the neurological structure of the brain processes. The point Smart makes is that sensation statement is a report of something which is a brain process, sensations are nothing over and above brain processes.

Although we cannot publicly observe brain processes, it is that which underlies all of our mental activities. According to Smart

All that I am saying is that 'experience' and 'brain processes' may in fact refer to the same thing, and if so we may easily adopt a convention (which is not change our present rules for the use of experience words but an addition to them) where it would make sense to talk of an experience in terms appropriate to physical processes (J.J.C. Smart, 1959)

In a nutshell, the mind is held to be part of the body in central state materialism. Being a part of the body, it disintegrates along with the rest of the corpse at death. Central state materialism holds that the brain and its appendages are causally responsible for those behaviours. It holds a causal theory of mind arguing that behaviour can be completely explained in terms of events in the central nervous system. The mind then turns out to be the brain. Central state materialism in contrast to behaviourism does not deny the mind as a thing, but it does deny that the mind is a spiritual thing.

1.5. Summary

Dear learners, we have come to the end of this rather information packed unit. What we have discussed so far include Place's and Smart's perspectives on central state materialism. Central state materialism argues that the mind is part of the body, it is a special part which controls behaviour. It is the part which governs movement of the limbs under the influence of both its own states and of sensorily gained information concerning the bodies environment and attitudes. The part responsible for this is the brain whose connections are chiefly with sense organs which affects it. If we are to talk about what changes are occasioned by the brain and what role it plays on behaviour neurophysiology is the science to consult.

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1.7. Possible Answer to Self-Assessment Exercise

1. False
2. False
3. True
4. Is Consciousness a Brain Process?
5. False
6. False
7. False

Unit 4 – Linguistic Approach – Richard Rorty



Source:

www.google.com/search?q=richard+rorty&hl

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. Richard Rorty
- 1.4. Language Analysis Approach
- 1.5. Summary
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- 1.7. Possible Answer to Self-Assessment Exercise

1.1. Introduction

This is the final unit of this module, and I am happy about that, I guess you must be as well? Here, we shall first apprise ourselves with who the man and philosopher Rorty is. This would be followed by a discussion of his language approach to the mind/body conundrum where he dismissed it as simply a language problem generated by traditional philosophy.

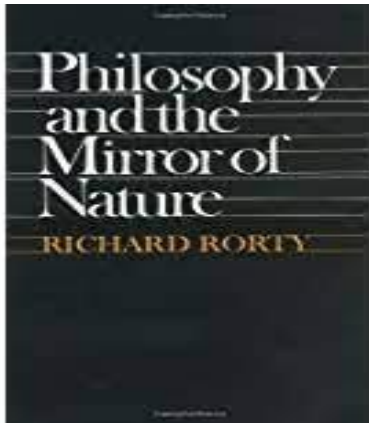
1.2. Learning Outcome

At the end of this unit, you will be able to:

- Explain the linguistic dimension to mind/body problem

- Assess through reflection whether mind/body problem is indeed a pseudo problem.

1.3. Richard Rorty



Source:

<https://www.google.com/search?q=Philosophy,+and+the+Mirror+of+Nature>

Richard McKay Rorty an American philosopher and pragmatist lived between October 4, 1931, and June 8, 2007. He was an advocate of having our minds free from problems of traditional epistemology and metaphysics and what he called the self-conception of philosophy. These ideas which characterise his thoughts find expression in his popular book, *Philosophy, and the Mirror of Nature*. For Rorty, knowledge is both an internal and linguistic phenomena and language has to do with the diction and vocabularies that are transient and historical. He there rejected foundationalism. Remember the foundationalist account of knowledge in your theories of knowledge course, Phi 303? Particularly Cartesian foundationalism?

Rorty opposed this and replaced it with his ‘epistemological behaviourism’ which is the idea that there is no statement that is epistemologically more primary or basic than the other, so there is no statement that is ever conclusively justified. Statements are rather dependent or relative to a given context or some set of statements. So, in his view, since it is we humans who use vocabularies, truths, therefore, are made. His other works include *Consequences of Pragmatism, Contingency, Irony and Solidarity, Philosophy and Social Hope, Objectivity, Relativism, and Truth, Truth and Progress, Philosophy and Cultural Politics* etc. Rorty’s main interests were in Epistemology, Philosophy of Mind, Ethics, Philosophy of Language, Postmodernism. He is remarkable for ideas such as ‘anti-foundationalism’, ‘anti-representationalism’, ‘epistemological realism’, ironism, etc.

Self-Assessment Exercises

1. What is the idea that there is no statement that is epistemologically more primary or basic than the other, so there is no statement that is ever conclusively justified.
2. For Rorty, knowledge is both an internal and ----- phenomena and language has to do with the diction and vocabularies that are transient and-----?

