

This text; **Problems in Mind: A New Approach to the Age Long Problems and Questions in Philosophy and the Cognitive Science of Human Development**, is a text designed to meet the ever increasing yearning of students and researchers in the Humanities, the Arts and the Social Sciences, who often have the need to research into such fundamental questions that face, not just the ordinary student, but also for every researcher that falls into the above mentioned category.

The question of 'The Meaning of Life and Human Existence' for instance, is one very fundamental question that nearly every one, irrespective of his or her calling, training or profession is confronted with, a question they must try to find meaningful answers to in order to find a direction for their life. Research has shown that the kind of answers individuals come up with in this regard, goes a long way in influencing, determining and fashioning the frame of mind and behavior of the individual all through his or her life time here on earth.

Ancient, Medieval and some Contemporary thinkers have tried their hands on these jigsaw puzzles like questions. The answers they have come up with seem to leave the student with more questions than answers. What we have done here is to offer a new and contemporary approach to most of these fundamental questions that students have had to grapple with in recent times. This we have done by critically analyzing and evaluating the attempts that have been made in the past to address these questions with the view to further reducing the gray areas that are usually the case whenever research is carried out in these fundamental topics.

We are confident that you will find this text very useful as it will offer you current and first hand arguments for whichever question you chose to tackle. Do have a pleasant time reading this book. Thank you.

The author of this text, **WOGU Ikedinachi Ayodele Power**, at present teaches Logic, History & Philosophy of Science and Philosophy of Mind at Covenant University Ota, Ogun State, Nigeria.

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A NEW APPROACH TO AGE-LONG PROBLEMS AND
QUESTIONS IN PHILOSOPHY AND THE COGNITIVE
SCIENCE OF HUMAN DEVELOPMENT

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DEDICATION

We dedicate this book to 'HIS Majesty', the God of all creation. To HIM who sit upon the throne and unto the Lamb. Let all Glory, Honour, Wisdom, Dominion, Majesty, Power and Strength be ascribed to Him and Him alone forever and ever... Amen.

To the men and women who have taken the lead in not just asking questions, but have also taken the lead in finding answers and solutions with which they meet the many issues and Problems of Man's Spiritual and Physical needs.

PREFACE

It seems clear enough what we mean by a 'body': we see it, we understand it and we take out **life insurance** for the day it gives up on us. Whether this notion of body represents our own, or one we might prefer to have thanks to aggressive advertising, we have a general conception of what we mean when we talk about it. What is it that we call *mind*, though? We say things like "it's on my mind", "I've half a mind to", along with countless other examples, and are traditionally talking about somewhere that thinking goes on, together with deciding, musing, writing bad poetry on Valentine's day, and so on—the place where consciousness, the intellect and other assorted characters are supposed to reside. Descartes noted that if he cut off his foot, his mind did not seem to be affected. If we lopped off our heads instead, would we still have a mind? On either answer, we can still ask where it went as the axe fell—even in the absence of volunteers.

In addition to wondering how mind and body are related, there is the question of the influence of mind on how we observe our world. Is there a world at all, independently of our perceiving it? How much does mind shape what we see? How do we know that our memories reflect what really happened? *Pain* is another problematic issue, and not just for doctors or rugby players: if a hypochondriac says he or she is in pain, how can we know if they are or not? If we can find no problem with their body, does it follow that there is no pain? How is it that some people appear to be able to *make* themselves ill, especially around the time of examinations, (a feature I have found common among most of the students I have had in my few years of teaching experience) and how is it that tough decisions can make people ill when there appears to be nothing at all wrong with their bodies? What about the problem of *other minds*? Can we ever know what other people are thinking, or how it feels to be them? Later we'll also come to the matter of *changing* our mind about something and ask how much choice we have in it, or if it is determined by circumstances beyond our control. All of these are aspects of the same problem, hence the attention paid by philosophers today and throughout our history.

Since Descartes invested the Western mind with *res cogitans* and *res extensa*, the seemingly insurmountable philosophic and scientific questions his dualism posed have stalked us. Indeed, a friendly observer of the past 350 years of the philosophy of mind might be forgiven for saying that *res cogitans* and *res extensa*, despite all our efforts with Dualism, Materialism, Idealism, and now the Mind Brain Identity Theory, have held us at bay. I say 'at bay' because it is clear that there is no agreement that we have solved the mighty problems of consciousness and mind. Nor have we the problem of Appearance and reality, the problem with the question of being, the problem about life, living and of human existence, the problem of society and socialization, the problem of personal identity and

the self nor have we solved the problem with the idea that intelligent machines really do exist. The problem of freedom/ free will and determinism still stares us in the face.

In response to these numerous problems in Philosophy of mind and general Philosophy, Bertrand Russell in a book *The Problems of Philosophy*, (1912) attempted to create a brief and accessible guide to the problems of philosophy by focusing on problems he believes will provoke positive and constructive discussion. There in the book, Russell concentrated on applying the methods of epistemological analysis to solving the problems he outlined. He tactically avoided the methods of metaphysical analysis in the approaches used in his book. This omission to my mind, does not make for holistic results with regards to all the arguments presented for most of the problems he set out to address in the book. We are therefore left with more questions than answers to most of the problems identified in his book.

If it is uncertain that external objects exist for instance, how can we then have knowledge of them by probability alone? There is therefore some reason to doubt the existence of external objects simply because of sense data. A metaphysical analysis in this vein extends the frontiers of our perception since things continue to exist irrespective of our knowledge of their existence.

In the pages that will follow from now, we shall focus on **ten of the oldest and most discussed** issues and problems in the field of philosophy and the cognitive science of Human Development with the view to finding new and contemporary answers and solutions to these mind bogging problems. It is our thinking that we will end up saying something positive, possible and constructive, considering the face of negative criticism that tend to follow attempts at solving these problems. For this reason, both the metaphysical and the epistemological methods of critical analysis of the traditional methods of philosophy; shall be employed in the analysis of all ideas, claims and counter claims, Library and archival materials and arguments that have been recently offered for these problems in these contemporary times.

Is there any hope that our efforts here might shed more light on the 'hard problem' of consciousness experiences, appearance and reality, change and permanence, etc? Well, the answer to this last question it appears, we shall leave you to decide and discover yourself form the study you shall embark on in this book. Do have a pleasant time reading.

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Once again, I am grateful to God, my heavenly father for the grace and enablement He has given me to write and publish yet another book. I never really believed that I could go through all the pains and efforts it takes in writing and publishing such an academic text book as this, haven't just published one not too long ago. If it hadn't been for the grace He gave me, I know I would have succumbed to the idea of quitting all those times I had very logical reasons to do so. Thank You Lord!

I must also acknowledge my spiritual father in the Lord, Bishop Dr. David Oyedepo, the Chancellor of Covenant University and the Senior Pastor of the Living Faith Church International. The privilege to be mentored by him has ignited a special desire and commitment to a work culture that has been the fire in my bones these past few years. I have therefore learnt to work, work and continue to work without giving up; until I see the desired results that have been called forth concerning me by prophesy. The enabling and conducive environment provided by the chancellor at Covenant University is no doubt, very instrumental to the scholarly research that have birthed this book. May the grace of God continue to empower him as he offers himself totally to the service of God and humanity in the Lord's vine yard... Amen.

I am grateful to my Boss, the Vice Chancellor of Covenant University, Professor Aize Obayan, an elegant lady who continues to set higher standards everyday for all academics and members of staff at C U. Her insistence on quality and excellence in every facets of life, is indeed one virtue I owe to her, a virtue that has rubbed off on this book. For all the mentorship roles and drive for excellence, I am grateful. Mention must also be made of the Deputy Vice Chancellor of Covenant University, Professor Charles Ogulogo for his kind advice and support.

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The contributions of Dr. Ovia, E. of the Department of Psychology Covenant University is highly acknowledged and appreciated. Your contribution to Chapter eight, where we considered the Issues and Problems of Change and Permanence.

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GENERAL CONTENTS

1.	"GENERAL INTRODUCTION TO THE TEXT"	1-5
I.	INTRODUCTION	1
II.	THE BOOK AS AN EXTENSIVE TEXT FOR HMD 321	1
III.	SOME AIMS AND OBJECTIVES OF THE STUDY IN THE TEXT	2
IV.	THE STRUCTURE OF THE BOOK	3
2.	CHAPTER ONE	
"THE QUESTION OF THE HUMAN MIND "WHAT IS MIND"		6-60
I.	INTRODUCTION	6
II.	THE HUMAN MIND	9
III.	WHAT IS MIND IN PHILOSOPHY	11
1.	The Continental view of Philosophy of Mind	12
2.	Consequence of Philosophy of Mind	13
IV.	THE NATURE OF THE MIND	13
1.	Introduction	13
2.	The nature of mind	14
3.	The functions and features of Mind	15
V.	TRAINING THE MIND	18
1.	Introduction	18
2.	Training the mind	19
3.	How to train the mind	19
4.	Start the day with cheers and smiles	19
5.	Ask for guidance, etc.	19
VI.	CHARACTERISTICS OF THE MIND	22
1.	Introduction	22
2.	Characteristics of mind	23
VII.	COGNITIVE MIND MAPPING	24
1.	What is mind Mapping	24
2.	Cognitive mind mapping	25
VIII.	THEORIES OF MIND	28
1.	Introduction	28
2.	Substance dualism	28
3.	Substance Dualism theory	29
4.	Substance Monism	29
5.	Substance Monist theory, etc.	30
IX.	ASPECTS OF THE MIND	32
1.	Mental Faculties	32
X.	THE MIND AND THE HUMAN BRAIN	33
1.	Introduction	33
2.	How the brain evolved	34
3.	The structure and the functions of the brain	36
4.	The brain cells.	40
5.	Learning (Memorizing) And Understanding	44
XI.	THE PROBLEMS OF MIND (MIND BODY PROBLEM)	46
1.	Introduction	46
2.	The dualist attempt at the mind body problem	47
3.	The interactionist dualist argument	49
4.	The monist attempt to the mind body problem.	51
5.	Other attempts at the mind body problem, etc.	52
XII.	NOTES AND REFERENCES	56

3.	CHAPTER TWO	61-106
	THE ISSUES AND PROBLEMS OF CONSCIOUSNESS	
I.	OPENING NOTES	61
II.	INTRODUCTIONS	62
III.	SOME HISTORY ON THE SUBJECT OF CONSCIOUSNESS	63
IV.	TERMINOLOGICAL MATTERS	65
V.	CONCEPTUAL ANALYSIS OF THE SUBJECT OF CONSCIOUSNESS	66
	1. Michael A. Arbib	70
	2. Susan Blackmore	72
	3. Ned Block	73
	4. Steven Rose	75
VI.	ETYMOLOGICAL ANALYSIS OF THE TERM CONSCIOUSNESS	76
VII.	PHILOSOPHICAL APPROACHES TO CONSCIOUSNESS	76
	1. Phenomenal and Access Consciousness	77
	2. The description and location of phenomenal...	77
	3. Philosophical criticisms	79
VIII.	SCIENTIFIC APPROACHES TO THE STUDY OF CONSCIOUSNESS	81
	1. Cognitive Psychology and Cognitive Neuroscience	81
	2. Consciousness and experimental Philosophy	82
IX.	FUNCTIONS OF CONSCIOUSNESS	83
	1. Function & Purpose of consciousness	84
X.	TESTS FOR CONSCIOUSNESS	84
	1. The Turning Test	85
	2. The Chinese Room Test	85
	3. The Mirror Test	86
	4. The Delay Test	86
XI.	THE PROBLEM OF CONSCIOUSNESS	86
XII.	THEORIES OF CONSCIOUSNESS	87
	1. Metaphysical Theories	87
	2. Dualist Theories	88
	3. Physicalist Theories	89
XIII.	SPECIFIC THEORIES OF CONSCIOUSNESS	92
	1. Higher order theories	92
	2. Representational theories	94
	3. Cognitive theories	95
	4. Neural theories	97
	5. Quantum theories	98
XIV.	CONCLUSION	99
XV.	REFERENCES	100
4.	CHAPTER THREE	107-145
	ISSUES AND PROBLEMS IN "THE QUESTION OF BEING"	
I.	GENERAL INTRODUCTION	107
II.	SOME HISTORY ON THE SUBJECT OF BEING	110
	1. Thales	110
	2. Anaximander	110
	3. Anaximenes	111
	4. Pythagoras	111
	5. Heraclitus, etc.	111
III.	TERMINOLOGICAL / CONCEPTUAL ANALYSIS	115
	1. Why it (the question of Being) Matters	116
IV.	THE MAN HEIDEGGER	117
	1. Introduction to his thoughts and works	117

