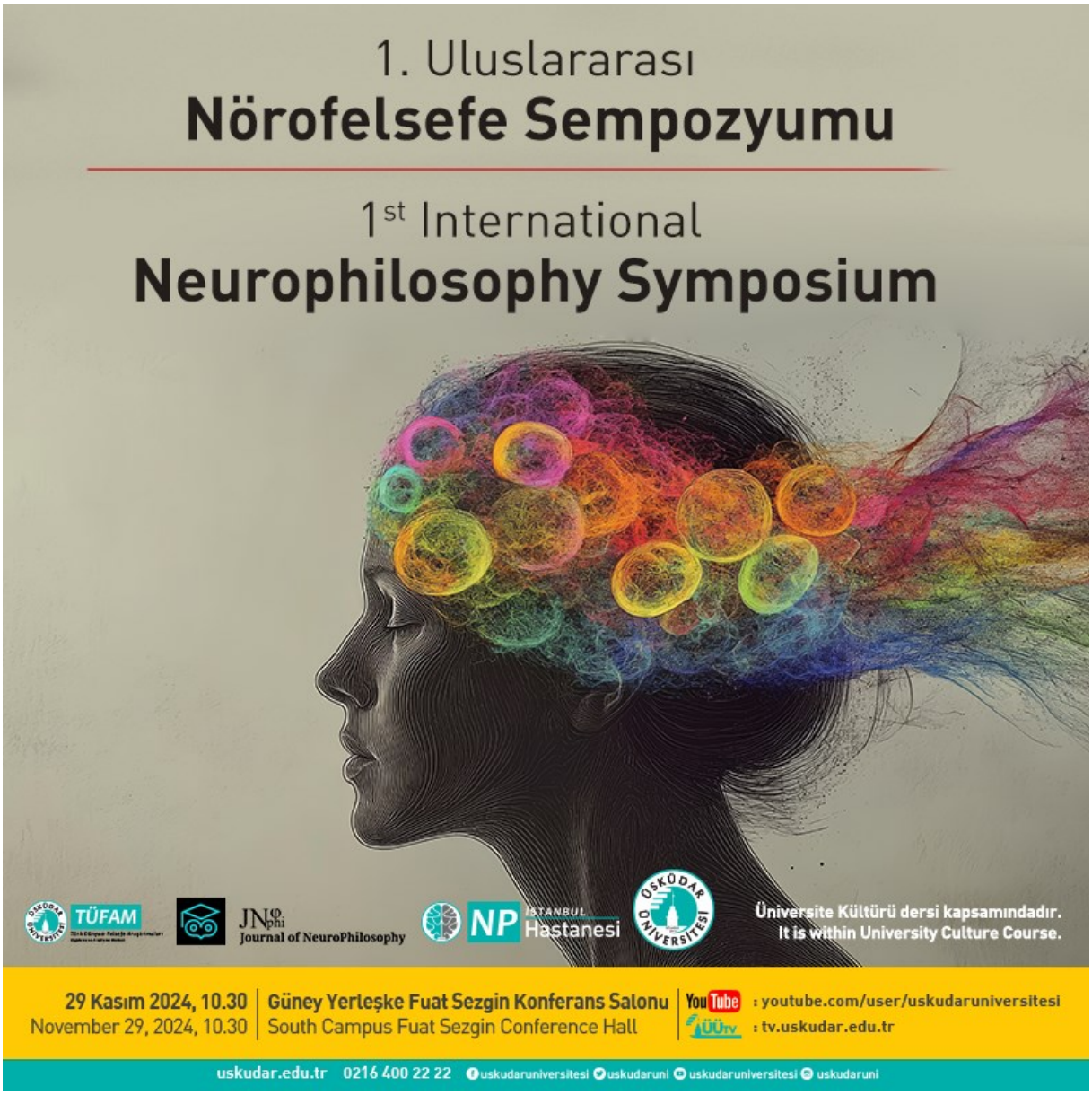

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JNPhi

1st International Neurophilosophy Symposium

November 29, 2024, 10.30

South Campus Fuat Sezgin Conference Hall

Honorary President of the Symposium: Prof. Nevzat Tarhan

Organizing Committee

President: Prof. Çiğdem Yazıcı

Prof. Deniz Ülke Kaynak

Prof. Sultan Tarlacı

Dr. Baver Demircan

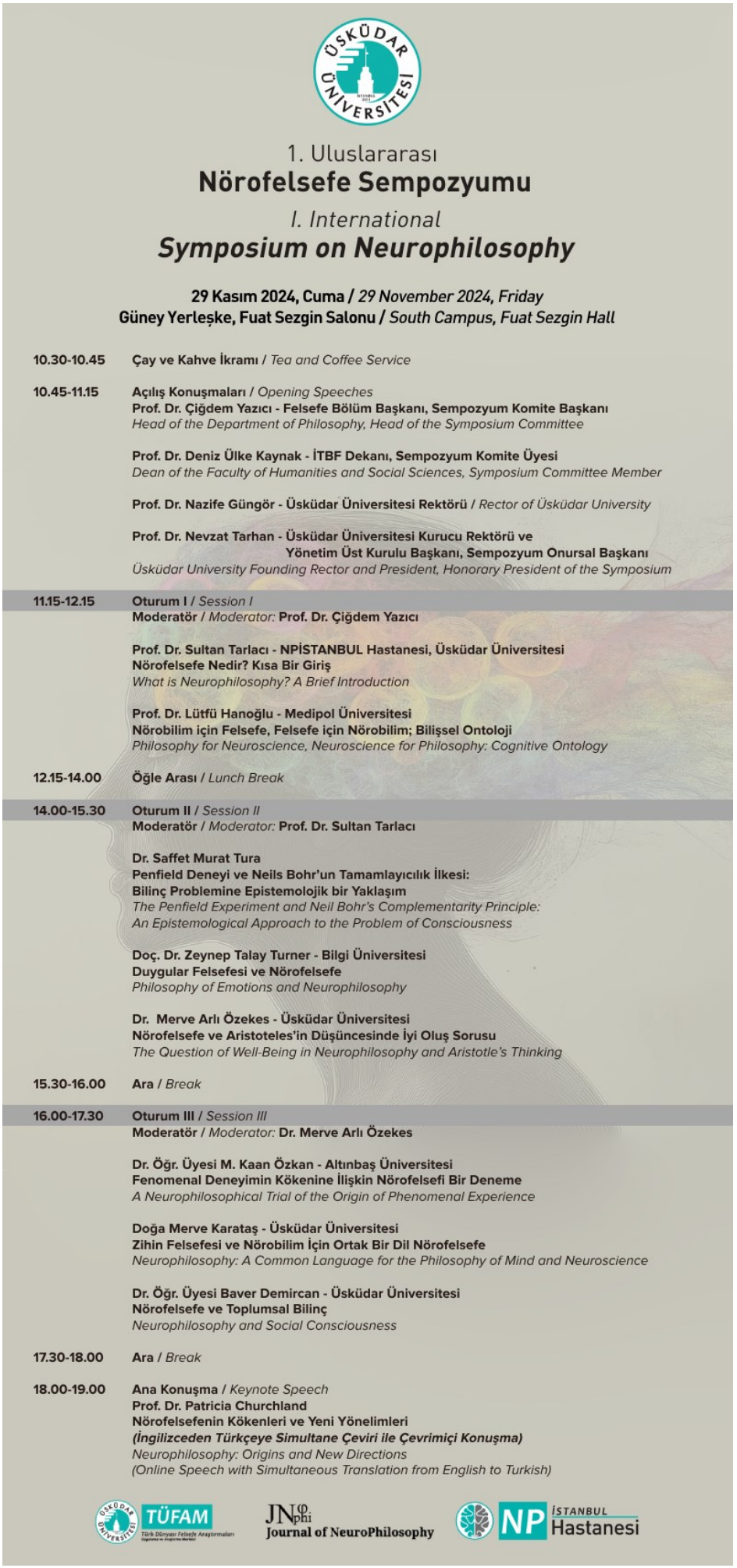
Vice President and Secretariat: Dr. Merve Arlı Özekes

Information on Participation

Participation is free of charge.