1.4. Linguistic Approach

Rorty's language analysis project is deconstructivist in outlook. Deconstructivist simply means a breakdown of an existing structure. In Rorty's view, we do not require new answers as solution to philosophical problems, what we should rather do is to uncover mistaken assumptions that initially led us into thinking that there are real philosophical problems. The reason Rorty makes this assertion is because he believes that philosophical problem emanates from assumptions that we unconsciously adopted which has become a part of the vocabulary of the language in which the problem began. Given this, he argues that most of the problems we grapple with as philosophers especially the problem of mind/body are mere pseudo-problems (that is they are no problems at all) that are based on mistaken assumptions. To Rorty, this untrue assumption can be found in the elevated position the mind occupies in philosophical discourse. In his words: "...the picture which holds traditional philosophy captive is that of the mind as a great mirror, containing various representations – some accurate, some not – and capable of being studied by pure, non-empirical methods (Rorty, 1979: 12).

Rorty posits that the mind is so honoured that the discovery of the foundations of knowledge implies a discovery of something about the mind. This according to him, has been the reason behind most of the problems in philosophy. Rorty therefore jettisoned the notion of mind found in Cartesian philosophy because of the confusion Descartes created by his conception of the mind as an entity. In Rorty's view the diction or vocabularies employed Descartes and his predecessors are the culprit for the intuitions we have to make the mind a real irresolvable philosophical problem.

...without the notion of the mind as mirror, the notion of knowledge as accuracy of representation would not have suggested itself. Without the latter notion, the strategy common to Descartes and Kant – getting more accurate representations by inspecting, repairing and polishing the mirror, so to speak

– would not have made sense. Without this strategy in mind, recent claims that philosophy could consist of “conceptual analysis” or “phenomenological analysis” or “explications of meaning” or examination of “the logic of our language” or of “the structure of the constituting activity of consciousness” would not have made sense (Rorty, 1979)

To substantiate his argument, Rorty calls us to imagine we as intellectuals pay a visit to a hypothetical planet on the other side of the galaxy. In this hypothesised planet are a people called Antipodeans who know the difference between persons and non-persons but not using concepts such as mind, consciousness and spirit. They can report neural states (relating to neurons) whenever they feel the way they feel instead of reporting their thoughts and raw feels. They were able to do this because they have a knowledge of neuroscience. What this implies is that the Antipodeans do not have problems related to mind and other problems that mind/body dualism originate because their language does not generate such. Based on this, Rorty concludes that the mind/body problem should be dismissed as a mere linguistic problem.

Self-Assessment Exercises

4. Rorty’s language analysis project is ----- in outlook?
5. which planet does Rorty asks us to imagine?
6. The picture which holds traditional philosophy captive is that of the mind as a ----- ?
7. Rorty’s main text is titled?

1.4. Summary

We have not just come to the end of this unit, but we have also come to the end of this module. In this unit, we have examined the language analysis approach of Richard Rorty where he reduced all philosophical problems and indeed that of mind/body to a misuse of language calling it a pseudo problem. The problem he argues emanates from traditional philosophy especially in Descartes who give an exalted position to the mind. Rorty corroborates his position with the Antipodeans thesis.

1.6. References / Further Reading

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1.7. Possible Answer to Self-Assessment Exercise

1. Epistemological behaviourism
2. Linguistic
3. Historical
4. Deconstructivist
5. Antipodea
6. great mirror
7. Philosophy and the Mirror of nature

End of Module Assessment

1. What Ryle calls category mistake
2. Explain in brief the main tenet of Ryle's behaviourism.
3. ----- D.M Armstrong and ----- are proponents of central state materialism discussed
4. Deconstructivist is associated with whose thought?
5. Behaviourism claim is based on the research going on in the brain sciences. True/False?
6. ----- thesis states that all conscious states looks like physical states?
7. Who tries to bring a synergy between two contrasting theories of mind?
8. J. J. C Smart authors the paper, *Is Consciousness a brain Process?*
9. "on the brain process thesis, the identity between the brain process and experience is a contingent one. This statement was made by?"
10. Brain processes however are not 'over and above' all our conscious experiences excluding linguistic behaviour. True/False
11. U.T. Place reduces the mind/body problem to a linguistic problem. True/False

MODULE 4 - Mind and Consciousness



Source:

<https://www.google.com/search?q=mind+and+consciousness&tbm>


Unit 1: Consciousness

Unit 2: Problems of Other Minds

Unit 3: The Nature of Artificial Intelligence

Unit 1: Consciousness

The problem of consciousness



- In addition to all of our behavior and functioning, each of us is also *conscious* – we have experiences, sensations, thoughts, etc. that we can know from a *first-person* perspective.
- The problem of explaining how this is possible is one of the most difficult in philosophy today.

