questions related to theodicy and to the pervasiveness of human evil and suffering throughout history) and sketching out a biblical-theological narrative of creation to eschaton in chapter 7. Falk's theological reflections in these chapters are compelling and thought provoking. A minor point of criticism is that Falk's comments on the need for an original community of goodness and harmony (see pp. 226–32) are less compelling and seem to be based more on theological assumptions (i.e., a historical creation-fall-redemption paradigm) than the kind of robust evidence supporting the rest of the book's scientific and theological claims. The Old Testament (OT) itself does not draw the inferences and conclusions that later theological thinkers made about "creation and fall." Such theologizing traces back (indirectly, via Augustine and other patristic writers) to the Apostle Paul. In turn, Paul reads the Genesis creation texts, not simply directly, but rather through the interpretive concerns, questions, and assumptions of Second Temple Writings (such as 2 Baruch and 4 Ezra, which, unlike the OT, *do* draw creative theological conclusions from the Adam and Eve story in Genesis)—writings which Paul engages selectively. This complicates attempts to align modern scientific accounts of human origins with a historical reading of the Genesis creation narratives.

Overall, Falk's proposal is fascinating and illuminating, both scientifically and theologically. His thesis is convincing and important: it is fair and balanced, engages reliable scholarship, demonstrates nuanced interdisciplinary integration, and paints a compelling and even beautiful picture of the origins and emergence of the wondrous beings God created in his image. The book is well researched and deeply learned, valuable to students in both science and theology, yet accessible to a wider, thoughtful readership. I commend it enthusiastically and hope it stimulates much reflection and discussion.

Reviewed by Patrick S. Franklin, Associate Professor of Theology at Tyndale Seminary, Toronto, ON.

PSYCHOLOGY

HOW DO WE KNOW OURSELVES? Curiosities and Marvels of the Human Mind by David G. Myers. New York: Farrar, Straus, and Giroux, 2022. 272 pages. Hardcover; $15.59. ISBN: 9780374601959.

David G. Myers is the author of numerous textbooks in the field of social psychology; his bibliography also includes several books which combine psychological perspectives and religious belief. Further, Myers has authored several books intended for a more general audience. *How Do We Know Ourselves?* would fall into this latter category.

Divided into three parts: Who Am I?, Who Are We?, and What in the World?, Myers's book is a compendium of forty short essay reflections on the human condition from a social psychology perspective. In Part I, chapters one through twelve introduce the reader to a vast array of psychological insight pertaining to the self. These reflections build a repertoire of concepts which draw upon research in the discipline. Myers's introduction and use of data and findings are adeptly incorporated into the narrative, and the many examples used in this section and throughout the book illustrate the points raised succinctly and with significant effect. It is in this first section that the book's subtitle is most clearly applicable, *Curiosities and Marvels of the Human Mind.* Myers takes us on a journey of self-discovery as he engages us to consider such concepts as implicit egotism (chap. 1), blindsight and implicit memory (chap. 5), intuition (chap. 7), hindsight bias (chap. 9), and self-esteem (chap. 12), to name but a few.

In Part II, chapters thirteen through twenty-seven, the focus shifts from the psychology of the "self" to that of our relationships. The opening chapter of Part II, "The Science of Humility" (chap. 13), is cleverly book-ended with its closing chapter essay, "Narcissism: The Grandiose Self" (chap. 27). Between humility and narcissism, we are treated to reflections on psychological research concerning birth order (chap. 14), how the mind processes traumatic events (chap. 16), group polarization (chap. 18), the social facilitation phenomenon (chap. 24), and the psychology of friendships (chaps. 25 and 26). Again, to name just a few.

For the last section Part III, chapters twenty-eight through forty, Myers broadens the focus of his social psychological scope to consider a wider social context. Starting with the perennial question of "How Nature and Nurture Form Us" (chap. 28), he leads us through discussion on the fear of dying (chap. 32), immigration and intergroup contact (chap. 33), a chapter titled "How Politics Changes Politicians" (chap. 35), confirmation bias (chap. 36), and "phubbing," which was a term I had never heard before, but have certainly experienced; it means that our personal interactions are distracted by a constant need to check our smartphone devices (chap. 37). Myers concludes in the last chapter, "Do Replication Failures Discredit Psychological Science?" (chap. 40), with a defense of scientific inquiry and a word of caution to an overindulged skepticism which can lead to out-and-out cynicism.

At the point of purchasing this book to review, I allowed myself a cursory glance at some of the reviews submitted by other customers. I noticed, to my initial surprise, several comments alluding negatively to Myers's occasional inclusion and social psychological analysis of current issues in the political arena. Upon reading the book, I certainly could identify those essays which, for some, may have been a cause of irritation, but this observation highlights a critical point and speaks to the relevance of this book. The science of psychology has much to contribute to our understanding of contemporary issues in the modern world. For application to current events and in his use of contemporary real-life examples, Myers has an embarrassment of riches to draw on. The collective experience of the COVID epidemic, social media use, and indeed, the US political landscape are all grist for the mill; these are necessary social issues that warrant social scientific scrutiny. *How Do We Know*

Book Reviews

Ourselves? Curiosities and Marvels of the Human Mind provides this. In Myers's open, honest, and self-effacing style, he is able to illuminate hard data and scientific inquiry; he allows us to consider questions of real human and social significance from a disciplinary perspective.

