CHAPTER- II

THE CONCEPT OF CONSCIOUSNESS
IN PSYCHOLOGY
Man is a self-conscious rational being. Consciousness is at the root of rationality for, only a conscious being can be rational or irrational. General psychology regards consciousness to be a special activity of human mind or psyche. Consciousness reveals itself in the triple function of cognition, affection and connation. Psychology might be said to be developing into a science dealing with the different degrees of clarity of consciousness which are expressed in physically observable behaviour, as well as in emotional experience.

In the history of psychology two views are observed regarding the task of psychology. The older view is that the task of psychology is to study mind or consciousness including all mental events. The other view is that the main task of psychology is the study of observable behaviour events. It was under the banner of "consciousness" that psychology won its independence round about the middle of the nineteenth century\(^1\). Consciousness was the undisputed subject matter of classical psychology. It investigated mainly the sensory manifestations of consciousness considering sense data to be the foundations of all mental life.

It was, perhaps, the result of Rene Descartes' dualism of mind and body that psychology was able to deal with mind and physiology with body. The most important activity of the mind was consciousness—sensations, perceptions, imagination, memory, feelings, emotions,
thoughts and volitions, and it had nothing to do with bodily movements. At that time it was a general agreement that psychology is the science of consciousness. This science like biology, will include a study of structure and study of function. The structure of consciousness will be what consciousness is "as such" and the function of consciousness will be what it does, what use it is in the life of the individual and of the social group. The study of the structure of consciousness led the school of structural psychology and the study of the function of consciousness led the school of functional psychology.

E. B. Titchener (1897 – 1927) of U.S.A. accepted "consciousness" as the main subject matter of his study. This school of psychology, which, dealt with the structure of consciousness, is called structuralism. The purpose of this school is to analyse the various parts of consciousness through introspection. Thus the main function of this school is to identify the existence of the various parts of consciousness. It has taken introspection as its method of study and therefore, this school founded by Titchener is also called introspectionism. Introspectionism is not concerned with what consciousness does. In fact, it is concerned with what consciousness is. Introspectionism describes the experience of an individual. Its method is to study consciousness in a scientific manner.
Titchener does not regard psychology to be a science of behaviour. He granted that there could be a science of behaviour but denied that it was psychology. Instead, it would necessarily be a part of biology. According to Titchener, the biological and psychological viewpoints are radically different, since biology views the organism in relation to the environment while psychology views conscious experience in relation to the organism. Conscious experience has direct relations, not with the environment, but only with processes occurring within the organism, especially in the nervous system. But behaviour is directly related to the environment and so belongs in the province of biology.

Functional psychology goes a little ahead of introspectionism. Along with the study of existence of consciousness, it also studies its utility and analyses its functionalness. Although James R. Angell is regarded as the chief profounder of functionalism it was under the leadership of William James (1842-1910) psychologists of U.S.A. raised the voice that psychology should study human abilities and capacities. John Dewey (1859-1952) partially agreed with James' views and round about 1896 started some work on functional psychology. In order to get the functionalist concept of consciousness let us try to understand William James and John Dewey respectively.
William James has given a detailed study of consciousness and his view has been followed by other psychologists. In his early writings James conceived of the course of consciousness as a stream. Consciousness is a flux of experiences changing at every moment. As he says, "Consciousness …… Does not appear to itself chopped up in bits ……it flows. A "river" or a "stream" is the metaphors by which it is most naturally described. In talking of it hereafter, let us call it the stream of thought, of consciousness, or of subjective life." James took introspection as his starting method, and the stream of consciousness as its object. Introspective observation is what we have to rely on first and foremost and always. The word introspection means, of course, the looking into our own minds and reporting what we there discover. Everyone agrees we there discover states of consciousness.

