The Ethical Brain Science Of Our Moral Dilemmas Michael S Gazzaniga

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From Aristotle to Brain Science MIT Press
Advances in neuroscience research are rapidly bringing new and complex issues to the forefront of medical and social ethics, and scholars from diverse fields have been coming together to debate the issues at stake. Acclaimed science writer Sandra Ackerman witnessed one such gathering, and here she skillfully synthesizes those proceedings into a concise presentation of the challenges that neuroscience and neuroethics currently face. Top scholars and scientists in neuroscience and ethics convened at the Library of Congress in Washington, D.C., in May 2005. They included Michael Gazzaniga, director of the Center for Cognitive Neuroscience at Dartmouth College; Marcus Raichle of the Washington University School of Medicine in St. Louis; Harvard University provost Steven Hyman; Judy Illes, cofounder of the Stanford Brain Research Center; University of Virginia bioethicist Jonathan Moreno; Stacey Tovino of the Health Law and Policy Institute at the University of Houston Law Center; and Stanford law professor Hank Greely. Ackerman weaves the invigorating arguments and discussions among these and other prominent scholars into a seamless and dynamic narrative. She reveals the wide array of issues that have emerged from recent research, including brain imaging, free will and personal responsibility, disease diagnosis and prediction, brain enhancement, and the potential social, political, and legal ramifications of new discoveries. Translating these complex arguments into an engrossing account of neuroethics, she offers a rare view of science—and ethics—in the making.

Neuroculture MIT Press
Philosophers and psychologists discuss new collaborative work in moral philosophy that draws on evolutionary psychology, cognitive science, and neuroscience. For much of the twentieth century, philosophy and science went their separate ways. In moral philosophy, fear of the so-called naturalistic fallacy kept moral philosophers from incorporating developments in biology and psychology. Since the 1990s, however, many philosophers have drawn on recent advances in cognitive psychology, brain science, and evolutionary psychology to inform their work. This collaborative trend is especially strong in moral philosophy, and these volumes bring together some of the most innovative work by both philosophers and psychologists in this emerging interdisciplinary field. The contributors to volume 1 discuss recent work on the evolution of moral beliefs, attitudes, and emotions. Each chapter includes an essay, comments on the essay by other scholars, and a reply by the author(s) of the original essay. Topics include a version of naturalism that avoids supposed fallacies, distinct neurocomputational systems for deontic reasoning, the evolutionary psychology of moral sentiments regarding incest, the sexual selection of moral virtues, the evolution of symbolic thought, and arguments both for and against innate morality. Taken together, the chapters demonstrate the value for both philosophy and psychology of collaborative efforts to understand the many complex aspects of morality. Contributors William Casebeer, Leda Cosmides, Oliver Curry, Michael Dietrich, Catherine Driscoll, Susan Dwyer, Owen Flanagan, Jerry Fodor, Gilbert Harman, Richard Joyce, Debra Lieberman, Ron Mallon, John Mikhail, Geoffrey Miller, Jesse Prinz, Peter Railton, Michael Ruse, Hagop Sarkissian, Walter Sinnott-Armstrong, Chandra Sekhar Sripada, Valerie Tiberius, John Tooby, Peter Tse, Kathleen Wallace, Arthur Wolf, David Wong

Politics, Policy, and Ethics Oxford University Press
Calls for an end to religion's role in dictating morality, demonstrating how the scientific community's understandings about the human brain may enable the establishment of secular codes of behavior.

Science, Practice, Evidence and Ethics OUP Oxford
“Intertwines history, philosophy, and science . . . A powerful challenge to conventional notions of individual responsibility” (Publishers Weekly). Few concepts are more unshakable in our culture than free will, the idea that individuals are fundamentally in control of the decisions they make, good or bad. And yet the latest research about how the brain functions seems to point in the opposite direction . . . In a work of breathtaking intellectual sweep and erudition, Heidi M. Ravven offers a riveting and accessible review of cutting-edge neuroscientific research into the brain’s capacity for decision-making—from “mirror” neurons and “self-mapping” to surprising new understandings of group psychology. The Self Beyond Itself also introduces readers to a rich, alternative philosophical tradition of ethics, rooted in the writing of Baruch Spinoza, that finds uncanny confirmation in modern science. Illustrating the results of today’s research with real-life examples, taking readers from elementary school classrooms to Nazi concentration camps, Ravven demonstrates that it is possible to build a theory of ethics that doesn’t rely on free will yet still holds both individuals and groups responsible for the decisions that help create a good society. The Self Beyond Itself is that rare book that injects new ideas into an old debate—and “an important contribution to the development of our thinking about morality” (Washington Independent Review of Books). “An intellectual hand-grenade . . . A magisterial survey of how contemporary neuroscience supports a vision of human morality which puts it squarely on the same plane as other natural phenomena.” —William D. Casebeer, author of Natural Ethical Facts

The Past and Future of Neuroscience MIT Press
80 years ago the greatest mass murder of human beings of all time occurred in Nazi occupied Europe. This began with the mass extermination of patients with neurological and psychiatric disorders. This book is the only comprehensive and scholarly published work regarding the ethical and professional abuses of neuroscientists during the Nazi era.

