

## A PHILOSOPHICAL THEORY OF DUALISM AND ITS PLACE IN EDUCATION IN THIS ARTIFICIAL INTELLIGENCE AGE

<sup>1</sup>TOWOJU Kayode Timothy; <sup>2</sup>ABDULLAHI Ibrahim Salahu-Deen and  
<sup>3</sup>ADELEYE Ajiboye Raphael

<sup>1&2</sup>Kwara State University, Malete, Kwara State, Nigeria.

<sup>3</sup>Ekiti State University, Ado-Ekiti, Ekiti State, Nigeria.

### Introduction

This paper provides a clarification of the theory of dualism by showing its place in the process of education in this artificial intelligent age. Dualism is a philosophical theory which posits the existence of two fundamental substance entities or realms, often contrasted as mind and body, soul and matter or consciousness and physical. *Dualism posits that these two aspects are separate and distinct, and that they interact regularly but are not reducible to each other* James, 1960. This work was embarked upon to draw the attention of the educators and stakeholders to the important role of mind and body in the process of education. The clarification of dualism is to show its place in education, and it becomes necessary because in the process of acquiring knowledge, the reception and precaution/storing of ideas, reading and the process of awareness or consciousness, the mind explores various sources of ideas, and the body serves as an instrument of actions during the process of teaching and learning in this artificial intelligent age.

Based on the foregoing discussion, it is obvious that in education, most courses are splitted up into its practical (physical) and theoretical (mental) foundation; this calls for the consideration of how dualism influences our educational prosperousness in order to breed progressive development and improvement. This owes to the fact that educators, stakeholders can annex the dual nature of man for the purpose of

improving the quality of education in this artificial intelligent age, if the place of dualism in education is properly figured out as mental and physical, knowledge will easily be acquired.

### Concept of Dualism

Dualism holds that man is two beings, that is, “dual”. Dualism reconciles the two streams of evidence, for material (body) and for spiritual reality in man. Dualist’s position differs with respect to how the relation between the physical body and mental is characterized. In this wise, dualism can be termed as the philosophical theory by which two substantively opposite, irreducible and independent substances or principles of matter and spirit, freedom and natural law/determinism, good and evils. One can contend that dualism can be absolute or relative. In religious education, dualism may suggest the faith in two utmost oppositional or interchangeable forces of nature such as God and the demons, who along with their conflict, control and direct the cosmos. At times, we may be dealing with absolute because, the element of light (goodness), or the beneficial ones as well as the element of evil, the destructive ones are perpetual or intermixed.

In support of dualism, Descartes maintained a metaphysical distinction between two kinds of substance namely, the metaphysical (res-extensa) and the mental spirits (res-cogitans). To Descarte (1596 – 1650), the res-extensa is rationally extended, quite suitable and can mechanically proceed

in line with the laws of nature. But the res-cogitans is being indivertible and unextended. He states further that *on the other hand, I have a clear and distinct idea of myself, in so far as I am merely a thinking thing and not an extended thing and because on the other hand I have a distinct idea of a body insofar as it is merely an extended thing and not a thinking thing, it is certain that, I am really distinct from my body and can exist without it.* One can easily contend that both physical and mental are metaphysically distinct and different, though may casually interact and relate.

In conclusion, all varieties of dualism entail a metaphysical distinction between the physical and phenomenal so the phenomenal is not metaphysically supervenient on the physical. This can also be applied to the field of education. this paper advocates the idea of Katokaghata in education, that is need to balance the body and mental need in the course of impacting knowledge because, the being of a man is composed of matter and the spirit (mind).

### **About the Mind and Body**

Dualist holds that mind is radically different from physical objects. For one thing, physical objects such as human bodies are quite observable physically and publicly through senses while mind is distinctly unobservable and private. For example, one can observe another person's body just as you can observe a table, or chair or other animals or beings, physical characteristics are distinct and this accounts for the real/correct identification and categorization powers in individual beings. In the case of the mind, it is sometimes perfectly, impossible to observe another persons mind's thoughts. Physically, one may only be able interpret other people's

minds through their actions and reactions to the issues and situation in the environment around them. Pojman (2012) states that *according to official view, one never sees another person's mind, at most, one see the physical behaviour of another... if we were really talking about unobservable entities when we talk about other mind, then each of us would be skeptical about other minds, we would be reluctant to make judgment about the mental state of others, we would be doubting about the very existence of other mind.* Hence, mind means the spiritual reality or element in man, a man's personality or the man himself as different from his body, the manself, reasoning or intelligent capacity of a person. Here, the most common meaning of the mind is that of mental or spiritual element in man. The spiritual element or the mind or soul is the ideal and has its reality in the expression of reading meaningful meaning into ideas. Ayeni (2003) contends that *mind is wholly matter of content, it is cancelable in terms of its content, nature and function.*

