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people, and engages both neuroscience and philosophy carefully. The book is beautifully written, communicating complex content and ideas with admirable clarity. In general, I find it persuasively argued, with a few caveats of the sort indicated earlier. The structure of the book is effective in integrating the “neuroscience of ethics” with the “ethics of neuroscience.” Another valuable design feature is that each chapter begins and ends with a real-life case study, effectively keeping the book’s complex discussions grounded in concrete realities. However, most of the case studies are drawn from the world of criminal justice, which could give a rather skewed impression of the areas of human life on which neuroethics has a bearing.

I would certainly recommend May’s book to readers of this journal. While some of the content is complex and challenging, the clarity of presentation should make it accessible to advanced students. It would be a valuable text for an upper-level undergraduate or graduate class in neuroethics, as well as an excellent introduction for anyone prepared to work through some complex ideas and arguments. If I use it for my own classes, though, I shall need to supplement it, because one thing it does not address at all is religious and theological perspectives. This is not to fault May for not having written a different book: as a philosopher also trained in neuroscience, he brings these two disciplines together very adeptly. In this respect, the book also faithfully reflects neuroethics as a field, often a highly secular one in which religious and theological voices are not much in evidence. To my mind, there is work to be done to challenge that secularity and explore what difference a theological engagement with this field might make. But that is my agenda, not May’s.

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PSYCHOLOGY

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THE PERSON IN PSYCHOLOGY AND CHRISTIANITY: A Faith-Based Critique of Five Theories of Social Development by Marjorie Lindner Gunnoe. Downers Grove, IL: IVP Academic, 2022. 244 pages. Paperback; \$30.00. ISBN: 9780830828722.

As a teacher of counseling psychology in a faith-based (Christian) tertiary institution, Marjorie Lindner Gunnoe responds to the challenge facing her students to engage theologically with contemporary psychological science. Her goal is to facilitate a bridge between the (largely secular) theories that dominate the field of

counseling practice and the Christian faith of psychology practitioners and educators. To this end, Lindner Gunnoe develops what she sees as a trans-confessional (broad, not framed within a particular Christian theological tradition—though still largely Protestant) theological position about human ontology, motivation, and behavior, applying it to five key theories in contemporary psychology.

Linder Gunnoe’s “faith-based working model” (p. 2) presents a Christian stance along four dimensions: the essence of human life; human purpose; moral-ethical tendency; and agency and accountability. Lindner Gunnoe does acknowledge her own location in the Reformed tradition but references widely while eschewing any attempt to anchor her theology in that tradition. Most of the book is devoted to comparing the four dimensions of this faith lens to the theories and work of five twentieth-century shapers of contemporary psychology: Erik Erikson and his lifespan stages; John Bowlby and Mary Ainsworth’s attachment theory; B.F. Skinner’s radical behaviorism; Albert Bandura’s social learning theory; and evolutionary psychology broadly. For each theory, she identifies the way in which the questions posed by the four dimensions are answered (or not), asking how and if they are compatible with the faith-based position articulated at the beginning.

While the book is academic, written by an academic for academic teaching contexts, it is academic ‘light’ in reference density, using more accessible language suitable for practical theology and knowledge mobilization in the field. Lindner Gunnoe’s attempt to thoroughly understand and represent nuances in the writings of the psychology founders is appreciated. With each theory, she tries to present a balanced view, moving past the reductionist (and atheist) emphasis of the theories that is commonly presented in (secular) textbooks, by digging into a variety of primary and secondary sources. The book is thought-provoking, insightful, and interesting both from the standpoint of faith in practice, and from the field of psychology.

Making no claims to be a theologian, Linder Gunnoe offers reflections on the “temporal characteristics of personhood ... physical and psychological features manifest in our relationships with other humans and the rest of creation” (p. 5). Rather than approach her reflection from the traditional theological categories (e.g., ontology, teleology), she identifies the four key aspects of humanity that are addressed by biblical reference, and which pertain most directly to the field of psychological intervention (essence, purpose, morality/ethics, and agency/accountability).