James believes that the stream of consciousness is our undeniable experience. Consciousness is unbroken, ever-changing flow of ideas, perceptions, feelings and emotions that make up our lives. In his later writings particularly in his famous article "Does Consciousness Exist?" James tries to advocate more pragmatic view regarding the concept of consciousness. According to him, 'consciousness is the name of a nonentity, and has no right to place among first principles'. Here he denies that the word consciousness stands for an entity but insisted most emphatically that it stands for a
function. He says of "experience" that it is made of that, "of just what appears, of space, of intensity, of flatness, of brownness, of heaviness, of what not.... Experience is only a collective name for all these sensible natures....." In short, he unmistakably identifies experience with the objective context, with the world, the universe.

James maintains that there is no distinction between seeing and the color seen, or hearing and the sounds heard consciousness or awareness and its objects. For him, seeing means colour occurring, hearing means sound occurring, thinking means thoughts occurring – all these in a certain context, described as a "field of consciousness." In short we have the relational theory of consciousness: a mind is a selection, a fragment out of the total mass of "being". James tries to show that thought and thing are not as heterogeneous as is commonly said. For, no one denies that they have some categories in common. As he says, "Their relation to time is identical. Both may have parts, both may be complex or simple. Both are of kinds, can be compared, added and subtracted and arranged in serial orders."4

James does accept the dualism as a fundamental datum which is a fact of nature. For him, we know that we are conscious. We feel our thought, flowing as a life within us, in absolute contrast with the objects which it so unremittingly escorts. It means that I am in this world with consciousness and its objects. But we should not believe
that consciousness is something extra-ordinary or an entity of a mystery. As he writes: "I am as confident as I am of anything that I myself, the stream of thinking (which I recognize emphatically as a phenomenon) is only a careless name for what, when scrutinized, reveals itself to consist chiefly of the stream of my breathing." 

According to James, consciousness is a stream but it is similar to the stream of breathing. In other words, consciousness is nothing more than the actual happenings in the objective world. He agrees with Kant who says 'I think' must be able to accompany all my objects, is the 'I breathe' which actually does accompany them. "There are other internal facts besides breathing (intracphalic muscular adjustments, etc.), and these increase the assets of 'consciousness', so far as the later is subject to immediate perception; but breathe, which was ever the original of 'spirit', breath moving outwards, between the glottis and the nostrils, is, I am persuaded, the essence out of which philosophers have constructed the entity known to them as consciousness. That entity is fictitious, while thoughts in the concrete are fully real. But thoughts in the concrete are made of the same stuff as things are." 

John Dewey (1859- 1952) offers the concept of consciousness in his famous work "Experience and Nature" 1958. He seems to support William James' concept of consciousness as a stream. He remarks thus: "hence the aptness of James' comparison of the course
of consciousness to a stream, in spite of its intermittent character, a fact empirically recognized in his intimation of its rhythmic waxings and wanings -, of his insistence that only an object, not a concrete consciousness which is had twice, or which remains the same; of his analogy of focus and fringe; of his statement of its movements as a series of perchings and flights, of substantial and transitive phases; for meanings are condensed at the focus of imminent re-direction only to disappear as organization is effected, and yield place to another point of stress and weakness."7 Dewey says that the significance of the word "consciousness" is unsettled. Even apart from ambiguities in interpretation, there is no consensus as to what things the word denotes. Consciousness designates usually two quite different affairs. Firstly, it is employed to point out certain qualities in their immediate apparency, qualities of things of sentiency, such as are, usually termed feelings. Secondly, consciousness is used to denote things actually perceived awareness of objects. For him, the difference in the nature of the things denoted should be registered, and that false ingenuinity should not be expanded in reducing one to the other.8

Dewey finds difference between mind and consciousness; meaning and idea. Mind denotes the whole system of meanings as they are embodied in the workings of organic life; consciousness in a being with language denotes awareness or perception of meanings; it
is the perception of actual events, whether past, contemporary or future, in the meanings, the having of actual ideas. The greater part of mind is only implicit in any conscious act or state; the field of mind — of operative meanings — is enormously wider than that of consciousness. Mind is contextual and persistent; consciousness is focal and transitive. Mind is structural, substantial, a constant background and foreground; perceptive consciousness is process, a series of heres and nows. Mind is a constant luminosity; consciousness is intermittent, a series of flashes of varying intensities.9

