

**A SYNTHESIS OF SOME OF THE PHILOSOPHICAL
CONCEPTIONS OF MIND**

BY

STEPHEN KIHONGE WAWERU

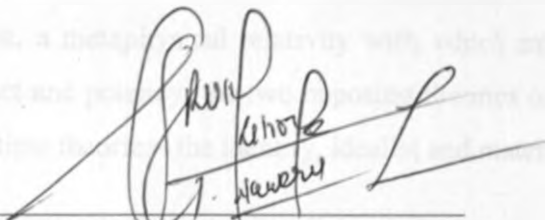
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DECLARATION

This thesis is my original work and has not been presented for a degree award in any other University:



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ABSTRACT

This thesis is basically concerned with synthesis of some of the philosophical conceptions of mind. The history of the use and the description of the term 'mind' reveal a multiplicity of views. First, a metaphysical relativity with which mind is treated, either as a substance, process or act and potency; the two opposing theories of mind, the monism vis-a-vis dualism and the multiple theories- the identity, idealist and materialist views that address the subject.

Secondly, the eight- (8) main conceptions of mind as provided by Reber:

- Mind as a totality of hypothesized mental processes and acts that may serve as explanatory devices for psychological data.
- Mind as a totality of the conscious and unconscious mental experiences of an individual organism (usually, though not always, a human organism).
- Mind as a collection of processes
- Mind as equivalent to brain
- Mind as an emergent property
- Mind as a list of synonyms for example, psyche, soul, self and the like.
- Mind as intelligence
- Mind as a characteristic or trait

indicate this multiplicity. This state of affairs therefore demands a critical evaluation of the divergences of these conceptions of mind, with a view to gaining a better understanding of mind and its meaning through a philosophical synthesis of the various conflicting theories about it. The study is of the view that the multiplicity of these conceptions of the subject – mind have created confusion in the understanding of mind.

The study recognizes mind as a subject to be studied by scholars in philosophy. The assumption in this study is that; considering the multiplicity of the various conceptions of mind, there exists a synthesis of these conceptions and that the synthesis of these conceptions reduces the complexity of the subject. It is therefore assumed, when the complexity of the subject mind is reduced, our understanding of this subject is increased.

The study is also of the view that the subject - mind, needs to be approached from an objective standpoint in order to understand its nature and functioning. The method used to investigate the possibility of such an objective approach to the conception of mind is through the review of literature available in the libraries as well as archives. The reason why secondary data is mainly focused on is because, there is enough literature on the subject to be given an exposition.

Discovery and consciousness form essential turning points to our understanding of mind. A synthesis of mind in terms of its levels, metaphysical basis, continental conceptions, theories and Reber's eight tenets is done. Reber's eight tenets reflect that different individuals conceptualize mind differently. Each of these tenets of mind has been critically evaluated putting into consideration the philosophy behind the historical development of the subject.

Our main object in the study has been to achieve a coherent world view through a synthesis of these conceptions of mind, thus, bringing more clarity of the subject to the students of philosophy, psychology, sociology, among other fields. In order to achieve a coherent worldview the study has introduced the Western conceptions of mind to the debate, as well as the African and the Eastern using the Tibetan and the Chinese model. The African and the Eastern conceptions of mind have been ignored and not given adequate attention by the Western dominated conceptions of mind. Interestingly, although each continent seems to have a unique way of conceptualizing mind, it is common to all of them that mind involves some processes and that there is a relationship between the body (a material entity) and mind (a non-material entity). Theories that are developed to show the relationship between the body and mind point out to three basic metaphysical issues: The substance, process, act and potency. The study noted that a number of these theories seek to address mind as a process.

an act and potency and avoid the issue of the substance that makes up mind. None of these theories of mind – body relationship have been entirely dismissed in that each of them makes a justifiable contribution to the understanding of mind. Thus, a compromise Position has been adopted that caters for the extreme theories – the monism and dualism.

Affirming our hypothesis, the study has noted that a synthesis of the various conceptions of mind is possible. We have come up with a position that Reber's eight tenets of mind capture theories of the relationship between the body and mind, metaphysical as well as the conceptions of mind by individuals from our three major continents- the East, West and Africa. As a result, the synthesis of Reber's tenets of mind has been by extension considered to be a synthesis of all the other conceptions. It is hoped, by coming up with a position that, "mind is a mental process, catering for both the conscious and unconscious processes" that we have managed to remove resentments to the study of mind especially by scholars in philosophy. This study has achieved by putting forward the issues in a clearer perspective, thus cultivating a more positive response to the subject of philosophy in general.

ACKNOWLEDGMENTS

Who is like the wise man? Who knows the explanation of things? Wisdom brightens a man's face and changes its hard appearance (Ecclesiastics 8:1 NIV).

Before I acknowledge any mortal being, may I express my gratitude to God, for He granted me the wisdom that widened my horizons in the contemplation of mind, a precious faculty that guides humanity. I thank God for the strength and the good health I enjoyed through out this piece of work.

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I am grateful to my parents Mr. and Mrs. Waweru Gachugu. However, I would like to express my sincere appreciation to my late Mother, Ruth Wanjiku (Wa-Kihonge) and my

dear sister, the late, Esther Wanjiru for their special assistance. These two passed away on Monday the 22/7/96 and on Saturday the 24/6/97 respectively. The departure of these two marked a painful turn in my life and more so in my mind. The memory of their impact to my life disturbed my mind so much until I had to shift my focus to this mind which now forms the basis of this study.

To my brothers: Moses Mbugua, Anthony Kamau, Samson Muhia, Francis Mundia and James Kamura, and to my sisters Lydia Njoki, Hannah Nyambura and Mary Njeri, thank you for the solidarity that you accorded me. My niece Ruth and my nephew Wilson were a great source of inspiration.

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My God bless Anastasia Kamau and Salome Njambi Wahinya for helping me type and print this work. To Dorcas Thuo and my other University friends, may you take my appreciation for your moral support.

My Last days in Kenya, Kenya

And

My Last days in Kenya, Kenya

When I was contemplating on the impact of these two days in Kenya, I found the actual impact was more than what I expected as much as history could allow.

I was accused by some of the people I met in the above process, I changed my name from one of my old names to one of my new names, and I have those few people provided my name to my people in Kenya.

DEDICATIONS

This thesis is dedicated to two people: -

1. My Late dear Mother, Ruth Wanjiku

And

2. My Late dear Sister, Esther Wanjiru

When I was contemplating on the impact of these two to my life, I found my mind going too deep into their existence as much as history could allow.

I was amazed by how this mind operated in the whole process, I changed my focus from that of my late mother and sister to that of mind, and that is how these two people provoked my mind to my topic on mind.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND

According to Reber (1984, p.442), the term mind and what it connotes is the battered offspring of the union of philosophy and psychology. This union gives us a basis of rationalising mind in philosophy.

Rational psychology is said to generally deal with the complex question of the reality and functions of the mind. About the subject, the debate has been on the nature of the 'substance' called mind, that is whether it is material or spiritual reality. Since in either case, the question would also be that of its location and relationship with other kinds of substances constituting human beings, perhaps it is to avoid this dilemma that many authors like to speak of the mind as consciousness or the act of being aware. Whatever the objection of seeing this mind as consciousness, it has the advantages of bringing into play the functions of the mind since when one is brought into consciousness, what goes with this consciousness includes perceiving and representing reality among other functions. But the issue of whether the mind can simply be seen as mind or in the context of its functions still remains at stake.

The description given by various philosophers and psychologists on the mind shows the complexity and elusiveness of the concept 'mind'. In *The African Psyche*, J. M. Nyasani (1997,Chap.1) talks of the mind in general. He sees the mind in general as an individuating substance in humanity. It is to him a mind that can never reproduce itself, a mind that interacts with the body but none of which can

substitute the other, and a mind that we cannot talk of purely devoid of material appendages. More specifically, he refers to the mind as a necessary substance. We see in Nyasani's work an acknowledgement of the substantial nature of the mind but the form this mind adheres to still remains a question to us.

In, *Frames of Mind*, Howard Gardner (1985, p.53) talks of brain organisation. Gardner employs the localization view of the brain claiming that, 'the brain can be divided into specific regions, with each emerging as relatively more important to certain tasks, relatively less important to others; not all or none by any means, but with gradients of importance'. The question that remains unanswered is that of the relationship between this brain (a material entity) and the mind; can brain by its nature be called mind or what makes this brain transform into mind if at all it does?

Archie J. Bahm (1995, pp.1-3) further illustrates the complexity of this subject 'mind' in his book *Epistemology: the theory of knowledge*. To Bahm a thing is what it does and therefore a mind is what a mind does. He sees mind as being constituted in the eight (8) functions that he claims it performs and these include: observing, inquiring, believing, desiring, intending, organizing, adapting and enjoying. He goes on to claim that, 'mind' is substantial. It remains through change and functions substantially in many mental ways'. Bahm leaves us wondering; are the mental ways he is talking about not a form of change? If they are, why does he claim the non-changing mind?

In their book, *Issues in cognitive modeling*, A. M. Aitkenhead and J. M. Slack (1985, pp.ix-xii) acknowledge that, after Claude Shannon, contemporary psychologists such as Minsky, Gardner, Kosslyn and Schank use the AI-IPP, (Artificial Intelligence - Information processing paradigm) to speak of the mind's basic functions in terms of receiving, transforming, representing, evaluating, storing

and retrieving information.

Nevertheless, while all these authors agree on the ability of the mind to perform these functions, the problem is to determine under which format this information is received, transformed, represented, evaluated, stored and/or retrieved. In fact, each of the above mentioned authors present their own model or format. For instance, Kosslyn (1980) in *Image and Mind*, speaks of images, hence the 'imagery debate' (p.11). The question at stake, is whether these models/formats are opposed to each other or not.

The dualism between the objects of mind (thought) and those of the senses by Plato leaves us wondering whether either of the means through which the two come to be known can operate independently of each other or not. Can the mind do without the body and vice versa? Lavine (1984, p. 26), claims that, "for Plato there are two (2) kinds of reality; 'the reality of the object of the senses and which are in flux, growing, decaying, changing, as Heraclitus river and the reality of concepts, ideals, forms or essence, which are objects of thought like the idea of the triangle and not in space and time'".

Aristotle, who dismisses Plato's dualism, [Lavine (ibid. p.70)] gives real object four attributes, the formal, the material, the efficient and the final cause and therefore limits himself to physical objects. However, he refers to mind in talking of intellectual virtue, for he claims that, 'the intellectual virtue consists of the contemplation of truth' [Lavine (p.74)]. Thus, Aristotle fails to answer whether this contemplation is devoid of mental activity, and if not, then where does this mental activity emanate from?

The philosophical discourse on this concept 'MIND' by different philosophers cum

psychologists has brought to light numerous issues of metaphysical relativity. This is evident by the eight (8) conceptions of the mind which Reber (op cit. pp.442-443) outlines and which this study seeks to give a philosophical synthesis. The following are more important and common uses of this term:

- Mind as a totality of hypothesized mental processes and acts that may serve as explanatory devices for psychological data.
- Mind as a totality of the conscious and unconscious mental experiences of an individual organism (usually, though not always, a human organism).
- Mind as a collection of processes
- Mind as equivalent to brain
- Mind as an emergent property
- Mind as a list of synonyms for example, psyche, soul, self and the like.
- Mind as intelligence
- Mind as a characteristic or trait

The above cited eight (8) conceptions of mind not only demonstrate the confusion and conflict involved in the discussion of mind amongst the philosophers cum psychologists, but also reveals that these conceptions are basically metaphysical in nature. Underlying these conceptions are metaphysical presuppositions that mind is a substance, a process or an act and potency. Thus, calling for a clarification.

1.1.1 DISCOVERY AND CONSCIOUSNESS

The two terms, 'discovery' and 'consciousness' are relevant to this study because of the way in which thinkers have explained the ideas of the mind. Mind looked at by Empiricist cannot escape discovery as an underlining key word; neither does mind escape consciousness especially when viewed from the rationalist's point of view.

Philosophers like Archie Bahm look at awareness in relation to consciousness. Given

that awareness also involves the process of discovery, then discovery and consciousness become intertwined in the discussion of mind. To quote Bahm (op cit., p128);

Consciousness involves awareness and appearance. No consciousness exists without awareness, although awareness may become dimmer until it vanishes. Awareness, involves something of which it is aware, called 'appearance' although appearance may be vacuous or an appearance without content. The nature of awareness and appearance were discussed as essential constituents in intuition.

What comes out clearly from the above passage, is the fact that the mind is a function of awareness, of which appearance is a part and to which a detailed account is of importance.

The *Longman Dictionary of contemporary English*, looks at the term discovery as finding out something that already existed but was not known about before. How do we get to discover? The Empiricists would like to argue that this discovery comes about as a result of sensation. The fundamental principle of empiricism is that sense perception (including direct observation by the senses, indirect observation by the use of instrumentation, and experimentation) is the only reliable method of gaining knowledge and for testing all claims to knowledge. To mention these empiricists, especially the so called great classical Empiricist who are from England, Scotland or Ireland, there such great names as John Locke, George Berkeley and David Hume.

Rationalism on the other hand is the claim that reason is the most important source and test of truth. The rationalists agree with Descartes that in all areas in which knowledge is sought we must begin with clear and distinct, self evident and true, axioms, from which we deduce other truths, constructing a deductive logical system of truths. Rationalists would like to suggest the use of principles in discovery of what there is especially in the physical world. To quote Lavine (op cit., p. 138):

'Rationalists point out that this is what is true of the new developing sciences, the use of rational principles of deduction in order to construct an absolutely certain system of knowledge. According to the rationalist, this is how Newton constructed the deductive system of mechanics, reasoning from basic concepts such as mass, energy, and the law of motion, he deduced an explanation of the whole physical universe'.

But Empiricists look at the work of Newton and point out that Newton's method was by no means like Descartes. Newton's method was just the opposite. According to Empiricists, Newton began with observation of facts, with the data of sensory experience aided by new scientific instruments. Only on the basis of the order, which he discovered by observation of the data of experience, was Newton able to construct a logical system out of the laws he discovered.

Whether this discovery will be looked at from the Empiricist or the Rationalist angle, it cannot be seen operating on its own, mind must come onto play. Further, we can say that discovery cannot be without consciousness. Bahm J.A. (1995, p. 128) argues that, consciousness is a characteristic or function of minds. No consciousness exists apart from minds. To Bahm, "Mind observes object. In doing so, they must be conscious. Minds are conscious. Although a mind may not be conscious always, and further studies about the nature of "subconscious mind" and "unconscious mind" and various levels of "depth psychology" are needed, when a mind becomes and remains unconscious for some time, it usually ceases to exist"(p. 128)

Reber (op cit. p. 148) looks at consciousness in a multidimensional way. According to him consciousness may be looked at as:

- (1) A state of awareness. This is the most general usage of the term and is that which is intended in phrases like "he lost consciousness".
- (2) A domain of mind that contains the sensations, perceptions and memories of which one is momentarily aware; that is those aspects of present mental life that one is attending to, implying attention.
- (3) That component of mind available for introspection. This meaning is found in the older writings of structuralists and other introspectionists.

The term consciousness has a distinctly checkered history. At some stages in history, it has represented sometimes the central focus of psychology (as implied by structuralism) and at other stages it has been banned from the psychologists lexicon as representing

nothing more than the epiphenomenal flotsam of bodily activity (as implied by behaviourism). The ongoing fascination with it, however stems from the compelling sense that consciousness is one of the fundamental defining features of our species; that to be human is to possess not only self-awareness but the even more remarkable capacity to scan and review mentally that which we are aware of. As a topic for a scientific psychology it is in clear resurgence, mainly within the areas of cognition, language and neuropsychology.

What we have seen is that awareness is an outstanding feature in consciousness, the seat of which is mind. Although mind as consciousness is an issue revisited later in this study, at this juncture we can more or less talk of consciousness as awareness.

Though the subject (consciousness) is to be given a deeper thought, we can adopt what Harold Titus (1970, p. 160) views as the relationship between mind and consciousness. To quote Titus:

Mind and consciousness are not synonymous. We may or we may not be aware of our mental processes. When we arrive at a solution to some problem, we have gone through a mental process, but not necessarily of which we are conscious. When we introspect these processes, that is, examine or ponder them or simply become aware of their existence, we are conscious of them. This distinction allows us to speak, for example of animals having mental process whether they are conscious or not. Consciousness is an awareness of a relation between the perceiving individual, the subject or knower and some object of attention.

What is clear here is the fact that we possess consciousness, be it in conscious, subconscious, or unconscious state. The position of this consciousness suggests that there must exist a seat to it. The seat of this consciousness is the faculty of mind and as a result, mind is established at this particular point. The way we come to know or discover this mind is through a process of introspection. To infer about this mind implies that we are thinking, and so we have to assign meaning to our objects of thought (we have to distinguish objects in the process). As a result therefore, a purposive action arises.

Discovery and consciousness as a focus on mind seeks to establish the concept of mind as a process: It is mind that is giving birth to consciousness.

This section of the thesis has succeeded in showing that there exist a relationship between discovery, consciousness and mind. If discovery of mind is through consciousness, then discussing of mind cannot be separated from consciousness. Since consciousness may not occur identically in more than one mind, the process of reflection will necessarily yield different conceptions.

1.1.2 LEVELS OF MIND

The different ways through which mind has been looked at suggest the existence of levels of mind. These levels of mind are implied in terms of consciousness, from the Hegelian phenomenological view, as well as from a broader view on mind.

The term consciousness has been heavily implied in discussion of mind. Granted this position, then, various levels of consciousness as put forward by different scholars suggest a multiple levels of mind. The work of Robert Shone, for example, captures this idea of levels of mind. Shone in his work, *Creative Visualisation*, advances a theory of "multiple selves" made up of the following levels:

- i) The super conscious self;
- ii) The unconscious self;
- iii) The conscious self;
- iv) The true self;
- v) The collective unconsciousness.

Our diagram 1 helps us to put Shones' theory into focus. His argument is that many levels of self make the concept of "I" problematic. To avoid this problem (of many self), the personality is to be seen as a complex unity of many "I", these are:

The True Self; the inner core of the unchangeable "I" which is capable of development, hence the implication of the capability of becoming. The development here implies an element of unchangeability but an improvement of that entity. This implies unique identity, which undergoes improvement without being transformed in essence. Therefore, the true self is the present form of self.

Around the true self grows a "false self" which constitutes a set of personalities (personal characteristics that are exhaustible about a human behaviour). This false self is a set of personalities which are formed over the years as one grows older in the process of socialisation to cope with the demands of society. These sets of personalities constitute the unconscious and the conscious self. The unconscious self has a greater sphere of influence than the conscious self. But the two spheres influence one another. However, both the conscious and the unconscious self are influenced by the True self. The diagram that follows helps us to understand the division of the true self.



Diagram 1

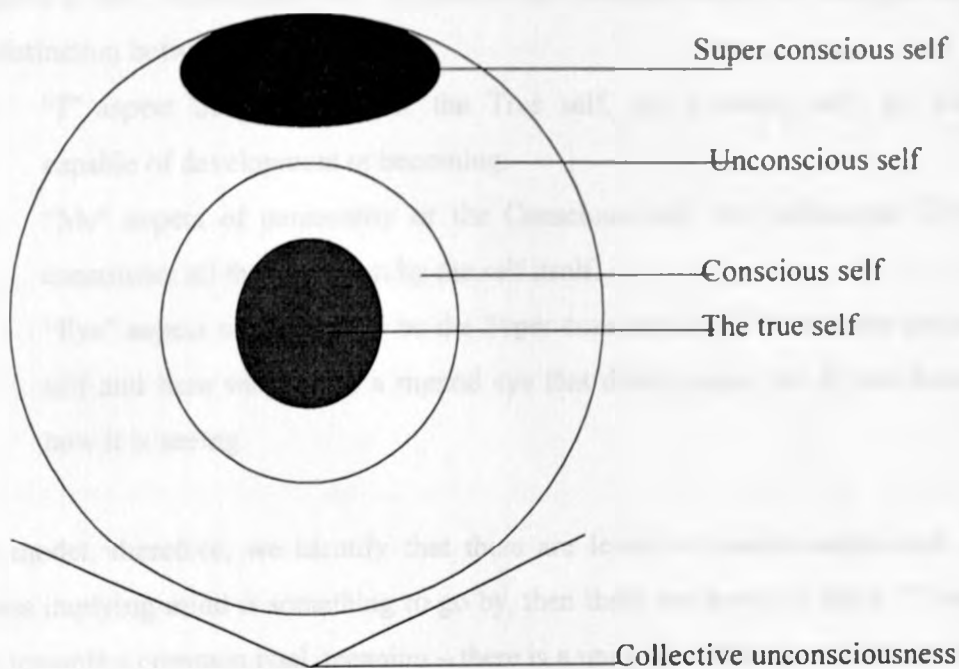
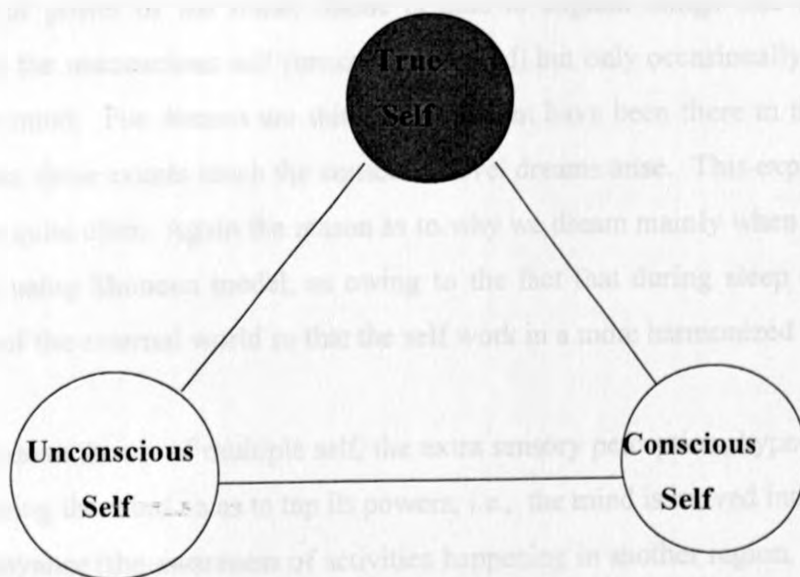


Diagram 2



NB: Diagrams 1 & 2 are author's conceptualization of Shone's theory of multiple self. What Robert Shone does is to ignore the dimysfication of mind and body and diffuse them.

There is also the highest aspect of the self and it is referred to as the super conscious self. It is the apex to the unconscious self. It seems that Shonean theory of multiple self suggests a distinction between the:

- i) "I" aspect of personality or the True self, the knowing self, the one capable of development or becoming.
- ii) "Me" aspect of personality or the Conscious self, the self-known. This constitutes all that is known by the self itself.
- iii) "Eye" aspect of personality or the Super conscious self. This is the seeing self and here we assume a mental eye that directs since we do not know how it is seeing.

In Shone's model, therefore, we identify that there are levels of consciousness and if consciousness implying mind is something to go by, then there are levels of mind. These levels work towards a common goal, meaning – there is a unity of consciousness hence the unity of mind. The transcendence of mind over space and time; the past, the present and the future co-exist and belong to the same continuum, the collective consciousness. With this kind of power of the mind, Shone is able to explain things like dream for these belongs to the unconscious self (unconscious mind) but only occasionally impinge on the conscious mind. For dreams are things, events that have been there in the unconscious-self. When these events touch the conscious level dreams arise. This explains why we do not dream quite often. Again the reason as to why we dream mainly when asleep might be explained using Shonean model, as owing to the fact that during sleep one reduces the influence of the external world so that the self work in a more harmonized ways.

Given Shonean theory of multiple self, the extra sensory perception, hypnotism (a process of influencing the mind so as to tap its powers, i.e., the mind is moved into self reflection) and clairvoyance (the awareness of activities happening in another region, when you are in a different region) are all arising from the relationship between conscious self and other selves but in different manner.

For a simplified model, mind in terms of consciousness has been taken to assume three levels: the conscious level, the subconscious level and the unconscious level. Whether Robert Shone model or the simplified model is adopted. Key to this model is the fact that there exist levels of mind.

From Hegel we see three distinct levels of mind: The subjective mind or the individual mind; the objective mind or the collective mind; and the absolute mind or the divine mind. The levels of consciousness that we have analysed above seem to fit in this broad categorisation of these levels of mind. The super conscious self merges to the divine mind, the conscious, unconscious and the true self merges to the individual mind, while the collective consciousness merges to the collective mind. Therefore, the contexts within which these levels of mind will be discussed include the individual mind, the collective mind and the divine mind.

- Mind of individual is the most illusive because to know it, mind must look back to itself. Hence, the multiplicity of conception is bound to arise since the conception is an individual reflection.
- Mind of society or the collective levels of mind is known by behavioral manifestation of the members of that society. Culture traits define the mind of a society. We may, for instance, talk about the Kamba mind, the Kikuyu mind or the Nyamwezi mind.
- Divine mind on the other hand represents the highest level of mind and is associated with religious practice because all religions behave in a manner likely to recognise a higher mind.

1.2 LITERATURE REVIEW

The literature that follows shows that the idea of multiple conceptions of mind is a universal aspect. We have selected scholars from our three main continents; the East, the West and Africa to help us not only capture the idea of multiplicity of conception of mind but also that one of levels.

Sogyal Rinpoche, a philosopher from the East, succinctly captures the Eastern understanding of the mind. According to him and to the Buddha in general life is a continuous process. Death is just a shift from one state of mind into next. Therefore, even after the physical body dies mind does not. To use Sogyal mouth piece:

When we die, we leave everything behind especially this body we have cherished so much and relied upon so blindly and tried so hard to keep alive. But our minds are no more dependable than our body. Just look at your mind for a few minutes. You will see that is like a flea constantly hopping to and fro. You will see that thought arise without any reason, without any connection swept along by the chaos of every moment, we are the victims of the fickleness of our mind. If this is the only state of consciousness we are familiar with, then to rely on our mind at the moment of death is an absurd gamble. [Sogyal Rinpoche, (1994, p. 16)].

From the Buddhist point of view, the physical death is very important. Although how or where we will be reborn is generally dependent on 'Karmic Force', "our state of mind". At the time of death, Buddha believes, the state of once mind have influence on the quality of rebirth. To quote Rinpoche (p. ix), 'in spite of the great variety of Karmas we have accumulated, if we make a special effort to generate a virtuous state of mind we may strengthen and activate a virtuous Karma, and so bring about a happy rebirth.' By Karma Sogyal refers to the state of mind.

We therefore see in Buddha the idea of transcendental mind. This in turn, suggests the existence of conscious beings in different states. Hence, the idea of levels of mind comes into play. This is not uniquely Buddhists' but also applies to the Western and African mind conception. Indeed Plato, who is from the West comes out clearly in his theory of

the three types of souls, famously regarded as the "Tripartite soul theory". Drawing upon the Pythagoras theory of three types of men, Plato develops the theory that there are three types of souls or personalities. Each is dominated by a different element fulfillment of which is its goal.

- (a) There is a type of soul dominated by reason and whose desire is for truth and wisdom;
- (b) The type of man dominated by the spirited element and who lives only for success and public acclaim;
- (c) There is the type of man whose personality is dominated by the bodily appetites, who lives only for money and material gains.

It is after Plato's tripartite soul, that Sigmoid Freud, most famous theory of personality is claimed to have emerged. For Freud a person is to be looked at from three levels:

- The "Id", which Freud consider to be the seat of sexual and aggressive instinct as well as of self- preservative instinct;
- The " superego", the seat of conscience, which places harsh restriction upon the gratification of the instinct;
- " Ego", the seat of intelligence, which mediates between, the unrealistic demand for immediate gratification and the punitive superego's constrains upon them.

What we find in such views is the suggestion that there exists mind in different levels. For in talking of the soul or personality none of these can do without mind. Therefor a multiple soul or personality implies a multiple mind. If Plato's dualism of perfect and imperfect world is something to go by, a dualism that is propagated by Descartes, and whose traces are to be found in views of the anti-Descartes and pro-Descartes; then we can assign to either of this world, a mind. Since when we talk of perception, the Plato's imperfect world, mind is entailed, for it is the mind that is doing the perceiving. On other hand when we talk of reason, the Plato's perfect world, mind is also captured since is the on to do the reasoning. Therefore, those philosophers who side with Plato's first world of perfection i.e. the rationalist, such as Descarte will be by extension be making a reference to mind. The reference to mind will also apply to those philosophers who are opposed to Plato's

perfect world, i.e. the empiricists.

Rinpoche, (1994 p. 46), and by extension the Buddhists argue that, there are many aspects to the mind, but two stand out. The first is the ordinary mind, called by the Tibetans Sem: Sem is the discursive, dualistic, thinking mind, which can only function in relation to a projected and falsely perceived external reference point. Then there is the very nature of mind, its innermost (Rigpa) which is absolute and always untouched by change of death. What the Easterners suggest here are levels of mind, which are distinct in nature.

We can also infer the idea of levels of mind from African practices. John S. Mbiti, in *African Religion and Philosophy* (1969, p. 1) opens his introduction by the remarks that, "Africans are notoriously religious, and each people has its own religious system with a set of beliefs, and practices. Religion permeates in all the departments of life so fully that it is not easy or possible always to isolate it". This statement in itself shows a reliance on a divine mind by the Africans, a mind that we can equate to the Tibetans Rigpa or the Buddhist divine mind.

Placid Tempels in his *Bantu Philosophy* (1945) sees Bantu behaviour; ontology, wisdom, psychology and restoration of life to be centred upon a single value the vital force. He postulates that to Bantus God possesses vital force in Himself and is the source and He confers upon other beings this vitality along a hierarchical order; man, animal, non-living things. To use Placid Tempels (1969, p. 121) words;

Conversely, every act, every detail of behaviour, every attitude and every human custom militates against vital force or against the increase of the hierarchy of the Muntu is bad. The destruction of life is a conspiracy against the divine plan: and the Muntu knows, that such destruction is, above all else, ontologically sacrilege, that it is for that reason immoral and therefore just.

Bantu sees in beings, the living Force, man is the supreme force, the most powerful among the created beings. Life to Bantu belongs to God, he can strengthen and weaken other vital forces. This argument shows Africans preparedness to look at beings from a hierarchical format. Given that these beings are endowed with forces, which can be activated, then we

can suggest that there do exist different levels of minds especially owing to the fact that each being in itself is capable of being influenced, and influencing others.

Hence, we can regard divine being talked of by Placid to be in possession of divine mind; the human being to have another form of mind – the human's mind; animals to have animal's mind; plants, plant's mind; and the inanimate, the inanimate's mind.

Nyasani complicates further the already existing problem of the nature of mind. Though he contends with Rinpoche, Mbiti, Plato among others on levels of mind, he fails to address the question of the nature of mind at each of its levels. Remarkably however, Nyasani goes a step further to show that there is collective mind which is continental based. To him, the individual mind has a lot of bearing on the collective mind. Thus, Nyasani (1997 chapter 5), talks of mind in Black Africa as to be characterized by three traits; sociality and sociability, patient and tolerance, mutual sympathy and acceptance. He is of the view that the aspect of sociality or sociability is true and uniquely stubborn in the African Mind. This suggests the collective mind, a mind as a result of communality which you cannot divorce from many black Africans, and a mind that makes African to have an outstanding difference from the rest of the world.

To paraphrase Nyasani, every continent has a mind. The continental mind is a product of different individual minds in any given continent intermingling with the physical features and natural features of that continent. Hence, using Nyasani, we would comfortably talk of 'Eastern', 'Western' and 'African' mind.

What is of similarity in all these continental thoughts is the distinction between the individual mind, collective mind and Divine Mind, which we would like to look at.

1.2.1 THE INDIVIDUAL LEVEL OF MIND

Most of what has been documented on mind either directly or indirectly refers to the individual level of mind. The individual mind here refers to that mind which every human being possesses. The existence of this individual mind is what Descartes was proving using his "Cogito Ego sum"- I think therefore I am. It is to this mind that a wide range of interpretation has been given. For example Nyasani (1997, p. 10) says;

In as much as mind is a common bond of humanity, it is also an individuality (particularizing) substance in humanity. Herein consists the paradoxicality of the mind in that it is a common human inheritance and yet neither uniform nor identical in individuals. My own mind directs me as a person physically, morally and spiritually and thereby compelling me to assume full responsibility for any of my volitional conduct..

Nyasani goes on to argue (p. 11);

The mind confers identity to a person and compels him to act in a certain way both morally and materially. The power that emanates from it is illimitable and inexhaustible as far as it can be utilized ceaselessly. Even where an individual finally succumbs to dotage, mental power is still present in galore except it lacks physical power to exploit it to full capacity. The contention may be supported by the fact that mental power *per se* is really a potentiality which awaits to be actualized or even to be exploited through internal or external stimuli. Deep inside me, there is a lurking power to be tapped and to enable me to achieve a desired end. Where I am assigned a novel to read and interpret, my mind will undertake this task diligently and glean the essential facts necessary for formulating a rational interpretation. Right from the beginning the mind encompasses a possibility to comprehend the novel and this possibility is eventually realized after a thorough reading. If I lack the energy for reading or lack the power to concentrate, this would not invalidate or negate the lurking mental potentiality inside me. It merely means that circumstances internal or external to me will not permit me to indulge in a concentrated action.

