

Review of John Searle's *Mind: A Brief Introduction*

By Rodrigo González

Aimed to entice both the lay and the expert, John Searle's last book is an introduction to philosophy of mind, which, **warts and all**, successfully expounds and reconsiders the origins of this discipline as well as its most important issues. But, why another introductory book, given the amount and quality of the books available on the market? Searle asserts that most introductions mainly focus on the mind body problem, a **lesser** number tackle the mental causation problem, and, finally, quite a few address aboutness, directedness or intentionality. In addition to correcting this **imbalance**, Searle wants to satisfy a personal philosophical whim. As he puts it, "any philosopher who has worked hard on a subject is unlikely to be completely satisfied with somebody else's writings on that same subject, and I suppose that I am a typical philosopher in this respect."

To make progress in Philosophy of Mind, Searle says we ought to overcome the naïve Cartesian distinction between the mental and the physical, for that distinction has led to what has classically been dubbed as dualism or materialism, which inevitably assume the exclusion and reduction of one realm to the other, privileging ontological monism. Nevertheless, this account neglects part of what the mind is. It's time philosophy of mind rescues what is right and wrong in Dualism and Materialism, and furthers more specific goals, such as "the detailed structure of consciousness, and the significance of recent neurobiological research on this subject." Before doing so, it is crucial to rely on a double distinction, namely, those features of the world mentally dependent versus mentally independent, and the difference between original and derived intentionality. **To get to the specific problem of consciousness, the main topic of the book, Searle takes several steps.**

In the first place, he backtracks the origin of the Mind Body problem, critically explaining Descartes's view, which not only gave birth to what is currently called Philosophy of Mind, but also left the following eight Big Problems to philosophy: the mind body problem, the problem of other minds, scepticism about the external world, the correct analysis of perception, the problem of free will, the self and personal identity, animal consciousness, and sleep.

Secondly, he concentrates on the turn to materialism in the 20th century, and the different available theories that arose from that standpoint. In particular, Searle critically examines views such as methodological and logical behaviorism, type and token materialism, functionalism, computational functionalism, and eliminative materialism. This summary, which illuminates the lay and is worth examining for the expert, provides arguments for/against each position, and a brief explanation of these concepts: algorithm, Turing Machine, Church's Thesis, the Turing Test, Levels of Description, Multiple Realisability, and Recursive Decomposition.

Thirdly, he briefly covers "eight and a half" arguments (and counterarguments) against functionalism, the most influential versions of materialism. Nevertheless, he mentions neither Roger Penrose nor Lucas's objections among them. It would have been both philosophically lavish of Searle to have been included Penrose's arguments, which, besides being based upon Lucas's halting problem and Gödel's incompleteness theorem, may be complementary with his Chinese Room argument. Searle includes another feature of intentionality that also undermines functionalism, i.e., its aspectual shape: "all mental

Mind A Brief Introduction

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