The small number of conspiracy theories on which the authors based their surveys is another example of skewed sampling. Most of these represent themes that cause far more anxiety to conservatives than liberals (for example, the "deep state," COVID-19 restrictions, illegal immigration, President Obama's birth certificate), while little attention is given to conspiracy theories that traditionally appeal to the political left (for example, JFK, 9/11, GMOs, "BigPharma," CIA malfeasance, Hurricane Katrina) or to progressives' fears about policing, systemic racism, abortion rights, or gender identity, making it all the more likely that their research subjects who displayed conspiracist thinking stood on the right side of the political fence.

Finally, the book spends too much time discussing tangentially pertinent psychological research (for example, the influence of music on pain and imitative suicide) and too little detailing the content and origins of the few conspiracy theories their research is based on (with the exception of the 2016 "Pizzagate" panic). This makes the book difficult for the layperson to follow, when it is compared to academic works such as those of Barkun[4] or Uscinski and Parent,[5] which are accessible to a non-specialized audience. Few details are given, for instance, of the Tuskegee syphilis experiments, which are mentioned frequently but never in detail as an example of a genuine government conspiracy (rather than a significant but nonsinister breach of medical ethics). In the end, the book complements the rest of the literature but falls short of providing significant new insights, and is unlikely to elicit interest among laypersons, especially those who hold conspiracy beliefs.

Notes

[1]Karl R. Popper, *Conjectures and Refutations: The Growth of Scientific Knowledge* (New York: Routledge & Kegan Paul, 1963).

[2]Richard Hofstadter, *The Paranoid Style in American Politics, And Other Essays* (New York: Knopf, 1965).

[3]José L. Duarte et al., "Political Diversity Will Improve Social Psychological Science," *Behavioral and Brain Sciences* 38 (2015): e130, https://doi.org/10.1017/S0140525X14000430.

[4]Michael Barkun, *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America* (Berkeley, CA: University of California Press, 2013).

[5]Joseph E. Uscinski and Joseph M. Parent, *American Conspiracy Theories* (Oxford, UK: Oxford University Press, 2014).

Reviewed by Michel Jacques Gagné, Champlain College, St. Lambert, QC J4P 3P2. Michel is a historian and author of Thinking Critically about the Kennedy Assassination: Debunking the Myths and Conspiracy Theories *(Routledge, 2022).*

Technology

DOI: https://doi.org/10.56315/PSCF12-22/Winterson

12 BYTES: How We Got Here, Where We Might Go Next by Jeanette Winterson. New York: Grove Press, 2021. 336 pages. Hardcover; $27.00. ISBN: 9780802159250.

Throughout a set of twelve essays, Jeanette Winterson explores computing through history, culture, and philosophy. She focuses on the values and stories built into technology. She begins with a section titled "The Past" which refers to Ada Lovelace and Mary Shelley, explaining the origins of computing. The section that follows is about "superpowers" and computing. This second section is the most philosophical of the four parts of the book, navigating relationships between current and past philosophies, and explaining how technology influences the way people will think about the world. The third section is called "Sex and Other Stories," which discusses sex and gender and sexism. The concluding section of the book titled "The Future" comprises three concluding essays.

Though I certainly did not agree with all of Winterson's claims, the book felt like one side of a respectful dialogue rather than imposing a singular view of the world. She does not directly state her current religious beliefs, but shares that she grew up as a Christian. Although her current view of the Bible is not clearly stated, she brings it into the discussion frequently and uses a respectful tone to discuss religion. For leaders in faith and technology, *12 Bytes* provides thoughtful insights on many different aspects of the assumptions, history, and future of technology and how it shapes society.

Chapter 4: "Gnostic Know-How" is a discussion of religions, AI, and the religion of AI. Winterson compares the faith that many people place in technology to the Christian hope of the resurrection. She is far more critical of the Church of Big Tech than she is of any traditional religion. She very clearly states that faith placed in AI is misplaced, saying, "We could create a god (AI) in our own image—warlike, needy, controlling. It isn't a good idea" (p. 113).

In addition to religion, women are a recurring theme of the book. She starts by introducing the author Mary Shelley and the computing pioneer Ada Lovelace, who are mentioned in later essays as well. In other essays she focuses on women as a group, with trademark sass: "Why wouldn't we want an able, considerate, smart helper who is always available, and mostly free? That used to be called a wife. But then feminism spoiled the party" (p. 78). Multiple essays focus primarily on women, as in "Hot for a Bot," which discusses sex bots as encouraging the objectification of women by building actual objects as replacements. She also discusses

women and discrimination in STEM fields in the essay "The Future Isn't Female."