Before the symposium, you can register from our registration desk located in the lobby area of the South Campus C-D Block Entrance.

After your registration process is completed, our students will lead you to the conference hall.



1. Uluslararası
Nörofelsefe Sempozyumu

I. International
Symposium on Neurophilosophy

29 Kasım 2024, Cuma / *29 November 2024, Friday*
Güney Yerleşke, Fuat Sezgin Salonu / *South Campus, Fuat Sezgin Hall*

10.30-10.45 **Çay ve Kahve İkramı** / *Tea and Coffee Service*

10.45-11.15 **Açılış Konuşmaları** / *Opening Speeches*
Prof. Dr. Çiğdem Yazıcı - Felsefe Bölüm Başkanı, Sempozyum Komite Başkanı
Head of the Department of Philosophy, Head of the Symposium Committee

Prof. Dr. Deniz Ülke Kaynak - İTBF Dekanı, Sempozyum Komite Üyesi
Dean of the Faculty of Humanities and Social Sciences, Symposium Committee Member

Prof. Dr. Nazife Güngör - Üsküdar Üniversitesi Rektörü / *Rector of Üsküdar University*

Prof. Dr. Nevzat Tarhan - Üsküdar Üniversitesi Kurucu Rektörü ve Yönetim Üst Kurulu Başkanı, Sempozyum Onursal Başkanı
Üsküdar University Founding Rector and President, Honorary President of the Symposium

11.15-12.15 **Oturum I** / *Session I*
Moderatör / *Moderator:* **Prof. Dr. Çiğdem Yazıcı**

Prof. Dr. Sultan Tarlacı - NPİSTANBUL Hastanesi, Üsküdar Üniversitesi
Nörofelsefe Nedir? Kısa Bir Giriş
What is Neurophilosophy? A Brief Introduction

Prof. Dr. Lütfü Hanoğlu - Medipol Üniversitesi
Nörobilim için Felsefe, Felsefe için Nörobilim; Bilişsel Ontoloji
Philosophy for Neuroscience, Neuroscience for Philosophy: Cognitive Ontology

12.15-14.00 **Öğle Arası** / *Lunch Break*

14.00-15.30 **Oturum II** / *Session II*
Moderatör / *Moderator:* **Prof. Dr. Sultan Tarlacı**

Dr. Saffet Murat Tura
Penfield Deneyi ve Neils Bohr'un Tamamlayıcılık İlkesi: Bilinç Problemine Epistemolojik bir Yaklaşım
The Penfield Experiment and Neil Bohr's Complementarity Principle: An Epistemological Approach to the Problem of Consciousness

Doç. Dr. Zeynep Talay Turner - Bilgi Üniversitesi
Duygular Felsefesi ve Nörofelsefe
Philosophy of Emotions and Neurophilosophy

Dr. Merve Arlı Özekes - Üsküdar Üniversitesi
Nörofelsefe ve Aristoteles'in Düşüncesinde İyi Oluş Sorusu
The Question of Well-Being in Neurophilosophy and Aristotle's Thinking

15.30-16.00 **Ara** / *Break*

16.00-17.30 **Oturum III** / *Session III*
Moderatör / *Moderator:* **Dr. Merve Arlı Özekes**

Dr. Öğr. Üyesi M. Kaan Özkan - Altınbaş Üniversitesi
Fenomenal Deneyimin Kökenine İlişkin Nörofelsefi Bir Deneme
A Neurophilosophical Trial of the Origin of Phenomenal Experience

Doğa Merve Karataş - Üsküdar Üniversitesi
Zihin Felsefesi ve Nörobilim İçin Ortak Bir Dil Nörofelsefe
Neurophilosophy: A Common Language for the Philosophy of Mind and Neuroscience

Dr. Öğr. Üyesi Baver Demircan - Üsküdar Üniversitesi
Nörofelsefe ve Toplumsal Bilinç
Neurophilosophy and Social Consciousness

17.30-18.00 **Ara** / *Break*

18.00-19.00 **Ana Konuşma** / *Keynote Speech*
Prof. Dr. Patricia Churchland
Nörofelsefenin Kökenleri ve Yeni Yönelimleri
(İngilizceden Türkçeye Simultane Çeviri ile Çevrimiçi Konuşma)
Neurophilosophy: Origins and New Directions
(Online Speech with Simultaneous Translation from English to Turkish)

TÜFAM Türk Dünyası Felsefe Araştırmaları
Journal of NeuroPhilosophy
NP İSTANBUL Hastanesi

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JNphi

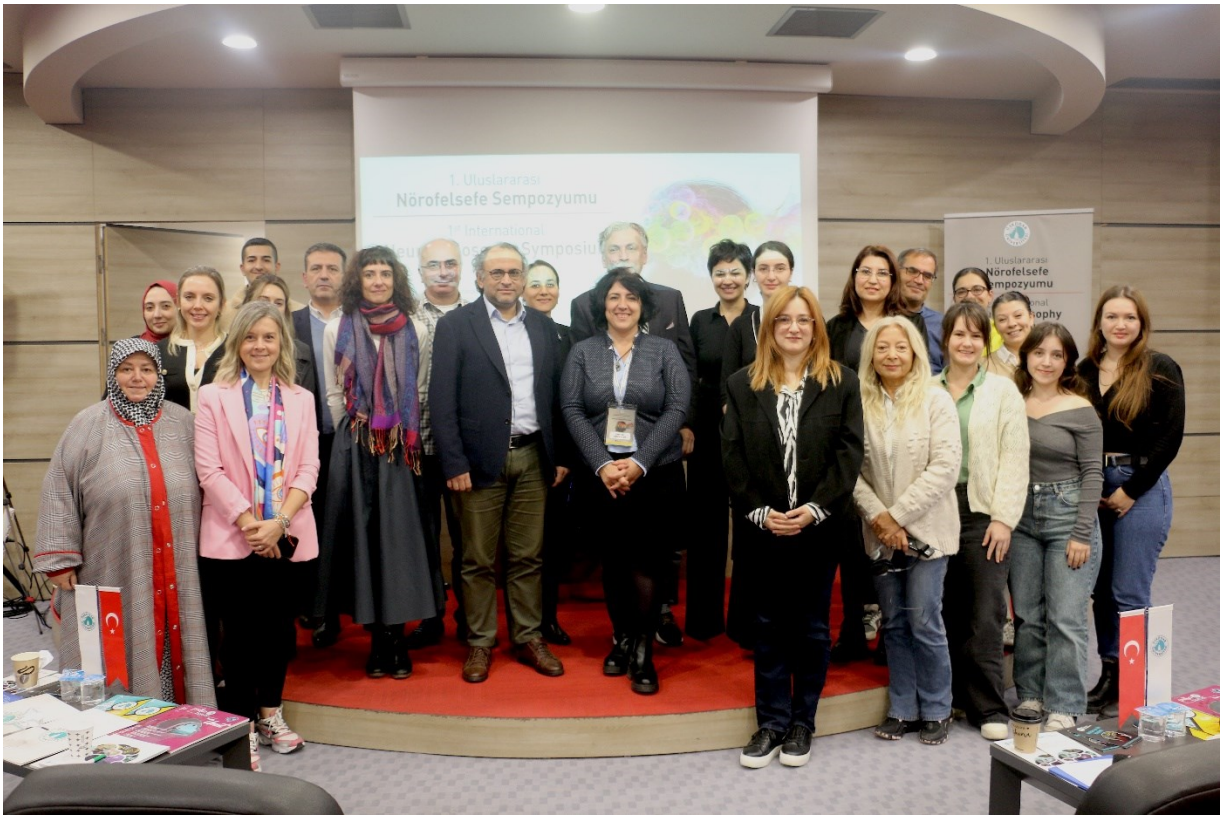
At the '1st International Neurophilosophy Symposium' the concepts of consciousness, mind and philosophy were discussed in all their aspects