Source:

<https://www.google.com/search?q=consciousness+in+philosophy+of+mind>

Content

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. What is Consciousness?
- 1.4. Types of Consciousness

- 1.6. Summary
- 1.7. References / Further Reading
- 1.8. Possible Answer to Self-Assessment Exercise

1.1. Introduction

This unit being the penultimate unit of this module, makes us to be almost done with all our discussions in this course. So, here, we are concerned with the phenomenon of consciousness and human consciousness specifically. Often, consciousness is used interchangeably with the term 'awareness' which is a less technical term. We often express thought such as "are you aware that", "have you observed that" which goes to show the close affinity consciousness has with awareness, attention, being present in the moment etc. it is important to note that there are various states of consciousness. Dream state include hallucination, hypnosis, meditations, sleep state especially induced by psychotic drugs. Altered state of conscious include coma, confusion, delirium, disorientation, lethargy, stupor. (New world encyclopaedia)

1.2. Learning Outcome

At the end of this unit, you will be able to:

- Explain what consciousness mean.
- Described two forms of consciousness.

1.3. What is Consciousness?



Source:

<https://www.google.com/search?q=consciousness&tbm>

The term consciousness is both slippery and ambiguous, yet so important as an aspect of philosophy of mind. It is originally derived from the Latin 'con' which means 'with'; and

scire which means 'to know'. Thomas Nagel captures it in the phrase 'what is it like'? that is, what is it like for me or for someone like you to be in a particular mental state? (Nagel:1974). The problem of consciousness is one of the most central issues in contemporary philosophy of mind. At its most basic level, it has to do with sentience (being able to feel) or awareness. Consciousness is synonymous with the mind. It has to do with our inner life or inner workings of our system, private thought, introspection, imagination, volition.

In the contemporary usage, it has to do with some kind of experience, cognition, feeling, perception. Consciousness has a long ancestry in terms of its history. Rene Descartes captures the idea of thought as reflective consciousness or self-awareness, in the *Principles of Philosophy*, 1640 he wrote: "by the word thought" I understand all that of which we are conscious as operating in us." (Stanford). In *An Essay on Human Understanding* 1688, Locke defined consciousness as "the perception of what passes on in a man's mind". (Lisman:2017). Consciousness in 1753 Diderot and d'Alembert's encyclopaedia captures it as "the opinion or internal feeling that we ourselves have from what we do." (*encyclopaedia*) Thomas Hobbes in his *Leviathan* wrote "where two or more men know of one and the same fact, they are said to be conscious of it one to another." (John Dewey: 1906) Cambridge dictionary defines it as "the state of understanding and realising something". "A person's awareness or perception of something" and "the fact of awareness by the mind of itself and the world." (Oxford Dictionary).

The 1998 Routledge Encyclopaedia of philosophy however has a comprehensive description as it touches on important types or categorisation of consciousness and its theories are:

Philosophers have used the term 'consciousness' for four main topics: knowledge in general, intentionality, introspection (and the knowledge it specifically generates) and phenomenal experience...something within one's mind is 'introspectively conscious' just in case one introspects on it (or is poised to do so). Introspection is often thought to deliver one's primary knowledge of one's mental life. An experience or other mental entity is phenomenally conscious just in case there is something it is like for one to have it. The clearest examples are: perceptual experience, such as tastings and seeings: bodily-sensational experiences such as those of pains, tickles and itches, imaginative experiences, such as those of one's own actions or perceptions and streams of thought; as in the experience of thinking 'in words' or 'in images. Introspection and phenomenality seem independent or dissociable, although this is controversial. (Lormand, E. 1998).

This description gives us the four main ways consciousness have been employed overtime which are the underlined. It goes ahead to explain two of it in more details; introspection and phenomenal experience and gave examples of the latter.

Self-Assessment Exercises

1. Who defines conscious as where two or more men know of one and the same fact, they are said to be conscious of it one to another.”
2. Transitive consciousness is an aspect of state consciousness.
True/False
3. 4 main topics that philosophers have used consciousness in are?
4. Thomas Hobbes discusses consciousness in terms of ‘what is it like’? True/False
5. Hallucination and hypnosis are examples of?
6. John Locke is the author of *Leviathan*. True/False
7. Diderot and d’Alembert’s encyclopaedia capture consciousness as “the opinion or internal feeling that we ourselves have from what we do.” True/False
8. ----- involves the capability to sense and respond to its world.
9. What type of consciousness does not pertain to the whole organism?
10. ----- is the type of conscious that has to do with the entire organism?

1.4. Types of Consciousness

The different uses /senses of consciousness that we have discussed can be identified in the different types of consciousness below.

