

## **Tanya Marie Luhrmann**

Department of Anthropology  
Building 50  
Stanford University  
Stanford, CA 94305

### Appointments held

#### Stanford University

2010: named Howard and Jessie Watkins University Professor.

2007-present: Professor of Anthropology (and Psychology, by courtesy). Courses taught: Culture and madness; Research methods in anthropology; Ethnographic writing; Glimpses of Divinity; Spirituality and healing; Other minds; and others.

#### University of Chicago

2000-2007. Department of Comparative Human Development; Committee on the History of Culture, member; Department of Anthropology, Associate; Committee on South Asian Studies (Chair, 2004-7); University of Chicago Press Board (member, 2004-7); Institutional Review Board (member, 2004-7). Co-director of the Clinical Ethnography program.

2004: appointed Max Palevsky Professor, Department of Comparative Human Development

#### University of California. San Diego

1989-2000: Full professor since 1998. Courses taught: Psychological anthropology, cultural anthropology, social anthropology, Gandhi, morality and the moral order, witchcraft, shamanism and psychiatry, psychological interviewing, morality and community. Academic Senate appointments: Privilege and Tenure, 1995-8, Chair, 1997-8; University-wide Privilege and Tenure 1997-8, Chair 1998-9 Trustee, UC Foundation, The University of California, San Diego 1999-2000

1985-9: Research Fellow, Christ's College. Four year tenure.

### Education

#### Cambridge University

1982: M.Phil. in social anthropology.

1986: Ph.D. in social anthropology. Thesis title: 'Scions of Prospero: Ritual magic and witchcraft in present day England'. Supervisors: S.P. Hugh-Jones, E.Gellner. Examiners: J. Skorupski, G. Lewis.

#### Harvard University

1981: B.A. summa cum laude in Folklore and Mythology. Phi Beta Kappa, Iota chapter (early election).

### Awards/responsibilities

1981: The Lionel deJersey Scholarship (John Harvard Fellowship) Emmanuel College

1981-5: National Science Foundation Graduate Fellowship. (Not 83-4)  
 1983-4: Fieldwork support from the Wenner-Gren Foundation for Anthropological Research; the Wyse Fund; the Richards Fund  
 1987-8: Fieldwork support from the Nuffield Foundation; the British Academy; the Rotary Foundation  
 1989: Elected to the Society of Fellows, Heyman Center for the Humanities, Columbia University  
 Declined.  
 1990: Fulbright Senior Research award for research in India.  
 1992: National Academy of Education Spencer Fellowship. Two terms of release time for research on 'the ethnography of psychiatry'.  
 1992: Wenner-Gren Foundation for Anthropological Research. Funding in support of 'the ethnography of psychiatry'  
 1992: NIMH Grant R03 MH50002-01 for 'the ethnography of psychiatry'  
 1994-5: Fellow, Center for Advanced Study in the Behavioral Sciences, Palo Alto  
 1996-8: National Science Foundation, panelist for grant reviews  
 1999: Executive Program Committee, American Anthropological Association  
 2000-3: Board member, Society for the Anthropology or Religion  
 2001--7: Ad hoc NIH panelist, Services Research  
 2001-8, 2012-on: series editor, the *Ethnography of subjectivity*, University of California Press. Eight volumes published  
 2001-6: Editorial Board, *Culture, medicine and psychiatry*  
 2001-6: Editorial Board, *Journal of the Royal Anthropological Association* (incorporating *Man*).  
 2003: Election to the American Academy of Arts and Sciences  
 2003: Aims of Education address, University of Chicago  
 2004: Program Chair, American Anthropological Association  
 2004: John Nuveen lecture, the Divinity School, University of Chicago  
 2004: NIH grant 'Models of illness'. R34 MH090441  
 2006: Lewis Henry Morgan lectures, Rochester University.  
 2006: Edward Ryerson lecture, University of College: faculty-invited distinguished lecture to entire campus.  
 2007: John Templeton Foundation grant, 'Spiritual Disciplines and their Sensory Consequences'  
 2007: Distinguished Lecture, Frontiers of Science Series, American Psychiatric Association  
 2007-8: John Simon Guggenheim Fellowship  
 2007-8: Fellow, Center for Advanced Studies in the Behavioral Sciences  
 2007-9: President, Society for Psychological Anthropology  
 2008-11: Editorial Board, *American Ethnologist*  
 2009: Participating fellow, Institute for Advanced Study, Hebrew University  
 2009-11: National Science Foundation grant: Kataphatic Prayer Practice BCS-0924145  
 2011: Lemelson Conference in Psychological Anthropology: Towards an Anthropological Theory of Mind (competitively awarded conference)  
 2012: Keynote address, UCLA-UCSD Culture and Mind conference  
 2012-4: New Directions in the Study of Prayer, Social Science Research Council: grantee  
 2013-: Editorial Board, *Cultural Anthropology*  
 2013-: Editorial Board, *Journal of the Royal Anthropological Institute*  
 2013: Foerster lecture, University of California, Berkeley  
 2013: Ensign lecture, Yale University  
 2014: Peter Berger lecture, Boston University  
 2014: William James lecture, Harvard University  
 2014: Contributing Op-Ed columnist, *New York Times*