Rights Come to Mind Harper Collins
This book is a discussion of the most timely and contentious issues in the two branches of neuroethics: the neuroscience of ethics; and the ethics of neuroscience. Drawing upon recent work in psychiatry, neurology, and neurosurgery, it develops a phenomenologically inspired theory of neuroscience to explain the brain-mind relation. The idea that the mind is shaped not just by the brain but also by the body and how the human subject interacts with the environment has significant implications for free will, moral responsibility, and moral justification of actions. It also provides a better understanding of how different interventions in the brain can benefit or harm us. In addition, the book discusses brain imaging techniques to diagnose altered states of consciousness, deep-brain stimulation to treat neuropsychiatric disorders, and restorative neurosurgery for neurodegenerative diseases. It examines the medical and ethical trade-offs of these interventions in the brain when they produce both positive and negative physical and psychological effects, and how these trade-offs shape decisions by physicians and patients about whether to provide and undergo them.

Ethical Violations, Resistance, and Victimization of Neuroscientists in Nazi Europe St. Martin's Press
“Big questions are Gazzaniga’s stock in trade.” —New York Times “Gazzaniga is one of the most brilliant experimental neuroscientists in the world.” —Tom Wolfe “Gazzaniga stands as a giant among neuroscientists, for both the quality of his research and his ability to communicate it to a general public with infectious enthusiasm.” —Robert Bazell, Chief Science Correspondent, NBC News The author of Human, Michael S. Gazzaniga has been called the “father of cognitive neuroscience.” In his remarkable book, Who’s in Charge?, he makes a powerful and provocative argument that counters the common wisdom that our lives are wholly determined by physical processes we cannot control. His well-reasoned case against the idea that we live in a “determined” world is fascinating and liberating, solidifying his place among the likes of Oliver Sacks, Antonio Damasio, V.S. Ramachandran, and other bestselling science authors exploring the mysteries of the human brain.

What Neuroscience Tells Us about Morality Academic Press
Neil Messer brings together a range of theoretical and practical questions raised by current research on the human brain: questions about both the 'ethics of neuroscience' and the 'neuroscience of ethics'. While some of these are familiar to theologians, others have been more or less ignored hitherto, and the field of neuroethics as a whole has received little theological attention. Drawing on both theological ethics and the science-and-theology field, Messer discusses cognitive-scientific and neuroscientific studies of religion, arguing that they do not give grounds to dismiss theological perspectives on the human self. He examines a representative range of topics across the whole field of neuroethics, including consciousness, the self and the value of human life; the neuroscience of morality; determinism, freewill and moral responsibility; and the ethics of cognitive enhancement.

The Cognitive Science of Morality: Intuition and Diversity Cambridge University Press
An argument that moral functioning is immeasurably complex, mediated by biology but not determined by it. Throughout history, humanity has been seen as being in need of improvement, most pressingly in need of moral improvement. Today, in what has been called the beginnings of “the golden age of neuroscience,” laboratory findings claim to offer insights into how the brain “does” morality, even suggesting that it is possible to make people more moral by manipulating their biology. Can “moral bioenhancement”—using technological or pharmaceutical means to boost the morally desirable and remove the morally problematic—bring about a morally improved humanity? In The Myth of the Moral Brain, Harris Wiseman argues that moral functioning is immeasurably complex, mediated by biology but not determined by it. Morality cannot be engineered; there is no such thing as a “moral brain.” Wiseman takes a distinctively interdisciplinary approach, drawing on insights from philosophy, biology, theology, and clinical psychology. He considers philosophical rationales for moral enhancement, and the practical realities they come up against; recent empirical work, including studies of the cognitive and behavioral effects of oxytocin, serotonin, and dopamine; and traditional moral education, in particular the influence of religious thought, belief, and practice. Arguing that morality involves many interacting elements, Wiseman proposes an integrated bio-psycho-social approach to the consideration of moral enhancement. Such an approach would show that, by virtue of their sheer numbers, social and environmental factors are more important in shaping moral functioning than the neurobiological factors with which they are interwoven.