One may refer then infer that if mind is wholly a matter of contents, it implies that the mind is a receptacle for ideas and knowledge and no other function could be attributable to it. The mind is better described as a place in which action and construction of ideas and knowledge take place. The mind assists in receiving instructions on analysis and logical arrangement of knowledge. This premise on the fact that the mind is involved in the cognitive activities to make learning possible with other bodies such as human being, computers, artificial intelligence and host of others in daily activities as well as in educating. Mind then acts as repository or intellectual function in the accumulation of knowledge in all ramifications. Hence, this paper posits the mind as the spring

board of experiential activities. Bruner (1973) understands the *mind as the process within which a person actively constructs his/her knowledge through his relating incoming information to a previously acquired psychological form or model of reality.*

One peculiar characteristic of the mind is that only the person “self” can think his thought and feel his emotion/or simply put as mind suffer his pain. Although, neuron-surgeon can open your skull, and observe your brain, they cannot observe your mind or your beliefs, sensation, emotions, and desires but your behaviour as one of the product of ideas in the mind. All these can be revealed, as sensitivity to your pain or your thoughts. If you have punches on your nail or snake bites, our mind may reveal to us that it would be a good thing to get a bandage to put over the cut to prevent tetanus or shock due to the former experience which may be revealed or regenerated. This is the reason why consciousness is being referred to as a sensation of self for the self. Hence, the principle of “I am aware because I am aware” or simply conscious of my surrounding. One can therefore believe that consciousness may be any activities whose nature connotes awareness, such as when one says, I am aware or conscious that Mr. John is around the corridor of this house, explaining some issues to one of our staff. Consciousness may be explicit reflection of our subjective states because it is more of present than the past as I can examine my conscious acts myself. Sigh (2014) therefore concludes that *the mind is a dynamic, self-adjusting and self-learning force which need proper ground for wholesome growth and development... modern educators seek to develop the mind according to its own inherent capacities in a social environment.*

Unlike physical bodies, mental entities have no shape, weight, length, width, height, colour, mass, velocity or temperature, it would sound odd indeed to speak of shape of our mind. A body is a solid, material entity, extended in dimensional space, publicly observable, capable of causing things to happen. One may therefore submit that if ideas are believed to be the only real things through which we can know everything, the only minds or spirits are ultimately real and all things are to be explained as ideas in mind or as entities which exist only in relation to minds. Hence, in this artificial intelligent age, the most important thing is not the physical body or element but the spiritual element or the mind as knowledge does not exist until it joins with the mind.

### **The Problem of the Mind and Body Cogitative**

On the problem of mind and body debates, philosophers are tempted to believe all the three prepositions below but must reject one of them.

- A. the mind and body are causally related as an agent being controlled by natural laws.
- B. there are physical bodies and non physical minds or mental or spirit.
- C. the physical and non-physical mind or mental powers cannot be causally related.

In all the statements above, one is tempted to believe A, because, we observe the constant correlation between mind and body and this is about causal/realities (law of nature) for proposition B, one is inclined to believe that it is obvious that mind and physical objects (body) are existing. That is, there is an inclination to believe in mind and physical objects. Apparently the differences between minds and physical object tempt man to believe that mind is not physical objects

as it cannot be seen physically or physically observed. As for C, this view stretched that, non physical mind and physical body cannot be causally related, yet the non physical mind seems to direct the affairs of physical body as all actions seems to originate from the non physical mind in man.

One can therefore, submit that the statement A and C are compatible with materialism. Materialism states that mind and body could not interact if they were radically different but they are not radically different, that is mind and body are both physical. Materialists deny B, that physical and non-physical cannot be casually related. Statement A and B with the denial of C are equivalent of interactionism that there are both physical bodies and non-physical mind that are not casually related.

Materialism could even reconcile with a belief in life after death, in the sense that physical body, with its mental characteristic could be resurrected at some future date, but the materialists could not believe in a spiritual God or in a mind that continues to function when the body does not exist, so it is easy to see why materialism is considered anathema by many theists, that is, they vehemently dislike it. One of the prominent materialism approaches is the identity theory.