Essence is the central intrinsic quality of humans (vs. other species) ascribed in Genesis 1: the image of God. She argues that this central feature continues to be important after the Fall, since it is later referenced in Genesis 9. It has substantive qualities (e.g., reason, embodiment, inherently gendered “different but equal”), relational qualities (inherent relationality, i.e., between genders, between humans and God), and functional qualities. The functional qualities relate to the task of “dominion” over the creation, which she describes in caring stewardship terms (i.e., careful management for the health of creation vs. “right to abuse” historically blamed on Christianity). It is the relationality and functionality of human essence that shape the purpose of humanity: love and “dominion work.”

Purpose in theological traditions may be emphasized differently, depending on the relative importance placed on relationality versus functionality. Lindner Gunnoe grounds the purpose to love in Genesis 2 (that humans should not be alone), as supported in the New Testament by Jesus’s statement that the greatest command is to love (Matt. 22) and by the many injunctions to love one another (Matt. 5, Rom. 12, 1 Cor. 12). That we are also created (in the context of love) to engage in creative work on the earth is seen first in Genesis 2. Later biblical references such as Ephesians 2 remind us that God has ordained creative work. There is an overarching telos which is the goal to become more conformed to the image of God (due to the Fall we are created in it, but some of our work involves spiritual work to return to a better reflection of it). Although there is an end goal spiritually, Lindner Gunnoe skirts the spiritual-eschatological debates (e.g., free will vs. chosen regarding salvation), to focus on “temporal” aspects (what we are meant to be doing in the here-and-now life).

Moral-ethical tendencies in the faith framework of this book refer to “propensities toward good and evil in our daily dealings” (p. 20), rather than to questions of eternal life. Rather than position the drives or motivations toward good or bad action as part of human essence, Lindner Gunnoe uses the term “tendency” to refer to a latent capacity that could go either way. Once again based on the opening chapters of Genesis, Gunnoe argues that humans are structurally good in an embodied way that allows us to be capable of God-like abilities (i.e., the choice of right, reason). They are additionally (since the Fall) also now inherently inclined (but not structurally, i.e., in nature) toward evil. After a brief review of different theological debates about the acquired versus inherent nature of evil, she describes the tendency to wrong as more of an emergent property. It is something that we are capable of, but only as

a warping of the core power that was initially created good (the image of God).

The issue of moral-ethical tendency gives rise to the issue of humanity’s degree of agency. Agency is framed as the degree and power of choice, whereas accountability is the degree of liability for agency. While finding widespread support in the Bible for God’s expectation of both human agency and accountability, this chapter also addresses concepts which create degrees of these, such as Old Testament laws differentiating between a sinful act conducted under force versus conducted willfully (Num. 14), and New Testament references to different expectations based on the age of the person (child vs. adult) (Luke 12, Romans 2).

These four elements of the faith-framework are then applied in each chapter to exploring the five psychological traditions with which she is engaging. The central question for Gunnoe is not whether the psychologist(s) who created the theory adhered to Christianity (or any other faith), but whether there are compatibilities (or opposition) to the four elements of her faith framework.

The discussion of each of the five theories is prefaced with an engaging and fresh biographical story about the relevant theorist, that provides insight into the life questions they sought to answer through their work. This approach reminds the reader that theory (and theology) are inherently grounded in personal perspective, and that all “argument” with others is first an exercise in understanding and respecting the Other and their story. This is, of course, the central task of any counseling encounter. It is also grounded on the biblical tenet that (all) humans are created in the image of God.

It is difficult to draw definitive conclusions about the secular streams of thought presented, since she does not present them as right/wrong, or for/against Christianity, in a neat way that absolves the reader of doing the thinking for themselves. Some may be uncomfortable and find it difficult to have the edges of binary in-group/out-group thinking challenged. The underpinning theological arguments may be unsatisfactorily light for some. However, she achieves her goal of unmooring the reader from entrenched denominational thinking, and from stereotyped and categorical representations of the psychological ideas and their founders.