Another significant theme is the economy. Starting with the history of workers' rights and the industrial revolution, she discusses the future of our economy, considering the rapidly changing role of technology. She expresses many concerns about Big Tech and the economy. At one point she writes, "Did you imagine you owned your face? Owning is so last century. This is a sharing economy. We share. Big Tech collects" (p. 61). She suggests that describing the new economy as the "sharing economy" is ironic since sharing is not a financial transaction, but we are moving in the direction of increased transactions. Using history and descriptions of present-day business practices, all the way through to Big Tech's COVID-19 profits, she argues that companies should be forced to be more responsible. In envisioning a new economy, she has as many questions as answers, but she lays out principles that may guide reformation.

I have read many books about AI, but I have not found another book that engages with modern AI and technology alongside philosophy in the way that *12 Bytes* does. It respectfully and thoughtfully considers the relationships between religion, philosophy, and technology; I would recommend it for those interested in exploring these connections. The primary question posed by the book is not one about the direction of technology, but rather it asks, *Where does humanity go from here?*

Reviewed by Elizabeth Koning, graduate student in the Department of Computer Science, University of Illinois at Urbana-Champaign, Urbana, IL 61801.

THEOLOGY

DOI: https://doi.org/10.56315/PSCF12-22LaPine

THE LOGIC OF THE BODY: Retrieving Theological Psychology by Matthew A. LaPine. Bellingham, WA: Lexham Press, 2020. 363 pages. Paperback; $26.99. ISBN: 9781683594253.

In this book, the author seeks a theological and biblical response to contemporary neuropsychology, stemming from a need for more effective pastoral care and faith-based counseling.[1] LaPine seeks to address a perceived gap between a theological understanding of human agency, and current neuroscience and psychology that leaves pastors and faith-based counselors under-equipped to meet the real mental health and counseling needs they encounter. Although the ultimate purpose is to provide much-needed support for applied pastoral or counseling care, the book is written as a theological reflection to inform a practitioner's theology of practice.

Anchored in the Reformed tradition, LaPine provides an overview of pre-Reformation and Reformed theological history in relation to the historical evolution of the field of psychology. Given the scope of these fields, the task of a thorough theology of psychology would take volumes. As a classical Reformed theologian, LaPine uses almost four hundred pages to narrow down the conversation to the theological basis for emotions and neurobiology, specifically through the relationship between the body and mind or spirit. The relationship of will, emotion, biology, spirit, and soul forms the core pieces of this book, around which the chapters revolve.

In his introduction, LaPine presents his "straw man" conflict: the rich spiritual position of faith, against "the modern, reductionist tendency to explain our emotional life exclusively in terms of brain function" (p. xix). At the same time as he points to a distance between (secular) psychology and theology, LaPine also highlights two opposing streams of theology: one that makes the spirit or the spiritual superior to the body or biology, and one that does not. LaPine shows that neuropsychology values the body and integrates it with the biological facts of emotion and volition (will), whereas mainstream Reformed theology does not, valuing the spiritual in primacy. LaPine notes that this dualism leaves Reformed counselors and pastors without a theology for a more holistic account of human psychology. He states that the Reformed mainstream shows a "lack of psychological nuance" (p. 4), leading to "emotional volunteerism," or the position that people have moral culpability for emotions. In other words, an experience like anxiety becomes a moral sin, to be addressed by prescriptive spiritual re-orientation. The risk here is either a moralistic approach to mental health and human pain, or else abandonment of theology in an attempt to align counseling to contemporary psychological science in practice. Both these options undercut holistic care by undervaluing or ignoring either the body or spirit respectively.

LaPine argues, rightly in my view, that "sufferers simply cannot repent and believe their way out of anxiety" (p. 36); this begs a need for a more robust and nuanced theology, particularly given the current scientific evidence for the neurobiology of emotion. LaPine describes what he calls a "tiered psychology," for which he finds a better grounding in Thomistic theology. The first three chapters of the book are dedicated to a history of theological attempts to account for psychology, in dialogue with the medical scientific understandings of those times. Chapter four explores the theology of Calvin, covering roots in theology for the current Reformed mainstream demotion of the body, as well as nuances of interpretation that LaPine sees as evidence of threads of Reformed theology that instead carried on the earlier holism. In chapter five, he continues the history of Reformed theology in respect of the debate of the seat of the soul, the place of the will, and the question of the