#### Book prizes:

2001 Victor Turner Prize for Ethnographic Writing: for *Of two minds*  
 2001 Bryce Boyer Prize for Psychological Anthropology: for *Of two minds*  
 2001 Gradiva Award from the Association for the Advancement of Psychoanalysis: for *Of two minds*

2012: When God Talks Back selected as a New York Times Notable Book of the Year.  
2012: When God Talks Back selected as a Kirkus Reviews Best Book of the Year  
2013: When God Talks Back Religion Newswriters Award for Best Book of the year (tied for first place)  
2014: When God Talks Back Division 36 of APA (Psychology of Religion and Spirituality) Bier Award.  
2014: When God Talks Back: Grawemeyer Award (best book in religion, University of Louisville, \$100,000 prize)

### Essay Prizes

1981: the Bowdoin Prize (field: Harvard undergraduates). Harvard award established c. 1800's for essay of highest merit. Title: '*Popul Vuh*: an analysis of a Mayan myth'.

1983: the Emanuel Miller Prize (field: Cambridge University members). For an essay on the philosophy of the social sciences. Title: 'Our master, our brother: Levi-Strauss' debt to Rousseau.'

1985: the Partington Prize (field: international): triennial award by the Society for the History of Alchemy and Chemistry for an essay within that subject. Title: 'An interpretation of the Fama Fraternitatis with respect to Dee's Monas Hieroglyphica.'

1986: the Stirling Prize (field: members of the American Anthropological Association). For an essay in psychological anthropology. Title: 'The Magic of Secrecy.'

2012: Sidney Award (field: all published essays in America). Awarded by David Brooks for one of the best big-picture essays of the year. For an essay in the Wilson Quarterly. Title: "Beyond the brain."

### Publications

#### Books

1989: Persuasions of the Witch's Craft: ritual magic in modern culture. Harvard University Press (and Basil Blackwell).

1996: The Good Parsi: the postcolonial anxieties of an Indian colonial elite. Harvard University Press.

2000: *Of two minds: the growing disorder in American psychiatry*, Alfred A. Knopf; paperback edition  
2001, new subtitle: *Of two minds: an anthropologist looks at American psychiatry*. Vintage.

2012: *When God talks back: understanding the American evangelical relationship with God*. Knopf.

Accepted by the University of California: *Our most troubling madness: schizophrenia in social context* (edited with Jocelyn Marrow).

In preparation: *God made real: prayer and faith*. [The Lewis Henry Morgan lectures]. Introduction needed. Princeton University Press.