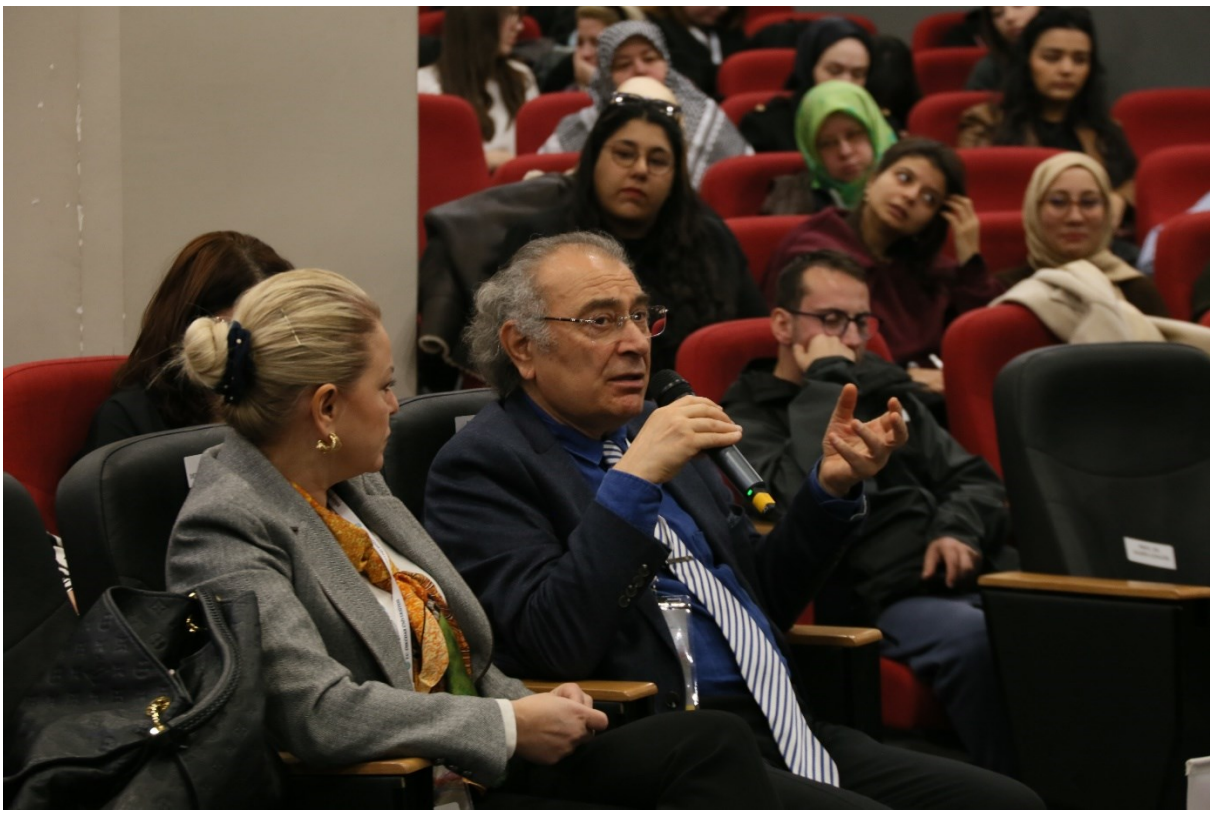
Prof. Dr. Patricia Churchland, the global authority in neurophilosophy, was the main speaker of the symposium, while Prof. Dr. Sultan Tarlacı, who conducts scientific studies in this field, was also among the symposium speakers. Üsküdar University Founding President Prof. Dr. Nevzat Tarhan said that neurophilosophy is a new field and that much new information will emerge in this field. Stating that there is enough scientific justification to hold a symposium on neurophilosophy in Türkiye. Tarhan said, “If learning new things excites people, something new will come out of it.” Tarhan also emphasized that a bridge is needed between mental processes and the functioning of the brain. Prof. Dr. Nazife Güngör, who stated that it is not a coincidence to put a 'neuro' at the beginning of our scientific and intellectual activities and every kind of movement, said, "Humanity has brought together all the data it has. With all of them, it will try to understand and make sense of itself, the world, and the universe as humans."

At the symposium, Prof. Dr. Lütfü Hanoğlu “Philosophy for Neuroscience, Neuroscience for Philosophy; Cognitive Ontology”, Dr. Saffet Murat Tura “The Penfield Experiment and Neils Bohr's Complementarity Principle: An Epistemological Approach to the Problem of Consciousness”, Assoc. Prof. Dr. Zeynep Talay Turner “Philosophy of Emotions and Neurophilosophy”, Dr. Merve Arlı Özekes “Neurophilosophy and the Question of Well-Being in Aristotle's Thought”, Dr. Lecturer M. Kaan Özkan “A Neurophilosophical Essay on the Origin of Phenomenal Experience”, Doğa Merve Karataş “Neurophilosophy: A Common Language for Philosophy of Mind and Neuroscience” and Dr. Lecturer Baver Demircan “Neurophilosophy and Social Consciousness” gave a talk.

Prof. Dr. Nazife Güngör, who stated that it is not a coincidence to put a 'neuro-' at the beginning of our scientific and intellectual activities and every kind of movement, said, "Humanity has brought together all the data it has. With all of them, it will try to understand and make sense of itself, the world, and the universe as humans."