Dewey regards every case of consciousness to be dramatic. For him, drama is an enhancement of the conditions of consciousness. There is no mystery in or behind consciousness. But it is impossible to tell what immediate consciousness is because it is something had, not communicated and known. He gives a practical example to depict the situation of immediate consciousness, thus: "It seems to me that anyone who installs himself in the midst of the unfolding of drama has the experience of consciousness in just this sort of way; in a way which enables him to give significance of description and analytic terms otherwise meaningless. There must be a story, some whole, and an integrated series of episodes. This connected whole is mind, as it extends beyond a particular process of consciousness and conditions it. There must also be now- occurring events, to which meanings are
assigned in terms of a story-taking place. Episodes do not mean what they would mean if occurring in some different story. They have to be perceived in terms of the story as its forwardings and fulfillings. At the same time, until the play or story is ended, meanings given to events are of a sort which constantly evoke a meaning which was not absolutely anticipated or totally predicted; there is expectancy, but also surprise, novelty. As far as complete and assured prediction is possible, interest in the play lays; it ceases to be an observed drama, it is not subsequently in consciousness.\(^{10}\)

Dewey is against the idealistic conception of consciousness as a power which modifies events. To treat consciousness, as he says, as a power accomplishing the change, is but another instance of the common philosophical fallacy of converting an eventual function into an antecedent force or cause. Consciousness is the meaning of events in course of remaking; its ‘cause’ is only the fact that this is one of the ways, in which nature goes on.\(^{11}\) Like James, Dewey believes that consciousness is not an entity. It is not an entity which makes the difference. Perception or consciousness is, literally, the difference in process of making. We should not try to deduce consciousness from physical laws. It is impossible to derive contingent from the necessary, the uncertain from the regular. There is the "impossible gulf" between the physical and the mental. The anomaly apparent in the occurrence
of consciousness is evidence of an anomalous phase in nature itself. Dewey advocates that we need not to insist the certainty in the immediately given consciousness. For, the immediately given is always the dubious; it is always a matter for subsequent events to determine, or as design character to. The past and future with the present manifests in the vary awareness of meanings. It is not a mystery. We must not divide consciousness from nature.

Psychoanalysis of Sigmund Freud offers a new concept of consciousness which discloses the field of unconscious as the primary basis of consciousness. Prof. Freud regards consciousness as a special psychic act. "The state of becoming conscious is a special psychic act, different from and independent of the process of becoming fixed or represented, and consciousness appears to us as a sensory organ which perceives a content proceeding from another source."¹²

According to Freud, the term “conscious” is a purely descriptive one, resting on a perception of the most direct and certain in character. Experience shows us that a mental element is not permanently conscious. On the other hand, we can say that a state of consciousness is characteristically very transitory. Because, generally it can be noticed that an idea, about which, one is very conscious at this moment, will not be like this a moment later. For him, the mental processes are essentially unconscious. Everything that is conscious
has a preliminary unconscious stage. All mental processes originate in the unconscious and only under certain conditions become conscious.

In the famous books, "Psychopathologies of everyday Life" and "Interpretation of Dreams", Freud has laid great emphasis on the role of the unconscious mind in human behaviour. The conscious level constitutes a very small part of human mind. Almost the whole mental life is directed from the unconscious forces, as it is the store of motives, which are not satisfied. As human activities are mostly directed by the unconscious, it is the unconscious which should be explored to find out their causes. Hence the unconscious must be accepted as the general basis of the psychic life. The unconscious is the larger circle which includes the smaller circle of the conscious.

Freudian mental life consists of two parts - namely, conscious and unconscious. For him, unconscious is of two types – Preconscious (PCS) and Unconscious (UCS). According to Freud, unconscious (UCS) has no access to consciousness except through the preconscious (PCS). Preconscious is the unconscious states which are easily accessible to memory. Unconscious proper is incapable of consciousness; whereas preconscious because its excitations, after the observance of certain rules are capable of reaching consciousness. Thus we can notice three levels of mind – conscious (CS), preconscious (PCS) and unconscious (UCS). The conscious
level consists of definite knowledge of something at the moment. The pre-conscious level, though not conscious at this moment, is easily accessible. It is just like a storehouse of past memories and desires which are not conscious at the time but may rise into consciousness at the next moment. The unconscious level is not easily accessible. All the mental dynamism belongs to the unconscious.

