

Anthro 2744: Madness and Globalization

Harvard University, Fall Semester 2018

Class will meet 12:00-2:45 Tuesdays in Peabody Museum Room 12

Faculty:

Byron Good, Ph.D., Professor of Medical Anthropology
Department of Anthropology, Harvard University, and
Department of Global Health and Social Medicine, Harvard Medical
School
byron_good@hms.harvard.edu

Michael Fischer, Ph.D., Andrew Mellon Professor in the Humanities and
Professor of Anthropology and Science and Technology Studies, MIT
mfischer@mit.edu

Alasdair Donald, M.D., Ph.D., Lecturer
Department of Global Health and Social Medicine, Harvard Medical School
adonald1@icloud.com

Andrea Chioventa, Ph.D., Research Associate
Department of Global Health and Social Medicine, Harvard Medical School
andrea_chioventa@hms.harvard.edu

Introduction

While the term 'mental illness' evokes technical categories and medical nosologies, 'madness,' in its deliberate murkiness, embraces broader and deeper meanings, including 'post-colonial disorders' of individuals and societies. This course will analyze the ways in which diverse aspects of globalization impact, intersect and shape personal experiences of 'madness' – both mental illnesses and social disorders. Largely based on readings of ethnographic and cross-cultural literature, the course will examine, on the one hand, the globalization of psychiatric ideas and forms of treatment. This will include the place of psychiatry in processes of colonization, the racialization of psychiatric interpretations of individual behavior and suffering, as well as that of colonized 'others'; colonial and postcolonial engagements with psychoanalysis; the postcolonial standardization of nosologies and treatments, based mostly on biomedical categories, and the complex negotiations of the meanings of modernity; the resulting cases of 'globalization' of approaches to mental illness in non-Western contexts, always in interaction with localizing and culturally domesticating processes; and attempts at the decolonization of psychiatry as well as anthropology.

The course will also examine diverse processes of globalization and resulting forms of post-colonial disorders. These will include, in part as background, the long shadow of colonialism and on-going processes of decolonization and independence

struggles. They will also include an examination of the nature of neoliberalism, its social and economic policies; the role of neoliberalism in shaping the nature of subjects and subjectivity will be queried throughout the course. These will be examined in relation to massive social dislocations, including forced migration and displacement, to militarization and political violence (including violent religious and ethno-nationalist movements and the 'war on terror'), and to other global processes. And these in turn will provide a lens for examining profound disturbances of the mental health of individuals and polities, to the globalization of trauma and post-trauma conditions, and to the rise of humanitarianism, medical humanitarianism, and new attention of the 'psychosocial'. These are all occurring at a time of the globalization of neurosciences and psychopharmacology, globalized media, and global degradations of the environment.

Holding these diverse strands together will be a focus on global and local understandings of mental health and mental illnesses, the development of a globalized biomedical psychiatry and mental health services, the rise of global mental health as a movement, and diverse family, peer, and 'consumer' movements. The course will ask both what an anthropology of these phenomena might look like when placed in conversation with diverse processes of globalization, as well as how these global processes influence the work that all anthropologists do today.

Course processes and requirements:

The course will focus on reading ethnographic accounts relevant to the phenomena and questions outlined above. Success of the course will depend on thoughtful reading and discussions in the class.

The course has three primary requirements. First, we ask all participants to actively engage the required readings, contribute short response notes (1-2 pages), based on issues raised by the readings, prior to each class, and participate actively in class discussion. A website will be established for posting response notes. Those taking the course for credit will be required to post such notes for at least 9 of the 12 substantive classes, but we expect all participants to post brief response notes on a weekly basis.

Second, this course will draw from a fairly large number of recent full-length ethnographies. We can only take on small parts of these in the required readings for the class. Therefore, we ask each student to select one monograph to read in its entirety and write a 5 page commentary on the book at the mid-term of the class. (Due date October 16.) A list of candidates for the review essay is provided below. Others may be selected with permission of the faculty.

Third, those taking the course for credit will be required to write a final paper addressing issues raised in the course. Topics for the final papers should be developed in conversation with the course faculty. Papers are due the last day or reading period.

Required readings will be posted on the course website. Readings for the course will include sections of the following monographs and edited collections – which may also serve as the basis for the mid-term review essay.

Joao Biehl and Peter Locke, eds. 2017. *Unfinished: The Anthropology of Becoming*. Durham: Duke University Press.

Devon Hinton and Alexander Hinton, eds. 2015. *Genocide and Mass Violence: Memory, Symptom, and Recovery*. New York: Cambridge University Press.

Joao and Adriana Petryna, eds. 2013. *When People Come First: Critical Studies in Global Health*, Princeton: Princeton University Press.

Janis Jenkins. 2015. *Extraordinary Conditions: Culture and Experience in Mental Illness*, Berkeley: University of California Press.

Salmaan Keshavjee. 2014. *Blind Spot: How Neoliberalism Infiltrated Global Health*. Berkeley: University of California Press.