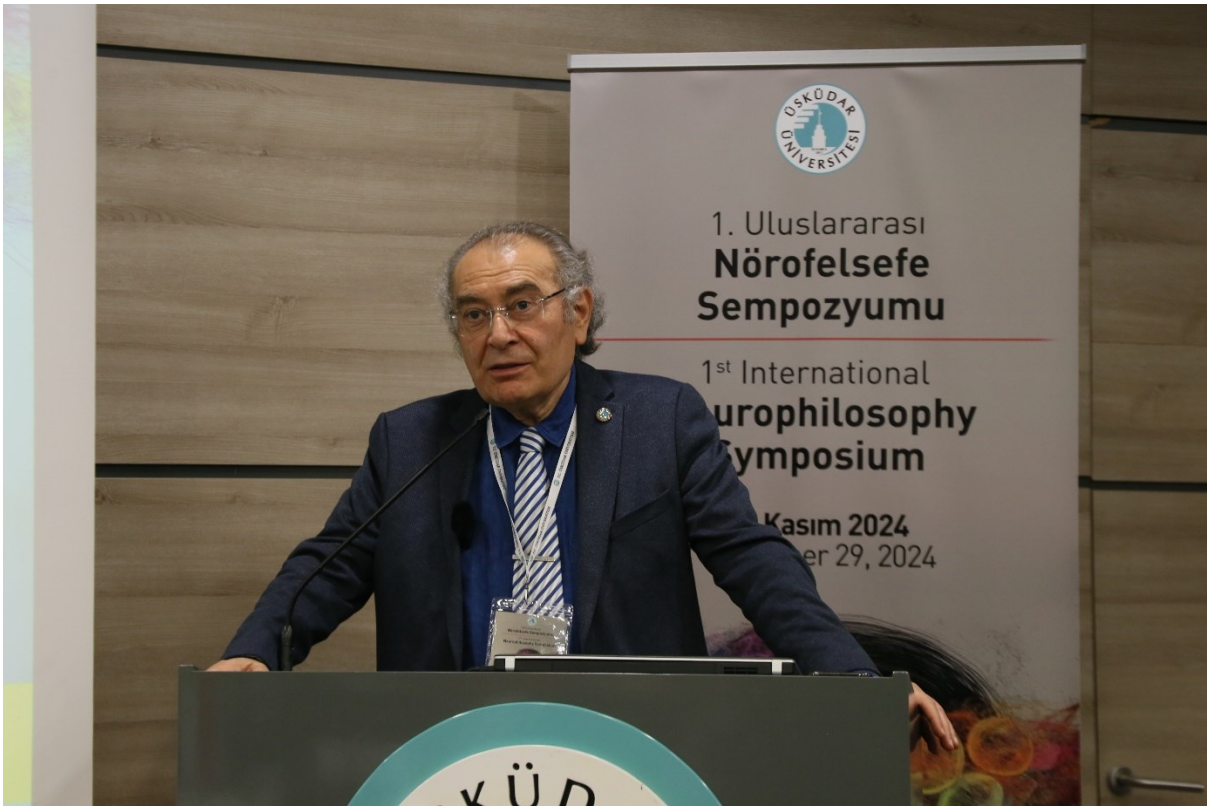
Prof. Dr. Deniz Ülke Kaynak: “In today’s world, we are actually experiencing the real Renaissance again, we are starting to develop new areas where interdisciplinarity comes to the fore, nothing is understandable on its own, spirituality and materialism can coexist at the same time. Neurophilosophy will be talked about a lot, and we will start to get to know it.”





The '1st International Neurophilosophy Symposium' held at the Üsküdar University South Campus Fuat Sezgin Conference Hall was held with the participation of important names in the field.

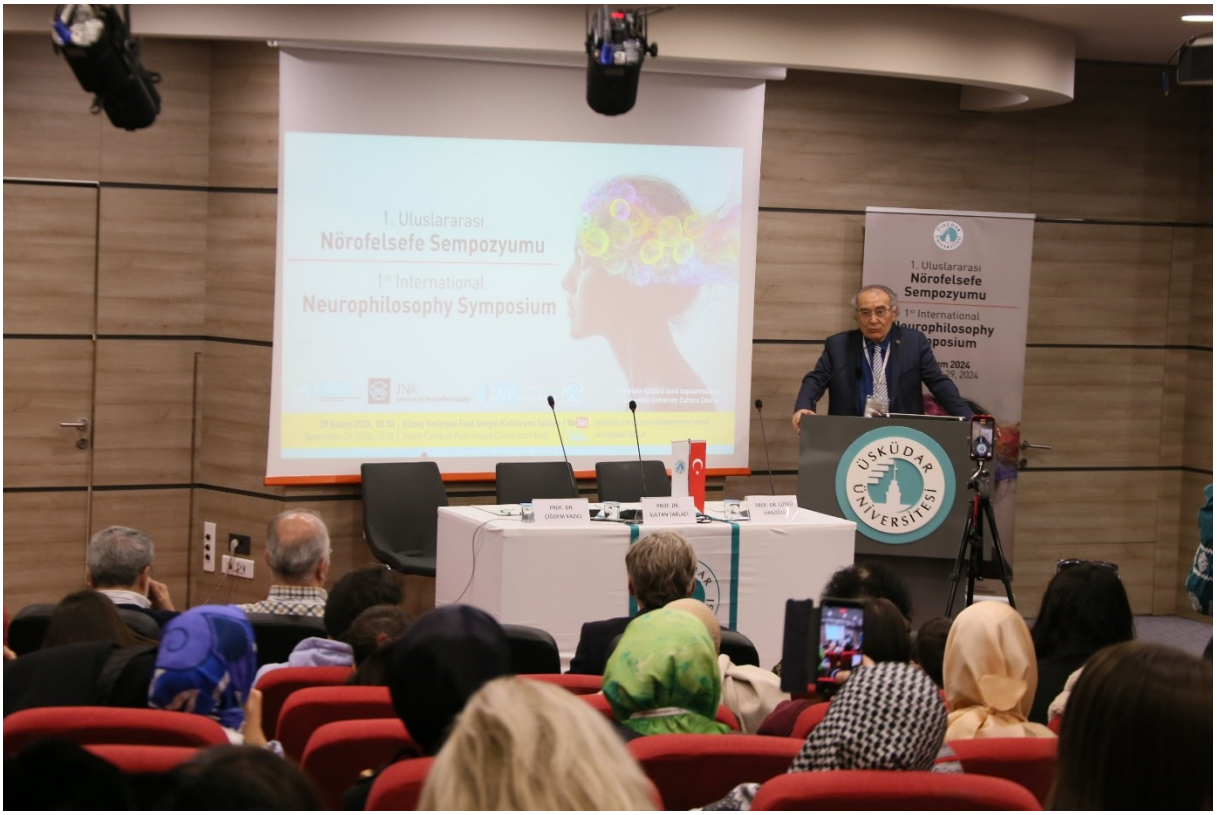
The opening speeches of the symposium, which was broadcast live on ÜÜ TV and Üsküdar University YOUTUBE account, were made by Üsküdar University Philosophy Department Head Prof. Dr. Çiğdem Yazıcı, Dean Prof. Dr. Deniz Ülke Kaynak, Üsküdar University Rector Prof. Dr. Nazife Güngör and Üsküdar University Founding Rector and Chairman of the Board of Directors Prof. Dr. Nevzat Tarhan.



Prof. Dr. Tarhan: "There is now sufficient scientific justification..."

Prof. Dr. Nevzat Tarhan, who said that some innovations in this life are related to good goals, results and brave decisions taken on time, said, "There is now enough scientific justification to organize the first symposium on neurophilosophy in Türkiye. That is why we decided to do this. I would like to thank all the professors in the philosophy department who believed in this issue and supported it, especially Professor Çiğdem, Professor Sultan and the organizing committee."