Therefore, Nyasani looks at mind as an individuating substance in humanity, a mind that confers identity to a person and a mind that every individual should possess. Upon such basis, we can talk of an individual level of mind. Titus (1970, p. 176) talked of the power endowed in individual mind. He argues, that mind is of a similar nature that is; thinking, feeling, appreciation, and a sense of values are central in individuality, or personality.

They are the very things that give sense and meaning to the human venture and to the universe itself: yet they are not things that can be counted, measured, touched and seen.

However, the convention is that mind at individual level is a *Sui generis* (an individuating) substance which survives the material conditions of daily life and poses as a substratum in the human organism. The implication of a substratum in any symbiotic relationships can have a far reaching significance in determining which aspect of the human organism should be accorded priority in the body - mind relationship debate instead of appearing to place the bifurcated problem on the same scales of the equation.

History reveals an implication of individual level of mind by many philosophers. Richard L. Gregory, *Mind in Science* (ibid, p. 12) talks of early Egyptians as regarding the heart and not the brain being considered as the seat of the mind. We infer from Gregory that there exists individual mind. Since, the heart as an individual organ is considered by the Egyptians to be the seat of mind and then that which goes with it entails individuality.

In early Greece, people like Homer discussed mind in many aspects. He distinguished between mortal mind and immortal mind. The mortal mind in this case suggests the existence of individual level of mind, a mind confined to the mortal beings. This is because the Greeks referred to the human beings whenever they are referring to the mortals. Anaxagoras (500 - 428 B. C.) looked for and found mechanism in nature. Mind had its place for controlling Nature's mechanism. Anaxagoras was the first to distinguish between matter and mind saying that mind rules the world and has brought order and confusion. For Anaxagoras to have talked of mind and matter, he must have first confined himself to the physical world. This in turn suggests an individual mind which we can associate with his physical world, that is the world of matter or the world of individual bodies.

Sogyal refers to individual mind as *Sem* or the ordinary mind. *Sem* possesses a sense of duality grasping or rejecting something external. About *sem* or individual mind,

Rinpoche (1994, p. 49) argues:

Fundamentally it is that which can associate with an "other"- with any, "something", that is perceived as different from the perceiver Sem is discursive, dualistic, thinking, mind, which can only function to a projected and falsely perceived external reference point. So Sem is the mind that thinks, plots, desires, manipulates, that flares up in anger, that creates and indulges in waves of negative emotions and thoughts that has to go on and on asserting, validating, and confirming its "existence" by fragmenting, conceptualizing, and solidifying experience. The ordinary mind is the ceaselessly shifting and shiftless play of external influences, habitual tendencies and conditionality: The master liken Sem to a candle flame in an open doorway vulnerable to all the winds of circumstances, Seen from one angle, sem is flickering, unstable grasping, and endlessly minding others businesses; it is energy consumed by projecting outward. I think of it sometimes as a Mexican jumping bean, or as a monkey hopping restlessly from branch to branch on a tree. Yet seen in another way, the ordinary mind has a false due stability, a smug and self protective inertial a stone like calm have ingrained habits.

Going by the available literature, individual mind suggests a personal 'bundle of experiences, akin to individual human being. If David Hume's view is something to go by, mind at this level is studied through empirical observation, including introspection, showing how the individual human mind' functions. As a result, various names have been coined to explain mind such as soul, psyche and consciousness. Therefore, going by the views of philosophers considered so far, we see an individual mind or human mind in an imperfect world, a mind that interprets reality differently depending on the circumstances.

Western philosophers such as Plato, Kant, Locke, Hume, Descartes and Hegel presuppose the existence of mind at an individual level. According to Hegel, mind can be characterized into three levels; the subjective, objective and absolute level. At subjective or the individual level, mind is projected towards itself, hence, it is internal. At the objective level, mind is drawn towards others and hence it is external, whilst at the absolute level, mind is projected towards itself and others. Hegel [Lavine (1984, p. 208)] says, 'Absolute mind is the one single reality which reveals itself to us in the concepts of all the areas of human experience'.

Like the philosophers considered earlier in the study, Hegel also characterizes mind into

different levels. He remarkably however give a distinct classification of these levels into individual, collective and the Absolute mind. The individual mind interacts with other levels of mind i.e. the collective and the Divine levels of mind. The nature of interaction by the various level is not explained by Hegel.

1.2.2 THE COLLECTIVE LEVEL OF MIND

This level of mind caters for various grouping, in as we can talk of mind of a family, an ethnic group, a nation, a race or even a continent. There is enough literature in philosophy that supports this idea of collective mind. For example Mbiti (1969, p.2) argues

Traditional religions are not primarily for the individual, but for his community of which he is part. Chapters of African religion are written everywhere in the life of the community, and in traditional society there are no irreligious person. To be human is to partake in the beliefs, ceremonies, ritual and festivals of that community. A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, thinking and the entire group of those who make him aware of his own existence. To be without one of these corporate elements of life is to be cut out of the whole picture. Therefore, to be without religion amounts to a self-excommunication from the entire life of society and African people do not know how to exist without religion.

In the above passage, we see a kind of shared and agreed upon mode of life which goes with mode of thought. This in turn goes into suggesting an existence of collective mind.

Nyasani (1997, p. 57) seems to contend with this view through the passage quoted below:

Is it valid to assume that the African mind is congenitally and universally social or sociable or that it is naturally disposed to unchanging moods of sociality? Or, to put it into better perspective, is the African mind naturally social or susceptible to sociality more than any other mind outside the African continent?.....Now, to answer these questions I am going to maintain, for the sake of the argument, that the African mind evinces external effects which is conducive to and are intrinsically susceptible to social or sociable euphoria.

The above quotation suggests that, there exist a collective mind. And though he seeks to qualify his argument later, the underlying fact is that we can talk of collective mind. Just to flash back, what we called individual mind matches the personal mind, while what we are calling here collective mind matches societal mind. The individual or the personal

mind is what the phenomenologist Hegel calls subjective mind, while the collective or social mind is what he would have referred to as objective mind.

Therefore, mind at the collective level has been defined as a group mind, suggesting a shared mind among a group of individual. This is seen in works of Hegel, Nyasani and Mbiti just to name but a few. Such a mind (collective mind) has been called societal mind, which is more of an engine of society. It suggests a collective way of thinking and feeling and permeates different individual communities and societies. If environment has an impact on the mind is something to go by, then we would take Nyasani's views as correct in claiming that collective mind is not unique to Africa, but Europe and Asia also have their own. Nyasani (1997, p. 85) argues:

The people who occupy the continent of Europe or Asia have their own peculiar circumstances, which have influenced and moulded certain habits over a long period of time. These habits and ways of life which have come to be espoused and cherished have gradually developed into cultures or civilizations which in turn, have marked off human race according to their cultural experiences. Hence, the reference to European, Asian or African culture in which their identity, personality and dignity are deeply embedded and serve as the driving force of that dynamic cultural phenomenon.

In summary, we can confidently affirm that condition and circumstances shape human culture and indirectly influence personality traits. Ultimately this position re-enacts racial difference and mentality (even temperament) orientations.

1.2.3. THE DIVINE LEVEL OF MINDS

Divine mind represents the highest level of mind. It is regarded as "Omnipresent", all present; "Omniscient", all knowing and Omnipotent", all powerful. 'Absolute mind is a united totality of all truth covering all areas of experience and knowledge. Yet organizing all this diversity into a coherent unity. The Absolute, or Divine mind, says Hegel, is a unity in diversity, a single identity incorporating all the differences, it is one that includes the many'. [Lavine (1984, p. 298)].

What Hegel Postulates above is a Divine level of mind which is ultimate. This level of mind as Rinpoche (1994, p. 47) argues is the very nature of mind, its innermost essence (Rigpa) which is absolutely and always untouched by change or death. In Tibetan Rigpa is a primordial, pure, pristine awareness that is at once intelligent, cognizant, radiant, and always awake. It could be said to be knowledge of knowledge itself.

The Divine level of mind or the mind of God is said to be above all others. Theists, whether monotheists or polytheists put God at the apex of the hierarchy of being thus positing God as the highest mind. This Divine level of mind or the Absolute mind is seen by the Buddhist or rather the Tibetan as hidden within our own mind, our self, enveloped and obscured by the mental scurry of our thoughts and emotions. Here Rigpa (ibid. p. 47) argues:

“Just as clouds can be shifted by a strong gust of wind to reveal the shining sun and wide open sky, so, under certain special circumstances, some inspiration may uncover for us glimpses of this nature of mind. These glimpses have many depths and degrees, but each of them brings some light of understanding meaning and freedom. This is because the nature of mind is the very root of understanding.....saints and mystics throughout history have adorned, their realization with different names and given them different faces and interpretations but what they are all fundamentally experiencing is the essential nature of the mind. Christian and Jews call it ‘God’, Hindu call it: the self’, “Shiva”. Brahman and “Vishnu”; Sufi mystics name it “the hidden Essence”; and Buddhist call it “Buddha nature”. At the heart of all religions is the certainty that there is fundamental truth, and that this life is a sacred opportunity to evolve and realize it.”

According to the pythagoreans, the Divine mind is distributed in all creatures. W. H. Sheldon in *God and Polarity*, (1970, p. 45) says that God is a simple being who cannot be broken up into parts. He is timeless, perfect, has all power and can create any kind of universe. He is self-existent, it is His essence to be. Sheldon’s view suggests intelligence, which can only be a perfect higher mind at work.

This Divine mind is what the metaphysicians would prefer to call the supreme intelligence. Nyasani (1996, p. 135) remarks:

“No book on metaphysical cosmology would be complete without some account on

the being eminently intelligent who is responsible for the admirable order and consistency reigning in the universe. There can be no order and a perfect one as that cannot presuppose some admirable intelligence. Order qua order is intrinsically a system that naturally evolves in the rational mind to govern and guide it and thereby to achieve maximum advantage in the overall array of life's vicissitudes. Order therefore is to be described to the reality of rationality and its attendant operations".

According to J. Mbiti (op cit. pp. 29,30), 'God is the genesis and sustainer of all things. He knows all and feels all, again suggesting a higher mind'. Plato says of the idea of the good that it is, the universal author of all things beautiful and right..., 'The good is, not essence but far exceed essence in dignity and power' [Lavine (op cit. p. 41)]. Plato talks of God as being perfect and the highest in the hierarchy of beings, a notion that Christians find comfortable to contend with. For with the ascent to the idea of the Good, to an absolute of truth, and Goodness, Plato prepared the way for the Christians God. Like the God of Christianity, the idea of the Good is the supreme value; it is the source of all other values.

The Hindus on the other hand say that God is "neti - neti", "not this- not that" for to say he is this or that would be to limit him. The idea of the Good is Plato's conception of the absolute, the perfect principle of all reality, truth and value; a position which ties very well with what all the above views on Absolute mind boils down to. For from the above authorities it can be seen that God is the highest mind of all and it is generally agreed among theists that he transcends time and space.

In this section we have noted that though there is a common ground upon which the divine mind is treated, in terms of power and limits, when we cut through continents, i.e. Africa, Eastern and Western, we find that the location and agreements of this mind seems to be relative.

For example, to Africans the divine mind is higher and instructive, meaning that there is finality to the instructions claimed to be from God, and therefore obedience to such instructions is without questions. To the Westerners, the divine mind is regarded as higher

but democratic, meaning that human being is endowed with sense of freedom of choice, however, he sets limits within which decisions can be made. To the Easterners the way this divine mind is taken, is quite distinct to them, the divine mind is a pure form of inner self-discovery. It is associated with purity of thought, meaning that if your thinking is pure then you have a share of divine mind. Easterners, therefore, treat past, present and future as co-existing. They are transcendent. You move inward to obtain purity – you withdraw from the external social world to ascend to greater height. This belief by the Easterners that an individual mind has potential to actualise itself, help them in things like hypnosis which engulf in itself clairvoyancy, extra sensory perception and telepathy. Easterners therefore believe that each person has a capacity to be provoked and trained, otherwise his mind remains dormant, unlike to the Westerners whose freedom is granted by the divine mind but with limits. Thus, to Easterners freedom comes from reflection in an individual mind trained to capture the divine mind.

Though this may be looking too much into what the study entails, the three levels of mind mentioned and explained here may just act as a guide to help us understand the multiplicity with which the concept 'mind' is treated. However, to give my study a limit, the last two levels - the collective and the Divine may be subsequently looked at only as they relate with the Individual mind, a concept that this study seeks to give a synthetic philosophical underpinning.

1.2.4 METAPHYSICAL BASIS OF MIND

In earlier parts of this Thesis, it was noted that mind has been conceptualised differently. The issues of levels of mind which was looked at, in terms of consciousness yielded to the conclusion that, these levels of consciousness can take a broader categorisation of levels of mind, that is, the individual; the collective and the divine level of mind. Given the individual level of mind, it was noted that different people have different perspective even for the same thing and therefore we are bound to have different conceptions of mind. A good example is Reber's eight conceptions of mind.

These multiple conceptions of mind have brought into play the issue of metaphysical relativity in the focusing of mind. Upon this metaphysical relativity, the question is on whether mind is a substance, a process or is an act and therefore endowed with potency? The section that follows addresses each of these metaphysical concern of mind.

1.2.4.1 MIND AS A SUBSTANCE

we have noted so far that the substantive nature of mind is something most philosophers have tried to evade. Reber who offers eight conceptions of mind addresses the question of whether mind is a substance, a process or an act and therefore endowed with potency.

When mind is looked at as a substance, there is the question of whether this substance is material (physical) or immaterial (spiritual). We find in Reber's eight tenets of mind, conceptions that address themselves to the substantive nature of mind. There is the conception that looks at mind as equivalent to brain. Brain being a material appendage gives minds a material attribute. On the other hand, there is that conception that sees mind as a synonym of psyche, soul or self. All these three are immaterial or spiritual substance and by extension therefore, they reduce mind to a spiritual substance.

Common to this substantive nature of mind is act and potency, which we can attribute to them, and which is our next point of focus. We can argue that, given that mind is equivalent to brain, the brain is a biological material entity and therefore bound with growth and development, these imply a process of becoming and therefore some form of acts which shows the presence of potency. On the other hand; psyche, soul and self have life in them, and therefore they all answer to the process of becoming and for them to become there is an act which in turn shows some form of potency.

1.2.4.2 MIND AS A PROCESS

It has been noted in the previous section that, in answering the question of mind, a process is being implied. A number of Reber's tenets on mind however, put the idea of process into focus. For example the conceptions that address mind as,

- i. a collection of processes;
- ii. a totality of consciousness and unconsciousness experience; and
- iii. a totality of hypothesized mental process.

Maybe it is to avoid the dilemma of substance as encountered in trying to define mind, that most philosophers seek refuge in explaining mind as a process. Probably the basic question upon which is inferred, as a process is how mind comes to know itself? The answer given is introspection, a process of self-reflection on the part of an observer about the nature and cause of his own thought patterns. If introspection takes place, then what goes with it is conception that one discovers the process of consciousness and to justify consciousness one must - suppose the existence of a unique faculty of mind where thought process are initiated, substantiated and stabilised into concepts, meaning and action.

The role of consciousness has been to establish reality, interpret reality, and order reality and the products of consciousness in turn becomes thinking, meaning and purposive action (implement action in relation to the things you have assigned meaning). These three products can be seen in relation to nature.

Given that mind is a process, a process that entails introspection and which in turn yield consciousness, the position has been criticized on the basis that "mind and consciousness are not synonymous, although, here again, they are sometimes thought of that way. We have gone through a mental process but not necessarily one of which we are conscious. When we introspect this process, that is- examine or ponder them or simply become aware of their existence - we are conscious of them. The distinction allows us to speak, for example, of animal having mental processes, and given that animals too might be

undergoing mental process, the issue has been of whether mind should be seen in terms of process only'' [Titus, (1970, p.161)]. Where does the process begin where does it end are all questions that this position on mind seem not to answer. However the whole essence of referring to mind as a process is to equip mind with the sense of act and potency, since any process carries with it self the essence of becoming. Hence we should turn to the subsection that looks at mind as act and potency.

1.2.4.3 MIND AS ACT AND POTENCY

Two of Reber's tenets on mind i.e., the conception of mind as a characteristic or trait and mind as intelligence, are geared toward mind being an act and thus having potency, for characteristic implies an act and so is intelligence. These conceptions not only stand on their own in that position, but, they also form a point of convergence of mind as a substance as well as mind as a process. Act and potency as a metaphysical issue is an aspect of philosophy that goes back to early philosophers a good example being Aristotle.

Aristotle looked at every aspect of life as endowed with act and potency, this applies also to mind by extension. Given that mind can be seen as act and potency, and that mind is the highest capacity or process or function, the implication has been that mind is more than just a substance. The capacity in turn implies levels of psyche for one cannot have the highest if one does not have the lowest. Then, the issue is what are the limits of mind, given that it is the highest capacity.

To define mind in terms of act and potency endorses the anticipation of potentiality, which suggest the process of becoming. The question to be asked here is, if mental and physical process is in state of becoming is there a limit in the process of becoming? There is no agreement as to when or how mind originated in the long process of evolution and therefore we leave this to the subsequent part of our study, to see whether a solution to this problem will be found.

1.3 STATEMENT OF THE RESEARCH PROBLEM

The history of the use and the description of the term 'mind' reveal a multiplicity of views. First, a metaphysical relativity with which mind is treated' either as a substance, process or, act and potency; the two opposing theories of mind, the monism vis-a-vis dualism; and the multiple theories that address the subject; the identity, the idealist and the materialist views.

Secondly, the eight- (8) main conceptions of mind as provided by Reber:

- Mind as a totality of hypothesized mental processes and acts that may serve as explanatory devices for psychological data.
- Mind as a totality of the conscious and unconscious mental experiences of an individual organism (usually, though not always, a human organism).
- Mind as a collection of processes
- Mind as equivalent to brain
- Mind as an emergent property
- Mind as a list of synonyms for example, psyche, soul, self and the like.
- Mind as intelligence
- Mind as a characteristic or trait

indicate this multiplicity. This state of affairs therefore demands a critical evaluation of the divergences of these conceptions of the mind, with a view to gaining a better understanding of the mind and its meaning through a philosophical synthesis of the various conflicting theories about it.

1.4 RESEARCH OBJECTIVES

1. The study aims at a synthesis of some of the philosophical conceptions of the mind
2. The study also aims at evaluating the convergence of these philosophical conceptions of the mind thus contributing towards a coherent worldview.

1.5 THEORETICAL FRAMEWORK

The mind - body problem is one of the persistent problems with which men have struggled for centuries. From the time of Descartes in the 17th century who made a clear-cut distinction between mind and matter, it has been an issue of first importance in philosophy.

Some philosophers have maintained that a human being is simply his body and nothing else. Thus Nietzsche once remarked; 'Body am I entirely and nothing more', and 'soul is only the name of something in the body'. [Edwards Pap (1987, p.174)]. However, the greatest majority of philosophers, especially those with a religious background, have agreed that human beings are something more than their bodies; and this something more has variously been referred to as the mind, the self or the soul.

Interpretations of and solutions to the mind- body problem are many and varied. These solutions range from a rather complete denial of the mind and thorough going materialism to the assertion that mind is the only fundamental reality and that what we have called 'matter' is an illusion or at most a by-product of mind or consciousness.

There is a widespread belief that mind and body are essentially different. At least at first insight, it seems exceedingly plausible to contend that a human being is something over and above his body. Physical objects, which are publicly observable such as houses and trees, are endowed with extension and thus occupy position in space. By contrast, only a person himself can experience his feeling, sensations, dreams or thoughts. A dentist for example can observe the cavity, which causes his patient pain, but only the patient himself can feel the pain. Feelings, sensations, dreams and thoughts are the sought of phenomena which are usually classified as 'mental' or non-physical objects, they are 'private' or directly knowable by one person only. Some philosophers also include having no extension and no spatial location in the meaning of 'mental'.

It is plausible, then to maintain that a human being possess a mind as well as a body- but the unresolved problems that will arises is whether there is any causal connection between body and mind. In an attempt to address this problem, a number of theories on mind have been developed; the broad ones being:

- Monism;
- Dualism;
- The compromise view.

Monism according to Reber (1984, p.169) is any of the several philosophical position which argues that there is only one kind of reality. Those that agree that only matter exist take the materialist line of argument, while those that agree on only mental events take the idealism line of argument.

Dualism on the other hand refers to any philosophical position, which admits two separate states of nature or two sets of fundamental principles in the universe. To the mind realm this dualism admits the existence of both mind and body.

Having noted the divergences of these two broad theories of mind (the monism and the dualism) this study would seek to adopt the compromise view, a by-product of the previous two theories. The compromise view is appropriate in the sense that the study seeks to put the various divergent theories and conception respectively into discussion in order to sort out the overlapping features towards an independent worldview. The compromise view is a common Hegelian theme, where we start with thesis, then its antithesis and on to synthesis.

1.6 HYPOTHESES

1. Considering the multiplicity of the various conceptions of mind there exists a synthesis of the various conceptions of mind.
2. The synthesis of these conceptions reduces the complexity of the subject mind.
3. When the complexity of the subject mind is reduced; it increases the understanding of this subject.

1.7 METHODOLOGY

1.7.1 DATA SOURCE

The main source of data was literature available in the libraries as well as archives. The reason why secondary data was mainly focused at is because there is enough literature on the subject to be given an exposition.

1.7.2 METHOD OF DATA ANALYSIS

The collected data was subjected to philosophical analysis where logic guided the analysis. Among other concepts, clarification and analysis was sought out in the search for the necessary truth. In providing a critical exposition of the main conceptions of the mind, the study first of all presents an outline of each of the representative conceptions of the mind. The validity of each was evaluated on the basis of coherence and consistency. The circumstances of the conception development or that surrounded their proponents, has also been analyzed so as to arrive at a reasoned assessment of whether they are based on reflection or empiricism. The study has also describe the main school of thought representing the dominant worldview such as materialism and idealism. Although mind has been given different conceptions, the study has evaluated the divergence and convergence of these views towards a coherent worldview, a synthesis of them all has thus been developed or generated.

1.8 THE STUDY LIMITATION

There was no independent tool that could have been used in the study of 'mind' and therefore a heavy dependence on the mind was employed in the study of the same. The objectivity of such method was through introspection.

1.9 JUSTIFICATION AND RATIONALE

In this study we have noted the problems encountered by philosophers in their attempt to define and describe mind. There has also been lacking a philosophical investigation for a coherent world view as to why documentation through theorizing, epochs in history as well schools of thought differ on the same subject.

Historians, scientists including psychologists and neurologists, anthropologists, religious men each define, 'mind' to suit his field and according to their unique way of how they want to look at 'mind'. Different continents generally grouped as West, East and Africa have also looked at the concept differently attaching to it different attributes. This is something that we have noticed in our literature review. This subject matter alone does not therefore serve to distinguish the philosophy of the mind from the mind itself, neither does culture do it effectively since 'mind' transcends and permeates all realms of life.

In conjunction with other fields, it is by its method that the philosophy of mind is to be distinguished. It proceeds, not by methods of empirical investigation - detailed sense observation, formulation of prediction, construction of experiments, inductive confirmation, inventing and testing of generalizations, theories and laws - but by the method of philosophical reflections. That method consists of examination of meanings, analysis and clarification of concepts. The method was applied in this study and it involved the search for necessary truth. Conclusions achieved in such fields as epistemology, metaphysics, logic, ethics and the philosophy of Religion are quite relevant to the philosophy of the mind, and its conclusions in turn have important implications for this field.

We often take our minds for granted. However, when we look closely at this aspect we find that life basically rotates around it. This study is therefore justified, in that, it will add to knowledge in the area of mind, enriching the researcher as well as the general public. The research provokes rethought on mind, so that research on mind in future will not just

be restricted to unique treatment of the aspect but it will take a wholistic outlook.

Once concepts have been understood correctly, then philosophizing about mind will prove a smoother task.. Our knowledge about mind, will not only improve our capacities of the intellect in various fields, vis a vis academic, social and political, but also help us to appreciate our make up as human beings. It will also enable us to recognize the fact that we, as human beings are a wonderful creation.

3.3. THE IMPORTANCE OF THE SUBJECT MATTER

The importance of the subject matter is emphasized by the fact that the subject matter of the philosophy of mind is one of the most important and most difficult of all subjects. It is a subject which has attracted the attention of philosophers for many centuries and which has been the source of many of the most important philosophical ideas. The subject matter of the philosophy of mind is also one of the most interesting and most important of all subjects. It is a subject which has attracted the attention of philosophers for many centuries and which has been the source of many of the most important philosophical ideas. The subject matter of the philosophy of mind is also one of the most interesting and most important of all subjects. It is a subject which has attracted the attention of philosophers for many centuries and which has been the source of many of the most important philosophical ideas.

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CHAPTER TWO

EXPOSITION OF WEST, EAST AND AFRICAN CONCEPTION OF MIND

2.1 WESTERN CONCEPTIONS OF MIND

2.1.1 BABYLONIAN MYTH. (ABOUT 2000B.C)

The Babylonian did not make a distinction between living and non-living beings. Objects are talked to just as people are talked to. There is deep sympathy with Nature, and this is bound up with magic. As Gregory (1984, p.12) puts it, 'Phenomena were seen to have their own wills. Mesopotamia (unlike Egypt) suffered, as it still does from violent storms. The god storm was the prime motivation for calamities of all kinds, including disastrous war. Catastrophes were often attributed to wars between the gods. We can conclude therefore that, the notion of life, soul, or mind as substance is indeed ancient as revealed in such myth. However, we do not see a mention of what this mind is despite it being implied.

2.1.2 EGYPTIAN MYTH

Africa and in particular Egypt have been regarded as a key contributor to the area of knowledge. In his work, *From Ancient Africa to Ancient Greece* (1981, p.38) we find Olela asserting that Africa is the origin of Greek Philosophy and civilization and by Africa he is referring to Egypt. To use Olela's words, 'Africa is not only the birthplace of man - today an accepted supposition based on the work of archeologists. We are taking a step further and saying that Africa holds the secrets to a proper understanding of the genesis of Greek philosophy, and hence a modern western philosophy'. This goes into showing why

we have chosen to sandwich Egypt in the western development of the conception of mind.

Egyptian mythical - religious ideas remained remarkably static over two thousand years, as did their customs and way of life, from the fifth Dynasty to the Roman Polemic period around the time of Christ. The same chief gods and names appear on the tombs and the papyri throughout this long period, so it seems safe to give one single account of the Egyptian concepts of mind. A. E. Wallis Budge, in **The Egyptian Book of the Dead**, (1895 p.ixix) remarks; the heart and not the brain was considered the seat of the mind. The mind however was not a single entity, but several. Budge comments: "The whole man consisted of a natural body, a double, a soul, a shade, an intangible ethereal casing or spirit, a form, and a name".

Budge goes on explaining personality (*ka*); soul (*ba*); shade or shadow of man (the *khaibit* or the Roman *Umbra*); and then the spirit (*khu*) all as relating to mind and which at this juncture we might not expound on but might be revisited in the later part of this study. A puzzling part or aspect of man and mind is the *sekhem*, sometimes translated as "power" or "form". It seems to be closely associated with the *khu* (the spirit) and it perhaps a life force. Lastly, we have the name. The name of a man was believed to live in heaven. The name was part of the man.

The embalming of human bodies has a curious link with stone worship. It was a general early belief that the spirits of the dead could enter stones, and damp stones were special objects of veneration. In pre-dynastic and early dynastic Egypt, the dead bodies were buried in the dry hot sand beyond the agricultural useful damp soil, irrigated by the Nile (Natural preservation). But when the bodies were placed in sarcophagi the flesh disappeared, leaving only the bones, the body was thought to have been absorbed or eaten by the stone.

The fact that the Egyptians did not embalm the brain (which was retraced through a nostril and thrown away) strongly suggest that mind was in no way associated with the brain.

However, the Egyptian were very concerned with medicine. The most celebrated doctor is Herophilus, he described the eye, the heart, the liver, and the brain. He did regard the brain as the seat of the soul.

Comparing the Babylonian and the Egyptian conceptions of mind, we find some advancement in the Egyptian. Unlike the Babylonians who lacked a distinction between the living and the non-living, the Egyptians not only separated the two (living and non-living) but also tries to assign man different parts, and functions. Therefore, the Egyptians not only talk of mind but also claim the heart to be the seat of the mind. They also alleges that mind is not of a single but of several entity.

2.1.3 ANCIENT GREEK

Early Greek writers give us both accounts of the myths and their significance for life. The earliest expressions of mind in myth are those of the poet and systematize of earliest poet, Homer. He distinguished between mortal mind and immortal soul. There is for him always a double drama of the "wheel of life" of the immortal soul, and the drama of the human mind, which is as much a puppet of the fates as a master of its own fate. It is thus bound up with the will and the judgment on the inevitable cycles of the universe.

Anaxagoras (500-428 BC) looked for and found mechanism in nature. For him mind controlled natural mechanisms. It was Anaxagoras who first distinguished clearly between matter and mind saying, 'mind rules the world and has brought order out of confusion'. He thought of matter as particles though not atoms in the Atomic Theory but rather as seeds present in various proportions, as the properties of things. Mind is, however, pure according to Anaxagoras. Kirk and Raven (1960, p.372) quote Anaxagoras as follows:

All other things have a portion of everything, but mind is infinite and self-ruled, and is mixed with anything else, it would have a share of all things if it were mixed with any for everything there is a portion of everything, as I said earlier, and the things that that were mingled with it would hinder it so that it could control nothing in the same way as it does now being alone by itself. For it is the finest of all things both the great and the smaller, that have life. Mind controls also the whole rotation, so

that it began to rotate in the beginning. And it began to rotate first from a small area, but it now rotates over a wider and will rotate over a wider area still. And the things that are mingled and separated and divided off, all are known by mind. Mind arranges them all, including this rotation in which are now rotating the stars, the sun and moon, the air and aether that are being 'separated off'. And this rotation caused the separating off light from the dark and the dry from the moist. But there are many portions of many things, and nothing is altogether separated off nor divided on from another except mind.

So, mind starts creation; but as the 'centrifuge' separating the elements grows, the world becomes more mechanical, leaving mind almost independent of matter. Anaxagoras is thus a Dualist : the first mind - matter dualist. Mind affects matter by the purity of the mind - substance. At first everything contained mind, but the cosmic centrifuge left matter free of mind except for living things. Mind is the source of all motion, but mind is not structured as mechanisms are structured. For Anaxagoras the world of objects is built from 'seed' the infinitely divisible particles coalescing to form the corporeal object that we experience. All objects contain some of the parts of other objects, so objects are different according to the proportion of the primary elements, cold, dark and light, and so on - excepting only mind, which is not a mixture but is pure.

The kind of account is unsatisfactory in that mind, being supposed structures, can do nothing except perhaps serve as a prime mover. One motion has started; physical processes take over - though mind may be involved where no physical process can be imagined. We still live with this problem: brain can have mechanism, but can mind be a mechanism?

Empedocles (430 BC) held that the senses work by the elements in the body meeting elements outside, including love and strife. Sight and hearing are explained in terms of how we understand smell by particles entering channels of the senses 'and when these affluence are the right size to' fit into pores of the sense organs then the required meeting takes place and perception arises. The elements are supposed to be blended in the blood and thought and knowledge are in the heart and blood.

Consciousness is given by a certain blend of the six elements in the blood: air, earth, fire, water, love, and strife. Empedocles, held that the soul goes through a 'wheel of birth' lasting thirty thousand seasons of alternating dominance of love and strife. The highest incarnation occurs at the fourth cycle, finally producing "prophets, bards, doctors, and princes" Empedocles believed that he had, in an earlier cycle, been a bush. He distinguishes between the life - soul and individual consciousness. Homer made a similar distinction though as pointed out by Kirk and Raven (1960, P.360):

..... When separated from the body, the surviving soul in Homer is a mere shadow, which can only be restored to conscious life by drinking blood; to Empedocles, on the other hand, it is of divine race and has fallen for the very reason that it has tasted blood.

Empedocles thus goes a step further to suggest senses and consciousness and in turn either directly or indirectly relating them to the mind. But the argument that thought and knowledge are in the heart and blood remains questionable to us.

Hippocrates (fifth century BC) came to recognize the brain as the seat of mental lives. This he inferred from the effects of accidental brain damage and from his remarkable study of epilepsy. Hippocrates in *The Sacred Disease* [as quoted by Gregory (1984, p.32)] wrote:

The fact that the cause of this affection (of epilepsy) as of the more serious diseases generally, is the brain...The brain of man, like that of all the animals, is double, being parted down the middle by a thin membrane. For this reason pain is not always felt in the same part of the head, but sometimes on the other, and occasionally all over.

Then follows an anatomical account of 'veins' (including the vagus nerve) supposed to take the breath to various parts of the body, and, when blocked or compressed, to produce paralysis, or numbness, or the symptoms of epilepsy. It is thus related to the winds - which are divine. And he says that "This disease attack the phlegmatic, but not the bicious . 'There is then an account of how phlegm descending into the veins makes the patient speechless, the eyes rolling, the intelligence fairly, for:

The air that goes into the lungs and the veins is of use, when it enters the cavities (of) the brain, thus causing intelligence and movement of the Limb, so that when the veins are cut off from the air by the phlegm and admit none of it, the patience is rendered speechless and senseless.