We know that consciousness is a fact which cannot be defined, but can easily be understood, because all of us have the experience of it. In consciousness we are aware of our conditions and activities. This is as the accompaniment of awareness which makes one conscious of his own action. Freud says, "we must assume three points about consciousness or rather the process of becoming conscious (1) that, as regards memories, it consists for the most part in the appropriate verbal consciousness, that is in access to the associated verbal images (2) that it is not attached exclusively either to what is known as the "unconscious" sphere or to the conscious one, so that terms should, it seems be rejected (3) that it is determined by a compromise between the different psychical process which come into conflict with one another when repression occurs." According to Freud, our perceptions have to pass through three stages in order to reach consciousness. "Pept-S" is the first registration of the perceptions; it is quite incapable of being conscious and is arranged according to
associations of simultaneity. Unconscious (UCS) is the second registration, or transcription, arranged according to other associations perhaps according to causal relation. UCS traces may correspond to conceptual memories; they too are inaccessible to consciousness. PCS is the third transcription, attached to verbal images and corresponding to the official ego. The cathexes proceeding from this PCS become conscious in accordance with certain rules.

According to Freud, in every individual there is a coherent organization of mental processes which is called as “Ego”. The Ego includes consciousness. It controls the energies and discharges the excitations into the external world. All the constituent process of mind is regulated by the Ego. Freud says that Id is there and Ego is the surface of it. Consciousness can be taken as one of Ego’s function which is fleeting and momentary to begin with and only gradually becomes permanent in certain respect. With this Ego, a special agency is formed which is known as Super-Ego. According to Freud, the long period of childhood during which the growing human beings live in dependence upon his parents, leaves behind it a special agency in which this parental influence is prolonged. It has received the name of super-Ego. This is the third principle of personality which is something like our uncompromising conscience. The Ego co-ordinates the antagonistic
strivings of the Id and Super-Ego. Id is described as the energy source of the Ego, and Super-Ego is its moral censor.

Following the path of Prof. Freud that psychology deals not only with consciousness but also with the unconscious, later psychologists began to think in a new line. These modern psychologists defined psychology to be a science of behaviour. It is the science which deals with conscious and unconscious behaviour. They gave up the traditional view that psychology is the science of consciousness. This school of psychology is known as behaviourism. William McDougall preferred the definition of psychology as the positive science of behaviour and its method of study is observation not introspection. For him, when we study consciousness, we realize that the most complete description of the consciousness of any one person, or even the description, in general terms, of the consciousness of man in general, would not constitute a science, certainly not the science which psychology hopes to become. According to him, consciousness is an activity of some being which, in all cases of which we have positive knowledge, a material organism, but to which we may conveniently give the general name, subject. To be conscious is to be conscious of something is the object of consciousness. We may define the mind of any organism as the sum of the enduring conditions of its purposive activities.
B. F. Skinner admits that consciousness as a private mental event is not acceptable, and it is only the behaviour of human body. For him, psychology is the science of behaviour and all the behaviours are public. As he says, "Since the individual may often observe his own behaviour as a public event, the public-private distinction does not always arise."\textsuperscript{16} Skinner points out that the modern counterpart of the study of mental event in a world of consciousness is the study of the action of receptors and of the afferent and central nervous system. The verbal report is a response to the private event and may be used as a source of information about it. For him the line between public and private is not fixed. The boundary shifts with every discovery of a technique for making private events public. Even covert verbal behaviours may be detected in slight movements of the speech apparatus. Hence psychology is the science of both overt and covert behaviour with the method of observation.