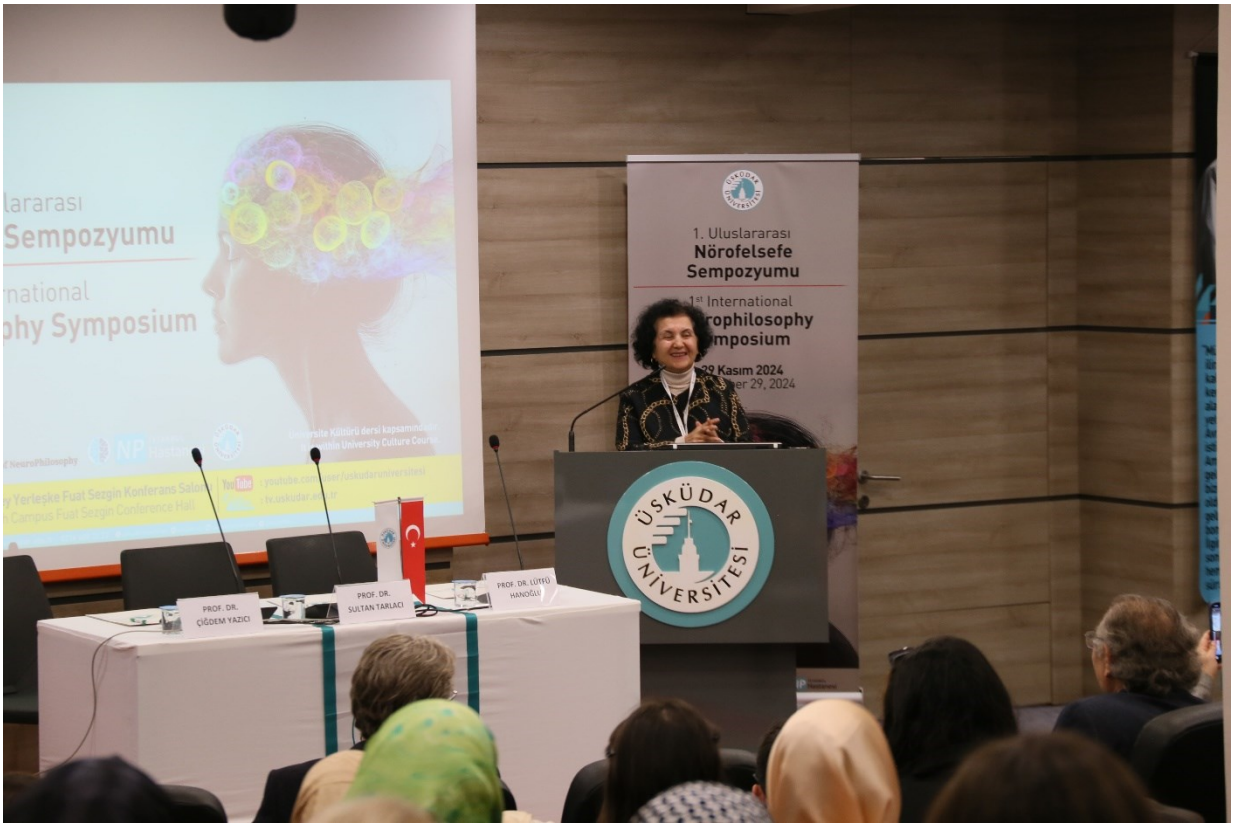
Reminding us of the physicists and cognitive psychologists who won the Nobel Prize in Physics for their work on 'basic discoveries and inventions that make machine learning possible with artificial neural networks', Tarhan said, "There is a need for a bridge between mental processes and the functioning of the brain. How do we make decisions? How do we make moral decisions? What is free will? What is consciousness? All of these are mental processes. And this mentalization, mental processes are only present in humans among primates. Severely autistic individuals cannot mentalize, cannot produce theory of mind. Not being able to produce theory of mind is a function of the brain."



Prof. Dr. Tarhan: "The new space of science is the brain. The causality relationship between the brain and philosophy must definitely be revealed."

Emphasizing that neurophilosophy is a new field, Prof. Dr. Nevzat Tarhan said that much new information will emerge in this field and continued his words as follows:

"Artificial intelligence that imitates the human brain is currently at a serious level. Just as electricity changed human life, artificial intelligence will make that change. This is inevitable. Here, the new universe, the new space of science is the brain. We must definitely reveal and find the causal relationship between the brain and philosophy. Is the mind a quantum field? What is consciousness? This is one of the discussion topics. After a person is born, the skin cells in the body change in 20 days, and in 6 months, inorganic substances in the entire body are replaced by other inorganic substances. The cells remain, but fundamental things change. But consciousness does not change. How can a conscious person emerge from inanimate atoms? Is the human mind an interface between the brain and the soul? When I think about all this, I think that physicists will most likely join the neurophilosophy discussions. If learning new things excites a person, something new will come out of there. Today, I see a team here that is excited and enjoys learning new things and is trying to present this to the scientific flow. We are holding the first neurophilosophy symposium, I hope we will repeat it next year and compile the presentations into a book."



Prof. Dr. Güngör: “Neuro is not a fashion or a trend, it is a reality”

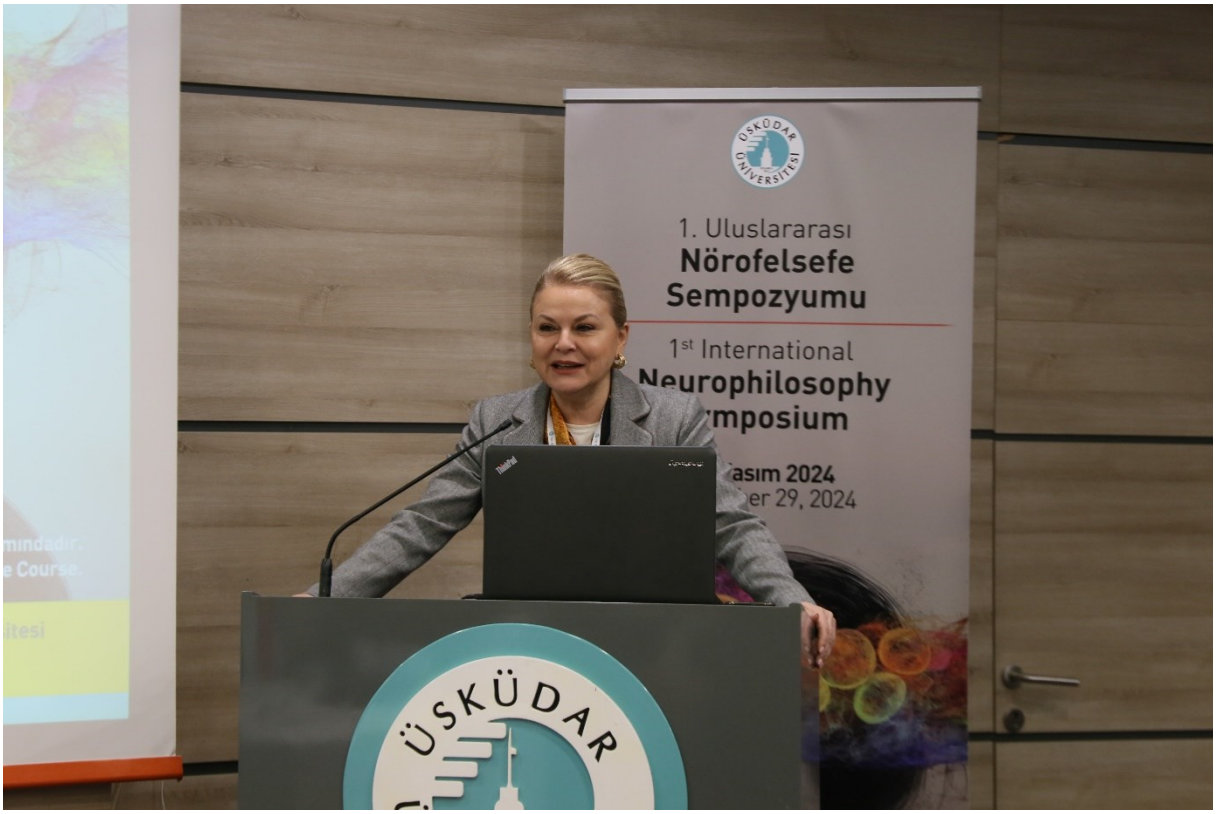
Prof. Dr. Nazife Güngör, who touched upon the concept of 'neuro' in her opening speech, said, "We need to think about whether the concept of neuro is the magic word of recent years. "Neuro-" has become an important scientific and intellectual paradigm of recent years." Güngör, who stated that it is not a coincidence to put 'neuro' at the beginning of every kind of movement and scientific and intellectual activity, continued as follows:

“This is not a fashion, a trend, this is a fact. This is actually the point that thought and science have reached. As a result, it has been reached and the focus has begun on the human brain. Because there are many things that have not been discovered. The depths of the brain, all its areas have not yet been entered. Thought and science came together there and concentrated there. Today, artificial intelligence technology has also focused on the brain. Thanks to this, all scientific disciplines have begun to recombine, to come together again. We are also experiencing a period of reintegration, of entering into an interdisciplinary process again.”