#### Articles

1984: '*Popul Vuh* and Lacan'. *Ethos*, 12(4):335-362.

1985: 'Persuasive ritual: the role of the imagination in contemporary witchcraft'. *Archives de Sciences Sociales des Religions*, 60 (1): 151-170.

- 1985: *Audrey Richards: In memorium. Cambridge Anthropology*\_Special editor; testimonial; bibliography.
- 1986: 'Witchcraft, morality and magic in contemporary England.' *International Journal of Moral and Social Studies*.\_1(1):77-94.
- 1986: 'An interpretation of the Fama Fraternitatis with respect to Dee's Monas Hieroglyphica\_' *Ambix (Journal for the Society for the History of Chemistry and Alchemy)*. 33(1):1-10.
- 1989: 'The Magic of Secrecy.' *Ethos*.\_September 17(2):131-166.
- 1990: Review article. *Ritual healing in suburban America*\_by M. McGuire. *Culture, Medicine and Psychiatry*.\_Summer 1990. 14:133-8.
- 1990: 'Our master, Our brother: Levi-Strauss' debt to Rousseau'. *Cultural Anthropology*. November 5(4): 396-413.
- 1991: Invited response to review essay of *Persuasions of the Witch's Craft* in *Journal of Ritual Studies*. 5(2):128.
- 1992: Entries on magic in *Who's Who of Religions* Macmillan Reference Books.
- 1992: 'The Goat and the Gazelle'. Excerpted from *Persuasions of the Witch's Craft*. In *Introduction to Social Anthropology*. Ed. W. Haviland. Reprinted three more times.
- 1993: 'The resurgence of romanticism: contemporary neopaganism, feminism and the divinity of nature.' *Anthropology and environmentalism*. Ed. K. Milton. Routledge, Kegan and Paul.
- 1994: 'Psychological anthropology as the naturalist's art'. In *The making of psychological anthropology II*. Ed. M. Suarez-Orozco and G. and L. Spindler. New York: Harcourt Brace College Publications.
- 1994: 'The Good Parsi: the postcolonial feminization of a colonial elite'. *Man* 29(2):333-357.
- 1998: 'Partial failure: the approach to postmodernist uncertainty in psychoanalysis and in anthropology.' *Psychoanalytic Quarterly* 68(3): 449-473.
- 1998: Entries on 'magic', 'cults', 'trance', 'sorcery', 'witchcraft', in *The Blackwell Dictionary of Anthropology*\_ Ed. Thomas Barfield. Basil Blackwell.
- 1999: 'Commentary: Alan Wolfe's *One nation after all*.' *Sociological perspectives*. 42(1).
- 2000: 'The traumatized social self. the Parsi predicament in modern Bombay.' In *Cultures under siege: collective violence and trauma in interdisciplinary perspectives*\_ Ed. A. Robben and M. Suarez-Orozco. Cambridge University Press.
- 2001: Commentary, 'Missionary positions: Christian, Modernist and Postmodernist,' by R.J. Priest. *Current Anthropology*. 42(1):55-56.
- 2001: Letter, *New England Journal of Medicine*. March 22.
- 2001: Commentary, 'Towards an anthropology of managed care,' in *Culture, medicine and psychiatry*.
- 2001: 'Dissociation, social technology and the spiritual domain.' In *The Best of Britain: the ethnography*

of Britain. ed. N. Rapport. London: Berg.

2001: 'The Ugly Goddess: reflections on the role of violent images in religious experience.' *History of Religions* 41(2): 114-141.

2001: 'Identity in anthropology;' 'Thick description: methodology.' *The International Encyclopedia of the Social and Behavioral Sciences*. Ed. N. Smelser and N.P. Baltes. Pp. 7134-9; 15665-15668. New York: Elsevier. Revised for 2014 edition.

2002: 'Evil in the sands of time: theology and identity politics among the Zoroastrian Parsis.' *Journal of Asian Studies*. 61(3): 861-889.

