

Contemporary Issues in Philosophy of mind and Cognition

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Lecture No. # 11

Property Dualism

As you know, we have been discussing about the concept of dualism in the philosophy of mind, in the last class we did talk about Searle's criticism of substance dualism advocated by Descarte. Today, we will be discussing about dualism. There are two points that I am going to discuss today; one is about argument for dualism. How dualism sustains in, you know, in philosophy and how it has been sustaining rather in the philosophy. And the 2nd point, that I am going to discuss, is about property dualism. In fact, when I talked about Searle's argument against Descarte's substance dualism, I did mention about this term called property dualism. Searle has been criticized for advocating property dualism or Searle's philosophy of mind has been defined as property dualism. Now, today I will start with the concept of property dualism now, particularly today's lecture will have reference to Paul Churchland's work on matter and consciousness. This work was published in 1984 and the revised edition came out in 1987 by MIT press. So, today let us see what this property dualism is.

We would also come back to this idea, that whether Searle is a property dualist at all because when Searle talks about concept of mind he says, that the mind is a reducible phenomena, it is not only reducible, but also, its properties are reducible. So, mind has different properties. So, conscience that is reducible to mental to the brain processes is something very significant. Similarly, the other properties like intentionality, subjectivity, etcetera will also say as this feature of irreducibility.

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Property Dualism

- **“...the brain has special sort of properties possessed by no other kind of physical object. It is these special properties that are non physical...” (P.10)**
- **Having pain sensation, thinking, desiring, etc.**



So, let us go to this idea of property dualism of what Churchland talks about, how briefly he defines this (()) property dualism. He says the brain has special sort of properties possessed by no other kind of physical object. It is these special properties that are nonphysical. So, we have physical properties and also, we have mental properties, like physical properties are fundamental to the physical objects and the explanation of physical objects. Similarly, mental properties are essential for the explanation of mental phenomenon. So, for example, for when I am having pain, pain is a sensation and the sensation would also have some other mental states, like desire to get rid of sensation, desire to get rid of the pain that I am suffering, so this desire is a mental state. Now, mental states have properties according to Searle.

Let us find, that how Searle defines that properties, says, intentionality is one of the properties; see, all mental states are intentional by nature. By intentional he means that they are directed towards something in the world, so this directedness is a feature of the mental state. Now, if intentionality is a feature, then intentionality is a mental feature and that is what is very important for (()). For a property dualist, that there are certain features, which are exclusively mental, say for example, in the case of physical object, mass, waves are certain important properties, essential properties through which we explained the physical objects.

Property dualist would talk about the existence of the mental as well as the existence of the physical. So, the known physical or the mental is something, which is to be explained exclusively in terms of certain mental properties. Now, do property dualists talk about mind as a reality that is the question? Now, when we talk about property dualism, we go back to in this idea of reality of mind, precisely because there are some property dualists who do not accept the existence of mind. So, the reality of the mind is questioned, in fact, within the theoretical framework of property dualism because the hypostasis is that the mind is emerging out of certain brain processes.

Now, if we are in the brain process, first to certain level of complexity, then this complexity or the complex function of the brain gives birth to mind. So, mind is, is emerged as a phenomenon out of the brain processes. In, in that sense, mind is, is a causal product of the brain processes. Now, if this idea is correct, if this thesis is correct, then the question is, whether mind is reducible to the brain processes. Now, property dualist would argue, that mind is reducible to brain processes, say some of the property dualist would argue, that mind is reducible to brain processes, meaning thereby, since mind is caused by brain processes, mind can be reduced to the brain processes in the sense, that mind is exclusively expandable in terms of the functions of the brain. Now, if mind is (()) explainable in terms of the brain processes, the question is, whether there is mind at all.