Later he says:

In these ways I hold that the brain is the most powerful; origin of the human body for when it is healthy it is an interpreter to us of the phenomena caused by the air, as it is air that gives intelligence. Eyes, ears, tongue, hands and feet act in accordance with the discernment of the brain; in fact the whole body participation in the intelligence in proportion to its participation in the air. To consciousness the brain is the messenger. For when a man draws breath into himself, the air first reaches the brain, and so is dispersed through the rest of the body, though it leaves the brain, its quintessence, and all that it has of intelligence and senses...

Wherefore I assert that the brain is the interpreter of consciousness, The diaphragm has a name due merely to chance and custom, not to reality and nature, and I do not know what power the diaphragm has for thought and intelligence. [Gregory (1984, pp.32-33)]

Hippocrates agrees that, if a man be unexpectedly overjoyed or grieved, the diaphragm jumps and causes him to 'start'. This is interesting, as Hippocrates referred the brain as the seat of mind, against the direct evidence, that sensations in emotional states come from the 'diaphragm'. Thus, putting emotions and sensation in the same world.

Thus, Hippocrates rejects the heart and the diaphragm, but accepts the brain, as the seat of consciousness and thinking, though the former 'feel' different according to the emotional states and stress. No doubt specific mental losses associated with obvious damage through injury led him to the dramatic errors of phrenology and to some of the most important functions. Interpreting the evidence of brain damage remains extremely difficult, in the absence of adequate general concepts of how brain functions. Without this knowledge it is indeed logically impossible to assign functions to brain regions. However, Hippocrates moves the discussion of mind a step further, for he mentions of brain as the seat of mental life. He also regarded brain as a messenger to consciousness. But it is not clear whether Hippocrates intended to equate mental life with mind or with consciousness.

Heraclitus (5th century BC), saw in fire a primary substance, for flame is perpetually nourished by fuel. The mind in ourselves is, then, a part of the eternal fire; and to this eternal fire can thus be attributed the power of thinking which characterized our minds. Though Heraclitus recognises mind as being active, endowed with power of thinking, he

fails to give enough evidence as to how fire can be harboured in us without us being consumed.

Plato (427-347 BC) made an effort to resolve the confusion of Permenides (that reality is constant, meaning it does not change) and Heraclitus (that all things were in perpetual influx). The synthesis that Plato came up with was a dualism, a philosophical position that addressed both the changing and the unchanging world. Plato therefore refers to the sensible world, the observable world as the changing world. He refers to the invisible world, the world of reason, the world of forms as the real and the unchanging world. He goes on to attribute sense and reason to the first and second world respectively. He saw abstract forms of structures as the key to understanding and describing the world while appearance was of secondary importance.

Plato therefore splits the world into two spheres [Clement and Webb, (1964, p.25)]:

“What I perceive with the bodily sense on each occasion is only a particular man or action in which I think I recognise a particular man or action in which I know; but this nature itself is an object, not of the sense but of understanding...There is, then (so Plato concludes), besides the world of sensible things, for ever shifting and changing - and even at once great and small, hot and cold (for such terms are always relative), so that what is said of them at any time is never lastingly, never wholly true - another world of eternal forms or nature, about which we can have knowledge properly so called, a knowledge which presupposed in the very opinions which are all we can have about the things which are apprehended by the bodily senses. This implies two worlds; the world of senses, and the world of ideas (real world). And here Plato argues, for I cannot even mistake another man for you, unless I know you; nor can I guess, even wrongly that soon an act or man is honest, unless I know what honesty is”.

Like his predecessors, Plato seems not to offer a solution to the problem of the nature of mind. Though he underscore two world-the ideal world and the world of experience, he fails to show exactly how mind participate in these two very different world without conflict. However, he is of the opinion that mind is active, it is endowed with reason and therefore, comprehension of ideal world is possible.

Aristotle (384-322 BC) gave far more weight to observation than did Plato. Aristotle

founded deductive logic, by formulating syllogistic argument, and also promoted inductive procedure for science (which is sometimes forgotten). To him, the soul is the principle of life, and possibly has a kind of existence apart from the body, but it has potentialities that may be realized by bodily functions and behaviour. Perception, Aristotle argues, is given by receiving forms of objects according to how they are like the structures of the sensory channels. The sense organs have the potential of reorganizing the object, and becoming that object in perceptions. He accepts that perceptions may be indirectly mediated, as by light, and he gives weight to processes of judgement in perception.

Aristotle succeeds in doing away with the dualism that Plato attempted between mind and body in his theory of form. A thing says Aristotle, is a unity of form and matter. Anything, any individual particular substance, a frog or dog or man, is a unity, says Aristotle; it is not something that exist apart from its own essence. For him, the intelligible form and sensible matter - the universe and the particular are united in individual things. Every individual consists of formed matter:

The form is the purpose or end, which the matter serves; the oak tree is the purpose or end for which the matter of the acorn serves. Matter is the principle of potentiality the way the acorn is the principle of actuality the way the oak tree is the form toward which the matter of the acorn moves through. In the same way, organisms are the actualization of the potentiality of inorganic substances and are themselves the potentiality of the rational soul. [Lavine (1984, p.70)].

From Aristotle rational soul and his distinction of moral virtue from intellectual virtue, we can infer mind. His intellectual virtue consists of contemplation of truth, which he refers to as being man's ultimate good and his greatest happiness. In his account of the supremacy of the contemplative life, Aristotle is expressing the Platonic values of the intellect, but acknowledging that not all men have sufficient intellectual object or leisure to engage in the contemplation of truth, and to experience this highest quality of happiness. I do guess that when Aristotle uses the word contemplation, he is at the same time acknowledging mind as endowed with powers such as that of contemplation. The ideal of the contemplative life was to become one of the Aristotle's important influences upon the intellectual life of the church, for which the contemplation of God is man's supreme

happiness.

Aristotle succeeds in reconciling the dual world of Plato. However, like Plato and his contemporaries, he fails to address the issue of what substance makes mind? But Aristotle succeed in showing that mind is capable of processes among other attributes.

The reason as to why philosophy and especially philosophy of mind flower in Greece rather than Egypt is because the Greek society was very different from Egyptian society. The Greek society had no priesthood. There was far more individuality in Greece. Gregory (1984, p.21) below agrees with these views:

Possibly, because the Egyptian learned men and scribes were in priesthood, which inhibited individual thinking as heresy. Greece and Egypt were extreme cases. In their own ways, they are equally fascinating, but one could be an individual in Greece.

The study of mind grew therefore in the society which appreciated individuals and in which individuals could recognize themselves and accept conflicts of opinion and belief.

The Philosophical implication of what has been accounted for so far, however, indicates that "mind" is a process, a process ignited by a physical substance such as blood, heart, brain and the like where each of this is considered to be the seat of the concept in quote. Even where mind is not pined down on either of these organs or body systems, it is still the general consensus that, it is a process in as far as it is capable of motion among other things. The explanation to the type of this process called mind, or the substance called mind is not yet clear, and perhaps later philosophers, which the study now turn to shed more light on the subject.

2.1.4 THE CHURCH PERIOD - THE MEDIAEVAL SYNTHESIS (100-1500 AD)

For over a thousand year, from 4th-5th century Christianity shaped the entire social and cultural world of Europe, its political and personal life, social institutions economic relation, knowledge of the natural world. Literature and the arts - all these were under

church direction and control. This coherent integration of institutional, cultural and personal life under Church direction and control has come to be called the *mediaeval synthesis*. The free, rational, independent philosophical speculation of the Greeks was brought to an end by Christianity and was not to be restored until the modern era philosophy emerged in 17th century, Descartes as its first representative. The Philosophy of mind was not spared this stagnation too.

The classical worldview of Plato and Aristotle of natural cosmos, rational, ordered, moral purposeful, which is known solely by human reason. This was replaced by the supernaturalistic world view of the Church, whose source is divine revelation and whose fundamentals beliefs, such as the incarnation and the trinity, are dogmas which must be accepted by faith, and are beyond the power of human reason to explain or to prove.

As Lavine (op cit. p.78) puts it:

For the early Catholic worldview the fundamental problem is that of the relation of the individual soul to a just and merciful infinite, omnipotent, and perfect father - God, who so loved the world that He sacrificed His only son for redemption of humanity. The world itself and human beings are the creation of God and fulfill his purposes. The crucial issue is personal salvation for sinful self in a corrupt and unjust society. The way of salvation is by purity of heart, and repentance of sins, love of God and of one's neighbour as oneself. Essential to salvation is belief in Jesus Christ, through whose sacrifice and vicarious suffering the redemption of sinful mankind is purchased.

Not science, philosophy, mathematics, arts, are important; not the life of reason but the life of faith, devotion, prayer, good works, love and obedience to God and His Church. But in the terror of history, in which the achievements and aspirations of civilization disappear, the great Philosophies seem to survive through a kind of immortality. Plato and Aristotle survived. Ironically, the two greatest Philosophers of Christianity St. Augustine and St. Aquinas, produce their profound philosophies which the church had almost entirely destroyed. St. Augustine with Plato and St. Thomas with Aristotle. But, do these two make even the slightest contribution to the philosophy of mind?

In St. Augustine's (354-430 AD) great work, *The city of God*, which he wrote to try and explain the slack of, and fall of Rome in 410 AD the voice of Plato can be heard. The Platonic distinction between the sensible and the intelligible world is expressed in Christian terms as the heavenly city of God eternal truth. The discussion of mind here seems to have gone underground, and no one seems to be concerned about it, for the soul look prominent. Mind only remains in flimsy application of Plato dualism.

St. Thomas Aquinas (1225-1274 A. D.) whose *Summa, Theologiae* was claimed the official philosophy of the Catholic Church by Pope Leo XIII, and its influence continues into the present. His worldview claimed absolute truth based upon faith in divine revelation and upon supporting reason. He (Thomas Aquinas) will agree with Aristotle that man is a natural being, a species or organism, a spiritual being who serve a divine purpose, distinct from and higher than his natural end.

From Plato and Aristotle, St. Thomas takes their metaphysical conception of the universe as a great hierarchy of kind of being, each with its own form, purpose, excellence, from the lower being to the summit of the idea of the Good or the unmoved mover. But for St. Thomas, God is the creator of his great Chain of being, as well as first cause and final purpose; God is ultimate truth and goodness, and the source of man's salvation. This Aristotlianzed Christianity constitutes the structure of St. Thomas Philosophical synthesis of the knowledge of medieval world. Mind and what it entails seems to be buried beyond unreasonably recovery but exist only as it is expected to comprehend the notion of this infinite, the highest and the originator of Nation.

2.1.5 THE RENAISSANCE

By the 15th century scholars and writers were turning away from the Aristotlenized Christianity of scholasticism and toward the original text of classical Greek civilization for new inspiration (The Roman catholic church and the holy Roman Empire, was beginning to be weakened). With the fall of Constantinople to the Turks in 1453 the vast world of art

and learning of ancient culture which had been preserved in Eastern Empire was now made available to the Christian west. Access to these Classical treasures marked the end of mediaeval synthesis and the emergence of the Renaissance, a period of the rebirth of classical learning and the emergence of a new mode of consciousness which extended into the 16th century.

Lavine (1984, p.81) argues:

There came the revival of the spirit of Greek Humanism, in opposition to the prevailing Christian religiosity of the middle age. Humanism may be defined from a cultural and intellectual point of view. [This] affirms the dignity and worth of human beings in respect to the power of human reason to know the truth of nature and the capacity of the human spirit to determine, express, and achieve what is good for human.

The humanism concept of dignity is central to the Renaissance mode of consciousness, which appeared first in Italy, later in Northern Europe and England. A new emphasis upon individual achievement arises stimulated by magnificent classical models of achievements. The principle concern being to restore to man the capacity strength and powers of the individual person which the mediaeval world had denied or ignored. It is in this sense that the Renaissance is sometimes credited with the discovery of man.

Artists discovered the human body again and began to study the physiology, the muscles and bones, of the human body in motion. Renaissance art reaffirmed the dignity and capacity for goodness of man as a rational and sentient being, rightfully claiming to know and to enjoy the world autonomously through literature, the visual arts, the science and philosophy.

From a philosophic standpoint, the most significant development in the Renaissance and the discoveries is a revolutionary view of truth. In opposition to the scholastic view that human truth is subordinate to a divine, supernatural, and transcendent reality, which is in access to human reason, the shift is to the new truth of reality and that reality is neither divine nor transcendent.

Therefore, we see in Renaissance the rebirth of mind. However, mind surfaces only as being implied in human reasoning by scientists such as Nicholas Copernicus (1473-1543) and Galileo (1546-1642). There is an appreciation of mind not as apart of Divine mind, but as an entity independent in itself.

The renaissance also avoids discussing the substance of mind and makes its mention in relation to its attributes. Hence, our question of what is mind? Is pushed forward.

2.1.6 MODERN PHILOSOPHY AND IT'S CONTRIBUTION TO THE DISCUSSION OF MIND

The scientific spirit in the renaissance period is moved on. New technology, new inventions, new observation and new theory were appearing all over Europe. Among other theories that were developed is Hartley's theory of blood circulation and Descartes invention of analytic geometry. Two elements in scientific method were identified. Firstly, the empirical element, the use of sensory observation and experimentation. Secondly, the rational element, the use of mathematics and deductive reasoning, as used by Copernicus and Galileo in explaining the motion of heavenly bodies. Almost immediately, conflicting theories of scientific method appeared, depending upon which element, the empirical or the rational was claimed to be the more important.

Francis Bacon looked at Scientific method and acclaimed it for empiricism - a triumph of the reason, theories and systems. Descartes however looked at scientific method and acclaimed it for rationalism - a triumph of mathematics of geometry and of reasoning by axioms and deduction; it is these, which make science into knowledge, which is certain.

The philosophical discourses on this concept, 'mind' which came to light after Plato in the *Phaedrus* made sharp distinctions between mind and the body. This is a purification continued by Rene Descartes in his mental substance theory also known as

'interactionism'.

Descartes argued that reality consists of two kinds of substances, mental and physical, and that one kind of substance can never be shown to be a form or reduces to the other [Lavine, 1984, p.122)]. He further postulated that the essence of a mental substance is that, it is a thing that thinks. Mind to Descartes is a thinking substance. It occupies no space and it is not in motion. Mind is not part of any clockwork, it has the capacity for reasoning, remembering and denying. It has free will and morally responsible for its action. Matter by contrast is spatially extended; is in motion is infinitely divisible; is totally determined by the impact of other bodies; without the capacity for reasoning; without free will or any moral qualities. Each kind of substance is independent of the other for each kind of substance there is a distinct and appropriate discipline, which studied it. Matter is studied by physics, the new science of Copernicus and Galileo; mind is studied by philosophy. We see in Descartes an equation of mind to consciousness, for he argues: 'for mental spiritual substance the principle attribute is thinking, it is therefore a thinking substance which is conscious' (which means, for Descartes, mind thinks, doubts, understand, affirms, denies, unite, refuses, imagines, and feels) [Lavine (ibid. p.123)].

This Cartesian contention in the wider sense is reductionism as it reduced a human being to a thinking substance, a mental phenomena. We doubt whether Descartes' claim that there are two kinds of reality, physical and mental are a true description of what reality is.

Those who draw a sharp distinction between physical and mental substance, i.e. body and mind argue that the two substances are so utterly dissimilar that there could never be a causal connection between them, hence there is no way they could influence and interact with one another. Hence, interactionism is plagued by such a distinction. Others object the possibility of the spiritual substance 'mind' being located in the pineal gland a physical part of the brain. This Cartesian location of the mind in the brain is an indication to the fact that, Descartes recognized that mental activities take place in the head region, and one can argue that, in defense of his religious belief in soul and God, he could not accept that

mind is brain.

Empiricism arose in the early years of 17th century under the same pressure as the method as rationalism, to offer a theory of the method used by new science, the most important intellectual development of the modern world. Rationalism, as already seen in the work of Descartes among others, is the claim that reason is the most important source and text of truth. The rationalists agree with Descartes that in all areas of knowledge we must begin with clear and distinct, self evident and true axioms, from which we deduce other truths and then constructing a deductive logical system of truth. The discussion of mind follows the same kind of trend.

But Empiricism began with observation of facts, the data of sensory experience aided by new scientific instruments. The fundamental principle of empiricism is that sense perception (including direct observation by the senses, indirect observation by the use of instrumentation, and experimentation) is the only reliable method of gaining knowledge and for resting all claims to knowledge. Empiricists who include John Locke (1632-1704), George Berkeley (1685-1753), David Hume (1711-1776) and Francis Bacon (1561-1626) in their onset shows a deliberate and defiant rejection of rationalism and especially of Descartes. Hence, the Empiricists discussion of mind takes a new turn from which Descartes had come up with.

Locke attacks the theory of innate ideas which asserts that clear and distinct self-evident ideas are innate ideas in the sense that they are "born with us". It is Descartes who had claimed that innate ideas are imprinted upon the soul, (and example of which are substance, cause, God and the principle of logic). Locke's theory shows a new turn in the way mind is looked at.

Locke argues that, the fact that mind can learn to understand such ideas does not mean that such ideas have been born with them, or be innate in them, but that human beings are rational and are capable of learning. Therefore, said Locke [Lavine (ibid. p.14)], 'the

theory of innate ideas is worthless and rubbish. The mind is not a closet, which is filled at birth with such ideas. The mind is a blank tablet, blank white paper, on which experience writes, and this writing by experience is all that the mind can know'.

Therefore, according to Locke, all our ideas have only one source and that is experience. His aim is to show that the origin of our knowledge is in sensory experience and that mind receives impressions made upon it by external objects. To Locke, reasoning is our reflection about our sensory experience and it involves doubting and believing.

Locke takes over the subjectivism of Descartes, the view that I know best my own mind and its ideas. Thus, there enters into empiricism the problem inherent in Descartes' subjectivism, the claim or gap between my own mind with its ideas and the physical objects and human beings to which my ideas refer, and which are external to me in the physical and social world. How can I know them since I am confined to knowing with certainty only my own ideas? How can I have true knowledge of objects, as they are independent of my mind in the world? Descartes here says, my clear and distinct rational ideas are true since God guarantees them. (God is however guaranteed by my clear and distinct ideas. This was Cartesian circle). Therefore to Descartes, he can know that physical substance exist and that they have their essential qualities, the same as my clear and distinct ideas of them, the qualities of being spatially extended and capable of motion.

On the other hand, my ideas of sensory qualities, such as colour, sound, textures and tastes are not in the physical objects but in me (my mind). The result of the impact of physical object upon my sense organs. The essential, necessary qualities are mathematically measurable, like length and distance, and are essential to the mathematical science of mechanics

Locke takes over Descartes ideas of physical substance, constructs the distinction between primary and secondary qualities and runs into excruciatingly painful problems. As an empiricist, Locke can only know what originates in sense perception. He cannot claim to

know anything by clear and distinct, rational ideas or by help of God. How, then, does he know that physical substance exists? Has he ever had experience of a physical substance? How does he know that ideas of primary qualities belong, as he claim to physical objects? How does he know that, secondary qualities are 'not in the objects themselves but is sensation in us (produced) by their primary qualities?

The mind presented by Locke suggests a metaphysical problem in that; we do not know the form that these imprints (sensation) are when written on mind which he regards to be an empty slate. How empty is this tablet is still a question that Locke evades, neither does he explain the nature or form of this empty tablet. Apart from failing to flow through on the basic empiricist principle, which is that we can know only what comes to us in sensory experience Locke also fails to answer the question, what is mind?

George Berkeley pushes ahead with the argument of empiricism and demolishes Locke acceptance of the belief held by Descartes and Newton that physical substance exist. Berkeley argues, we can never have sensory experience of material substance. We can experience only sensory qualities.

The existence of physical substance, Berkeley concludes, is only in their being perceived. Physical substance can't be known to have any other existence than in the qualities we perceive. Thus Berkeley's empiricism destroys the beliefs in the existence of physical substance to which Locke was still clinging. What follows from Berkeley's argument is that the material world exists only in our perceptions. The reductionism of everything to "I" which we accused Descartes of is repeated here but in this case not of "everything to "I" in "consciousness" as is with Descartes, but "Everything" to "I" in "perception". Berkeley seems though indirectly to reduce everything to mind since to him perception explains everything and mind cannot be detached from this perception.

Berkeley believed that mental substance exist, in the form of finite mind and also in the form of God as the infinite mind. What is postulated in Berkeley's argument on infinite

mind leave us wondering what form is this infinite mind, and if at all the infinite mind is there what comparison does it make with the finite mind? How possible is it for the finite mind to capture the infinite mind? These are some of the questions that Berkeley's theorizing on mind seems not to answer.

Militating against spiritual substance theory of mind suggested by Descartes, David Hume argues, "'mind' is nothing but a bundle of collection of different perceptions which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement in" [refer Hume's *Treatise of human nature I* (iv. p.6)]. His position echoes Berkeley, since both see everything in perception, a view that has led Berkeley to deny the existence of physical substances. This Humean position is called bundle theory of mind. Hume adopted this position because as an empiricist he was convinced that there is nothing like substance in the first place, a position very precarious indeed. All the same he accused many philosophers of using empty meaningless words like, physical substance, mental substance, mind, self and many others as if they actually refer to things which have 'independence' existence.

Hume cherished the view that everything comes from impression and ideas; his investigations revealed to him that none of the above (e.g. mind) came from any impression. This is visibly a radical refutation of Cartesian dualism, but in spite of its eloquence, it is a weak position to defend as it is difficult to see how events are related so as to belong to one bundle. Besides, one wonders whether there are mental spaces to contain these bundles.

The contents of consciousness in general are called by Hume perceptions, Descartes had called them ideas. Hume divided perception into impressions and ideas and referred to impressions as our immediate data of seeing touching, hearing desiring, loving, hating etc. Ideas are copies of faint images of impressions, such as we have in thinking about or recalling any of our immediate impressions. Thus, he argues, "the difference in impressions and ideas is in the greater force and liveliness of impressions" [Lavine, (op cit. p.153)]. To

him, impression enters our consciousness with more force and by contrast, ideas are only images of our impression, which occur in our thinking, reasoning, and remembering.

Putting Locke and Hume into discussion, we find that Locke's 'tabula rasa' concept does not explain what mind is, neither does Hume 'bundle of experience'. The 'white paper' metaphor by Locke and the 'bundle of experience' theory have one thing in common, both implies the existence of mental spaces. Neither Hume nor Locke is bothered with explaining the nature of such spaces in our mind.

Despite the weakness of their theories, Hume distinction between impressions and ideas shows that mind is equipped with more than one set of processes. Thus, the implication that, not only does mind receive information, it also processes its for storage. Since information is being stored, we expect to be retrieved. Hume's position therefore confirms what we inferred from Descartes and other philosophers that mind entails processes.

The exit of British Empiricist ushers in a new epoch, the idealism of German Philosophers such as Emmanuel Kant (1724-1804), Hegel (1770 - 1831) and whose impact is fully brown by the French Philosopher Karl Marx (1818 - 1883). This shifts is reflected in the discussion of mind.

Kant recognized the force of Hume's empiricist arguments. But Kant saw that the logical outcome of Hume's radical empiricism, claiming that the basis of all knowledge lies in experience, leads to the conclusion that there isn't any knowledge. There is only association of ideas through habit, psychological expectancy, and compulsion. Kant's theory of knowledge is composed of three elements; the sensory components, the pure concepts of the understanding or the rational or component and the pure concept (categories) as a prior envelops. The three elements form the component of Kant's theory of knowledge and at the same time his understanding of mind.

- **The sensory component.** In opposition to Hume's radical empiricism, which seeks to

derive all knowledge solely from sense perception, Kant introduces a new conception of knowledge. Knowledge does indeed have a source the Humean element of impressions, the sensory element in relation to which the mind is passive, merely achieving impression which it copies as images in thought.

- **The pure concept of the understanding:** The Rational component: This is another element in our knowledge which is not derived from sensory experience. Nor is this other element derived from independence reality. The second element comes from the mind itself. The human mind is not a blank tablet or an empty cupboard as the empiricist Locke and Hume claimed. Mind is equipped with its own pure concepts by means of which it organizes the flux of sensory impression, that is, substances, qualities, and quantities and into causes and effect. In opposition to Hume, the mind says Kant, is not empty but furnished with twelve pure concepts or categories Kant: The pure concept of the understanding are:

<i>In Quantity</i>	<i>In Quality</i>	<i>In Relation</i>	<i>In Modality</i>
Unity	Affirmation	substance-accident	possibility
Plurality	Negation	cause-effect	Actuality
Totality	Limitation	Causal reciprocity	Necessity

Therefore, to Kant the mind is not passive, as Hume and other empiricists also claim. It does not merely receive, as on a screen or in a theatre, as Hume said, a stream of sense impression; it is not a blank sheet of paper on which nature writes. Rather, mind is itself active. Mind actively interprets the world rather than passively receiving and recording in memory that comes to it from the external world through the senses. It is the categories of our own minds that organizes the sensory influx and give it meaning as substances, with qualities, and quantities, or related a causes and effect in reciprocal causation.

- **The pure concepts (categories) as a prior:** These pure concepts (categories) of understanding, Kant consider to be a prior. By this he means; first that they are

logically prior to experience. Second, they are presupposed by all experience; that they are independent of experience; experience can never change them. They give us the kind of experience and knowledge that we have because they are our ways of understanding anything. More over, Kant shows the pure concepts of mind being universal; they form the structure of the mind, of any consciousness. A further aspect of the concept is they are necessary: they are necessary condition of experience: without them there is no knowledge, there is not even any experience. They furnish the necessary concepts, which organize and unify the flux of sensation.

It is the mind that supplies the necessary concepts, which organize and unify the flux of sensation. Without the aprior concepts of substance to organize the flux of sense impression, you could not experience a thing. Without the prior; concept of cause, which is a constituent of all minds and organizes sense impressions into cause and effect, you would never experience causality, but only a sequence of atomistic impressions. theory

We can sum up Kant's conception of mind with three simple sentences: One, mind is not a blank tablet or an empty cupboard as empiricists Locke and Hume claims; two, mind is not passive as Hume and other empiricists claim, merely receiving sense data, but it actively interprets the world; third, mind is furnished with twelve pure concept or categories, which helps it to interpret reality.

Descartes' and Kant's views on the concepts of mind by which we come to know reality differs. For Descartes, our innate ideas correspond to structures in reality and that they are imprinted in us by God so that we can know the true nature of reality. But Kant talks of categories of pure concepts of the understanding, however, he does not claim that these corresponds to independent reality but that, they are only forms of our consciousness. They are only the way in which we understand things. They do not tell us anything about what things are, independent of our way of understanding them by our concepts.

Nor are Kant's pure concepts the same as Plato's ideas. For Plato's ideas are themselves

what is real. They are all the ultimate structure of reality, which the world of the flux copies. But for Kant the categories are not the structure of reality they are only structure of our consciousness, our minds.

Kant's contribution to this discussion on mind is a step further in that he seems to have given mind concepts which none before him never did, however by claiming that mind is not passive but active, he does not show us what this mind is. How do these concepts or categories exist in our mind, and what is mind? This question cannot be answered by Kant's conception of mind.

The Kantian turn in Philosophy had given primacy to mind making it the law-giver to nature such that whatever we know is in part due to our own concepts. Hegel accepted the primacy of the mind's concepts in determining what we know. He has three objections to Kant's restrictions on the pure concepts: The limitation on the number of concepts, the limitation of pure concepts to sensory experience and the limitation of the knowledge gained by the categories to pertain to reality.

The dualism of Plato and Descartes that the empiricism struggled to bury beyond recognition surfaces in Hegel. He argues:

Reality is thus a vast complex totality of rational concepts and this totality constitutes absolute mind or absolute spirit of God. The real, says Hegel, is the rational, and the rational is the real. This totality is absolute, and characterizes absolute spirit in contrast to finite minds such as ours; it is objective mind in contrast - to the subjectivity of human mind [Lavine (ibid. p.206)].

In Hegel we see two distinct minds: The Absolute/infinite/objective mind, the mind of God and the finite/subjective mind, the mind of human being. Hegel is branded a special type of idealist, for he claims: Reality is rational conceptual totality, that reality is an absolute mind, the mind of God, an intellectual and total structure of conceptual truth.

What attributes does Hegel assign the Absolute mind? Firstly, he sees Absolute mind as a unity-in-diversity; 'Absolute mind is a unified totality of all truth covering all areas of

experience and knowledge - yet organizing all this diversity into a coherent unity. Secondly, the Absolute mind is the one single reality, which reveals itself to us in the concepts of the area of human experience'[Lavine (ibid. p.208)]. The single reality manifest itself to us in an ordinary experience, in logic and natural science, in psychology, politics and history, in painting, poetry, and architecture, and in religion and philosophy. Each of these areas of reality yield a true view of reality, but each yields only a particular limited, and incomplete view; Reality is the whole truth, it is the totality and synthesis of all partial and limited truth. Reality properly understood, Hegel would argue, is the totality of truth of absolute mind.

Hegel's idea of finite and infinite mind is liable to criticism since he leaves hanging the question of how his finite, the subjective or the human mind could understand the Absolute mind in totality. He talks of Absolute mind in a manner to suggest that he understands all that this Absolute mind only to enter into a contradiction by claiming that our human minds are limited in ability.

Marx puts away with Absolute mind, and affirms the importance of the finite mind. Like Aristotle, Marx attempts to bring philosophy including philosophy of mind down to earth. However, he differs with Aristotle in that, while the later emphasis is on the individuality, for the earlier shapes the society is not the individual's mind but the mind of the group or the group consciousness. Marx argues, 'It is not the consciousness of man that determines their existence, but on the contrary their social existence determines their consciousness' [Lavine (ibid. p.264)]. Therefore, Marx succeeds in doing away with Absolute mind re-introduced by Hegel and instead replace it with the individual mind, shaped by group consciousness. All the same he fails to define the substance that constitute this individual mind, nor does he shows clearly what mind is before it is socialised and what it becomes after it has been socialised.

Existentialist such as Soren Kierkegaard (1813 -1855), Edmand Husserl (1859 - 1938) and Martin Heidegger (1889 - 1976) dwell on the human individual as conscious subject,

the sense of the meaningless of human existence, and the anxiety and depression which pervade human life.

Soren Kierkegaard sees the meaningless of his existence filling him with anxiety and with despair, a sense of hopelessness and deep depression. To overcome anxiety and despair, he calls for a total surrender of all the satisfactions and comfort of life including reason. Therefore, to Kierkegaard, absolute faith and the leap to God are means of overcoming despair. Such a position is questionable in that it fails to show what kind of mind is left once all reason is lost and whether mind is lost or surrendered in the same process. Given that the surrender of reason is possible, we fail to understand how one will know that he she has chosen God.

Fredrick Nietzsche disregards this total surrender to God, a backward trend to Christianity absolutism as not acceptable because God is dead and therefore suggests that we should become gods in a world without God, be joyous, hard, independent and supermen. However, he at the same time fails to explain what will be the nature of our minds once we become gods like

Existentialism here means:

A philosophical standpoint which gives priority to existence over essence: It gives primacy or priority in significance to existence in the sense of my existence as a conscious subject, rather than to any essence which may be assigned to me, any definition of me, any explanation of me by science of religion or philosophy or politics [Lavine, (1984, p.328)].

Thus, existentialists attempt a glorification of man as a conscious being. Their focus is solely upon human existence. Hence, existentialism is not a philosophy of nature, of science and of history, but a philosophy of concrete human existence and of concrete being. Consciousness to the Existentialists is very crucial in the process of self-discovery. However, their discovery is very limited since it is restricted to crisis and communism. This kind of consciousness seem to be a borrowing from Karl Marx who in his Alienation

theory talked of self realization through communalism a kind of economic gathering where "I" is only realised in "we". Existentialists' view of consciousness, which implies mind, seem narrow in that they do not explain the state of mind when there are no crisis, neither when the individual is apart of the group.

Jean Paul Sartre (1905-1980) acting as both an existentialist and a phenomenalist argues:

There is no essence, which fits self. No Cartesian Cogito, no thinking substances constitute the essence congruent with my existence" instead Sarte continues; "the self exist only as a conscious of a succession of objects. There is only a stream of consciousness of this and that object [Lavine, {ibid. p.347)].

In addition to the loss of the Descartes' physical substances moving in accordance with a fixed and necessary mechanical laws of the universe here is the loss of Cartesian self, the thinking substance which Descartes carefully established in relation to God and to nature. Both are now gone.

Hence, to Sartre, mind is not a physical object but a process, which he calls a stream of consciousness. However, Sartre's position fails to address whether stream of consciousness has a source and therefore the mouth given that it is a stream. Neither does Sartre answer the question to the effect of what nature or form does this stream take, is it spiritual? Here we encounter a metaphysical problem, as has been the case in many other stages of development of the conception of 'mind'.