	2. Heidegger's Early Life and Early Work	118
	3. His Magnum Opus, Being & Time	119
V.	HEIDEGGER PHILOSOPHY OF BEING	123
	1. Being and the other beings in the World	124
	2. A Being towards Death	125
	3. Authentic and Inauthentic Being	126
	4. Anxiety and Being	126
VI.	THE "WHAT" OF BEING / THE QUESTION OF BEING	
	(WHY REAWAKENING THE QUESTION OF BEING)	128
	1. The What of Being	128
	2. The Vigilance of a Question is More Important Than	130
	3. The Formal Justification of the Question...	131
	4. What is the Connection Between the Two types...	137
	5. What is The Fundamental Experience for...	138
VII.	NOTES & REFERENCES	142
5.	CHAPTER FOUR	
	ISSUES AND THE PROBLEMS IN "HUMAN EXISTENCE, LIFE,	
	LIVING AND DEATH"	146-243
I.	GENERAL INTRODUCTION	147
II.	ETHYMOLOGICAL & CONCEPTUAL ANALYSIS	151
	1. Human Existence	152
	2. Life/Living	156
	3. Death the absence of life	162
	4. The Philosophy Surrounding the Concept of Death	166
	5. Existentialism & Human Existence	180
III.	THE DILEMAS OF HUMAN EXISTENCE	187
	1. Becoming a Human Subject	187
	2. I and You (Thou) and You	188
	3. Understanding My Existence	189
	4. My Opinion	190
IV.	THE DIALEMAS OF LIFE & LIVING	191
	1. King Solomon's Dilemma	191
	2. Leo Tolstoy's Dilemma	193
	3. Existence and the meaning of life and living	198
V.	THE DIALEMAS OF LIVING AND DYEING	205
	1. Introduction	205
	2. Death and the meaning of life	206
	3. The effect of death on life	207
	4. Together forever	209
	5. Encounters with death, etc.	209
VI.	THE QUALITY OF DYING	220
	1. Introduction	220
	2. Choices in Dying	221
	3. Examples of Discussions Collected	221
	4. Concepts of A Good Death	223
	5. Issues for consideration, etc.	224
VII.	NOTES AND REFERENCES	239
6.	CHAPTER FIVE	
	ISSUES AND PROBLEMS IN "SOCIETY & SOCIALIZATION"	244-290
I.	INTRODUCTION	244
II.	CONCEPTUAL ANALYSIS OF THE SUBJECT OF SOCIETY & SOCIALIZATION	245

	1. Definitions of Society	245
	2. Etymology of society	246
	3. Historical Background to the Study of Society	247
	4. Definition of Socialization	252
	5. Some History on the Subject of Socialization	253
	6. Types of Socialization	254
III.	PHILOSOPHICAL APPROACHES TO THE STUDY OF HUMAN SOCIETY	255
	1. Cultural Effects on Behavior	256
	2. Group Behavior	258
	3. Social Change	259
	4. Social Trade Offs	261
	5. Political and Economical System, etc.	263
IV.	MAJOR AREAS OF PROBLEMS IN SOCIETY	269
	1. The Dilemma of Africa	269
	2. The Problem of Youths & Teenagers	272
	3. The Problem of Democracy in Society	274
	4. The Problem of Transparency in Government	275
	5. The Problem of Uneven Distribution of Wealth	278
	6. The problem of Deception of Politicians in..., etc.	280
V.	NOTES AND REFERENCES TO CHAPTER FIVE.	
7.	CHAPTER SIX	
	ISSUES AND PROBLEMS IN "PERSONAL IDENTITY"	291-325
I.	OPENING NOTES	291
II.	INTRODUCTION	292
III.	TERMINOLOGICAL & CONCEPTUAL ANALYSIS	294
	1. Philosophical perspective	294
	2. Psychological perspective	298
IV.	UNDERSTANDING THE MAIN ISSUES IN PERSONAL IDENTITY	298
	1. Who am I?	298
	2. Personhood	298
	3. Persistence	299
	4. Evidence	299
	5. Population, etc.	300
V.	UNDERSTANDING THE PERSISTENCE QUESTION	302
VI.	A PSYCHOLOGICAL APPROACH	305
VII.	PROBLEMS IN PERSONAL IDENTITY: A LOOK AT PSYCHOLOGICAL FINDINGS	308
	1. How we change our minds	308
	2. How we learn to be helpless	308
	3. [Multiple personality (dissociation) disorder]	309
	4. [Dissociative Fugue]	310
	5. People, identify and social pressure	311
VIII.	DEVELOPMENT OF PERSONAL IDENTITY	313
	1. Kohlberg's Theory of Moral Development	313
	2. Erik Erikson's Psychosocial Stages	316
IX.	SOME POSSIBLE SOLUTIONS TO THE ISSUES AND THE PROBLEMS IN PERSONAL IDENTITY?	320
	1. Learned optimism	321
	2. Re-Socialization of the self	321
	3. Introspection	322
	4. Changing our "Weltanschauung"	322

	5. Conclusion	322
X.	REFERENCES	323
8.	CHAPTER SEVEN	
	ARTIFICIAL INTELLIGENCE AND THE ONTOLOGICAL PROBLEMS OF OTHER MINDS:	326-350
I.	OPENING STATEMENTS	326
II.	INTRODUCTION	327
III.	ONTOLOGICAL PROBLEMS OF OTHER MINDS	328
	1. Ontology and computers	328
	2. The philosophy of mind and science	329
IV.	THE CONCEPT OF INTELLIGENCE, ARTIFICIAL INTELLIGENCE...	330
	1. Intelligence	330
	2. The problem of definition	330
	3. Artificial Intelligence "AI" and Agents	331
V.	THINKING COMPUTERS AND THE QUESTION "AI"	332
	1. The Game of Chess	334
	2. Computer chess Programs	334
	3. Traditional Chess Program Development	335
	4. Can Computers Think?	335
	5. The Chinese room Test	336
VI.	A CRITICAL ANALYSIS OF THE ARGUMENTS FOR & AGAINST "AI"	338
	1. Why People Think Computers Can't	338
	2. Functionalism And Artificial Intelligence	339
	3. A Case For Artificial Intelligence	341
VII.	SUMMARY AND CONCLUSION	342
	1. John Seal on The Subject of Strong AI	342
	2. A final Look At the Chess Playing Machine	343
	3. The Implications of thinking Machines...	345
	4. Conclusion	347
VIII.	NOTES AND REFERENCES	348
9.	CHAPTER EIGHT	
	ISSUES AND PROBLEMS IN "CHANGE & PARMANENCE"	351-415
I.	OPENING NOTES	351
II.	INTRODUCTIONS	353
III.	SOME HISTORY ON THE SUBJECT OF CHANGE & PERMANENCE	355
	1. Pre Socratic Ideas of change and permanence	355
	2. Ancient Greek Thinkers & the Idea of Change	357
IV.	CONCEPTUAL ANALYSIS & TERMINOLOGICAL ISSUES	359
	1. What is change	359
	2. Why change is important	360
V.	RESISTANCE TO CHANGE	362
	1. The Adoption of Change	362
	2. Resistance to Change	362
	3. Factors that affect adoption of innovation	363
VI.	THE PROBLEM WITH CHANGE	365
VII.	THE PROBLEM OF CHANGE	368
	1. Introduction	368
	2. Kinds of change	369
	3. Change, Cause, Time, Motion	372
	4. Denying Change	373
	5. The Instant of Change, etc.	374
VIII.	THE METAPHYSICAL PROBLEM OF CHANGE	386

	1.	Introduction	386
	2.	Three Problems About Change	386
	3.	The Domain and Methods of Metaphysics	390
	4.	Change as conceptual problem	392
	5.	Change as explanatory Problem, etc.	397
IX.		NOTES AND REFERENCES	417
10.		CHAPTER NINE	
		ISSUES AND PROBLEMS IN "APPEARANCE AND REALITY"	416-445
I.		OPENING NOTES	416
II.		INTRODUCTION	417
III.		SOME HISTORY ON THE SUBJECT OF APPEARANCE...	419
	1.	Pre-Socratics and Socrates	419
	2.	Socrates (d. 399 BC)	422
IV.		TERMINOLOGICAL / CONCEPTUAL CLARIFICATION (REALITY & APPEARANCE)	425
	1.	Reality	425
	2.	Other Definitions Include	426
	3.	World views, and theories of Reality	426
	4.	Philosophical vies of Reality	426
	5.	Appearance	427
V.		BERTRAND RUSSEL ON THE PROBLEM OF APPEARANCE...	429
VI.		ANALYSIS AND COMMENTS ON RUSSELL'S NOTIONS ON APPEARANCE AND REALITY	435
VII.		THE PROBLEM OF APPEARANCE & REALITY	439
	1.	Impetus for Distinction	439
	2.	Hellenistic Skeptical Responses	440
	3.	Epistemically-Optimistic Responses	441
	4.	Responses that Reject the Distinction	443
VIII.		NOTES AND REFERENCES	445
11.		CHAPTER TEN	
		ISSUES AND PROBLEMS IN "FREEDOM AND DETERMINISM"	446-480
I.		OPENING NOTES	446
II.		INTRODUCTIONS	447
III.		TERMINOLOGICAL MATTERS FOR FREEWILL & DETERMINISM	449
IV.		CONCEPTUAL ANALYSIS OF THE SUBJECT OF FREE WILL...	451
	1.	Kinds of determinism	451
	2.	Background to the study of determinism	452
	3.	Background to the study of freewill	452
V.		SOME HISTORY ON THE SUBJECT OF FREE WILL...	453
	1.	Freewill from the perspective of Western History	453
	2.	Free will From The Perspective of Eastern History	457
	3.	Contemporary Problems	457
VI.		PHILOSOPHICAL ANALYSIS OF THE PROBLEM FREE WILL...	458
	1.	Conditions of freewill	458
	2.	Logical Determinism (or Logical Fatalism)	461
	3.	Epistemic Determinism	464
	4.	Interlude: Possibility, Actuality and Necessity	465
	5.	Epistemic Determinism	467
	6.	Causal Determinism (or, Physical Determinism)	469
VII.		NOTES AND REFERENCES	479
VIII.		STANDARD EXAMINATION AND TEST QUESTIONS	481
IX.		INDEX	488

A GENERAL INTRODUCTION TO THE TEXT

I. Introduction

Since the dawn of history, thinkers and philosophers all over the world have speculated about the nature of mind. "What kind of thing is the mind"? They ask, "How do mental processes fit with the rest of the natural order"? "Is the mind something different and separate from the body"? Other questions include: "What is distinctive of the various kinds of mental phenomena such as thinking, feeling, sensing, and consciousness"? Addressing these questions and other related problems in the field of cognitive science, this book x-rays some of the core areas of study in the cognitive science which include; those of Consciousness, Artificial Intelligence, The Question of Being, Issues in Personal Identity, The Problem of Change and Permanence, Freedom and Determinism, etc. with the view to finding new and contemporary answers to some of the oldest questions raised since antiquity. This text (anthology) therefore provides a framework for understanding some of the oldest questions that ignite mental functions as it relates with contemporary issues in our thoughts and ideas in the field of cognitive science and human development.