Güngör: “Humanity has brought together all the data it has...”

Reminding that separation emerged with modernization, Güngör said, “At the point we have reached now, science and thought are moving towards a regrouping, a re-integration, an interdisciplinary process, with the neuron also being placed at the center. All sciences are now feeding off each other. We have all started to feed off this pool.” Emphasizing that great care should be taken in the introduction of this new paradigm into the life of thought and science, Güngör said, “Humanity has brought together all the data it has, both science and scientific disciplines. It seems to me

that it will try to understand and make sense of itself, the world, and the universe as a whole, with all the materials and possibilities it has. Therefore, these will be discussed in this symposium."



Prof. Dr. Kaynak: "This field will grow as human beings learn"

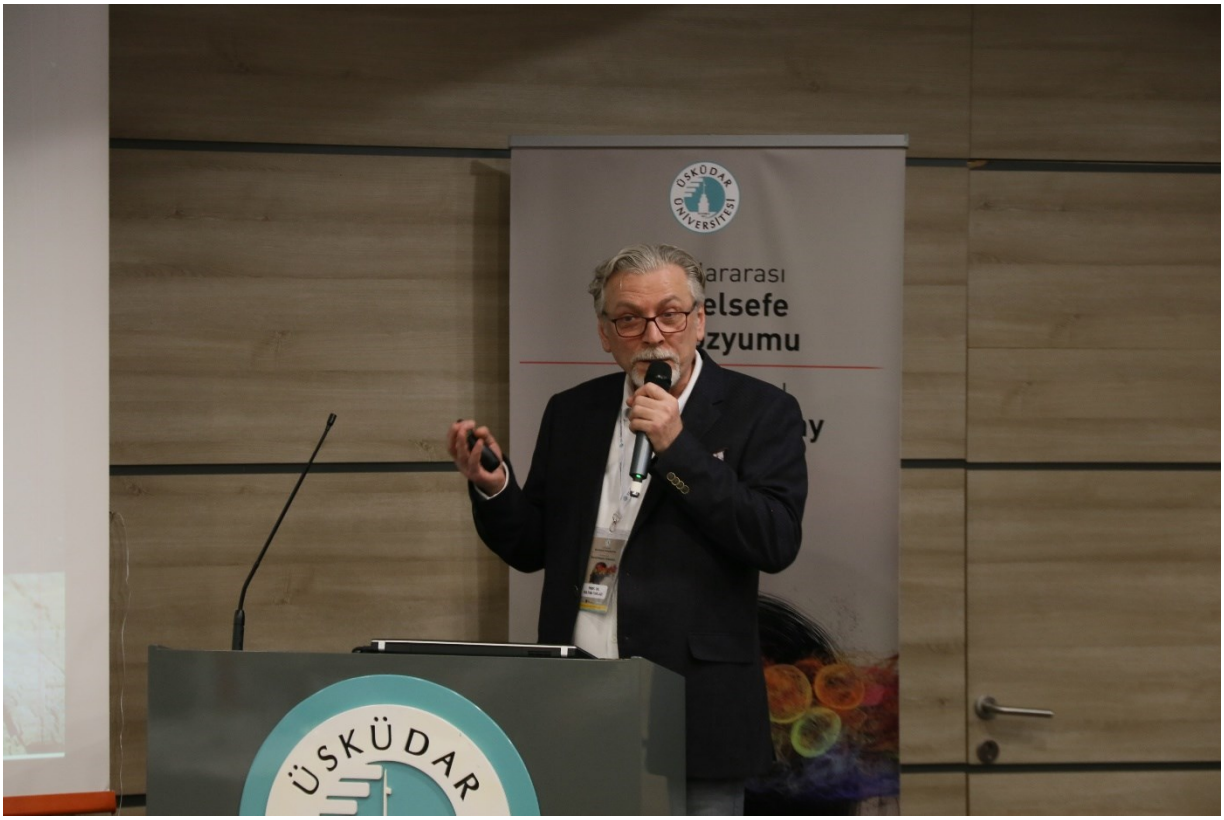
Prof. Dr. Deniz Ülke Kaynak expressed in her speech that she was very happy to organize such a symposium as the Faculty of Humanities and Social Sciences.

"As a university, we are an institution under the leadership of our Prof. Nevzat Tarhan; we like to do new things, we like to be talked about," said Kaynak, "We bring out issues that are thousands of years old, sometimes stuck in the treasure chest, and discuss them. Sometimes we discuss brand new issues, issues that no one has discussed before. But our most important feature while doing these is that we discuss them together. In other words, we try to create an interdisciplinary, interdisciplinary meeting."

Kaynak stated that the logic of science is also this working model and said:

"At the starting point of science, in Aristotle and Pythagoras, the sciences start together and continue together, then they separate. They start to develop differently from each other. But in today's world, we are actually experiencing the real Renaissance again, the rebirth; we are starting to develop new areas where interdisciplinarity comes to the fore, nothing is understandable on its own, spirituality and materialism can coexist at the same time. Neurophilosophy will be talked about a lot, and we will start to get to know it. And it is an area where neither what is said is properly understood nor what is said is said completely and perfectly.

In other words, this is something that will grow on its own, and will grow as human beings learn. Who knows what new things we have learned about neuro. By bringing psychology and politics together, we have produced a lot of things in the context of political psychology. We are now developing a lot of new perspectives."

