

ACKNOWLEDGMENT

I acknowledge with high gratitude to the suggestions and guidance of Prof. Begum Bilkis Banu, for her constant supervision in completing the thesis.

I am highly greatfull to all my teachers Prof. Sibnath Sharma, Prof. Girish Sarma, Prof. Manisha Barua, Prof. Sauravpran Goswami, Dr. Shakuntala Bora & Dr. Akoijam Thoibosina for their valuable suggestions.

I am also thankful to Dr. Khagendra Kumar Nath, Pricipal, Mangaldai College and all my colleagues for their suggestions. I also convey my heartfelt gratitude to all the members of the K.K. Handique Library, G.U., I.C.P.R. Library Lakhnow, J.N.U. Library New Delhi, Delhi University Library New Delhi, NEHU Library Shillong for their warm co-operation. However I cannot forget the support and inspiration of my husband Dr. Sachindra Saharia, Associate Professor, Mangaldai College and affectionate children Buli, Ruli, Tina and Barbi who have helped me in many ways in completing the thesis.

I wish to express gratitude to my mother Mrs. Chandra Bala Kalita and my brothers & sisters who always encouraged me for further study.

I am also thankful to Pankaj Nath who typed the thesis with great care.

Dated:

Manju Kalita

Deptt. of Philosophy
Gauhati University
Guwahati -781014
Assam, India

PREFACE

Mind is a complex entity which has engaged the philosophers from the time of Thales in the sixth century B.C. Amongst all the living beings human is considered as the rational one because of the presence of mind and consciousness. With the advancement of human civilization it is seen that human beings have been contributing to the different fields like science and technology, literature, philosophy and other social sciences only because of their thinking capacity, and this happens due to the presence of mind only. Without the mind there is no scope of thinking. A basic question has kept the philosophers like Socrates, Plato, Aristotle, Descartes etc, that is “what is mind?” Though apparently this question is an issue of human psychology yet it challenges scientist, mathematician, philosophers and all who are Oriental and Occidental. Philosophers have tried to answer to this question from the days of Plato till now. But no philosopher could stand on a single platform raising their doubts and answers about ‘mind’.

It is being seen that French philosopher, Rene Descartes had put forward a systematic study about the concept of ‘mind’. Regarding the systematic study of mind Rene Descartes is the pioneer and he has been followed by his successors. His famous ‘Meditation’ has illuminated the idea that mind and body are two separate entities that support dualism of Plato. Considering ‘mind’ and ‘body’ as two different substances, Rene Descartes took the help of pineal gland to illustrate them from his point of view.

Philosophy of mind is an important branch of philosophy that discusses everything related to mind. ‘What is mind?’, ‘what is the nature of mind?’, ‘what is the relation between mind and body?’ etc. are some central questions which are drawing the attention of all philosophers.

Among the contemporary philosophers, Ludwig Josef Johan Wittgenstein also concentrated on analytic philosophy. He was born in Austria (Vienna) in 1889 in a cultured family. Wittgenstein was an aeronautical engineer but being influenced by 'Principia Mathematica' of Bertrand Russell, his mind had inclined to philosophy and wrote the book *Tractatus Logico Philosophicus*. This book is regarded as a milestone in the field of linguistic philosophy, which was earlier addressed by Russell.

In the twentieth century linguistic analysis has taken an important stand, and in this regard the philosophers denote that the misuse of language creates philosophical problems. Twentieth century's philosophers try to simplify the philosophical language and they focus on the spread of philosophy among the common masses and Wittgenstein was one of these philosophers.

In his later life, Wittgenstein wrote a book *Philosophical Investigations* (which was published posthumously) in which his views on language were completely different from the earlier ones published in *Tractatus Logico Philosophicus*. Though both the books deals with the theme of 'language' yet for my research purpose I have taken the topic 'Wittgenstein's Philosophy of Mind': A study, is mainly based on his later views and has concentrated in *Philosophical Investigations*. But quotation and relevant study of Wittgenstein from his other books have been used in my thesis to support the theme.

