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This broad-ranging

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**introduction to the diverse
strands of critical
psychology explores the
history, practice and values
of psychology, scrutinises a
wide range of sub-
disciplines, and sets out the**

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**major theoretical
frameworks.**

**An introduction to the field
of applied ontology with
examples derived
particularly from
biomedicine, covering**

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**theoretical components,
design practices, and
practical applications. In the
era of “big data,” science is
increasingly information
driven, and the potential for
computers to store, manage,**

and integrate massive amounts of data has given rise to such new disciplinary fields as biomedical informatics. Applied ontology offers a strategy for the organization of

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**scientific information in
computer-tractable form,
drawing on concepts not
only from computer and
information science but also
from linguistics, logic, and
philosophy. This book**

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**provides an introduction to
the field of applied ontology
that is of particular
relevance to biomedicine,
covering theoretical
components of ontologies,
best practices for ontology**

design, and examples of biomedical ontologies in use. After defining an ontology as a representation of the types of entities in a given domain, the book distinguishes between

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**different kinds of ontologies
and taxonomies, and shows
how applied ontology draws
on more traditional ideas
from metaphysics. It
presents the core features
of the Basic Formal Ontology**

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(BFO), now used by over one hundred ontology projects around the world, and offers examples of domain ontologies that utilize BFO. The book also describes Web Ontology Language (OWL), a

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**common framework for
Semantic Web technologies.
Throughout, the book
provides concrete
recommendations for the
design and construction of
domain ontologies.**

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The goal of this product is to empower students to apply scientific thinking to the psychology of their everyday lives. By applying scientific

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thinking--thinking that helps protect us against our tendencies to make mistakes--we can better evaluate claims about both laboratory research and daily life. Students will

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thinking skills and open-
minded scepticism they
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The product is designed to encourage students to keep an open mind to new claims, but to insist on and evaluate evidence informing these claims.

Folk Psychological

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Narratives

**Theory, Measures, and
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Grade Aid for Psychology

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**Scripts, Plans, Goals, and
Understanding
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Revised edition of the authors'
Understanding psychology,

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[2016]

Inquiry, Knowledge, and Understanding takes inquiry as the starting point for epistemological theorising. It uses this idea to develop new and systematic answers to some

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of the most fundamental questions in epistemology, including about the nature of core epistemic phenomena (most importantly: knowledge and understanding) as well as their value and the extent to

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which we possess them.

Christoph Kelp argues that knowledge is the constitutive aim of inquiry into specific questions and that understanding is the constitutive aim of inquiry into general phenomena. He shows

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that these claims shed light on the nature of knowledge and understanding. He develops non-reductive 'network' analyses for both knowledge and understanding which elucidate the nature of knowledge and

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understanding in terms of their place in inquiry. Activities with constitutive aims, including inquiry, constitute critical domains of value in which the constitutive aim corresponds to a for-its-own-sake value relative to

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this domain. This study uses this idea to explain which epistemic phenomena are epistemically valuable for their own sake and to develop new solutions to a range of important value problems in epistemology,

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including the time-honoured
Meno problem: knowledge is
more valuable than mere true
belief because it is the
constitutive aim of inquiry, and
thus epistemically valuable for its
own sake.

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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

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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

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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,

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"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

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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

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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

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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

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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

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conceptual space around the dominant approaches for an alternative and offers a groundbreaking proposal.

Over the past twenty-five years A. H. Almaas—widely recognized as a leader in

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integrating spirituality and psychology—has been developing and teaching the Diamond Approach, a spiritual path that integrates the insights of Sufism, Buddhism, Gurdjieff, and other wisdom traditions with

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modern psychology. In this new work, Almaas uses the metaphor of a "spacecruiser" to describe a method of exploring the immediacy of personal experience—a way of investigating our moment-by-

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moment feelings, thoughts, reactions, and behaviors through a process of open-ended questioning. The method is called the practice of inquiry, and Spacecruiser Inquiry reveals what it means to engage with

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this practice as a spiritual path:
its principles, challenges, and
rewards. The author explores
basic elements of inquiry,
including the open-ended
attitude, the focus on direct
knowledge, the experience of not-

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knowing, and the process of questioning. He describes the experience of "Diamond Guidance"—the inner wisdom that emerges from our true nature—and how it can be realized and applied. In this

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process Almaas looks at many of the essential forms of Diamond Guidance, including knowing, clarity, truth, love, intelligence, compassion, curiosity, courage, and determination. Also included are exercises and questions and

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answers from the original talks
by Almaas on which the book is
based.

