



Book reviews

Interpretive description

By S. Thorne

Walnut Creek, CA: Left Coast Press, 2008. \$29.95. ISBN 978-1-59874-330-2

Sally Thorne's *Interpretive description* is a most welcome addition in an otherwise wildly proliferating market of books on qualitative research. All too often, fledgling qualitative researchers are introduced to a method by a colleague's recommendation, unaware of their method's disciplinary boundaries (e.g., the sociological heritage of grounded theory) that shape and limit research design and conclusions that can be drawn from one's research. Moreover, young researchers may not be aware of the methodological differences that split the founders as well as the lineages of followers of a given school of method. Having adopted one of these schools, researchers then may find themselves at conferences having to do a carpet dance, announcing this or that disclaimer in order to distance them from one or another of the disciplinary limitations that are associated with their chosen method. For example, users of IPA (Interpretive Phenomenological Analysis, Smith, Flowers, & Larkin, 2009), applying a mix of phenomenology and hermeneutics, may find it difficult to appreciate, on the one hand, recommendations to stay neutral in interviews and, on the other hand, ignore the co-construction of narratives implied by hermeneutics (Hammond, 2010). Thankfully, Thorne emphatically does not intend to open up another school with her book. Rather, she starts from the ground up, from the needs of the research project, and the research questions that should drive one's considerations in choosing a method. This sets the grounds for a functional approach to qualitative research, based on description and interpretation.

According to Thorne, description means 'telling what it is that one observed' (Sandelowski cited in Thorne, p. 47). Researchers are meant to proceed in an 'open and exploratory fashion', per induction, 'in bringing phenomena to the awareness of our colleagues, in creating an empirical basis from which new questions can be generated, and for taking note of the manifestations of the complex and messy world of human health and illness' (48). Thus, description differs from deductive methods used in quantitative designs. Interpretation, as interpreted by Thorne in a rather pragmatic sense, adds to description's mode of documentation a more practical, analytical 'so what might this mean' form of sense-making (49). In combination, description and interpretation are meant to pay respect to 'careful and systematic analysis of a phenomenon and an equally pressing need for putting that analysis back into the context of the practice field' (50). Thus, *Interpretive description* stops short of formal explanations that may involve causation, prediction, control, and evaluation (50–51). Beginning from description and interpretation, one may then well add elements from phenomenology, or ethnography, or feminist theory, to one's

methodological toolbox without the dangers of selling oneself wholesale to any of these methods and their lineages. But I need to return to a crucial term in Thorne's approach, the 'practice field' - in a moment!

The following chapters then provide simple guidelines for applying Interpretive Description that are also useful for other forms of qualitative research: Thorne's suggestions range from the ever-important emphasis on starting with a research question rather than some method, (Ch. 2), to 'scaffolding' a study, that is, building one's research design (Ch. 3), documenting it (e.g., writing a study proposal, obtaining ethics approval; Ch. 4); deciding on sampling strategies and sample sizes (Ch. 5); identifying one's role and interests in carrying out one's study (Ch. 6); deciding on methods of data collection (Ch. 7); interpreting the data and finding patterns (Ch. 8); conceptualizing one's findings (Ch. 9); writing up one's findings (Ch. 10); discussing, concluding, and identifying limitations (Ch. 11); what to think about when disseminating the findings (Ch. 12); considering interpretive authority and credibility (Ch. 13); and advancing evidence with Interpretive Description (Ch. 14); followed by references and an index.

I think Thorne's *Interpretive description* offers a very valuable introduction to qualitative research. However, there is one considerable irritant. Thorne restricts her pragmatic methodology mainly to Nursing and is at pains to distance herself from the social sciences. What seems at stake here is the relationship between practice and theory. As Thorne notes, nurses gather great amounts of practical knowledge that get tested and validated in everyday patient experience. According to Thorne, this is what separates applied health professional knowledge from the social sciences: social scientists tend to view practical problems as an occasion for theorizing, as an end unto itself, while health professionals (nurses) use theory primarily as a way to return to, and solve, real-world problems (p. 12). Here is Thorne's main point: 'we desperately need new knowledge pertaining to the subjective, experiential, tacit, and patterned aspects of human experiences - not so that we can advance theorizing, but so that we have sufficient contextual understanding to guide future decisions that will apply evidence to the lives of real people' (36).