Creature consciousness

Creature Consciousness	Creature Consciousness
<ul style="list-style-type: none"> ■ An animal, person or other cognitive system may be regarded as conscious in a number of different senses. ■ <i>Sentience</i>. It may be conscious in the generic sense of simply being a <i>sentient</i> creature, one capable of sensing and responding to its world (Armstrong 1981). Being conscious in this sense may admit of degrees, and just what sort of sensory capacities are sufficient may not be sharply defined. Are fish conscious in the relevant respect? And what of shrimp or bees? 	<ul style="list-style-type: none"> ■ <i>Wakefulness</i>. One might further require that the organism actually be exercising such a capacity rather than merely having the ability or disposition to do so. Thus one might count it as conscious only if it were <i>awake and normally alert</i>. In that sense organisms would not count as conscious when asleep or in any of the deeper levels of coma. Again boundaries may be blurry, and intermediate cases may be involved. For example, is one conscious in the relevant sense when dreaming, hypnotized (被催眠) or in a fugue state (神游状态) ?

Source: <https://www.google.com/search?q=creature+consciousness>

<https://www.google.com/search?q=creature+consciousness>

here we use the term to describe a whole organism and not the state of an organism as being conscious. 'Awake' and 'aware' are two similar words. When a person or an animal is described as unconscious for instance, if they are asleep or under anaesthesia, what we mean is that they lack creature consciousness. What it means when we make a distinction between a conscious creature and an unconscious one is that the conscious one is awake and responsive to stimuli while the unconscious one is neither awake nor responsive. (Stanford) Creature conscious involves:

Sentience - It has to do with sentient, that is, being a consciously perceiving creature, with the capability to sense and respond to its world. Consciousness in this sense may come in degrees.

Wakefulness – this refer to being wake and not just with the capacity to do so.

Self-consciousness – it requires a conscious creature to not only be aware, but also aware that they are aware thereby seeing creature consciousness as a form of self-consciousness. Thomas Nagel gave a yardstick that subjective in the phrase 'what is it like'. In this sense, a being is said to be conscious just if there is "something that it is like" to be that creature.

Transitive consciousness – this has to do with saying someone is conscious of something. Here creatures are described as being conscious as being conscious of various things. As you see something, you become conscious of it. Hearing something is another way of being conscious of something. Transitive use of the word 'consciousness' has to do with a relation between a creature and the thing the creature is conscious or aware of. It is sometimes captured as transitive and intransitive notions of consciousness. The former requires some object at which consciousness is directed.

State Consciousness - this has to do with the mental state of a creature, it does not apply to an entire creature. It relates to the Freudian consciousness. Sigmund Freud has the hypothesis that many of our behaviours are due to unconscious beliefs and desires. Our belief and desire are mental states, the way we thus describe them be it as conscious or unconscious, what we do is employ a concept of state consciousness. (Stanford) State consciousness includes the state one is aware of, qualitative state, phenomenal state.

There are also two theories of consciousness:

- a. Higher Order thought theory of consciousness (HOT) and
- b. First order representative theory of consciousness.

1.5. Summary

In this unit, we have examined what consciousness is. We did it by looking at various definitions given by scholars. By now, I want to believe you are not in doubt as to what we mean by conscious as an important concept in philosophy of mind. We also analysed two types or concepts of consciousness: Creature and state consciousness.

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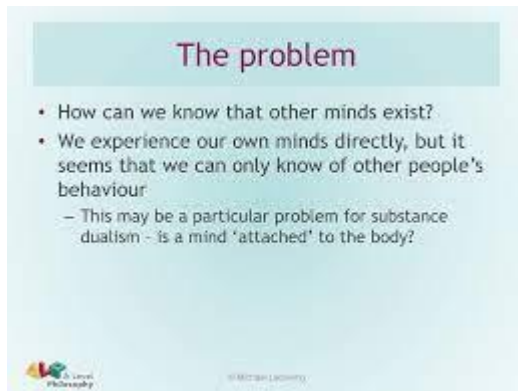
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1.8. Possible Answer to Self-Assessment Exercise

1. Thomas Hobbes
2. False
3. knowledge in general, intentionality, introspection and phenomenal experience
4. false
5. Dream state
6. False

7. True
8. Sentience
9. State consciousness
10. Creature consciousness

Unit 2: Problems of Other Minds



Source:

<https://www.google.com/search?q=problem+of+other+minds&tbm>

Content

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. What is the problem of Other Minds?
- 1.4. Approaches to Problems of Other Minds
- 1.6. Summary
- 1.7. References / Further Reading
- 1.8. Possible Answer to Self-Assessment Exercise

1.1. Introduction

The problem we are examining in this unit has its ancestry in Descartes through the process leading to his arrival at his *cogito ergo sum*. You must be well familiar with this both from your metaphysics course and theories of knowledge. We shall therefore discuss what the problem is and the various approaches that have tried to give explanation on how we know or communicate that other minds exist.