II. The Book as an Extensive Text for HMD 321

The text thus consists of a wide range of rigorous investigations into basic and fundamental issues in the highly esteemed discipline of **The Cognitive Sciences and Human Development** which has its domain in the **Philosophy of Mind**. The fresh inquirer and the students of philosophy psychology or other related fields of study will be offered insights to the basic issues, problems and questions that thinkers have since antiquity, grappled with; a tradition of inquiry that have continued even into the turn of the 19th, 20th and 21st century. We want to note here that the answers that these thinkers attempted to provide to these age long problems and questions tend to determine and influence the mind set and perspective from where they see the world. It has also influenced how the individual tackles problems and issues in the world today. We can therefore conclude that how the individual responds to these issues and question go a long way in influencing his development in very divers ways. Finding the relations between these issues and how the influence Human development shall be one of the core focus of this text, as we explore the some topics that this text shall cover.

For the students at Covenant University who are mandated to study and pass the college wide course: HMD 321, (**Problems in Mind & Human Development**), this text promises to be very instrumental in achieving this fit since it has been compiled and designed with a simplistic methodology and language that makes for easy reading, learning and understanding. This methodology we are bold to say, meets with international standards. Care was taken to ensure that the

simplified language and analysis contained herein did not in any way, undermine or reduce the quality and standard that an academic text of this nature seeks to provide.

Some of the most prominent features of this text include: *'the mind'*, where issues surrounding feelings, desires, sensations, decisions, thoughts and trepidation, awareness and actions are focused. All of this concerns the mind or more generally, *the mental*. Very informally, the central aim of philosophy of mind is to identify the nature of the mind and the mental. When we refer to something as *mind* or as *mental*, there is an implied complementary notion, that of the body or the physical. Thus we sometimes speak of the mind and body as the mental and the physical. It is an unremarkable and commonsense observation that people have both physical and mental properties.

Since the study of the science of human development continues to develop in these contemporary times, we in this text shall be devoted to furthering the studies and advancing the researches and investigations that have been made in the past towards understanding and critically analyzing the issues and the nature of operations of the mind, mental activities and our general thought processes as it affects topics such as: Questions and Problems of the Human Mind; Issues and Problems of Consciousness; The Question of Being; The Problems of Human Existence; Problems in Society and Socialization; Problems in Personal Identity; Issues in Artificial Intelligence; Problems in Change and Permanence; Problems in Appearance and Reality and Problems in Freedom and Determinism. We shall explore these topics with the view to finding how new and contemporary answers to old questions in philosophy can change and indeed positively influence Human Development in the 21st Century Society.

III. Some Aims and Objectives of this Book

1. This study among other things is aimed at identifying the relationships that exist between the mental and the physical. One aspect of these aims is to consider the mental and the physical, whether they are the same type or kind or whether they are different.
2. Students will also be expected to be able to identify and critically analyze the theories of mind.
3. To find the degree to which intelligent machines can partake or not partake in the act of consciousness and intelligence.
4. We shall also identify and analyze the factors that are responsible for multiple personality disorder 'MPD', while considering the relationship and connections that exist between mental properties and personal identity.

5. This study shall attempt to identify how mental properties influence the Question of Being. And the problems associated with attempts that have been made to address them.
6. While considering the issues and problems associated with society and socialization, this book shall attempt to locate the relations and activities that associate mental properties to daily human activity in the society and how it is influenced by socialization.
7. One of the fundamental aims of the studies in this book is to identify how studies in mind can ultimately solve the 21st century issues and problems of 'Life, Living, Death and Human Existence', issues that the modern man is forced to make decisions on every moment of his life.
8. While contributing to the ongoing debate on Change and Permanence, our studies in this book shall attempt to vividly show how mental relations and activities in the mind influence the current debate for and against the reality of the conception of 'Change' or that of 'Permanence'.
9. This book shall also provide extensive arguments which shall show how the relations of the mind and mental properties influence how things "Appear", (the impression and interpretations of things and objects in the mind) as against how "Reality", (what things should really look like against what we are forced to see or believe by virtue of the prevailing circumstance around us). This problem is considered one of the major problems of the human mind in philosophy and in the cognitive sciences.
10. Can the actions of man be really free? When are his actions considered free? To what extent are his actions determined? Are the reactions to the issues and questions raised here a product of the relations of the mind? If man's actions to any degree has been determined by forces greater than him, why should he be punished for an offence that is believed not to be his making? These age-long questions and the attempts at contemporary solutions to these age-long questions shall be the focus of this book.

IV. Structure of the book

The studies in this text are grouped into eleven major chapters: the first chapter, chapter One (I) attempts to answer the General Questions associated with the Human Mind. Other questions in this section include: what is mind? Where is it located? What is the Nature of Mind? etc. Chapter Two (II) considers the subject of "Consciousness", theories in consciousness and the various kinds of consciousness that thinkers have identified so far. In Chapter Three (III), the

question of Being was critically considered with the view to finding the core nature of Being and how he is influenced by the activities and workings of the mind. Chapter Four (IV) analyzes the problems of Life, Living, Death and Human Existence and its relations with the operations of the mind. Chapter Five (V) examines how the daily relations and operations of the mind influence human behaviour in his 'Society' and how these relations generally affect 'Socialization' in different ways.

For Chapter Six (VI), attempts were made to critically study and analyze the concept of the 'Human Person', the Human 'Self', and the Human 'Personality' in relations to the many dynamics of the mind. All this was done with the view to understand the meaning and essence of the "Personal Identity" of an individual. In Chapter Seven (VII), issues concerning 'Artificial Intelligences' was critically looked at with the view to ascertaining to what degree, machines are able to participate in behaviors that are known to be exclusive to man and man alone, behaviors such as thinking, reasoning, consciousness, emotions, personality etc.

The whole of Chapter Eight (VIII) is dedicated to an in-depth discussion and analysis of the issues surrounding the problem of Change and Permanence. For Chapter Nine (IX) a critical study of how the minds influence an individual's perception of things (Appearance) as against what things really are (Reality) shall be studied. While for Chapters Ten, (X) we have dedicated the study in the section to understanding the age long problems of Freedom and Determinism. Here we focused on discovering whether the relations and the activities of the mind in any way influence the human understanding of the conception of freedom / freewill.

We have added a special chapter to this book and that is the chapter that is dedicated to deliberating and discussing some standard examination and test questions which are designed to avail the students the opportunity to test their understanding of the studies they have undertaken in either of the chapters studied so far. This chapter will help further broaden the mind and understanding of the student or independent researcher who is doing a private study of his / her own.

Please note that each chapter starts with a special Quotation that is designed to stimulate the thoughts and the mind of the researcher in the line of the study to be embarked on. Where the student is able to put the quotation in the right perspective, he / she becomes more or less set for the study and analysis before them.

Each chapter begins with an introduction to the work that is to be embarked on. Here an overview of the topic in question is introduced. The aims and objectives of the chapter are defined or outline, in order to guide the student's

analysis of the issues and the problems arising from the study. In some other special cases, we have chosen to start with opening notes or statements that also go a long way in preparing the mind of the researcher for the study and the tools or preparations he may need to make before embarking on the issue / problem in focus. Each chapter shall however also provide a summary and a recap of the study done so far before the end of every chapter. This is geared towards ensuring that the researcher is always focused and does not lose sight of the issues raised and discussed. We are therefore glad to note that this text on *The Problems of Mind* is an invaluable resource for anyone interested in the central philosophical issues and problems of mind. Have a pleasant reading.

Chapter One

THE QUESTION OF THE 'HUMAN MIND'

All of our behavior results from the thoughts that preceded it. So the thing to work on is not your behavior but the things that caused your behavior, your thoughts.

- Dr. Wayne Dyer

I. Introduction

Imagine that you are standing in your Mom's kitchen, feeling a bit hungry, wishing you had something sweet and nutritious to satisfy your hunger. You see a bowl of fruit, spy a red, round delectable-looking apple; perhaps you catch a brief scent of the apple and the orange next to it. At the other end of the kitchen, you see and perceive the aroma of a ham and cheese sandwich with pepperonis and mustard fittings, just freshly removed from the oven. The aroma hits you like a bomb the moment your stomach registers the aroma it perceived from the sandwich with a rumble that you could hear easily. After a moment of reflection you think that the sandwich and the apple will serve your purpose so you step forward and reach out nicely and picked them up one after the other to quench your hunger.

This simple scene, which occurs in countless variations in countless times, incorporate much the issues that is at the heart of philosophy of mind. These are feelings, desires and sensations, decisions, thoughts and trepidation, awareness and action that we make voluntarily or otherwise, every now and then. All of this concerns the mind or more generally, the mental.

Very informally, the central aim of **philosophy of mind** is to identify the nature of the mind and the mental. When we refer to something as mind or as mental, there is an implied complementary notion, that of the body or the physical. Thus we sometimes speak of the mind and body or the mental and the physical. It is an unremarkable and commonsense observation that people have both physical and mental properties. A property in this case is a characteristics or feature of a thing.

Now to make the notion of philosophy of mind clearer, thinkers in philosophy of mind aim at identifying the relationships that exist between the mental and the physical. One aspect of this aim is to consider the mental and the physical whether they are the same type or kind or whether they are different types. Is the essence of the mental something different from the essence of the physical or could we understand everything that we want to know about the mind and the mental by continuing our doubtless complicated inquiries regarding the physical world? This sort of questions about the kinds of things that are in the world is an ontological question, part of the issues we hope to find new answers to.

Let us quickly note here that **ONTOLOGY** is that sub discipline in philosophy that attempts to identify the kinds of things that exist. To this end, Ontology is a sub discipline of metaphysic which attempts to understand the nature and structure of the most general future of the world. This is slightly more sophisticated a terminology to grab at this stage and scope of our study. We can thus correctly infer that philosophy of mind is that field of study in philosophy that is concerned with metaphysical and ontological issues about the mind and the mental.

What do you have in mind? What are you thinking about? Are examples of familiar questions which are directed at finding or understanding how the mind accomplishes its various task or job? Recall the scenario in which you were thinking about a bowl of fruit and more particularly the apple in front of you and the plate of sandwich in your Mom's kitchen. In order to reach for them and put an end to your hunger, you had to know something about the world around you. You had to think that there was food in the vicinity that was yours for the taking. To put it more technically, you had to be able to represent the world around you. The problem of representation is now one of the central issues in philosophy of mind. The way and manner which things are represented in the eyes of our mind (Sensation), goes a long way to determine what interpretation we make of those issues in our mind. (Perception)

When you are thinking, you are thinking about something. When you are believing, hoping, desiring, fearing; it is usually about something. Notice that there are two components here. The content of "the mental" and what we might call, "your attitude towards the content". The content of your thought is about a particular aspect of the world, what philosophers sometimes call "state of affairs"-i.e. that there is an apple or a plate of sandwich in the kitchen.

