

## Solutions to the MIND-BODY PROBLEM



MIND Mental Events	$A \leftrightarrow B$	$A \leftrightarrow B$	$A \leftrightarrow B$		body 	$A \quad B$
BODY Physical Events	$C \leftrightarrow D$	$C \leftrightarrow D$		$C \leftrightarrow D$		$C \leftrightarrow D$
	Dualism/ Interactionism Descartes (1596-1650)	Dualism/ Parallelism Leibniz (1646-1716)	Monism/ Mentalism Berkeley (1685-1753)	Monism/ Materialism La Mettrie (1709-1751)	Monism/ Parallelism Spinoza (1632-1677)	Monism/ Epiphenom- enalism, e.g., Skinner <i>et al.</i> (1904-1990)

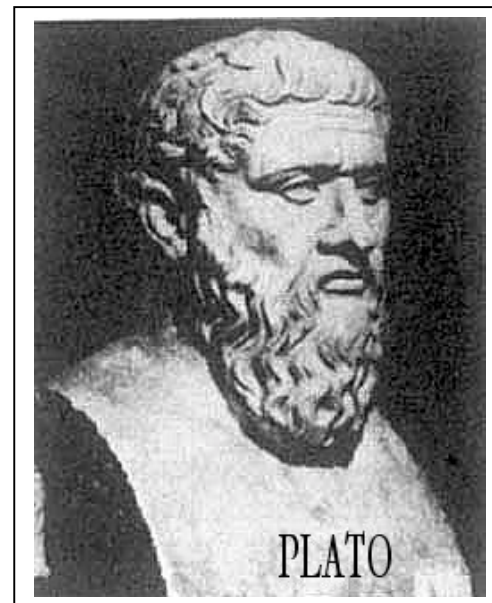
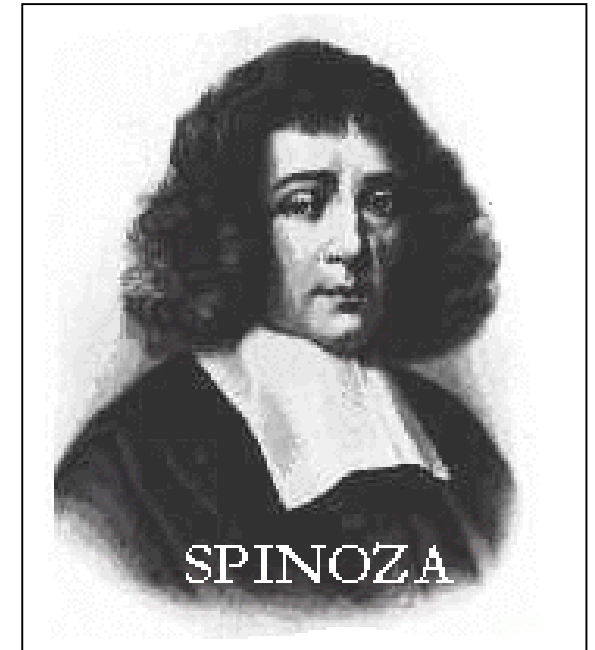
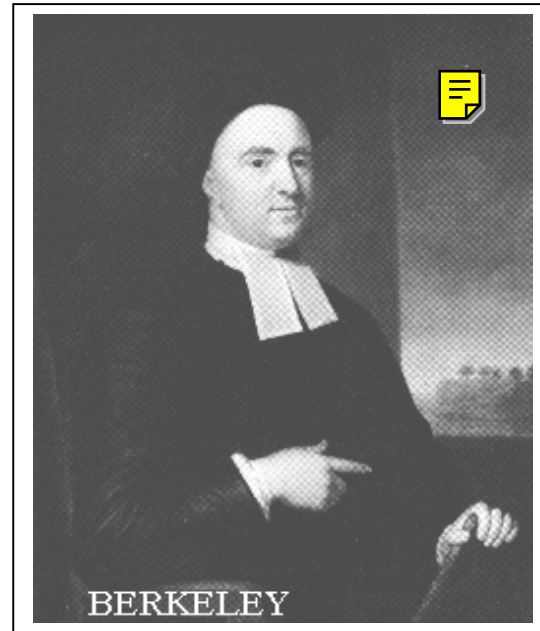
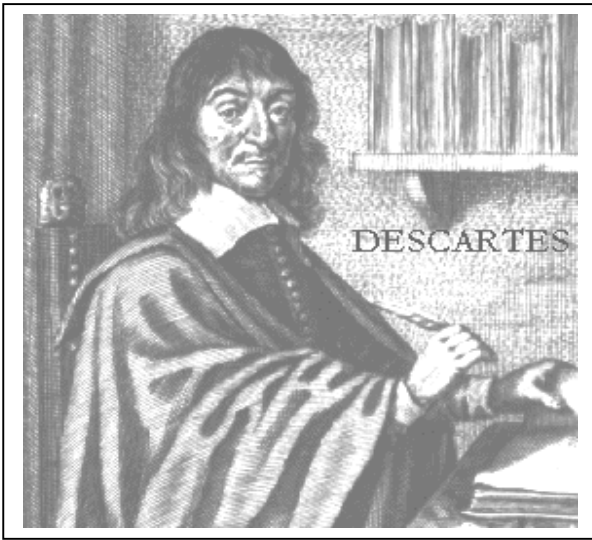
Plato (427-447 BC) was among the first to speculate about the mind-body problem. In his view, the mind and its mental processes were fundamentally distinct from the physical aspects of the body. He even speculated that the mind survived the body at death. Plato's view became known as **DUALISM**.