Having myself been a paediatric nurse in oncology for a decade, I sincerely sympathize with Thorne's appreciation of nurses who, as researchers, certainly generalize and theorize their observations of patient problems in order to draw conclusions how to improve patient care for other patients but who are also painfully aware of the incredible variance in experiences that individual patients reveal, a 'messy' variance that must and should temper any theorizing. Nevertheless, I have found in the social sciences where I now work (in psychology), for example, among clinical psychologists, or ethnographers in sociology, or medical anthropologists, enough examples where theorizing and practical knowledge go hand in hand and where people are well aware of the 'messiness' of people's lives, resisting grand theoretical conclusions, and who instruct their students in this way. Thorne's generalizations of Sociology, Psychology, and Anthropology are a bit over the top. On the other hand, I appreciate that nurses finally can lean on a method that builds on the experiences in the 'practice field'.

This makes it easy to target the audience for this book: If your work consists primarily in using your research with your participants to prove grand theoretical claims, this book is indeed not for you. However, if you do not let your theoretical assumptions cloud your sensitivity for the richness of human lives and of each person's life with whom you are working, whether you are in Nursing, in one of the Social Sciences, or elsewhere, then *Interpretive description* is a fantastic, pragmatic, practice-based book!

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Metacognitive therapy for anxiety and depression

By A. Wells

New York, NY: The Guilford Press, 2009. \$40.00. ISBN 978-1-59385-994-7

The author, Dr. Adrian Wells, is an engaging, prolific contributor to the field of psychology. He holds positions as Professor of Clinical and Experimental Psychopathology at the University of Manchester, UK and Professor II in Clinical Psychology at the Norwegian University of Science and Technology, Norway. He is honorary Consultant Clinical Psychologist in the England National Health Service. Wells has been described as the originator of Metacognitive Therapy (MCT). As a Founding Fellow of the Academy of Cognitive therapy, he is also a leading contributor to the development of Cognitive Therapy. Wells is Associate Editor of the journals *Behavioural and Cognitive Psychotherapy* and *Cognitive Behaviour Therapy*. He has published more than 120 scientific papers, as well as books and book chapters on understanding and treating psychological disorders. As such, it makes fitting sense that Wells provide what can be described as the authoritative text on current MCT.

Many texts assume that readers have a basic and shared familiarity with the concepts of cognition; however, the current text opens with a clear premise that sets the foundation for the remainder of the text. Wells uses the first chapter to delineate MCT from Cognitive Therapy and cognitive behavioural therapies (CBT). He also provides a detailed description of the rationale behind MCT, with a focus on how MCT extends the current thinking about cognitive therapy. More specifically, MCT focuses on the mechanisms that change a fleeting negative cognition to a persistent and pernicious pattern of negative thoughts and emotions. To that end, he provides a metacognitive model for psychopathology and, therein, therapy. In many ways, Wells appears to be proposing a partial increase in therapeutic focus on process, within the context of the well-established cognitive therapeutic framework. Readers may be pleasantly surprised to note that the case examples, provided throughout the text, begin within the very first chapter.

The second chapter provides readers with an introduction to, and overview of, assessment within the context of MCT. In short, an assessment includes operationalizing three key areas specific to the MCT model. First, patients need to identify the emotional and behavioural consequences of their symptoms during the past 2 weeks. Second, patients need to identify activating inner events that may be triggering their difficulties. Third, the therapist and patient must identify the metacognitive processes that may be serving to maintain the cognitions that are causing distress and disorder. Wells then provides specific recommendations about behavioural assessments as well as self-report measures, before detailing an assessment plan for MCT therapists.

The third chapter presents an introduction to the foundations for MCT skills. Wells further delineates cognitions and metacognitions, while explaining the importance of attending to both during the therapy sessions. He does both didactically, followed by thorough line-by-line examples of therapist-client interactions. The intervention uses many well-established cognitive tools, including exposure, but focuses on metacognitions and processes rather than the specific content of cognition. In chapters four and five, Wells takes the reader beyond the more common tools of cognitive therapy and presents attentional retraining and detached mindfulness as

effective therapeutic techniques. Ideally, the attentional retraining improves cognitive flexibility by strengthening selective, divided, and rapid attentional switching. Arguably, the same process serves as exposure for patients wanting to have a 'blank' or 'quiet' mind. Specific examples of techniques are provided, designed for helping patients with attentional retraining. Thereafter, in chapter five, Wells transitions the reader into the importance of being aware of thoughts, without being anchored via attentional biases to those thoughts. To facilitate the experience of detached mindfulness and therein teach the skill, 10 specific techniques are presented for use with patients.