To Sartre Phenomenology, "is the modest study of phenomena appearance in relation to the structure of human consciousness through which they appear to us as they do. Sartre proposes to study being as it appears to human consciousness. On Sartre makes a number of remarks. He argues, in opposition to Descartes consciousness, that my being conscious of thinking cannot be said to prove that I exist as a substance whose essence is to think. I am not a substantial thinking ego whose states and ideas I have a special privileged access to, and can know with certainly "Nobody lives there anymore" [Lavine, (ibid. p.352)].

In opposition to Descartes, still, Sartre views consciousness as intentional, as intending or

referring to an object. Consciousness points to what is other than itself, to the "whole world" of things which are "outside it" and confront it. In itself, it is transparency, exist only as consciousness of some object. But Sartre agrees with Descartes that consciousness is always consciousness of itself. To be aware of an object is to be aware of being aware - or else I would be conscious of being aware. We can imply that Sartre usage of consciousness affirm that mind is not one dimensional, and this we conclude assuming that consciousness is a function of mind is something to go by.

In *The Concept of Mind*, Ryle Gilbert attack the Cartesian doctrine of mentalism or the dogma of the Ghost in the machine and he dismisses it to be entirely false [Ryle, (1949, p.16)]. Ryle's basic claim is that, the talk of mind involves a category mistake. It is perfectly all right to speak about 'mind' but we must not fall into the trap of thinking that there is a place called "the mind", with its own locations events, separate from building, roads, lawns, persons and other physically specifiable entities.

This is a break with the mythological treatment of the concept of mind. Scholars beginning with Plato mystically created a separate entity in a human being called mind, which is independent from the body, but without logical support. The Rylean position is a pointer to the school of thought, which contends that, the answer to both epistemological and ontological questions of mind lies with neuroscientific discoveries which, is closely tied to monist theories of mind. These theories are covered in the subsequent chapters.

Pragmatism is a philosophical movement that has come to prominence during the last hundred years, it is a philosophy that strongly reflects some of the characteristics of American life. Pragmatism is connected with such names as Charles Peirce (1839 - 1914), William James (1842 - 1910), and John Dewey (1859 - 1952). Pragmatism has also been called instrumentalism and experimentalism. Similar theories have been set forth in England by Arthur Bulfour and F.C. Schiller, and in German by Hans Vevihinger.

Before we focus on pragmatists contribution to our subject, 'the mind', let us seek to

understand what it entails. According to Titus (1970, p.258), 'pragmatism is an attitude, a method that uses the practical consequences and beliefs as a standard for determining their value and Truth'. William James (1907, pp.54-55) defined pragmatism as "the attitude of looking away from first things, principles, 'categories' supposed necessities; and of looking towards last things, fruits consequences, facts".

Basic to Dewey's philosophy is the instrumental theory of ideas and doctrines. Thinking is biological, it is concerned with the adjustment between an organism and its environment. All thinking and all concepts, doctrines, logic and philosophies are part of the 'protective equipment of the race in its struggle for existence.'

Reflective thinking occurs when there is a problem or when our habits are blocked in particular crises. Intelligence is an instrument for gaining some goals sought by the individual or by society. There is no separate "mind stuff" gifted with a faculty for thinking. Mind is expressed in results. Knowing and acting are continuous. Knowing occurs within nature, and sensory and rational factors cease to be competitors and are united as parts of a unified process. Ideas are plans of action to be undertaken. Scientific theories, like other tools and instruments, are made by man in pursuit of particular interests and goals. The aim of thinking is to remake experienced reality through the use of experimental techniques.

Dewey makes little use of such terms as 'mind' and consciousness. Mind is merely the system of meaning that arises in the process of human adjustment, and consciousness is the awareness of these meanings. John Dewey in *Experience and Nature* argues that 'the mind is but the ordered system of all the characters, which constitute kinds differing according to differences of organic constitutions' [Dewey, (1958, p.210)]. This is a kind of behaviourists approach to mind, which is not strictly philosophical and which arguably has not fared well in responding to philosophical questions. Further, Dewey observes that "--- a series of cultural experiences exhibits a series of diverging conception of the relation of mind to nature in general and to the organic body in particular. The existence within

nature as part of a body possessed of life, manifesting thought and enjoying consciousness is a mystery" [Dewey, (1958, p.252)].

What Dewey does is to provoke neuroscientific discoveries about brain functions. This is in view of the fact that, Dewey sees mind as an ordered system of all the characters, which constitute kinds differing according to differences of organic constitutions. But does Dewey answer our question of what mind is? The answer is yes, since he calls it a system of characters. However, he fails to address the substance that makes mind.

We find in pragmatism an attack of the earlier atomistic psychology and a defence of a more unified and activistic approach to mental process. According to the earlier atomistic psychology, our perceptions consist of a number of distinct and separate sensations; for example, when we see a stone, we may get the isolated sensation, of brownness, hardness and smoothness. When these sensations occur together we impose upon them a unity and call the complex stone

To the pragmatist, consciousness is a continuous flow, and experience a continuous whole mental activity, instead of joining together that which is chaotic and separate, tend to break up and separate that which is actually a continuous whole. Mind is active; according to the purpose, it has; in viewing, rejecting, selecting or making additions. Thus, what is believed to be real is prescribed in part by interests, the purpose and the temperament of the knower.

Mind is real in that it is an aspect of behaviour, but reality does not imply the existence of a transcendental reason or cosmic mind. Mind is a function the child acquires as he learns the meaning of things and activities in his environment. A child learns to think connecting what he does with the consequences that flows with his actions.

We can claim that pragmatism offers an inadequate view of mind. Mind is undoubtedly a biologically related aid to survival, as the pragmatists claim, but, it is much more than an

instrument for satisfying the practical needs of food, clothing and shelter. Man is a problem solver; it is true but man also functions in the realm of aesthetic contemplation and of ideas and ideals. He asks about the 'how' and the 'why' of things. Some of the critics think that the instrumentalists' view of mind, as merely a description of certain kind of behavior is unsatisfactory. At the same time of development of pragmatism we find structuralism in making. Briefly, we can have a look at the structuralists contribution to this area of mind.

Reber (1984, p.738) talks of structuralism from three levels:

One, the system in experimental psychology closely associated with the writings and empirical findings of Wilhelm Wundt and Edward B. Titchener; two, the theory of cognitive development of Jean Piaget; and three, any of several sociological/anthropological approaches such as that of Claude Levi - Strauss.

Going by first approach, (the past tense is called here since this particular approach effectively expired with Titchener) based on the presumption that all human mental experiences, no matter how complex could be viewed as blends or combinations of simple processes or elements. The experimental method used was introspection and the attempt was made to discover all of the basic elements of sensation and affection which went into making up mental life, and hence to reveal the underlying structure of mind. This approach is attacked by the behaviourists on the basis of being loaded with excessive mentalism. Gestalists attack the approach for its unwarranted reductionism. While to psychoanalysts it is because of its its insistence on studying only conscious awareness. The functionalists attack the same approach for its failure to appreciate the role and functions of mind. In addition to these attacks, the approach also excludes the study of animals, children and mentally disturbed, social groups and any other subject that could not use introspection.

The second approach of Jean Piaget (1896 - 1980) is quite different from the first. The structure presumed here is that of the mental representations which underlies intelligent, adaptive behaviour, and its is characterized as a sequence of quasi-logical and logical stages through which a child progressed to the end of a logical formal operational level.

In attempt to counter effect the limitations of structuralism Gestalt psychology was developed. It is a school of psychology founded if German in the 1910s. Reber, (ibid. p.301) refer to *Gestalt*:

As a German term which unfortunately has no exact English equivalent. Several terms have been proposed such as "form", "configuration" or "shape"; however, "essence" or "manner" are also accepted translation'. ... The primary Focus of the term is that it is used to refer to unified wholes, complete structures, totalities the nature of which is not revealed by simply analyzing the several parts that make it up. An aphorism spawned by this idea is "the whole (i.e. the Gestalt) is different from the sum of it parts". This principle forms the core of the Gestalt psychology movement.

Arguing originally against the structuralists the Gestalists maintained that psychological phenomena could only be understood if they were viewed as organized whole (or *Gestalten*). The structuralism –a position that phenomena could be introspectively "broken down" into primitive perceptual elements was directly challenged by the notion of the whole unitary "essence" of the phenomena (e.g. is an apple really a particular combination of primitive elements such as redness, shape, contour, hardness, etc. or do this analysis miss some fundamental "appleness" that is only apprehensible when the whole is viewed as a whole?)

The argument is that the whole dominates the perceptions and it is experienced as different from simply the sum of its several parts.

The Gestalists regarded learning not as association between stimuli and responses (as the behaviourists maintained), but as a restructuring or re-organizing of the whole situation, often involving insight as a critical feature. They argued, for a co-ordinated physiology in which incoming stimuli interacted in a field or forces. In social psychology their work led to field theory and in education the stress was on productive thinking.

By extension therefore according to Gestalists, mind is a combinations of processes not seen as parts but as a whole. The main exponents of the school were Max Wertheimer,

Kurt Koffka, Wolfgang Kohler and, by philosophical allegiance, Kurt Lewin.

The discussion of mind so far has been more or less epoch based with each epoch in history or philosophy taking a common outlook on the subject. Among others we have looked at rationalists, empiricists and Gestaltians just but to name a few. Common to all these schools are a view that mind entails a process, act and potency. However, the substantive nature of mind has been controversially held

2.1.7 THE CONTEMPORARY PHILOSOPHERS AND THEIR CONTRIBUTION TO THE DISCUSSION OF MIND

All the way from the Babylonians myth, ancient Greek, to modern philosophy, we have noted that there has lacked a common conception of mind. Different schools of thought have looked at mind differently. A number of contributions and debates on mind have been put forward in the recent years in an attempt to solve the conceptual problem of mind. In this section, we will evaluate view of mind by a number of philosophers. This will be crucial in our synthesis of mind.

The dualism noted in Plato and Descartes in our study of mind is reflected in Titus. The dualism of the later is in the way he describes human self in terms of the cognitive and effective element. Titus (1970 pp.160-161) argues, "--as the human self consists to use the traditional terms, of the cognitive element or the thinking, reasoning side; the affective element or the feeling, emotional side; and the conative element or the desiring, striving, and willing side. From this point on view, mind is to be identified with the cognitive aspect of the self and of mans life". Thus, we see in Titus Descartes idea of consciousness but with a different approach.

To Titus mind and consciousness are not synonymous although they are sometimes thought of that way. We may or we may not be conscious of our mental process. When we arrive at a solution to some problem, we have gone through a mental process but not

necessarily one, which we are conscious. When we introspect these processes - that is examine or ponder them or simply become aware of their existence - we are conscious of them. This distinction allows us to speak, for example of animals having mental process whether they are conscious or not. Consciousness is an awareness of relation between the perceiving individual, the subject or knower, and some object of attention. When we are aware of the fact that it is we who are conscious, we speak of self-consciousness. We do not seem to be able to explain these immediate conscious and self-conscious experiences satisfying without some notion like the self. We must, it appears hold to a personal unity or identity which persists through the various experiences of life and which makes those separate experience 'mine'. Titus therefore reveals a position that negates Descartes view of reductionism and in which mind is identified with consciousness. To Titus, mind is more or less a mental process that has a relationship with consciousness. Like his predecessor in this study Titus also avoids the definition of mind but instead offers a description of it.

D. A. Kemp in *The Nature of knowledge. An introduction For Librarians* (1976, p.41) in his definition of psychology acknowledge that the mind's main goals is acquisition of knowledge. He looks at psychology as the science concerned with human knowledge of mental life. Kemp underscores the fact that we cannot properly define the term 'mind' but we can define the term 'brain' and suggests that the latter is what should be investigated by considering what changes take place in the brain when something is learnt, and how the brain stores knowledge. What we see in Kemp is a non-committal reduction of mind to brain or to put it more appropriately, Kemp is of the feeling that mind which is mental emanates from the brain.

Kemp offers five stages of knowledge, which may more or less show, some mental process. These processes include learning or acquiring knowledge which someone knows; creating or acquiring knowledge which no one else knows; retaining or remembering, knowing; communication; and lastly using. He seems to have read Titus (1970) for to him (Kemp) the first four processes in relation to knowledge may be called perceptual -

cognitive process.

Kemp echoes also Kant theory of concept, for to Kemp, our minds are equipped with concepts and which he gives various definitions (Kemp 1976, p.44): Firstly, that concepts can be regarded as vehicles of thought - what we think with. Secondly, that concepts is a 'label of a set of thing with something in common. For example, our concept of "book" is the label, which our mind uses for objects, which have in common the characteristics of books. Such definitions may imply that concepts are as it were 'things'. Other definitions imply that concepts are processes hence the definition three and four.

Thirdly, a concept is an "implied process which enables us to classify objects". For example, if I hold up a book in front of you, you would recognize that the objects being held in front of you, was a book. This definition says that from our ability to recognize individual objects as belonging to particular categories, we can infer that a process of classification takes place when we do so - the term concept may be used to refer to this process.

Fourthly, a concept is a kind of selective subsystem in the mental organization of a person, which links previous experience of them. As a result, he has ideas about what books are like this form the current state of his mind in relation to books. When he sees another one (the stimulus) he link this with his ideas of books which are based on his previous experience of them. In the definition, the concept is this process of linking or association

To Kemp, there is no one-to-one relationship between concepts and words – a word may well involve more than one concept and there may be more than one word to associate with any one concept. He alleges that Concepts can be aroused or invoked - not only by words, but also by action of physical objects. In fact, they can be stimulated by or through any of the senses.

Whether a vehicle of thought, a label of a set of thing, implied process or a kind of

selective subsystem, this definition of concept in relation to mind or brain as Kemp would call it, raises a question. The question is how do we know that in our brains these concepts are imprinted? To avoid such questions many psychologists point to the fact that mind has no concepts. If anything, none has so far been able to prove the existence of concepts.

Many books on general psychology do not therefore mention concepts. Nevertheless the "concept of concept is considered in many books on the psychology of learning and it is difficult to see how it would be possible to consider the nature of human knowledge learning without having resort to the discussion of them. Some writers avoid the term itself, but use other expressions such as "mental images"; to refer to what is fundamentally the notion of concepts. Another term used is 'scheme (plural schemata) though it is conveniently used not for individual concept but for the total pattern of relationship between all the concept a person has - his total 'mental image', or his entire collection or knowledge, ideas and opinions.

Kemp borrows Kant idea of concepts and claimed mind to be equipped with them. Thus, the problem inherent in Kant of trying to show prove the existence of concepts in our mind is repeated. Again, like many of the philosophers considered in this study Kemp make no attempt to quantify mind.

The dilemma that engulfs the conception of mind so far has been whether it is material or spiritual. Having noted that either position would require that one explain about the locality as well as that of it relationship with the other kind of substance constituting human beings, majority of the western philosophers seem to have abandoned the question on reality and instead to have had inclination towards the functions of mind.

To avoid this dilemma of the reality of mind a number of authors seem to have spoken of mind as consciousness, the latter understood as the process or act of being aware. Whatever objection may be made to this conception of mind as consciousness has the

advantage of bringing into play the functions of the mind since once one is brought into consciousness, what goes with it includes perceiving and representing reality among other functions. This is something Kemp seems to have introduced to our discussion on mind in his concept theory of how we come to know.

Some philosophers and even psychologists avoid the term concept, and instead, use "mental images". Others use "Scheme" (plural schemata). At least Minsky, Gardener, Schank, Pairo, Kossyln and Laird use the AI - IPP (Artificial intelligence - information processing paradigm) to speak of the mind basic functions in terms of receiving, transforming, representing, evaluating, storing and retrieving information.

Nevertheless, while all the authors agree on the ability of the mind to perform these functions the problem is to determine under which format are these information received, transformed, represented, evaluated, stored and/or retrieved. Each of the above mentioned authors presents his own model/format which is not necessarily opposed to those of others. Stephen Michael Kosslyn (1980), in *Image and mind*, for example speaks of images. Views that differ on the compatibility of such a format has led to what is now called "imagery debate"

2.1.7.1 IMAGERY DEBATE

Regarding the 'imagery debate' under the second chapter of his book entitled "**Image and mind**", Kosslyn offers both the imagery and the anti - imagery arguments, starting with the latter and then responding to them point - by - point. The chapter itself is entitled "The debate about imagery". This debate is on whether mind represents information in form of images or proposition.

2.1.7.1.1 ANTI - IMAGERY POSITION

In the context of contemporary theories of human information processing, Zenon Pylyshyn is said to be the proponent of the anti-imagery position which consists of a set arguments according to which,

imagery as a construct is incoherent and logically flawed, and thus should not be treated as a bona fide psychological entity; and that even if imagery phenomena exist, imagery should not be treated as a separate cognitive domain [Kosslyn, S. M., *Image and Mind* (1980, p.11)].

What is at stake here is not much whether we do perceive images but rather under which format do we represent them. The anti-imagery position is clear that it cannot be under image format, for it seems that this would be cumbersome, if not totally unworkable, given the fact that this would require a huge storage capacity which would soon exceed the brain's capacity

Besides this capacity limitation, another anti-imagery argument is that, if information were stored in image format, it would virtually be impossible to perform retrieval function, for instance, since it would not be easy to reach for one particular image among so many - in accessibility argument. Still since there is no report of such a searching from those who since experience imagery (introspective evidence), it seems that information is stored in an interpreted format which, for Pylyshyn, is even economical in fact,

“Pylyshyn suggests that the commonly reported experience of imagery should not be given much weight in theorizing. The mere experience of imagery, as vivid and undeniable as it may be, does not imply that imagery plays any causal (as opposed to merely epiphenomenal) role in cognition. Moreover, not everyone reports experiencing images, and those who do cannot always agree on the nature of their experience” [Kosslyn, S. M., (ibid. pp.13-14)].

Again, the anti-imagery theorist consider that there is also the problem of defining image itself and that, if considered as mental pictures, images are then inadequate for representing knowledge of the world since, unlike proposition which is a set of facts or assertions about the world with the characteristic of necessarily being either true or false as well as the characteristic of being a modal so that it can be issued with equal facility in

representing both senses and language information, mental pictures do not assert anything and thus are neither true nor false.

Above all, the anti-imagery theorists do not, properly speaking, consider imagery as a distinct domain worthy of a special theory. In fact, they consider that, unlike language and perceptual systems which, although, interactive to some extent, have separate operating principles that distinguish them from one another, "imagery is simply a fact of a more general cognitive faculty which is best characterized as using only propositional representation"[Kosslyn, (ibid. p.14)].

This argument is founded on the principle that "properties of structures can be understood only with respect to the process that operate on them" (ibid. p.15). In fact both verbal and perceptual (for example, visual) codes are postulated to exist in that, as regard to the former (verbal codes), we can transmit and receive verbally encoded messages and that, about the latter (perceptual codes); they are necessary to account for perceptual capacities. But since the structural differences between visual and verbal representations preclude direct translation, our ability to translate or exchange information between verbal and visual codes (as when we describe a picture) requires the existence of a third coding system which is abstract (a modal), proposition, and not externalizable, "interlingual" code.

The point is that for the anti-imagery theorists, "Because images will necessarily be reduced to a third code during processing, and hence are inextricably bound to the general processing system, it makes no sense to construct a separate imagery theory, distinct from theories of other forms of representation" (ibid. p.15)

2.1.7.1.2 IMAGERY POSITION

The imagery position is represented by Kosslyn himself who, in his reply to Zenon Pylyshn, starts by distinguishing images from pictures. In fact for Kosslyn, the arguments

against the construct of imagery are based on a misleading conception of imagery, that is, the "picture in the head" hypothesis while, though they are similar to pictures, images are not exactly pictures.

2.1.7.1.2.1 IMAGES AS DISTINCT FROM PICTURES

According to Kosslyn, the difference between pictures and images consists in that while the former are physical realities, the latter are mental realities. In fact, to use Descartes, distinction of substances, it is extension (in length, breadth and depth) which constitutes the essence of corporeal substances [Copleston, F. *A History of philosophy. Vol. iv: Descartes To Leibniz* (p.119)]. While mental, realities are ethereal entities. At least for Kosslyn, while pictures are concrete objects that exist in the world, objects that can be hung on walls, dropped on toes, and so on, images are ethereal entities that occur in the mind. This is as to refute the brain's capacity limitation argument as well as those of inaccessibility and difficulty of definition. To allow Kosslyn speak for himself,

“Obviously, people do not have CRT tubes in their heads (no matter how hard you hit somebody's head, you will not hear the tinkle of breaking glass). Nor do we have any actual picture in our heads. To have a picture in one's head would be very uncomfortable. What researcher usually mean when they talk of having pictures in one's head is that one has retrieved, or generated from memory, representation like those that underlie the experience of seeing [Kosslyn, S.M., (op cit. p.18)].

This is a long postulation but nevertheless it illustrates well Kosslyn's position about images as mental representation. This is going to be dealt with in the following section. As regard to the properties of images, since they are at once like and unlike pictures, Kosslyn prefers to refer to them as quasi - pictorial.

2.1.7.1.2.2 IMAGERY AS MENTAL REPRESENTATION

By itself the conception of imagery as mental representation is already a refutation of "the problems of definition" argument. At least for Kosslyn, Pylyshn is making the mistake of identifying the difficulty of a converging operational definition with imagery as a

psychological process; while for Kosslyn, "the absence of a precise definition of "image" at present hardly constitutes grounds for deciding on the ultimate ontological status of imagery or its role as a theoretical construct" (ibid., p.21). In other words, operational definition should not be identified with the reality itself.

Regarding the introspective evidence argument, Kosslyn not only considers that imagery is phenomenologically and/or psychological undeniable so that simply labeling it as "epiphenomenal" does not make it go away, but also that according to progress made in the study of perception and psychophysics and along with behavioural performance data (such as the time necessary to make certain introspection), images have shown themselves to have distinct function cognition. This is also a refutation of arguments against the development of imagery as a distinct domain.

For sure, Kosslyn does not dispute the fact that virtually, as maintained by Pylyshyn, any information can be represented in terms of propositions. Nevertheless, he also considers that proposition representation is not the only one accountable for all phenomena. For Kosslyn, the point here is that images are representations with particular functional properties and that the "mind's eye" interpretive procedures of the properties are not the same as those that interpret linguistic strings.

Thus, Kosslyn refutes Pylyshyn's argument of the lack of a distinct domain. The former does not consider images as simply re-embodiments of stored sensation which need to be translated (into propositions). He admits that imagery codes can be translated into verbal codes and not thinking that imagery as merely an aspect of a more general processing system, namely the propositional representation would alone be the only appropriate object of study neither being the most elegant.

Now, against the argument of inefficiency, Kosslyn considers that, in part, the efficiency of a re-representation depends upon the purposes to which one puts it. This is well illustrated by comparing a map and a chart as two distinct representations of geographical

information. In all-important respects, these are completely isomorphic in that one may derive from the other; but while the map is suitable for rapid geometrical computations of intricate distances, the chart is suitable for their rapid arithmetic computations. In the same way Kosslyn considers that, though propositions could be used to store as less codes as possible with the advantage of deducing as much detailed information as possible, certain, implicit relation may be derived much more early from images. For Kosslyn,

“Since the storage capacity of the brain and its encoding systems is unknown, not much weight should be given to these considerations. However, it is clear that capacity arguments, levied against positing a distinct imagery representation system can be wielded with equal force against formulating a general propositional theory” (ibid. p.25)

2.1.7.1.2.3. IMAGERY AS A DISTINCT DOMAIN

About the denial of imagery to serve as an explanatory role on the basis that it is not a primitive construct, Kosslyn responds by considering it as a different level of analysis.

In fact for Kosslyn, though imagery can be described in terms of more elementary components, perhaps including propositional representations, it does not mean necessarily a denial of its properties from these documentary components. At least, the proper level of analysis of imagery does not necessarily entail that of its elementary components. Here the comparison is made to architecture of which, for Kosslyn, one would not learn much simply by studying bricks, mortar, and other building materials, in the same way, one would not learn much about imagery by studying only its non-basic irreducible representations. For Kosslyn, however,

The issue here is not whether images may be derived from mere primitive “propositional” or “symbolic” representations. Rather, it is whether a quasi-pictorial image- however derived - has distinctive characteristic properties and so on can serve as a distinct form of representations. If so, then images deserve a code in psychological explanations, and it makes sense to have a separate theory of image processing” [Kosslyn, ibid. p.26)].

Finally, against the argument of elegance, Kosslyn considers that postulating only a single form of internal representation seems even more elegant but only at the very abstract level. At least, he considers that the propositional accounts (propositional representation itself

supposed to be the single form of internal representation) are not particularly straightforward or simple for many imagery results. Also, the fact that one might be able to formulate accounts of all data using a simple representation does not eliminate the possibility of alternative mechanisms.

Thus, Kosslyn comes to the conclusion that 'there no compelling reasons to reject the use of imagery in psychological explanation' (ibid., p.27). In fact, we do not think otherwise. Now, since Kosslyn's position has given us a clear idea of both image and imagery, we would like to conclude this presentation by considering the nature of representation.

2.1.7.1.2.4 CONCLUDING ON IMAGERY DEBATE

The major concern from the above debate is on the nature of Representation; the precise nature of representation. In fact, according to Rumelhart and Norman, despite its actuality in the study of memory and cognition as a whole, issues surrounding the nature of memory and cognition have become some of the controversial aspects of the study of cognition. At least for Rumelhart and Norman, "there are still tremendous debates concerning the precise nature of representation anyway": Is it analogical or propositional? Is it procedural or declarative? Is there only one kind of representation or are there several? What does (the) information (stored in memory) look like? Is the information stored in memory organized so that related information is stored together, or is it stored in pockets, each independent of the remaining pockets? Is knowledge stored as a collection of separate units or are individual memory traces intertwined over large regions of memory?" [Rumelhart, D. E., & Norman, D. A., as seen in Aitkenhead, (1985 p.15)].

As regard to the nature of representation of images, Palmen, Rumelhart and Norman list five features that must be specified; the represented world, the representing world, the aspects of the represented world which are being modeled, the aspects of the representing world doing the modeling and the correspondences between the represented world and representing world. In fact, Rumelhart and Norman consider representation as something

that stands for something else. Thus, speaking of representation, we have to distinguish between the represented (world) and the representing world. Since the same characteristic in the represented world can be represented very differently in different representing worlds, we have not only to determine which representing world but also which elements of the representing world are doing the representation.

Perhaps, we should also note with Rumelhart and Norman that, "the most important point of a representation is that it allows us to reach conclusions about the thing being represented by looking only at the representing world". Nevertheless, for our co-authors, "our theories of representation are in actuality representations of the brain states, not representations of the world". Therefore, theories or representation have the Brain State, as the represented world and the theoretical structures as the representing world. Finally, our phenomenal experience reflects the brain states, and so can be considered a representing world with the brain state, as their represented world" [Aitkenhead, (ibid. pp.17-18)]. What Rumelhart attempt is to resolve the problem of whether imagery can be considered as a distinct domain.

In the view of debate we can conclude that there seems to be a general consensus to the point that mind is capable of representation. However, the point of divergence is on the format or the system of representation, which according to Rumelhart and Norman [See Aitkenhead, (ibid. p.19)] falls into three basic families:

- (1) The propositionally based systems,
- (2) The analogical representational systems,
- (3) The procedural representational systems

To resolve the representational problem, we can argue that since the world can be represented in more than one way depending on the representing world, the possibility of all these format is highly reasonable. We may therefore address the debate by positing the existence of multiple format of representation. This will cater for propositional, analogical and procedural representational systems.

We should at the same time point to the fact that, the imagery debate focuses on mind in terms of its function and especially that of receiving, storing and retrieving data or information. Though in the same debate Rumelhart and Norman talk of the representation of the brain-state, the essential point in the discussion is that, whatever mind is, it involves processes. Hence, the issue at hand is the substantive nature of mind, which the imagery debate ignores. Again, this takes us back to our consideration of mind as endowed with act and potency.

2.1.7.2 MIND IN SCIENCE

Richard L. Gregory (1984,) in *Mind in Science* gives an explanation of the significance of ideas and of experimental findings in the study of mind and matter, from pre-Socratic Greece to the present day. He accounts that mind is an emergent property and the development that surrounds science also surrounds mind. So, the more we come out of myth, the more likely we are going to understand mind.

Richard Gregory sees in tools and technology the discovery of human mind an account that differentiate man from other animals, and to let him speak (ibid. p.39);

Tools are product and extension of the limbs, the senses and mind. Their importance can hardly be exaggerated... Their effective use requires, and so implies an understanding of, strategies, both individual and socially organized. It is there, rather than in dexterity, that man is the tool user, and even more the tool-maker... the differentiation of man from ape will finally rest not on any anatomical basis, but on the human ability to speak and make tools on the similarity of the brains and body limbs of ape and man.

Sir Wilfred Les Grad - Clark says in *Man-ape or Ape man* (1967, p.3):

Again, the brain of the large apes is astonishingly like the human brain-smaller of course, but constructed of the grey matter of the cerebral cortex... some of the limb of a chimpanzee may be quite difficult to distinguish from human limb bones. The foot skeleton and the muscles associated with it, in spite of the divergent big toe show many striking similarities to the hominid foot skeleton. The big toe in man could hardly have arisen as a product of evolution unless it had been deprived from a large and powerful big toe very similar to that of anthropoid apes. It is sometimes

difficult to tell from an isolated molar tooth whether it is that of a chimpanzee or of some type of man

The immense importance of technology is in moulding how we think. The implication is that any psychological change based only on our biological origin is going to be inadequate. What is amazing about man is how far he has escaped his origins. This is through the use of tools and the effect on us of the technology that the tools have created. For example, only recently mechanical clocks have profoundly offered the way we see time as a steady flow divided into arbitrary intervals, from the ancient notion of time cycling with the stars, and mechanical time dictates our lives and turns mechanical society into a vast machine almost independent of the heavens, which is quite a new idea.

Gregory (ibid. p.43) argued that, "ways of life, and many freedoms and tyrannies, are dictated by technologies and the most abstract notion of philosophy and theories of mind stem directly from technology. Perhaps, much as children learn to think and understand by active exploration with hands and senses and later by making things with tools, so science is mind matched to aspects or reality by active use of tools".

What we see in Gregory is a tie between mind and brain. However, he looks at mind not from a biological perspective, a legacy started by Descartes but from a physical science perspective. Gregory also sees mind as not fixed though the brain on which it is found is fixed but as an emergent property. This is a position that Gilbert Ryle held when he talked of Ghost in the machine. Mind, as an emergent property is something we shall focus on when we look at Reber's eight conceptions of mind.

Gregory major contribution to the philosophy of mind is that he set mind along technological development of Artificial Intelligence (AI) and Information Processing Paradigm (IPP) which now shapes the discussion of mind especially in our contemporary society.

Gregory major contribution to the philosophy of mind is that his equation of state of mind

to that of technological development. Though Gregory fails to explain the nature of the exact relationship between technology and mind, he underscores the fact that the power of mind, he underscores the fact that the power of mind can be seen in the objects that a person makes. Therefore, the ability of mind to actualise itself in objects.

Gregory also marks a shift of the discussion of mind as an entity to that of seeing mind in the objects that through it power people make. Probably, his contribution provoked thoughts of A.M. Aitkenhead and O.M. Slack. Aitkenhead and Slack (1985) in *Issues in Cognitive Modeling* seems to have adopted the idea propounded by Gregory that science shapes mind. Therefore, the dual argues; (Aitkenhead and slack, 1985,p.ix) Psychology has always been open to the influence of other scientific and intellectual disciplines, and this is particularly true to the study of human cognition. Philosophy of the mind, system theory, computer science, linguistic and neuroscience have all played important roles in the shaping of this research area. Changing its focus, providing new theoretical concepts and supplying interactive metaphors as explanatory tools. Out of the differing objectives of the contributing disciplines a consensus approach has evolved that is best described by the term cognitive modeling.

2.1.7.3 COGNITIVE MODELLING

In cognitive modeling the explanations of human cognition are expressed as abstract model based on the conceptions of human brain as a physical symbol system consisting of a representation system and the processes, which manipulate it. Aitkenhead and Slack outline the scope of the advances made within cognitive modelling approach in explaining the numerous facets of cognition.

The cognitive modelling approach has followed two related line of development. Firstly, within cognitive psychology, where modeling involves the formulation of information processing (IP) model which are evaluated with respect to a body of experimental data. The success of IP model is determined by the degree to which they match the empirical

data. In contrast, cognitive modelling within the discipline of artificial intelligence (AI) involves building computer -based models of performance which are assessed by such criteria as computational efficiency and logical coherence. Given that the basic objective of both forms of modeling is the explanation of human cognition, it is inevitable that the researches in both fields should draw on each other's ideas.

This common ground between artificial intelligence and cognitive psychology has recently been formalised in the establishments of a new multi-disciplinary research area known as Cognitive Science. To decompose the study of cognition into more manageable areas, the basic faculties of cognition, perception, language, memory and problem solving are evaluated, and to these a section of representation- a key concept within cognitive modelling approach is added.