2003: The Aims of Education Address, Chicago Record.

2004: 'Yearning for God: trance as a culturally specific practice and its implication for understanding dissociative disorders.' *Journal of Trauma and Dissociation*. 5(2): 101-129.

2004: 'Metakinesis: how God becomes intimate in contemporary US Christianity.' *American Anthropologist*. 106(3): 518-528. [reprinted in Clare Boulanger, ed. *Reflecting on America*, in press; also in Jane Adams, ed. *America's Diverse Cultures*]

2005: 'Witchcraft in the modern west.' In *The Encyclopedia of Shamanism*, ed. M. Walter and E. Fridman. Vol II: 519-522.

2005: 'An anthropological view of psychiatry.' *Kaplan and Sadock's Comprehensive Textbook of Psychiatry, VIII*, ed. B. Sadock and V. Sadock. Vol II: 3958-3968.

2005: 'The art of hearing God: absorption, dissociation and contemporary American spirituality.' *Spiritus: a Journal of Christian Spirituality* 5(2): 133-157. [pre-printed as the John Nuveen lecture 'Trauma, trance and God: how the new style in American religion might be changing the psychiatric symptoms of trauma.' *Criterion Spring* 2004: 2-12.]

2006: 'The Zoroastrian tradition in India.' In *Religions of South Asia*, ed. S. Mittal and G.R. Thursby. London: Routledge. Pp. 151-168

2006: 'Subjectivity'. *Anthropological Theory* 6(3): 345-361 (September).

2006: 'On spirituality.' In *Howard Gardner Under Fire: a rebel psychologist faces his critics*. Chicago: Open Court. Pp. 83-110.

2006: 'Anthropology' in *The Encyclopedia of Witchcraft*, ed. R. Golden.

2006: Ryerson Lecture. Chicago Record

2007: 'Social Defeat Social defeat and the culture of chronicity: or, why schizophrenia does so well over there and so badly here.' *Culture, Medicine and Psychiatry*. June. 31: 135-172.

2007: 'How do you know that it is God who talks?' In Berliner and Sarros, *Learning Religion*. [pre-printed on WebForum, Martin Marty Center, the University of Chicago, spring 2006]

2008: 'The street will drive you crazy:' why homeless psychotic women in the institutional circuit in the United States often say no to offers of help. *American Journal of Psychiatry* 15: 15-20; pre-printed (a mark of importance) *American Journal of Psychiatry in Advance* December 17 2007 p 1-6.