Having provided the basic techniques for MCT, Wells proceeds to detail MCT within the context of three anxiety disorders (i.e., generalized anxiety disorder, posttraumatic stress disorder, and obsessive compulsive disorder) and major depressive disorder. The text provides a brief description of each disorder. Thereafter, each disorder is described as a construct within the MCT model. Wells provides detailed descriptions for generating an MCT case conceptualization, augmented by several case examples. Indeed, the disorder-specific detail provided in each of the four chapters is a significant strength of the text.

The second to last chapter of the text provides a review of the available empirical evidence for MCT. The available evidence is divided into support for the theory, specific techniques, and the comprehensive MCT. Growing evidence appears to be available to support the use of MCT. Wells concludes with a summary chapter that provides future directions for theorists and researchers. The text concludes with a series of appendices that include questionnaires, summary sheets, and several tools to support MCT.

Overall, the text serves as a comprehensive introduction to MCT. Potential practitioners should of course seek supervision, but such experiences and additional support appear available through Wells' MCT Institute. In the interim, the text provides interested readers with an excellent starting point for exploring the potential benefits of MCT.

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Cognitive Psychology: A Student's Handbook (6th Ed.)

By M. W. Eysenck and M. T. Keane

Florence, KY: Psychology Press, 2010. \$53.96. ISBN 978-1-84169-540-2

Now in its sixth edition, Eysenck and Keane's *Cognitive Psychology: A Student's Handbook* offers a comprehensive review of current and classic theories and findings in cognitive psychology without being stale. The authors have chosen to expand the meaning of cognitive psychology to encompass descriptions of behaviour *and* brain, which have otherwise been described as cognitive neuroscience and readers will notice this difference in perspective. The text is supplemented by a large number of figures, insets with examples and elaborated discussion, and boxes of key terms. The glossary is quite good and the subject index is well populated. These extra resources are at the high end of what is usually encountered in a text of this type making it a great source for lecture construction, students wishing to expand their knowledge of the field, and scientists in related fields looking for a good reference book on cognitive psychology.

The first chapter of this work is incredibly useful as it puts great effort into integrating the various cognitive sciences in a way that explains their relevance to each other and to the discipline of cognitive psychology as a whole. Included are detailed descriptions of most key terms and methods needed by novice researchers to navigate the field, which has become increasingly

complex in recent decades. If for no other reason, this work is recommended reading just for this introductory chapter. However, to the delight of the keen reader, the authors carry this theme of integration throughout the main body of the text as well, as they go on to cover the standard cognitive fare we would all expect. The main body of the work divides study of human cognition into four primary domains, or Parts, commonly discussed in cognitive psychology texts of this type: Visual Perception and Attention; Memory; Language; and Thinking and Reasoning. Finally, the handbook concludes with a section on less conventional research entitled Broadening Horizons.

Part I: Visual Perception and Attention distributes the material into the topics of basic visual processing; object and face recognition; perception, motion, and action; and attention and performance. The organization of material logically proceeds starting from the lowest levels of perceptual reception and building up through the cognitive system from there. All of the classic material is here organized in the expected way. The authors do a good job of presenting the controversies of the last 60 plus years and this makes for the perfect vehicle for explaining the material in an interesting format that should be accessible for all levels of readers.

An ongoing structure is introduced in Part I. After a theory is introduced, a separate heading, 'evidence' provides findings on both sides of the issue; following this, the heading, 'evaluation' provides conclusions based on the balance of evidence. In the theme of integration, proof from areas, such as behavioural study, neuropsychological dissociations, and imaging are included as support for current perspectives. With this formal structure, the reader is left with a profound sense of why current paradigms exist and are pre-eminent rather than just learning about each theoretical position from its original perspective. It also practically demonstrates the scientific thought process, which can never be overstressed. The authors also include some of the most intriguing examples from research over the years, such as Gestalt illusions, the Ames Room, cortical blind sight, fusiform facespace theory, dual route theories of perception and action, mirror neurons, change blindness, hemispheric neglect, the ventriloquist effect and the Stroop effect, to name but a few; examples that are perennial favourites in the classroom which, when using other texts, I have in the past had to collect from various sources. Thus, the opening section appears very useful for initiating classroom interest by covering some of the more exciting and accessible phenomena related to cognitive function.

