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Chapter 1 : - NLM Catalog Result

Case Histories and the Transformation of American Psychiatry: Near Demise of a Genre during the Rise of a "Scientific" Classification System p. Psychotherapist as Author: Case Reports, Classification, and Categorization (with Doris Ravotas).

The alternate selves, or "alters," take turns controlling the body. Sometimes each alter reports remembering only the times when they controlled the body, and claims amnesia for all other periods. This model also holds that since alters represent dissociated parts of the original self, they are very limited in role, only capable of handling specific emotions or tasks. Some believe that all reported details of recovered memories, even strange or unusual ones, should be taken seriously at least as narrative truth even if they are unlikely or impossible as historical truth. Critics Edit Some psychologists and psychiatrists regard DID as being iatrogenic or factitious, or contend that true cases are extremely rare and that the majority of reported cases are iatrogenic. The modern DID model relies on the premises that multiplicity is a disorder of memory, that repression of memories is a common defense against childhood sexual abuse and linked to multiplicity, and that repressed memories can be accurately recovered through techniques such as hypnosis. Prior to the s, cases of dual personality and multiple personality were occasionally reported and treated as curiosities in the Western world. The diagnosis of Multiple Personality Disorder, however, was not included in the DSM until , following the publication of the highly influential book *Sybil*. As media coverage spiked, diagnoses climbed. There were reported cases of MPD from to , and 20, from to [3]. According to Joan Acocella , 40, cases were diagnosed from to Some critics contend that a majority of diagnoses are made by only a few practitioners. Some professionals are critical of a majority of DID diagnoses, and believe that many iatrogenic cases were induced during the height of its media popularity, but still argue that true cases of DID exist and must be treated. They contend that dissociative amnesia , dissociative fugue , and DID are all mental disorders characterized by dissociation. Healthy multiplicity Main article: Healthy multiplicity Some self-identified multiples contend that multiple personality is not a disorder, but a natural variation of human consciousness which need have nothing to do with dissociation. They believe that so long as communication and cooperation between selves are present, multiples can lead happy and productive lives, and that it is not necessary for healthy persons to have only a single self. Some people who hold this view believe that the unity of the self is an illusion and that everyone is fundamentally multiple, an opinion similar to the observations of William James and other modernist writers. Others take the position that multiplicity can arise in a variety of ways, from being born naturally multiple to splitting from abuse, but that regardless of origins, a group of selves can cooperate and function well in tasks of daily living. Some independent or self-recognized multiples have begun to form groups like those established by autistic people, to speak for themselves and educate the public. Truddi Chase , author of the best-selling book *When Rabbit Howls*, is one believer in healthy multiplicity. Although she described the multiplicity as originating from abuse, she writes that her group of selves rejected integration and live as a collective. Cross-cultural views Edit There is some cross-cultural evidence to suggest that the concept of a human body inhabited by more than one soul or consciousness recurs in many cultures. Many religions recognize shamans , people who claim to communicate with and be possessed by gods or spirits. Some religions may also attribute some illnesses to spirit possession. Those who recover from possession may go on to become shamans. In other religions, like voodoo and the orisha religions of Africa , many devotees aim to be possessed by the gods. Here, multiplicity is not a dysfunction, but a spiritual experience. Jensen believe that the phenomenon of trance-possession in Balinese society is the same as multiple personality in the West. People in shamanic cultures who experience multiple selves do not express these other selves as parts of themselves, but as independent souls or spirits. There is no evident link in these cultures between this multiplicity, dissociation or recovered memories, and sexual abuse. Gmelin believed that cases such as hers could aid in understanding the formation of personality. Etude sur un cas de

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somnambulisme avec glossolalie" "From India to the Planet Mars: A case of multiple personality with imaginary languages" is published. My Life as a Multiple is published.