Thomas Matza. 2018. *Shock Therapy: Psychology, Precarity, and Well-Being in Postsocialist Russia*. Durham: Duke University Press.

Mei Zhan. 2009. *Other-Worldly: Making Chinese Medicine through Transnational Frames*, Durham: Duke University Press.

Warwick Anderson, Jenson, Deborah and Richard Keller, eds. 2011. *Unconscious Dominions: Psychoanalysis, Colonial Trauma, and Global Sovereignties*. Durham: Duke University Press.

Karen Nakamura. 2013. *A Disability of the Souls: An Ethnography of Schizophrenia and Mental Illness in Contemporary Japan*. Ithaca: Cornell University Press.

Janis Jenkins and Robert Barrett, eds. 2004. *Schizophrenia, Culture and Subjectivity*, Cambridge: Cambridge University Press.

T. M. Luhrmann and Jocelyn Marrow. 2016. *Our Most Troubling Madness. Case Studies in Schizophrenia Across Cultures*. Oakland: University of California Press.

Aslihan Sanal. 2011. *New Organs within Us: Transplants and the Moral Economy*, Durham: Duke University Press.

Orkideh Behrouzan. 2016. *Prozak Diaries: Psychiatry and Generational Memory in Iran*, Stanford: Stanford University Press.

Jie Yang. 2015. *Unknotting the Heart: Unemployment and Therapeutic Governance in China*. Ithaca: Cornell University Press.

Sarah Pinto. 2014. *Daughters of Parvati: Women and Madness in Contemporary India*. Philadelphia: University of Pennsylvania Press.

Veena Das. 2015. *Affliction: Health, Disease, Poverty*. New York: Fordham University Press.

Elizabeth Davis. 2012. *Bad Souls: Madness and Responsibility in Modern Greece*. Durham: Duke University Press.

Sharon Abramowitz and Catherine Panter-Brick, eds. 2015. *Medical Humanitarianism: Ethnographies of Practice*, Philadelphia: University of Pennsylvania Press.

Mary-Jo DelVecchio Good, Sandra Hyde, Sarah Pinto, and Byron Good, eds. 2008. *Postcolonial Disorders*, Berkeley: University of California Press.

Robert Lemelson and Annie Tucker. 2017. *Afflictions: Steps Toward a Visual Psychological Anthropology*. Palgrave MacMillan.

Christiano Giordanao. 2014. *Migrants in Translation*. Oakland: University of California Press.

Kimberly Theidon. 2012. *Intimate Enemies: Violence and Reconciliation in Peru*. Philadelphia: University of Pennsylvania Press.

Neely Myers, 2015. *Recovery's Edge: An Ethnography of Mental Health Care and Moral Agency*. Vanderbilt University Press.

Janis Jenkins, ed. *Pharmaceutical Selves: The Global Shaping of Experience in an Age of Psychopharmacology*. Santa Fe, N.M.: School for Advanced Research Press.

Kaushik Sunder Rajan. 2017. *Pharmocracy: Value, Politics, and Knowledge in Global Biomedicine*. Durham: Duke University Press.

Mary-Jo DelVecchio Good, Sarah Willen, Seth Donal Hannah, Ken Vickery and Lawrence Taeseng Park, eds. 2011. *Shattering Culture: American Medicine Responds to Cultural Diversity*, New York: Russel Sage Foundation.

Jonathan Metzl. 2011. *The Protest Psychosis: How Schizophrenia Became a Black Disease*. Boston: Beacon Press.

Vigdis Broch-Due and Bjorn Enge Bertelsen. 2016. *Violent Reveerberations: Global Modalities of Trauma*. Palgrave MacMillan.

Anne Allison. 2013. *Precarious Japan*. Durham: Duke University Press.

Everett Zhang, Arthur Kleinman, Tu Weiming. 2011. *Governance of Life in Chinese Moral Experience: The Quest for an Adequate Life*. Routledge.

Omar Dewachi. 2017. *Ungovernable Life: Mandatory Medicine and Statecraft in Iraq*. Stanford University Press.

Lotte Buch Segal. 2016. *No Place for Grief: Martyrs, Prisoners, and Mourning in Contemporary Palestine*. University of Pennsylvania Press.

Course Syllabus and Readings

Week 1, Sept 4 – Introduction to the course

We begin the course with introductions and initial discussion of the overall themes of the class.

No readings – opportunity to review the course as a whole

Week 2, Sept 11 – Entering the Field: Ethnographic Snapshots

*We start our series of readings with a set of ethnographic texts that convey, without much hesitation, the dramatic, at times disturbing, realities of lived madness in local worlds heavily deeply influenced by global processes. Beyond any attempt at theoretical elaborations, which are nevertheless present, these essays give forefront to the experiences of those who suffer from psychological disturbances and to the ways they manage their condition (or fail to do so). This may be seen as the initial “shock therapy” of the course. We also read one framing paper, the Introduction to the edited book *Postcolonial Disorders*.*

Required Readings:

Ralph, Lawrence, 2017. “Becoming Aggrieved.” In João Biehl and Peter Locke, eds. *Unfinished: The Anthropology of Becoming*, Durham: Duke University Press.