I liked *Part II: Memory* so much that I have expanded review of Part II in order to describe the themes and strategies Eysenck and Keane use throughout the handbook. One aspect of this text I especially liked was that memory was treated as its own topic rather than having short term and working memory (especially executive) processes calved off into respective sections on perception and attentional processing, as is sometimes the case. I have found treating memory processes as their own topic has increased students' ability to grasp the major themes and divisions in these phenomena. Non long-term memory systems such as sensory and working memory are covered in the chapter entitled Learning, Memory, and Forgetting, along with related topics such as implicit learning. A cohesive presentation of this material is achieved through discussion of the separable memory systems as they occur along the time line of cognition. Each boundary is argued with experimental examples of the types of errors and learning curves that each system is thought to be responsible for. Despite this classical treatment of memory, some discussion is given to the evidence for unitary memory store models as well, although, in comparison to some texts, this treatment might be considered light. Additionally, the subsection on forgetting is especially comprehensive compared to others works I have seen.

The chapter on long-term memory opens, as any good chapter on long-term memory probably should, with the poignant and illustrative example of the neuropsychology patient HM. In this fashion, the main balance of the chapter continues along relatively conventional lines covering topics, such as the declarative/non-declarative distinction, the episodic/semantic distinction, and

concept organization. One bonus in this chapter is a very well-organized subsection devoted solely to tying each topic from the previous sections to specific brain systems. Whereas some texts include this information as though it were an afterthought, here, however, one section lays out the neurocorrelates to each memory division clearly and cogently in a format that is easily encoded or referenced. I will use this myself.

The orphans of classical memory research – autobiographical, eyewitness, and prospective memory – are given separate treatment in a chapter entitled *Everyday Memories*. Reasons for the distinction among everyday memory and conventional memory research are explored. The easy applicability to students' experiences or popular culture should make this chapter an engrossing one in the classroom with subsections with titles like 'From Laboratory to Courtroom', and 'The Cross-race Effect'. Similar to the previous chapter, Eysenck and Keane's treatment of this material includes a healthy dose of evidence from cognitive neuroscience and neuropsychology, which, when combined with the personal relevance of the material may provide for more engagement in what many students consider dry or more difficult subject matter.

At this point, in this review you should have an understanding of the types of strategies Eysenck and Keane use to educate us about cognitive psychology; these methods persist throughout the remainder of the handbook. Thus, from here going forward I will concentrate mainly on content review. *Part III: Language* begins with a larger foreword than the previous major sections and offers an engrossing discussion of the meaning of thought and its relationship to language. This includes treatment of the nature versus nurture debate as well as an extended section on the Whorfian hypothesis and recent data giving some support to this theory. The main body of Part III is comprised of chapters on reading and speech perception, language comprehension, and language production.

Part IV: Thinking and Reasoning includes chapters on problem solving and expertise, judgment and decision making, and inductive and deductive reasoning. The first of these chapters is organized into a discussion of how problems are transformed to goals, how prior experience is transferred to the problem, and the role of expertise. The middle chapter gives a very balanced treatment to two-staged and single-stage process approaches to describing judgment. This is in contrast to other sources I have read, which were ostensibly biased towards dual-process models. Finally, Chapter 14 uses the topics of deduction, induction, and informal reason to answer the question: 'Are humans rational?' The answer, it turns out, is complex. Real life reasoning is generally correct and efficient and relies on context, whereas in the lab, decontextualized problems can result in intelligent individuals making very common errors. Examples of interesting findings abound in Part IV.

Part V: Broadening Horizons, the final major section, gives treatment to chapters on Cognition and Emotion, and Consciousness. Cognition and Emotion are reviewed through the perspectives of appraisal theories, how emotion is regulated, and multiple facet models; the subsections on the effect of mood on cognition, and mood and bias, were especially well done. Independent treatment of the topic Consciousness, instead of combining it with attention or executive processes, is a nice feature of this handbook. I have never seen this material so well explained in one source at this general level.

My final review is very positive. One shortcoming of this text might be the encyclopedic density and level of analysis offered here. Overall, the writing tends to be quite technical. Rather than drawing attention to a few key themes that can be found throughout the field, this work truly covers most everything. Alternatively, however, this possible weakness is also the largest asset of this text as well. If an issue is important to cognitive psychology, it is likely in this book. And, if you don't know how to appraise a line of evidence in one of these areas, this handbook will likely give you a balanced treatment of that area and some concrete conclusion to be drawn, with great

examples and visual aids to help! If you are a cognitive scientist, this is a must-have reference. If you teach, you will definitely want to consider using this book. I am very glad to have a copy.

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The Positive Psychology of Buddhism and Yoga (2nd Ed.)