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Epiphenomenon

- **Epi (in Greek) – above**
- **certain level of complexity of brain process– the mind – emerges**
- **“mental phenomena are caused to occur by the various activities of the brain, they do not have any causal effects in turn. (p.11)**

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This question is a valid for a property dualist who is also known as an epiphenomenalist. Now, epiphenomenon is not a very new term, this has been there in the Greek. Let us see where we talk about epiphenomenon, in the Greek we say, that it is above, so the mind is above the brain processes. Now, certain level of complexity of the brain process causes mind, a mental phenomenon are caused to occur by various activities of the brain, they do not have the causal effects. In turn, when mental is caused, then what is its ontological status, that is the question?

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Interaction between Mental and Physical

- **Mental (desire, decisions and volition) - action**
- **For epiphenomenalist this relation is an illusion**

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Now, whether it can, in turn, be explained by in the brain processes? Some property dualist would argue, that they can be explained for the brain processes. Hence, so the idea of mind is an illusion. Now, the other idea is that, which talks about some kind of interaction between the mind and the brain, that is, that I have a desire, I have intention and when this desire and intentions, beliefs, etcetera have function, they cause certain extends. So, for example, desire to get rid of pain will cause, that I must go to the doctor, I must consult the physician for, you know, for this pain. Now, this decision to now going to a doctor and you know, getting consulted and getting rid of this pain is something very interesting.

So, there are mental phenomena, which are causing action and so, there is a kind of interaction between the mind and the body. So, this kind of interaction will, will presuppose, that mind is something real, something there. But for the property dualist,

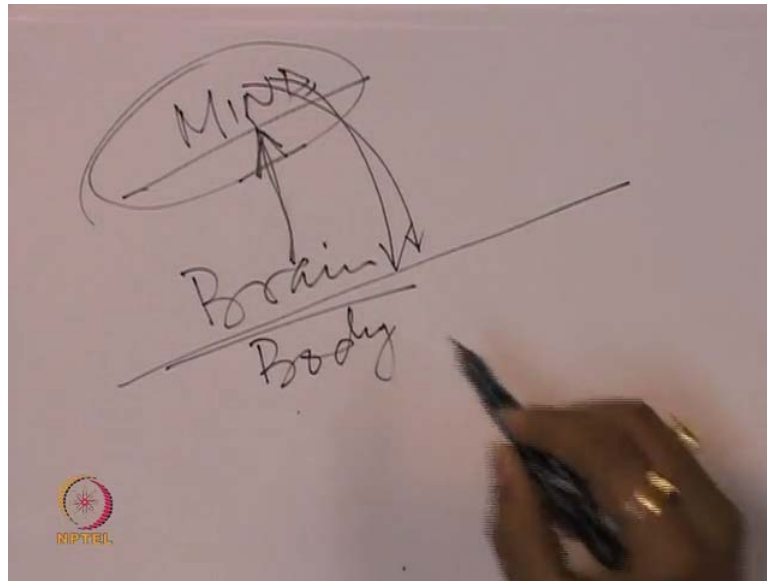
minded and body at physical movements and thoughts are real, but for an epiphenomenalist, mind is not a reality, mind is an illusion. So, epiphenomenalist will say, that the very impression of mind, that is caused by brain processes is an illusory phenomenon, it is not a reality at all.

Now, to be real it should have certain causal power. A phenomenon is real if and only if it can bring some effect in the reality in the world and that is how we considered something is real and something is unreal. An illusory phenomenon cannot cause any effects. So, therefore, mind is causally inefficacious to cause an effect. So, what is in fact causing an effect is the brain. So, the brain activities are causing physical movements, it is the brain activities, which are, you know, causing my action, my action to visit the doctor or consult the physician to get rid of this pain. Now, all these actions, decisions, adjustments, etcetera are in fact caused by the brain activities. So, the impression of the mind is indeed considering epiphenomenon. So, this idea of, or this notion of mind is known as epiphenomenalism.