Biehl, João, 2007. “A Life: Between Psychiatric Drugs and Social Abandonment.” In João Biehl, Byron Good and Arthur Kleinman, eds. *Subjectivity: Ethnographic Investigations*, Berkeley: University of California Press.

Han, Clara. 2013. “Labor Instability and Community Mental Health: The Work of Pharmaceuticals in Santiago, Chile.” In João Biehl and Adriana Petryna, eds., *When People Come First: Critical Studies in Global Health*, Princeton: Princeton University Press.

Jenkins, Janis. 2015. “This is How God Wants It? The Struggle of Sebastian.” In *Extraordinary Conditions: Culture and Experience in Mental Illness*. University of California Press.

Nanwani, Sandeep. 2018. *Containing Madness: Care for the Homeless with Major Mental Illness in Yogyakarta, Indonesia*. Thesis for M M Sc in Global Health Delivery, Dept of Global Health and Social Medicine, Harvard Medical School, May 2018. Read Section entitled “Making Subjects of Care,” pp. 19-35.

Good, Byron J., Mary-Jo DelVecchio Good, Sandra Teresa Hyde, and Sarah Pinto. 2008. “Postcolonial Disorders: Reflections on Subjectivity in the Contemporary World.” In Mary-Jo DelVecchio Good et al, eds. *Postcolonial Disorders*. University of California Press. Read pp. 1-17.

Suggested:

Finley, Erin, 2015. "The Chaplain Turns to God: Negotiating Posttraumatic Stress Disorder in the American Military", in Hinton Devon, and Alexander Hinton, eds., *Genocide and Mass Violence: Memory, Symptom, and Recovery*. New York: Cambridge University Press.

Biehl, João and Adriana Petryna. 2013. "Legal Remedies: Therapeutic Markets and the Judicialization of the Right to Health", in Biehl, João, and Adriana Petryna, eds., *When People Come First: Critical Studies in Global Health*, Princeton: Princeton University Press.

For striking full-length ethnographies, see:

Lisa Stevenson. 2014. *Life Beside Itself: Imagining Care in the Canadian Arctic*. University of California Press.

Angela Garcia. 2010. *The Pastoral Clinic: Addiction and Dispossession along the Rio Grande*. University of California Press.

Week 3, Sept 18 – Madness and Globalization: Beginning to Theorize the Field

*This week we will step back and begin to delve into some of basic efforts to theorize links between madness and globalization, focusing on three broad perspectives on global processes that shape local subjects. We first enter the topic of "neoliberalism," along with global capitalism, and how neoliberalism shapes not only economic structures, but also subjects, subjects of care, and institutions of care. We ask what does madness represent in this framing. Second, we read a section from Foucault's *Madness and Civilization*, from which the title of this course derives. And third we read a section of Freud's classic *Civilization and its Discontents*, to ask what are the sources of madness – from mental illness to mad violence – in the subject, or in all human beings. A small bit from Sandeep Nanwani's thesis is used to frame the question of how diverse theoretical, medical, and institutional structures can be seen as efforts to "contain madness," and why these are ultimately limited or fail.*

Required Readings:

Sandeep Nanwani's thesis: read Abstract (p.ii) and brief section "Containing Madness" (pp. 7-9)

Keshavjee, Salmaan, 2014. *Blind Spot: How Neoliberalism Infiltrated Global Health*. Berkeley: University of California Press. Chapters 6, 7 and 8

Foucault, Michel, 1988. *Madness and Civilization: A History of Insanity in the Age of Reason*, New York: Vintage Books. excerpts

Freud, Sigmund, 1989. *Civilization and its Discontents*, New York: W.W. Norton.

Scheper-Hughes, Nancy and Anne Lovell, eds. 1987. *Psychiatry Inside Out: Selected Writings of Franco Basaglia*, New York: Columbia University Press.
Excerpts

Suggested:

Matza, Thomas. 2018. *Shock Therapy: Psychology, Precarity, and Well-Being in Postsocialist Russia*. Durham: Duke University Press. Excerpts

Eric Santner, *My Own Private Germany: Daniel Paul Schreber's Secret History of Modernity*

Week 4, Sept 25 – Early Globalizing Medical Systems: Ayurveda, Chinese Medicine, and Greco/Islamic Medicine

While we often think of modern biomedicine as ‘global,’ intimately linked to colonialism and ‘modernity,’ it is critical to realize that there were major civilizational forms of medicine prior to what we think of as ‘modern’ medicine (and psychiatry), and that these continue to be active, ‘modern’ forms of medicine as well. We briefly introduce the Charles Leslie tradition of studying ‘Asian medical systems’ and examine how these continue to be active, continuing traditions. Indeed, in an important way, biomedicine is an ‘active, continuing tradition’ linked to the great Greek medical tradition.

Eric Jacobson, who is an anthropologist and Lecturer in the Dept of Global Health and Social Medicine, will join us to discuss his research on Tibetan medicine, and in particular contemporary Tibetan Buddhist psychiatry.