Moral Psychology, Volume 2 Basic Books
Through the sobering story of Maggie Worthen and her mother, Nancy, this book tells of one family's struggle with severe brain injury and how developments in neuroscience call for a reconsideration of what society owes patients at the edge of consciousness. Drawing upon over fifty in-depth family interviews, the history of severe brain injury from Quinlan to Schiavo, and his participation in landmark clinical trials, such as the first use of deep brain stimulation in the minimally conscious state, Joseph J. Fins captures the paradox of medical and societal neglect even as advances in neuroscience suggest new ways to mend the broken brain. Responding to the dire care provided to these marginalized patients, after heroically being saved, Fins places society's obligations to patients with severe injury within the historical legacy of the civil and disability rights movements, offering a stirring synthesis of public policy and physician advocacy.

Evolving Intelligence, Then And Now Simon and Schuster
This book encourages readers to engage in discussions of ethical dilemmas encountered by behavioral and brain scientists.

Essential Readings in Neuroethics St. Martin's Press
Neil Levy presents a new theory of freedom and responsibility. He defends a particular account of consciousness—the global workspace view—and argues that consciousness plays an especially important role in action. There are good reasons to think that the naïve assumption, that consciousness is needed for moral responsibility, is in fact true.

Facts, Ethics, and Policies Guiding Brain Science Today MIT Press
Why do we have emotions? What is the relationship between mind and brain? Why do we appreciate art? How do we make decisions? Why do so many people follow

religions? Neuroculture considers the implications of our modern understanding of how the brain works, and how it can help us understand many mental issues central to everyday life.

The Problem of Alzheimer's Neuro Cookies

Recounts the early days of split-brain research and updates it with new information on the separate modules within the brain that transform random stimuli into a distinct sense of consciousness

Who's in Charge? Yale University Press

Eighty years ago the largest genocide ever occurred in Nazi Europe. This began with the mass extermination of patients with neurologic and psychiatric disorders that Hitler's regime considered "useless eaters". The neuropsychiatric profession was systematically "cleansed" beginning in 1933, but racism and eugenics had infiltrated the specialty long before that. With the installation of Nazi-principled neuroscientists, mass forced sterilization was enacted, which transitioned to patient murder by the start of World War II. But the murder of roughly 275,000 patients was not enough. The patients' brains were stored and used in scientific publications both during and long after the war. Also, patients themselves were used for unethical experiments. Relatively few neuroscientists resisted the Nazis, with some success in the occupied countries. Most neuroscientists involved in unethical actions continued their careers unscathed after the war. Few answered for their actions, and few repented. The legacy of such a depraved era in the history of neuroscience and medical ethics is that codes now exist to protect patients and research subjects. But this protection is possibly subject to political extremes and individual neuroscientists can only protect patients and colleagues if they understand the dangers of a utilitarian, unethical, and uncompassionate mindset. Brain Science under the Swastika is the only comprehensive and scholarly published work regarding the ethical and professional abuses of neuroscientists during the Nazi era. The author has crafted a scathing tour de force exploring the extremes of ethical abuse, but also ways that this can be resisted and hopefully prevented by future generations of neuroscientists and physicians

How Brains Think Cambridge University Press

What is morality? Where does it come from? And why do most of us heed its call most of the time? In Braintrust, neurophilosophy pioneer Patricia Churchland argues that morality originates in the biology of the brain. She describes the "neurobiological platform of bonding" that, modified by evolutionary pressures and cultural values, has led to human styles of moral behavior. The result is a provocative genealogy of morals that asks us to reevaluate the priority given to religion, absolute rules, and pure reason in accounting for the basis of morality. Moral values, Churchland argues, are rooted in a behavior common to all mammals--the caring for offspring. The evolved structure, processes, and chemistry of the brain incline humans to strive not only for self-preservation but for the well-being of allied selves--first offspring, then mates, kin, and so on, in wider and wider "caring" circles. Separation and exclusion cause pain, and the company of loved ones causes pleasure; responding to feelings of social pain and pleasure, brains adjust their circuitry to local customs. In this way, caring is apportioned, conscience molded, and moral intuitions instilled. A key part of the story is oxytocin, an ancient body-and-brain molecule that, by decreasing the stress response, allows humans to develop the trust in one another necessary for the development of close-knit ties, social institutions, and morality. A major new account of what really makes us moral, Braintrust challenges us to reconsider the origins of some of our most cherished values.