The text is thoughtfully crafted and has an easy, accessible narrative flow, which introduces the reader to significant social psychological research, concepts, and theory. The style is conversational, and the author has chosen not to include exhaustive citations in the body of the text; there is, however, an extremely useful Notes section at the back of the book which provides detailed reference information to all sources used. This inclusion is particularly welcome given the short length of each of the separate chapters that manage, nonetheless, to introduce many pertinent sources that call for further exploration after piquing one's interest. Although *How Do We Know Ourselves?* is accessible and conversational, one would be mistaken to think that it lacks a certain depth. David G. Myers offers in this book the culmination of five decades of working in the field of social psychology; it is insightful, apposite, at times moving, and profound.

For people of faith, there is much to appreciate and reflect upon in *How Do We Know Ourselves?* Myers's own religious frame of reference is evident in subtle ways throughout the text. He seamlessly introduces, for example, the theological insights of such figures as C. S. Lewis (chaps. 13, 19, 21, 35), Reinhold Niebuhr (chap. 12), Pope Francis (chap. 26), and Saint Paul the Apostle (chap. 36). Myers does this, not in a didactic or preachy manner, but in ways that gently elevate the significance of faith for human flourishing and ethical mindfulness in our relationships.

How Do We Know Ourselves? Curiosities and Marvels of the Human Mind will appeal to a wide audience. For the casual reader interested in gaining social psychological insight on a range of pertinent subjects, this book will serve as a useful primer and steppingstone to the discipline. For educators wanting to add a text to an existing reading list which would serve to provide compelling examples of how course material could be applied, this book would be a useful addition. Lastly, Myers's work could serve as a guide to one's own self-reflection; on our own understanding of ourselves as we navigate the world.

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TECHNOLOGY

SEX, TECH, AND FAITH: Ethics for a Digital Age by Kate Ott. Grand Rapids, MI: Eerdmans, 2022. 207 pages. Paperback; $22.99. ISBN: 9780802878465.

I have to admit that I approached the task of reviewing Kate Ott's latest book *Sex, Tech, and Faith: Ethics for a Digital Age* with a certain amount of trepidation. As an engineer by training and a faculty member at a Christian university by experience, I have some confidence in my ability to evaluate technology developments from a Christian perspective. However, I can claim very little expertise in the scientific analysis or ethical evaluation of human sexual behavior (beyond my own personal experience of being married for almost 35 years). As the product of a traditional Christian upbringing in which sex was rarely discussed openly, I admit a certain amount of squeamishness (although I hope not prudishness) in addressing the subject in the public sphere. The controversies in the church surrounding issues of human sexuality add additional complexity to this topic.

Ultimately, the courage to overcome these concerns stems from agreement with the author about the value of bringing these topics out into the open, as well as from the author's candid invitation to open dialogue. Ott's book-cover promise of "a values-based, shame-free, pleasure-positive discussion of Christian sexual ethics in response to a range of pressing issues in the digital age" is compelling. I suspect some Christians might be unaware of what's out there in the digital realm that could nourish or pervert our sexual desires. On the other hand, it's clear from the research presented in this book that many readers might be engaging with some of the digital topics and technologies uncritically, and in ways that are antithetical to Christian commitments.

The introduction sets the stage by noting the need for better understanding in two areas which might in the past have been viewed as non-overlapping: sexuality and digital literacy. Ott is aiming for a more nuanced understanding and integration of both. The approach to sexual ethics promoted in the book recognizes that, although Christians have traditionally focused their attention on sexual behaviors, relationships and values should also be centered as inputs in sexual decision making. Ott presents a list of values that attempt to capture the holistic aspects of human sexuality and provide guidance toward sexual flourishing (as opposed to focusing on boundaries). The goal to live out the call to love our neighbors and ourselves in the sexual realm is captured in the concept of "erotic attunement," which consists of an attentiveness to our sexual desires, the capabilities of our bodies, and the needs of others to cultivate healthy intimate relationships. With respect to digital literacy, the author emphasizes that experiences online and in the virtual world are still embodied experiences. This is a helpful corrective to the common assumption that interactions with software involve only our minds.

The book includes five chapters, each of which focuses on a particular sex-related digital technology topic. In each of these chapters, readers will find examples of available apps and products, along with analyses of some of the benefits and dangers associated with adoption of these technologies at the personal and societal level. Ott also provides some concrete case studies that help to illuminate the questions and assumptions surrounding sex-tech use.

Chapter 1 focuses on digital pornography. Two key effects of digital technology advances related to online