Philosophy of Mind
Three Accounts of the Relation between my mind and my body

Dualist

**Cartesian**: The mind and body are separate kinds of *things* — one non-physical, the other physical — that interact with each other, and each with its own kind of properties.

Physicalist

**Mind/Brain Identity**: The mind and brain are one and the same thing. Mental phenomena are just a special kind of physical phenomenon (viz., a kind of brain state). The actual matter of the brain is necessary for mental phenomena to occur.

**Functionalism**: Mental phenomena are functional states of a certain kind of complex physical system (e.g., a brain, a computer). The matter of the brain is **not** necessary for mental phenomena to occur; a mind can occur in any properly organized physical system.
Dualism and Physicalism
What is the mind?

**Dualism**
An immaterial mind is needed to think.

**Mind/Brain Identity**
A brain is needed to think.

**Functionalism**
A certain causal array of events is needed to think.
Dualism
Cartesian Dualism

- What is it?
- Descartes’s arguments for dualism.
- Apparent irreducibility of the mental.
- Problems with Cartesian dualism

Two woodcuts from Descartes’s *Optics* (1637)

René Descartes (1596-1650)
Cartesian Dualism

• What is it?
  • Two kinds of substance (or kinds of reality):
    (1) minds/mental things (thinking substance)
    (2) bodies/physical things (extended substance)
  • Human being = mind + body (a natural machine).
  • All other organisms are simply bodies (machines).
  • Mind-body interaction occurs at the pineal gland.

• Descartes’s arguments for dualism.
• Apparent irreducibility of the mental.
• Problems with Cartesian dualism.
Cartesian Dualism

• What is it?
  • Two kinds of substance (or kinds of reality):
    (1) minds/mental things (thinking substance)
    (2) bodies/physical things (extended substance)
  • Human being = mind + body (a natural machine).
  • All other organisms are simply bodies (machines).
  • Mind-body interaction occurs at the pineal gland.

• Descartes’s arguments for dualism.
• Apparent irreducibility of the mental.
• Problems with Cartesian dualism.
Cartesian Dualism

• What is it?

• **Descartes’s arguments for dualism.**
  • Based on methodological doubt: I can imagine not having a body, but I can’t imagine not having a mind.
  • Based on divisibility: My body (if I have one) is divisible, whereas my mind is indivisible.
    (1) conceptual: I can’t imagine the mind divided.
    (2) empirical: losing part of my body does not entail losing part of my mind.

• Apparent irreducibility of the mental.

• Problems with Cartesian dualism.
Cartesian Dualism

- What is it?
- Descartes’s arguments for dualism.
- **Apparent irreducibility of the mental.**
  - The subjectivity/interiority of experience: sensations, mental imagery, emotions.
  - Free agency.
  - Personal continuity (personal identity over time).
  - Hope for an afterlife (personal continuity past the death of the body).

- Problems with Cartesian dualism.
Cartesian Dualism

- What is it?
- Descartes’s arguments for dualism.
- Apparent irreducibility of the mental.
- **Problems for Cartesian dualism.**
  
  If Cartesian Dualism is correct, then …
  - Mind-body causal interaction is incoherent.
  - Localizing the non-local mind is incoherent.
  - Conservation of matter and energy is violated.
  - Non-perceptual consciousness should remain unaffected by changes to the body (e.g., blows to the head) — but it isn’t.
Physicalism
Mental states are real and have explanatory roles, but they are identical to a special kind of physical phenomena, viz., brain states.
Mental states can be defined in terms of their causal role: what caused them, their effects on other mental states, and their effects on behavior.

A certain event in the brain will be an act of thinking not because it is a special kind of brain event, but because it performs the appropriate function in the brain’s causal system.

Imagine replacing the neurons in your brain, one by one, with transistors.

Objections to this theory: (see Searle)

Functionalism

The mind is real, but it is just the functional description of a certain kind of body (primarily, of the brain within that body).

Hilary Putnam
(1926-2016)
Where Am I?
I peered through the glass. There, floating in what looked like ginger ale, was undeniably a human brain, though it was almost covered with printed circuit chips, plastic tubules, electrodes, and other paraphernalia...I thought to myself: “Well, here I am sitting on a folding chair, staring through a piece of plate glass at my own brain... But wait,” I said to myself, “shouldn't I have thought, ‘Here I am, suspended in a bubbling fluid, being stared at by my own eyes’?" I tried to think this latter thought. I tried to project it into the tank, offering it hopefully to my brain, but I failed to carry off the exercise with any conviction...[W]hen I thought “Here I am,” where the thought occurred to me was here, outside the vat, where I, Dennett, was standing staring at my brain. [From Daniel Dennett, “Where Am I?”]
What does it Mean to “Have a Mind”?
Recent Work in Neuroscience

What can we learn about the mind from studies on blind sight and phantom limbs?

