

## Searle, Materialism, and the Mind-Body Problem

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### Abstract

In *The Rediscovery of Mind*, Searle gives a spirited attempt to offer a “simple solution” to the mind-body problem in his “biological naturalism.” It is the purpose of this paper, however, to show that the solution he offers is not simple and is arguably incoherent as it currently stands. I focus on Searle’s claim that the key to solving the mind-body problem is to first reject the system of conceptual categories that underlies materialism and then adopt his biological naturalism. I argue that the positions articulated in this theory, however, appear to generate serious inconsistencies that make his proposal look either incoherent or suggestive of the sort of property dualism he wants to reject. Because Searle lacks a sufficient metaphysical scheme to produce compelling arguments against these particular accusations and because it is not clear that biological naturalism is the obvious or common-sense position he says it is, I conclude that his proposal cannot be a “simple solution.”

In his influential book, *The Rediscovery of Mind* (RM) (Searle 1992), John Searle declares that “the famous mind-body problem, the source of so much controversy over the past two millennia, has a simple solution.” (1992, 1) His proposal is simply to acknowledge that “Mental phenomena are caused by neurophysiological processes in the brain and are themselves features of the brain.” (1992, 1) Could a solution, which has proven to be such a difficult problem for philosophy of mind over the past two millennia, really be this simple? As I shall argue, Searle’s proposed solution is not as simple as acknowledging the position above. In fact, this position depends on several other

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





































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