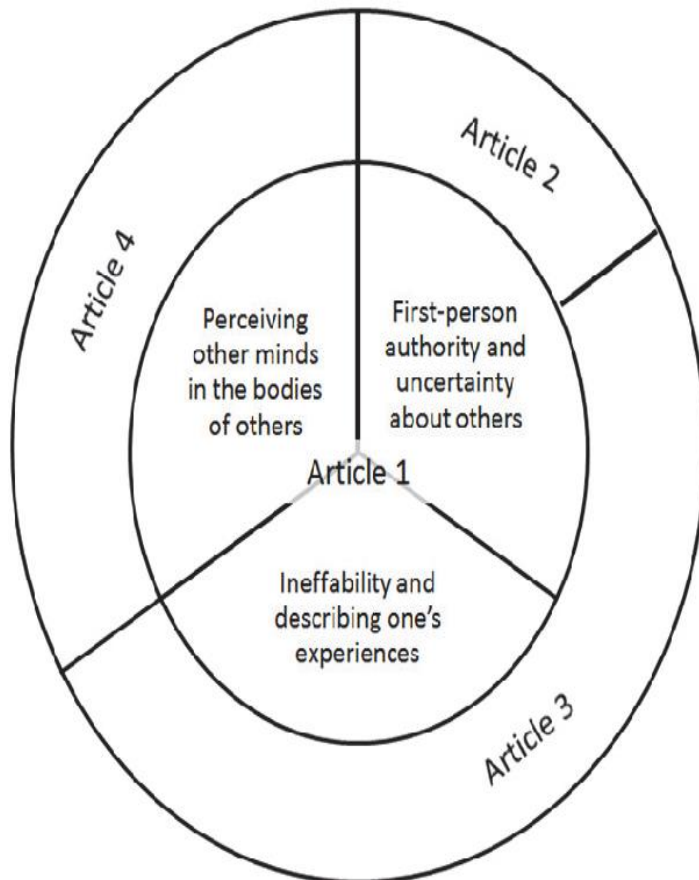
1.2. Learning Outcome

At the end of this unit, you will be able to:

- Describe what problem of other minds is.

- Explain four approaches to the problem of other minds.

1.3. What is the Problem of Other Minds?



The problem is so called because of its complex and peculiar nature. The other minds being referred to here are human minds, not animal or plant minds. The problem is traditionally conceived as an epistemic problem which addresses the question of how we know other minds. Or what justification do we have regarding the idea that other minds exist.

1.4. Approaches to Problems of Other Minds

Argument from Analogy –

The argument from analogy

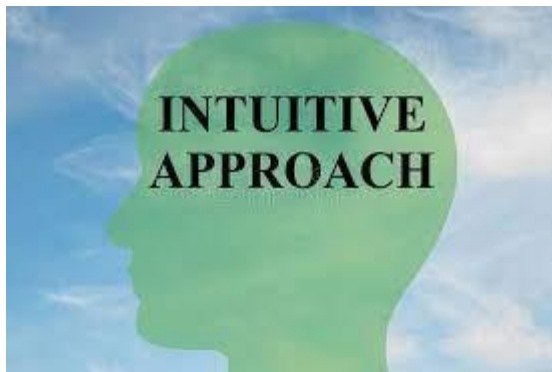
- I have a mind.
- I know from experience that my mental states cause my behaviour.
- Other people have bodies similar to mine and behave similarly to me in similar situations.
- Therefore, by analogy, their behaviour has the same type of cause as my behaviour, viz. mental states.
- Therefore, other people have minds.

Source:

<https://www.google.com/search?q=Problem+of+other+minds>

this simply means that the mental states of others is measured by my own experience. It implies that it is the experience of you and I that we will use to judge ‘other minds’ or the mental state of others. So, by analogy, others resemble or look like me in their experience, they do similar thing as I do. We are the baseline of the argument. The argument is put forward by certain scholars that we cannot know the mental states of others because those mental states are covert, hidden and unobservable. This being the case, the way a person acts are not the criterion for measuring their mental states. Argument from analogy is championed J.S. Mill, Bertrand Russell, A.J. Ayer and it has been criticised by George Graham using concepts such as parochialism and feeble base.

Intuitive Approach –



Source:

<https://www.google.com/search?q=intuitive+approach&tbm>

this speaks to the idea that we get the knowledge of other minds and its workings through a direct intuition or acquaintance of consciousness introspectively or extrospectively. It argus that we have a direct unhindered, intuitive apprehension of other minds, the same way we have ours. The intuitive approach places the justification of our knowledge of other minds within the framework of introspective and extrospective acquaintance. It does not try to know the exact working of the

mind, but rather has strong evidence that by extrospection, there is an intuitive awareness of other minds which brings to consciousness that they exist. Intuition in philosophy is the ability to acquire, receive or obtain knowledge that cannot be gotten either through inference, observation, reason or experience.