Stated abstractly the modern computer has led to the concept of a physical symbol system. Newell, (1980, p. 135) argues, "the concept of a broad class of systems capable of having and manipulating symbols, yet realizable in the universe". A complex is a physical symbol system and the basic assumption of Artificial Intelligence (AI) is that a physical symbol system is capable of intelligence behaviour. That is to say, 'the ability to accept input symbols; the ability to store them; the ability to compare them and to branch according to the outcome of the comparison are the only kind of building blocks required for the synthesis of intelligence. The claim that human intelligence can be modelled by physical symbols takes this basic assumption an important extra step. And some would go still further to claim that the human brain is nothing but a physical symbol system. The attempts to explore these further claims has led to the use of computers to stimulate the cognitive process of human beings, and has resulted in many studies that compare human and artificial intelligence. To quote Aitkenhead (1984, p.3) 'The parallel between artificial and natural intelligence have enormously enriched contemporary cognitive psychology. Many cognitive psychologists have accepted the claim that all human thinking is information processing and that many theoretical ideas can be transferred more or less directly from Artificial intelligence to the description of human intelligence. This

assumption has characterized one of the most productive lines of research in cognitive psychology.

The idea that human intelligence can be modelled using physical symbol system has not been accepted without criticism. The main objection is on the question of relevance and completeness of the physical symbols used to model mind. However, we see in this section a continued transition on the discussion of mind. This time round mind has not been confined to human skull as was in earlier cases but has been allowed to come out of it, and be studied along side the things of the physical world. Cognitive psychology seems to have profited enormously from its interaction with the new data processing technology. Over fifty years ago psychologists interested in the so-called higher mental processes had few conceptual tools to work with beyond perceptual thresholds and chains of conditioned reflexes. Today we talk seriously about the organization of huge memories and the overall structure of intelligent system. Topics that would have sounded like pure moonshine before are objectively instantiated by the new psychology. Perhaps Gregory was right to hold that mind is in science and is seen in the whole process of technological development. Those who disregard this position by Gregory would say no on the basis that mind model computers, and though these computers can be more efficient than this mind which modelled them, they still need this mind to operate them. They would argue still, that no way, we could equate human intelligent with physical symbol intellect.

However, given that there are those who agree to mind being looked at from artificial intelligent level, the problem has been of how the information so acquired is stored in the minds, or rather in the brain. "Presentation" refers to the way the real world present itself to us or, more precisely, to the awareness we have and any moment of this real world we have constructed. Important to representation is categorization and levels of presentation, where categorization is a basic process of the construction of any such representation. When we talk of presentation, we refer to two levels; that of the real world and that of communicable symbols. We can distinguish between perceptual presentation and symbolic representation. Cognitive psychologist recognizes that the symbolic

representation influences the perceptual presentation in subtle ways. It influences what a person pays attention to and what perceptual distinction will be drawn and remembered; it brings to bear cognitive schemata, that enrich the perception and the person's response to it. The symbolic component does not simply label the output of the perceptual analyzer; it also controls the 'input' to it.

Minsky (1975) has proposed frame theory as a possible answer to the problem of this representation. A frame is a list of attributes associated with a concept, along with default values for many of those attributes. To Minsky therefore, mind is divided into various region or frames, each with a specialized function.

In *FRAMES OF MIND* (1985), Howard Gardner strengthen Minsky's ideas of frames of mind by arguing that there exist many human "intelligences", common to all cultures - each with its own patterns of development and brain activity and each different in kind from others. These potentials include linguistic, musical, and logical (mathematical) capacities as well as spatial and bodily intelligences and the ability to arrive at an emotional and mental sense of self and other people. Howard Gardner's argument has major implications to our discussion of intelligence and our view of education.

Gardner (1988, p. 48) affirms:

The study of the nervous system has revealed an astonishingly highly organized architecture, with incredible specificity in appearance and in organization. Differences in organization appear to be closely linked to differences in the functions subversed by different portions of the brain. For example, it is clear that the earlier maturing area of the cortex are involved in primary sensory functions (the perception of discrete sights and sounds) while the later maturing association sensory cortexes mediate the meanings of the stimuli and effect connections between sensory modalities (for example, associating seen objects with heard names)".

Gardner and Minsky therefore, point to the idea that, apart from mind being capable of functions, there is specialization in the way mind carries out these activities. Mind is divided into frames or regions with each being endowed with a specific task.

Vernon Mountcastle, does not talk of frames directly but brings in the same idea in arguing that, the human cerebral cortex can be viewed as being organized into columns or modules. The columns which are vertical to the surface of the cortex, are approximately 3 mm long and between 0.5 and 1 mm across. They are increasingly recognised as forming separate anatomical entities, which give rise to different quasi - independent functions. In fact, perception and memory may be distributed through the nervous system in the "person" of these special purpose "cognitive demons". In light of more recent findings, it seems probable that other sensory areas also consist of such columns; and it has even been proposed that the frontal lobe - the area deemed responsible for more abstract, and less topographically mapped knowledge has a columnar organization of the sought.

What is of importance from these three scholars (Minsky, Gardner and Mountcastle) is the subdivision of brain or nervous systems into regions with each specialising with certain functions of mind. It may seem clear at this point that though Minsky and Gardner talk of mind in reference to brain, Mountcastle talks of mind in reference to the nervous system, dividing it into units of widely different sizes.

In speculating about larger areas of the cerebral cortex, we move to what has been called a molar level of brain analysis - a level dealing with regions that can be readily inspected by the naked eye. By far, the most excitement has been generated by the discovery that the two halves of the brain do not subserve the same functions. While each hemisphere control motor and sensory capacities on the opposite side of the body, one side of the brain is clearly dominant: such dominance determines whether an individual is right handed (in the case of left-brain dominance) or left handed (in the case of right - brain dominance).

Employing localization view of brain organization, Gardner (ibid. p.54) argues:

We find, then, an emerging consensus about brain localization task. The brain can be divided into specific regions, with each emerging as relatively less important to certain tasks, relatively less important for others. Not all or none by any means: but with definite gradients of importance ...compromise in either half of the brain will result in some impairment, but the kind of impairment can only be anticipated once one knows where the brain injury has occurred.

Thus, Gardner, Minsky and Mountcastle point out to the idea that, though mind is a composition of functions or processes, they have an origin, which is the brain or nervous system. The brain or the nervous system is divided into regions with each region performing certain tasks. Therefore, we note some order in the way brains function. However, the limitation of this position is that, it offers no convincing information as to how all these different tasks performed in the brain are co-ordinated.

In summary, the Western philosophy of mind seems to have undergone a major transition starting with mind in myth as held by the Babylonian and Egyptian (not forgetting the borrowing we have remarked to have taken place of the Western philosophy from Egypt). The Egyptians had located thought in the heart and judgement in the kidney and this shows their way of looking at mind. Then came the Pythagoras and Plato who held mind to be in the brain. Analogously, Aristotle thought that the seat of life is the heart while Descartes placed the soul in the pineal gland. It is from Descartes, the father of modern philosophy that the discussion of mind shifts to the areas of science more so towards the brain. It is also remarkably so, that, the development in technologies and especially in area of computer marks a shift of trend in the discussion mind.

We have also noted that epochs in history of philosophy have each reflected a unique way of looking at mind. Given the multiplicity of these conceptions of mind by the western philosopher and psychologist, probably in a bid to renounce them all, Reber creates another multiplicity by his eight main conceptions of mind. These conceptions are discussed later in our study as they climax the essence of our research.

We hope that the good background information we have provided on Western philosophers' conceptions of mind will be crucial in our synthesis.

2.2 EASTERN CONCEPTIONS OF MIND

Mostly, the East conception of mind is entangled in occultism and mysticism. We have looked at both the Tibetans and Chinese model as representative of the Easterners conceptions of mind.

2.2.1 THE EASTERN CONCEPTIONS OF MIND – THE TIBETAN MODEL

To Tibetans, the actual experience of death is very important. Although how or where we will be reborn is generally dependent on Karmic forces (our state of mind). The state of mind at the time of death can influence the quality of once next rebirth. Therefore, the Tibetans argue, “at the moment of death, in spite of the great variety of karmas we have accumulated, if we make a special effort to generate a virtuous karma, then, this will bring about a happy rebirth” [Rinpoche, (ibid. p. ix)].

Therefore, we infer from this Tibetans' views the notion of the transcendentality of mind. To them, mind persists even after one dies, but may be in a different form and here we allow Rinpoche (ibid. p.12) to speak:

Realization of our nature of mind which you could call our innermost essence, that truth which we all search for, is the key to understanding life and death. For what happens at the moment of death is that the ordinary mind and its delusions die, and in that gap the boundless sky - like nature of our mind is uncovered. The essential nature of mind is the background to the where of life and death, like the sky, which folds the whole universe in its embrace.

We also find from the Tibetans the idea of multiple self. Given that each self must have a mind, we can infer that they in turn hold the idea of multiple minds. The idea of multiple mind is possible through their views of reincarnation. Rinpoche (ibid. p. xi) argues:

In Tibet, we have a unique tradition of finding the reincarnation of great masters who have passed away. They are chosen young and given a special education to train them to become teachers of the future. I was given the name Sogyal, even though it was only later that my master recognised me as the incarnation of Terton Sogyal, a renowned mystic who was one of his own teachers and a master of the thirteenth Dala Lama”.

On multiple death Rinpoche alleges: 'So I began to face death and it's implication very young I could never have imagined how many kind of death there were to follow, one heaped upon another'.

Mind is held supremacy of mind among the Tibetans since to them the realization of the nature of mind is the innermost essence, the truth which we are all searching for and the key to understand life and death. To them what happens at the moment of death is that the boundless sky-like nature of our mind is uncovered. The essential nature of mind, is the background of life, like the sky, which holds the whole universe in its embrace.

2.2.2 THE EASTERN CONCEPTION OF MIND - THE CHINESE MODEL

The level of mind is conducive or holistic as far as it does not lay emphasis on individual mind. According to Fritjoa Capra, *The Tao of Physics; An Exploration of the Parallels between Modern Physics and Eastern Mysticism*, (1989 pp.113-121), the Chinese view of mind is entangled in occultism and mysticism. Capra traces the origin of Chinese thought to Hinduism, according to which all things and events are manifestations of the same ultimate reality called Brahman which is "the unifying concept which gives dualism a monistic character, despite the worship of numerous gods and goddesses (Capra, op.cit p.99). This is a position not far from what was held by the Buddhists.

In *A source book in Chinese philosophy*, edited by Chan, W., a Chinese philosopher Lu Hsiang says that 'the mind is morally self sufficient and endowed with ability to do good, it is one and dissolvable, it fills the whole universe. As such, it is identical with principles (Chan, 1963 p.572). This contention is closer in meaning to the Platonic immortal soul, which is ubiquitous and ultimate. The identification of mind with god is common amongst Chinese philosophers or sages. Chi-Hsi purports that the mind is the function of human nature, which he (Chi -Hsi) identifies with principles. Further, he makes a distinction between 'human mind' and 'moral mind'. The former is said to be precarious and liable to mistake, while the later, is excellent always, follow the way.

Though Chi-Hsi does not make it clear that these two types of mind dwell in one body, it is obvious that he alludes to popular notion in the East that one can have more than one mind. If this is allowed then it is closer to Plato's contentions tripartite soul: Appetitive part; rational part; and feeling part. The rational part marches Chi-Hsi's moral mind because both are alleged to be excellent and infallible. Plato explained that the rational part is pure, incorruptible and hence the controller of other parts. The feeling part and appetitive parts too are akin to 'human mind'; both are corruptible parts by the dictates of environment of social milieu.

Tao-Tsu (Chinese philosopher) also contended that human beings loose original mind through intercourse with society. This is similar to Plato's concept of change, which he says that things change from good to worse not vice versa. Tao-Tsu argued that one is incapable of returning to the original mind, but he fails to say exactly what this 'original mind is like, or whether after it is defiled ceases to function as mind such that one goes through life without mind.

In *Discourse about the functions and nature of mind*, philosopher Han Yii argued that 'the nature' is comparable to the great ultimate and mind to "Yin" and "Yang". The great ultimate exists only in the Yin and Yang and cannot be separated from them in the final analysis...nature is the state before activity begins, the feeling are the state when activity has started, and the mind includes both of these states' [Chan, (1963, p.631)].

A Chinese sage Chang Tsai said that mind means master. It is master whether in state of activity or in the state of tranquillity. By master is probably meant an all pervading control and command existing in the mind itself. Mind unites and apprehends nature and the feelings, but it is not unused without distinction. This depicts mind as a potent force, thinking intelligent and capable of action.

According to Eastern thought, it is the balance of the two (Yin and Yang) that constitute a personality or self. This is the position, advanced by Shone Robert in *Creative*

Visualization in which he explains the self, using Yin and Yang hypothesis. However, this Shonean accounts of the self and mind is not better than the mythological and religious accounts, because the union of the rational mind yang and Yin quest and contemplative is purely speculative.

In the Hindu Upanishads it is reported that ' the Atman (self) exists in all things. Generally' what is said about mind or soul is that it is immortal, excellent, intelligent etc. As Prajupati reportedly told Indra, his student, that ' self is immortal and heartless and it is Brahman' (Prabharananda, 1962, p.49). This was to make clear to Indra that the mind is not the self, because the self continues to exist without the mind. The self is immortal. It is therefore the same as Atman. The caste system in India is organized along this line of thought. The Brahamans are seen as superior to all other castes. What is not clear is whether these lower castes lack the atman hence less human beings.

In the Upanishads there are indications to the point that Hindus 'mind' These are in three categories.

- **Antakara:** Mind relating to material provided by the senses. Antakara means internal instrument. Mind is thus viewed as some kind of machine, which processes data, encoded by the senses. This is closer to the Western scholars (cognitive scientist) mind machines - similarity debates.
- **Buddhi:** Mind as it is engaged in identifying one object from another, or in classfying or relating objects. What comes out clearly here is the Gestalt epistemology. Mind is portrayed as having a priori organising principle and in fact, the Buddhi is a logical step from Antakara, suggesting development stages of mind.
- **Ahamkara:** Mind when it is engaged in establishing the streams of incoming sense data as belong to itself. In annexing it has experience of a particular person etc. This is closer to accommodation and assimilation, principle postulated by genetic epistemologists. This shows, that mind has independent ability to perform its functions.

Therefore, the Eastern' conceptions of mind are hidden in their cultural and religious practices. Their views of mind are thus based on a collective way of thinking and not individual. There is harmony of consciousness such that the past, present and future co-exist. Mind has powers to access events of the past, present and future and therefore it transcends time and space. That is why the Eastern are able to explain Extra Sensory Perception (ESP), hypnosis, among others.

Again, in the Eastern' conceptions of mind we find more or less a descriptive approach to the understanding of mind. The Eastern find themselves in the same trap with the Western of trying to explain mind in terms of its functions and avoiding the definition that shows mind as a substance that.

2.3 AFRICAN CONCEPTION OF MIND

The African contribution, in this study is two-fold. Firstly, there is the contribution of ancient Egypt in North Africa, which is taken to have influenced ancient atomists and alchemists who in turn, influenced the Western thinkers. Secondly, the traditional African cultures from which African views on mind can be drawn. We have already looked at the contributions of the early Egypt to the Western philosophy in the previous chapter. So, we should now turn to the second fold of the African thought system.

Placid Tempels in *Bantu philosophy* (1969) argues that, Bantu action is a function of vital forces. His study among the Balubas reveals that customs and beliefs, a basic principle of life revolves around vital forces. So Bantu behaviour, ontology, wisdom, psychology and restoration of life are centred upon the vital force (simple value). The Bantu actions are explained in the terms of forces. The purpose of their actions and practices "is to acquire life, strength or vital force to live strongly, that they are to make life stronger or to assure that force shall remain perpetually in one's posterity". According to the Bantus, God posses force in himself. God is also the source of the force of every creature in the universe. To the Bantus, all creatures possess vital forces of their own: human, animal,

vegetable or inanimate. Man can renew his vital force by tapping the strength of other creature and all forces can be strengthened or enfeebled. Existence, which comes from God, cannot be taken from a creature by any created force.

Going by this discussion the interpretation is that the Bantu psychology partakes to the vital force where Bantu sees in man the living force, a supreme force, the most powerful among the created being. Therefore, for the Bantus and by extension for the Africans, there is the existence of a hierarchy of forces, which also suggests levels of minds. These levels of mind are ranging from the most supreme, the prefect, the origin of all forces, the mind of God, or the divine mind followed by the mind of man, animal, plants, and then the non-living things. Between man and God there is a series of beings also given the attribute of mind because of their nature of influence upon each other. Therefore, we conclude that going by Tempels, African notion of mind is transcendental in that it permeates all cycles of the world, the physical as well as the spiritual world if I am allowed to borrow Plato's words.

What we have noted is that, to Tempel, all objects both living and "non-living" have life. All objects are capable of motion and influence, they hear, they understand and they act. By extension therefore, all objects have mind. Tempel's position of African Psychology is unique in that, unlike the West and the East who attributed mind mainly to God, man and other spiritual being, his position is that mind is in all objects. Tempel offers no boundary between one level of mind with that of the next in the hierarchy of being, neither does he mark clearly, what differentiate mind in one level from the next. More still, Tempel enters the same trap that most Western and Eastern Philosophers found themselves in avoiding the definition of mind and concentrating on what mind does.

John Mbiti in his *African Religion and Philosophy* (1969) finds everything for African to have been bounded in their religion. Central and crucial in understanding African religion and philosophy, Mbiti claims, is the traditional concept of time. Mbiti finds in Africans a notion of time that is from present and retrogresses into past, future is but the near future.

From Mbiti's idea of African being tied to his religion, we can infer that to understand African thought system and therefore, mind, you need to understand his religion. Again, there is no attempt to define mind, but an implication of mind from the communal thought system suggested by Mbiti.

Robin Horton and R. Finnegan suggest two thought systems: The closed thought system which they attribute to African and the open mode of thought, which they attribute to the western societies. What the two did was to borrow Karl Popper's distinction of closed and open societies and then divide the two among the two continental modes of thought.

Like Tempels and Mbiti, Horton makes no attempt to show the nature of an individual African mind. Instead, he offers a communal thought system. Their philosophy has been regarded with one term; Ethnophilosophy in that they look at African culture and bring it to represent what African philosophy is all about. Therefore, granting an African a philosophy but a communal type, which lacks critical individual analysis; a collective wisdom of people, and thus, their views are claimed to emanate from cultural anthropology (Ethnology) whose end product is neither ethnology nor philosophy; but ethno-philosophy. How the individual partakes to communal mind is not granted but all what the philosopher considered so far, is a regard of communal mind whose dictate is culture.

Unlike the ethno-philosophers, professional philosophers such as Kwasi Wiredu, Poulin Hountondji, Odera Oruka and Peter Bedunrin concur that African philosophy should be critical, discursive and independent. However, the professional philosophers hold interesting and some incompatible views as to the exact nature of African philosophy.

To Hountondji for anything to pass as "philosophy proper", it must involve vigorous, sustained and independent thought (Refer Poulin Hountondji *African philosophy; myth and Reality*). Hence, Hountondji's description of philosophy and more so African philosophy shows that whether from the West, East or African, mind is individual, mind is

rational. However, Hountodji does not bother to explain how this reason comes about. Neither is there an attempt to define mind. The description of what mind can do is therefore found in the works of Hountodji, with no attempt to answer the question of what is mind.

Kwasi Wiredu in *Philosophy and an African culture* (1980) seems to agree with the earlier view that African thought might be communal. However, this depends on the stage of development. Just like Hountodji he stresses the distinction between African philosophy as a folk thought preserved in oral tradition and African philosophy as critical, individual reflection, using modern logical and conceptual techniques.

Wiredu argues that traditional African culture and hence African philosophy was wanting in critical and logical analysis, and experimental procedures and that it is this aspect which is largely responsible for the weakness of traditional technology warfare, architecture, medicine etc [Ochieng', (1995, p.70)]. However, Wiredu observes that within the traditional set up such a bent of mind and activity was in order given the unsophisticated traditional mode of life that encouraged such an un-analytical mind. Given the sophistication in life today, Wiredu would call a bent mind retrograde indeed and tragic. According to him, mind must change and become logical, mathematical, analytical and scientific, in order to cope with the modern mode of life, hence modern African philosophy must be different from traditional African philosophy. As a result, any philosopher who insists, or exhibits a bent of mind that traditional African philosophy is the only philosophy, is mistaken. Knowledge and indeed philosophy, is a child of circumstances.

Therefore, Wiredu's account of African philosophy is that it is subject to the development that is taking place. However, since this development seems also to change the African outlook of things, the unanswered question is whether the mind is the one initiating these changes or these changes are the ones initiating the mind outlook of things. Given that Wiredu refers to mind as bent in the traditional context, it leaves us wondering when this

mind straightens what does it become. Is bent here in the strict sense of the word bent or is it analogical. What we encounter in Werudu's view of African mind is the controversial question of what came first the egg or the hen?

The implication created by the professional philosophers looked at so far is a limit of African philosophy to the modern Africans closing out the traditional Africans. We do not understand how these professional philosophers could deny traditional African a philosophy and not deny them mind. Given that philosophy is critical outlook of things, and that calls of mind, a faculty of thinking, then when you say a people does not have a philosophy, its tantamount to the position they do not have mind.

A major contribution of these professional philosophers to our understanding of mind is that it is critical and reflective. Therefore, we see a description of what mind does and not what mind is. Thus, we enter into the same trap of philosophers explaining mind in terms of its attributes and not as an entity.

Does this mean African mind then was lesser than it is today, if so what marks this difference? This is the dilemma that these professional philosophers leave behind. They also fail to address the issue of whether an individual is capable of philosophy and reflective thinking or philosophy is just a communal affair. Henry Odera in his philosophic sagacity offers a rescue. (Refer our bibliography for more details on Odera's work). In philosophic sagacity, the position is that even in traditional Africa there are individual who are capable of critical coherent and independent thinking. Philosophic sagacity therefore retains the basic tenets of the professional school, however unlike the professional school it is an exposition of the wisdom and beliefs of the individuals who have not been schooled in the formal education system. Here we use two phrases as used by Odera to help us understand African conception of mind:

A sage is a person who is well versed in the wisdom and tradition of his community, and he has the capability of narrating them very faithfully to the minute detail. A philosophic sage on the other hand is one who has gone beyond mere sagacity. As a sage he is versed in the beliefs and wisdom of his people, but as a philosopher he is rationally critical and opt for or recommend only those aspects of the beliefs and

wisdoms which satisfy his rational scrutiny. [Oruka, "sagacity in African philosophy", international philosophical quarterly 23 (1992-93, pp.37-38)].

What we see in Oruka's argument is a position that there are traces of critical minds in Africa traditional society a position, which goes into suggesting some uniformity of mind between West and Africa. However this question of what the mind is so far not mentioned but inferred. To break the silence on the discussion of mind from the strict sense of the word, Nyasani came up with *The African psyche* (1997). He looks at mind from different levels: mind in general; mind in the world; mind as an architect of civilization; mind in any given epoch and mind in Africa.

In his account of mind in general, Nyasani argues that it is descriptive, it gives reality its existence and acts introspectively. To him mind is multidimensional in operation but at the same time no two minds can collide or displace one another since each mind reflect a unique individuality. No mind is identical to any other, each is endowed with limited capacity in terms of storage, experience and comprehension, for example, no mind can comprehend God if at all it originates from material appendages. Generally therefore Nyasani sees mind as "an individuating substance in humanity, a mind that cannot reproduce itself, a mind that confers identity to a person, a mind that interacts with the body but non-substitutional of each other and a mind which we cannot talk of devoid of material appendages". [Nyasani, (1997, chapter 1)]. What we infer from Nyasani's discussion on mind is a multiplicity view of mind, not strictly as in its real essence, but in its functional attributes, something that has so far dominated our discussion.

In the chapter, 'mind in the world', Nyasani (1997) looks at mind from an act and potency point of view, he sees mind as giving objects meaning:

The mind in its modelling and re-modelling activity of the world and its phenomena attempt to educe a certain shape, a certain appearance a certain consistent quality out of an object with the desired potential for a new look. This activity is unending one since it emanates from an inexhaustible *continuum* of corporeal and discrete object of nature... Thus mind brings into concrete shape things far removed from its immediate and obvious comprehension thanks to the fact that it is able to penetrate right into the unfathomable profundity of those things that display some

corresponding attraction in the form of mouldable possibilities.... Thus, human mind that is capable of erecting magnificent monuments in the world, is also capable of destroying them or, shall I say, capable of radically transforming them; for destroying is probably the wrong word to use here since it may bring a dangerous connotation whereby it may invoke the idea of total destruction or, for that matter annihilation contrary to the second law of 'thermodynamics according to which matter is neither created nor destroyed----- (therefore), the mind can convey transform or rather, radically alter what it has so elaborately fashioned in the world.

Nyasani also looks at mind as architect of civilization an idea that ties well with his argument of there being a mind at any given historical epoch. He argues (ibid. p.41): 'as a self-sustaining substance, it continues to perpetuate itself in the original form totally unaffected by the changes it helps bring about in nature. This in essence, seems to confirm our earlier contention that there is no young or old mind in the world. All minds possess and maintain the same equal vitality vis-a-vis their objects of encounter'.

In chapter V of his work (ibid.) Nyasani talks of 'mind in Black Africa', he seems to allude to our position that conception of mind can be continentally based and here I quote his words (ibid. pp.50-52):

For there can be no mind in Africa except in so far as it is shared human substance that is adapted to the conditions and circumstances obtaining in different geographical localities. Thus, we speak of European, Asian or African mentality in so far as the mind in each of these geographical forums has evolved certain peculiar conditions and norms which are uniquely its own and thoroughly adaptable to and responsible to the circumstance prevailing here-----Tinged and steeped in peculiar conditions and unique circumstances, the African mind is bound to be different in its external operation even though it retains that common nexus that we referred to earlier as the linking bond of humanity, namely, its intrinsic nature, purpose and destiny. Now, the fact that a mind is capable of behaving in a certain way in the face of a set of a given circumstances or that it can readjust to the circumstances of the existing reality does not, in any way, contradict or obliterate the fact that its nature is universal in character, and the original ingredients that went into its structural composition are uniform and universally holding.

Just like the professional African philosophers, Nyasani is of the view that all minds are critical and evaluative. However, Nyasani does not stop there, he goes on to show why there are differences between what we call Western, Eastern and African mind. To Nyasani, the differences in mind between this continent and the other continents, is not in

the nature of mind, but that of its outlook shaped by circumstances. Thus, Nyasani argues:

When we speak of mind in Africa, firstly, we are dealing with an indubitable datum-mind. Secondly, we are dealing with a qualitative condition- black; and lastly, the geographical location itself. This implies that although the nature of the mind is universally the same, however, its application and tenacity may be found to differ from culture to culture. Therefore mind in Africa reveals itself through what may be called a congenital trait of socially or sociability, it further reveals itself as a virtuous natural endowment of patience and tolerance and lastly it manifests itself as a natural disposition for mutual sympathy and acceptance [Ibid. (pp. 51-52)].

These three characteristics (namely sociability, natural virtuousness and sympathetic acceptance) all explains why the African mind looks unique. African mind is not unique because it is different from minds of other continents but because of the circumstances surrounding it and which have gone into creating a certain mental disposition.

To conclude Nyasani's view, we find a position that there exist Black mind or mind in Africa without any uniqueness of nature from other mind from other continent but with a uniqueness of mental disposition a phenomenon created by environment surrounding. Thus Nyasani argues, given that we consider that the divine purpose of creation is one and uniform, it would make no sense to suppose that God could have created mind on a discriminatory basis.

Philosophers before Odera Oruka seems to have inappropriately employed the sociability aspect seen in the African way of life, terming it pre-logical, non-reflective, etc. Odera broke that legacy claiming a uniform way of looking at mind whether from the East, West or Africa. Nyasani seems to have borrowed Odera's idea of ther being a uniform mind, combining it with the ideas of the philosophers who had looked at African mind from a collective perspective and clarifying the logic behind this.

Just like the African philosophers before him, Nyasani makes not attempt to define the nature of mind, rather, he offers a descriptive analysis in terms of its functions and attributes. However, Nyasani offers a logical flow of why mind in Africa is different from mind of other continent. He basis his arguments on the idea that mind adapts according to

the environment. Therefore, Nyasani suggests some kind of interaction between mind and physical environment of which body is a part.

2.4.3 CONCLUDING ON THE THREE CONTINENTAL CONCEPTIONS OF MIND

To conclude this chapter, the researcher has noted similarities in conceptions of mind by philosophers from any given continent. At the same time, we have noted divergences of conceptions by philosophers from one continent as opposed to the next. Below is a summary of these points of convergence and divergence:

- Common to Western conceptions of mind is the idea that mind is a passive processor of the experience imposed by a totally deterministic world. For example, Descartes claims that mind is equipped with innate ideas, Berkeley claims existence of mental substance while Kant argues that we have categories or concepts in our mind. Given therefore that mind is a passive process – then, you do not add or subtract to what exists, you only discover what there is. Hence, Western looks at mind as a mere visitor in the grand museum of life.

To the contrary, the Eastern conception of mind bring in a common idea that mind is not passive but active and creative. To the Eastern reality is a creation of mind. That is why the Tibetans claimed that realization of oneself is a function of mind and it is very crucial. The Hindus would imagine and even create objects to be worshipped since their idea of God is creation of ones mind.

The African conceptions of mind take a middle ground between the Western and the Eastern conception. Therefore, to Africans, mind is both passive and active depending on the level at which one is analysing it. In a passive state, mind just takes the dictates of culture and the region. That is why Africans have a lot of respect for authority. As active, mind assigns meaning to reality, thus for African every being has

purposes and reasons for being created. Every being has a direct influence on the life of other beings.

- In the Western conception of mind, the idea of consciousness takes central position in explanation and definition of mind. The Western believes in individual consciousness whose role is establishing reality, interpreting reality and ordering reality. The product of consciousness is thinking, assigning meaning to reality and therefore it is a purposive action without which you can construct mind. Thus, the pragmatists talk of consciousness as a continuous flow and experience as a continuous whole mental activity. To them, mind is a problem solver and contemplates truth among other things. To Descartes, mind is a thinking substance which is conscious while to Jean Paul Sartre, mind is a stream of consciousness. The Western sees mind as limited in space and time. Therefore, the Western talks of reality as more or less limited to physical objects or objects of science.

Unlike in the Western, the consciousness implied in the Eastern conceptions of mind is not more to do with an individual but a society. To the Eastern, and individual ranking in the society determines his or her state of mind (Sogyal – karmic forces). Consciousness as perceived by the East is not limited in space and time. The unlimitedness of consciousness is reflected in the practice of transcendental meditation, extrasensory perception among other practices.

We realized that life to Africans is not limited to human beings. Plants, animals and other physical objects have life just as a human being does. Therefore, while the Western limits consciousness to the individual human being and the Eastern to the society in general, the African sees consciousness as permeating every aspect of life. Both the living and non-living have consciousness. Thus, to Africans, stones can be provoked just the same way as a human being can be provoked.

Common to Western conception of mind is the attempt of pin down mind to some material entity. For example, Hippocrates refers to the brain as the seat of mental life, the early Egyptians who shaped Greek philosophy had referred to the heart as seat of human mind. Descartes also locates mind to brain and claims that mind interacts with the body with the help of pineal gland, Gardner and Minisky talk of mind in relation to brain in their mind frames theory, while the modern psychologists attempt an explanation of mind using artificial intelligence objects such as computers. Therefore, the Western employs a materialistic model. Mainly they emphasize the idea of brain in talking about mind (what makes mind to them is material. To quote Taylor in *The Primal Vision*, who bring these points home, argued that (paraphrased by Okot P' Bitek in *African's Cultural Revolution*), "the Western conception of mind is that of mysterious receptacle containing intellect, imagination, memory and vision; it is the seat of consciousness and unconsciousness the store house for the accumulated result of heredity, training and experience, the abode of Id and Ego, in which also dwells group-consciousness... dream to Western man take place within dreamers mind. The white man has identified the mind with the brain, and has imprisoned the self within the skull (Okot P' Bitek, 1972, p.78).

Contrary to the Western materialistic model, the Eastern conceptions of mind employs a spiritualistic and field model. The spiritual and field model entails some hidden power which does not obey the ordinary law of nature. For example, to a Chinese Sage Sang Tsai mind means master. It is a master pervading control and commanding existence both in state of activity and tranquility. To Sang and to many other Eastern philosophers exists and it is being assigned meaning by mind. Thus, existence is spiritual in that it exists only as it is being actualized by mind.

The African conceptions of mind embrace both the materialistic and spiritualistic model. The materialistic embracement of mind is seen in African cultural practices like those associated with burying of the dead. For example, the Pharaohs were buried with some belongings so as to continue enjoying the material aspect of life even after

they die. So human soul and human mind have attachment to the material world which you cannot divorce them from. The spiritualistic embracement of mind is interpreted from African believe in a continuous life. Death for Africans is a mark of a begging of another life. Hence, mind remains active in a human being even after he dies. The dead can therefore be provoked the result of which is suffering by the living ones. Thus, mind is spiritual and remains even after one dies.

- Generally, the Western conceptions of mind are analytical in approach. The Western employs both linguistical and conceptual issues in the attempted defination of mind as well as in the description of mind as we have seen. For example, Anaxagoras talks of mind as starting creation and goes on to analyse how mind is left independent of matter in the entire process of creation. Hippocrates talks of brain as a seat of mental life and goes on to give an analysis of the relationship that persists between the mind the mental life. Gilbert Ryle employs a linguistic approach in analysing mind showing how the talk of it involves a categorical mistake.