By M. Levine

Florence, KY: Psychology Press, 2009. \$31.46. ISBN 978-1-84872-851-6

I just finished reading Marvin Levine's *The Positive Psychology of Buddhism and Yoga: Paths to Mature Happiness* (2nd Edition, 2009, Routledge). The book has much going for it. It offers an accessible introduction to the psychological tenets of these two eastern spiritual traditions, connecting them periodically to the tenets of Western psychology. It uses an engaging narrative approach, illustrating key ideas with both everyday and classic stories that help readers connect the often abstract ideas and terminology of Buddhism and Yoga to their own personal experiences. It also spotlights Buddhism and Yoga separately, in turn, comparing, contrasting, and ultimately synthesizing these two Eastern traditions in ways that prove to be extraordinarily helpful to readers unfamiliar with either or both.

As the title suggests, the book is of considerable relevance to positive psychology. Like positive psychology, Buddhism and Yoga concern themselves with optimizing individual well-being and facilitating positive relations with others. Also like positive psychology, Buddhism and Yoga offer specific strategies that individuals can practice – ideally daily and within micro-moments – to gradually foster such self-transformation. The ideal of such transformation, Levine argues, is a mature happiness, characterized as the combination of wisdom (about human nature) and peace of mind.

The book has some quirks, which are ultimately forgivable. The *Introduction to the First Edition* (pp. xix–xxv) is vital reading to understand these quirks. Here, Levine outlines his unique perspective and aims. A long-time faculty member in experimental psychology, Levine has no formal training in eastern religions or clinical psychology, the two approaches he weaves together in this book. Neither has he contributed to the empirical literature on positive psychology. Yet, on weekends across several decades, he pursued his passion as an avid spiritual seeker by reading everything he could on eastern philosophy and religion. Eventually, his colleagues in clinical psychology at SUNY Stony Brook became aware of his vast knowledge of the psychology of Buddhism and Yoga and invited him to present an introductory lecture to graduate students within their doctoral programme. A few years later, these students, wishing more extensive teachings from Levine, convinced him to offer a year-long weekly seminar, despite his status as a retired Professor Emeritus. This book emerged from the presentations Levine made in that more extensive seminar. Because Levine dove into Buddhism and Yoga as a spiritual seeker, never intending to make it a scholarly pursuit, he doesn't bother to quote his classic sources or stories verbatim or use the norms of scholarly citation and referencing. Throughout the book, he draws on his own memory and life experiences and uses his own dramatic story-telling licence as he sees fit. While at times, this style might frustrate a reader hoping to use Levine's book as a springboard into other classic or scholarly readings on these topics, his casual manner is no doubt a large part of what makes the book a quick and easy read.

Readers looking for developed ties between Buddhism and Yoga and the discipline of positive psychology – now more than a decade old – will be disappointed. Levine sprinkles mentions of positive psychology only lightly within these pages, while at the same time making the bold and unsupported claim that Buddhism and Yoga provide ‘the intellectual framework’ for positive psychology. I’d be happier to see a more modest casting as *_an_* intellectual framework; surely it’s not the only one. Reading the book, looking for the positive psychology in it, one can’t help but wonder whether the prominent placement of positive psychology in the title was merely a marketing strategy.

Despite this shortcoming, the *relevance* of Levine’s vast knowledge to researchers working within positive psychology is enormous. There are ample and uncharted opportunities for intellectual exchange and interdisciplinary research that integrate Eastern approaches like Buddhism, Yoga, and other forms of contemplative scholarship with the largely Western science approach to positive psychology. To date, those avenues of interconnections have scarcely been charted. In my own research, for instance, I draw on the ancient Buddhist meditation practice that helps people learn to self-generate positive emotions, which variously goes by the names metta, loving-kindness meditation, or simply kindness meditation, a fusion of Eastern and Western approaches unprecedented within the positive psychology literature (Fredrickson, Cohn, Coffey, Pek, & Finkel, 2008). A number of other research laboratories have also sought to illuminate the effects of Buddhist and Yogic practices by applying the methods of psychological science (e.g., Lutz, Slagter, Dunne, & Davidson, 2008; Pace *et al.*, 2009; Smith & Pukall, 2009), and yet, for whatever reason, those works have not been fully integrated into the many volumes and conferences dedicated to positive psychology. From the perspective of wishing there was more research that cross-cuts Eastern and Western approaches to positive psychology, I think that Levine’s book should be required reading for those who know little about these Eastern approaches and are curious about what they might have to offer to both positive and clinical psychologists. Levine’s book seems especially appropriate for students who have had little to no formal background in Buddhism or Yoga. For this audience, he does an excellent job of illuminating the value and day-to-day relevance of Buddhist and Yogic perspectives and practices. For these purposes and audiences, I recommend Levine’s book highly.