V. S. Ramachandran
Professor of Neuroscience
UC San Diego
Discuss in Your Groups

What is the difference between human beings and non-human animals?
What is the difference between human beings and computing machines?
Testing for Minds
“If there were machines bearing the image of our bodies, and capable of imitating our actions as far as it is morally possible, there would still remain two most certain tests whereby to know that they were not therefore really men. […] Of these the first is that they could never use words or other signs arranged in such a manner as is competent to us in order to declare our thoughts to others. […] The second test is, that although such machines might execute many things with equal or perhaps greater perfection than any of us, they would, without doubt, fail in certain others from which it could be discovered that they did not act from knowledge, but solely from the disposition of their organs: for while reason is an universal instrument that is alike available on every occasion, these organs, on the contrary, need a particular arrangement for each particular action.” [Discourse on Method, section 5 (1637)]
Descartes’s Two Tests of Mind

“If there were machines bearing the image of our bodies, and capable of imitating our actions as far as it is morally possible, there would still remain two most certain tests whereby to know that they were not therefore really men. […] Of these the first is that they could never use words or other signs arranged in such a manner as is competent to us in order to declare our thoughts to others. […]

Of these the first is that they could never use words or other signs arranged in such a manner as is competent to us in order to declare our thoughts to others. […]

In certain others from which it could be discovered that they did not act from knowledge, but solely from the disposition of their organs: for while reason is an universal instrument that is alike available on every occasion, these organs, on the contrary, need a particular arrangement for each particular action.” [Discourse on Method, section 5 (1637)]

Language Use
Descartes’s Two Tests of Mind

“If there were machines bearing the image of our bodies, and capable of imitating our actions as far as it is morally possible, there would still remain two most certain tests whereby to know that they were not therefore truly men. […] Of these the first is that they could never use words or other signs arranged in such a manner as is competent to us in order to declare our thoughts to others. […] The second test is, that although such machines might execute many things with equal or perhaps greater perfection than any of us, they would, without doubt, fail in certain others from which it could be discovered that they did not act from knowledge, but solely from the disposition of their organs.

The second test is, that although such machines might execute many things with equal or perhaps greater perfection than any of us, they would, without doubt, fail in certain others from which it could be discovered that they did not act from knowledge, but solely from the disposition of their organs.
18th Century Automata

“My second Machine, or Automaton, is a Duck. The Duck stretches out its Neck to take Corn out of your Hand; it swallows it, digests it, and discharges it digested by the usual Passage.”

— Jacques Vaucanson (1709-1782), Letter to Abbé Desfoutaines (1738)
Vaucanson’s Defecating Duck
Vaucanson’s Automata
The Turing Test

What it is
A criterion for having a mind.

How it Works
Place a human (A) in one room, and a second human (B) and a computer (C) in a separate room. The first human (A) has a keyboard and computer screen by which he communicates with both B and C. The computer (C) tries to convince A that it is the human, as does B. If the expert cannot tell which is the human and which is the computer, then the computer should be viewed as a thinking being.

— “Computing Machinery and Intelligence” (Mind, 1950).
The Turing Test

Hmm… Which is the computer, and which the human being?
Discuss in Your Groups

Do you think that it is possible that, some day, a computer will exist that has a mind or is able to think? Why or why not?
Artificial Intelligence
Searle’s Critique of AI

Strong Artificial Intelligence consists of three theses, and all are false:

(1) **The mind is a program**
    
    **Problem:** The Chinese Room (programs are *syntax* without *semantics*, but minds require semantics)

(2) **The neurophysiology of the brain is irrelevant**
    
    **Problem:** A *simulation of X* is not a *duplication* of X (“Thirst example”)

(3) **The Turing test is the criterion of the mental**
    
    **Problem:** The Chinese Room.


John Searle
(1932- )
“When I see a bird that walks like a duck and swims like a duck and quacks like a duck, I call that bird a duck.”

— James Whitcomb Riley (1849–1916), a famous Indiana poet.
Turing Machines

This machine will sort any random string of A’s and B’s so that all of the A’s are listed first, then all the B’s. The machine begins by reading the symbol on the far left of the tape.
Searle’s Chinese Room

I’m just manipulating squiggles and squiggles to produce Chinese language behavior. But I don’t understand Chinese. This rule book is in English.

Take a squiggle-squiggle sign from basket number 1 and put it next to a squiggle-squiggle sign from basket number 2.

在這屋裡的任何人事或物，一定懂中文。

[Whoever or whatever is in that room is an intelligent Chinese speaker!]
Against using the Turing Test as a criterion of mindedness:

(1) Develop a program that can pass the Turing Test in Chinese.
(2) Put Searle in a room with a rulebook based on this program.
(3) Searle passes the Turing Test.
(4) But Searle doesn’t understand a word of Chinese!
∴ (5) The Turing Test is inadequate as a test for thought or intelligence.