Required readings:

Leslie, Charles, eds. 1976. “Introduction”, in *Asian Medical Systems: A Comparative Study*. Berkeley: University of California Press.

Obeyesekere, Gananath. 1976. “The Impact of Ayurvedic Ideas on the Culture and the Individual in Sri Lanka”, in Leslie, Charles, eds. *Asian Medical Systems: A Comparative Study*. Berkeley: University of California Press.

Leslie, Charles. 1992. “Interpretations of Illness: Syncretism in Modern Ayurveda”, in Leslie, Charles and Allan Young, eds. *Paths to Asian Medical Knowledge*. Berkeley: University of California Press.

Good Byron, and Mary-Jo DelVecchio Good. 1992. “The Comparative Study of Greco-Islamic Medicine: The Integration of Medical Knowledge into Local Symbolic Contexts”, in Leslie, Charles and Allan Young, eds. *Paths to Asian Medical Knowledge*. Berkeley: University of California Press.

Pinto, Sarah, 2016. "The Tools of your Chants and Spells': Stories of Madwomen and Indian Practical Healing", *Medical Anthropology*, 35:3, pp. 263-277

Gaudilliere, Jean-Pierre. 2014. "An Indian Path to Biocapital? The Traditional Knowledge Digital Library, Drug Patents, and the Reformulation Regime of Contemporary Ayurveda." *East Asian Science, Technology and Society* 8 (4): 391–416.

Suggested:

Bennett, Simon. 1978. *Mind and Madness in Ancient Greece: The Classical Roots of Modern Psychiatry* Ithaca: Cornell University Press. Excerpts.

Good, Byron, 1977. "The Heart of What's the Matter: The Semantics of Illness in Iran", *Culture, Medicine and Psychiatry*, vol. 1 (1), pp. 25-58.

Doniger, Wendy. *Against Dharma: Dissent in the Ancient Indian Sciences of Sex & Politics*.

Zhan, Mei, 2009. *Other-Worldly: Making Chinese Medicine through Transnational Frames*, Durham: Duke University Press.

Week 5, October 2 – Breaking Away from Colonial Psychiatry

Psychiatry and psychiatric institutions were ubiquitous elements of colonial society – though often focused on providing care primarily for the colonist communities, or in some cases to plantation workers or those causing disorder within colonial communities. While powerful critiques have been made of colonial psychiatry and psychiatrists, many of whom wrote evolutionist and deeply pathologizing accounts of colonized people and whole societies, justifying colonialism, Hans Pols' recent book analyzes a less well-known dimension of colonial medicine (including psychiatry): the training of indigenous physicians (including psychiatrists), who rejected such accounts and became leaders of nationalist movements. For this week, we read chapters from his new book, based on historical work in the Dutch East Indies (now Indonesia). We also dip into the work of Frantz Fanon, who was an engaged psychiatrist himself and powerful theorist of colonial violence. And we look briefly at the differences among the local forms of colonial psychiatry and the divergent forms of 'modernity' and psychiatric institutions they produced.

Required Readings:

Pols, Hans. 2018. "The Insults of Colonial Psychiatry and the Psychological Damage of Colonialism", in *Nurturing Indonesia: Medicine and Decolonization in the Dutch East Indies*, Cambridge: Cambridge University Press.

Pols, Hans. 2018. "Introduction", in *Nurturing Indonesia: Medicine and Decolonization in the Dutch East Indies*, Cambridge: Cambridge University Press.

Fanon, Frantz, 2004. *The Wretched of the Earth*, New York: Grove Press. Ch 1 “On Violence.”

Bhabha, Homi, 2004. “Forward: Framing Fanon”, in Fanon, Frantz. *The Wretched of the Earth*, New York: Grove Press.

Edington, Claire, and Hans Pols. 2016. “Building Psychiatric Expertise across Southeast Asia: Study Trips, Site Visits, and Therapeutic Labor in French Indochina and the Dutch East Indies, 1898-1937. *Comparative Studies in Society and History* 58:636-663.

Stefania Pandolfo. 2008. “The Knot of the Soul: Postcolonial Conundrums, Madness, and the Imagination.” In Mary-Jo DelVecchio Good, Sandra Hyde, Sarah Pinto, and Byron Good, eds. *Postcolonial Disorders*. Ch 12. Berkeley: University of California Press.

Suggested:

Nandy, Ashis, 1983. *The Intimate Enemy: Loss and Recovery of Self Under Colonialism*, Delhi: Oxford University Press. Chapter 1 “The Psychology of Colonialism”

Maurice Bloch. 1990. “Foreword” to Octave Mannoni, *The Psychology of Colonization*, Ann Arbor: University of Michigan Press.

Sachs, Wulf. 1948. *Black Anger*.

John Colin Carothers. 1954. *The Psychology of the Mau Mau or The African Mind in Health and Disease*.