Behaviourism –

Philosophical behaviourism

- A family of theories that claim that we can analyse mental concepts in terms of concepts that relate to the body, and in particular, the concept of 'behaviour'
- Focus not on metaphysics - what exists - but on language - mental concepts
 - Before we do metaphysics of mind, we need conceptual analysis

Source:

<https://www.google.com/search?q=behaviourism>

Like behaviourism that we have discussed in unit 4 of module 1 and unit 1 of module 3 it says that we can rely on the observable dispositions of others as expressions of their mental states.

Telepathy



Source:

<https://www.google.com/search?q=telepathy+picture>

This is a kind of communication of thoughts, ideas, feelings by ways different from human senses. It is the ability to apprehend what is in other person's mind or communicate with someone mentally devoid of words or other physical signals. In the context of problem of other minds, it says that we can know other minds without the usual means of sensory perception but through extra sensory perceptions because telepathy is one of the three psychic powers: extra sensory perception, clairvoyance,

precognition. Gertrude Schmeidler describes it as “direct communication from mind to mind by some means other than the senses.” (schmeidler:1960)

Imagination-



Source:

<https://www.google.com/search?q=imagination>

It has been argued that the way we know other minds is through imagination. We imagine that other minds are simulations of our own minds, that other minds are copies of one’s own mind. So, we know the mental state of others by imagining that they possess a similar mental state that is not different from ours.

Self-Assessment Exercise

1. J.S. Mill, ----- and A.J. Ayer put forward the argument from ----?
2. Which approach states that we have a direct unhindered apprehension of other minds, the same way we have ours?
3. -----, clairvoyance, and ----- were mentioned in what approach?

1.5. Summary

The journey of a thousand, they said begins with a step. We have finally come to the last summary in this module. We discussed the nature of problem of other minds and five approaches to the problem. Which of the approaches do you find most plausible and why?

1.6. References / Further Reading

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1.7. Possible Answer to Self-Assessment Exercise

1. Bertrand Russell, analogy
2. Intuitive
3. Extra sensory perception, precognition, telepathy

Unit 3: The Nature of Artificial Intelligence

Content

- 1.1. Introduction
- 1.2. Learning Outcome
- 1.3. History of Artificial Intelligence
- 1.4. What is Artificial Intelligence?
- 1.5. Types of Artificial Intelligence
- 1.6. Summary
- 1.7. References / Further Reading
- 1.8. Possible Answer to Self-Assessment Exercise

1.1. Introduction

Artificial intelligence is a topical issue in the world today. It has wide ranging implication and applications. It is utilized in various fields of life healthcare, education, agriculture, arts, transportation, finance, and manufacturing industries etc. I want to believe you are familiar with the concept of artificial intelligence. Even if you think you are not conversant with it as a technical term, you must have been making use of it or enjoying the benefits. For instance, making use of google map, Siri on iPhone, ATM in banks, googled enabled smart assistant, self-driving cars, robots (Africa's Omeife for instance launched in October 2022) and a host of others. AI is indeed ubiquitous. Some of you have probably tried out the trending chatGPT or heard of Google's yet to be released counterpart 'Bard' as well? This unit thus gives us an insight into the AI discourse especially as it pertains to philosophy of mind. While there is a whole lot of ethical concerns regarding the utilization of AI technologies, such discussion transcends the scope of this unit and of course, of this course.

1.2. Learning Outcome

At the end of this unit, you will be able to:

- Define artificial intelligence.
- Explain two types of artificial intelligence.

1.3. History of Artificial Intelligence

The field we now know as artificial intelligence was birthed at the Dartmouth conference of 1956 with the proposal and assertion that “every aspect of learning or any other feature of intelligence can be precisely described that a machine can be made to simulate.” (McCarthy et al 1955). This conference was organised by two senior scientists – Marvin Minsky and John McCarthy the latter who coined the term ‘artificial intelligence’ as “the science and engineering of making intelligent machines” (jmc.Stanford.edu).

The history of a thinking machine or what is now called artificial intelligence however goes back to antiquity in Greek myth. Human likeness (robots) believed to have intelligence was built in every major civilisation. In other words, there are traces of what we refer to as robots, automatons and computations which form the foundation of AI in some Non-Western philosophies. For instance, ancient China also had robots that could dance, sing and act as servants. Some of them were said to have had life-like parts such as bones, muscles, joints, hair. (Adams, Reynoso, Cave & Dihal)



Sources: <https://www.google.com/search?q=robots+in+ancient+china&tbn>
<https://www.google.com/search?q=robots+in+ancient+china&tbn>

Around 8th BC in the West, the ancient Greeks had Hephaestus, the god of fire, metallurgy, blacksmith. He is known to have invented living metal automatons.



