

This paper studies the mind-body problem in Searle's philosophy of mind. It thoroughly evaluates his criticism of the philosophical tradition and the scientific methodology. As he argues, the former has been misleading us with its dualistic distinctions and the latter has been pushing us into various forms of reductionism. Most importantly, though, it examines his proposed solution to the mind-body problem, his definition of consciousness, intentionality, subjectivity, and in addition, his famous "Chinese room" argument disputing claims of strong AI proponents. Although this paper does deal with many of the problems his claims and theories inherently contain, it is primarily meant to outline Searle's view on consciousness and its implications in the context of the mind-body problem tradition, rather than to be an extensive elaboration of his one specific thesis.