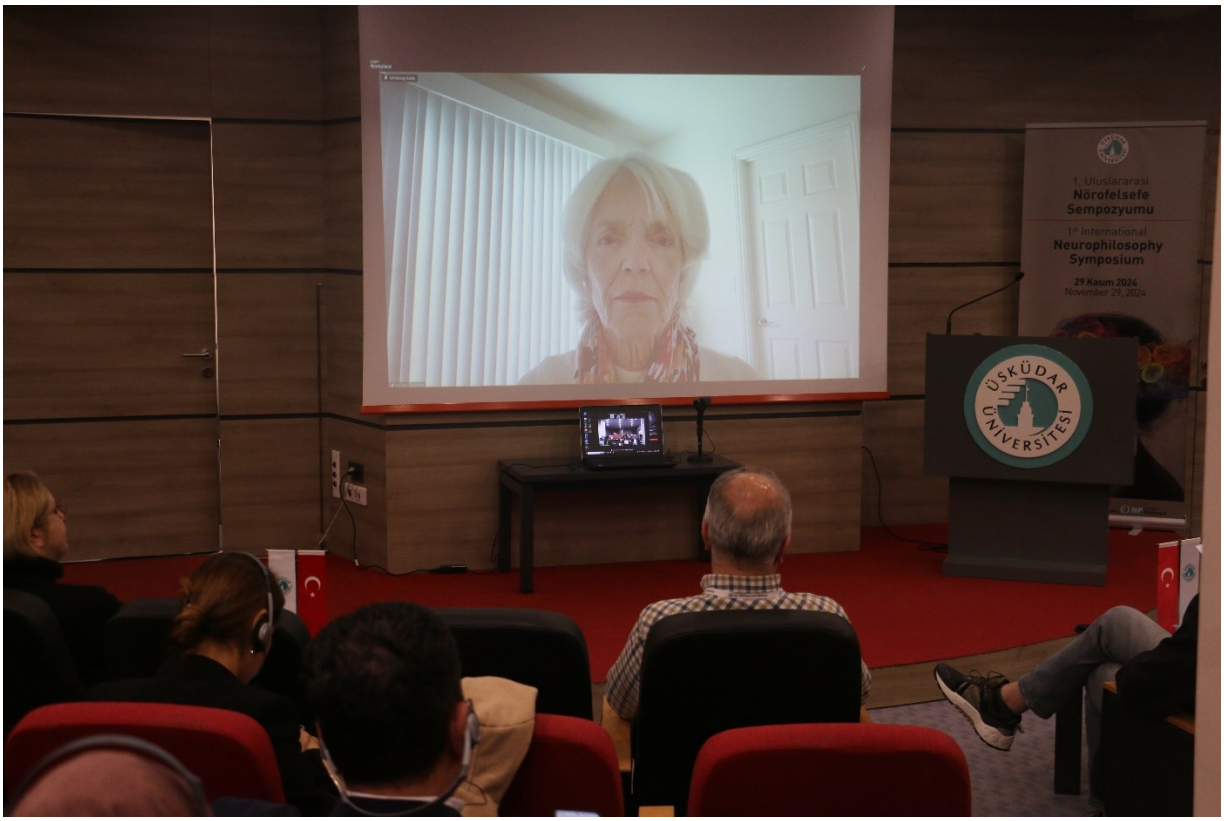


Prof. Dr. Tarlacı "Spirit-body debates have been the focus of philosophers since ancient times"

Making a presentation titled "What is Neurophilosophy? A Brief Introduction" within the scope of the symposium, Faculty of Medicine Neurology and Neuroscience Department Faculty Member Prof. Dr. Sultan Tarlacı said, "We see a title, an area of interest called 'philosophy of mind' in a time period that we have been searching for almost since ancient times."

Sharing the information that almost all philosophers have touched upon this subject or have written extensively, Tarlacı said, "One of the subjects that philosophers have dealt with the most was, within the philosophy of mind, free will, goodness, evil, responsibility for crime, ethics in relation to free will, philosophy of morality and philosophy, philosophy of aesthetics and beauty, philosophy of language, philosophy of logic, theology and philosophy of faith, philosophy of time and space. The soul-body discussions, which have been one of the important subjects of philosophy since ancient times, have transformed into discussions of mind, consciousness and brain today, but have been the focus of philosophers of mind for many years. How will philosophy overcome these unsolved ancient problems that have been going on for 2,500 years? Will we be able to go beyond the sky? Will we be able to see heaven as knowledge, will we be able to reach it? This is an unsolvable question. Topics such

as soul-body, consciousness-brain-mind discussions, free will are also included in this question."



The main speech of the symposium was given by Prof. Dr. Patricia Churchland

The global authority on neurophilosophy, the symposium's keynote speaker, Prof. Dr. Patricia Churcland, gave a presentation titled "The Origins and New Directions of Neurophilosophy". Churcland addressed the issue of morality and philosophy.

Drawing attention to what philosophy says about morality, Churchland stated that American biologist Edward Wilson said, 'the evolution of human sociality is the fundamental impasse of biology' and that he tried to understand why humans are social beings.

Prof. Dr. Patricia Churchland also explained the evolution of moral philosophy until the 2000s...

Churchland said, "In his book published in 1871, Darwin says that people's moral understanding focuses on 3 things, one of which is social instincts. We are born with the instinct to be social. We develop problem-solving mechanisms by developing certain behaviors and skills. Darwin also explains that social behaviors are seen in many mammal species. We observe that social skills are also present in animals. For many years, philosophy accepted that only humans exhibited such behaviors. However, the sociality of each species is shaped in its own environment." Churchland, who also stated that philosophers advise doing the right thing for the highest benefit, also explained the evolution of moral philosophy until the 2000s.

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1st International Neurophilosophy Symposium Abstracts

A1. Neurophilosophy: Origins and New Directions

Patricia Churcland

Neurophilosophy, as a word, began somewhat shyly as a mere nickname. The more neuroscience discovered, however, the more proper and pertinent the name seemed. That is, the project of studying the brain – at all levels -- to advance understanding of how we move, think decide, and consciously operate, became ever more productive. Crucial in this progress was the invention of new techniques and new computational tools, along with the generation of new ideas and the blending of data from related disciplines such as genetics, cognitive science and machine learning. To be sure, many major questions about brain functions remain, everywhere you turn. One problem I have been working on with Lyle Muller and Terry Sejnowksi concerns how visual signals, each in the *millisecond* range, are integrated across time to yield complex signals such as the visual sight of a dog running, a perception in the *seconds* range. From a very different direction, the neurobiology of sociality in mammals and birds, and what it tells us about human sociality is a long-time passion of mine. Self-preservation is embodied in our brain's circuitry: we seek food when hungry, warmth when cold, and mates when lusty. In the evolution of the mammalian brain, circuitry for regulating one's own survival and well-being was modified. For sociality, the important result was that the ambit of *me* extends to include others -- *me-and-mine*. Offspring, mates, and kin came to be embraced in the sphere of *me-ness*; we nurture them, defend them, keep them warm and safe, and share food with them. The brain knows these others are not *me*, but if I am attached to them, their plight fires-up caring circuitry, motivating other-care. Thus does pure selfishness give way to care for others. But... why did this behavior evolve?

A2. Neurophilosophy and Social Consciousness

Baver Demircan

"Consciousness" emerges as a fundamental term and problem in the philosophical evaluation of the data revealed by neuroscience, which has become increasingly important today, as a result of its studies on the brain. One of the responsibilities of neurophilosophy is to question the content of the term consciousness as used in neuroscience and all assumptions about consciousness,

and to provide satisfactory explanations for the problem of the consciousness-brain correlation. In this respect, the relevant study objects to thinking of consciousness as a noun, as it is usually conceived, and suggests that we think of it as a verb. Considering consciousness as a noun leads to the assumption of a substance/being independent of the relations that make it what it is. This means the construction of an imaginary entity as the bearer of all mental activities. However, considering consciousness as an activity/verb requires treating consciousness as the totality of the reciprocal relations of the contents of consciousness. Therefore, when trying to understand consciousness, what needs to be particularly focused on is the diversity of the contents of consciousness that express experiences. This study, while proposing to think of consciousness as a verb, will try to question and analyze what is meant by the diversity of the contents of consciousness to be called social consciousness.

A3. Philosophy for Neuroscience, Neuroscience for Philosophy: Cognitive Ontology

Lütfü Hanoğlu

Unfortunately, the closeness of neuroscience and philosophy, which basically comes from sharing similar issues, has not yielded any significant results to date. The basis of this situation is the different methods and approaches of both disciplines. There are different suggestions on how to get out of this situation and establish a productive collaboration. In particular, there are suggestions such as supporting the data accumulation that neuroscience creates in border areas such as consciousness, free will, etc. by creating philosophical models, providing conceptual frameworks, and improving the experimental designs of neuroscience. We think that these fragmented approaches also constitute a part of the unproductive interaction. We think that a more fundamental approach is needed to solve the problem, a holistic cognitive ontology program for neuroscience with the support of philosophy. We look at the newly emerging foundations of cognitive ontology studies and think that the effort may have expansions that can progress to creating a new philosophical ontology of the mind. We argue that efforts to create a new ontology of philosophy of mind, starting with the Cognitive ontology, with the support of philosophy within neuroscience, should replace the aggregation approaches that do not work because they are fragmentary and cannot produce the expected effect.