Building Ontologies with Basic
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Psychology: from Inquiry to
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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

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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

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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

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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

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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

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in the world, but also the
way the scientist thinks
about the world.

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that are true Engaging and
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that appeals to students
and lay readers alike
Since trauma is a
thoroughly relational
phenomenon, it is highly

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unpredictable, and cannot
be made to fit within the
scientific framework Freud
so admired. In *Toward a
Psychology of Uncertainty:
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Brothers urges a return to a trauma-centered psychoanalysis. Making use of relational systems theory, she shows that experiences of uncertainty are continually

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transformed by the regulatory processes of everyday life such as feeling, knowing, forming categories, making decisions, using language, creating narratives,

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sensing time, remembering,
forgetting, and
fantasizing. Insofar as
trauma destroys the
certainties that organize
psychological life, it
plunges our relational

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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

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sameness and difference,
the creation of complexity-
reducing dualities, and
the transformation of
certainty into certitude,
figure prominently in
virtually all of the

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complaints for which patients seek analytic treatment. Analysts, she claims, are no more strangers to trauma than are their patients. Using in-depth clinical

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illustrations, Dr.

Brothers demonstrates how
a mutual desire to heal
and to be healed from
trauma draws patients and
analysts into their
analytic relationships.

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She recommends the reconceptualization of what has heretofore been considered transference and countertransference in terms of the transformation of

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experienced uncertainty.
In her view the increased
ability of both analytic
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Dr. Brothers' perspective

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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

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THE POINT OF VIEW OF
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notions of space are
rooted in our
physiological organism.
Geometric concepts are the
product of the

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idealization of physical experiences of space. Systems of geometry, finally, originate in the logical classification of the conceptual materials so obtained. All three

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factors have left their indubitable traces in modern geometry. Epistemological inquiries regarding space and geometry accordingly concern the physiologist,

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the psychologist, the
physicist, the
mathematician, the
philosopher, and the
logician alike, and they
can be gradually carried
to their definitive

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solution only by the consideration of the widely disparate points of view which are here offered. Awakening in early youth to full consciousness, we find

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ourselves in possession of
the notion of a space
surrounding and
encompassing our body, in
which space move divers
bodies, now altering and
now retaining their size

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and shape. It is impossible for us to ascertain how this notion has been begotten. Only the most thoroughgoing analysis of experiments purposefully and

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methodically performed has enabled us to conjecture that inborn idiosyncracies of the body have cooperated to this end with simple and crude experiences of a purely

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physical character.

Sensational And Locative
Qualities. An object seen
or touched is
distinguished not only by
a sensational quality (as
"red," "rough," "cold,"

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etc.), but also by a locative quality (as "to the left," "above," "before," etc.). The sensational quality may remain the same, while the locative quality

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continuously changes; that is, the same sensuous object may move in space. Phenomena of this kind being again and again induced by physico-physiological

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circumstances, it is found
that however ...

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*tool for understanding
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*Hope has previously been
a construct more of
interest to philosophy
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*section discusses hope
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knowledge of the kinds of things there are in the world. Tying our past experiences to our present interactions with the environment, they enable us to recognize and understand new objects and

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events. Concepts are also relevant to understanding domains such as social situations, personality types, and even artistic styles. Yet like other phenomenologically simple cognitive processes

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such as walking or understanding speech, concept formation and use are maddeningly complex. Research since the 1970s and the decline of the "classical view" of concepts have greatly

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looks like in action. The researchers then probe the similarities and differences among their approaches; their distinctive purposes and strengths; the role, style, and subjectivity of the individual

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researcher; and the scientific and ethical complexities of conducting qualitative research. Also included are the research participant's responses to each analysis of her experience. A narrative

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his life by the unfolding of his powers.” —Erich Fromm Are we primarily determined by nature or nurture? What are the best ways that people can live productively? In Man for Himself, renowned social

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***philosopher Erich Fromm
posits: With the gifts of self-
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imagination, any individual
can give his or her own unique
answer. This answer is rooted
in our human nature, and***

should correspond to mankind's powers of reason and love. Therefore, Fromm reasons, "living itself is an art." In his humanistic concept of man, Fromm describes various character orientations

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