It is typical in philosophy of mind to think of beliefs, hopes, desires and the likes as mental status or state of mind. Let us mention at this juncture, that whatever way we decide to understand the prepositional character or what is called "intentionality of mental content", it should be clear to you that one of the essential features of mind is representational capacity. As such, any attempt to understand the mind or to develop a theory of mind most inevitably address the nature of mental representation, that is, the problem of intentionality.

Generally in this introduction, we have so far canvassed three issues in the philosophy of mind: The relationship between mind and body (or the mental and the physical); the mental content and mental causation. There is yet another problem that for many is untreatable; we are talking about consciousness. You are no doubt at the moment, deeply absorbed reading this essay and trying to understand it. But you are hereby granted permission to stop focusing on the substance of this essay and simply try to be aware-aware of your surroundings,

aware of various bodily sensations (perhaps you have been sitting in one position for too long) aware of what you are thinking... This awareness is one aspect of our concept of consciousness. I also want to note here that the aspect of consciousness is intimately tied to a particular point of view, a subjective point of view. For example, there is your awareness of a total stranger. Obviously, you can all be aware of the same thing yet there is your perspective to that particular thing or incident, i.e a landing plane or a snake that crawled into the ceiling from your window.

Philosophy of mind today centrally comprises the issues we have briefly rehearsed above; the nature of the Mind Body Problem, Mental Content, Mental Causation, Intentionality and Consciousness etc. As we will see, these issues are united by a common concern. Whether we can understand the important aspects of our life within a generally scientific framework, or whether we must adopt some other approach or framework to explain the central features of mind is itself part of the problems that are associated with mind, a problem we hope to find contemporary solution of the 21st century to.

Although we are intimately familiar with our mental life, it is an issue of some debate about how we might best understand the mind or the method we should use in developing a theory of mind. One method that characterized much of the history of philosophy, and for many today is still the distinctive method of philosophy, that is, the *apriori* method.

In this method, issues in philosophy are investigated or examined. Basically the analyses of distinctively mental concepts are the very traits of the *apriori* methods. **We explain a particular mental concept, not by doing some complicated experiment in a laboratory, but by identifying the common sense connections of a given concept to others.** The result of such a method is a set of *apriori* truths sentence or propositions which once we have understood them, can be known without further experimentation or empirical continuation. These *apriori* truths are thought to be necessary. It is not just accidental that their propositions are true; in some sense these must be true. The point here really is, the method used to obtain the results.

This *apriori* approach contrasts most starkly with what we think of as the scientific approach. Now this is not to suggest that we look to the results of scientific inquiry to guide and shape theories of the mind. To this end, the entire work in this text shall be subdivided into eight parts. They include: The Question of Mind, Consciousness, The Question of Being, Personal Identity, Artificial Intelligence, The Question of Change and Permanence, Appearance and Reality and the questions of Determinism and Freedom.

The student or researcher is therefore advised to keep an open mind in his or her quest to know and understand the issues that are associated with the mind

in the sections to come, issues and problems that thinkers and philosophers since the turn of this century and before now, have grappled with. Peradventure, consequent on the keenness and devotion to your study of this text, you'll ultimately come to that point where you are better equipped and able to make logical deductions about the problems and issues raised in this book, deductions that a slightly or entirely different from the deductions made in antiquity by thinker who first tackled the problems.

II. The Human Mind

Be the master of your mind rather than mastered by your mind.
- Zen Saying

Mind (pronounced /Ēmajnd/) is the aspect of intellect and consciousness experienced as combinations of thought, perception, memory, emotion, will, and imagination. It also includes all unconscious cognitive processes. The term is often used to refer - by implication - to the thought processes of reason. Mind generally manifests itself subjectively as a stream of consciousness.

Theories of mind and its function are numerous. The earliest recorded speculations are from the likes of Zoroaster, the Buddha, Plato, Aristotle, *Adi Shankara* and other ancient Greeks, Indians and, later, Islamic philosophers. Pre-scientific theories grounded in theology concentrated on the supposed relationship between the mind and the soul, human's supernatural, divine or God-given essence.

Which attributes make up the mind? Is an issue that is much debated among thinkers. Some psychologists argue that only the higher intellectual functions constitute mind, particularly reason and memory. In this view the emotions — love, hate, fear, joy — are more primitive or subjective in nature and should be seen as different from the mind as such. Others argue that various rational and emotional states cannot be so separated, that they are of the same nature and origin, and should therefore be considered all part of what we call the mind.

In popular usage, mind is frequently synonymous with thought: the private conversation with ourselves that we carry on "inside our heads." Thus we "make up our minds," "change our minds" or are often described to be "of two minds" about something. One of the key attributes of the mind in this sense is that; it is a private sphere to which no one but the owner has privileged access to. No one else can "know your mind." They can only interpret what we consciously or unconsciously communicate to them.

a. Etymology of Mind

The original meaning of mind in the 'Old English' *gemynd* is the faculty of 'Memory', not of thought in general. Hence, we find sentences such as 'call to

mind', 'come to mind', 'keep in mind', 'to have mind of', etc. the 'Old English' had other words to express "mind", such as *hyge* "mind, spirit".

The generalization of mind to include all mental faculties, thought, volition, feeling and memory, gradually develops over the 14th and 15th centuries.^[1]

The meaning of "memory" is shared with Old Norse, which has *munr*. The word is originally from a PIE verbal root *men-, meaning "to think, remember", whence also Latin *mens* "mind", Sanskrit *manas* "mind" and Greek "mind, courage, anger".

The concept mind has often been used to denote the mental activity and the memory of a person. As such, it has been conceived to also include both conscious thoughts and unconscious activity such as dreams, emotions and such that are related to it. Therefore, the human identity can be viewed as being made up of mind and body. Many philosophers and religions also recognize another aspect of identity, the soul.

Simply put, some attempts at the definition of mind capture it in the following manner:

1. The mind has scientifically be defined as the seat cognition,^[2]
2. Those who compare the mode of operation of the mind with that of a computer, see it as a central processing unit (CPU)^[3]
3. Biological scientist regard it as the core of all mental activities, as such, it is the center where all dater, feelings, thoughts, emotions, fears, hopes, pains, aspirations, thinking and reasoning are processed, analyzed and stored.^[4]
4. It is the sources of all ideas.^[5]

Ideas in this sense has been conceived by bishop David Oyedepo as the product of systematic thinking and reasoning, the compound thoughts that stimulate moves or actions on the physical. Ultimately, he believes that ideas are the exclusive reserve of thinkers.^[6]

Reasoning from the perspective in focus is therefore considered as the component of logical, rational and analytical thinking, while thinking is the activity that involves the reflecting on certain issues with the view to solving problems. This is the kind of thinking we call positive thinking that is often associated with the mind.

Some thinkers in their attempt to simplify the understanding of the study of the Human Mind have further categorized the mind in the following ways. On what constitute the mind, they make reference to the issues and states of Consciousness. On the capacity for the mind to learn and understand, they make reference to Intelligence. On the mind's capacity to remember, they refer

to Memory. On religious views on the essence of identity, they make reference to the Soul.

III. What is Mind in Philosophy?

Everything we do matters, I've given this a lot of thought lately. It may seem like a strong statement, but it is not meant in a rigid kind of way. Nevertheless, the more I contemplate it, the more it rings true to me. Every single thing we do in our life, every moment, it all matters. Buddhist Priest

Philosophy of mind is a branch of modern analytic philosophy that studies the nature of the mind, mental events, mental functions, mental properties, consciousness and their relationship to the physical body, particularly the brain. The mind-body problem, i.e. the relationship of the mind to the body, is commonly seen as the central issue in philosophy of mind, although there are other issues concerning the nature of the mind that do not involve its relation to the physical body.^[7]

Dualism and monism are the two major schools of thought that attempt to resolve the mind-body problem. Dualism can be traced back to Plato,^[8] Aristotle^{[9][10][11]} and the Sankhya and Yoga schools of Hindu philosophy,^[12] but it was most precisely formulated by René Descartes in the 17th century.^[13] Substance Dualists argue that the mind is an independently existing substance, whereas Property Dualists maintain that the mind is a group of independent properties that emerge from and cannot be reduced to the brain, but that it is not a distinct substance.^[14]

Monism is the position that mind and body are not ontologically distinct kinds of entities. This view was first advocated in Western philosophy by Parmenides in the 5th century BC and was later espoused by the 17th century rationalist Baruch Spinoza.^[15] Physicalists argue that only the entities postulated by physical theory exist, and that the mind will eventually be explained in terms of these entities as physical theory continues to evolve. Idealists maintain that the mind is all that exists and that the external world is either mental itself, or an illusion created by the mind. Neutral monists adhere to the position that there is some other, neutral substance, and that both matter and mind are properties of this unknown substance. The most common monists in the 20th and 21st centuries have all been variations of physicalism; these positions include behaviorism, the type identity theory, anomalous monism and functionalism.^[16]

Most modern philosophers of mind adopt either a reductive or non-reductive physicalist position, maintaining in their different ways that the mind is not something separate from the body.^[17] These approaches have been particularly influential in the sciences, especially in the fields of sociobiology, computer science, evolutionary psychology and the various neurosciences.^{[18][19][20][21]} Other

philosophers, however, adopt a non-physicalist position which challenges the notion that the mind is a purely physical construct. Reductive Physicalists assert that all mental states and properties will eventually be explained by scientific accounts of physiological processes and states. [19][20][21] Non-reductive Physicalists argue that although the brain is all there is to the mind, the predicates and vocabulary used in mental descriptions and explanations are indispensable, and cannot be reduced to the language and lower-level explanations of physical science. [22][23] Continued neuroscientific progress has helped to clarify some of these issues. However, they are far from having been resolved, and modern philosophers of mind continue to ask how the subjective qualities and the intentionality (aboutness) of mental states and properties can be explained in naturalistic terms. [24][25]

1. The Continental View of Philosophy of Mind

Most of the discussion in this article has focused on one style or tradition of philosophy in modern Western culture, usually called analytic philosophy (sometimes described as Anglo-American philosophy). [26] Many other schools of thought exist, however, which are sometimes subsumed under the broad label of continental philosophy. [27] In any case, though topics and methods here are numerous, in relation to the philosophy of mind the various schools that fall under this label (phenomenology, existentialism, etc.) can globally be seen to differ from the analytic school in that they focus less on language and logical analysis alone but also take in other forms of understanding human existence and experience. With reference specifically to the discussion of the mind, this tends to translate into attempts to grasp the concepts of thought and perceptual experience in some sense that does not merely involve the analysis of linguistic forms. [28]

In Georg Wilhelm Friedrich Hegel's Phenomenology of Mind, Hegel discusses three distinct types of mind: the subjective mind, the mind of an individual; the objective mind, the mind of society and of the State; and the Absolute mind, a unity of all concepts. You can also Hegel's Philosophy of Mind from his Encyclopedia. [29]

In modern times, the two main schools that have developed in response or opposition to this Hegelian tradition are phenomenology and existentialism. Phenomenology, founded by Edmund Husserl, focuses on the contents of the human mind and how phenomenological processes shape our experiences. [30] Existentialism, a school of thought founded upon the work of Søren Kierkegaard and Friedrich Nietzsche, focuses on the content of experiences and how the mind deals with such experiences.