Week 6, October 9 – The Globalization of Biomedical Psychiatric Categories and Practices: ‘Neo-Kraepelinian Psychiatry, the DSM and ICD Psychiatric Nosologies in the Postcolonial World

Weeks 6 and 7 take up directly the issue of the globalization of contemporary, biomedical psychiatry. We look briefly at the emergence of so-called (ironically) ‘Neo-Kraepelinian’ psychiatry – its diagnostic categories and treatment practices (including pharmaceutical treatments). And we take up the classical anthropological questions about whether such diagnostic categories are meaningful and valid across cultures, or whether these represent a hegemonic imposition of Western understandings of the self and illness onto other societies.

In this week we provide a quick examination of the historical emergence of contemporary forms of psychiatric nosologies and the figure of Emil Kraepelin for those who were involved in the development of a criteria approach to biomedical psychiatric categories. The major ethnographic text for looking at the practice of

global psychiatry in one setting will be Karen Nakamura's book on treatment of schizophrenia in Japan, and Rob Barrett's fascinating essay about 'schizophrenia' and 'thought disorders' among the Iban people of Borneo.

Required Readings:

Kraepelin, Emil. 1913. *Lectures on Clinical Psychiatry*. NY: William Wood and Co. Lectures I: Introduction: Melancholia. Pp 1-10.

Weissman, Myrna, and Gerald Klerman. 1978. The Epidemiology of Mental Disorders. *J of Nervous and Mental Disorders* 167:144-158.

Good, Byron. 2010. Emil Kraepelin on Pathologies of the Will. In Keith M. Murphy and C. Jason Throop, eds. *Toward and Anthropology of the Will*. Stanford University Press.

Good, Byron. 1992. "Culture and Psychopathology: Directions for Psychiatric Anthropology", in Schwartz, T, White, G.M., and C. Lutz, eds. *New Directions in Psychological Anthropology*, Cambridge: Cambridge University Press.

Desjarlais, Robert, et al. 1995. *World Mental Health: Problems and Priorities in Low Income Countries*. Oxford Un. Pr. Ch. 2 Mental Illness and Psychiatric Services.

Nakamura, Karen. 2013. *A Disability of the Souls: An Ethnography of Schizophrenia and Mental Illness in Contemporary Japan*, Ithaca: Cornell University Press. Excerpts & related documentary.

Barrett, Robert, 2004. "Kurt Schneider in Borneo: Do First Rank Symptoms Apply to the Iban?" In Jenkins, Janis and Robert Barrett, eds. *Schizophrenia, Culture and Subjectivity*. Cambridge: Cambridge University Press.

Suggested:

Kraepelin, Emil. 1992 (1919). "Psychiatric Observations on Contemporary Issues." Translated with an Introduction by Eric J. Engstrom. *History of Psychiatry* III: 253-269.

Roelcke, Volker. 1997. Biologizing Social Facts: An Early 20th Century Debate on Kraepelin's Concepts of Culture, Neurasthenia, and Degeneration. *Culture, Medicine and Psychiatry* 21: 383-403.

Sanal, Aslihan. 2011. *New Organs within Us: Transplants and the Moral Economy*, Durham: Duke University Press.

Week 7, October 16 – “Localizing” Psychiatric Conditions and Categories in Non-Western Contexts

This week continues the discussion from last week, with several examples of studies that show cultural differences of illnesses such as depression across cultures, but also of the use of categories of illness and their treatments in contemporary political settings. We focus here on juxtaposing Orkideh Behrouzan’s work on “depression” in Iran following the Iran-Iraq war with the Goods’ work on this topic from research in the 1970’s. We also examine work on the relationship between psychiatric practices, therapeutic governance, and the emergence of new forms of subjectivity in contemporary China.

Required Readings:

We will select one case from Robert Lemelson’s outstanding ethnographic film series, *Afflictions*, and a chapter about that case from the new book by Robert Lemelson and Annie Tucker, *Afflictions: Steps Toward a Visual Psychological Anthropology* (Palgrave) for the class.

Good, Byron, DelVecchio-Good, Mary-Jo and Robert Moradi. 1985. “The Interpretation of Iranian Depressive Illness and Dysphoric Affect,” in Arthur Kleinman and Byron Good, eds. *Culture and Depression*. Berkeley: University of California Press.

Behrouzan, Orkideh. *Prozak Diaries: Psychiatry and Generational Memory in Iran*. Stanford: Stanford University Press. Excerpts.

Lotfalian, Mazyar. 1996. “Working through Psychological Understandings of the Diasporic Condition.” *Ethos* 24: 36-70.

Jie Yang. 2015. *Unknotting the Heart: Unemployment and Therapeutic Governance in China*, Ithaca: Cornell University Press. Excerpts.

Li Zhang. 2017. “The Rise of Therapeutic Governing in Postsocialist China.” *Medical Anthropology* 36: 6-18.

Suggested:

For a wonderful, new collection of deep studies of persons suffering psychotic illnesses, see T. M. Luhrmann and Jocelyn Marrow. 2016. *Our Most Troubling Madness. Case Studies in Schizophrenia Across Cultures*. Oakland: University of California Press.