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Chapter 2 : Search results for `systems of practice` - PhilPapers

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Authority and social-order maintaining orientation Social contract orientation Universal ethical principles Stages 1 and 2 are combined into a single stage labeled "pre-conventional", and stages 5 and 6 are combined into a single stage labeled "post-conventional" for the same reason; psychologists can consistently categorize subjects into the resulting four stages using the "Moral Judgement Interview" which asks subjects why they endorse the answers they do to a standard set of moral dilemmas. As early as , catalogs of personality tests included sections specifically for morality tests, though critics persuasively argued that they merely measured awareness of social expectations. The Moral Foundations Questionnaire is based on moral intuitions consistent across cultures: The questions ask respondents to rate what they consider morally relevant post-consciously i. The purpose of the questionnaire is to measure the degree to which people rely upon different sets of moral intuitions which may coexist , rather than to categorize decision-makers, but the first two foundations cluster together with liberal political orientation and the latter three cluster with conservative political orientation. The survey was developed for use in business settings, especially to raise awareness of ways perceived workplace discrimination diminishes effective evaluative diversity. In order to specifically show how people may develop exceptional moral commitments, the researchers focused on the two stories of women seen as moral exemplars. They came from different backgrounds and yet had similar moral development over the course of their lives. After finding these participants that exhibited high levels of moral commitment in their everyday behavior, the researchers utilized the moral judgement interview MJI to compare the 23 exemplars including the two women with a more ordinary group of people. The intention was to learn more about moral exemplars and to examine the strengths and weaknesses of the Kohlberg measure. Compared to the general population, the scores of the moral exemplars may be somewhat higher than those of groups not selected for outstanding moral behaviour. Among the participants that had attained college education or above, there was no difference in moral judgement scores between genders. It was discovered that the moral exemplars see their morality as a part of their sense of identity and sense of self, not as a conscious choice or chore. Also, the moral exemplars showed a much broader range of moral concern than did the ordinary people and go beyond the normal acts of daily moral engagements. For example, the moral exemplars would feed their own children, but then go farther and fight to end world hunger on a global scale as well. In order to encourage this strong sense of moral development in children and adolescents, it is recommended to encourage a sense of empowerment and to also show a positive and optimistic approach to life. Moral identity[edit] Empirical studies show that reasoning and emotion only moderately predicted moral action. Scholars, such as Blasi, began proposing identity as a motivating factor in moral motivation. Blasi also elaborates on the structure of identity and its connection to morality. According to Blasi, there are two aspects that form identity. One of the aspects focuses on the specific contents that make up the self objective identity content , which include moral ideals. The second refers to the ways in which identity is subjectively experienced subjective identity experience. As the subjective side of identity matures, the objective side tends to lean towards internal contents like values, beliefs, and goals, rather than external identity contents like physical aspects, behaviors, and relationships. A mature subjective identity yearns for a greater sense of self-consistency. Therefore, identity would serve as a motivation for moral action. Studies of moral exemplars have shown that exemplary moral action often results from the intertwining of personal goals and desires with moral goals, and studies on moral behavior also show a correlation between moral identity and action. This unity of their self and morality is what distinguishes them from non-exemplars and in turn makes them exceptional. Some common characteristics that these moral exemplars possess are certainty, positivity e. This transformation is not always a deliberate process and is most often a gradual process, but can also be rapidly set off by a triggering event. In many of the moral exemplars interviewed, the triggering events and goal transformation did not take place until their 40s. Moral exemplars