### **Identity Theory**

This is the view that mental states are identical to physical brain states. If identical theory is true, then we can know all about a person's mental states by knowing all about his/her brain states. This is because, the brain states or situations are identical to the mental states. However, it is impossible to know all about mental states just by knowing all about the brain states. Mental states or

situation are subjective and personal to self. Hence, it has a subjective quantitative content that cannot be known through objective and empirical investigation or approach. Thus, it is possible that the mental states or situation are not identical to the brain states or situation and so identity theory may be false. This is basically because it ignores the character or fail in conscious experience as the details of mental states is personal and subjective to self. This is applicable in the process of reality and learning where the reading of meaning into the ideas is purely personal and subjective in line with the reasoning capacity of the learners.

### **Types of Dualism**

There are two main varieties of dualism that are necessary or relevant for discussion here in this artificial intelligent age.

1. Substance dualism
2. Property dualism

### **Substance Dualism**

A substance is an entity like man, dog, carbon, leaf, table, book, concepts in education or body that is fragmented. Substances are different from property or contrast with properties in the following characteristic ways:

- a. Substance can change and have properties as either physical or chemical.
- b. Substances are mainly basic fundamental existent, which are not in other things, for examples, the capacity of growing hairs, teeth in children, and seeds, and fruits in plants.
- c. Substances have casual powers that are liable to the power of law of nature (determinism).
- d. Substances are particular e.g. dog goat, man, pig, table, plants.

Summarily, from the above, one may posit that there are three kinds of substance in the universe.

- i. the external substance (God) or supreme being.
- ii. His creation in term of mind (man), mental/soul or spiritual reality.
- iii. His creation in term of matters (solid, liquid, gas).

The above lays foundation for the fragmentation of the universe into bits and parts. Towoju (2016) states that *one thing we have known is the fragmentation and classification of man or things and its materials in the universe into different categories with different characteristics*. In this fragmented universe, man is thinking substance or embodied mind, Descartes once states that *for I am not only lodge in my body as a pilot in a ship but I am very closely united to it, and so to speak, so inter mingled with it that I seem to compose with it in that I seem to compose with it one whole, for it that were not the case, when my body hurt, I who I am merely a thinking thing, should perceive this would be by the understanding only, just as the sailor perceived by sight when something is damaged in the vessel*.

What Descartes means here is that the two kinds of substances (matters or things) which make each of us a complete person, may interact in such a way that they casually react or act upon each other to breed new situation or things, just as the mind, causes the body to operate a computer to solve a problem in the acts of teaching and learning. In this case, the mind interacts with a part of the body separately to cause teaching and learning through the brain in action, then mind promotes the chains of conflicting as well as sensible interpretation of ideas through the mental events/acts of the brain and

hence affects the body in the course of educating.

### Property Dualism

A property is an entity such as redness, hardness, turgidity, flexibility, wisdom, strangularity or painfulness applicable to a matter or man. Oxford English Dictionary defined property as something owned, such as land, estate, characteristics, knowledge, wisdom, e.t.c. Hence, property may be termed as characteristics as given in examples above.

A property has at least four characteristics which distinguish it from a substance.

- i. Property is universal/general not particular, it can be more than one thing or more than one place at a time
- ii. Property is immutable, divergent, and contains opposite characters such as good or evils, big or small, colour or colourless, hard or fragile, turgid or flaccid.
- iii. Property can be possessed by something else or someone else as in fragmented body.
- iv. Property does not have caused power i.e. they are not agent which acts on other agent in the world hence, they cannot act as efficient causes or causality.

From the above, physical dualism, therefore upholds that in all education, all learning is self-learning as the place of the learners' mind is central, pivotal and of prime importance in the development of physical, mental, emotional and social life of individuals learning in relation to the body in the artificial intelligent age.

As Richard Taylor puts it, *mind is proportional to the body... a person is a living physical body, having mind, the mind consisting however of nothing but a more or less continuing series of conscious or unconscious*

*state or event, or effect that never the cause of body activity.*

One may submit that the mind is to the body as vapour is to the water. Vapour is the by products of water similarly mind is the by products of the body in the cause of educating or programming/messages of learning. Mind may be considered as the property of the body which ceases to function after each programmes designed to prepare the child for real life cases. This becomes a fact as nothing is thrust into the mind by force from the outside without the action of the “will”. Physical dualism therefore upholds that in all programs of education, self-learning is of prime importance as the place of the learners mind is central, pivotal and of prime importance in the development of physical mental, emotional and social life of individuals learning in relation to the body in this artificial intelligent age.