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A4. Neurophilosophy: A Common Language for Philosophy of Mind and Neuroscience

M. Doğa Karataş

Discussions about the phenomenon of consciousness can be traced, either directly or indirectly, to antiquity. Within this framework, the phenomenon of consciousness has been analyzed and examined through the concepts of different eras. However, with the rise of science during the Enlightenment, thoughts regarding the physical foundations of consciousness began to shift significantly. Questions about the nature of our inner or mental experiences, the contexts or circumstances in which mental states occur, and the relationship between mental states and physical laws remain subjects of debate even today. In the present era, where debates about whether robots possess consciousness are gaining prominence, understanding the nature of human consciousness has become increasingly critical. Questions such as what is thought, subjective consciousness, and the nature of the mind? Are not only of profound importance but also necessitate an exploration of how the definitions of consciousness have evolved throughout history and how they might continue to change. When examining the ontological foundations of consciousness, three distinct theoretical frameworks emerge: dualism, idealism, and materialism. In addition, neurophilosophy, developed approximately 40 years ago by Patricia Smith Churchland and Paul Montgomery Churchland, represents a pivotal movement in this domain. Although sometimes described as reductive or eliminative materialism, this movement is predominantly characterized as both eliminative and reductive. Folk psychology, on the other hand, refers to the common-sense theories of mind encoded in language and widely employed by individuals or societal institutions. These theories have permeated behavioral and social sciences, shaping them in significant ways. Neurophilosophy, as a discipline, seeks to address philosophical questions regarding the phenomenon of consciousness by drawing on neuroscientific data. In this sense, all discussions about our inner nature fundamentally revolve around three central issues: the ontological issue, the semantic issue, and the epistemological issue.

A5. A Neurophilosophical Attempt on the Origin of Phenomenal Experience

M. Kaan Özkan

Maurice Merleau-Ponty is one of the most notable philosophers who argues that phenomenal experience is a phenomenon that cannot be explained by intellectualism or empiricism. According to him, the ambiguous, embodied and lived from a certain perspective structure of consciousness experiences cannot be grasped by these approaches with all its vitality. In other words, both

approaches represent a reductionist attitude. In this respect, even though the “easy problem” can have an explanation, the complexity of the “hard problem” makes it difficult to give an account for it. As a matter of fact, it can be said that the source of phenomenal experience being ‘descriptive’ rather than ‘explicable’ lies here. Nevertheless, it cannot be denied that a thorough explanation of the physiological background of subjective experiences, even if it does not describe the experience itself, would contribute greatly to understanding its place and role in the life of a living organism and, moreover, to clarifying the “difficult problem” a little more. It can be said that the most important contribution in this direction was made by Antonio Damasio. The life-experience that Damasio suggests through the concepts of emotion and feeling not only shows that it is the activity of a bodily subject, but also points out how we have a holistic structure as an organism. Thus, it becomes clear that our phenomenal experience is actually a part of the organism's well-being. In this presentation titled “A Neurophilosophical Attempt on the Origin of Phenomenal Experience”, the phenomenal experience will be discussed from a neurophilosophical perspective.

A6. The Question of Well-Being in Neurophilosophy and Aristotle’s Thinking

Merve Arlı Özekes

In this study, the concept of well-being (eudaimonia) in neurophilosophy and Aristotle's thought will be addressed. First, the concept of eudaimonia in Aristotle's ethics will be discussed. According to Aristotle, this concept describes a state of well-being that encompasses not just specific moments in a person's life but their entire life. It is, in fact, more of an activity than a state, and when we consider all of a person's actions, their ultimate goal is to live a life in accordance with eudaimonia. In contemporary times, well-being has been divided into hedonic and eudaimonic well-being. Hedonic well-being is defined as an individual's emotional and cognitive evaluation of their life in relation to short-term pleasure, while eudaimonic well-being is related to realizing one's potential, personal development, self-acceptance, life purpose, and autonomy. However, it is necessary to theoretically establish the boundaries of this concept, which is difficult to study experimentally, and to investigate how individuals can move toward well-being. In this context, it is believed that establishing a connection between Aristotle's understanding of well-being and the perspectives of neurology and neurophilosophy on well-being will contribute to this area.

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A7. The Penfield Experiment and Niels Bohr's "Complementary Principle": An Epistemological Approach to the Problem of Consciousness

Saffet Murat Tura

There is a prevailing but controversial opinion that information derived from quantum mechanics can be used to solve the brain-consciousness problem. In this talk, it will be discussed whether the "complementary principle" that Niels Bohr put forward, especially regarding the "particle-wave" duality, can be accepted as a "paradigmatic example" in a Khunian sense. In particular, the issue of whether the Penfield experiment can be considered epistemologically similar to the "double slit experiment" of quantum mechanics will be brought to the forefront.

A8. What is the Neurophilosophy? A Brief Introduction

Sultan Tarlacı

Neurophilosophy is an interdisciplinary field of study that merges neuroscience and philosophy to provide a deeper understanding of the mind and consciousness. It is grounded in the belief that advancements in brain science can help address longstanding philosophical debates about fundamental issues such as the nature of the self, free will, consciousness, and the relationship between the mind and the body. At its core, neurophilosophy explores how neural processes give rise to mental phenomena like perception, thought, emotion, and consciousness. This field does not only focus on the technical workings of the brain but also seeks to engage with broader philosophical questions about identity, autonomy, and the intricate connections between mind and body. The discipline draws upon a range of fields, including neuroscience, philosophy of mind, cognitive science, and psychology. Neurophilosophy uniquely combines empirical research and philosophical inquiry, striving to bridge the gap between these two domains in order to develop new perspectives on how the brain functions and how mental phenomena emerge. This integrative approach allows it to generate fresh insights and deepen our understanding of the human mind. As a rapidly evolving field, neurophilosophy is on the frontier of exciting discoveries about the mind and consciousness, which are likely to have a significant impact on our broader understanding of human experience. Advanced neurophilosophy goes even further, incorporating cutting-edge research in neuroscience to probe the complexities of mental processes and consciousness. It challenges traditional philosophical approaches by demanding that concepts like consciousness and free will be understood in light of empirical data about the brain. One of the most influential figures in the field, Patricia Churchland, has had a significant impact

on neurophilosophy through her efforts to bridge philosophy and neuroscience. She emphasizes that in order to fully grasp the nature of the mind, it is essential to understand the brain's neural processes. Churchland's interdisciplinary approach has helped to bridge the gap between philosophy and neuroscience, and has contributed to a more nuanced and sophisticated understanding of the mind and brain. Her work continues to influence the field of neurophilosophy and to shape our understanding of the relationship between the brain and the mind. Churchland's work has played a crucial role in shaping the development of neurophilosophy, and has helped to establish the field as an important area of interdisciplinary research. Her insights and perspectives continue to influence current research and scholarship in the field, and are likely to shape the future direction of neurophilosophy for years to come. Like any prominent figure in philosophy, Patricia Churchland has been subject to a range of criticisms from other scholars in the field.

A9. Philosophy of Emotions and Neuroscience

Zeynep Talay Turner

Baruch Spinoza is often cited as an early advocate of current ideas in neuroscience and neurobiology as well as the idea of embodied cognition, so much so that the neuroscientist Antonio Damasio has even called him the prototype of neurobiology. In this talk, I will examine in what way Spinoza's ideas as they have been presented in the *Ethics* are important to current discussions of the mind-body problem. In doing so, I will not attempt to demonstrate the similarities between Spinoza's views and the current debates in contemporary neuroscience studies, but rather to show how Spinoza's ontological and ethical understanding, which is also a problematisation of Descartes' mind-body dualism and his ontology of emotions, offers a broad ontological framework for the problem of consciousness.