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are said to have the same concerns and commitments as other moral people but to a greater degree, "extensions in scope, intensity and breadth". Daniel Hart conducted a study to see how adolescents who engaged in exemplary levels of prosocial behavior viewed themselves. To empirically study self-concept, he used four different conceptual models to illustrate the concept of self: The findings suggested that adolescent caring exemplars formulated their self-concept differently from comparable peers. In a hierarchy of selves model, exemplars were shown to incorporate their "ideal self" into their "actual self". Among the exemplar group there was more incorporation of parental representations with the "actual self". Conversely, there was less incorporation of representations of their best friend or the self expected by the best friend. It is theorized that this is because adolescents are less likely to pick a best friend who is a "goody-goody" and deeply involved in service, as well as exemplars possibly having to give up peer expectations in order to engage in service. In a Self-Concept as Theory model, exemplars were most commonly at level 4, a level of self-theory uncommonly reached by adolescents, but common among exemplars. They were also more likely to emphasize academic goals and moral typical activities. There were no significant differences between the exemplars and the control group concerning moral knowledge. On a semantic space analysis, the moral exemplars tended to view their actual self as more integrated with their ideal and expected self. A moral culture can provide other members with a kind of "language" where there is plenty of room for different "dialects", this allows moral identities to be established and voiced more. He theorized willpower, moral desires, and integrity have the capability for a person to act morally by the hierarchical order of virtues. He believed that the "highest" and complex of virtues are expressed by willpower while the "lowest" and simplistic of virtues are expressed integrity. He essentially stated that to have the lower virtues, one must have one or more of the higher virtues. Children with responsive parents develop more empathy, prosociality, a moral self and conscience. They also pointed out that there are such things as good values and bad values. Good values are those that guide our attitudes and behaviors and allow us to express and define ourselves. It also involves the ability to know when values are appropriate in response to the situation or person that you are dealing with. Bad values on the other hand are those that are relied on so much that it makes you unresponsive to the needs and perspectives of others. Another issue that Kristiansen and Hotte discovered through their research was that individuals tended to "create" values to justify their reactions to certain situations, which they called the "value justification hypothesis". Kristiansen and Hotte also found that independent selves had actions and behaviors that are influenced by their own thoughts and feelings, but Interdependent selves have actions, behaviors and self-concepts that were based on the thoughts and feelings of others. Westerners have two dimensions of emotions, activation and pleasantness. The Japanese have one more, the range of their interdependent relationships. Markus and Kitayama found that these two different types of values had different motives. Westerners, in their explanations, show self-bettering biases. Easterners, on the other hand, tend to focus on "other-oriented" biases. Schwartz defines individual values as "conceptions of the desirable that guide the way social actors e. While individual values vary case by case a result of unique life experience, the average of these values point to widely held cultural beliefs a result of shared cultural values. Moral virtues[edit] Piaget and Kohlberg both developed stages of development to understand the timing and meaning of moral decisions. Narvaez outlined how social cognition explains aspects of moral functioning. Lapsley and Narvaez suggest that moral values and actions stem from more than our virtues and are controlled by a set of self-created schemas cognitive structures that organize related concepts and integrate past events. They claim that schemas are "fundamental to our very ability to notice dilemmas as we appraise the moral landscape" and that over time, people develop greater "moral expertise". Moral reasoning Jean Piaget, in watching children play games, noted how their rationales for cooperation changed with experience and maturation. He identified two stages, heteronomous morality centered outside the self and autonomous internalized morality. His cognitive developmental theory of moral reasoning dominated the field for decades. The most widely known moral scenario used in his research is usually referred to as the Heinz dilemma. He interviewed children and described what he saw in six stages claiming that "anyone who interviewed children