An example (though not very well known) of a philosopher of mind and cognitive scientist who tries to synthesize ideas from both traditions is Ron McClamrock.

Borrowing from Herbert Simon and also influenced by the ideas of existential phenomenologist's such as Maurice Merleau-Ponty and Martin Heidegger, McClamrock suggests that humans' condition of being-in-the-world ("*Dasein*", "*In-der-welt-sein*") makes it impossible for them to understand themselves by abstracting away from it and examining it as if it were a detached experimental object of which they themselves are not an integral part. [31]

Another philosopher of this type is Sean Dorrance Kelly, who is Professor and Chair of Philosophy at Harvard. Kelly, who has taught courses on 20th century French and German Philosophy, Philosophy of Mind, as well as Philosophy of Cognitive Science, may be seen as building upon the work of his mentor Hubert Dreyfus, an existentialist who has engaged his colleague in philosophy at Berkeley, John Searle, in extensive debate on these issues over a period of decades.

2. Consequences of Philosophy of Mind

There are countless subjects that are affected by the ideas developed in the philosophy of mind. Clear examples of this are the nature of death and its definitive character, the nature of emotion, of perception and of memory. Questions about what a person (of Being) is and what his or her identity consists of also has much to do with the philosophy of mind. There are five other subjects that are in connection with the philosophy of the mind, they have aroused special attention. They include: free will and determinism, the self (the "I" factor), Personal Identity, Appearance and Reality and the Problem of Change and Permanence. [32] We hope to extensively discuss these subjects later in this book.

IV. The Nature of the Mind

No species possesses a purpose beyond the imperatives created by genetic history...

The human mind is a device for survival and reproduction, and reason is just one of its various techniques.

- Edward O. Wilson (1929-)

1. Introduction

Mental properties do not appear to be obviously physical. My belief that there is a cone of ice cream in the refrigerator does not seem to have the properties we normally associate with the physical. By this I mean that the belief I have does not appear to have a shape or size. It does not appear to have a velocity or momentum; it does not appear to have a color or taste. Propositional knowledge / attitudes in general seem different from the physical, similar feeling or emotions are not obviously physical.

My being angry about the mass failure in GST311 (a University wide course in Covenant University) does not have a shape or size, or weight. Despite the fact

that feelings or emotions vary often, they have concomitant physical manifestations, this is because there is nothing necessary about these physical aspects. I can be angry that someone has bashed my car without yet giving off any physical evidence that I am angry.

Nonetheless we can still be drawn to the idea that mind and mental properties are in some way physical. The progress of the sciences in the last three centuries and more especially, during the 21st century, gives us ample reasons to think that whatever exists, and whatever has properties, there is a physical explanation to it,

The truth is that we are seemingly drawn into two different directions. One direction inclines us towards thinking of the mental as something quite different from the physical. The other inclines us towards thinking that understanding the nature of the mental requires simply that we understand more about the physical.

The inference that we can correctly deduce from the above is that we are seemingly drawn into two different directions. One direction inclines us towards believing or thinking of the mental as something quite different from the physical. The other inclines us towards thinking that understanding the nature of the mental simply requires that we understand more about the physical.

If we must then understand these inclinations that we are often drawn to, we will need to further study the characteristics of the mind as this will aid our easy identification of its traits wherever they are seen. We will also be better equipped to distinguish mental phenomenon from physical phenomena. To this end therefore, philosophers have successfully identified the following as some of the major characteristics of mind. They include; inward accessibility, subjectivity, Goal directedness, Creativity and freedom, consciousness, and intentionality. This will be the focus of the next chapter.

2. The Nature of the mind

On Earth, man occupies a peculiar position that sets him apart from all other entities in our planet. While all the other things – animate or inanimate, living or non-living – behave according to regular patterns to balance nature, man seems to enjoy – within definite limits – a small amount of freedom. Man controls his way of living, speaks his own language, perceives and learns great amount of knowledge, manages his emotions, and deals properly with problems he faces. All of which is unique to man only. There is, in fact, within the infinite expanse of the universe, a small field in which man's conscious conduct can change the course of events.

It is this fact that causes man to distinguish between an external world subject to unstoppable and endless necessity, and his human faculty of thinking,

cognizing, and acting. In Philosophy, mind or reason is contrasted with matter, something that is extended in space and persists through time. Fully aware of the fact that his own body is subject to the same forces that determine all other things and beings, man attributes his ability to think, to will and to act to an invisible and intangible, yet powerful, factor he calls his **Mind**.

3. The Functions / Features of The Mind

The mind, including the processes it carries out such as thinking, learning, memorizing, remembering, and the likes, is one characteristic that distinguishes man from any other being in the world. The nature of the human mind is like that of a mirror; having different functions and features: (a) open and vast, (b) reflects in full and precise details, (c) unbiased towards any impression, (d) distinguishes clearly, and (e) potential for having everything already accomplished.

a. Open and Vast

Martin H. Fischer (1879-1962), a German-born U.S. physician and author, quoted "All the world is a laboratory to the inquiring mind." Isn't it ironic how small the human brain where mind processes undergo is, and yet it encloses matters in as huge as the universe? That's how open and vast the mind can be. It can consist of things as trivial as the number of moles you have in your body, or as essential as how many dosages of cough syrup you need to take in when you are sick. It can create illusion or reality, bring delight or sadness, trigger conflict or peace, and generate love or hatred. And most importantly, it can make you, by influencing you how to be the best of who you are, or break you, by covering you with all the fears, embarrassment, and shame you least need in going through every day.

The exposure of the mind to practically 'anything under the sun' keeps it from hiding any secrets the world unfolds from us. But again, all information that we can easily gather from outside is not always being marked off by the society – which is good and which is bad, which is right and which is wrong, or which is divine and which is evil. Therefore, the mind, as an all-encompassing system, accesses everything and yet restricts us from nothing.

Indeed, we have to agree with Fischer that the world is just a laboratory of the inquiring mind. A gigantic world of mind exists to which we are almost totally unexposed. This whole world is made by the mind. Our minds made this up and put these things together. Every bolt and nut was put in by one after the other's mind. This whole world is mind's world – the product of mind.

b. Reflects in Full and Precise Details

In her outstanding book, *Choose the Happiness Habit*, Pam Golden writes: "Take the story of two brothers who are twins. One grows up to be an alcoholic bum.

The other becomes an extremely successful businessman. When the alcoholic is asked why he became a drunk, he replies, 'My father was a drunk.' When the successful businessman is asked why he became successful, he says, 'My father was a drunk.' **Same background, Same upbringing, Different choices."**

The brothers chose different thoughts regarding the identical experience they've been in. One took the fact that their father was a drunk as an example for him to imitate; thus, making him one too. In contrast, the other brother thought the same idea as something not to be mimicked, making him doing the opposite thing until he became successful. Those thoughts over the years shaped the circumstances where they are now. Whatever viewpoint they had about the situation was reflected on how they are doing now.

In other words, whatever there is in our mind can be fully and precisely reflected through our actions. It is due to the process where thinking creates images in our mind. These images, in turn, will control feelings like joy or sadness. Such feelings will cause us to do actions on how we would deal with each one of them. And lastly, these actions shall create results. Therefore, the mind, particularly thinking, implies reflection and creation of results. This is simplified through the very common cliché **"You are what you think of."**

c. Unbiased towards any impression

Whenever we look at the outside world, or just any of the things it consists of, we tend to have a very strong impression of its substantiality. What we probably don't realize is that the strong impression is merely our own mind's interpretation of what it sees. We think that the strong, solid reality really exists outside, and when we look within ourselves, perhaps we feel empty. This is a common misconception among people. The wrong mental attitude that fails to realize that the strong impression that appears to truly exist outside of us is actually projected by our own mind. Everything we experience – feelings, sensations, even shapes and colors – comes from our minds.

To illustrate the point clearly, imagine one morning you woke up with a foggy mind and vague visual of the day ahead. Isn't it that the world around you also appears to be dark and foggy, too? On the other hand, when the world seems beautiful and light one day, you should understand that basically, those impressions are coming from your own mind, rather than from changes in the external environment. Therefore, instead of misinterpreting whatever you experience in life through judgmental wrong conceptions, you should realize that it's not outer reality but only mind.

For example, when everybody in a classroom looks at a single object, say, their teacher, each of the students will have or form a particular or different notion of him, even though, simultaneously, they are all looking at the same thing, or person for that matter. These different experiences don't come from the teacher.

They come from the students' minds. Although they all see the same face, the same body, and the same clothes, their interpretations are still superficial. Analyzing deeply, the way they perceive him and the way they feel about him, is individual and different – all of which came from the mind of the students and not from the physical manifestation of the teacher.

This sort of equalizing wisdom of the mind is not likely to make any unfair preference on any impressions made. It only affirms that every interpretations made on a subject in the outside world is not a fact, but an idea of the mind.

d. Distinguishes Clearly

What we see is not always what we get. There are certain things in this world in which their physical appearance is far different from their real attributes. Using only our 5 bodily senses, we may readily accept what we see, hear, smell, taste, and feel even if it refutes reality. But with the mind, it helps us distinguish clearly what the entity really is; thus, helping us too in making wise decisions.

Take for example this situation: you overheard a person say that it will rain this afternoon. Without thinking and analyzing the circumstances, you are going to believe it unhesitatingly. You may even cancel your plans in going out in order to avoid the hassle it will bring. In other words, without any basis other than some opinion of a person you don't even know, you accept the idea as true. And so, you make adjustments.

Using the mind, we can always not believe what we sense. This is if, not only they contradict with the observations, analyses and evaluations we made with them, but also they disprove a general truth. In the situation above, the mind can intervene in several manners – observing if the clouds are darker than usual, checking the weather news in the TV or newspaper for possible pouring of rain, etc – so as not to immediately accept the idea that it is going to rain. For instance, having observed the outside climate, you found out that the sun is high and the clouds are clear. Or, having checked the weather news, you knew that there will be no rain during the day. Therefore, you may now conclude that it will not go to rain, and that you don't have to cancel any plans you have. **Hence, what our five senses cannot perform well, the mind does.**

e. Potential for Having Everything Already Accomplished

Funny how we have always been told, at least once in our life, to "put your mind in what you're doing" whether it would be studying, working, cooking, gardening, or simply reading. What could be the reason behind that? Well, these people – our parents, teachers, guardians, bosses, and friends to name some – are obviously concerned in our welfare that they want us to concentrate and work hard in whatever it is that we are performing. In doing so, we can easily accomplish our goals and achieve success.

There is a big difference in doing a job with the body and doing a job with the mind. In the former, one uses his hands and other parts of his body in performing a certain task which eventually will get tired and should be put to rest. Since the human body is subject to weaknesses and is limited in terms of functions, abuse of it may cause fatigue and other physical disabilities. Thus, it may affect the execution and termination of a task. On the other hand, in doing a job mainly with the mind, one does not leave all the work with the body. He thinks of ways on how to minimize the possible physical activities needed, to lessen the amount of time required, and to get the most out of the job being done. In this way, the task is most likely to be accomplished in just a little time, with the least effort but with the best result.

Having gotten a better picture of the Nature (function / feature) of the mind, it will interest you to know that complex as the mind can be, it can be trained into doing those positive as against the negative things that we are often inclined to doing. This shall be our focus of study in the next chapter.

