

The Mind-Body Problem

This assignment will explain what is meant by the mind-body problem and describe the influential theories and progress made in experimental psychology. It will also analyze some of the ethical debates involved in the evolution of psychology and its experiments compared to today.

The mind-body problem is normally recognized as the mind's state of consciousness, as it is agreed that without the brain there would be no such thing as consciousness. However, psychologists, biologists and neuropsychologists argue the 'problem' could still remain. Passionate discussions still occur today amongst professionals within this field which was originally a philosophical concern as stated in (Gross, 2010). Gregory, 1981, also says in (Gross, 2010) that states of consciousness could explain the evolution of survival instincts and other properties of human perspectives have changed in behaviour. The mind-body problem's biggest issue is the comparison between the two, how do we compare a non-physical mind to a physical body? Also, how does the mind influence the body?

It was Aristotle's opinion that everything had an essence such as flowers, rocks, as well as swallows and humans. He believed that all behaviour is ruled by this. However, Descartes described the opposite when he expressed the phrase "non-thinking things like stones". Descartes thought that the mind and body were alleged to be a mixture of the mind's choices which aid the physical body's action in particular exercise. For example, the eye causing a stimulus or sensation in the mind. Descartes addressed the issue, if the non-extended mind brought out a long-lasting result on a physical body it must be the voluntary movement which caused the 'mind to body causation'. The problem essentially is that voluntary physical actions connect between the mind and body which would be considered near enough impossible given the consciousness's non-extended disposition. Mentioned in Descartes, Rene: Mind-Body Distinction.

Consciousness is the awareness of yourself and the world around you, Rene Descartes believed that although the human body was created in a physical form the same as the rest of the world, the mind still differed as a non-physical element. And yet, this started the study to examine all about the mind-body problem and how it interacts with the real world. Farrell, M (2014) states how it is difficult to comprehend the affect that our conscious decision making and voluntary movements influence the physical body. Descartes discussed mind-body dualism which means it basically includes two individual aspects that kind of exist together. Since the mind is incompetent in acquiring movement there is no resourceful evidence of appropriate sensations and thus indicating the difference in nature of the mind and body providing impossible interactions, as Descartes suggests also in the Mind-Body Distinction. Herrick P, (2011) Says this highlighted some dilemmas for Descartes' theory as it undermines his assertion of apparent understanding of how the mind performs without the body. For which he never solved.

Some dualists dispute Descartes' substance dualism as well as acknowledge the substance dualists that the querying of the mind-body problem establishes a legitimate issue that requires a solution. According to F, Martin (2014) however, a different perspective is that the mind-body problem is misunderstood.

To conclude Descartes explains the mind as a non-physical element with consciousness differentiated from the physical body that it was connected to. A strong relation between a mental and physical being makes it difficult to see how two opposite elements could interact with each other and this issue

managed to frustrate other philosophers even after Decartes. The only resolution other thinkers seemed to understand was having to conceptualize the two aspects and proposing them as dualism and functionalism. Many philosophers suppose that the mind-body problem was never a problem anyway and only came to light when philosophers struggling to comprehend the nature of the issue and all of the concepts included.

Whilst Decartes' opinion was purely based off a religious point of view, such as dualism. Hobbes believed that ultimately the environmental stimuli were what influenced the mind-body problem based on senses. According to Rosenthal, D. (2000) Hobbes displays the most genuine case for materialism that every object no matter what form is nothing more complicated than a number of moving particles and their illusion is basically complex movements of these particles. Hobbes stressed that the sensitivity of a living thing is a motion that our sensory organs interpret initiated by other objects around us. Also, mental action is quite similar in Hobbes' opinion these events in our lives stemmed from emotions and memory all have to include similar aspects around them in order control movement and stimuli.

Like Spinoza, also mentioned by Rosenthal, D. (2000) Hobbes contradicts the spontaneous interaction between an individual's physical body in comparison to specific psychological object, he could mislead the issue of why interaction is the way it is. Hobbes tries to back materialism although it is limited by the rehabilitation of psychological experiences through a mechanical term. Much like Decartes' effort to sabotage the validity of mechanical analysis of human behaviour which deteriorated because of limitations of systematic philosophy then available. Despite these limitations modern philosophers attempt to reconsider allegations of materialism tremendously that question debate on mental analysis differently from Hobbes and Decartes.

In comparison to Decartes' theory, not all philosophers acknowledged his opinion and quarreled over sensual reality being the greatest source of intelligence. Philosophers also call this empiricism, empiricists like John Locke and George Berkley emphasized on the significance of experience. Locke's empiricism theory was considered more practical says Farrell, M (2014) to Decartes in its intent to rationalism of Decartes. Locke was satisfied to obtain information derived from senses which was never actually confident, given the lack of certainty would not mean impracticality. It suggests that knowledge may be incomplete or imperfect so we should be willing to change our opinion in the event of new evidence coming alight. Locke wanted to analyze any questions expected from the human mind in order to process information regardless of however frail.

Until concerned by any questions we must comfort ourselves with the understanding that we have attained our limits. Farrell, M (2014) goes on to say how Locke criticizes any findings regarding examining the mind, to his conclusion all of our ideas derive from real life experiences. Locke says "Is there any evidence for the innate ideas postulated by the likes of Descartes?" Considering this, Locke viewed knowledge humbly though concerned with the boundaries of human intelligence, he thought cartesian rationalism was an acceptable guide ordinary life. Locke believed materialism and dualism was inconceivable and beyond our intellect or ability to understand. Our minds display their own unique qualities and properties of their own. Farrell, M (2014) also says that Locke suggested it is equally beyond our control to influence the physical world with a non-physical mind and he was not satisfied to pause at this dubious closure. However, Locke never came to a final conclusion on the mind-body problem.

Berkeley is popular for his immaterialism theory, he believes there is nothing in itself without our experience. His influential perspective on vision, which means seeing based on learning instead of visual capacity. These theories indicate later findings in psychology, quite like Locke arguing the instantaneous substance of impression are belief Berkeley too agreed with this. Farrell, M (2014) explains. For Berkeley, if we are really accurate regarding empiricism we have no reason to argue the existence of objects he reckons there is no object disconnect from concept that we perceive, in other words, 'things' are not substances but they are simply our personal qualities. This could argue Berkeley denies any existence of an outside world and everything we claim to see is a figment of our own imagination. Many philosophers have understood him to be his way, although they are wrong as explained by Farrell, M. (2014) Berkeley does not suggest that objects like tables and chairs are not real but that it is down to a perceptual experience instead of existing independently. For Berkeley, the world that we live in is the real world and it is all down to experience in comparison to Locke whose opinion was that a biased observation of an open-minded real world that we cannot experience direct.

Berkeley's immaterialism theory is actually more common sense from a theoretical perspective that the world consists of existing objects. His theory could have something familiar with Locke's approach regarding the questioning of whether a non-physical soul or a physical body is answerable or not. Whereas Berkeley's immaterialism theory has received a substantial amount of ridicule, he viewed himself oppose a specific approach to perception which associated with philosophers like Decartes. Berkeley and Locke emphasized the relevance towards learning sources and how they influence our knowledge. Both thinkers attempt to express accounts of terms people experience day to day, Locke does this through his psychological theory to personal identity and Berkeley shows it through his immaterialism theory. Even though both philosophers have similar views on empiricism they provide differences throughout their work on the objective idea of a particular reality existing from our personal experience individually.

References

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