The Limits of Moral Enhancement MIT Press

For much of the twentieth century, philosophy and science went their separate ways. In moral philosophy, fear of the so-called naturalistic fallacy kept moral philosophers from incorporating developments in biology and psychology. Since the 1990s, however, many philosophers have drawn on recent advances in cognitive psychology, brain science, and evolutionary psychology to inform their work. This collaborative trend is especially strong in moral philosophy, and these three volumes bring together some of the most innovative work by both philosophers and psychologists in this emerging interdisciplinary field. The contributors to volume 2 discuss recent empirical research that uses the diverse methods of cognitive science to investigate moral judgments, emotions, and actions. Each chapter includes an essay, comments on the essay by other scholars, and a reply by the author(s) of the original essay. Topics include moral intuitions as a kind of fast and frugal heuristics, framing effects in moral judgments, an analogy between Chomsky's universal grammar and moral principles, the role of emotions in moral beliefs, moral disagreements, the semantics of moral language, and moral responsibility.Walter Sinnott-Armstrong is Professor of Philosophy and Hardy Professor of Legal Studies at Dartmouth College.Contributors to volume 2: Fredrik Bjorklund, James Blair, Paul Bloomfield, Fiery Cushman, Justin D'Arms, John Deigh, John Doris, Julia Driver, Ben Fraser, Gerd Gigerenzer, Michael Gill, Jonathan Haidt, Marc Hauser, Daniel Jacobson, Joshua Knobe, Brian Leiter, Don Loeb, Ron Mallon, Darcia Narvaez, Shaun Nichols, Alexandra Plakias, Jesse Prinz, Geoffrey Sayre-McCord, Russ Shafer-Landau, Walter Sinnott-Armstrong, Cass Sunstein, William Tolhurst, Liane Young

Brain, Body, and Mind Springer Science & Business Media

The political and policy implications of recent developments in neuroscience, including new techniques in imaging and neurogenetics. New findings in neuroscience have given us unprecedented knowledge about the workings of the brain. Innovative research—much of it based on neuroimaging results—suggests not only treatments for neural disorders but also the possibility of increasingly precise and effective ways to predict, modify, and control behavior. In this book, Robert Blank examines the complex ethical and policy issues raised by our new capabilities of intervention in the brain. After surveying current knowledge about the brain and describing a wide range of experimental and clinical interventions—from behavior-modifying drugs to neural implants to virtual reality—Blank discusses the political and philosophical implications of these scientific advances. If human individuality is simply a product of a network of manipulable nerve cell connections, and if aggressive behavior is a treatable biochemical condition, what happens to our conceptions of individual responsibility, autonomy, and free will? In light of new neuroscientific possibilities, Blank considers such topics as informed consent, addiction, criminal justice, racism, commercial and military applications of neuroscience research, new ways to define death, and political ideology and partisanship. Our political and social institutions have not kept pace with the rapid advances in neuroscience. This book shows why the political issues surrounding the application of this new research should be debated before interventions in the brain become routine.

Intervention in the Brain Bloomsbury Publishing

Where is the line between instinct and free will in humans? How far can technology and medicine go to manipulate the brain? With every new discovery about the human mind, more and more questions emerge about the boundaries of consciousness, responsibility, and how far neuroscience research can go. The fledgling field of neuroethics has sought answers to these questions since the first formal neuroethics conference was held in 2002. This groundbreaking volume collects the expert and authoritative writings published since then that have laid the groundwork for this rapidly expanding debate. Defining Right and Wrong in Brain Science traverses the breadth of neuroethics, exploring six broad areas—including free will, moral responsibility, and legal responsibility; psychopharmacology; and brain injury and brain death—in thirty provocative articles. The scientific and ethical consequences of neuroscience research and technology are plumbed by leading thinkers and scientists, from Antonio Damasio’s “The Neural Basics of Social Behavior: Ethical Implications” to “Monitoring and Manipulating Brain Function” by Martha J. Farah and Paul Root Wolpe. These and other in-depth chapters articulate the thought-provoking questions that emerge with every new scientific discovery and propose solutions that mediate between the freedom of scientific endeavor and the boundaries of ethical responsibility. As science races toward a future that is marked by startling new possibilities for our bodies and minds, Defining Right and Wrong in Brain Science is the definitive assessment of the ethical criteria guiding neuroscientists today.

Theological Neuroethics New Press, The

Our big brains, our language ability, and our intelligence make us uniquely human. But barely 10,000 years ago (a mere blip in evolutionary time) human-like creatures called "Boskops" flourished in South Africa. They possessed extraordinary features: forebrains roughly 50% larger than ours, and estimated IQs to match--far surpassing our own. Many of these huge fossil skulls have been discovered over the last century, but most of us have never heard of this scientific marvel. Prominent neuroscientists Gary Lynch and Richard Granger compare the contents of the Boskop brain and our own brains today, and arrive at startling conclusions about our intelligence and creativity. Connecting cutting-edge theories of genetics, evolution, language, memory, learning, and intelligence, Lynch and Granger show the implications of large brains for a broad array of fields, from the current state of the art in Alzheimer's and other brain disorders, to new advances in brain-based robots that see and converse with us, and the means by which neural prosthetics-- replacement parts for the brain--are being designed and tested. The authors demystify the complexities of our brains in this fascinating and accessible book, and give us tantalizing insights into our humanity--its past, and its future.