- 2009: 'Uneasy street' in *The Insecure American*, ed. Hugh Gusterson and Catherine Besterman. University of California.
- 2010: 'The Absorption hypothesis: hearing God in evangelical Christianity.' With Howard Nusbaum and Ronald Thisted. *American Anthropologist*. March. 112(1): 6-78.
2010. 'Down and Out in Chicago.' *Raritan*, Winter 2010 pp 140-166.
2010. 'Making God Real.' In *Invisible forces and Unseen Powers*, edited J. Cacioppo, authorship Templeton Social Brain Network, FT (Pearson) Press.
- 2010: 'The problem of proclivity.' In *Emotions in the Field*, eds. James Davies and Dimitrina Spencer. Stanford University Press. Preprinted in *The Vision Thing*, workshop proceedings, Collegium Budapest.
- 2011: 'Medication on the street.' *The Anthropology of psychopharmacology*, ed. Janis Jenkins. Santa Fe: School of American Research.
- 2011: 'Hallucinations and sensory overrides.' *Annual Review of Anthropology*. Vol. 40:71-85.
- 2012: Julia Cassaniti and T.M. Luhrmann, 'Encountering the supernatural: A phenomenological account of mind.' *Religion and Society*. 2: 37-53.
- 2012: Jocelyn Marrow and T.M. Luhrmann, 'The Zone of Social Abandonment in Cultural Geography: On the Street in the United States, inside the Family in India.' *Culture, Medicine and Psychiatry*. 36: 493-513.
- 2012 : Towards an Anthropological Theory of Mind. Position papers from the Lemelson Conference. Includes introduction, individual essay and edited collection. *Journal of the Finnish Anthropological Association*. 36(4): 5-69.
- 2012: 'Living with Voices.' *American Scholar*. Summer: 49-60. [reprinted in *Current—Required Reading Recommended by Leading Opinion Makers*]
- 2012: 'Beyond the brain.' *Wilson Quarterly* Summer: 28-34. Sidney Award for best magazine articles, awarded by David Brooks and announced in the *New York Times* OpEd, December 28, 2012 [reprinted in *Utne Reader*, and *Current—Required Reading Recommended by Leading Opinion Makers*]
- 2012: 'A hyper-real God and modern belief: towards an anthropological theory of mind.' *Current Anthropology* 53(4): 371-395.
- 2012: 'Touching the divine.' *Reviews in Anthropology*. Vol. 41(2): 136-150.
- 2012: T.M. Luhrmann, and Rachel Morgain 'Prayer as inner sense cultivation.' *Ethos*. 40(4): 359-389.
- 2013: "Blinded by the right? How the hippie Christians begat the evangelical movement." *Harpers Magazine*. April. Pp. 39-44.
- 2013: 'Lord, teach us to pray: prayer affects cognitive processing.' With Howard Nusbaum and Ron Thisted. *Culture and Cognition*. 13: 159-177.
- 2013: *Spiritus Response* [book symposium on *When God Talks Back*]. 13(1): 137-140.
- 2013: 'On William James.' *Mental culture: towards a cognitive science of religion*. Ed. Lee McCorkle and Dmitri Xygalatas. London: Equinox Press. Religion, Cognition and Culture Series.

2013: 'Some mechanisms through which prayer may contribute to healing.' *Transcultural Psychiatry*. 50(5): 707-725.

2013: "Knowing God, attentional learning and the local theory of mind." [book symposium on *When God Talks Back*] *Religion, Brain and Behavior*. 4(1): 78-90.

2013: "What anthropology should learn from G.E.R. Lloyd" *Hau: Journal of Ethnographic Theory* 3(1): 171-173.

2013: "What an ecological approach can teach us." *Ritual, Brain and Behavior*. 4(2): 159-61.

2014: "Talking about When God Talks Back" [book symposium on *When God Talks Back*] *Hau: Journal of Ethnographic Theory*. 3(3): 389-98

2014: Laroi, F., T.M. Luhrmann [joint first authors], V. Bell, W.A. Christian, S. Deshpande, C. Fernyhough, J. Jenkins, A. Woods. "Culture and Hallucinations: Overview and Future Directions." *Schizophrenia Bulletin*. 40 (Suppl 4): S213-S220. doi: 10.1093/schbul/sbu012

2014: Talking to God in Accra. [in book symposium on *When God Talks Back*] *Pastoral Psychology* 63: 229-234.

2014: Julia Cassaniti and T.M. Luhrmann (joint first authors): The cultural kindling of spiritual experiences. *Current Anthropology*. 55(S10): S333-343.

2015: Luhrmann, R. Padmavati, H. Tharoor, and A. Osei. Differences in voice-hearing associated with psychosis in Accra, Chennai and San Mateo. *British Journal of Psychiatry*. 206(1): 41-4. Epub. 2014 Jun 26.

2015. Thick Description: Methodology. In: James D. Wright (editor-in-chief), *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Vol 24. Oxford: Elsevier. pp. 291–293.

In press: "Hearing the voice of God." In *Strange dimensions: a para-anthropology reader*. Ed. Jack Hunter. Para-anthropology.co.uk.

In press: Luhrmann, R. Padmavati, H. Tharoor, and A. Osei. Voice-hearing in different cultures: a social kindling hypothesis. *TopiCS in Cognitive Science*.