V. Training the Mind

Change of diet will not help a person who will not change his thoughts. When a person makes his thoughts pure, he no longer desires impure food.

- As a Man Thinketh

1. Introduction

In the previous chapters, we have learned how powerful the mind is, including both the positive and negative way of thinking. We have found out their similarity – that they both have the ability to construct reality in our lives – and their differences – that positive thinking creates positive reality, while negative thinking creates negative reality. These ways of thinking are continuously fighting over a significant position in the mind, in which the one who will succeed will be taken into action by the individual. Therefore, positive thinkers deal with life's challenges confidently and are more likely to attain success than negative thinkers since they look at everything unconstructively.

Comparing the two kinds of thinking, obviously, what we would prefer more is to possess the positive power of thinking so that we may create a certain and stable destiny. Of course, nobody wishes for life's bitterness. We all want our happy endings, don't we? But whether we like it or not, our minds keep on generating all sorts of thoughts, even those that may cause our failure in the end. We can never stop nor avoid these unhealthy thinking. But don't worry. It is not yet a hopeless case. What we can do is to train our minds to focus on the good things rather than the bad, the happy moments rather than the sad, on what we have rather than what we don't have.

2. Training The Mind

Life is full of surprises and exciting moments that by simply looking at them, we miss ourselves. We are so busy doing unremarkable stuffs out there – in the mirror, on the phone, on the PC, in front of the TV and radio, overtaking, adventuring, and endlessly seeking power and status. This is when car racers feel alive and excited – when they are in a near death opportunity! Imagine that. Actually, that is when we also feel enthusiastic – with adrenalin-pumping, hair-raising, goose bumps-appearing incidents or when one is over excited, can show off, and risks fearful flights – that we cannot see what's real in our lives. We make mistakes. We miss turnings. We lose or forget things. And this is all because we lose reign of our senses. Only when there are accidents, car crash, a thump on the head, a slap in the face, a comment, a synchronized moment, a glance from a beautiful person, song of a sweet bird, the rising or setting of the sun, a shooting star, or the rhythm of the waves do we stop for a second and appreciate and reflect these things with our minds. Time seems to slow down in moments of awe, devotion, speechlessness, and high spirits. We become aware of beautiful, fresh, sweet, shining, and glowing moments that only at these times are we awake, truly alive, and with a calm and serene mind.

3. How to Train The Mind

They say that we will never really know what we have until it's gone. So, shall we wait for some things to disappear before we appreciate them? Not exactly. In fact, the mind can and should be trained to focus on the brighter things in life, no matter how little or uninteresting they are, so that negative thoughts shall not succeed in creating an undesirable future for us. Nothing is really late for changes. Here are some ways of training the mind on positive thinking:

4. Start the day with cheers and smiles.

Your whole day depends on how you greet the morning. Therefore, as long as you welcome it with energy and high spirits, everything will go okay. You don't want the rest of the day to get ruined, do you? Come on, smile! It doesn't cost anything but is worth everything.

5. Ask for guidance.

Only God knows what we will be having on the day ahead of us. He will surely appreciate a few minutes of praying and asking for guidance from Him. Also, have faith on Him that He is more than willing to grant our requests as long as it is for our own good. With God as our guide, we don't have any reason not to say and believe in the thought that *I can do this. I can make it through this day. Nothing is impossible. After all, God is with me.*

6. Plan the day ahead.

To avoid mistakes that will cause negative output on your daily activities that will later on become negative thoughts, it is better to plan your work first; after

which, work your plan. Make sure today's goals are clearly defined and absorbed by your mind. This can be done even before you get out of bed each day, just so immediate addressing issues as they arise can be avoided.

7. *Keep your mind focused on important things.*

Set goals and priorities for what you think and do. Visualize practicing your actions. Develop a strategy for dealing with problems. Concentrate on things that need to be taken seriously, but at the same time, take time to relax and enjoy. This way, favorable results may take place.

8. *Be detached from the outcome.*

They say that life is like a Ferris Wheel; sometimes, you're on the top, and sometimes at the bottom. This means that there will be times in our lives where some things would not turn out according to what we want them to be. Don't be annoyed if you don't get what you desire. However, do your best in everything you do. Only, don't get too attached on the probable results that may only cause disappointments and upsets.

9. *Try new things and challenges.*

See learning and changes as opportunities. There's nothing wrong in changing attitudes and routines as long as they are for the good and improvement of who you are and what you do. Doing new things may include considering more options for a project, meeting new people from different places, asking lots of questions. Through this, the flow of thinking is directed to improvement and negative thoughts will be easily eradicated.

10. *Balance your desires.*

We live in a place of opposites and duality – gain and loss, pleasure and pain, light and dark, male and female, love and hate. This is how the cycle of life goes. We can never have all the good things in life at the same time. In love, there will always be someone who gets hurt. In wealth, there will always be people who will not be fortunate enough. Measure and moderation is the primary key.

11. *Be realistic.*

Make sure that what you want is something possible. Hoping for something to happen which would never really materialize in real life will only bring you disappointment. For instance, you wish to lose weight. Therefore, you have to set a goal and act on appropriate measures within a period of time to achieve what you wish. Hey, No one can get slimmer overnight. Keep track of your mental and physical health. This way, you will know how far you can keep believing.

12. *Know yourself.*

There is no other person in the world who can tell who you really are. Know your passions, favorites, and principles. Spend some quality time by yourself –

reading, listening to music, day dreaming, and the likes. If you know yourself completely, you will be aware of how far can you go physically, mentally, and emotionally. Remember Socrates most proffered inscription at the oracle at Delphi "Man Know thy self"

13. *Love yourself.*

Before you expect for other people to love and adore you, it is always you who needs to love yourself first. Make a positive commitment to yourself, to learning, work, family, friends, nature, and other worthwhile causes. Praise yourself as much as you praise others once in a while. When you start feeling confident about yourself, positive thoughts will naturally flow to your mind.

14. *Laugh.*

Enjoy. Have fun. Looking at the brighter side of life starts with entertainment and pleasure. Laughter is the best medicine, so they say. Whether your illness is physical or emotional, a few laughs and giggles can help you throw away heavy baggage such as anxiety, disappointment, or nervousness.

15. *Keep a list of your goals and actions.*

Familiarize yourself with things you want to accomplish and with the ways you must undertake to complete them. By the time you are certain of what you want to do and carry out in your life, a stronger mind and will power will exist within you.

16. *Associate with positive people.*

In every classroom, work place, or simply anywhere you go where there are groups of people, look for optimistic ones. There are lots of them, I'm sure. Associate with them, hang-out, discuss matters. They can help you build self-confidence and self-esteem.

17. *Make it a habit to ask questions.*

This is not equal to dumbness and ignorance; rather, it is associated with seeking more information and understanding matters clearly. With more knowledge, there is also more power.

18. *Be open.*

We have to accept the fact that we don't know everything. And that we are continuously learning in every place we go, with every people we meet as everyday passes. We should not close our minds to new ideas and information that comes our way. Our mind is so spacious that it is impossible to fill it up completely. Thus, we should accept worthy things that may help us become better and brighter persons.

19. *Have trust in other people.*

Although it may seem difficult and risky to give trust to just any people, when you believe in them or confident on what they are doing for you, doubts and

negative judgments on them will be unnecessary. Also, it will bring harmonious relationships between you and your colleagues.

20. *Forgive and forget.*

Mistakes and failures are the root causes of negative thinking. If we somehow learn to let go of all the pain, agony, and fear we try to keep inside our hearts and minds, then there will be nothing more to block our clear thoughts from being expressed. Forgive yourself for committing mistakes and forget these mistakes.

21. *Learn from experiences.*

Learning inside the classroom is different from learning outside it. In school, one learns the lesson first before taking an exam; while in real life, one takes the test first before learning the lesson. This test in the real life is our experiences. If we failed in that test, i.e. the experience is not so good, we study the situation and learn the lesson. From here, we can avoid committing the same mistake twice.

22. *Count your blessings.*

Focus on what you have rather than what you don't have. Absence of our desires will only bring discontentment and disappointment that will only waste our time. Instead, be thankful and appreciative with all the blessings we receive.

23. *Kiss your worries goodbye.*

At the end of every day, before going to sleep, there is no need to keep bad experiences and unhappy moments that had happened in the day within you. Let them go, throw them out of the window and kiss them goodbye. Dream sweetly. As a new day unfolds, new hope arises. Keep believing. Always have faith.

VI. Characteristics of the Mind

A mind, not to be charged by place or time. The mind is its own place, and in itself can make a heaven of hell, a hell of heaven.

(John Milton(1608-1674)

1. Introduction

Philosophy of Mind, branch of philosophy that considers mental phenomena such as sensation, perception, thought, belief, desire, intention, memory, emotion, imagination, and purposeful action. These phenomena, which can be broadly grouped as thoughts and experiences, are features of human beings; many of them are also found in other animals. Philosophers are interested in the nature of each of these phenomena as well as their relationships to one another and to physical phenomena, such as motion.

Many fields other than philosophy share an interest in the nature of mind. In religion, the nature of mind is connected with various conceptions of the soul and the possibility of life after death. In many abstract theories of mind there is considerable overlap between philosophy and the science of psychology. Once part of philosophy, psychology split off and formed a separate branch of knowledge in the 19th century. While psychology uses scientific experiments to study mental states and events, philosophy uses reasoned arguments and thought experiments in seeking to understand the concepts that underlie mental phenomena. Also influenced by philosophy of mind is the field of artificial intelligence (AI), which endeavors to develop computers that can mimic what the human mind can do. Cognitive science attempts to integrate the understanding of mind provided by philosophy, psychology, AI, and other disciplines. Finally, all of these fields benefit from the detailed understanding of the brain that has emerged through neuroscience in the late 20th century. We shall be talking more about AI in detail in a latter section.

2. Characteristics of Mind

Philosophers use the characteristics of inward accessibility, subjectivity, intentionality, goal-directedness, creativity and freedom, and consciousness to distinguish mental phenomena from physical phenomena.

a. Inward Accessibility

Perhaps the most important characteristic of mental phenomena is that they are inwardly accessible, or available to us through introspection. We each know our own minds—our sensations, our thoughts, our memories, our desires, and fantasies—in a direct sense, by internal reflection. We also know our mental states and mental events in a way that no one else can. In other words, we have privileged access to our own mental states.

b. Subjectivity

Certain mental phenomena, those we generally call experiences, have a subjective nature—that is, they have certain characteristics we become aware of when we reflect. For instance, there is “something it is like” to feel pain, or have an itch, or see something red. These characteristics are subjective in that they are accessible to the subject of the experience, the person who has the experience, but not to others.

c. Intentionality

Other mental phenomena, which we broadly refer to as thoughts, have a characteristic philosophers call intentionality. Intentional thoughts are about other thoughts or objects, which are represented as having certain properties or as being related to one another in a certain way. The belief that California is west of Nevada, for example, is *about* California and Nevada and represents the former as being west of the latter. Although we have privileged access to our

intentional states, many of them do not seem to have a subjective nature, at least not in the way that experiences do.

d. Goal Directedness

A number of mental phenomena appear to be connected to one another as elements in an intelligent, goal-directed system. The system works as follows: First, our sense organs are stimulated by events in our environment; next, by virtue of these stimulations, we perceive things about the external world; finally, we use this information, as well as information we have remembered or inferred, to guide our actions in ways that further our goals. Goal-directedness seems to accompany only mental phenomena.

e. Creativity and Freedom

Another important characteristic of mind, especially of human minds, is the capacity for choice and imagination. Rather than automatically converting past influences into future actions, individual minds are capable of exhibiting creativity and freedom. For instance, we can imagine things we have not experienced and can act in ways that no one expects or could predict.

f. Consciousness

Mental phenomena are conscious, and consciousness may be the closest term we have for describing what is special about mental phenomena. Minds are sometimes referred to as consciousnesses, yet it is difficult to describe exactly what consciousness is. Although consciousness is closely related to inward accessibility and subjectivity, these very characteristics seem to hinder us in reaching an objective scientific understanding of it.