The book leaves the reader with a new appreciation for the value of the theories in clinical practice, as well as the challenge to continue to wrestle theologically with the tools of the counseling trade rather than abandon them, or compartmentalize professional practice and faith life. The responsibility remains with the reader to

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think through their own position. Even if holding an uncomfortable relationship with an approach, the point is to be more aware of one's own convictions and their impact on practice integrity. Such spiritual and existential thinking is a critical form of awareness training for anyone in a counseling role in ministry or in mental health, especially in a multi-religious and post-Christian society. Overall, I found this book fresh, enjoyable, and relevant to anyone in pastoral care, counseling, or psychology.

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THE CONSCIOUSNESS REVOLUTIONS: From Amoeba Awareness to Human Emancipation by Shimon Edelman. New York: Springer, 2023 (1st ed.). 226 pages. Hardcover; \$44.99. ISBN: 9783031240119.

In *The Consciousness Revolutions: From Amoeba Awareness to Human Emancipation*, Shimon Edelman takes on the onerous task of defining consciousness at multiple levels of complexity, from the most basic of life forms such as amoebas and microbes, to some of the most complex interactions between individual humans and their communities and political systems. In the Prelude, Edelman's characterization of essential consciousness in single-celled organisms is at first surprising and appears to stand in direct opposition to the prevailing view that consciousness is what separates humankind from other living organisms. However, in chapter 1, he quickly qualifies this by turning the reader's attention toward "the experience, of being a fully conscious, alert, and focused human" (p. 7), thereby setting the stage for ascent to complexity of consciousness through seven revolutions, concluding with a discussion on the inevitable emergence of capitalism with proponents protected by armed forces and the formation of social class structure which limits accessibility of privileged consciousness to those with the right status (e.g., via skin tone, financial means, and educational opportunities).

The book is organized into Edelman's introduction, two sections, an interlude, and an epilogue. Section I, "The Human Condition," comprises the first five chapters. Chapter 1 defines essential consciousness as the ability to differentiate self from other and move away from potentially threatening objects in order to survive, an operational definition met by even simple organisms. The foundation is then laid for the rest of the text to describe how the mind is necessarily, indirectly, supported by the brain whose processes are calculated by algorithms, like comparing the risk of getting spiked by thorny berry bushes against the need to eat. Chapter 2

details a slightly higher level of consciousness where cause and effect become understood, both in the present and when analyzing the past, leading to learning and blame. In chapter 3, self-monitoring, agency, and free will are tied to one's ability to make accurate predictions and to the emotional response of the system (of self) when errors are made. Chapter 4 characterizes the development of language as a tool for consciousness that works almost like "magic"—extending influence and power over (even distant) others. Chapter 5 covers the self in relation to society, formation of morals, and how privilege allows for consciousness.

Section II, "The Roads to Freedom," moves us into higher levels of consciousness where social constructs are now an integral part of the conscious experience. Chapter 6 describes the balance of self and others and some options on getting help. Finally, chapter 7 is a rather depressing narrative on the inevitable ascent of capitalism, a societal system marred by oppression and injustice, concluding with a message of cautious hope.

Most chapters are densely written and probably best understood by those with expertise from microbiology, neuroscience, and cognitive psychology in the early chapters and philosophy, political science, and economics in the later chapters. Lack of knowledge in one or more areas may leave a reader confused (especially in chap. 3) and disrupt one's climb to the Epilogue. However, aids to the reader include quotes from Buddhist monks, Catholic saints, current philosophers, and storytellers, with additional notes in the columns to define or summarize content. Moreover, each chapter is followed by extensive endnotes with references.

Edelman's writing reminds one of a mix between Vonnegut and a science fiction novel with a strong dash of political perspective/economic theory and a spoonful of cognitive psychology and neuroscience. His writing is entertaining and interesting. He uses numerous cognitive constructs woven together to describe the building blocks of consciousness, from essential consciousness in an amoeba up to the privileged consciousness of capitalist societies. If one reads with this in mind, they might appreciate the novel take on consciousness, the comprehensive tie-in of relevant (and tangential) literature, and witty humor.

Two overarching themes bear mentioning. One involves an organism being a system that makes predictions where the feedback should hold no surprises if it is "inherently good." The organism's dilemma is in trying to plan its actions based upon how the world will respond to it, a logical impasse, dealt with by feeling that the self is in control.