To the contrast the contrary the Eastern and synthetic approach. They look at what is common by putting together experiences of life. Instead of looking for the universal, the Eastern looks from the particular the overall principle governing intellect. For example, the rediscovery of ones mind as we have noted in Sogyal philosophy of the Tibetan is central in knowing the ability of an individual mind.

Common to the African conceptions of mind is the idea that mind operates on ethical principle, a function of believes and customs which are embodied in their religion. The emphasis of mind is not analytical as a subject of synthesis but as a subject of obedience. The system is set such that an individual intention to make changes to the existing system is blocked.

What we have noted is a non-coherent framework of West, East and African conceptions of mind. However, from the three continental concept of mind we can point out a number

of points of convergence:

- We find epochs in history of philosophy and each depicts a unique way of defining and describing mind.
- Majority of the philosophers who mention mind or from whom ideas about mind can be inferred prefer not to define the substance mind but to focus on its functions.
- The functions or characteristics attributed to mind shows that it is a process and therefore it is an act endowed with potency.
- It is commonly held that mind is not consciousness, however, consciousness reflects the ability of mind. Therefore, there can be do consciousness without mind.
- Among other functions of mind, we have noted that mind does receiving, transformation, representation, evaluation, storage and retrieval of information.
- Mind is not a separate entity but it's a function of brain or nervous system, some material entity in the body. The way we cannot talk of vehicle without an engine is the same way we cannot talk about mind without the brain.

The question that arises is that of the kind of relationship that exists between mind and the body. To resolve this body-mind problem a number of theories have been put forward. Our next chapter is devoted to these theories. The understanding of these theories of the body-mind relationship will be of great use in our synthesis of Reber's eight conception of mind.

Basically, what we have observed from our discussion on West, East and African conception of mind is the idea that the West forms a thesis, the East the antithesis and the African the synthesis.

CHAPTER THREE

THEORIES OF MIND

In our previous chapter, we have considered the Western, Eastern and African conception of mind. Common to these conceptions is the idea that there exists a relationship between the body and mind. The nature of this relationship has been controversially held hence, the mind-body problem. Therefore, theories have been advanced seeking to explain the relationship between these two (body and mind).

This study groups these theories into both the Monistic and Dualistic. The monistic theories are those that do not put a boundary between mind and body, while the dualistic theories suggest a boundary. The study seeks a compromise position of the matters arising from both monism and dualism as two extreme theories of mind-body relationship as a step forward in our synthesis.

The question of our essential nature is worth asking and pursuing, is there something special about us, a soul or mind which persists through changes and survives our death, something which constitutes our identity and is the locus of eternal value? Or is the mind simply a function of the body, in particular, of the brain? In an attempt to answer these question, we encounter the mind - body problem, and to which Reber (1984, p. 443) argues:

One of the classical metaphysical issues concerning the relationship between that which is mental and that which is physical. The issue has its origins in the ancient dualism of Plato and since then many solutions to the problem have been offered; the major ones classified according to whether they are dualism, monism or compromises.

The study aims at evaluating the dualist's position and monist's position with a view of synthesising them, hence the compromise view in order to establish a position upon the relationship (Body - mind) in question.

3.1 DUALISTIC VIEW OF MIND

Dualism, Reber (ibid. p. 218) argues, is any philosophical position, which admit of two separate state of nature or sets of fundamental principle in the universe. As originally promulgated by Plato, the distinction was between mind and matter. In contemporary debate the issue is usually divided along lines of mind and body. There can be a strong dualistic position whereby understanding the operation of one sphere has no bearing at all on an understanding of the other or a softer form of dualism in which some distinctions between say mental and physical phenomena are accepted, but without assuming that they are metaphysically different in any fundamental way.

The classic forms of dualism are *interactive* when mind and body are assumed to be separate but interacting and *parallel* when mind and body are seen as different manifestations of a complex organism and assume to travel on separate but parallel tracks. Descartes is usually cited as the strongest proponent of interactive dualism' the earlier structuralists like Tichener were vigorously defenders of the parallel position, which they often referred to as psychological dualism.

3 .1.1 DUALISTIC INTERACTIONISM

Intuitively, there seem to be two different types of reality: mind and body, that is, mental and physical. Bodies are solid, material entities, extended in three dimensional space, publicly observable measurable, capable of causing things to happen in accordance with invariant laws of mechanics. On the other hand as Pojman (1987, p. 178) puts it:

Mind has none of these properties, consciousness is not solid, does not occupy space at all, is directly observable only by the person who owns it, cannot be measured, and seems incapable of causing things to happen in accordance with invariant laws of mechanics. Only the person can think his thoughts, feel his emotions, and suffer his pain by himself. Although neurologists can open your skull and observe your brain, they can not observe your mind or your beliefs, sensations, emotions, or desires.

Unlike physical bodies, mental entities have no shape, weight, length, width, height,

colour, mass, velocity, or temperature. We step on a nail, and it pierces our skin, sending a message through our nervous system which result in something altogether different from the shape and size of the nail or skin, something that does not posses size or shape and which cannot be seen, smelt, tasted, or heard - a feeling of distress or pain is private.

On the other hand, our mind informs us that it would be a good thing to get a bandage to put over the cut which has resulted (maybe a tetanus shot, too) - so the mind causes us to move our body. Our legs carry us to the medicine cabinet, open it, and take the bandage out and then apply it dexterously to the wound. Here we have instances where the body affects the mind and the mind, in turn, affects the body. So common sense shows that there is an interaction between the two radically different entities. But how exactly does this transaction occurs? And where does it occurs? Or could it be that the mind is really simply a function of the body, not a separate substance at all? Or that the body is really an illusion and that there is only one substance the mind alone?

According to Descartes there are three kinds of objects or substances in the universe: (1) the external substance, God; (2) His creation in terms of mind; (3) His creation in terms of matter;

We may thus easily have two clear and distinct notions or ideas, the one created substance which thinks, and the other of corporeal substances, provided we carefully separate all the attributes of thought from those of extension: We are thinking substances or embodied minds, "for I am not only lodged in my body as a pilot in a ship, but I am very closely united to it, and so to speak so intermingle with it that I seem to compose with it one whole. For if that were not the case, when my body hurt, I, who am merely a thinking thing, should perceive as this sailor perceives by sight when something is damaged in his vessel" [Descartes *Meditation on second philosophy* (1641, reading 111.2)].

The two kinds of substances which make us a person intermingle in such a way that they causally act upon each other. Although it might be that a mind interacts with each part of its body separately, Descartes' view is that mind interacts only with the brain. The material event that causally stimulates one of the five senses (light hitting the retina of the eye) results in a chain of physical causation which leads to a certain brain process, the

mind through mental events acts on the brain which in turn affects the body. Descartes thought he could pinpoint the place in the brain where the interaction between mind and brain takes place. Descartes helps us capture this when he argues: "The part of the body in which the soul exercises its function immediately is in nowise the heart, nor the whole of the brain, but merely the most inward of all its part, to wit, a certain very small gland, which is situated in the middle of its substance" [Descartes in Pojman (1989, p. 180)]. From *The Passion of the soul*: The small gland which is the main seat of the soul is suspended between the cavities which contains the spirits that it can be moved by them in as many ways as there are sensible diversities in the objects, but that it may also be moved in diverse ways by the soul, whose nature is such that it receives in itself as many diverse impressions, that is to say, that it possesses as many diverse perceptions, as there are diverse movement in the gland. Reciprocally, likewise, the machine of the body is so formed that from the simple fact that this gland is diversity moved by the soul, or by such other cause, whatever it is, it thrusts the spirits which surrounds it towards the pores of the brain, which conducts them by the nerves into the muscles, by which means it causes them to move the limbs.

Descartes identified this seat of consciousness with the pineal gland. It functions, says Descartes, as the intermediary that transmits the effect of the mind to the brain and the effect of the brain to the mind. To summarise Descartes, his argument is that we can know the mind better than anything else (except possibly God's existence); we can know the mind as distinct from the body (waking up on the morning I do not open my eyes to see I exist in order to know that I do); it makes more sense to suppose that the mind and the body interact and face the difficulties of interactionist dualism than to say that they are one and struggle to explain the phenomena of consciousness; and that, the mind is in the pineal gland in the brain. At least it is clear that consciousness must reside in the brain since: (a) sleep and disease which affect only the brain interrupt the operations of the senses; (b) if the nerves between external sense organs and the brains are cut, no sensation occur; and (c) it is possible to have sensation when the apparent place of sensation no longer exists (e.g., the phantom limb syndrome wherein an amputee imagines pain in his arm - even

though he has none).

Many people have been impressed by what they believe to be a causal relationship or interaction between mental and bodily process. Our physical condition affects our disposition; bodily changes register themselves in our mental outlook. Disease of the brain affects our mental life and thinking. A blow on the head or chloroform fumes may cause us to lose consciousness. The mental effects of drugs, alcohol, and coffee are almost universally recognized. If one's digestion or bodily sections are disturbed, he may become depressed. We usually cannot think clearly and concentrate unless our bodily processes are functioning rather smoothly. Furthermore, as the brain and the nervous system develop more fully, the powers of the mind also increases.

Mental experiences also affect bodily processes, too. An idea strikes us, and we become animated and proceed to a strenuous activity. Worry may cause ill health. Fear leads to quickened heart action and other bodily reactions. Anger or even ordinary mental effort may produce a rise in blood pressure. The conviction has been growing especially among medical men that mental states may lead to organic as well as functional disease, and that resistance to disease is affected by mental outlook. Teeth are said to decay quickly when one is under emotional strain. Hypnotism has been used to produce anesthesia, to cure alcoholism and to control other processes and actions. 'A blister was realised on a hypnotized patient when the experimenter was told that his skin was cold, not hot' [A. Huxley, (1937, p. 299)].

In spite of the array of evidence and its widespread support the theory of interaction has been widely criticized. There is worry as to how substances or entities so different in nature could possibly interact. A causal relationship between a change in the brain or nervous system and a muscular movement could not be understood, neither could a causal relation between an idea and a physical motion be comprehended. The two areas seem independent and self-evident.

In his principle work, *The concept of mind* Gilbert Ryle (1949) criticizes dualism, which he labels "the Ghost in the machine", as involving a category mistake. A category mistake is a confusion one slips into when something that belongs to one category or context is mistakenly taken to belong to another. Jokes intentionally thrive on this. For example, "The average woman in the United States has 2.5 children" would be an example of such a mistake if one went looking for 0.5 child, treating a functional term average woman as a proper noun.

Ryle attempts to show that Descartes' dualism commits a similar category confusion. That is, just because we speak of bodily functions and mental functions as different in no way entails that they are two entirely separate entities. Ryle believes that this functional language can be reduced to observational language.

To many philosophers it seems that interactionism is open to a number of fatal objections. It is easy enough, the critics have declared, to speak between body and mind in general terms. As soon, however, as we try to visualize concretely the manner in which the supposed interaction takes place, we are bitterly baffled. How exactly, for example, is the last member in the physiological series following the impact of light - rays on the retina transformed into a visual sensation? What exactly does a volition do to the brain-molecules to set in motion the brain events culminating in the person's overt reaction? It is evident that the brain molecules must somehow be moved for this purpose, but how can something, which does not occupy space and which has no extension move a material particle? In the words of W.K. Cufford, a 19th century mathematician and philosopher:

If anybody says that the will influence matter, the statement is not untrue, but it is nonsense. The will is not a material thing, it is not a mode of material motion... The only thing, which influences matter is the position of surrounding matter or the motion of surrounding matter.

There is an "enormous gulf", an "impassable chasm", a gap, which cannot be bridged between phenomena as radically different as brain events on the one hand, and psychological events like sensations or volitions on the other.

Moreover, interactionism seems to these philosophers inconsistent with the continuity of physiological processes and also with certain well-established principles of physics. From the point of view of physiology and physics, it is argued that mental events, which cause or are caused by bodily events are disturbing and unwanted interlopers for which there is no room. If the causal story were what interactionists believe it to be, then we should expect a break in the physiological sequences in the body at certain times. The last brain event, for instance, would be followed not by another brain event but by a non-physical event - the sensation; this by another non-physical event - the volition; and this then by the outgoing physiological sequence. In actual fact, however, the critics claim, no such interruption or discontinuity in the physiological process is ever found.

3.1.2 DUALISTIC PSYCHOPHYSICALISM (OR PARALLELISM)

An alternative to interactionism is the view known as 'parallelism', which deny any influences of mental states over our bodies, but which goes further in also denying causal relation in the other direction. In parallelism therefore, mind and body are treated as two distinct elements. To quote Titus (1970, p. 170) views on the same:

The attempt to meet the objections of interactionism led to parallelism. According to this interpretation of the mind - body question, there is no interaction or causal connection between the two areas. Mental processes and physical processes are equally real, but they are not causally related; they merely accompany each other in time-----the law of causation holds good in the mental realm, since one mental event may cause another mental event. The law of causation also holds good in physical realm. The illustration has been used of: two railway trains running side-by-side on a double track". Although the trains are parallel and appear to be moving together, they are operating on different systems and are not causally connected.

The life of human being on this view consists of two distinct series, which intersect. When light strikes my eyes and this is followed by a visual sensation there is no causal connection between these processes, since the former belongs to the physical and the latter to the mental series of my life. Again, if I eat a chocolate eclairs filled with whipped cream, a feeling of pleasure usually follows this. But according to parallelism the two events are not causally related. In both of these and in all similar instances there is only a

relation of concomitance or temporal succession.

Most parallelists felt obliged to explain the universal correlation between certain kinds of bodily and certain kinds of mental events e.g.; between certain stimulations of the sense organs and the sensations following these, or between volitions and movements of the body. Although these correlations are not causal, parallelists generally conceded that they are accidental. The first is that of Malebranche (1638 - 1715), an occasionalist who maintain that;

“corresponding” physical and mental events are “occasions” for god to become active. The physical contact between my tongue and the ‘chocolate eclairs’ is the occasion for god to produce pleasure in me, and my volition to pick up a fork is the occasion for god’s production of this motion [Edward Paul, (1965, p. 182)].

Another classical example of this point of view is the position of the philosopher Leibniz (1646 -1716), he did not believe in the immediate intervention of god on all these occasions, but believed instead that a ‘pre-established harmony’ exists between the two clocks which “agree perfectly” and which were from the start made with such “art and, accuracy that we can be assured of their accordance. Similarly, by a “divine prevenient contrivance body and mind were from the beginning formed”. So perfect and regulated with so much accuracy” that although they follow with each other “just as if there were mutual influence, or as if god in addition to its general co-operation constantly put his hand thereto” [Edward Paul, (ibid. p. 182)].

Not all parallelists however, have been believers’ in God, or have considered it necessary to bring in God’s immediate or remove causal activity to explain the correlations between bodily and mental states. Parallelism seems to cut the universe in two and to deny rather than explain the problem. Sudden experiences or interruptions are exceedingly difficult to explain on the basis of parallelism such as the possibility of getting the idea that someone is at the door when the bell rings. Furthermore, this interpretation appears to make mind useless in the evolution and the physical struggle of men. Most of us have believed that reflective thinking saves time and energy and that thinking makes a real difference in the world of affairs.

Considering dualistic theories of mind, we have a common claim in both of them. The interactionists and the parallelists agree on mind and body being two separate entities. To both theories, body is a physical substance, a material entity and mind is a mental substance an immaterial entity. They also agree that there are activities associated with both the body and mind. However, to the interactionists the activities taking part in the body have a direct bearing on mind whilst to the parallelists the relationship between these activities are out of pre-established harmony. The parallelists justify their position using analogies of clock and railway lines both being physical objects and therefore fails to justify the relationship between the body and mind. Though the interactionists claim an intertwined relationship between mind and body, they fail to show how mental substances influence physical substances and vice versa. Despite their strong point, the dualists were objected on the basis of putting a boundary between the body and mind.

In an attempt to bury the mind - body problem Richard Taylor (1969, pp.136-431) argues that the mind-body problem is a pseudo-problem, " a philosophical fabrication, resting on no genuine data at all" there is only one reality and it is material. "A person or self and his body are one and the same thing." Taylor account of Body-Mind problem introduces us to a monistic view of mind which according to Reber, they may be looked at from three levels; the materialism, subjective idealism and phenomenalism.

3.2 MONISTIC VIEW OF MIND

Monism is any of several philosophical position, which argue that there is but one kind of ultimate reality (Reber, 1984, p. 448). In the area of mind which is the subject of our discussion monism is regarded as reductive in that it looks at mind as one single reality and therefore dissolving the duality with which mind and body have been looked at. We are to restrict our focus to three monistic approaches as previously outlined.

3.2.1 MATERIALISM AS A MONISTIC VIEW OF MIND

Materialism assumes that only the physical has reality. On this view all psychological terms really refer to some kind of physiological events or processes. It maintains, to use another formulation, that matter alone is real, that a human being is simply his body. Nietzsche once remarked, "Body an entirety and nothing more and soul is only the name of something in the body". The same view is also expressed in an epigram coined by the German philosopher Feuerbach. A man he said, "is what he eats" [Edwards Paul, (op cit. P.176)]. This goes into suggesting why materialists have also been referred to as reductive materialists.

Reductive materialism claims E. Paul (ibid. p.170):

has been held in many different forms. The 18th- century physiologists Cabanis asserted that "thought is a secretion of the brain", a view echoed by the German biologists Vogt, who wrote: "the relation between thought and the brain is roughly of the same order as that between bile and the liver or urine, and the bladder". Hobbes and some German materialists of the 19th century believed that thought is nothing more than the movement of particles in the brain and the Danish physiologist Lange claimed that emotions are really nothing but functional disturbances of the body.

In our own days the favourite type of reductive materialism is behaviourists, at any rate certain specially radical forms of it. Some behaviourists, it is true, do not maintain that consciousness is identical with any bodily processes. But others, or the same behaviorists on other occasions, maintain that all psychological terms really refer to nothing more than bodily reaction of some kind - to actual bodily responses or to dispositions to respond in certain ways.

Therefore, we see in monistic materialism a position opposed to dualism. Materialism takes one side of dualism- the materiality aspect and pursue the discussion of mind-body relationship along that trend. The emphasis in materialism is of mind not as a mental process but as a secretion of the brain.

Like other "monistic" theories, it would satisfy the widespread intellectual craving to reduce everything to the ultimate reality, since it presents the universe as all "of one piece". It also appears to those who wish to do away with mystery and who fear that once something immaterial is allowed to exist anywhere in the world, the door has been opened to let in such unwelcome guests as the immortal soul or even God. But most of all, the theory undoubtedly avoids all the supposed difficulties of interactionism. We no longer have the problem of bringing the "chasm" between body and mind or of visualizing the causal influence of volitions on brain molecules; we no longer need to postulate a gap in the physiological processes of the organism.

In spite of these attractive features reductive materialism stand to be rejected on the ground that it is simply not a true account of our experience. To talk of thought as a "secretion" is absurd. Bile and urine are substance, which can be weighed and even bottled. None of this is true of our thoughts, they are not publicly observable; they do not occupy space; they cannot be weighed or bottled. It seems no less absurd to identify thought with movement of brain molecules or emotions with contractions and dilations of blood vessels. It may well be the case that certain molecular motion always accompanies thoughts and that emotions always occur along with certain contractions and dilations of blood vessels, but this does not mean that the mental events are the bodily processes. To say that thought is really nothing but a certain movement, as the German philosopher Friedrich Paulsen put it in his celebrated critique of reductive materialism, is about as sensible as to say that iron is really made of wood:

It is not also the case that sensations are identical with any kind of bodily processes or reactions. A person's awareness of red, for example, cannot be the same thing as a molecular movement. It makes sense to ask about the molecular movement such questions as "is it swift or slow or circular?" But, it would make no sense at all to realize these questions about the awareness whether it is clear or confused, but such a question could not sensibly be asked about a molecular movement. If a person touches a piece of red-hot iron, for example, the throb of pain he feels is not at all like the act of withdrawing his

hand. Therefore, the differences between sensation and bodily events is not a question of a prior speculative metaphysics but as much an empirical matter as that between sight and sound. Hence, it would be inappropriate to reduce every thing including mental phenomena into some material entity.

3.2.2 IDEALISM AS A MONISTIC VIEW

Idealism, Reber (1984, p. 341) puts it, "is a philosophical doctrine that holds that, the ultimate reality is mental and that this mental representation forms the basis of all experience and knowledge". From this point of view, it is meaningless to speak of the existence of things independent of their perception and experience by a conscious observer. Titus (1970, p. 223) is of the view that, the philosophical meaning of the term Idealism is determined more by the ordinary meaning of the word idea than ideal. W. E. Hocking in *Types of philosophy* (1959, p. 152) talks of the term "idea-ism" as being more to the point. Idealism, in brief, asserts that reality consists of ideas, thought, minds, or selves rather than of material objects and forces.

Idealism emphasizes mind as in some aspect "prior to" matter. Whereas materialism as we have seen, says that matter is real and mind is an accompanying phenomenon, idealism contends that mind is real and matter is in a sense by-product. Idealism thus implies a denial that the world is basically a great machine to be interpreted as matter mechanism or energy alone.

Nature, or the objective world, is real in the sense that it exists and demands our attention and adjustment to it. Nature however is not sufficient in and of itself, since the objective world depends to a certain degree upon mind. Idealists believe that the later and higher manifestation of nature is significant in disclosing the characteristics of the process than are its earlier and lower ones. Idealists are willing to let everything in the world to that category. The idealists are willing to let the biological scientist describe life and its processes, provided they do not attempt to reduce all other "levels" to the biological or the

physiological.

Titus (ibid. p. 224) alleges;

Idealist stresses the organic unity of the world process. Whole and parts cannot be separated except by a dangerous abstraction that centres attention on single aspects of things to the exclusion of other, equally important aspects. According to some idealists, there is an inner unity, an unfolding series of levels from matter through vegetable forms through animals to man, mind, and spirit. Thus, a critical principle of idealism is organic wholeness. Idealists tend to emphasize the coherence of consistency theory of the test of truth - a judgement is believed to be true if it is in agreement with other judgements that are accepted as true.

The term idealism has been used in both broad and narrow sense to include all the philosophers that maintain that spiritual (non-material) forces determine the process of the universe. Idealistic philosophies thus oppose naturalistic philosophies that view these forces as emerging at some stage in the development of the universe. In a narrow sense, the term idealism is used for those philosophies, which view the universe as, in some crucial sense, dependent on mind.

There are many classifications of the types of idealism, yet no one classification seems to be entirely satisfactory, and there is much overlapping. For the purpose of some limit in our study we shall look at the more popular classifications of idealism: the subjective idealism, objective idealism and personalism.

3.2.2.1 SUBJECTIVE IDEALISM-IMMATERIALISM

This type of idealism is sometimes called mentalism. The subjective idealist holds that minds, or spirits, and their perceptions, or ideas, are all that exist. The "objects" of experience are not material things; they are merely perceptions. Things such as buildings and trees exist, but they exist only in a mind that perceives them. The subjective idealist does not deny the existence in some sense of what we call the "real" world; the question at hand is not its existence but how it is to be interpreted. It does not exist independent of a knower. The sense in which the external world is said to "exist" by the subjective idealist

is very special - that is the word "exist" is used very differently from the way it is used ordinarily. For the subjective idealist all that exists (in the more ordinary sense) are minds and their ideas.

Subjective idealism is probably best represented by George Berkeley, an Irish philosopher, who preferred the term immaterialism to describe his philosophy. Berkeley accepted the psychology of John Locke, who said that our knowledge deals only with ideas. Locke accepted the existence of spiritual substance, ideas, and material substance. He distinguished between the primary qualities of matter (form, extension, solidity, figure, motion, number, and so on) and secondary qualities (Colours, sounds, tastes, odours, and the like). The secondary qualities, according to Locke, are not in the material substance; they are in the mind or they are the way in which the primary qualities affect the mind or knower, and they vary from person to person. Berkeley went further than Locke and attempted to show that the primary qualities, as well as the secondary qualities, do not exist apart from minds. Berkeley, therefore, called both primary and secondary qualities "ideas" and concluded that what we refer to, as a material object is simply a collection of ideas. Berkeley insisted that the argument used by Locke to prove the subjectivity of secondary qualities also demonstrate the subjectivity of the primary qualities.

For Berkeley, nothing but minds and their ideas exist. To say that an idea exists means, according to him, that it is being perceived by some mind. For ideas, *Esse est percipi*: "To be is to be perceived". Minds themselves, however, are not similarly dependent for their existence on being perceived. Minds are *perceivers*. To give Berkeley's full view, we must say; to be is to be perceived (ideas) or to be a perceiver (mind). All that is real is a conscious mind or some perception or held by such a mind.

To Berkeley we could speak of anything that was other than ideas or a mind, and here I let Berkeley (1907) speak for himself:

When we assert that we can imagine objects existing when they are not seen, and that we do believe in the independent of an external world,... the order and consistency of the world of nature are real and are due to active mind, the mind of

God. God, the supreme mind, is the author and the governing spirit of nature, and god's will is the law of nature God determines the succession and the order of our ideas. This explain why we cannot determine merely by willing it what we shall see when we open our eyes.

The subjectivist holds that there can be no object, as well as no perception of it, without a knower; that the subject (mind or knower) in some way its object (what we call matter, or things that are known); and that is real is a conscious mind or a perception by such a mind. To say that a thing exists is to say that it is perceived. What anything would or could be apart from its being known, no one can think or say. What we see or think is mind independent, and the world is a mental world. The subjective idealism seemed not to exhaust all that there is, in so far as mind relation to external world is concerned and people like Kant come up with Phenomenalism monistic view of mind, which we shall turn to after objective idealism and personal idealism is looked into.

3.2.2.2 OBJECTIVE IDEALISM

Many idealists from Plato through Hegel to contemporary philosophers reject both extreme subjectivism, and mentalism and the view that the external world is in any real sense man-made. They regard the organization and forms of the world, and hence knowledge, as determined by the nature of the world itself. The mind discovers what there is in the order of the world. They are idealists in that they interpret the universe as an intelligible realm, whose systematic structure expresses rational order and value. When they say that the ultimate nature of the universe is mental, they mean that the universe is one all-embracing order, that its basic nature is mind, and that it is an organic whole.

Although the term idealism has been used only in recent time to describe a school of philosophical thought, the beginnings of idealistic speculation in Western culture are often attributed to Plato. Plato called the fundamental realities *ideas*, but for him, unlike for Berkeley, this did not mean that they are dependent for their existence on a mind, i.e., human or Divine mind. Plato believed that behind the empirical worlds of change, the phenomenal world that we see and feel, there is an ideal world of external essences, forms,

or ideas: He believed in the objective reality of our ideals and values. We earlier saw that, Plato's world is divided into two realms. Firstly, the world of sense perception, the world of insight, sounds and individual things, This concrete, temporal, perishable world is not the real world; it is the world of appearance only. Secondly, there is the super sensible world of concepts, ideas, universals, or eternal essences. The concept "man" has more reality than any individual person has. We recognize individual things through our knowledge of these concepts or eternal pattern. This second realm contains the patterns, forms, or types that serve as standard for the things we perceive with our senses. Ideas are the original, transcendent patterns, and perceptions and individual things are mere copies or shadows of these ideas. While reality is immaterial, Plato would not say that there is nothing real except mind and its experiences. The unchanging ideas, or essences, which are known to man through his reason. The soul of man is an immaterial essence imprisoned for a time in the body. The changing world of matter, apprehended by the senses, yields only opinion, not genuine knowledge.

Objective idealist of modern school of thought typically maintain that all parts of the world are included in one all-embracing order, and they attribute this unity to the ideas and purpose of an Absolute mind. Hegel propounded one of the best-known systems of absolute or monistic idealism. His system at times referred to as evolutionary, logical idealism. To Hegel thought is the essence of the universe, and nature is the whole of mind objectified. The universe is an unfolding process of thought. Nature is the Absolute reason expressed itself in outward form. As a result the laws of thought are also the laws of reality. History is the way the Absolute appears in nature and human experience. Since the world is one and since it is purpose and intelligent, it must be of the nature of thought. The world expresses itself in our thinking; our thinking does not determine the nature of the world. Titus (1970, p.229) helps us to capture Hegel's view on this and I quote "when we think of the total World order as embracing the inorganic the organic, and the spiritual levels of existence in one all inclusive order, we speak of the Absolute or the Absolute spirit, or God".

The objective idealists do not deny the existence of an external or objective reality. In fact, they believe that their position is the only one that does justice to the objective side of experience, since they find in nature the same principle of order, reason, and purpose that men find within themselves. There is purposive intelligence at the heart of nature. This is discovered, they believe, and not "read into" the world. The existence of meaning in the world, however, implies something akin to mind or thought at the core of reality. Such a significant order of reality is given man to comprehend and to participate in. This belief in meaning and intelligence in the structure of the world is a basic intuition underlying idealism.

Panpsychism is a form of idealism standing somewhere between objective idealism and personalism, panpsychism (from the Greek pan, meaning "all" and psyche, meaning "soul") is the doctrine that reality is psychic in character that everything has mind. Mind is universal throughout nature and the whole world is "alive". Probably we should seek an outline of personalism, or personal idealism for us to be in a position to raise argument that have been propounded against idealism as explaining thoroughly more about mind.

3.2.2.3. PERSONALISM OR PERSONAL IDEALISM

Personalism emerged as a protest against both mechanistic materialism and monistic idealism. For the personalists the basic reality is neither abstract nor a particular thought process, but a person, a self, or a thinker. Reality is of the nature of conscious personality. The self is an irreducible living unit, which can be divided only by a false abstraction. The personalists believe that recent developments in modern science, including the formulation of the theory of relativity and the growing recognition of the importance of the "stand point of the observer", have added support to their position reality is a system of personal selves; hence it is pluralistic. "Personalist emphasize the reality and the worth of individual people moral values, and human freedom". (Titus, Opcit., p. 230)

Personalists looks at nature as an objective order; however, it does not exist in and of

itself, people transcend or arise above nature when they interpret it science transcend its material through it theories, and the world of meaning and of values surpasses the world of nature as final explanation. Here I give a summary for some of the personalists, but for more information I refer you to the bibliography. Rudolf Herman Lotze (1817 - 1881), Borden P. Bowne (1847 - 1910), Edgar Sheffield Brightman (1884-1953) are all personalists who help us capture this view of transcence. Lotze attempted to reconcile the mechanical view of nature set forth by the sciences with the idealistic interpretation of a spiritual unity. For Bowne, self-conscious mind realizes itself through the order of nature as its vehicle of experience yet transcends it.

Brightman thought of personality as mediating position between the absolute idealism of Josia Royce and the pragmatism of William James, as well as between supernaturalism and naturalism. Reality is a society of persons that includes the non-created person (God) and the created persons found in the human society.

God, who is the supreme self in a society of persons created nature. The supreme spirit has expressed himself in the material world of atoms and in conscious selves, which emerge at particular stages in the world process. There is a society of persons, or selves, related to the supreme personality. Ethical and spiritual values are reinforced by the gain in their meaning from the personal creative spirit, to whom all men are related.

Personalism is theistic; it furnishes both religion and ethics with metaphysical foundations. God may be thought of as finite, as a struggling hero, working for lofty moral and religious ends. The goodness of God is retained, even though there are some limitation placed on his power. The proper goal of life is a perfect society of selves who have achieved perfect personalities through struggle.

The personal idealists show a shift from the discussion on mind, and instead concentrate more interest on ethics and less interest in logic than have the absolute idealists. The personal idealists hold that the process of life is more important than any verbal forms of

expression or fixed meanings, and they stress the realization of the capacities and powers of the person through freedom and self control. Since personality has greater value than anything else, society must be organized so as to give each person fullness of life and of opportunity. But where has the mind been taken to?

Having considered the three types of idealism; subjective , objective and personal idealism we can make some general observation which will help us understand the relation ship that exist between mind and the body:

- From subjective idealism we derives the idea that all that exists is mind and its ideas. Reality exists only as it is being perceived. Existence is split into two – the being perceived (the idea) and the being perceiving (mind). Hence, we find in mind the power of perception. Perception brings into play both the material (the physical world) and immaterial (the mental world). Thus, there is a relationship between the subject perceiving and the object of perception.
- From the objective idealism, the idea is that mind main task is to discover what there is in the world. Both the subjective idealists and objective idealists see mind as a process, however, the first see it as a process of perception while the later see it as a process of discovery. For this discovery to take place there must be the subject discovering and the object being discovered. Hence we deduce a relationship between object of thought (the physical objects) and thought (the mental substance) itself.
- Subjective idealism talks of mind as a perceiver, objective idealism refers to mind as the object of discovery but personalism brings in the notion of a conscious mind. Given that personalism sees reality as the nature of conscious personality, then, mind is conscious according to them. The consciousness mentioned here brings the idea of the object that a person is conscious of and the element endowed with consciousness (mind). Hence, a close relationship between physical and mental world exists.

3.2.3 PHENOMENALISM AS A MONISTIC VIEW OF MIND

Phenomenalism, Reber (1984, p. 541) argues, "is a philosophical point of view that knowledge and understanding are limited to 'appearance', to the ways in which objects and events are, perceived, that true reality outside of that which is phenomenological is unknowable". Restricting the term to our area of study, phenomenalism assumes that neither mind nor body can be substantiated and only ideas and sense impressions exist.