Scientists have long considered the nature of consciousness without producing a fully satisfactory definition. In the early 20th century American philosopher and psychologist William James suggested that consciousness is a mental process involving both attention to external stimuli and short-term memory. Later scientific explorations of consciousness mostly expanded upon James's work. In this article from a 1997 special issue of *Scientific American*, Nobel laureate Francis Crick, who helped determine the structure of DNA, and fellow biophysicist Christof Koch explain how experiments on vision might deepen our understanding of consciousness.

VII. Cognitive Mind mapping processes

1. What is Mind Mapping?

Cognitive mind mapping is one of the most used techniques to attain things that need brain power and memory activation in the everyday activity of the people. This allows the brain to use its cortical part and you can start to become more creative in your concepts. These are facts that you need to know about mind mapping.



a. What does it use?

It uses so many things like logic, colors, drawings, images, figures, diagrams, and numbers. These will increase and stimulate your skills in memory and thinking. In short, you are making your brain functional in a more creative way. The method is very simple because you can map all your topics and ideas on a sheet of paper while you visualize what you have taken down. You are doing multi tasking. You plan and then think at the same time. This makes your ideas more creative and attractive because you can get to imagine unique experiences to include in your map.

b. What are the Main characteristics of Cognitive Mind Mapping?

You need to know first your main idea. The idea and the central image must go together so that you will establish coherence in your mind map. The purpose of the image is to form more thoughts that later on will become the main theme of your map. This can also provide other themes that can be considered as minor subjects that can be connected into the secondary topics. If you try to check what you have made in your paper, you noticed that you like making a tree. You are branching out ideas but all of the branches you made are still connected to the root. The root is your main idea. This technique is not new to you. This has been practiced by many people for different purposes.

c. Are psychological changes occurring?

Yes! There are lots of psychological changes in your minds. This will help you to respond of the outside stimulus. The cognition on a larger explanation applies knowledge, planning, decision making, learning, and logical thinking. This is an extension of the mind mapping that includes the study of the ideas that are being processed in the brain to create more mind techniques like conceptualizing the facts and figures in relation to the pictures, diagrams, and graphs.

2. Cognitive Mind Mapping

The human mind is the most concealed organs. It takes control of all the involuntary and voluntary actions of the body. The mind possesses the capability to think and assess actions taking place around. Imagination is an important aspect of the human mind; it creates a logical and visual analysis of thoughts.

Mind or idea mapping utilizes imagination and owing to its vast benefits; there has been significant progress in this field. Many experiments have been performed through to determine the way in which the mind works. This analysis helps to visualize the mind maps and benefit most from it.

a. What Is Cognitive Mind Mapping?

The human mind is never devoid of thoughts. Every moment there is some thought that keeps it occupied. All the thoughts are transferred to us in the form of images. This phenomenon is a result of the mind's ability to apprehend things as per our senses. Whatever we feel through our senses like touch, smell

and vision; are transferred to the brain through neurons. Cognition is an analogous process which relates to the psychological transformations that occurs in our minds while we are in some thinking process.

Cognitive mind maps are mental codes that are instrumental towards easing up the problems of innovation, operation, management, decision-making and implementation. It works so efficiently because it amalgamates the thinking process by breaking the main task at hand to several sub tasks. This makes the job of the mind mapper easy as it can assess all the pros and cons and thereby making the most effective decision. Here are 5 things to know about cognitive mind maps:

b. Five Things to Know About Cognitive Mind Mapping

1. Visual Description of Thoughts: Cognitive mind maps make use of graphical elements to represent thoughts and ideas.
2. Easy to Memorize: The use of images, colors, drawings and figures help the brain to easily memorize and analyze the ideas with clarity.
3. Attributing and Setting Priority: Cognitive mind maps can be made on a paper using a pencil; but these are meant for simply taking notes. For complex problems mapping software should be used.
4. Checking Progress: Progress can be easily analyzed with the help of a cognitive mind map.
5. Systematic Database: Data is stored in the form of expandable tree; which helps to modify the data (if required) in the future.

c. Ways Students Can Improve Their Results through Cognitive Mind Mapping

Students learn their subjects better when they are logically reasoned and visually represented. Cognitive mind mapping, processes emphasizes on this point and ensures improved learning skills for students. It also stimulates their absorbing power as they love to learn more. It makes the otherwise boring and difficult lessons fun to read. Be it Math, Science or History, they will observe the inherent relationships between diverse topics and rationally retain information. Mind maps help them to concentrate, take into account various information simultaneously and express themselves more tactfully. Consequently, the students fare better during exams.

If you are a student, here are 5 ways you can improve your results through cognitive mind mapping:

- i. During the time you are studying for exam, you need to remember a lot of things. Cognitive mind mapping aids your remembering these subjects. You can comprehend your topics easily by highlighting the main points. You cognize exactly what follows next and you do not fall short of ideas. With diagrams, graphics, charts and figures you can

memorize speedily. There is also clarity of thought and comprehension of facts and that will be reflected in your exam paper.

- ii. You can make cognitive mind maps for several subjects at the same time. This means you can equally work hard for each one of them. You can easily make out connections between words and hence, can relate them for better retention. You can finish your projects in due time too.
- iii. History lessons, comprising dates and events, may seem to be boring to you from time to time. But with mind maps, even history becomes exciting! You can also keep in mind lengthy study materials. The colorful and vivid representation makes it appealing. Even maths or science will be less puzzling.
- iv. You can prioritize your studying according to your exam schedule. Cognitive mind mapper helps you in paying attention to the immediate one with its manageable database.
- v. Lastly, time management is no more a trouble. By cognitive mind mapping you can be specific, concise yet spontaneous.

d. Reasons Why Teachers Love To Use Cognitive Mind Mapping

Teaching can be a very challenging job. It becomes more complex when teachers find that learning styles of many students are not matching with their teaching style. Well, help has arrived!

Mind maps are an ideal to bridge this gap. With the help of mind mapping, students can develop their own maps by following their own learning styles.

Cognitive mind mapping goes a step further. It takes into account areas of strengths and weaknesses of students in the learning process and devises an effective learning style.

Here are few reasons why cognitive mind mapping is preferred by teachers:

1. The learning pattern varies from person to person. While some are visual learners, others are comfortable with numbers. People, having natural interests in music or sports, for instance, may prefer to learn differently from a bookish person.

Capacity of communicating with people and inner self also play vital role in learning. Cognitive mind maps can be personalized by using colors, graphics, texts and icons. A visual learner usually prefers more color than a linguistic learner, who prefers text. Whatever is the choice; mind maps can represent a flow of thought and give a total idea about a topic or subject.

2. Cognitive mind maps are developed by following the process that our brain adapts while memorizing. Using colors, drawings, numbers and figures help the brain memorizing a topic. Tools of mind or idea mapping are helpful to clarify complex topics and stay focused.

3. Mind map processes have made things easier for teachers. It comes with various tools, wide options of colors, preset maps that help in developing precise cognitive mind maps for different types of students on various topics. Such maps establish co-relation among topics and sub topics along with priority or importance.

4. Cognition is the process to streamline thoughts with help via logical reasoning. Cognitive mind mapping not only helps teachers to identify the style of learning of their students, but also appeals to the strengths of students. Social minded students would like to share ideas; artistic students may contribute with color scheme and graphics. Students interested in numbers may contribute with innovative ideas about use of numbers. Learning becomes fun and lively with cognitive mind maps.

5. Cognitive mind maps developed with software can store data in form of expandable and collapsible trees. Such databases are very useful for developing maps on related topics or future projects.

VIII. Theories of Mind

1. Introduction

Although philosophers have written about mental phenomena since ancient times, the philosophy of mind did not garner much attention until the work of French philosopher René Descartes in the 17th century. Descartes' work represented a turning point in thinking about mind by making a strong distinction between bodies and minds, or the physical and the mental. This duality between mind and body, known as Cartesian dualism, has posed significant problems for philosophy ever since.

A few theories have been identified as very effective and influential in the study of mind. In this text we shall restrict our study to Substance Dualism, Substance Monism and The Materialism theory of mind.

2. Substance Dualism

In philosophy of mind, dualism is a set of views about the relationship between mind and matter, which begins with the claim that mental phenomena are, in some respects, non-physical. [14]

Ideas on mind/body dualism originate at least as far back as Zarathushtra. Plato and Aristotle deal with speculations as to the existence of an incorporeal soul that bore the faculties of intelligence and wisdom. They maintained, for different reasons, that people's "intelligence" (a faculty of the mind or soul) could not be identified with, or explained in terms of their physical body. [15][16]

A generally well-known version of dualism is attributed to René Descartes (1641), which holds that the mind is a nonphysical substance. Descartes was the first to



clearly identify the mind with consciousness and self-awareness and to distinguish this from the brain, which was the seat of intelligence. Hence, he was the first to formulate the mind-body problem in the form in which it exists today. [17]

3. Substance Dualism Theory

Substance dualism is a type of dualism most famously defended by Descartes, which states that there are two fundamental kinds of substance: mental and material. [18] According to his philosophy, which is specifically called Cartesian dualism, the mental does not have extension in space, and the material cannot think. Substance dualism is important historically for having given rise to much thought regarding the famous mind-body problem. Substance dualism is a philosophical position compatible with most theologies which claim that immortal souls occupy an independent "realm" of existence distinct from that of the physical world. [19] David Chalmers recently developed a thought experiment inspired by the movie *The Matrix* in which substance dualism could be true: Consider a computer simulation in which the bodies of the creatures are controlled by their minds and the minds remain strictly external to the simulation. The creatures can do all the science they want in the world, but they will never be able to figure out where their minds are, for they do not exist in their observable universe. This is a case of substance dualism with respect to computer simulation. This naturally differs from a computer simulation in which the minds are part of the simulation. In such a case, substance monism would be true. [20]

4. Substance Monism

Except God, no substance can be or be conceived. [E1P14]. [21]

Benedict Spinoza

Monism is any philosophical view which holds that there is unity in a given field of inquiry, where this is not to be expected. Thus, some philosophers may hold that the universe is really just one thing, despite its many appearances and diversities; or theology may support the view that there is one God, with many manifestations in different religions.

Monism in philosophy can be defined according to three kinds:

1. Idealism, phenomenalism, or **mentalistic** monism which holds that only mind is real.
2. Neutral monism, which holds that both the mental and the physical can be reduced to some sort of third substance, or energy.
3. Physicalism or materialism, which holds that only the physical is real, and that the mental or spiritual can be reduced to the physical.

Certain other positions are hard to pigeonhole into the above categories, but the following pre-Socratic philosophers described reality as being monistic:

- Thales: Water.
- Anaximander: *Apeiron* (meaning 'the undefined infinite'). Reality is some; one thing, but we cannot know what.
- Anaximenes: Air.
- Heraclitus: Fire (in that everything is in constant flux).
- Parmenides: Being. Reality is an unmoving perfect sphere, unchanging, undivided.