Against viewing the mind as a program:

(1) Syntax is not sufficient for semantics (e.g., the meaning of words/sentences).
(2) Programs are defined purely syntactically.
∴ (3) No program is sufficient for semantics.
(4) For anything to serve as a mind, it has to include meanings.
∴ (5) No program can serve as a mind.
Searle vs Dennett

Dan, the woman doesn’t understand a word of Chinese! She’s just shuffling symbols! Doing exactly what a computer would be doing! So obviously the computer doesn’t “understand” either. It lacks a mind! It lacks meaning!

John Searle (1932- )

Dan Dennett (1942- )
Searle vs Dennett

Dan, the woman doesn’t understand a word of Chinese! She’s just shuffling symbols! Doing exactly what a computer would be doing! So obviously the computer doesn’t “understand” either. It lacks a mind! It lacks meaning!

I know she doesn’t understand, but she’s part of a larger system that does. The individual neurons in your brain don’t understand English, but you do. Meaning is found in the system as a whole, and in its interaction with the world.
Syntax, Semantics, & Searle

Syntax: The rules governing how symbols are arranged, or how words are arranged to create well-formed sentences.

Semantics: The meaning of a symbol or group of symbols.

Searle — A computer has a syntax, but no semantics. It can manipulate symbols, but has no meaning for them.

Can we know the syntax of the following sentences prior to knowing the semantics?

(1) Time flies like an arrow.
(2) Fruit flies like a banana.
(3) Time dogs like a trainer.
Syntax & Semantics

Syntax: The rules governing how symbols are arranged, or how words are arranged to create well-formed sentences.
Semantics: The meaning of a symbol or group of symbols.

Knowing the meaning of ‘it’ (= being able to replace it with its antecedent symbol) requires understanding the reasons for feeding the monkey:

“I gave the monkey the banana because it was …

(1) … ripe.”
(2) … hungry.”
(3) … Tuesday.”
(4) … my turn.”
Syntax: Surface and Deep

Syntax: The rules governing how symbols are arranged, or how words are arranged to create well-formed sentences.

Semantics: The meaning of a symbol or group of symbols.

“Surface syntax” often hides the “real syntax”:

(1) Bob and Alice are friends.
    [Bob and Alice stand in a certain relationship with each other]

(2) Bob and Alice are hungry.
    [Bob is hungry and Alice is hungry]
Mental Phenomena
Examples: beliefs, desires, feelings, sensations, memories, imaginings, dreams, consciousness.
Features of mental phenomena:
   (1) **Subjective character**: The ‘what it’s like’ to have an experience.
   (2) **Intentional**: They represent, or are about, something.
   (3) **Non-Spatial**: They occupy time, but apparently not space.
   (4) **Private**: We have special access to our own mental phenomena, but not to that of others.

Physical Phenomena
Examples: mass, shape, length, motion, rocks, human and other animal bodies, atoms, electric charges, various forces.
Features of physical phenomena:
   (1) **Public**: Typically observable (and measurable) by many individuals.
   (2) **Spatio-Temporal**: They occupy space and time.
What is the Mind?
The Idea of a Soul

“This stone slab was recovered from an Iron Age city called Sam'al in Turkey. It dates to around the 8th century B.C.E. On the 800-pound, three-foot-tall piece of rock was an incised picture of a man, the deceased, who was presumably cremated, and words that explained that the soul of this man now resided within the stone slab.”
1. What is Cartesian Dualism? Serious objections? [CD: there are two kinds of substances (real things): minds and material bodies. A mind is what thinks, matter is what is extended. Problem: How can such different substances causally interact with each other?]

2. What is an imperative? What is the difference between hypothetical and categorical imperatives? [An imperative is a command. Hypothetical are not absolutely binding; they bind insofar as I desire the end specified in the imperative. Categorical imperatives are absolutely binding, and moral imperatives.]

3. What is the difference between normative ethics and metaethics? [Normative: the study of what we ought to do, or what is good, or what is virtuous. Metaethics: the study of the practice of morality, moral concepts, etc.]
4. What does Aristotle mean by moral and intellectual virtue? How does he arrive at these from a study of the human soul? [Moral virtue: the excellent use of reason in directing the appetites; Intellectual virtue: the excellent use of reason in discovering truth. These virtues are located by noting how reason is present in the soul: as a faculty in its own right, and by being able to affect one part of the irrational soul, namely, the appetitive soul.]

5. What is the difference between final and instrumental good, and between intrinsic and extrinsic good? [Final/instrumental: the way a thing is valued, either for itself or for the sake of something else. Intrinsic/extrinsic: the source of value, either the thing is itself valuable, or it receives its value by being associated with something that has value.]

6. What are primary and secondary qualities, according to Locke? How are these distinguished from ideas? [PQ=size, shape, motion/rest, solidity, number; SQ=the power to cause in the mind ideas of color, smell, taste, sounds, etc. Qualities are in bodies and they cause ideas (that are in our minds).]