### **Theory of Dualism and Artificial Intelligence**

The term artificial intelligence may be termed as the computer science customized with making machine behave like humans in most aspect. Anyfantis (2005) states that *artificial intelligence is the use of programs as tool in the study of intelligent processes, tools that helps in the discovery of human abilities like the thinking procedures and epistemological structure employed by intelligent creature.* In education, to breed dynamism, the application in the training and learning is dual and possible due to the nature of man, it involves the mental processes with physical body to carry out critical causal information for the proper learning or teaching in this artificial intelligent age. To put more light on the meaning of artificial intelligence, UNICEF (2021) states that *artificial intelligence refers*

*to the machine based system that can give a set of human defined objectives, make predictions, recommendations, or decision that influence real or virtual environments. Artificial intelligence systems interact with us and act on our environment, either directly or indirectly. Often, they appear to operate autonomously and can adapt their behaviour by learning about context.*

Employing artificial intelligence in education is possible because the subjective mind is able to do a first of mental process, to acquire the knowledge properties and read correct meaning into it. This fundamental power of the mind and body in the creation of explicit knowing, lead meaning into the output from the machine, and exalt the possibility of the usage. Along the line, a mental state of the mind with body and a particular casual role is associated with a particular subjective quality of experience; hence make learning to be possible. One can basically submit that since the mental power or the power of the mind basically twist, the affairs of body or physical and controls at the same time, it metaphysically supervenes on physical power of the body as teaching and learning goes hand in hand. Hence, Kembler (2015) claims that *everything in the mind including word, metaphysically supervenes on physical features of the world.*

### **The Place of Dualism in Education in this Artificial Intelligence Age**

As described earlier, dualism holds on to the people’s tendencies of comprising exactly the mind and the body, that is dual nature of man, hence, education in line with this should pay attention to the people’s interest, body development and awakens of their mind. It equally tests the mind, excites the intelligence, body or physical

development and put an end to lethargy of inactivity. All these are the architects of self realization. Self realization is not merely the manifestation of one “self” but complete development of individual which originates from the mind and hence the body. This may be possible because of the dual nature of individuals. The self realization we are talking about as the aim of education premises on the synthesis of ideal which comprehend the individual and social ideal since both aspects of self realization are important. *In line with dualists approach, education can be regarded as the process of development of the person, particularly his consciousness, spiritual self and body. It is what individual make out of what is presented to him that constitutes his knowledge and education (Hassan 2004).*

As dualism gives greater importance to spiritual values in comparison with natural attainment, it premises on the mental, moral and the development of sound mind in body of the individual man. Dualism equally expatiates on the intelligence or rationality, the mental and body. Therefore, it lays emphasis on the principle of unity in diversity. The mind or mental and body are unified to perform the function of teaching and learning in man. The principle of unity in diversity underlines the working of all activities on daily basis as it is the implicit force in the whole realm of education. A developed mind and body can be perceived and understood as the parading force that leads to agglomeration of all records of development in man in this artificial intelligence age.

One can infer that dualism in education places emphasis on the exaltation of human personality or self realization which is the major casual force of knowledge of self, as the

development the self in education is achievable through the proper functioning of mind or mental in assertion with the body.

### Conclusion

The place of dualism in the process of teaching and learning cannot be over-emphasized in this artificial intelligence age. This is because; artificial intelligence is a multifaceted technology of different sorts and innovations, and as this technology advances, there will be new philosophical, ethical, social issues of vital relevance to the field of education. Gradually, the dual nature of man would visit man to adjust to the newly created strategise or roadmap for the improvement of knowledge in the field of education. This is possible because education can be modified to implant knowledge of critical thinking through the development of the person, particularly his consciousness and spiritual self, using artificial intelligence due to the dual nature of man. The programmes of the world are rooted in the development and progress of the individuals personality that is, the world has made progress only because some individual have contributed to it according to their special abilities captioned in their dual nature. Education therefore, places a lot of demand upon individuals, as every man differs from every other in respect to values, shape, form, mental abilities such as intelligence and thinking in this artificial intelligence age.

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