And post-Socrates:

- Neo-Pythagoreans such as Apollonius of Tyana centered their cosmologies on the Monad or One.
- Stoics, like Spinoza later, taught that there is only one substance, identified as God.
- Middle Platonism under such works as Numenius express the Universe emanating from the Monad or One.
- Neo-Platonism is Monistic. Plotinus taught that there was an ineffable transcendent God, 'The One,' of which subsequent realities were emanations. From The One emanates the Divine Mind (Nous), the Cosmic Soul (Psyche), and the World (Cosmos).

5. Substance Monist Theory

The argument given in explanation for existence of only one substance (or, more colloquially, one kind of stuff) in the universe occurs in the first fourteen propositions of *The Ethics*. The following proposition expresses Spinoza's commitment to substance monism: "Except God, no substance can be or be conceived"

Spinoza takes this proposition to follow directly from everything he says prior to it. Spinoza's monism is contrasted with Descartes' dualism and Leibniz's pluralism. It allows Spinoza to avoid the problem of interaction between mind and body, which troubled Descartes in his *Meditations on First Philosophy*.

In response to the mind-body problem arising from Descartes' theory of substance dualism, a number of philosophers have advocated various forms of substance monism, the doctrine that there is ultimately just one kind of thing in reality. In the 18th century, Irish philosopher George Berkeley claimed there were no material objects in the world, only minds and their ideas. Berkeley thought that physical objects were simply a way of organizing the flow of experience. Near the turn of the 20th century, American psychologist and philosopher William James proposed another form of substance monism. James

claimed that experience is the basic stuff from which both bodies and minds are constructed.

6. Monism Pantheism and Panentheism

Following a long and still current tradition H.P. Owen (1971: 65) claimed that: "Pantheists are 'monists'...they believe that there is only one Being, and that all other forms of reality are either modes (or appearances) of it or identical with it."

Although almost all pantheists are monists, some pantheists may also be non-monists, but undeniably monists were the most famous pantheisms as that of Stoics, Plotinus and Spinoza. Exclusive Monists believe that the universe, the "God" of naturalistic pantheism, simply does not exist. In addition, monists can be Deists, Pandeists, Theists or Panentheists; believing in a monotheistic God that is omnipotent and all-pervading, and both transcendent and immanent. There are monist pantheists and panentheists in Zoroastrianism, Hinduism (particularly in Advaita and Vishistadvaita respectively), Judaism (monistic panentheism is especially found in Kabbalah and Hasidic philosophy), in Christianity (especially among Oriental Orthodox, Eastern Orthodox, and Anglicans) and in Islam (among the Sufis, especially the Bektashi).

While pantheism means all things are identical to God, panentheism means God is in all things, neither identical to, nor totally separate from all things. Such a concept, some may argue, is more compatible with God as personal while not barring a bridge between God and creation. Historical figures such as Paul Tillich have argued for such a concept within Christian theology, as well as contemporary biblical scholar Marcus Borg.

7. Materialism

In philosophy, the theory of materialism holds that the only thing that exists is matter; that all things are composed of material and all phenomena (including consciousness) are the result of material interactions. In other words, matter is the only substance. As a theory, materialism is a form of physicalism and belongs to the class of monist ontology. As such, it is different from ontological theories based on dualism or pluralism. For singular explanations of the phenomenal reality, materialism would be in contrast to idealism, neutral monism and spiritualism.

Despite the large number of philosophical schools and subtle nuances between the many, [42] [43] all philosophies are said to fall into two primary categories, which are defined in contrast to each other: Idealism, and materialism. The basic proposition of these two categories pertains to the nature of reality, and the primary distinction between them is the way they answer two fundamental questions: "what does reality consist of and how does it originate?" To idealists,

spirit or mind is primary, and created matter. To materialists, matter is primary and mind or spirit is secondary, a product of matter acting upon matter.¹⁴¹

The materialist view is perhaps best understood in its opposition to the doctrines of immaterial substance applied to the mind historically, famously by René Descartes. However, by itself materialism says nothing about how material substance should be characterized. In practice, it is frequently assimilated to one variety of physicalism or another.

8. Materialist Theory of Mind

Most philosophers of mind today are substance monists of a third type: They are materialists who believe that everything in the world is basically material, or a physical object. Among materialists, there is still considerable disagreement about the status of mental properties, which are conceived as properties of bodies or brains. Materialists who are property dualists believe that mental properties are an additional kind of property or attribute, not reducible to physical properties. Property dualists have the problem of explaining how such properties can fit into the world envisaged by modern physical science, according to which there are physical explanations for all things.

Materialists who are property monists believe that there is ultimately only one type of property, although they disagree on whether or not mental properties exist in material form. Some property monists, known as reductive materialists, hold that mental properties exist simply as a subset of relatively complex and monobasic physical properties of the brain. Reductive materialists have the problem of explaining how the physical states of the brain can be inwardly accessible and have a subjective character, as mental states do. Other property monists, known as eliminative materialists, consider the whole category of mental properties to be a mistake. According to them, mental properties should be treated as discredited postulates of an outmoded theory. Eliminative materialism is difficult for most people to accept, since we seem to have direct knowledge of our own mental phenomena by introspection and because we use the general principles we understand about mental phenomena to predict and explain the behavior of others.

IX. Aspects of the Mind

1. Mental Faculties

- a. **Thought** is a mental process which allows individuals to model the world, and so to deal with it effectively according to their goals, plans, ends and desires. Words referring to similar concepts and processes include cognition, idea, and imagination. Thinking involves the cerebral manipulation of information, as when we form concepts, engage in problem solving, reasoning and making decisions. Thinking

is a higher cognitive function and the analysis of thinking processes is part of cognitive psychology.

- b. **Memory** is an organism's ability to store, retain, and subsequently recall information. Although traditional studies of memory began in the realms of philosophy, the late nineteenth and early twentieth century put memory within the paradigms of cognitive psychology. In recent decades, it has become one of the principal pillars of a new branch of science called cognitive neuroscience, a marriage between cognitive psychology and neuroscience.
- c. **Imagination** is accepted as the innate ability and process to invent partial or complete personal realms the mind derives from sense perceptions of the shared world. The term is technically used in psychology for the process of reviving in the mind percepts of objects formerly given in sense perception. Since this use of the term conflicts with that of ordinary language, some psychologists have preferred to describe this process as "imaging" or "imagery" or to speak of it as "reproductive" as opposed to "productive" or "constructive" imagination. Imagined images are seen with the "mind's eye". One hypothesis for the evolution of human imagination is that it allowed conscious beings to solve problems (and hence increase an individual's fitness) by use of mental simulation.
- d. **Consciousness** in mammals (this includes humans) is an aspect of the mind generally thought to comprise qualities such as subjectivity, sentience, and the ability to perceive the relationship between oneself and one's environment. It is a subject of much research in philosophy of mind, psychology, neuroscience, and cognitive science. Some philosophers divide consciousness into phenomenal consciousness, which is subjective experience itself, and access consciousness, which refers to the global availability of information to processing systems in the brain.¹⁴² Phenomenal consciousness has many different experienced qualities, often referred to as *qualia*. Phenomenal consciousness is usually consciousness of something or about something, a property known as intentionality in philosophy of mind.

X. The Mind and the Human Brain

1. Introduction

In animals the brain, or encephalon (Greek for "in the head"), is the control center of the central nervous system, responsible for thought. In most animals, the brain is located in the head, protected by the skull and close to the primary sensory apparatus of vision,



hearing, *equilibrioception*, taste and olfaction. While all vertebrates have a brain, most invertebrates have either a centralized brain or collections of individual ganglia. Primitive animals such as sponges do not have a brain at all. Brains can be extremely complex. For example, the human brain contains more than 100 billion neurons, each linked to as many as 10,000 others.

2. How the Human Brains Evolved

We slowly ascended from lower life forms to what we are today, by a process of natural selection from randomly occurring changes. Each change had to prove its worth by surviving the continual battle for existence, being against being, species against species and this process has gone on for many millions of years.

As far as we know the human brain evolved in three main stages^[46]. Its ancient and primitive part is the innermost core **reptilian brain**. Next evolved the **mammalian brain** by adding new functions and new ways of controlling the body. Then evolved the third part of the brain, the **neocortex**, the grey matter, the bulk of the brain in two symmetrical hemispheres, separate but communicating. To a considerable extent it is our neocortex which enables us to behave like human beings.

So the human brain consists of these three different but interconnected brains and the way in which these three brains interact with each other underlies human behaviour.^[46]

a. Reptilian Brain

Innermost in our brain is what is called the reptilian brain, its oldest and most primitive part. The reptilian brain appears to be largely unchanged by evolution and we share it with all other animals which have a backbone.

This reptilian brain controls body functions required for sustaining life such as breathing and body temperature. Reptiles are cold-blooded animals which are warmed by the daylight sun and conserve energy by restricting activities when it is dark. The biological clock (controller) for their activity-rest cycle is located in the eye itself.^[47]

At this level of evolution, behaviour relating to survival of the species, such as sexual behaviour, is instinctive and responses are automatic. Territory is acquired by force and defended. Fight is right.

b. Mammalian Brain

Next to evolve from the reptilian brain was the mammalian brain. An enormous change took place as mammals evolved from reptiles, the mammalian brain containing organs^{[48][49]}. For the automatic control of body functions such as digestion, the fluid balance, body temperature and blood pressure (autonomic nervous system, *hypothalamus*).

For filing new experiences as they happen and so creating a store of experience-based memories (*hippocampus*).

For experience-based recognition of danger and for responding to this according to past experience. And for some conscious feelings about events (*amygdala*).

To this extent the mammal is more consciously aware of itself in relation to the environment. Millions of neural pathways connect the *hippocampal* and *amygdala* structures to the reptilian brain and behaviour is less rigidly controlled by instincts. It seems that feelings such as attachment, anger and fear have emerged with associated behavioral response patterns of care, fight or flight.^[50]

c. Human Brain

And the mammalian brain became the human brain by adding the massive grey matter (neocortex) which envelopes most of the earlier brain and amounts to about 85 per cent of the human brain mass.

This massive addition consists mostly of two hemispheres which are covered by an outer layer and interconnected by a strag of nerve fibers.^[51]

The brain is actually divided into its 'hemispheres' by a prominent groove. At the base of this groove lies the thick bundle of nerve fibers which enable these two halves of the brain to communicate with each other. But the left hemisphere usually controls movement and sensation in the right side of the body, while the right hemisphere similarly controls the left side of the body.

We saw that with the mammalian brain emerged feelings such as attachment, fear and anger and associated behavioral response patterns. And human emotional responses depend on neuronal pathways which link the right hemisphere to the mammalian brain which in turn is linked to the even older reptilian brain.

Fascinating is the way in which work is divided between the two halves of the brain, their different functions and the way in which they supplement and cooperate with each other.

Most people (about 80 per cent) are right-handed^[52] and in the vast majority of right-handed people, the ability to organize speech and the ability to speak are predominantly localized in the left side of the brain. But the right side can understand written and spoken language to some extent at least.^[53]

"Appreciating spatial perceptions depends more on the right hemisphere, although there is a left hemisphere contribution. This is especially true when handling objects^[54] and concerning abstract geometric shapes and music.

Roger Sperry, Michael Gazzaniga and their colleagues found that, when presented with a stimulus, both hemispheres were active and could recognize the nature of visual stimuli as well as spoken words.