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about dilemmas and who followed them longitudinally in time would come to our six stages and no others. Children aged 10, 13, and 16 years old were asked if what Heinz did was morally justified. At the Preconventional level, the first two stages included the punishment-and-obedience orientation and the instrumental-relativist orientation. The next level, the conventional level, included the interpersonal concordance or "good boy â€” nice girl" orientation, along with the "law and order" orientation. Lastly, the final Postconventional level consisted of the social-contract, legalistic orientation and the universal-ethical-principle orientation. Children progressed from stage one, where they began to recognize higher authorities and that there are set rules and punishments for breaking those rules; to stage six, where good principles make a good society. They also start to define which of the principles are most agreeable and fair. One of the examples that Kohlberg gives is called "cognitive-moral conflict", wherein an individual who is currently in one stage of moral reasoning has their beliefs challenged by a surrounding peer group. Through this challenge of beliefs, the individual engages in "reflective reorganization", which allows for movement to a new stage to occur. However, in a study done by Carol Gilligan and Jane Attanucci, they argue that there is an additional perspective to moral reasoning, known as the care perspective. The justice perspective draws attention to inequality and oppression, while striving for reciprocal rights and equal respect for all. The care perspective draws attention to the ideas of detachment and abandonment, while striving for attention and response to people who need it. Care Orientation is relationally based. Gilligan and Attanucci analyzed male and female responses to moral situations thought up by the participant; they found that a majority of participants represent both care and justice in their moral orientations. In addition, they found that men tend to utilize the justice perspective more often than women, and women tend to use the care perspective more often than men. The hot system is referred to as the "go" system whereas the cool system is referred to as the "know" system. The hot system is characterized as being highly emotional, reflexive, and impulsive. This system leads to go response instant gratification and therefore undermines efforts in self-control. The hot system develops early in life, whereas the cool system develops later, as it relies on particular brain structures, notably the prefrontal cortex and hippocampus, and particular cognitive capacities that develop later. With age, there is a shift of dominance from the hot system to the cool system. Research has largely supported that willpower works like a "moral muscle" with a limited supply of strength that may be depleted, conserved, or replenished, and that a single act requiring much self-control can significantly deplete the "supply" of willpower. Muraven, Baumeister and Tice conducted a study on self-regulation and its relationship to power and stamina. This study demonstrated that the moral muscle, when exercised, is strengthened in stamina but not necessarily in powerâ€”meaning the subjects became less susceptible to the depletion of self-regulatory faculties. One experiment that sought to test this ego-depletion theory was that of Hagger. Hagger challenged the resource depletion explanation that was found by Maruven, Tice, and Baumeister by highlighting there may have been small study bias, as well as, publication bias. Previous literature casting doubt on the ego-depletion analysis included a meta-analysis study in, carried out by Carter et al, which provided significant evidence against the ego-depletion theory and found evidence of small study bias. Hagger carried out a replication of the ego-depletion experiment with a larger more diverse population and stricter experimental protocol to cast doubt on the significance of the resource depletion theory. Twenty-four different labs across the world replicated this study following strict protocols results of 23 labs were used in the final report. Participants were randomly assigned to control or experimental group. The experimental group participated in the letter "e" depletion version of the task and the control group were administered the letter "e" no- depletion version of the task. Both groups first participated in practice sessions and then continued onto the actual test.

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Chapter 3 : Peter Drucker - Wikipedia

This text looks into communicating psychiatric patient histories, from the asylum years to the clinics of modern day. In this study of tales of mental illness, Carol Berkenkotter examines the evolving role of case history narratives in the growth of psychiatry as a medical profession.