Zhang, Li. 2017. “Cultivating the Therapeutic Self in China,” *Medical Anthropology* online.

Zhang, Li., & Borovoy, A. 2016. Between Biopolitical Governance and Care: Rethinking Health, Selfhood, and Social Welfare in East Asia *Medical Anthropology* 36 (1): 1-5.

Zhang, Li. 2015. Cultivating Happiness: Psychotherapy, Spirituality, and Well-being in a Transforming Urban China. in *Handbook of Religion and the Asian City*, ed by Peter van der Veer, 315-332. Berkeley: University of California Press.

Andrew B. Kipnis, ed. 2012. *Chinese Modernity and the Individual Psyche*. Palgrave MacMillan.

Week 8, October 23 – The Globalization and Indigenization of Psychoanalysis

If one can trace the globalization and localization of biomedical psychiatry and question its validity in particular cultural settings, one can do the same for psychoanalysis. How was psychoanalysis taken up, criticized, and applied in particular colonial settings, and how has psychoanalysis responded? How have indigenous psychoanalysts and psychoanalytic anthropologists examined psychoanalytic theory from the perspective of local cultural settings? Has psychoanalysis influenced the development of local forms of subjectivity – in particular, with the development of popular psychoanalysis in a setting such as contemporary China?

Required Readings:

Anderson, Warwick, Deborah Jenson, and Richard Keller, eds. 2011. "Introduction." In *Unconscious Dominions: Psychoanalysis, Colonial Trauma, and Global Sovereignties*, Durham: Duke University Press.

Fassin, Didier. 2011. "Ethnopsychiatry and the Colonial Encounter", in Anderson, Warwick, Jenson, Deborah and Richard Keller, eds. *Unconscious Dominions: Psychoanalysis, Colonial Trauma, and Global Sovereignties*, Durham: Duke University Press.

Obeyesekere, Gananath. 1981. *Medusa's Hair: an essay on personal symbols and religious experience*, Chicago: University of Chicago Press. Selections.

Roland, Alan. 1988. *In Search of Self in India and Japan: Toward a Cross-Cultural Psychology*. Princeton: Princeton University Press. Excerpts.

In addition, we will make available excerpts from the following monographs from India and Japan, and ask students to select from these for the class.

Manisha Roy. 1992 (first edition 1972). *Bengali Women*. University of Chicago Press.

Sudhir Kakar. 1989. *Intimate Relations: Exploring Indian Sexuality*. University of Chicago Press.

Sudhir Kakar. 2007 (1996). *Indian Identity. Three Studies in Psychology: Intimate Relations; The Analyst and the Mystic; The Colours of Violence*. Penguin.

Stanley M. Kurtz. 1992. *All the Mothers Are One: Hindu India and the Cultural Reshaping of Psychoanalysis*. NY: Columbia University Press.

Takeo Doi. 1971. *The Anatomy of Dependence*. Tokyo: Kodansha International.

Suggested:

Ramanujan, A.K., 1995. "The Indian Oedipus", in Edmunds, L and A. Dundes, eds. *Oedipus: A Folklore Casebook*, Madison: The University of Wisconsin Press.

Vaidianathan, T.G. and Jeffrey Kripal, 1999. *Vishnu on Freud's Desk: A Reader in Psychoanalysis and Hinduism*, Delhi: Oxford University Press.

Week 9, October 30 – On Family, Gender, Women and Madness

This week focuses on Sarah Pinto's monograph, Daughters of Parvati: Women and Madness in Contemporary India, and carries this to issues of gender, families, violence, and what constitutes madness.

Required Readings:

Pinto, Sarah. 2014. *Daughters of Parvati: Women and Madness in Contemporary India*, Philadelphia: University of Pennsylvania Press.

Das, Veena. 2015. *Affliction: Health, Disease, Poverty*, New York: Fordham University Press. Chapter 3.

Fischer, Michael, 2015. "Urban Mahabharata: Health Care, Ordinary, Traditional and Contemporary Ethics", in Das, Veena, ed., *Affliction: Health, Disease, Poverty*, New York: Fordham University Press.

Lucas Bessire. 2017. "On Negative Becoming." In Joao Biehl and Peter Locke, eds., *Unfinished: The Anthropology of Becoming*. Durham: Duke University Press.

Suggested:

Naisargi N. Dave, 2017. "Witness." In Biehl, João and Peter Locke, eds. *Unfinished: The Anthropology of Becoming*, Durham: Duke University Press.

Week 10, November 6 – On Violence I: Loosing Violence

*This is the first of two weeks focused on violence – both on contemporary warfare as a form of madness, a distinctive type of postcolonial disorders, as well as on the dislocation and wrenching movements of peoples and the responses to refugees. In this first week, we focus on the work of Omar Dewachi, an Iraqi physician and anthropologist (a former PhD student at Harvard). He writes about the deep interaction historically between medicine and statecraft in Iraq, but in the context of the Iran-Iraq war, the first Iraq war (in response to the invasion of Kuwait) and the sanctions that followed, and then the American invasion of Iraq and the madness this unleashed. We read selections from Dewachi's *Ungovernable Life*, several of his essays on therapeutic geographies and how wounds travel*

Required Readings:

Omar Dewachi. 2017. *Ungovernable Life: Mandatory Medicine and Statecraft in Iraq*. Stanford University Press. Read Preface, Introduction, Ch 6 Infants and Infantry, and Conclusion.