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Out of our heads: Why you are not your brain and other lessons from the biology of consciousness

By A. Noë

New York, NY: Macmillan, 2010. \$15.00. ISBN 978-0-8090-1648-8

Noë asserts that cognitive neuroscience is not an adolescent science progressing towards a mature state. In contrast, he proposes that cognitive neuroscience has misconceived consciousness and the purpose of the book is to articulate how this is so. The position that the author seeks to defend is that the *conscious experience* does not arise from the workings of neurons. Rather, he seeks to establish consciousness as emergent in dynamic engagement with the world.

The book begins with a challenge to the well-worn hypothesis that consciousness is a neurological phenomenon. The contrasting 'astonishing hypothesis' that Noë provides is that a brain's function is coupled to the environment and consciousness emerges in this dynamic interdependence. He clarifies this claim by showing how it can eliminate certain classic problems that are bound up in work on consciousness. For example, it eliminates the problem of how we can know others' consciousnesses. He points out how children do not grow up in a world where they are cut off from others because they are embedded in an environment where they participate in life with others - including psychological experiential life. That is, children are scaffolded into participating in the same world that caregivers experience and so are brought into the world that *we* experience. Consciousness is thereby established as a communal activity and the problem of other minds is removed.

The book then offers evidence that consciousness arises out of an organism's interdependence with the environment. Such evidence includes a discussion of how neural rewiring is possible and that it most often happens in relation to the context in which an organism exists. Chief among such environmental qualities are language and other collective practices because they are touted as shaping neural-physiological interdependence with the world. This sensory-motor interdependence with the world is proposed to amount to embodied dispositions: habits. Hence, Noë then seeks to establish that consciousness is a matter of habits. Habits, the author proposes, thereby constitute mental life insofar as mental life is not a matter of abstract deliberations. The notion that people are ultimately restricted to a solipsistic representation of the world is thereby attacked and a powerful alternative to the representational theory of mind (e.g., Heil, 2004) is proposed. Noë thereby also undermines the concomitant computational model of consciousness and provides a good introduction to why the computational model may not apply to human consciousness.

This book does an excellent job of introducing critiques of common presuppositions in cognitive neuroscience. That being said, there are certain populations that would be better served by this book than others. Noë indicates that he seeks to shake up established assumptions in cognitive neuroscience but this book will not likely succeed with many cognitive neuroscientists. There is not enough evidence presented to support the claims Noë makes. Those 'in the business' will likely find it groundlessly apodictic in the way that it ambushes readers with ill-placed phrases like 'you mind is not in your head' and fails to couple them with rigorous empirical justifications. In short, the style would be aggravating to this population and I think that the author hints at such in the preface. It states that the book is not directed to such professionals yet, I propose, it is directed at them because the author explicitly states that he seeks to challenge their discipline. For the cognitive neuro-scientist, the evidence would be too thin and it would be better to explore authors such as Humberto Maturana, Evan Thompson, or Francisco Varela.

The book may not be the most rewarding to one who already takes the interdependence of culture and psychology seriously because it does not offer anything new. Such an audience

would likely have a feeling that the author is rehashing old critiques. There is also an element of naïve realism in the book were the author suggests that the word is just there ready for us to refer to. I suspect that a cultural psychologist would probably find that the author does not give the constitutive force of language enough respect and does not sufficiently articulate how psychology, for example emotion, is bound to (and shapes) the world that humans experience. For cultural psychologists, the treatment of the topic would be too shallow and it would be better to couple sources such as Mikhail Bakhtin, Pierre Bourdieu, or Maurice Merleau-Ponty with the social constructionist critique of cognitive science (e.g., Edwards, 1997).

I propose that this book is best for those who are interested in moving away from a representational/computational theory of mind and/or would like an introduction to the debate. These are the audiences that this book does a superb job of addressing. As such, it would be a good avenue for undergraduates and lay readers interested in consciousness. The style is clear and easy to read. The evidence, while thin, is enough to promote an examination of popular understandings of consciousness. It could (1) pave the way for such audiences to think critically about claims made in undergraduate textbooks and newspaper articles that naively reduce very complex phenomena to neurons, and (2) open these audiences to the importance of humans' embeddedness in life with others.

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