Biography[edit] Drucker grew up in what he referred to as a "liberal" Lutheran Protestant household in Austria-Hungary. Hans Kelsen was his uncle. In , Drucker became a naturalized citizen of the United States. He then had a distinguished career as a teacher, first as a professor of politics and philosophy at Bennington College from to , then twenty-two years at New York University as a Professor of Management from to . Drucker taught his last class in at age . He continued to act as a consultant to businesses and nonprofit organizations well into his nineties. Drucker died November 11, in Claremont, California of natural causes at . His books were filled with lessons on how organizations can bring out the best in people, and how workers can find a sense of community and dignity in a modern society organized around large institutions. His experiences in Europe had left him fascinated with the problem of authority. He shared his fascination with Donaldson Brown , the mastermind behind the administrative controls at GM. In Brown invited him in to conduct what might be called a "political audit": Drucker attended every board meeting, interviewed employees, and analyzed production and decision-making processes. GM, however, was hardly thrilled with the final product. Drucker had suggested that the auto giant might want to re-examine a host of long-standing policies on customer relations, dealer relations, employee relations and more. Tasks, Responsibilities, Practices, "that in modern society there is no other leadership group but managers. If the managers of our major institutions, and especially of business, do not take responsibility for the common good, no one else can or will. He was intrigued by employees who knew more about certain subjects than their bosses or colleagues, and yet had to cooperate with others in a large organization. Rather than simply glorify the phenomenon as the epitome of human progress, Drucker analyzed it, and explained how it challenged the common thinking about how organizations should be run. His approach worked well in the increasingly mature business world of the second half of the twentieth century. By that time large corporations had developed the basic manufacturing efficiencies and managerial hierarchies of mass production. Executives thought they knew how to run companies, and Drucker took it upon himself to poke holes in their beliefs, lest organizations become stale. But he did so in a sympathetic way. He assumed that his readers were intelligent, rational, hardworking people of good will. If their organizations struggled, he believed it was usually because of outdated ideas, a narrow conception of problems, or internal misunderstandings. Drucker developed an extensive consulting business built around his personal relationship with top management. Grace and IBM , among many others. Over time he offered his management advice to nonprofits like the American Red Cross and the Salvation Army. Two are novels, one an autobiography. He is the co-author of a book on Japanese painting , and made eight series of educational films on management topics. Peter Drucker also wrote a book in called The Essential Drucker. He also answers frequently asked questions from up and coming entrepreneurs who tend to ponder the questionable outcomes of management. The concept of " knowledge worker " in his book The Landmarks of Tomorrow. The prediction of the death of the " Blue Collar " worker. The concept of what eventually came to be known as " outsourcing. A company should be engaged in only the front room activities that are critical to supporting its core business. Back room activities should be handed over to other companies, for whom these tasks are the front room activities. The importance of the nonprofit sector, [35] which he calls the third sector private sector and the Government sector being the first two. A profound skepticism of macroeconomic theory. A lament that the sole focus of microeconomics is price , citing its lack of showing what products actually do for us, [37] thereby stimulating commercial interest in discovering how to calculate what products actually do for us, from their price. Drucker believed that employees are assets not liabilities. The chapter "The Sickness of Government" [40] in his book The Age of Discontinuity formed the basis of New Public

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Management , [41] a theory of public administration that dominated the discipline in the s and s. The need for "planned abandonment. The need for community. He later acknowledged that the plant community never materialized, and by the s, suggested that volunteering in the nonprofit sector was the key to fostering a healthy society where people found a sense of belonging and civic pride. And the department stores had no information on these people. Critic Dale Krueger said that the system is difficult to implement and that companies often wind up overemphasizing control, as opposed to fostering creativity, to meet their goals. Bush on July 9, Drucker was the Honorary Chairman of the Peter F. The John Day Company Concept of the Corporation New York: The New Society New York: The Practice of Management New York: The Landmarks of Tomorrow New York: Managing for Results New York: The Effective Executive New York: The Age of Discontinuity New York: Technology, Management and Society New York: Men, Ideas and Politics New York: Drucker on Management London: Management Publications Limited Adventures of a Bystander New York: Managing in Turbulent Times New York: The Temptation to Do Good London: Innovation and Entrepreneurship New York: The Frontiers of Management: Managing the Nonprofit Organization: Practices and Principles New York: Managing for the Future New York: Post-Capitalist Society New York: Peter Drucker on the Profession of Management Boston: Harvard Business School Publishing Management Challenges for 21st Century New York: The Essential Drucker New York: Managing in the Next Society New York: The Daily Drucker New York: Harper Business posthumous:

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Author(s): Berkenkotter,Carol Title(s): Patient tales: case histories and the uses of narrative in psychiatry/ Carol Berkenkotter. Country of Publication: United States Publisher: Columbia, S.C.: University of South Carolina Press, c

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This paper describes a mixed-method approach to conducting historical genre analysis of case history narratives in psychiatry from the late eighteenth to the beginning of the twenty-first century.

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