Omar Dewachi. 2018. From Cold to Hot Wars. *Jadaliyya*.

Omar Dewachi. 2015. When Wounds Travel. *Medicine Anthropology Theory* 2:61-82.

Omar Dewachi et al. 2014. Changing Therapeutic Geographies of the Iraqi and Syrian Wars. *Lancet* 383:449-457.

Begoña Aretxaga. 2008. Madness and the Politically Real. In M Good et al, eds. *Postcolonial Disorders*.

Erica Caple James. 2008. Haunting Ghosts: Madness, Gender and *Ensekirite* in Haiti. In *Postcolonial Disorders*.

Suggested:

Theidon, Kimberly. 2012. *Intimate Enemies: Violence and Reconciliation in Peru*, Philadelphia: University of Pennsylvania Press. Chapters 2, 3 and 7.

Davis, Elizabeth. 2017. "Time Machines", in Biehl, Joao and Peter Locke, eds., *Unfinished: The Anthropology of Becoming*, Durham: Duke University Press.

Week 11, November 13 – On Violence II (Trauma/Forgetting, Forced Migration, Displacement)

In this second section on violence, we focus on issues of violence and memory, as well as displacement. We read Cristiana Giordano's ethnography of displaced persons in Italy. We also view and discuss Rob Lemelson's film about one of the great, often unrecognized, mass killings of the 20th century – that of 1965 Indonesia. The suggested readings take on the issue of trauma, memory and PTSD in more detail.

Required Readings

Cristiana Giordano. 2014. *Migrants in Translation*. University of California Press. Excerpts.

Robert Lemelson – *40 Years of Silence*. Documentary film. [We will make the film available, discuss it in class.]

Robert Lemelson. 2015. "The Spirits Enter Me to Force Me to Be a Communist." In Hinton & Hinton, eds. *Genocide and Mass Violence: Memory, Symptom, and Recovery*. Cambridge University Press.

Good, Mary-Jo DeVecchio. 2015. "Acehnese Women's Narratives of Traumatic Experience, Resilience, and Recovery." In Hinton & Hinton, eds. *Genocide and Mass Violence: Memory, Symptom, and Recovery*. Cambridge University Press.

Suggested

Orkideh Behrouzan & MMJF "Behaves Like a Rooster and Cries Like a [Four-Eyed] Canine": The Politics & Poetics of Depression and Psychiatry in Iran" in Hinton & Hinton, eds., *Genocide and Mass Violence: Memory, Symptom, and recovery*.

Tim Allen. 2015. Life Beyond the Bubbles: Cognitive Dissonance and Humanitarian Impunity in Northern Uganda. In Abramowitz, Sharon and Catherine Panter-Brick, eds., *Medical Humanitarianism: Ethnographies of Practice*, Philadelphia: University of Pennsylvania Press.

Leslie Dwyer. 2007. Posttraumatic Politics: Violence, Memory, and Biomedical Discourse in Bali. In Laurence J Kirmayer, Robert Lemelson, and Mark Barad, eds. *Understanding Trauma: Integrating Biological, Clinical, and Cultural Perspectives*. Cambridge University Press.

Byron J Good and Mary-Jo DeVecchio Good. 2017. Toward a Cultural Psychology of Trauma and Trauma-Related Disorders. In Julia Cassaniti and Usha Menon, eds. *Universalism without Uniformity: Exploration in Mind and Culture*. Pp. 260-279. University of Chicago Press.

Week 12, November 20 The Impact of Neoliberal Economic Policies on the World of the Mentally Ill

Through the readings for this week we will explore in ethnographic depth how a certain set of state policies, inspired by neoliberal economic and political principles, may have a ripple effect on how the biomedical establishment engages “mad people”, and how the “mad” live and experience their own condition everyday.

Required Readings:

Neely Myers, 2015. *Recovery's Edge: An Ethnography of Mental Health Care and Moral Agency*. Vanderbilt University Press. Selections.

Donald, Alasdair, 2001. The Wal-Marting of American Psychiatry: An Ethnography of Psychiatric Practice in the Late 20th Century. *Culture, Medicine and Psychiatry* 25: 427-439.

Davis, Elizabeth, 2012. *Bad Souls: Madness and Responsibility in Modern Greece*, Durham: Duke University Press. Selections.

Ecks, Stefan. 2011. “Polyspherical pharmaceuticals: global psychiatry, capitalism, and space”, in Jenkins, Janis, ed. *Pharmaceutical Self: The Global Shaping of Experience in an Age of Psychopharmacology*. Santa Fe, N.M.: School for Advanced Research Press.