<https://www.google.com/search?q=Hephaestus&tbn>

Ancient Egyptians were said to have designed the first robot about 4000 years ago



In the East, Indian legends narrate stories about robotic warriors who were responsible for guarding Buddha's valuable artifacts.



<https://www.google.com/search?q=robotic+warriors+who+gaurded+Buddha>

Among the Yoruba people of Western Nigeria, Shigidi (automaton soldiers) was used as a combatant war instrument. They invoke shigidi to mete harm punishment both physical and spiritual on their enemies.



Source: <https://www.google.com/search?q=shigidi+yoruba&tbm>
<https://www.google.com/search?q=shigidi+yoruba&tbm>

In the 17th century Benin, the palaces of the Obas (king) had beautifications and aesthetics of bronze automatons called ‘the Benin Bronzes’.



<https://www.google.com/search?q=Benin+Bronzes&tbm>

Aside this computer science which can be said to give birth to AI has its binary code being an offshoot of the Ifa binary system. The *opele*, that is, the divination tool in Ifa and the byte in computer science also being quite similar. (Alamu et al: 2013).

1.4. What is Artificial Intelligence? (AI)



Source: <https://www.google.com/search?q=artificial+intelligence&tbm>

Artificial Intelligence I define as human made intelligence reproduced in inanimate objects. Artificial relates to human skill, being produced by humans and relating to imitation, simulation, or mimic. Intelligence from its Latin has to do with ‘comprehension’, ‘perception’, ‘discernment’. Intelligence therefore pertains to abilities for thought, understanding, communication, reasoning, learning, planning, emotional intelligence, and problem solving. While intelligence is mostly widely studied in humans, it has also been observed in plants and animals. The traditional idea that intelligence is an exclusive preserve of humans has been challenged with the term being used in various respect and more importantly the hyperbolic use by researchers in the field of AI employing it to accommodate ‘intelligence’ of the machine referred to as AI.

Self-Assessment Exercise

1. The use of robots is a recent phenomenon starting with the West. True/False
2. Artificial intelligence is intelligence that encompasses emotional intelligence, consciousness and everything thing humans have. True/False

Artificial Intelligence is therefore the intelligence of machines and an arm of computer science whose purpose is to investigate and produce intelligent agents. AI is a multidisciplinary and transdisciplinary field that brings together areas of knowledge such as Philosophy, Computer science, Mathematics, Psychology, Cognitive Science, Biology, Linguistics etc. AI has also been defined as the “science of thinking” (Georgian College). Margaret Boden defines it as “the science of intelligence in general” (Boden: 1990). AI as a branch of science deals with helping machines fine solutions to complex problems in a more human-like fashion. According to Britannica. Com “AI is the ability of a computer

or a robot to do tasks controlled by a computer to do tasks that are usually done by humans because they require human intelligence and discernment.”

In its most basic AI is the intelligence shown by machines different from natural intelligence that humans and animals portray that have to do with consciousness and emotionality. The field of AI however rests on a mechanical construct of the mind which conceives the mind as nothing but physical.

1.4. Types of Artificial Intelligence

According to John Searle’s taxonomy, there are two main types of AI: Strong and weak AI. In his words:

According to weak AI, the principal value of the computer in the study of the mind is that it gives us a very powerful tool. For example, it enables us to formulate and test hypothesis in a more rigorous and precise fashion. But according to strong AI the computer is not merely a tool on the study of the mind; rather, the appropriately programmed computer really is a mind, in the sense that computers given the right program can be literally said to understand and have cognitive states. In strong AI, because the programmed computer has cognitive states, the programs are not mere tools that enable us to test psychological explanations; rather, the programs are themselves the explanations. (Searle, 1980: 417)

What weak AI implies is that the supposed artificial intelligent computers are nothing more than simulations, models or make-beliefs of intelligence. Weak AI is neither intended to match or exceed the capabilities of human beings which is the aim of strong AI. J. Mark Bishop summarises thus “weak AI focuses on epistemic issues relating to engineering, a simulation of human intelligent behaviour, whereas strong AI is seeking to engineer a computational system with all the causal power of a mind, focuses on the ontological.” (Bishop: 2021)

Strong AI is exceedingly optimistic with the notion that a complicated computer program is intelligent and not a mere modelling of intelligence. The way a computer can save a phone number in its memory, same way in the nearest future, it would be able to understand what phones are and be able to think about the person it would like to talk to on the phone. The proponents of strong AI of the view that the brain is just a digital computer and the mind a computer program. What does this mean you would ask? It means that there is nothing essentially biological about the human mind, the brain is simply one of the indefinitely large numbers of different hardware of computers capable of sustaining the programmes which make up human intelligence. What this further implies is that any physical system that possess the correct program with the correct inputs and output would have a mind in the same sense that you and I have minds.