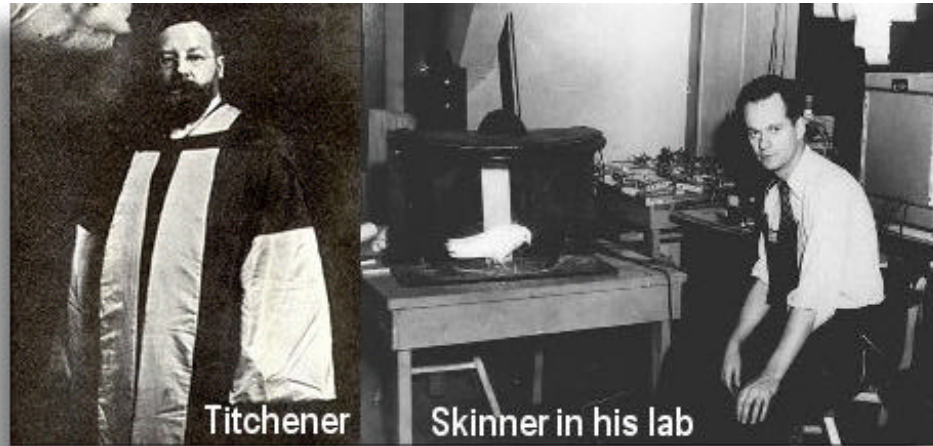
The term MONISM, although at first used "... to refer to philosophies which only acknowledged the mind (idealism or mentalism) or philosophies which only acknowledged the body (materialism)..." today "...applies to any doctrine or theory that claims that all things, no matter how many or of what variety, can be reduced to one unified thing in time, space, or quality."

Read more about these doctrines on line at [THE INTERNET ENCYCLOPEDIA OF PHILOSOPHY](http://www.iep.utoronto.net/) here

"Epiphenomenalism is the view that mental events are caused by physical events in the brain, but have no effects upon any physical events. Behavior is caused by muscles that contract upon receiving neural impulses, and neural impulses are generated by input from other neurons or from sense organs. [In]... the epiphenomenalist view, mental events play no causal role in this process. They are like a steam whistle that contributes nothing to the work of a locomotive (Huxley, 1874). Mental events do not affect the brain activity that produces them "any more than a shadow reacts upon the steps of the traveler whom it accompanies" (James, 1879)." [*sic*] (Stanford online Encyclopedia of Philosophy).

Anthony A. Walsh, Ph.D., Salve Regina University, Department of Psychology, Newport, RI  
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Dr. Anthony A. Walsh, Ph.D., Salve Regina University, Department of Psychology  
Introduction to Psychology(021109)