J. B. Watson (1878 – 1958) prefers to study the behaviour rather than the states of consciousness in psychology as the object of investigation. He vehemently criticized the theory of introspection. He completely gave up the concept of mind and demonstrated that it is possible to study learning as well as emotions by observing behaviour of animals, children and adults. As he observes:
"Psychology, as the behaviourist views it, is a purely objective, experimental branch of natural science which needs introspection as little as do the science of chemistry and physics. It is granted that the behaviour of animals can be investigated without appearing to consciousness. The separate observation of 'states of consciousnesses' are no more a part of the task of the psychologist than of the physicist. In this sense consciousness may be said to be the instrument or tool with which all scientists work."\textsuperscript{17}

Watson regards behaviour as movement, actual movement of the body, the activity of muscles and glands, whether on a large scale, as in locomotion, or so small as to be hidden from casual observation, as in the case of the hypothesized movements of the larynx in his theory of thought. Watson's behaviourism was molecular, while molar behaviourist regards behaviour as an 'act' rather than movement.\textsuperscript{18}

Watson regards thinking and imagination as a result of some stimuli and response. The environment plays an important role in the behaviour of an individual. Sensations and perceptions are responses of the individual's sense organs. They are not the activities of mind or consciousness. Learning activities are the results of conditioned reflex actions which is clearly experimented by Pavlov. Hence all types of human behaviours are only results of some stimulus
response. Such stimulus of a response may be both internal and external. A response may be both acquired and natural.

The behaviourist movement tried to reduce all psychological phenomena to physico-chemical events. The tremendous developments in neuro-surgery and neuro-pharmacology have clearly shown that it is possible to study many of the psychological events by means of the physico-chemical processes. Moreover, a recently emerged new science called Cybernetics has developed to the theory and construction of self-governing machines. Especially important are the development of feedback mechanisms, which allow the device to achieve and maintain some predominated state and the development of programming which enables devices to solve large ranges of problems by following a detail set of instructions. Here we have machines analogous of two features namely, purposeful behaviour and reasoning, traditionally taken to be the essence of what is mental. Hence many believe that we can gain insight into the mind-body problem by considering the analogous issues involved in these machines. Cybernetics involves a major attempt to build up a mathematical theory of the brain by exploring the analogies between neural mechanisms and electronic calculating and learning machines. It is obvious that ‘mind’ cannot be kept out of Cybernetics if the claims of the young science have assumed such a portentous proportions. If
our artifacts, computers, predictors, robots, can stimulate intelligent and purposive behaviour to an astonishing extent, then the, mind' would be an arbitrary label for a self-maintaining robot of some kind.¹⁰

The concept of consciousness as studied in psychology which has been discussed in the foregoing pages reveals that once taken as the subject matter of psychology, now it has become a secondary concept. So, let us try to outline and analyse the views offered by different psychologist regarding the problem of consciousness here. The classical psychology's main subject matter, consciousness, is no doubt a special act of the conscious mind. It is a matter of appreciation that the introspectionism of Titchener has given importance on the study of the structure of consciousness. The science of consciousness, psychology, must enquire into the structure of consciousness as depicted in the method of introspection. It is already mentioned that psychology has won its status as an independent science by studying consciousness as its subject matter. But it is to be noted that introspection cannot be the only method for its study. No one can deny the importance of the method of observation and experiment which led psychology to the far reaching development. Moreover, we must accept that consciousness reveals in conscious behaviour and therefore, behaviour cannot be completely avoided in psychological study of consciousness as suggested by Titchener. Perhaps, Titchener
couldn't understand the importance of the study of the behaviour with the help of which psychology has developed a new school in the name of behaviourism.