And now, the question is, whether Searle commits into a very idea of epiphenomenalism? That theory of epiphenomenalism is something to be discussed probably, in some of the other classes. What is important to note here is, that when Searle gives his hypothesis, that mind is caused by brain processes and realized in brain process, Searle is certainly talking about some kind of causal interaction between the brain and the mind. So, this causal interaction does not hold the causal reductionism. It, it does not hold any kind of reductionism for that matter. So, Searle is therefore, a property dualist, Searle does not accept an emergent notion of mind. We will discuss about it.

How does Searle refute some of the **emergentists**, like say for example, **(())** who is a strong advocator of emergentism in contemporary, philosophy of mind, **(())**, that mind is caused by brain processes and mind is, has a causal relationship with brain processes, but this causal relation is not, in fact, the kind of causal relationship, which we are talking about in the first case of emergence.

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Let us say for example, when we talk about the body or say for example, the brain, then mind is emerging out of this brain. It is kind of a, it is the first, you know, level of causation. Now, this is accepted to **Keynes**, but what is not accepted to **Keynes**, probably some kind of a causal and interaction where mind is, is considered as something causally real, whereas a potentiality to interact or intervene in the case of bodily behaviors. So, that kind of significance is not attributed to the concept of mind in the case of **Keynes**. So, we will come back to this idea, where Searle (()) notion of emergentism and there are something good about emergentism, talk about some kind of a parallelism. We will look at this notion of parallelism, how parallelism is historically advocated by, say lively source, you know, many others, we **we** will come back to that.

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Dilemma

- **Origin of the behaviour**
- **Behaviour controlling features**
- **Brain (motor cortex of the cerebrum)**
- **Vs**
- **Testimony of Introspection**
- **Desire, intention, and other mental phenomena**



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Now, let us look at that kind of a dilemma, which property dualism possess. At one point, we find, that there is, you know, a brain, which is causing behaviors. The origination of the behaviors and the brain is something, which is controlling all our behavior. So, behavior is controlled by certain function of the brain. So, and there are, you know, the brain is a kind of a complex system and these complex systems have various mechanisms and neuroscience tells us how the brain functions happen, different brain functions happen at different point of time, and how complex it is when we talk about expansion of particular behaviors.

So, brain as a whole is, is something very important, so far as human behavior is concerned. Now, if that is true, then it, you know, it does not fit with the other part. The other part is the testimony of introspections and the desire, intentions, collisions, etcetera are been felt. I am intersecting, that yes, these are, there I experience, that yes, I, this is my desire and I have to **cross** to the doctor, now I need to consult the doctor and I believe, that there is somebody called doctor. So, desire, belief and my intention to get rid of this pain is all connected. So, all these mental stages are, in fact, felt for introspect, I am aware of or I am experiencing this mental state, so experience is not denied.

Similarly, the brain is causing different behaviors, different movements and the different processes are involved in causing particular behaviors is also significant. So, property dualists are the dualist who accepts some kind of interaction between the brain and the

mind, but some of them do not accept, that mind is real. Some of them accept, that both mind and the brain is real. Searle belongs to this category who argues, that mind is irreducible to the brain processes.

Now, what is this irreducibility? Irreducibility, let us briefly put it in this way, that mind cannot be causively explained by function of the brain processes. So, once it is explained, we say, that it is being reduced because when we talk about the explanation in the case of material bodies, we do find, that material bodies function in a particular way. So, the mechanism that is involved in the function of this material body is certainly explained by the causal laws. So, causal laws or causal explanation is possible in the case of explaining the different functions, the complex function of a material body, a material object and how this body interacts with the world, how this interaction brings about changes in the world?

So, and that determines the causal efficacy of a material object or causal efficacy of a phenomenon. But if we say, that mind is not real, we mean, that mind is causally important. It is causally inefficacious to make that impact to bring about any change in the case of a material body. So, so property dualist, some property dualists or some epiphenomenalist, some property dualist are still dualist, but of course, they are not dualist in the Cartesian sense of the term. Dualism failed, say for example, Descartes official theory advocates, that mind or body are two substances.