The big question at this juncture is: how do we know that a machine has human level intelligence (if at all)? To this Alan Turing the Mathematician came up 1950 with what is popularly known as The Turing Test and later reverse Turing test, both named after Turing the originator of the test.

Turing test basically bypasses irrelevant factor such as looks that an intelligent being should look like a human. Something need not look like a human to have human intelligence. In the test, there is a questioner which is human, and there are two respondents: one human and the other a computer. The questioner interrogates the respondent within a given subject area and length of time. After a series of questioning and a given length of time the questioner is asked to determine which respondent was human and which was a computer. The test is repeated several times, if in half of these times the questioner can make a correct decision, the computer is then deemed to have artificial intelligence because the questioner regards it “just as human” as the human respondent.

Turing test “originally known as the Imitation Game, the test evaluates if a machine’s behaviour can be distinguished from a human. In a test, there is a person known as the “interrogator” who aim is to pick out the difference between computer-generated output and human-generated one through a series of questions. If the interrogator is unable to reliably discern the machines from human subjects, the machine passes the test. Nonetheless, if the evaluator can identify the human responses correctly, then this eliminates the machine from being categorised as intelligent.” (Stanford)

The advent of chatGPT earlier mentioned in our introduction has exhumed the conversation about the probability that the stipulations of the Turing Test has been achieved. (Britannica, openAI.com). In the reverse Turing test, it is taken for granted that a human subject will always be judged/identified as human, a computer is then said to pass the Turing test if the computer is judged as human.

By now I want to believe that your mind is asking searching critical questions regarding whether the Turing Test is really the case. So, another pertinent question to ask is, does the Turing Test really follow that machine is genuinely intelligent? To this John Searle, an American Philosopher in 1981 answered NO through his ‘Chinese Room’ experiment or argument. The summary of Searle’s argument is that there is not how a computer’s outward intelligence can genuinely match that of human intelligence and understanding.

Searle imagines himself alone in a room following a computer program for responding to Chinese characters slipped under the door. Searle understands nothing of Chinese, and yet, by following the program for manipulating symbols and numerals just as a computer does, he sends appropriate strings of Chinese characters back out under the door, and this leads those outside to mistakenly suppose there is a Chinese speaker in the room. (Searle:1989)

Self-Assessment Exercise

3. Which AI is optimistic with the notion that a complicated computer program is intelligent and not a mere modelling of intelligence.
4. What exhumed the conversation about the probability that the stipulations of the Turin Test has been achieved?
5. Imitation game is also known as the Chinese Room experiment?
True/False
6. The proponent of the Chinese Room experiment is John Searle. True/False
7. Alan Turing propose the Imitation Game. True/False

1.5. Summary

This unit should be the about the longest in the entire module, I apologize. But one of the most interesting in my opinion as well. I hope you feel this way too? The recap is simple: we started with the history of artificial intelligence, the Western history, and the non-Western history of it. We moved to discussing the nature of artificial intelligence and concludes the unit with an examination of the types of AI: strong and weak and the arguments of Alan Turing who demonstrates how a machine could be human and John Searle who against Turing his Chinese Room Experiment.

1.6. References / Further Reading

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1.7. Possible Answer to Self-Assessment Exercise

1. False
2. False
3. Strong AI
4. ChatGPT
5. False
6. True
7. True

End of Module Assessment

1. Disorientation, lethargy, stupor are examples of ----- state of consciousness.
2. -----is often thought to deliver one's primary knowledge of one's mental life.
3. Transitive consciousness is an aspect of state consciousness. True/False
4. 4 main topics that philosophers have used consciousness in are?
5. Thomas Hobbes discusses consciousness in terms of 'what is it like'? True/False
6. Qualitative state, phenomenal state characterises creature consciousness.
True/False
7. The problem of other minds first originated in John Locke's philosophy.
True/False
8. Analogy -----, telepathy, ----- and ----- are approaches to the problems of other minds.
9. Which of the approaches looks out for human acts and deeds to determine if other mind exists
10. Artificial intelligence especially the use of robots is an entirely a western phenomenon. True/False
11. Which philosopher gave the two taxonomies of AI?
12. Which form of AI is conceived to outshine and exceed human intelligence?
13. The experiment that shows I might not speak a language but through computer programs I can pretend to understand the language is called?
14. Another name for Turing Test is -----
15. Intelligence is still very much an exclusive preserve of human being. True/False?