The thesis entitled "SEARCH FOR A NATURALISTIC THEORY OF CONSCIOUSNESS" has the objective to present a critical perspective on one of the most significant naturalistic account of phenomenal consciousness based on the entire corpus of works published by Carruthers in between 1986 and 2009, with a special emphasis on the latest development of scientific theory of other minds from 2000 upto 2008. As far as Peter Carruthers is concerned, the search for a naturalistic theory is contained in more than a dozen books and vast collection of articles. The greatest merit of Carruthers lies in the way he plots his position against almost all theories that are extant today. His responses to every other theory are tapped in the categorization of all leading theories and schematized in what is called as Route Map to the Tree of Consciousness. Carruthers cuts off unwanted branches of the tree and let other new branches to grow till date.

Carruthers' theory represents one of the most forceful responses to realism, anti-realism, naturalism, reductionism physicalism, eliminativism, mysterianism and of course to anti-reductionism as well. The search culminated in magnum opus of 2000, where Carurthers claims to develop a thoroughgoing naturalism about phenomenal 'feel' by displacing the so-called phenomenal qualia uphold by non-reductionists. His dispositionalist higher-order thought theory is considered as masterpiece because his theory provides systematic responses to both first-order (Dretske, Tye, Kirk) as well as higher-order theories (e.g. Rosenthal).

Unquestionably, Carruthers represents one of the major attempts to solve the 'harder' problem of consciousness by organizing the latest empirical researches in psychology and psychopathology (eg: autism). It is not developed as a singular response, but as multiple responses ranging from realism, naturalism physicalism and to what is called a 'minimal
rationalism’. It looks at back and forth, sideways and above all looks to the future for a new cognitive science model to emerge (e.g. dual system hypothesis and mirror neurons).

Carruthers is responsible for finessing almost all the necessary tools developed up to the time, especially by leading cognitive scientists, like Ned Block, Tye and Flanagan, which gave him ample opportunity to advance one of the most prospective accounts. Carruthers upholds a rationalistic tradition developed by Descartes, Chomsky, Fodor and others, in an endeavor to integrate a phenomenology of the self with neuroscience (which is called as neurophenomenology today).

The thesis begins with the most comprehensive account of Carruthers’ entire corpus covering the last 30 years or so signaling the key stages it was passing through such as language, thought, consciousness, reflexive thinking theory, higher-order theory within the broad framework of philosophy of psychology. At one time, Carruthers claimed that his is the best philosophy of psychology. He breathed fresh air into the erstwhile schools within the philosophy of mind like dualism, identity theory, behaviourism, functionalism, physicalism and all executed within the wider framework of ‘inferences to the best explanation’. The most important step is to choose an appropriate semantics and to uses teleo-semantics as the best. Carruthers theory certainly combines the semantics of propositional attitudes with the recognitional capacity for phenomenal ‘feel’ to establish an ‘integrationist’ picture of language, thought and consciousness drawing evidences from the latest research in brain sciences so as to gain support for the dual architecture of the brain. His later development of the theory uses dual system hypothesis that has almost become a ‘paradigm’ in cognitive neuroscience (supported by thinkers like Millner & Godale, Frankish etc). It is augmented by research on mirror neurons by Rizzolati, Ramachandarn etc. To obtain support for an account of theory-theory (theory of mind module) that has now been rechristened as mind–reading capacity that facilitates a radical understanding of introspectionism.
After presenting the tree and his case for Cartesian interactionism, with the added support for the 'proof of the soul' which subtends a theory of other minds, we move on to the Second Chapter to single out the four important challenges Carruthers face and the way he overcomes them, before passing on to centralize his naturalistic theory in the subsequent Chapter. Our efforts lie in is to critically evaluating his theory by looking at the very 'plausibility' of such a theory (Chapter III). Does it face any serious problem? Does it count as full – blooded one even if the evidences are lacking? We found that plausibility question can be answered optimistically. Carruthers advances with a great deal of ramification, moving almost out of orbit, by counterposing his moderately massive modularity with its attendant flexibility of succumbing to heuristics on the way and then pushing theory in the counterpoint to simulationism (Chapter IV & V). The whole work is tightly organized with every chapter examining the benchmark of a grand theory. We hasten to tell how dual system hypothesis sustain a trend that is carried beyond naturalism and finally countering the hybrid of simulationism with theory- theory. In the end we examine the credentials of mind- reading as a paradigm of introspectionism with all the latest research drawn from psychopathology.

We end up with a catalogue of findings of the research and scope for future research where we enumerate whatever Carruthers has missed and what ever lie in the store for the future research.