So, property dualist certainly do not accept this argument of substance, dualism. And I think we have discussed about it, you know, how Searle refutes substance dualism in our previous classes and we have also discussed the criticism of (()) against this official doctrine of substance dualism, I will come back to that little later.

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Interactionist Property Dualism

- **Irreducibility of the mental phenomena**
- **Fundamental properties of the physical**
- **(mass, length, duration)**


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But let us talk about this interactionist property dualism, one, which says, the irreducibility of the mental phenomena on the one hand and fundamental properties of the physical, on the other hand, are constituted as something very important.

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Religious Considerations

- **Committed to the notion of immortality of soul**
- **The cause of the universe and the purpose of the universe**
- **Man's place within the universe**


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So, there is a kind of a dualism, which reveals, whether it is in the sense of property dualism or it is in the sense of a substance dualism, dualism prevails. Now, why dualism prevails? What are the reasons for considering dualism as something very significant, which is the other part as I mentioned earlier, that I will be discussing about this.

Now, the religious consideration, (()) maintains, that religious consideration is, is something very fundamental (()) to now the, the dualistic ideas, that the commitment to, you know, this view, that mind is real and the commitment to this junction, that there is an immortality of soul. As you know, this term soul appears in meditation again and again, so people have been talking about it. Whether soul is attentical with mind or the soul is different from the mind? In Indian traditions we consider soul is something different from the mind and mind is an Indriya, is one of the sense organs. Whereas, in the western tradition, we find mind and soul are identical. In Indian context, when you say mind, Mana is an Indriya, we never associated it with the mind or the soul. Soul is a kind of a, you know, witness consciousness, it is a kind of a sub-key as an observer, who, which is observing all the activities of the person, of the mind and the, the body or the person as the whole. So, that kind of, you know, difference is there.

But if we talk about Descartes, when we talk about Descartes' dualism, we look at it from the western point of view. Now, the in the western tradition, in the classical text, soul is the terms of, soul is mentioned. In the recent text we find, that our mind is mentioned and they are sometimes interchangeably used.

Now, when we talk about cognition or cognitive, the science cognition, we do talk about another term called intelligence. So, some people identified, say for example, Churchland, intelligence is something very significant. It can replace the concept of mind and intelligence, can be physically produced. So, (()) computational theory of mind, you know, is one of the very significant continuations to the understanding of mind and I am sure, Professor Nath will be discussing about the computational theory of mind in his lectures.

Now, let us look at our point and the point about the religious commitment of a person, when a person is religiously committed to this idea, that there is a soul and the soul is immortal and that is, is problematic form, in the sense, that if, that belief is acceptable proposition to a person, then he would say, that it is the body which dies; it is the body, which is there, but it is not that significant. So, they accept the existence of body, at the same time, they accept, that is existence of the mind.

Now, when we talk about the origin of the universe in religious context, we do say, that you know, the God has created the universe. Now, this idea of God is, is pure

consciousness or the idea of an unmoved mover in Aristotle talks about a kind of an intelligent mind who has designed the universe. Look at Aristotle in I know, notion of causality. In Aristotle, notion of causality you will find, that there is notion of efficient cause. Who is an efficient cause? The efficient cause is an agent, it is the agent who has the power to bring about change in the matter; it affects the stuff, the basic stuff, that is, the material body and it brings out something, it will design something.

So, the presence of an efficient cause, I am sure, you know, Aristotle's four kinds of causes the material cause: the efficient cause, the formal cause and the final cause. Now, all four causes are important when we talk about explanation of a particular phenomenon. Similarly, when Aristotle talks about existence of an unmoved mover, Aristotle is referring to a kind of a universal ascent and the ascent who has brought the creator of this universe.

So, the creator is the cause of universe and the Descartes, let us talk about this first cause. If now, the Descartes, look at Descartes' example of a person who is working you know in the desert and he finds, that there is a (()) and what is the idea comes to his mind, probably you know, there is a watch maker.


