

states and conscious experiences seem to be two very different things, with very different qualities.

The problem with identity theory is that if two things are identical, then both must have exactly the same properties. For example, George Washington is identical with the first president of the United States. So George Washington must have had exactly the same properties as the first president of the United States. We know that George Washington did have exactly the same properties that the first president of the United States had. So we can say truthfully that they are identical. But if mental activities are identical to brain processes, then brain processes must have exactly the same properties that mental activities have. But mental activities do not seem to have the properties that brain processes have. So it seems that they cannot be identical.

However, such objections have not led philosophers to abandon the search for a materialist understanding of the mind. Many remain firmly convinced that, as Smart put it, dualism is “frankly unbelievable.” Objections to Smart’s kind of materialism have therefore spurred efforts to find other, more defensible materialist theories of the mind.

The Behaviorist View of Human Nature: Your Mind Is How You Behave

Many philosophers have turned to another materialist view of human nature called “behaviorism.” Behaviorism began as a school of psychology that restricted the study of humans to what can be observed—namely, their external behavior. Psychological behaviorists argued that they could not observe internal states of consciousness, so psychology should not be concerned with them. Several philosophers agreed with this idea. They argued that when explaining human nature, we should restrict ourselves to what is publicly observable: the outward physical behavior of human beings. But how, then, do we explain interior mental processes that do not seem to be physically observable, such as thinking, feeling, knowing, loving, hating, desiring, and imagining?

Behaviorist philosophers argued that it is possible to explain people’s mental states in terms of their behaviors and their *dispositions* to behave in certain ways. The British philosopher Gilbert Ryle (1900–1976) was the major advocate of this behaviorist approach to the mind.

Ryle argued that Descartes’ view of the mind was utterly mistaken and we must abandon it. He ridiculed Descartes’ view by describing it as “the dogma of the Ghost in the Machine.” Descartes’ “dogma” says that minds are entities or substances just like physical bodies are entities or substances. The mind is an immaterial thing inside a physical thing. But this would mean, says Ryle, that minds and bodies belong to the same “category.” That is, it would mean that both bodies and minds belong to the category of individual entities. In other words, they are both individual entities or things. But this is a “category mistake,” Ryle argues. It is a mistake because the word “mind” does not refer to an individual entity; it does not refer to some kind of immaterial object. In fact, the word “mind” does not refer to any object at all. What Descartes did not realize, Ryle argued, is that words like “mind,” “thought,” “consciousness,” or “feeling” are just labels we use for certain behaviors or dispositions to behave in certain ways. Here is how Ryle describes the “category mistake” Descartes made with his “dogma of the Ghost in the Machine”:



QUICK REVIEW

Critics of Smart’s analysis say that mental states have no location in space but that brain states do, and that thoughts require surroundings such as practices, agreements, and assumptions but that brain events don’t. Thus, mental states are not identical to brain states.

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