It is observed that as a thinker, Wittgenstein had deviated from classical views of philosophy and had started to think on his own line of thought provoking ideas. According to Wittgenstein the definition of mind propounded by other earlier philosophers are not appropriate, especially he rejected the mind-body dualism of Descartes. For him mind and body can never be separate entities. Mind is not a particular substance, as well as a private entity as Descartes said. Through our day-to-day activities

the existence of mind comes to surface. The gesture/body languages etc. express the mind. For this reason Wittgenstein never supports the privacy of mind. Appropriate analysis of language can exhibit the mental states of human being, and therefore, Wittgenstein put more emphasis on language to understand the mind. Thus, language cannot be considered as a private subject, it is a public phenomenon. These thoughts of Wittgenstein have engaged readers and critics alike to think about mind-body relation.

This thesis has been divided into six chapters. In the first chapter of this thesis a general discussion has been formulated on the views of the reputed philosophers. Important theories of mind/body problems are being analyzed in it.

The Second chapter is a study about the concept of language from Wittgenstein's point of view. His concept of 'Language-games', 'Use theory of meaning', 'Form of life', 'Family resemblance' etc. are being critically examined in it and tries to show the relation between mind and language.

In the third chapter a detailed study has been done on the nature of consciousness with reference to Wittgenstein's views. Here an attempt has been made to analyse that consciousness and mind are two sides of a same coin.

The fourth chapter is "Wittgenstein's conception of Private Language". Wittgenstein's observations of language as not a private one have been taken into consideration in this chapter.

The fifth chapter is about "Wittgenstein's Philosophy of Mind" and here, an attempt has been made to show how we may justify his views on mind and reject the concepts of mind given by Rene Descartes. As an analytical philosopher Wittgenstein supports the behaviorist's view and denies Descartes dualism.

The last chapter, "Conclusion" is a sum up of the preceding chapters of the thesis. From studies of different angles of Wittgenstein's philosophy of mind he may be considered as a behaviorist. But his behaviorism is not psychological, but analytical in nature.

CONTENTS

	<u>Page No.</u>
Chapter I Introduction	1 - 32
1.1 Philosophy of Mind	
1.2 The Materialistic Theory of Mind	
1.3 The Idealistic Theory of Mind	
1.4 Different Theories Regarding the Relation Between Mind and Body	
a. Dualism:	
b. Occasionalism	
c. The Pre Established Harmony	
d. Parallelism	
e. Epiphenomenalism	
f. Phenomenalism	
g. Behaviorism	
1.5 Conclusion	
Chapter II Wittgenstein's Concept of Language	33-81
2.1 Introduction	
2.2 Concept of Language (<i>Tractatus</i>)	
a. The Picture Theory	
b. Some Reflections of Picture Theory	
2.3 Language Found in Philosophical Investigations	
a. The Concept of Language Games	
b. Use Theory of Meaning	
c. Concept of form of life	
d. Concept of Family Resemblance	
2.4 Conclusion	

Chapter III	Wittgenstein's Concept of Consciousness	82-129
	3.1 Introduction	
	3.2 Wittgenstein on Consciousness	
	3.3 Consciousness and "Meaning and Understanding"	
	3.4 Consciousness and "Understanding and Rule following"	
	3.5 The Role of Consciousness in Knowledge	
	3.6 Conclusion	
Chapter IV	Wittgenstein's Conception of Private Language	130-173
	4.1 Wittgenstein on Private Language Argument	
	4.2 Conclusion	
Chapter V	Wittgenstein's Philosophy of Mind	174-222
	5.1 Introduction	
	5.2 Descartes' Concept of Mind	
	5.3 Wittgenstein on Mind	
	a. The diversity of heterogeneity of mental concepts	
	b. The illusion of the essential privacy of the states of consciousness	
	c. The nature and basis of mental representation of intentionality	
	5.4 Behaviourism	
	5.5 Conclusion	
Chapter VI	Conclusion	223-248
Bibliography:		249-263