Immanuel Kant is a phenomenalist who stands about mid-way between the subjective and the objective idealists. Since the world as described by Kant is in some sense a mind-made world, we can make the transition from subjective to objective idealism through his philosophy. He talks of three realism. There is the inner realm of subjective state, which is purely personal and not the realm of knowledge. There is the outer world of ultimate reality, the *neumenon*, which by its very nature is unknown and unknowable. Man's contact with this realm is achieved through the sense of duty or the moral law. There is also the world of nature, or the phenomenal world, which is the realm of human knowledge. (Refer to Kant's *Critique of pure reason*, 1781 for more details).

As noted about Kant in chapter two of this study, the mind has certain innate ways of thinking (as opposed to Locke's notion of the mind as a *tabula rasa*). Form and order are thrust on nature by the mind. Sensory experience merely furnishes mind its content. Mind is active; it forms into a system of knowledge the raw material brought in by the senses. Just as the potter takes the formless clay and fashions it into one form or another, so the mind forms or organizes the material of the senses. Thus, our thoughts regarding the world are determined in large part by the structure of the mind. Kant distinguishes between objects as they appear in human experience and as they are themselves. That is, he distinguishes between *phenomena* (appearance) and *noumena* (essence or things-in-themselves) and said that we have knowledge only about the phenomenal world.

Edmund Husserl held that we must be concerned with the general patterns of

consciousness and experience as well as what we perceive in the world. We must start with the human subject and his consciousness after man's everyday experiences and images have been stripped away. In order to attain the sphere of pure consciousness, these everyday experiences are "bracketed" or "disconnected"; attention is removed from them when this is done there remains certain essential features or an "intuition of essences". This "pre-given" realm indicates that something exists quite apart from and prior to experience. The phenomenologists aim to present philosophy as an autonomous and basic "root science", which can serve all knowledge. In contrast with the method of overcoming oppositions, the *phenomenological method begins* with the experiencing. This "transcendental reduction" makes possible a more discerning knowledge of experience and the nature of universals. But of importance to our study is that, the method also makes clear the central place of the self and mind in the process of experience.

We noted in all idealistic theories of mind that both the object and the subject of mind are implied. The subject being the perceiver, discoverer and consciousness to subjective idealist, objective idealist and personalist idealist respectively. The object of mind is the perceived, the discovered and the being we are conscious of in the same order to the three schools respectively. To the phenomenologists, the claim is that neither mind nor body can be substantiated and only ideas and sense impressions exist. Given that to the phenomenologists knowledge and understanding are limited to appearance and appearance is the way in which objects and events are being perceived, then the idea of perception claimed by subjective idealism comes into play. Hence, common to both idealists and phenomenologists is the idea that there is a relationship between mental and physical events.

What all idealists seem to insist on is the permanent significance and reality of mind while the materialists focus is on the body. However all the idealists do not claim that the body or the psychical is mere appearance - that is, not all idealists are psychical monists. If mind is everything, then *matter* - for example, mind then would have extension. On the other hand, if matter is all that exists, then we shall have to endow matter with a new set of qualities not ordinarily related to our concept of it, for example, matter then would be

conscious. These more extreme solutions - the denial of mind and the denial of matter - tend to give *mind* and *matter* the same meaning, and they fail to explain apparent distinction.

Going back to dualism, we found admission of relationship between the body and mind. The whereness of interaction in case of interactionism duality and the howness become compatible or rather influence each other. As a result, monism was developed, but what monism does is to reduce either everything to matter (refer materialistic monism) or to mind (refer idealistic monism) and hence is doomed for treating entities which are different as the same hence the problem remains.

However, we must admit some justification for each of these theories in explaining mind but with limitations. Therefore, an attempt to compromise these theories is a point forward in our understanding of the relationship between the body and mind.

3.3 COMPROMISE OF THE TWO VIEWS OF MIND

Both the monistic and dualistic approach of mind and especially mind in relation to body have been subjected to enough criticism as we have seen in the earlier part of this chapter. The monistic view has been accused of reductionism while the dualistic view has been accused for not showing clearly, how the interactions or the relationship that they claim exist between the body and mind takes place. The study has suggested a compromise view of the two broad theories. The compromise of both monism and dualism is seen in "Double Aspectism" and the "Epiphenomenalism".

Double aspecticism, Reber (1984, p. 443) alleges, envelopes two realities i.e., the physical and the mental. These realities come about because each is a particular point of view (or "aspect") of a single underlying reality. While Epiphenomenalism treats the mental as a non-causal "shadow" of the physical.

According to the double-aspect or identity theory, neither mind nor body is a completely separate and independent entity. Both mind and matter are expressions of some underlying reality that appears as "mind", when we experience it from the inside, or subjectively, and as "body", or matter, when we view it from the outside, or objectively. According to Titus (1970, p. 171); "mind and body are thus in a sense identical; they are two different aspects of the same thing. As people, we know our inner life intimately, or at first hand; we speak of it as mental. The rest of the world we know only at second hand, or through its impression upon sense organs; we speak of this part of our world as physical, mind is the one reality approached introspectively".

Kant and Spinoza regarded the mind and body as two aspects of one reality. For Spinoza, a pantheist, one reality was God. For Kant, the reality was the unknown-"thing in-itself". The two series, the physical and the psychical, seem to be causally connected. Members of the movement known as New realism hold a position which is sometimes called neutral realism or neutral monism - that is, neither consciousness nor physical things are ultimate; both may be analyzed into neutral entities.

There are limitations in double-aspect view explanation of the relationship between the body and mind on the basis that the mental and the physical processes differ from each other to be explained as a double aspect of a single reality. Mind is not in space, and to some extent, it seems to shape future events, not merely to parallel present physical events. Physical events are extended in space and appear to be mechanically extended. Therefore, the double-aspect approach uses an unknown, "X", to explain a difficult problem the relationship between the body and mind. It leaves the seeming dualism unsolved. The alternative compromise theory is epiphenomenalism.

Epiphenomenalism is of the view that mental events are distinct from any kind of physical substances or movement. They are, however, powerless to interfere with anything in the physical world. Mental states are caused by the brain process, but do not in turn exert any causal influence. They are mere by-products ("epiphenomenon" is the Greek for "by-products"); merely accompanying echoes or shadows of bodily events. Only material

structures, including of course human bodies and their parts, are causally active.

Epiphenomenalism is usually considered a form of "materialism" and perhaps a few words are vital to explain the meanings of this term in a philosophical discussion like this one. We may distinguish a narrower and a broader sense of this form of materialism. In the narrower sense materialism asserts that whatever exists is material or physical. In this view "mental" events, in so far as they really exist, are a subclass of physical occurrences. In the broader sense, materialism merely asserts that matter is in some way the "primary" or "most fundamental" reality. In the latter sense somebody could be a materialist and at the same time allow that there are mental processes, which are not a sub-class of physical occurrences. In this sense, dualism and monism are not contradictory theories.

The term epiphenomenalism, as used and the philosophy defended by Thomas Huxley is not a form of materialism in the narrower sense, but in the broader sense. In the broader sense, even quite a number of dualistic interactionists could be regarded as materialists. There are many interactionists who after conceding that mind is distinct from body and that there is causal influence both ways, proceeds to maintain that matter can exist without mind but that this is highly probable on the basis of a great deal of empirical evidence. Bertrand Russell and Hume adopt such a position in several places. Thus, Russell likens the relation between mental event and the brain to that between a river and a riverbed. When the brain is dissolved at death there is no more reason to suppose that material events will continue than that a river "will persist in its old course after an earthquake has raised a mountain where a valley used to be" [Russell as Edwards (ibid. p.180) puts him]. Moreover, Russell may be considered a materialist in the broader sense, since he insists that matter is more basic in the way just explained. In contemporary psychology, some schools tend to deny the existence of mind. In a chapter entitled "The Demise of mind" Caroll C. Pratt, *The logic of modern Psychology* (1939, p.26) one writer says:

Within a strict scientific universe of discourse... there is no such thing as mind - at least, not with a capital "M" in everyday conversation the word is useful enough, in spite of its gaudy ambiguity of meaning; but in scientific language, except as a shortcut expression, it has no defensible place. Its career would almost be enough to rule it out.

Hence, Epiphenomenalism here assert that what we call mental events are always the results of any physical events. This appears to be an extreme and arbitrary assertion that will stand or fall with the materialistic and mechanistic assumption of what it is based.

Philosophers such as Lamettrie (1709-1751) and Joseph Priestley (1733-1804) usually classified as materialists have proposed a theory which is at least fairly similar to epiphenomenalism and which may or may not coincide with it, depending on how the notions of "thing" and "quality" are interpreted. On this view mental processes are not a species of physical occurrences; and to this extent the theory is dualistic. On the other hand, mental processes are *qualities or attributes of physical organism*. A human body not only has size and shape and a certain weight and certain colours; it also has certain intellectual and emotional attributes.

Lamettrie (1712) and Priestley (1717) opposed the view that matter is essentially "passive" or "inert" and maintained that feeling and thoughts could be attributed as "powers" to human and animal bodies on the basis of the same kind of evidence by which we attribute "powers of attraction and repulsion to matter in general" "Thought is so little incompatible with organised matter". Wrote Lamettrie. "That it seems to be one of its properties on a par with electricity, the faculty of motion, impenetrability, and extension"

To revisit Epiphenomenalism, it does not identify mental events with any kind of physiological processes and therefore circumvents the main difficulty of reductive materialism. However, this theory is open to objections in that it allows causal influence in the direction from the body to mind and not the other way round. Given this position as true, then, all our beliefs are entertained not because of any prior awareness of good ground or adequate evidence, but solely because of physical changes in the brain and nervous system. As a result, none of our conclusions, including epiphenomenalism itself would be based on logic. We would always think. In J. B. Pratt's words, "The way our mechanical brains constrain us to think; and if any given case our thought is true, this is so

because the brain molecules happened to share down in a lucky fashion" [Herbert J. H., (1879)].

Putting Epiphenomenalism and double aspectism into discussion therefore, we find epiphenomenalism maintaining a position that, whatever we see or experience as mental to be a non-causal shadow of a physical event. The implication is that there are two realities but only one is fundamental, the physical event since the other is only a shadow. But a critical look at this view shows that this is already a tricky position in the sense that by eliminating causality "me" creates a controversial status for the mental, for a shadow can't be but a shadow of something else. This is a clever way of dismissing the mental. In fact, a physiological view would be at ease to explain the mind by dismissing the mind and considering only the brain.

It should be said that the double aspect theory is more accurate than epiphenomenalism since the former at least considers the reality of both brain and mind while latter dismisses the reality of the mind by considering them as mere shadow but without explaining the cause-effect of the shadow.

In our previous chapter, we came up with a conclusion that the various definitions and descriptions of mind offered by philosophers point to the idea that there exist a relationship between the body and mind. In this chapter, we have looked at the theories that have been put forward seeking an investigation and description of the nature of this relationship. These theories were grouped into both monistic and dualistic. Common to the monistic theories was the notion of there being two separate realities – the physical (material reality) and the mental (immaterial reality). The monistic theories claimed a single reality, but we could still infer from monism the idea of both the object (the material entity) and the subject. The subject brought in the idea of the perceiver, observer and the conscious as has been variously referred. Therefore, both dualistic and monistic theories captures the essence of a relationship between the body and mind, but with limitations in each theory.

Given that each of these theories of body-mind relationship has its own strength, we come up with the position that none of them can be discarded. The compromise view has therefore been adopted in as it marries the mentalism and materialism taken each side by monism. As a result of which the dualism is also catered for in the compromise view of body-mind relationship. However, the compromise view does not attempt to make a pie between the body and mind existing as separate entities but as a single reality. This reality has a multiple manifestation depending on the angle of perception.

The various theories that have been considered in this chapter, are all important in explaining the relationship that exist between the body and mind. In our next chapter we seek a synthesis of Reber's eight tenets of mind. It would also be important for us to show the relationship that there is between these tenets and the theories that we have considered.

CHAPTER FOUR

REBER'S EIGHT TENETS OF MIND

In earlier part of this work, it was noted that Reber (1984), was of the opinion that, the term mind which has come down to us as a union between Philosophy and Psychology resulting in a conflict as to the use of the term means something different for different people. In an attempt to sum up these conceptions, Reber comes up with eight tenets of mind. This researcher has so far noted that the eight tenets of mind that Reber offers is a way forward, but they at the same time have created a multiple conceptions of mind. This chapter is dedicated to looking for the background upon which the tenets are developed to be in a position to clarify the arising issues. Issues arising will be used to synthesis these multiple conceptions for a common worldview.

4.1 MIND AS AN EMERGENT PROPERTY

Mind as an emergent property is one of the ways through which Reber (1984, p.442) addresses our subject "mind". An interpretation of mind based on emergent evolution is fairly popular. The position is said to leave behind the former solutions of the mind-body problem. There is no dualism, no interaction, and no extreme denial. Matter is real and mind is real. Mind, Titus (1970, p. 174) alleges, has new qualities or characteristics of its own that cannot be adequately interpreted with reference to the standard or criteria of previous levels. Lloyd Morgan (1923, p.11) In his *Emergent Evolution*, captures more appropriately this idea of mind as an emergent property through a pyramid as in the diagrammS below:

Diagram 4

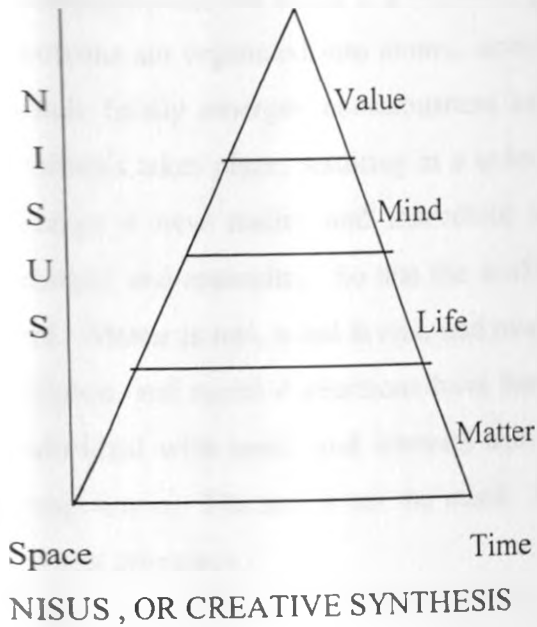
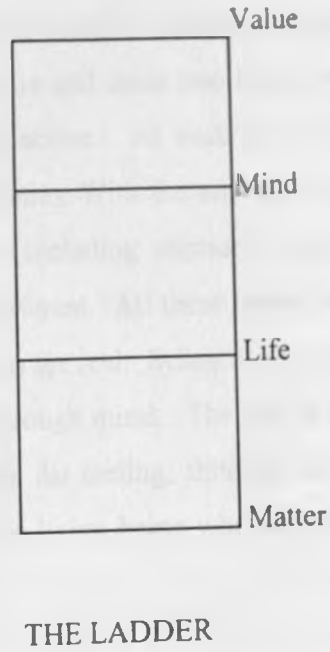


Diagram 5



NB: Diagrams 4 & 5 have been adopted from C. Lloyd Morgan's *Emergent evolution* (1923, p.29)

At each stage or level, there is a new kind of relatedness. There is however, "no mind without life; and no life without some physical basis." There are matter systems, there are life matter systems, and there are systems involving mind at various stages of development. Morgan (ibid., P, 29) talks of "life stands to matter in the same kind of relation as mind stands to life."

This view of emergence, or theory on levels of relatedness solves the false ideas inherited from the nineteenth century that the real things of the world are elements. The twentieth century is discovering that reality consists of the whole. We must interpret mind as organization and activity. Just as the term process describes sciences and in particular biology to refer to living things, we may use the term "mental" to denote the qualities and activities we discover and experience on the personal level.

Philosophically, the mind is explained by the notion of creative synthesis. Protons and electrons are organized into atoms, atoms and molecules and these into living cells from which finally emerges consciousness and intelligent action. At each level a creative synthesis takes place, resulting in a series of new qualities. With the arrival of man there emerge a new reality and marvelous new powers, including memory, imaginations, thought, and reasoning. So that the world becomes different. All these levels are equally real. Matter is real, mind is real, and moral distinctions are real. Science, art, philosophy, religion, and moral distinctions have been realized through mind. The self is the living individual with needs and interests and his capacities for feeling, thinking and creative imagination. The self is not the mind. The self is the living being who carries on these mental processes.

The view that mind is an Emergent property therefore implies that mind is a place where "something" is manufactured and this something, I call "ideas". By virtue of being a place where ideas are manufactured, what goes with it includes introspection, reflection, possibility of consciousness and possibility of knowledge.

Therefore, the implication of mind as an emergent property is the position that in the process of emergence of mind knowledge also emerges. Any development of knowledge will reflect a development of mind.

How adequate is the concept of emergence? This conception fails to show what mind becomes once it emerges. Reber also fails to address the issue of the exact nature of this emergence as well how the entire process of emergence begins. However, this conception captures some key metaphysical notions that were covered in the first chapter of this study- the notion of process, act and potency. Given that mind is an emergent property then there is the possibility of it being a process. In the entire process of it becoming shows that mind is also an act. For it to be an act it must have potency. Therefore, according to this conception mind is active. But this conception fails in that it does not

seek to address the substantive nature of mind even in the entire process of becoming.

Remarkably is that the conception is indeed a successful way of avoiding dualism, if such avoidance is desirable. However, the conception is open to the charges of being essentially a materialism, since mind has emerged from life which has emerged from a matrix of events or processes that once were admittedly organic. Hence, this conception of mind indirectly applies the monistic materialistic theory of mind-body relationship. This is a point forward in our study in that we have shown that there is a relationship between Reber's first tenets and body-mind relationship theories.

4.2 MIND AS A LIST OF SYNONYMS

The other way in which mind has been looked at is, as "a list of synonym". Reber (1984, p.442) accounts for these synonyms as psyche, soul, self-etc. It is evident from our previous chapters that there has been a fairly clear distinct between events, substance, processes, or relations that have been called material or physical, and those that are called mental, or psychical. To restrict-ourselves to the latter, the mental or psychical, the realm compromises thinking, images, sensations, desires and the like. In reference to these, terms oftenly used were souls. Self, and psyche and in most cases interchangeably.

Plato for example, used the term psyche, which is oftenly interpreted as soul, to distinguish an immaterial entity, or substance from man's animal nature. The soul comes to be conceived of as immortal and separate from the body at death. The indivisible soul originated according to Plato in the supersensible world of eternal form of ideas. Aristotle also used the term soul, but in a somewhat different way because for him, soul which he also calls psyche is the life principle, the sum of the principle of the process of life, the active principle of organisation of these processes. Mind and reason, argues Aristotle, is the highest capacity of the human psyche. Therefore, the times of early Greeks shows no clear-cut definition of the term mind, especially when defined with respect to soul, the self, and even the psyche.

Of philosophical importance is the fact that Reber uses synonym soul based on the idea that, mind has some essence, that is, mind as a soul is seen as a driving higher agent. Looking at mind as identical to self, we encounter the various ways of looking at mind since self as Reber (opcit., pp. 675-675) argues; can be conceptualised in six ways: As we go on to discuss the six conceptions of self according to Reber, we also sees mind to be partaking of the same blessings:

- (1) **Self as consciousness:** This provokes the faculty of awareness with a unique existence for though it is awareness it is unique in that we can distinguish one self from the other. The consciousness is also associated with thinking and meaning and more significantly, it is a product of reflection and to reflect one must have mind. Given the synonymous account of mind as self we not only see mind as endowed with awareness here, but also with consciousness which in turn imply thinking, meaning and reflection. These attributes were also eminent when mind was looked as an emergent property.
- (2) **Self as soul:** The faculty with both divine essence and a unique existence. This self is a spiritual substance, something-unchanging (eternal) - an eternal entity derived from divine essence of it. By extension also, if mind is to be accounted for as self, then all that goes with self, goes with mind including the immateriality of self and so the same applies to mind.
- (3) **Self as identity:** If self is awareness and is made up of characterised entities called the soul, then self as identity is a unique existence. This is the "I" that people are searching for. The reality of consciousness forces the need to characterise this identity in such a way that a distinction can be made between the "I" the being "ME" the perceived being; "EYE" the perceiving being. If synonymous of mind with self is something to go by, then the identity of self is being reflected. Nyasani (ibid. p. 7) affirms the identity of mind, when he says; "As we delve into a critical observation of mind we cannot fail to acknowledge the fact that mind is not only a linking nexus of all human being but also an individuating (particularizing) substance in humanity. Thus my mind is my mind

alone and yours likewise" It is uniquely mine alone and exercise no power of another's as to arrogate to itself the power of substitution.

(4) **Self-personality:** Is picking the "ME" out of "I". If mind is to be seen as a self and given that one way of looking at self is personality, then, all that goes with personality also goes with mind. When we talk of personality, we are in essence talking of three different parts; the Super Ego, the Ego and the Id: The super ego, the conscience, the harmonising principle, which entails directing; correcting; overseeing; and controlling functions. The Ego, supporting principle, the positive principle the true self or the self-actualisation. The Id, the negative principle; which works in opposition to the Ego hence making one to kill, steal and do all other vices. This account of the self do not actually shows where the unique person is hiding out but it is clear that, you know you can influence it's behaviour. Again, if mind is synonym of self, it explains the difficult of pinpointing the actual locality of mind the way it is hard to pinpoint that of personality.

(5) **Self as an inner agent or force:** Inner means there is difficult in characterising the self, while agent means the capability of activities, and a force meaning can push forth awareness, survival of events etc. As an act and potency the higher the agent the more the act and potency. This in turn implies reliance on a higher power might exist in form of laws or will, i.e., these laws and will act as the gauge. This suggest that self can only be discovered through inference: This view augur well when mind is taken to be a synonym of self, in that the inference power that mind is endowed with surfaces.

(6) **Self as an inner witness to Events:** Inner witness is used with reference to body and mind. Since it is witnessing, not self-acting, it implies that given the primary status as mind witnessing acquires the secondary status to mind with a physical association with body. The witness only keeps track, monitors event as they follow. There is no clarity as to whether this witnessing is participatory or non-participatory. However, common to this point and the previous one is the fact that they share a common characteristic of "inner" meaning housed or contained hence mind is not on the surface but contained.

How adequate is the conception of mind as a list of synonyms? As a conception it fails in that the compound definitions encountered in each of the terms it uses – soul, self, and psyche also creates a problem of compound definitions of mind. However, like the previous one, this tenet also captures the metaphysical aspect of process, act and potency. This is because each of the mind synonyms given entails a process, an act and hence potency. Like the previous conception, this one also avoids the dualistic problem of creating a pie between the body and mind. This is because, the psyche, soul and self are all immaterial entities. Thus, the conception is a monistic one but more appropriately the monistic idealism.

4.3 MIND AS INTELLIGENCE

Mind, as intelligence is the third conception of Reber's mind. Probably this conception is borrowed from Dewey among others. For Dewey mind ceases to be a noun and becomes an adjective descriptive of certain kinds of behaviour. In *The Quest of certainty* (1929, p. 227) Dewey remarks: "There is no separate "mind" gifted in and of itself with a faculty of thought; such a conception of thought ends in postulating a mystery of a power outside of nature and yet able to intervene within it". Mind and thought becomes functional aspects of the interaction of natural events. Mind is simply intelligent behaviour. Depending on our point of view or frame of reference, mind may be considered as aspect of nature, of an object, or of an organism. Man and nature are part of a continuum. Man is not part body and part mind. Dewey rejects all dualism and the spectator view of mind. Nature in man is simply nature grown intelligent.

According to Reber (Op cit. p. 364) the term intelligence means, "the mind ability to profit from experience," which implies the ability to behave adaptively, to function successfully within particular environments. There should be little surprise that the adaptive and successful behaviours have been precisely those of reasoning, judging, learning, dealing with novelty, abstracting, etc. All such intelligence tests will be, by their existence, socio-

culturally based. They will reflect the ideas and values of the culture of the test designers and functioning will always mean "adaptive and successful" functioning within that culture.

Traditionally as Gregory (19884, p. 296) argues, the word "intelligence" has two subtly related meanings: Possessing knowledge, and solving problems or creating knowledge. This is the meaning of military intelligence: It is possessing and handling knowledge, rather than creating it. Such a definition fits mind in that mind too is regarded to be possessing knowledge, solving problems or creating knowledge. Nyasani (1997, pp. 34-35) seems to agree with this view of mind when he says that; "...the human mind is absolutely crucial in conferring sense and meaning to the world and its physical contents---the human mind shapes individual objects of nature each one according to the possibilities it exhibits and according to the prevailing conditions and circumstances".

The psychologists' definitions, Gregory (ibid. p. 296) would refer to intelligence as the capabilities of human or animals to perform task that are more or less difficult. In general terms this is the ability to solve problems. The psychologists definitions are not in terms of what has to be solved - why some tasks or problems are more difficult than others - but rather on individual characteristics of mind supposed to be associated with the ability to solve problems. The psychologists' definitions do not take into account Artificial Intelligence (AI). They assume qualities of mind in people, and to a less degree animals, and because they compare people - they have very tricky social implication. Gregory (ibid., p. 297) offers three definitions of intelligence, as a representative view of psychologists:

- ◆ Intelligence as the relating activity of the mind; insight as understood by the Gestalt psychologist; in its lowest form, intelligence is present, where the individual, animal, or human being is aware, however dimly, or the relevance of his behaviour to an objective.
- ◆ Intelligence as the ability to perform tests or tasks, involving the grasping or relationship, the degree of intelligence being proportional to complexity, or to the abstractness, or both, of the relationship.

- ◆ Intelligence as the capacity to meet novel situations, or to learn to do so, by new adaptive response.

The first definition is in terms of awareness (presumably the conscious state) of the organism. This cannot be compared with Artificial intelligence definitions of intelligence, for we know nothing of the consciousness of machines, beyond indeed the assumption if can be warranted to talk of what mind is, also brings into play awareness, which we have acknowledge as a true aspect of mind.

The second and third definitions are very different they are both in terms of performance: Definition two is the least theoretical (and is applicable to simple adaptive devices). Definitions three includes as word difficult to incorporate into a machine description "grasping" relationships, if this is taken to mean being consciously aware of relationships. One might accept "grasping" in machine terms but I suspect that this would not be acceptable to the definitions. The phrase 'the ability to perform test or task is purely behavioural; but the further suggestion that the intelligence of the performance depends on the grasping of relationship makes this theoretically loaded, and difficult to assess, as "complexity" and "abstractness" are difficult to pin down. Key to these definitions of intelligence however and probably showing why Reber encapsulate mind as intelligence, is the behavioural attribute.

This conception of mind as intelligent leads to the position that it is also behavioural hence adaptive depending on the task at hand. Mind according to this conception is active since it is intelligent and intelligence involves among other functions; the processing of information, problem solving and storage of information.

How adequate is the conception of mind as intelligence? This conception avoids dualism and its problems and instead is biased toward phenomenalism as a monistic view of mind. This is because the tenet is based on the conception that mind is intelligence, which has more to do with knowledge. We noted in this study that phenomenalism makes reference

to knowledge and understanding and in both, perception is a major factor. However, this conception lands Reber into problems of trying to explain the difference between human intelligence and that of the machines (artificial intelligence). Though an attempt to answer this question would be going beyond the limits of his study we should mention in passing that the so called artificial intelligence is different from human intelligence in that human are moral subject and machines are not. What then goes with this view of mind as intelligence is the purposiveness (willing element); directed action; reflective capacity; development capacity/where mind can improve its functions); and organisation of experience and consciousness. Mind here is seen to work in harmony. For the individual is continually constructing hypothesis and thereby attempting to generate knowledge: He is trying to figure out the nature of material objects in the world, how they interact with one another, as well as the nature of persons in the world, their motivations and their behaviour. Ultimately he must piece them together into a sensible story, a coherent account of the nature of the physical and the social worlds.

With development in philosophy, we also see development in science. Among other things that science seeks is experimentation of observation. Scientist would therefore seek an experimentation and observation of mind. Experimentalists need therefore to quantify mind in order to justify the possibility of its observation. Hence the idea of mind as a material entity comes in, a view that augers well in Reber's next conception is of mind as brain.

4.4 MIND AS BRAIN

From the Reber's mind tenets looked at so far there is the element of purposive action that is being associated with mind. The idea of purposive action of mind allows the possibility of some entity from which the entire motion starts. Since there can be no action that takes place without a starting point and given that mind has been seen to carry with it the idea of purposive action, then, there must be an object from which the entire process emanates. Hence, the conception of mind as brain. On this view all psychological terms refer to

some kind of physiological events or processes. Reber (1984, p. 101) looks at brain as simply, that part of the central nervous system encased within the skulls. To define brain in terms of a system implies also that mind is a system a position that philosophers and psychologists seems to have adopted in reference to mind as connected to brain.

On this view of mind as brain we find a strong link with the body an implication that mind is a material substance governed by physical laws, a position that Archie J, Bahm (1995 p. 177) affirms when he argues; "On this view (of mind as a material substance-the brain) all psychological terms really refer to some kind of physiological events or processes. It maintains, to use another formulation, that matter alone is real, that a human being is simply his body".

This materialistic approach of mind has been held in many different forms e.g. the 18th century psychologist; Cabanas asserted that "thought is a secretion of the brain". German biologist Vogt, echoed this when he said "the relation between thought and brain is roughly of the same order as that between thought and the liver our urine and bladder". Hobbes and some German materialists of the 19th century believed that thought is nothing more than the movement of particles in the brain and the Danish physiologist Lange claimed that emotions are really nothing but functional disturbances of the body. A 20th century chemist Ostward and his followers claimed that mental processes are a form of physical energy.

When mind is seen as brain, it is organised into right and left hemisphere where one side (right hemisphere) is more of reflective and the other side (left hemisphere) is more of manipulative. The right hemisphere being reflective also implies being constructive and destructive. These views boil down to mind as entailing some process which later parts of the chapter looks into.

Though Reber attributes the claim of mind as brain to Dewey, we feel that there is much more discussion on brain and we refer our reader to our bibliography for more literature on

this.

From the three Reber's tenets of mind considered earlier; mind as an emergent property, as list of synonyms and as intelligence, we find some commonality in all of them, the idea of mind being a process an act and hence endowed with potency. However, despite the fact that, these tenets address some major metaphysical notions-process, act and potency, the substance aspect is not addressed. Thus, credit goes to the conception of mind as brain in as the question that has been of major concern-what is the substance mind is addressed. The conception of mind as brain has been a success and a point forward, in that this outlook has answered the whereness and whatness of mind. However, the problem of characterisation of this mind or brain develops. It is generally agreed that the concept and realization of machines that can be taught skills, or learn for themselves, is new, and highly important both for practical reasons and for illuminating the nature of learning and intelligence. If we are correct in thinking that ancient technology deeply affected the development of concepts of philosophy and physics, we may expect much the same for psychology and epistemology with the advent of machines displaying Artificial Intelligence. Such advancement shows a change of outlook on mind for what characterizes human minds has been implied to be characterising machines. Hence Reber's next conception of mind as characteristic or trait.

Is there any relationship between this tenet of mind as brain and the theories of mind-body relationship? Yes there is. Though the tenet avoids the dualistic problem of making a pie between the body and mind, the tenet is adopt a materialistic monistic approach where mind is seen as a material entity.

4.5 MIND AS CHARACTERISTIC OR TRAIT

Given that the above tenet looked at mind as brain, there came in the question - what characterizes this brain? Since it would be of no use to just talk of mind as brain if that which goes with this brain is unknown, this portion of the chapter will be interested in

looking at mind in its characteristic format.

It is remarkably easy to make simple circuits that build up generalization from instances - which produce induction by enumeration. It is surely impossible to argue that these produce generalization by putting up and refuting hypotheses, for (unlike the case of brain circuits) we know exactly what these circuits are and how they work.

The major early development of inductive learning machine was done by W. Grey Walter (1953) and A. M. Attley in the early 1950s. These were analogue devices. Learning was indicated by an event of various kinds. The relative frequencies of the event produced related charges on the capacitors, which we read, or controlled output devices showing the conditional probabilities and predictions assessed by the machine. The same can of course be achieved with computer programs, but this work was first undertaken in the infancy of electronic computers. These analogue solutions are delightfully simple, and how they work is easy to see without technical knowledge. Even if the nervous system works very differently - if its circuits are very different from these or any other learning machines - the analogue systems are still important for showing what can be done by defined physical systems. These simple devices stand at the very beginning of Artificial intelligence. By exhibiting learning, they allow aspects of learning to be studied in isolation from brain. With recent computer programs, which start with intelligence and perception, more "mental phenomena" can be studied in isolation from complexities. We can infer this conception of mind as a characteristic or trait from various discussions on mind that different philosophers have put across.