So, who is this maker? Is he an intelligent being or is he an intelligent being is something, you know, to be considered significant? So, Descartes acceptance to the religious understanding of mind is not completely deniable. He accepts, that there is a soul and this soul has a kind of a, is a spiritual entity. So, the spiritual attribute is something, you know, significant in the case of Descartes understanding of the concept of mind or the soul. So, a religious person would look at the creation of the universe from a creator's perspective. So, creation is, as you now talk about the creator and God is the creator of the universe and God is a kind of a spiritual being, God is nonphysical being. Now, as a non-physical being exists, is something, you know, is seriously argued by the dualist because dualist believe, that there is a non-physical being. Now, if there is a non-physical being, then what is its position in the universe? If there is a creator, then what is his position in the universe that is something significant? How he is located in the universe, that question will be, you know, very significant.

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Argument from Introspection

- Centre of our attention on the content of consciousness
- **What is being apprehended?**
- Neural Networks, Electrochemical activity, etc.
- Flux of thoughts, Sensations, desire, emotion, etc.



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Now, let us go back to the next point that Descartes or a dualist would like to make the argument from introspection. So, first, I remind was argument from the religious point of view; the 2nd argument is argument from introspection. In the center of our attention and the content of the consciousness is something important, we do talk about neural functions, we do talk about how, you know, there is electromagnetic waves are generated when the brain is functioning, but we are also aware of the thoughts, which are there in our mind.

We are aware of our expressions, feelings, etcetera and this awareness comes through some kind of a reflection. So, consciousness is reflexive in nature; human mind is reflexive in nature. It is not, that it is, I am just conscious of things, that whatever I am seeing, I am seeing all of you are there and you know, listening carefully to my lectures like that, but I am also thinking of what I am saying, I am aware of what I am saying. Now, this kind of awareness is called self-reflection. Now, if I go back to my office and think, whether, think about this class. I feel of this class really horrible, I could not deliver what I was intending to deliver in the class. Now, in that sense I am talking about my self-consciousness. I am reflecting on whatever I said in the class and what I was supposed to tell in the lecture. So, when I have told this, I am really interrogating myself, I am really questioning myself, I am reflecting on myself. So, this kind of, you know, attitude of the self, attitude of the being, the attitude of the mind is something according

to Descartes is introspection. Mind has this ability to introspect, you know, what it and what it has.

So, this is something, you know, very important argument according to Descartes or a dualist who believes, that mind and body are real. He cannot just say that there is no mind, like an epiphenomenalist argues that there is no mind. Now, how can I eliminate to this idea that I am not experiencing at all, I am not aware of what I said in the class, how do I say that now. If somebody is saying, that there is nothing called mind, there is nothing called feelings, experiences and so on, then probably he is a **physicalist**; materialist is not a dualist, so a dualists' consideration will be something different.

It accepts, that it is a body, where there are brain processes happening. Brain processes have all the physical properties, say for example, there are chemical situations in the brain corresponding to a particular feeling and there is a chemical wavelength to a particular thought or a particular action, you know, all these are reality. So, physiochemical processes are happening in the brain is a reality corresponding to a particular thought or particular sensation or a feeling, now that is not deniable. At the same time, what is not deniable is that there exists mental state or thoughts or experiences. Now, I have also talked about another argument, which is raised by (()), the argument of irreducibility. I have said what is irreducibility is all about

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Argument from Irreducibility

- **Human ability to mental phenomena**
- **Human as linguistic being (ability to use language)**
- **Reason – the power of mathematical reason**
- **Introspectable qualities of thoughts and sensations - qualia**

Anticipate, predict the inexpressible experiences
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Now, human ability, ability to have mental phenomena, ability to possess mental phenomena, there is something significant and this significant feature is not causally explained by the behaviors of the brain. Now, similarly you have, human beings have the ability to have articulate expressions, articulate thoughts, put them in words, so the linguistic ability of being something very significant. So, how does one articulate a particular thought? So, the linguistic ability, according to Churchland, is something very significant. Now, whether we can really explain our ability, linguistic ability at all that we will be discussing little later. Similarly, how do we rationalize thoughts? Is reason a kind of an essential feature of the mind?

