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Revised edition of the authors' Psychology, [2014]

This book explores the psychological nature of forgiveness for both the subjective ego and what Jung called the objective psyche, or soul. Utilizing analytical, archetypal, and dialectical psychological approaches, the notion of forgiveness is traced from its archetypal and philosophical origins in Greek and Roman mythology through its birth and development in Judaic and Christian theology, to its modern functional character as self-help commodity, relationship remedy, and global necessity. Offering a deeper understanding of the concept of "true" forgiveness as a soul event, Sandoval reveals the transformative nature of forgiveness and the implications this notion has on the self and analytical psychology.

This brief sets out on a course to distinguish three main kinds of thought that underlie scientific thinking. Current science has not agreed on an understanding of what exactly the aim of science actually is, how to understand scientific knowledge, and how such knowledge can be achieved. Furthermore, no science today also explicitly admits the fact that knowledge can be constructed in different ways and therefore every scientist should be able to recognize the form of thought that under-girds their understanding of scientific theory. In response to this, this texts seeks to answer the questions: What is science? What is (scientific) explanation? What is causality and why it matters? Science is a way to find new knowledge. The way we think about the world constrains the aspects of it we can understand. Scientists, the author suggests, should engage in a metacognitive perspective on scientific theory that reflects not only what exists in the world, but also the way the scientist thinks about the world.

Since trauma is a thoroughly relational phenomenon, it is highly unpredictable, and cannot be made to fit within the scientific framework Freud so admired. In Toward a Psychology of Uncertainty: Trauma-Centered Psychoanalysis, Doris Brothers urges a return to a trauma-centered psychoanalysis. Making use of relational systems theory, she shows that experiences of uncertainty are continually transformed by the regulatory processes of everyday life such as feeling, knowing, forming categories, making decisions, using language, creating narratives, sensing time, remembering, forgetting, and fantasizing. Insofar as trauma destroys the certainties that organize psychological life, it plunges our relational systems into chaos and sets the stage for the emergence of rigid, life-constricting relational patterns. These trauma-generated patterns, which often involve denial of sameness and difference, the creation of complexity-reducing dualities, and the transformation of certainty into certitude, figure prominently in virtually all of the complaints for which patients seek analytic treatment. Analysts, she claims, are no more strangers to trauma than are their patients. Using in-depth clinical illustrations, Dr. Brothers demonstrates how a mutual desire to heal and to be healed from trauma draws patients and analysts into their analytic relationships. She recommends the reconceptualization of what has heretofore been considered transference and countertransference in terms of the transformation of experienced uncertainty. In her view the increased ability of both analytic partners to live with uncertainty is the mark of a successful treatment. Dr. Brothers ' perspective sheds fresh light on a variety of topics of great general interest to analysts as well as many of their patients, such as gender, the acceptance of death, faith, cult-like training programs, and burnout. Her discussions of these topics are enlivened by references to contemporary cinema and theatre.

An argument that challenges the dominant "theory theory" and simulation theory approaches to folk psychology by claiming that our everyday understanding of intentional actions done for reasons is acquired by exposure to and engaging in specific kinds of narratives. Established wisdom in cognitive science holds that the everyday folk psychological abilities of humans—our capacity to understand intentional actions performed for reasons—are inherited from our evolutionary forebears. In Folk Psychological Narratives, Daniel Hutto challenges this view (held in somewhat different forms by the two dominant approaches, "theory theory" and simulation theory) and argues for the sociocultural basis of this familiar ability. He makes a detailed case for the idea that the way we make sense of intentional actions essentially involves the construction of narratives about particular persons. Moreover he argues that children acquire this practical skill only by being exposed to and engaging in a distinctive kind of narrative practice. Hutto calls this developmental proposal the narrative practice hypothesis (NPH). Its core claim is that direct encounters with stories about persons who act for reasons (that is, folk psychological narratives) supply children with both the basic structure of folk psychology and the norm-governed possibilities for wielding it in practice. In making a strong case for the as yet underexamined idea that our understanding of reasons may be socioculturally grounded, Hutto not only advances and explicates the claims of the NPH, but he also challenges certain widely held assumptions. In this way, Folk Psychological Narratives both clears conceptual space around the dominant approaches for an alternative and offers a groundbreaking proposal.

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