Functionalism of William James reveals the nature of consciousness and shows the way to the functionalness of consciousness. Mere study of the structure of consciousness cannot disclose its real nature. His concept of consciousness as changing, ever flowing stream played a remarkable role in psycho-philosophical study of consciousness. But if consciousness is unbroken, ever-changing flow of ideas, perceptions, feelings and emotions then how to make difference between things which are in consciousness and those which are not. In the famous article "There is no stream of consciousness", S. Blackmore criticized James and says that there is no point trying to explain the difference between things that are in consciousness and those are not because there is no such difference. In his words: "And it is a waste of time trying to explain the contents of the stream of consciousness because the stream of consciousness does not exist."\(^\text{20}\)

R. F. A. Hornle finds that James' concept of mind as a flux of perceptions and thoughts – the "stream of consciousness", is inadequate as the basis of a theory of the universe although it may be adequate for psychology. Its category is that of ceaseless, unstable,
temporal sequence. The mind is the variegated sequence of all the feelings, sensations, ideas, and memories etc., that follow one another in rapid change from moment to moment. For him, "No one can consistently suppose though Hume tried to do so – that this flux is the last word, the ultimate truth, about the reality which we claim to perceive, think, recollect etc."{21}

James' denial of consciousness as an entity is a peculiar step towards the problem of consciousness. He seems to deny Descartes' concept of consciousness as the essence of mind and extension as the essence of body. For him, extension is not only the essence of things but also can be attributed to our thought. As he remarks: "... of every extended object the adequate mental picture must have all the extension of the object itself."{22} James has rightly pointed out that consciousness of an extended object must have the same extension to be the actual mental picture of the object. But he must admit that consciousness and object are two different things otherwise both would be identical which would deny the very nature of consciousness. Moreover he is attributing extension to consciousness as physical entity but previously he has denied it to be an entity. He has regarded consciousness as function and here an "extended function" is not conceivable. In spite of the low falls observed James' concept of
consciousness has received a considerable response from the psychologists.

John Dewey seems to follow James in dealing with the concept of consciousness. He accepts the concept of consciousness as a stream of thought and regarded consciousness as the name of a nonentity as James has contended. For him, consciousness is naturally dubious and it is not a mystery. He seems to be satisfied with the way the nature is and thinks not to go against it and is trying to give an actual pragmatic concept of consciousness which is the awareness of the objects. He advises us to be happy with the dubious nature of immediate consciousness and not to seek indubitable from this. But philosophers like Descartes cannot stay idle without seeking the certainty in philosophy which is present in mathematics. Moreover, if consciousness is not an entity and is only a quality as Dewey contended then what is the subject of this essence or quality, certainly it is the mind as Descartes contended.

Sigmund Freud has tried to disclose the field of unconscious through his psychoanalysis. Before him, introspectionism and functionalism limited their study within the boundary of consciousness. Freud showed that actually the psychoanalysis of the field of unconscious could reveal new facts of psychology. He has rendered a unique service to mankind through his theory of the unconscious. The
age-old belief that “consciousness is the subject matter of psychology” has been changed when Freud has disclosed the domain of unconscious as the basis of psychical life. Freudian psychoanalysis has revolutionized psychology and new study and research have been operated in the field of unconscious. But if we examine the Freudian concept of consciousness we notice that the unconscious (UCS) is nothing but a particular grade of consciousness. In other words, unconscious is not a negative of consciousness but a lower degree of it. For, Freud has mentioned that there is nothing in the unconscious which is not repressed. Our experiences which are not in use remain in unconscious. The unconscious is not easily accessible to consciousness. Unconscious is accessible to consciousness only through preconscious. If it is the case then the unconscious does not remain opposite to consciousness.

Freud’s psychoanalytic method cannot reveal the metaphysical existence of consciousness and his concept of consciousness fail to solve the problem of consciousness. It is because mere analysis of psychiatric patients we cannot realize the real existence of consciousness. Moreover, Freud regards unconscious to be the primary basis of consciousness. The study and analysis of the unconscious made him to solve many of the psychiatric problems. But it is a fact that the unconscious cannot prove its own existence for it is
unconscious of its own existence. It is consciousness which is aware of its unconscious states as a lower grade of consciousness. Only the conscious act of Freud made him to discover the unconscious which occupies the larger portion of the mental apparatus. The unconscious, thus, is very important for mental life which works as the store house of repressed desires and instincts. It is the consciousness which discloses the field of unconscious. Hence consciousness is the essence of mental life and unconscious is only the lower grade of consciousness. It seems that Freudian concept of unconscious supports Descartes' view that the essential nature of mind is consciousness. The unconscious is only a name of the lower grade of consciousness.