Descarte would say that reason is an essential feature of mind; imagination is essential feature of mind. Reason and imaginations are higher order consciousness, whereas sensibility, feeling is lower order consciousness. In meditation you will find, that the Descarte is talking about imagination and the reason and he puts them at, at a very higher level. Now, because human being is a rational being, human being is an imaginative being, now he imagines, now the imagination we create things, so human creativity is fundamentally, you know, grounded on human imagination. Now, the difficulty of imagination or difficulty of reason is essentially features of human consciousness. Now, this is irreducible, this is undeniable.

Now, the other aspect of human consciousness, which talks about subjectivity or **qualia**, its reference to Searle criticism of Descarte, I said, that there are four features, which are lead to be expand away and that is what can retain dualism further. And these four features are consciousness, intentionality, subjectivity and mental causation, now these four things are very important. Now, when you we talk about subjectivity, we talk about 1st person experience of a particular thing or things in the world. So, when I look at you, I look at it from my point of view, when you are looking at me, when you are listening at me and trying to understand what I am saying.

We were looking at from your point of view. So, for instance, appointees looking at the clouds and a meteorologist looking at the cloud, they are looking at from two different points of view, one who is trying to imagine a case of beauty, another who is trying to predict in the way there the weather conditions. So, **(())** look at same reality from two different perspective. So, according to Searle, who is a property dualist, let us accept Searle is a property dualist for our understanding, we will debate whether he is a real

property dualist or not in our, you know, future classes, now who is property dualist, there use, that all consciousness is **prospectival**, because we look at the world from a subject's point of view, where all conscious subjects and we are looking at the world for experiencing, that world from our own point of view, hence consciousness is perspective.

So, perspective is a feature of consciousness like intentionality and that is what is subjective, subjective in the sense, that it is from the first person point of view. In the case of, you know, such experience is absent, in the case of, you know, in the case of others, you did not have it, either I have it and what you have, I do not have it. So, from that point of view, we can locate, you know, the notion of subjectivity there is. Of course, we do share our experiences that are there, we do communicate our experiences, feelings, contents of thoughts, etcetera that is fairly understood.

But what is important here is this, that I experience things from my own point of view and when I present that experience, I represent it from a particular perspective. So, when I say, that it is prospectival, there is a (()), there is a meaning embedded in it. So, when I say something, I make it meaningful to you. So, meaningful representation would show how my thought is prospective and how do I look at it from that point of view. We can say, that consciousness is subjective or it has some kind of a **qualia** or a phenomenon property and that would suggest, that consciousness is real.

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Argument from parapsychology

- **Telepathy** (mind reading)
- **Prerecognition** (Seeing the future)
- **Telekinesis** (thought control of material objects)
- **Clairvoyance** (knowledge of distant objects)

• **These above phenomena are real and existing on super-physical nature**

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There is another argument, which Churchland is putting, that argument is, argument from parapsychology. Now, let us look at this, what are the features, which are considered meaningful in the discourse of parapsychology: one is telepathy, precognition, telekinesis and clairvoyance. Now, all these features are considered significant. When we talk about telepathy, we talk about mind reading; when you talk about pre-cognition, we talk about how does an individual look at this future, talks about futures; clairvoyance, knowledge about distinct objects. Now, these above phenomenon are real and existing on a super physical nature. So, parapsychology talks about another level of the mental, where mental is considered is real.

So, we do talk about pre-recognition, we do talk about telepathy in our everyday life and all this have some kind of a cultural, you know, route; they are culturally routed in our everyday life. That is what is, I think, would give, you know, clue to understand, that there is something called mind, it is not just an ordinary introspection (()) at another level. Mind is real, mind is realizer and there are so many, you know, psychologist who deal with parapsychology systematically and there is one bunch of psychologist, talks about parapsychology. Let us do not debate that whether parapsychologist is right or wrong or whether it is, it is just a hypothesis, but let us accept this proposition, that telepathy, clairvoyance etcetera are having some kind of a cultural processes, religious point of view are discussed from the perspective of human society. So, in the society there are different cultures and different cultures define human mind in many different ways. So, that is what is significant.


