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Perens, Erik (2014) Shaping Ourselves, OUP, New York, NY.

Argues that enthusiasts and critics of human enhancement actually share the same concerns about such things as (e.g.) authenticity, but they use different and often equally compelling conceptions of those notions (e.g. authenticity as self-creation vs. self-discovery). Parens book also both argues for and performatively exemplifies a "binocular" habit of thinking intended to help us rid ourselves of the need to take sides on which of these competing conceptions are right or wrong.

Paul, Laurie A. (2014) Transformative Experience, OUP, New York, NY. Characterizes the way in which some human experiences (e.g. becoming a parent) are transformative in the sense that only after we have them can we properly understand/appreciate their (dis)value. This is important because it suggests that there are conceptual limitations to our ability to evaluate some choices as we can't even attach a value to them so they can't make rational choices about them in cost-benefit calculations.

Waldron, Jeremy (2014) "It's All for Your Own Good", *The New York Review*, <http://www.nybooks.com/articles/2014/10/09/cass-sunstein-its-all-your-own-good/>

Argues that a chief problem with Richard Thaler and Cass Sunstein's nudge techniques – a way of influencing people to do what they would reflectively prefer but often otherwise fail to be about – is the way the social environment thus created would dumb-down the population and thus make them less able to participate in the political process of substantive decision-making. I view this as an excellent example of an unexpected side-effect of a non-artifactual emerging technology which also works through the circuitous route of social side effects.

Hewlett, Sylvia Ann & Luce, Carolyn Buck (2006) "Extreme Jobs: The Dangerous Allure of the 70-Hour Workweek", *Harvard Business Review*, <https://hbr.org/2006/12/extreme-jobs-the-dangerous-allure-of-the-70-hour-workweek>

Excellent study of extreme work practices and how people who work this way often fail to even see what is troubling with them. These people clearly have a capacity to do what many of us simply lack the energy to do, but in a cognitively enhanced world this would be a norm available to everyone.

van den Hoven, Jeroen "Neutrality and Technology: Ortega Y Gasset on the Good Life" in Philip Brey, Adam Briggie, and Edward Spence (eds) The Good Life in a Technological Age, Routledge, New York, NY, pp 327-338. Drawing upon the work of Spanish philosopher Ortega Y Gasset, Jeroen van den Hoven argues that comprehensive conceptions of the good – precisely those that both liberal and libertarian political philosophers alike shy away from – must be made into an explicit focus in the philosophy of

technology. van den Hoven's article (and others in the volume within which this article is published) is of particular relevance to my work because it provides an explicitly philosophy of technology (as opposed to bioethics or neuroethics) framework for supporting the claim (for which I argue in my book) that the current politically-neutral policies on the regulation of cognitive enhancement medications fail to secure human flourishing.