The Canadian psychologist Donald O. Hebb published his highly influential theory of brain function in *Organization of Behaviour: A Neurophysiological theory* (1949), suggesting a working paradigm, which has inspired informative experiments and useful criticisms. Equally important as we have noted previously is Kenneth Craik's, *The Nature of Explanation* (1943). The two books have much in common, for they both suggest that the brain models the world with analogue representations - Craik's internal models and Hebb

cell assemblies and phase sequences. They are also related to Sir Fredric Bartlett's schema, which Bartlett put forward in (1932). In all three accounts, emphasis is placed on the dynamics of brain processes for filling gaps and extrapolating from data some kind of analogue-type representing of brain traces. This view is geared toward the characterisation of mind. Since going into much depth of these views would mean being outside our study scope, we refer our reader to our bibliography for more details.

However, when Reber talks of mind as characteristic or traits he must have had in mind works of philosophers like Gibson. Gibson's characterization of mind is evident. In his work (1966, p.5), he argues, "----the function of the brain is not even to organise the sensory input or to process the data in modern terminology. The perceptual systems, including the nerve centres at various levels up to the brain, are ways of seeking and extracting information about the environment from the flowing array of ambient energy".

It is possible that Gibson was so worried about the conceptual pitfalls of an "inner eye" seeing the retinal image requiring another "inner eye" to see this eye's image, and so on that he came to deny retinal images for perception and reverted to a primitive view which for what we know of optics, is strictly untenable. However, this may be, his account of perception has proved to be extremely useful. Much new knowledge has been discovered by many disciples, inspired by Gibson's rejection of the active information - processing brain in favour of saying in effect that perceptions are in the light thus seeing mind as a form of trait, if perception as a function of mind is something to go by. This has, ironically, proved most useful for workers in Artificial intelligence - who need to know just which features of optical images are significant for scene analysis and object recognition by computer-program-though the computer programs provide just the kind of activities that Gibson rejects for human perception.

In practice artificial intelligence, devices or systems may be autonomous or they may be intelligence-amplifiers when used to enhance human performance in decision-making. However, there are no clear boundaries here as such aids as slide rules, pocket calculators

or even memory pads may be regarded as "intelligent amplifiers" for humans mind though they are not intelligent. It should be stressed that current artificial intelligent research is aimed at developing programs rather than sophisticated hardware. The robot devices can serve as test beds for suggesting and testing programs. There are typically rather a few check procedures so that a typical lighting or shadows easily fool the devices, for example.

For seeing machines, a computer is usually programmed with knowledge of how objects may be hidden, by masking the nearer objects, or through inadequacy of the available video signal. Inbuilt knowledge of objects makes it possible to recognise them from various point of views and our wide range. Identification features may be pre-programmed, but machine-adaptive learning is possible. In particular, a robotic machine have a mechanical arm with touch capability, for exploring surrounding space and handling objects whose positions and shapes are discovered by touch, to modify the visual processing. It is believed that calibration by contact and the discovery of features by touch are essential for sophisticated vision in animals and infants, and also for machines. It is found that conditional probability assessment by the machine is highly important for object recognition, especially where there is ambiguity as to the identity of individual's shape as part of objects--- The machine may select several possibilities for each shape signaled, and Orientals. It is evidence that complex interactive probability assessment and adjustments are important in human vision whose efficiency is by means rivalled by current machine systems, except for freedom from human fatigue, boredom and distraction.

The most celebrated program is still that of Terry Winogard, *Understanding Natural Language*, (1972). In page one he states:

When a person sees or hears, a sentence, he makes full use of his knowledge to understand it. This includes not only grammar, but also his knowledge about words, the understanding of the sentence, and most important, his understanding in a computer, we need a program which combines grammar, Semantics, and reasoning in an intimate way, concentrating on their interaction.

What is evidence is that, machines do fails quite often and they may ask for help, or they may discover solutions. We can however argue, though personification of machines or

rather artificial intelligence context has been key in looking at mind as characteristic or trait, we find a number of limitations, in as the so called human like machines need human beings to design them, and operate them. We have never heard of a machine that has come up with a human person.

To zero in to the subject of our concern, we should note that the regard of conception of mind as a characteristic or trait is a viable position in that it brings into play all the previous conceptions of mind. That is, it brings into play the conception of mind as synonym, i.e. psyche, soul, self, for either of these must be characteristically endowed. It also caters for mind as intelligence in that intelligence is a characteristic. The same case applies to the conception of mind as brain, since what goes on in this brain entails characteristic features of the mind.

If mind is a trait, it is imposed. If you have something wrong in defining the mind, it is not mind which is wrong but your way of describing it. This implies that mind is a construction obtained by attributing certain characteristics of conscious objects. Any misrepresentation may be blamed on the description. The purpose of psychology therefore is to look at omissions entailed when discussing this mind. This conception of mind as characteristic or trait-entails processes but a collection of processes that relates to perception and cognition the two being fundamental to mind. Hence another conception, a step forward, where Reber regards mind as a collection of processes generally studied under the rubric of perception and cognition.

The conception of mind as characteristic or trait avoids the dualism of body and mind and its related problems since this conception makes no attempt to look at mind and body as two separate entities. On the hand, the conception is also not entirely a monistic one in that it caters for both materialism and idealism in that we can make reference to brain and also to experience and ideas. These references show aspects of materialism and idealism respectively, going by the findings of our study. Appropriately also the tenet adheres to the phenomenalist's traits since mind as characteristic also brings in the idea of appearance.

which is closely tied to perception and in turn phenomenalism. More appropriately therefore, the conception of mind as a characteristic or trait adopts a compromise theory – a double aspectism which argues, neither mind nor body is a completely separate and independent entity. Both mind and matter are expressions of some underlying reality that appears as “mind”, when we experience it from the inside, or subjectively, and as “body”, or matter, when we view it from the outside, or objectively. This is so because a trait may be either mental or physical.

4.6 MIND AS A COLLECTION OF PROCESSES

The sixth and equally important conception of mind by Reber is that one of a collection of processes generally studied under the rubric of perception and cognition. Both perception and cognition provoke a number of processes for it entails among other processes including; perception, cognition, language, memory, problem solving and representation. We feel the need to run through these processes so as to shed enough light on the conception in question.

4.6.1 PERCEPTION

Reber (1984, p. 527) gives a multiplicity views of this single word or process, perception. He looks at perception as collectively those processes that give coherence and unity to sensory input. This to Reber is the most general sense of the term and covers the entire sequence of events from the presentation of a physical stimulus to the phenomenological experiencing of it. Included here are physical, physiological, neurological, sensory, cognitive and effective components and because of this manner of use of the term is so broad, it should be seen as encompassing many of the more specialized and restrictive senses that follow.

The second way of looking at perception is in terms of the awareness of an organic process. This meaning is designed to focus on perception as a conscious event; the actual

experience of a chain of (organic) processes initiated by some external or internal stimulus. Perception can also be regarded as a synthesis or fusion of element of sensation. This usage is found in the approach of structuralism, an area we discussed at length in the earlier part of this study.

Another major view of perception is an intervening variable, a hypothetical internal event that results directly from stimulation of sensory receptors and is affected by drive level and habit.

Perception still, is regarded as an awareness of the truth of something. This sense is largely non-technical and connotes a kind of implicit, intuitive insight. Hence perception has been looked at as a label for the field of psychology that studies any or all of the processes entailed in the above meanings.

Not surprisingly, the full range of connotations of the term envelops nearly every aspect of psychology and existing theories of perception are far-reaching indeed. In essence, the study of perception always begin with recognition of the fact that what is perceived is not uniquely determined by physical stimulation but rather, is an organised complex, dependent upon a host of factors. The following is a quick review of these factors:

(a) Attention. In order to perceive an event it must be focused upon or noted. Moreover, attention itself is selective, so that attending to one stimuli tends to inhibit or suppress the processing of others

(b) Constancy. The perceptual world tends to remain the same despite rather drastic alternations in sensory inputs. A book seen from an angle is still perceived as rectangular although the retinal image is distinctly trapezoidal.

(c) Motivation. Hungry people perceive food objects in ambiguous stimuli. Poor children overestimated the size of coins more than those from well to do -families, etc did.

(d) Organization. Perception is not a simple juxtaposition of sensory elements; it is fundamentally organized into coherent wholes. This is in line with Gestalt psychology as was reviewed in earlier part of this study.

(e) Set the cognitive and/or emotional stance that is taken toward a stimuli array strongly affects what will be perceived.

(f) Learning. There are two issues here one concerns the question of how much of perception is innate and how much is acquired from experience. The other concerns how learning can function to modify perception.

(g) Distortion and hallucination. Strong emotional feelings can distort perceptions rather dramatically and hallucinations can be produced by a variety of causes including drugs, lack of sleep, sensory deprivation, emotional stress, psychosis etc.

These "misperceptions" are an intriguing problem because the essential perception seems to come from "inside the head" rather than from the environment.

(h) Illusion. There are many circumstances in which what is perceived cannot be easily predicted from an analysis of the physical -stimulus array.

When perception takes place, cognition too comes into plot. We now turn to cognition.

4.6.2 COGNITION

Cognition is a broad term, which has been traditionally used to refer to such activities as thinking, conceiving reasoning, etc. Reber (1984, p. 129) talks of cognition to have been used by most psychologists to refer to any class of mental "behaviours" where the underlying characteristic are of an abstract nature and involve symbolizing, insight, expectancy, complex rule use, imaginary, belief, intentionality, problem solving and so forth. Explanation of human cognition are expressed as abstract model based on the conception of human brain and the processes which manipulate it, by Aitkenhead and slack in *Issues in cognitive modeling* (1984, p. ix):

Though it is relatively short history, the cognitive modeling approach has followed two related lines of development the first within cognitive psychology, where modelling involves the formulation of information processing model which are evaluated with respect to a body of experimental data and the issues of such model is determined by the degree to which they match the empirical evidence. in contrast, cognitive modeling within the discipline of artificial intelligence (A.I) involves building computer-based model or performance which are assessed by such criteria as computational efficiency and logical coherence. Given that the basic objective of

both forms of modeling is the explanation of human cognition, it is inevitable that the researchers in both fields should draw on each other's ideas. A common ground between artificial intelligence and cognitive psychology has recently been formalized in the establishment of a science, a subject embracing disciplines as diverse as neuroscience in human cognition. Given these origins, it is surprising that cognitive modelling has become the dominant approach with cognitive science an extension that is eminent in conception of mind as a collection of processes.

Looked at as a collection of processes under the rubric of perception and cognition, we can argue that once perception shift to cognition, we see cognition decomposing into language, memory, problem-solving and representation, all as key processes which goes with the conception in question. What we find in this description of mind is a multiplicity of processes. A collection of processes implies some generalization and lack of commitment in definition of mind. Though this conception has brought into play all the other previous conception that we have discoursed on, there seems a need to a more specific underpinning of mind as a process. We therefore we turn to the seventh conception that we hope will exhaust this concept, mind further.

All the same, we should note the avoidance of splitting mind and body in this conception. Reber dissolves dualism here and prefers to adopt a conception that will address mind in terms of physical and mental attributes without making a clear-cut distinction. Like in the previous tenet there is also an adoption of compromise theory, a position where the conception of mind depend on the process to be explained.

4.7 MIND AS A TOTALITY OF HYPOTHESIZED MENTAL PROCESSES

We noted in the previous conception of mind that there is no real effort to define "mind" but to enumerate and to seek to understand those processes. Hence, a multiplicity of processes was encountered going beyond the confinement of mind. The conception of mind, we are focusing on here looks at mind as the totality of hypothesized mental processes and acts that may serve as explanatory devices for psychological data. This conception has enough advantages in that it is restricting us to mental processes, and as we have noted all along, all the previous conception of mind directly or indirectly reflected

some processes. The conception here has narrowed down to mental processes.

Totality of hypothesized mental processes mean both real and hypothesized are inclusive in this definition. The earlier parts of this study mentioned mental processes to constitute all that pertain to data from the time it enters the mind, undergoes storage and the processes of retrieving this information or data when it is required. However the process of forgetting has also been included in this mental process, since not all the data that enter into our mind shall be recalled, when required. We refer the reader to Buzan, on *use your memory* for more details on this.

When mind is looked at as mental processes we can infer that there is a purpose of these mental processes i.e., the explanation device for psychological data. Since as a process, there is always a beginning as well as some goals to which the process is geared to. The implication is that psychology study something; mental processes and mental hypothesizes. Hence most of what the study has been discoursing on, the imagery, the memory, the data processing, the data presentation, the perception, and the language involved, all imply psychological data.

Looked at as mental process, the question of who initiates, who sustains and who determines the end point, comes into play. Even before this question is answered we should underscore that act and potency is already entailed. Without going into details since we had focused on these before, act and potency account what can be measured and what develops through a series of stages. Here, mental components are hypothesized because they have, in the proper theoretical frame, considerable explanatory power. Of interest here is the reluctance, even refusal, of those who adopt this position to speculate about the neurophysiological structures to which it might relate. The focus is typically on the effectiveness of the hypothesized model of mind to explain - not merely describe- the observations of empirical studies. The most frequent users of this meaning have been labeled to be the workers of artificial intelligence, modern cognitive psychologist and several schools of philosophy.

Going back to "hypothesized mental processes" we can argue that these mental processes are not only processes but are subjected to some activity. Hypothesized implies intelligent guess hence mind as intelligent is encompassed here and the guess uses the act, and process to explain the whole concept. The fact is that mind is active when conceptualized this way.

The question that this conception leaves hanging is, does it mean that without psychological data, mind does not exist or does existence of mind depend on psychological data only? This is implied by the fact if we do not have any data to explain we would not have any data to be hypothesized. This conception succeeds in pushing forward the discoursing on mind as a mental process not just a collection of processes in general like in our previous cases.

Given that the conception refers to hypothesized mental processes, there is no complete dualism or monism in it. This is because; the mental process implies an immaterial that emanates from a material entity. Hence, a compromise views, where features of both dualism and monism come into play.

4.8 MIND AS THE TOTALITY OF THE CONSCIOUS AND UNCONSCIOUS MENTAL EXPERIENCE OF AN INDIVIDUAL ORGANISM

One thing that may, reasonably be demanded of a theory of mind or any conception of mind is that it should permit consciousness and mental causation to be seen as phenomena which could have arisen through the evolution of animal life-forms on the ground that these phenomena are only known to exist in association with organisms possessing highly developed nervous system for it is possible to see consciousness as an emergent feature of biological evolution. This position has been revealed by all the conceptions that we have evaluated so far, for whether mind is seen as synonym, intelligence, brain, a characteristic or trait, an emergent property, a collection of process all these conception are geared to one

thing- a conscious process. Whether this process is of soul, brain or nervous system, the underlying word is that it is conscious and that is how we come to know of it. The mention of consciousness implies also unconsciousness and therefore the last conception we are going to consider encompasses both consciousness and unconsciousness.

Thus, Reber eighth conception of mind is that of "mind as a totality of the conscious and unconscious mental experiences of an individual organism (usually although not always, a human organism)" Actually this use represent an effort to avoid the metaphysical problem already noted in 3.7 above. Although we seem to have been dealing with the conscious part, the conception also, here suggests that we need also to deal with the unconscious part. Mind is not only limited to what is seen by the individual from within but also encompasses from without, a position that is affirmed by that portion of the conception, which reads "mental experience of an individual organism". This implies that there is the one experiencing, the subject organism and the experienced, the object. Being the mental experiences of an individual organism also implies that the mind we are talking about is not limited to human being but other beings, something we have already noted in our study.

How then does consciousness and unconsciousness merge to explain mind. The fact is that consciousness and unconsciousness are both regarded as mental experiences and our exposition here have shown how these mental experiences or events come about. I advise the reader to revisit-chapter one of the study where conscious was looked at in details.

However, key to consciousness and unconsciousness is mental experiences which help us to account for mind. We can therefore conclude this chapter by saying that most authors define mind in at least one of the ways mentioned by Reber. We find mind to have been generally regarded as opposite of matter, more particularly the thinking part of man, the cognitive faculty which is mainly concerned with intellectual processes. In this sense it is contrasted with soul which is concerned with forms of feeling, volition, emotion etc. the "nous" (mind) as used by the Greek philosophers Anaxagoras in the sense of the

organizing and design. The same idea appears to some extent in the monads of Leibniz. All these conceptions of mind have converged to what we may now call modern definition of mind, a collective term denoting the sum total of all mental processes which are themselves only different functions of the nervous system, especially the brain, but more so experience accounting for conscious and unconscious mental processes. As a result the eighth conception of mind, seems to be a synthesis of all the previous conceptions in that, we not only see mind being defined but also being underpinned to some origin, the whole set of the nervous system, where brain acts as the centre.

We noted from the Reber's conceptions of mind an avoidance of dualism and its major weakness of putting a separation between the body and mind. We have seen that while some conceptions are skewed to monism others are skewed toward compromise theories where reality of both mind and body is embraced. Reber's eighth conception of mind takes a compromise position putting into consideration the mental as well as the physical process in explanation of mind as not separate from the body.

CHAPTER FIVE

SYNTHESIS AND CONCLUSION

It is evident from the study that there exists a multiplicity of conceptions of mind. We have also noted that mind is the bridge between the area of psychology and philosophy thus qualifying it to be studied under philosophy.

The study found out that many attempts to define and describe mind have been made creating metaphysical relativity of the subject (mind). The metaphysical relativism of mind is reflected in there being different levels of mind, different individual conceptions of mind as well as different continental conceptions of mind.

We have noted that, key to the conceptions of mind is the idea of some basic metaphysical attributes of substance, process, act and potency. An attempt has made in this study to show the relationship between these conceptions of mind and the key looked metaphysical attributes of substance, process, act and potency. Those conceptions of mind that were based on mind as a substance, looking at it in terms of brain and nervous system could not explain fully how a mental process could be sustained a material entity- the body and its organs. On the other hand those conceptions that addressed mind mainly as a process and as an act endowed with potency avoided the definition of mind in terms of its material attributes. However, the consensus was that there is relationship between the body (material entity) and mind (a mental entity). Therefore theories that seeks to discuss mind-body relationship have been evaluated in this study. We also noted from this study that Reber 's eight conceptions of mind relate in one way or another with these theories of mind of relationship.

Having noted the inter-relationship between the various conceptions of mind and theories

of mind –body relationship and the connections between Reber's tenets of mind and the same theories. We are of the view that a synthesis of Reber's tenets of mind is by extension a synthesis of all the other conceptions of mind. Since the study has been developed in stages. We intend to show how one stage yields into the next until the last stage which is Reber's eight tenets of mind. At the same time we make a synthesis of their conceptual attributes of mind .

5.1 A SYNTHESIS OF INDIVIDUALS CONCEPTIONS OF MIND AS REFLECTED IN CONTINENTAL CONCEPTIONS OF MIND

In our chapter entitled, "**Exposition of West, East and African conception of Mind**", this study noted that different individuals conceptualize mind differently. However, there was found to be similarities in conceptions of mind for the individuals from the same continent, which for simplicity purpose were grouped into West, East and African. We found out in this study that the environment, peoples' cultures including their religious practices are key factors for the divergence on the conceptions of mind between people of one continent and the next.

In contrasting the Western, Eastern and African conceptions of mind we have noted in summary that that the Western conceptions of mind boils down to the following:

- That mind of a man is a passive processor of experience imposed by a totally deterministic world. Thus, mind is a mere visitor in the grand museum of life;
- The believe that consciousness is limited in both time and space;
- The employment of materialistic model where the emphasis is on brain when talking about mind;
- An emphasis on individual level of mind and;
- Generally an analytic approach. Thus, the description of mind follows a linguistic as well as conceptual analysis of issues. This is reflected in works of philosophers like Hume who looks at mind as a bundle of experience and Hegel who analyses mind into levels such as individual, collective and Divine or Absolute mind.

In the Eastern, the conceptions of mind is skewed in the direction that:

- Experience is presumed to be created by the consciousness so that any tangible reality ultimately traces to reality. There is no reality, everything is an illusion, and every thing is created. To the Western knowledge was however external;
- Consciousness is unlimited in space and time. That is why the Eastern believes in transcendental meditation or extrasensory perception. To Western consciousness was limited in both space and time.
- The Eastern uses spiritual and field model unlike the Western who uses materialistic model. spiritual and field model entails some hidden power which do not obey the ordinary law of nature;
- The East emphasis is on the collective mind and its harmony with other levels of mind namely individual and Divine mind. The western focus was mainly on individual mind as being both empirical and independent.
- While the Western is analytic in approach, the Eastern is synthetic in approach. The Eastern focus is therefore synoptic, putting together the individual elements of experience. They look at what is common to these experiences. Instead of looking for the universal, they look from the particular, the overall principle governing consciousness.

The African conception of mind seems to be an integration of both the West and the East. The determinism of the West and the continuity of the mind by the East for example, both converge in the African hierarchy of mind. This determinism of the Western mind can be associated with the various states of consciousness, that is, being conscious, unconscious and subconscious. Thus each of this determines the state of mind and in turns the reaction and the activity to be undertaken. These states of levels of consciousness bring into play the idea of hierarchy, a key factor in the African concept of mind. On the other hand, the continuity aspect of mind invokes the idea of levels. The Eastern sees consciousness as continuous since it is one flow relating to present past and future events. At the same time, they embrace the idea of levels in their awareness concept since they talk of super-

conscious self, unconscious self, conscious self and collective consciousness. Though these states of awareness are highly interconnected to yield a collective mind, they at the same time bring into focus levels of mind. This too is accommodated in the African hierarchy of mind. This African hierarchy of mind is the order through which the mind flows stemming from the Divine mind, the mind of the spirits including the mind of the living dead and the mind of the visible beings starting with the mind of man as the highest down the list. Therefore, the elements of possessiveness and distribution of mind to the various beings capture appropriately the Eastern concept of mind as a continuum.

This African hierarchy also integrates the West and the East materialistic and spiritualistic model respectively. While the West focus mainly on the individual mind and which they attribute to the brain, the East looks at mind as a collective entity embracing both the individual mind through self reflection as well as Divine mind through the process of meditation. Therefore, no way could the East limit such a mind to a material entity. These materialism and spiritualism are married in the African hierarchy since, at lower levels of mind, we have visible beings including man and therefore we can imply them as having material attribute which includes mind. At the higher level, we have the living dead, the ancestors, the spirits and the Divine all capable of influencing the lower beings. Key to these higher levels of beings is their immateriality, and therefore, to the same we can attribute the spiritual mind, a mind devoid of material appendages. Hence, the East spiritual concept of mind is well taken care of.

In looking at mind as being objective and descriptive by the West and as being subjective and collective by the East, the two continental conceptions embrace consciousness. The West looks at consciousness as limited and discrete, while the East looks at the same as being continuous. This consciousness takes us back to various levels that we assigned it, and an idea we found to be well incorporated in African hierarchy system of the mind capturing the subjectivism by the East in his reference to lower beings and the West objectivism in his reference to lower beings.

Therefore, we can conclude this section by arguing that, despite the diversity of the individual conceptions of mind is reduced since these conceptions boils down to some similar continental conceptions of mind- East, West and African. On the other hand the elements of conceptions of mind by the East and the West can be integrated in the African conception of mind. Hence, what we have noted is that while the West forms a thesis of mind, the East form an ant-thesis and the African forms a synthesis. However, common to these continental conceptions of mind is the idea of there being a relationship between the body and mind. As a result of which theories of this relationship have been developed

Given the diversity of these theories of mind and that different individuals conceptualize mind differently, there comes in the idea of metaphysical relativity. The common metaphysical issues looked at in this study were whether mind is a substance, a process or an act and therefore endowed with potency. A synthesis of this is offered below.

5.2 A SYNTHESIS OF METAPHYSICAL RELATIVISTIC VIEW OF MIND

We have note in his study that there exist a multiple conceptions of mind, these conceptions and in particular, Reber's eight tenets, address themselves to three metaphysical concepts; that of a substance, that of act and potency as well as that of a process. Thus, bringing into play, metaphysical multi-conceptions. These too call for a synthesis

The conceptions that address mind as substance do so from two angles, the material substance conceptions and the immaterial substance conceptions. The first cater for conceptions such as, "mind is identical to brain", while in the immateriality conceptions we have, "mind as a synonym such as psyche, soul or self". On the other hand, there were those conceptions that more or less addressed mind as an act and potency. Among these conceptions, we have, "mind as an emergent property", "mind as intelligent." as well as "mind as a characteristic or trait".

Concerning the metaphysical conception we can argue as our point of synthesis that, the focus on mind as a substance, mind as a process and mind as an act and therefore endowed with potency compliment each other. Therefore, for a clear perspective of what the mind is the metaphysical conception should be taken into account not in part but as a whole.

The study has come up to the position that most of the conceptions of mind avoid its definition and instead describe it in terms of its functions and attributes. Hence majority of the conceptions of mind look at it as a process and as act endowed with potency only a handout in this that have been evaluated in this were study was All such as noted the This has been reflected through the various stages, which our study has been developed and which include:

- Theories of mind;
- Various Continental conceptions of mind ;
- The various levels of mind;
- A multiplicity of metaphysical conceptions of mind;
- A multiplicity of Reber's tenets of mind.

In this study, we noted that all the above stages show diversity of conceptions of mind. To qualify this, we find that each stage is diversity in itself in as it contains a number of conceptions and also the fact that there are many stages. In spite of the diversities above, the aim of this chapter is to show that there exists a high degree of convergence for these conceptions. Once this convergence is arrived at the issue of synthesis, which is the major aim of this thesis is going to be achieved. What follows is a synthesis of the diversity at each after which a synthesis of them all is offered.

5.3 A SYNTHESIS OF THEORIES THAT SEEK TO EXPLAIN THE RELATIONSHIP BETWEEN THE BODY AND MIND

In this study, we noted that the various individual conception of mind boils down to the

idea of there being a relationship between the body and mind. A number of theories have been put forward to explain the mind-body relation. These theories were initially divided into two camps, the monistic and the dualistic. The monistic theories of mind were those that discussed the duality with which mind and body has been looked at and therefore looked at mind as one single reality. Among the monistic theories are materialism, idealism and phenomenism. On the other hand dualistic theories were those that admitted two separate state of a human being, the mind and the body. Mind was considered as a separate entity from the body. Under dualistic view of mind, we looked at interactionism and psychophysicalism or parallelism.

What came up from these two groupings of theories of mind was that, none was sufficient on its own. The monistic view is condemned of being reductionistic, that is, either material reductionism where all aspects of human being including his or her mind are reduced into matter or spiritual reductionism where the reduction of man is to some immaterial entity. The study also condemned dualistic view of mind for dividing man into body and mind yet not showing clearly how the interaction or the relationship that exist between mind and body takes place.

It is clear from the study that there is diversity in the theoretical conceptualization of mind-body relation, however, each of these sides seem to offer a good explanation of this relationship but leaving gaps. The study suggests a compromised view and more specifically, the double aspectism or the identity theory, which merges the positive attributes of the previous, diverge theories. To revisit double aspectism we find that, the theory looks at body and mind as not being completely separate and independent. The position of this theory therefore, is that, mind and matter are expression of some underlying reality that appears as "**mind**" when we experience it from the inside or subjectively, and as "body" or "matter" when we view it from the outside, or objectively. Therefore we find in the compromise theory a position that caters both monism and dualism.

We can therefore conclude that no one theory is comprehensive. Theories on mind complement each other and by integrating them they harmonise the aspect of mind as a substance, process, and act and potency. These are all fundamental in explaining mind. We have seen the bearing of Reber's conceptions of mind to the mind-body relationship theories. We now turn to Reber

5.4 A SYNTHESIS OF REBER'S EIGHT TENETS OF MIND AS INTEGRATING ALL THE OTHER SYNTHESIS

In 5.1 to 5.4 of this chapter, we have tried to synthesis the multiplicity of conceptions arising from within and without the various stages under which mind has be considered. A theoretical, a continental, the levels, as well as the metaphysical conception synthesis have already been done. Common to all the synthesis produced by each perspective is the idea that mind entails a mental process. This achievement is a point forward in our synthesis. Earlier on, in this study, we find that Reber's tenets of the mind was an attempt to sum up the multiplicity of conceptions arising from these various perspectives under which the subject is analysed. However, we have noted that, what Reber succeeds in doing is to offer views that sum up these divergences in conceptions of mind, but, at the same time, yielding a multiplicity of conceptions in his tenets. Therefore, again, calling for a synthesis of these Reber's tenets of mind.

Even as we proceed with the synthesis of Reber's tenets of the mind, we should bear in mind two things: That a synthesis is possible, just as we have shown above and that all the other perspective of mind are summed up in Reber's eight tenets. Therefore, a synthesis of Reber's tenets amount to a synthesis of what theories on mind-body relationship suggests, the issues of continental, levels, as well as metaphysical relativism arising from different individuals' conceptions of mind. In order to achieve this goal, this study runs through these tenets and at the same time looking for points of their convergence.

First, we look at "mind as an emergent property". Taken as an 'emergent property', the

emerging implies that there must be a source from which this emergent takes place and which many people refer to as brain. Whatever the source of this emergence, by virtue of mind being an emergent property, a process is being implied. Key to 'property', is the idea of mind posing some characteristic, this takes us back to the idea of emergent which boils down to the need of a process. Since this 'emergent' must be experienced in order to be referred to and at the same time be from one point to another, the idea of mental process arises, since we are moving from one point to next.

When mind is looked at as, "a list of synonyms, the psyche, the soul, and the self", the tenet also, addresses itself to the idea that mind is an emergent property. For in soul, psyche and self we see a process of becoming. The psyche and the soul as synonyms of mind imply that they must have been inferred and to 'infer' also implies some form of experience.

The self is also being experienced. Therefore, despite this divergence of psyche, soul and the self, in their meaning, key to all these terms is that, they are all products of inquiry, which in turn is a process of experience. Again this leads us to the conclusion that mind as synonyms of soul, self, and psyche is a process, and more specifically, a mental process. We should however remark that these synonyms used in reference to mind are not products of chance. It is not accident that mind and soul, mind and self, mind and psyche has been treated as the same. Such treatment of these terms as we have noted in the study is because, great thinkers of the past like Aristotle and Plato never distinguished their synonymous application. Therefore, the views of these great thinkers seem to have reinforced the conception, and there seems to have been a delayed effort to correct the multiple meaning.

The conception of "mind as intelligence" is our next focus. Intelligence is necessarily a process since it is a product of experience. When you are intelligent you make decisions. Since both experience and decision involves a process, but more so a process that is mental, then, mind as intelligence yield to the point that, mind is a mental process.

Reber, also list "mind as brain". This conceptualization of mind seems to have been influenced by scientific study. Since science is interested with tangible or observable facts, the scientists have to pin down mind. Therefore, we find mind being pinned down to the brain, thus, dividing mind into two, the right and the left hemisphere a popular way of analysing the brain. We have shown in this study that each group of brain cell, those in right and those in left, performs different functions. Without going back to these functions we may argue that, the fact that each of these hemisphere performs certain task, these too imply a process. Since, these processes are mental, then, mind as being identical to brain boils down to a mental process for the interpretation is given in terms of brain function(s).

When mind is conceptualized as a synonym, it becomes too many; when it is conceptualized as intelligent, it becomes too unique; when it is seen as being identical to brain, it becomes too limiting. However, when mind is considered as an emergent property, not only does it allow the other already considered conceptualization to fit in this, but, also it brings in the idea of mind as a characteristic or trait. We can now focus on mind as "a characteristic or trait" A characteristic or trait is a behavioural process, where behaviour is an output or experience but enabled by some process whose control is mind. Hence, this conception leads to the idea that mind is a mental process.

The sixth tenets of mind by Reber is that, "mind is a collection of processes". Given that the same mind has been conceptualized as an emergent property, as a characteristic or trait; as a synonyms of self, soul and psyche; and as being identical to the brain, and given that all these conceptions have implied a process, then this conceptions tries to aggregate all these previous conceptions. We however see in this conception enough ambiguity in that when it refers to a collection of process, these processes can be even those outside the scope of mind, such as the process of the movement of a vehicle from point "a" to point "b". All the same the advantage of this conception is to realize that even such process and others are to be conceived in mind. If that is the case, then, they become mental processes. We therefore see in 4.7 (Mind as a totality of hypothesised mental process) a refinement

of all the other tenets (4.1-4.6).

Turning to, "mind as a totality of hypothesized mental processes," we not only find a refinement of all the previous tenets, but, a sharper focus in that, this tenet recognizes that processes can be mental as well as physical (non-mental) and that both the mental and the physical processes have a place in mind. Since there is a room for hypothesis, then the physical and the mental world come to interact with each other. Hence, the body-mind problem that our theories on mind were devoted to is answered under this tenet.

Having arrived at a point where mind is seen as "the totality of hypothesised mental processes", comes the idea of inquiring into the nature of these processes, now that they are many. Our last conception of consideration answer this question, for it claims that, "mind is a totality of the conscious and unconscious mental experiences of an individual organism." This conception acknowledges the fact that the hypothesised mental processes will take a number of forms. The listing of consciousness and unconsciousness shows that the mental processes may involve data in current use, as well as data in storage, and which in our mind recalls when need arises. At the same time the conception account of the forgetfulness, which too is a mental process, since not all that enter our mind is recalled later on

To conclude this study, we have come with a position that, though there are various philosophical conceptions of mind, there is also a possibility of a synthesis of these various conceptions. The synthesis that this study has come up with, and that which addresses mind from all angles of perspective is that, mind is a totality of the conscious and unconscious mental experience of an individual organism. Given that position, we hope future scholars will find it easier to philosophise mind along these lines.

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