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The epistemological dimension; The ontological dimension; The ethical dimension; References; Travelling between fiction and non-fiction; Fact and fiction: Exploring the narrative mind; Just the facts; Narrative hermeneutics; Interpretive meaning-making and the autobiographical process; Interpretation and intersubjectivity; References; Broken or unnatural? On the distinction of fiction in non-conventional first person narration; Accessibility and mediation: Against against the exceptionality thesis; Defining and interpreting (elements of) non-conventional narration; Obstructed attributions
ConclusionNote; References; Making sense in autobiography; Autobiography and sense-making; Natural and literal readings; Paratexts, beginnings and ends; Mediated experiences; Theories of mind and narrative; Conclusion; References; "Unnatural" narratives? The case of second-person narration; Mapping out the area: Second-person narration; Playing with narrative situations: Ahmadou Kourouma's Waiting for the Wild Beasts to Vote; Sharing stories: Second-person narration in conversational settings; Second-person narration: "Unnatural" storytelling?; Appendix; References
Storytelling on the go: Breaking news as a travelling narrative genreWays of telling-sites-tellers in small stories research; Breaking news as ethnographic observables; Analysis; Breaking news as (small) stories; Event sequencing and world-making in breaking news: Ways of telling; Situatedness and recontextualization of breaking news: Sites; Audience engagement and co-construction: Tellers; Conclusions; References; Travelling from body to story; Towards an embodied theory of narrative and storytelling; Storytelling and dementia: The experimental and cognitive approach
Problems with the cognitive processing theory

Sommario/riassunto

This chapter addresses how concepts of narrative and narration have been used in theories of cultural trauma. My point of departure is an article by Wulf Kansteiner and Harald Weilnbock, where they criticize the concept of cultural trauma or what they call the paradigm of "deconstructive trauma discourse." They argue that this paradigm not only misuses the concept of psychological trauma by adapting it to a cultural realm, but also refuses to recognize the significance of narratives in trauma therapy. I will challenge their criticism by taking a closer look at how the concept of cultural traum