Garcia, Angela, 2017. “Heaven”, in Biehl, Joao and Peter Locke, eds. *Unfinished: The Anthropology of Becoming*. Durham: Duke University Press.

Suggested:

Han, Clara, 2012. *Life in Debt: Times of Care and Violence in Neoliberal Chile*, Berkeley: University of California Press. Chapter 4 Neoliberal Depression

Stuckler, David and Sanjay Basu, 2014. *The Body Economic: Why Austerity Kills*, Basic Books. Chapters 1, 2 and 8.

Byron J. Good. 2011. The Complexity of Pharmaceutical Hegemonies in Indonesia. In Jenkins, *Pharmaceutical Self*.

Week 13, November 27 – A Return to Questions of the Subject

This week presents a theoretical elaboration on themes we took on ethnographically in last week's readings, with a focus on theorizing the subject. First, we return to issues of the subject, the everyday, and the uncanny presence of that which is 'hidden in plain view.' Second, we examine specifically the question of whether there is a globalized “neoliberal subject” and what that might mean. We take that

question, drawing on Lyotard as well as anthropological writing on this topic. Here we examine whether there are intrinsic connections between a specific, contemporary form of capitalism and psychic malaise, even psychiatrically recognizable disorders?

Required Readings:

Good, Byron, 2012. "Theorizing the 'Subject' of Medical and Psychiatric Anthropology." *Journal of the Royal Anthropological Institute*, 18, pp. 515-535.

Das Veena, 2006. "The Event and the Everyday", in *Life and Words: Violence and the Descent into the Ordinary*. Pp. 1-17. Berkeley: University of California Press.

Cavell, Stanley, 1988. "The Uncanniness of the Ordinary." In *In Quest of the Ordinary: Lines of Skepticism and Romanticism*. Pp 153-80. Chicago: Chicago University Press.

Lyotard, Jean-Francois. 1993. *Libidinal Economies*. Bloomington: Indiana University Press.

Muehlebach, Andrea. 2013. "The Catholicization of Neoliberalism: On Love and Welfare in Lombardy, Italy." *American Anthropologist* 115 (3): 452–65.

Prentice, Rebecca. 2012. "'No One Ever Showed Me Nothing': Skill and Self-Making among Trinidadian Garment Workers" *Anthropology and Education Quarterly* 43 (4): 400–414.

Gershon, Ilana. 2011. "Neoliberal Agency." *Current Anthropology* 52 (4): 537–55.

Suggested:

Deleuze, Gilles and Felix Guattari, 1977. *Anti-Oedipus: Capitalism and Schizophrenia*, New York: Viking Press.

Anne Allison. 2013. *Precarious Japan*. Duke University Press.

Week 14 – "Intersectional" Madness and the Ultimate Failures to Contain Madness

We conclude the course by examining the diversity of ways in which theorists as well as societies have attempted to 'contain madness'. We focus in this set of readings on the role of race, gender, class, and sexual orientation, in the making and responding to madness. We will discuss the use of "intersectionality" as it is used both clinically and for theorizing how the diverse global processes we have been discussing intersect as we attempt to understand madness. We conclude, however, with a sense of the tragic, with a sense of the inability of our theories or our practical efforts to contain madness.

Required Readings:

Metzl, Jonathan, 2011. *The Protest Psychosis: How Schizophrenia Became a Black Disease*, Boston: Beacon Press. Excerpts.

Hallett, Kristina, 2015. "Intersectionality and Serious Mental Illness: A Case Study and Recommendations for Practice." *Women and Therapy* 38: 156-174.

Robinson, T., 1993. "The intersections of gender, class, race, and culture: On seeing clients whole". *Journal of Multicultural Counseling and Development*, 21(1), 50–58

Crenshaw, K., 1989. "Demarginalizing the Intersection of Race and Sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics". *University of Chicago Legal Forum*, 140, 139–167.

Good, Mary-Jo DelVecchio, Sarah Willen, Seth Donal Hannah, Ken Vickery and Lawrence Taeseng Park, eds. 2011. "Psychiatry in A Flat World." In *Shattering Culture: American Medicine Responds to Cultural Diversity*, New York: Russel Sage Foundation.

Bullon, Antonio, Mary-Jo DelVecchio Good and Elizabeth Carpenter-Song, 2011. "The Paper Life of Minority and Low-Income Patient Care." In Mary-Jo DelVecchio Good, Sarah Willen, Seth Donal Hannah, Ken Vickery and Lawrence Taeseng Park, eds. *Shattering Culture: American Medicine Responds to Cultural Diversity*, New York: Russel Sage Foundation.

Suggested:

Mizock, L. and Zlatka Russinova, 2015. "Intersectional Stigma and the Acceptance Process of Women with Mental Illness", *Women and Therapy*, 38, pp. 14-30.

Chan, Wendy and Dorothy Chunn, 2014. *Racialization, Crime and Criminal Justice in Canada*, Toronto: University of Toronto Press. Chapters 2 and 3