Behaviourism goes a step further from Freudian concept of consciousness which rejected consciousness or mind as the subject matter of psychology. By rejecting consciousness or mind behaviourism has committed an error. For, really speaking, consciousness or mind cannot be left out in any human activity. Psychology is as much concerned with inner experiences as with the external behaviours. Behaviourists rejected consciousness and mind and gave prominence to body. Thus in a way they made psychology 'a muscle twitch' psychology. They reduced psychology to neuro-physiology. In this point many psychologists do not agree. They are
agreed that the subject matter of psychology is behaviour but it is an independent science. According to John Cohen, it is true that mental activity is served by the brain. It is also true that the study of neurophysiology is essential for a full understanding of sensory process, of memory and of the effects of brain damage upon mental and behavioural functioning. But, for him, this is a far cry from deducing the process of judgment, choice, decision-making and belief from present neuro-physiology. Further, if psychological terms were translatable into neurology, in-deed psychology as a science would cease to exist, for it would no longer be permitted to make observations or construct theories which are psychologically distinctive sui-generies. Moreover, Lashley declared that psychology is today a more fundamental science than neuro-physiology. By this it means that the later offers few principles from which we may predict or define the normal organization of behaviour, whereas the study of psychological processes furnishes a mass of factual material to which the laws of nervous action in behaviour must confirm.  

Some behaviourists reject consciousness or mind by saying that mental events are brain events and neuro-physiological survey reveals all the facts. But it is to be noted that neuro-physiology itself is not denying mind and consciousness. Wilder Penfield, the great neuro-physician, admits that there is something that characterizes mind as
distinct from physical brain. For him, the brain is the interpreter of consciousness and to consciousness brain is the messenger. Mind takes initiative in exploring the environment. Mind decides what is to be learned and recorded. Moreover, by basing all types of learning on conditioned reflex actions, Watson has reduced man to machine which has no mind to control its movements. It is wrong not to give importance to the will power and other qualities of man in his life.

The attempt to reduce mind to a machine with the help of cybernetics is not tenable. Mind cannot be compared to a machine which itself is a product of a conscious mind. It is to be noted that however ingenious or complicated a machine, it is in principle a device which tries to solve a problem in a finite number of steps by either asserting or denying a proposition in the language or axiom system with which it is provided. No cybernetic model in this way can ever be adequate to a representation of mind. However speedy and efficient the machine and however superior in certain directions to human minds it cannot duplicate all that the mind does in the creation of systems of logic and mathematics. Mind still seems to challenge the minds of the super computers.

The analysis of the views offered by different psychologists in regard to the concept of consciousness reveals that consciousness is a special activity of mind. Psychology has got its status as an
independent science by studying consciousness as its subject matter. In the development of psychology as a science the role of consciousness cannot be ignored at all. Psychologists like James were able to disclose various states and nature of consciousness. The earlier psychologists tried to discuss about the meaning, definitions, nature and grades of consciousness together with its functions. Freudian school revealed the unconscious field which, as analyzed already, is a lower grade of consciousness. Although the behaviourists rejected consciousness or mind all the psychologists do not accept their views. Actually, consciousness reflects through conscious behaviours. So, behaviourist's method of observation can be taken to observe outward behaviour. The importance of introspective method cannot be ignored while dealing with the concept of consciousness. Psychological study of consciousness is actually the science of consciousness. As a science of consciousness, it tries to equate consciousness with conscious states and processes. Consciousness is said to be equivalent to various states or processes that takes place in human being when he is said to be conscious. To be conscious of a sound is to undergo a particular physical state that takes place in the brain and is connected with different organs especially the ear. The science of consciousness tries to show that brain is associated with consciousness. Certain areas of brain are mere involved in what we call consciousness. In short, psychology deals with consciousness as it
appears to us and the metaphysical existence of consciousness remains for study in philosophy of mind.

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