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Overall general considerations

- **Scientific credentials of the religions and their religious authority is questioned.**
- **Rejection of geocentric view by Galileo**
 - **Microorganisms, physicochemical properties of the things, evolution, etc.**
- **Disease as punishment (visit by the devil)**

Battle against religious prejudices



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So, our overall considerations are very general. So, you have scientific credentials of the religions and their religious authority is questioned from on a one hand and these religious authorities who are questioned. We also questioned, that there is a kind of a, a reality or the universe, which is not being created, whether it is involved, this, you know, we have already seen in the renaissance or in the introduction. As I mentioned, that how geocentric view was rejected and heliocentric view is accepted, and Galileo, Copernicus view about the origin of the universe is something very significant. And I think, it is important to look at the origin of the universe question from that point of view, where what is the air at the center is not the earth, either it is sun, which is at the center, and the earth including other planets are revolving around the sun. And so, this idea between (()) and Copernicus was meaningfully proved by Galileo's, Galileo's theory of light (()) significant center contribution to understand how (()) notion of the universe is insignificant.

So, science would always look at the mind from a different point of view and religious or religious understanding of the mind will give different pictures. So, the overall consideration is, that there are microelements; there are microelements, which constitute the matter or physical body. And the physical body, you know, has this energy, has the power to bring about change in the world. So, there is always a constant battle between science and religion in the renaissance. We have found, that how sciences succeed and how sciences proved, that many things are real.

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Rationality of Religious Conviction

- **Social forces as the primary determinants of people's belief**
 - **Christianity is centred around Europe and Americans**
 - **Hinduism in India**
 - **Islam in Africa and middle East**
 - **Buddhism in the Orient**
- **Professional philosophers and scientists keep themselves away from religious view**

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Now, this understanding of religious rationality, how do rationality of religions, you know, give this conviction, look at idea and that there are different religions and all. As I said, when we talk about the mind, when we talk about the mind has a, has a cultural fruit, I particularly think, that there are many religions, Buddhism in there orient, Islam in African middle-east, Hinduism in India and Christianity in mostly in the, sorry this is spelling mistake here, Europe and America. So, we will find, that there are all having a kind of different, you know, outlook about a religious understanding of the world. So, the religious understanding of the world is different from the scientific understanding of the world and there is a conflict between the two, there is always tension between the two. And as a philosopher, what we would really try to do is to find out a comfort zone, to find out where we can make a critical contribution, contribution to the understanding of the reality. So, that is what is philosophy is talking.

I think I have discussed about what philosophy does and what is philosophical knowledge all about, in the mind introductory classes. If you remember, well our whole approach is to look at things, whether it is religion, weather it is science, whether it is religious explanation or scientific explanation, we try to locate these explanations more critically and our systematic criticism will help us to grasp the reality. And it will generate new debates, new discursions, etcetera, etcetera, that will contribute certainly in the growth of knowledge, so philosophical endeavour is different. So, what is very important, that how rationally, you know, we can question the religious attitudes and

how rationally we can pursue science for the systematic development of knowledge. Now, if you only accept the religious understanding of the mind, probably we will be (()) know, you know, a spiritualistic world and we will forget, you know, the success of science, at the success stories of science have such a meaningful, they are very productive, real so far as our day to day life is concerned.

So, we cannot deny such realism and jump into the religious conclusions, but when we accept this, this two point of views from, when we accept, that these are realities, then we will have to accept dualism. So, dualism, whether it is substance dualism or property dualism, they remain, they remain with us. If we hold on to two perspectives, the religious perspectives of mind and the scientific perspectives of mind, I will come back to the idea of how scientific perspective of minds can give better picture of the mind in my next class.

Thank you.