#### OpEds, short pieces and reviews in the popular media

1990: Review of J. Boddy *Wombs and Alien Spirits*. *New York Times Book Review*. March 25, 1990.

1992: Review of F.A. Wolf *The Eagle's Quest*. *The Times Literary Supplement* February 28.

1996: Review of S. Ortner *Making Gender*. *New York Times Book Review*. November 24.

1997: 'Witches, magic and ordinary folk: why entering a cult is comfortable and feels a lot like joining a religion.' Cover article. *U.S. News and World Report*. April 7.

1997: Review of D. Deacon *Elsie Clews Parsons* *New York Time Book Reviews*. May 29.

1998: Op-ed piece, *San Diego Union Tribune*, May 13

1999: Review of M. Warner *No go the bogeyman*. *New York Times. Book Review* March 14.

2000: Review of R. Hutton, *The triumph of the moon*. *Times Literary Supplement*. May 19.

2001: Review of G. Hornstein *To Redeem One Person is to Redeem the World: the life of Frieda Fromm-Reichmann* *The New York Times Book Review*. January 7.

2001: Review essay of C. Geertz, *Available Light*; S. Ortner *The Fate of 'Culture'*; F. Inglis, *Clifford Geertz*. 'Returning the Gaze' (cover). *The Times Literary Supplement*. January 12.

2001: Review of J. Richards *Angles of Reflection*. *New York Times Book Review*. January 2 1.

2001: Review of J. Hazelgrove, *Spiritualism and British Society between the Wars* M. Jakobsen, *Shamanism*. *The Times Literary Supplement*. February 23.

2001: Review of A. Phillips *Promises, Promises*. *The New York Observer*.

2001: Review of N. Bernstein, *The Lost Children of Wilder*. 'A Perfect Test Case. *New York Times Book Review* March 25 (cover)

2001: 'Team care is a better way for the mentally ill.' *Los Angeles Times* Op-ed piece, by request. May 21.

2001: Review of M. Sahlins *Culture in Practice* and A. Kuper *Culture*. *Times Literary Supplement*. June

2002: Review of M. Newton *Savage Girls and Wild Boys: a history of feral children*. *Times Literary Supplement*. January 25.

2002: Review of R. Whitaker *Mad in America*. *Times Literary Supplement*. May 17.

2003: Review of A. LeBlanc *Random Family*. *New York Observer*. February 3.

2004: 'Learning from Prozac: will New Warning Shift Old Views?' *Science Times*. *New York Times*. March 30.

2004: 'Drugs send the wrong message' *Los Angeles Times* OpEd page. June 1.

2005: Review of R. Webster *The Secret of Bryn Estyn*. *Times Literary Supplement*. November 11.

2010: 'What students can teach us about iphones.' Salon May 30.

2011-12: Five short pieces for Clarion, a blog for fiction writers (my assignment: what social scientists know about magic, religion and psychosis)

2012: ongoing blog for Psychology Today: "Imagining God," "Air dense with words," "Thought as substance," "Prayer failure," "Magic and the mind," "When God becomes a therapist."

2012: Huffington Post: "When God Talks Back." March 27.

2012: 'When the Almighty Talks Back.' Wall Street Journal. April 6.

2012: 'Do as I do, not as I say.' New York Times Op-Ed, May 7. On the top ten most emailed list all day.

2012: Christianity Today: "Why women hear God more than men do." June 12.

2012: 'Hark, the Herald Angels Didn't Sing.' New York Times Op-Ed, December 14. On the most emailed list; reprinted in the International Herald Tribune.

2012: My take: "If you can hear God speak audibly, you (usually) aren't crazy." CNN Belief Blog. 7000



comments and over 400 “likes;” well over 200k hits. December 30.

2013: Review of Oliver Sacks Hallucinations. “Fantastic visions.” *American Scholar* Winter. Pp 111-12.

2013: “Talking to God.” *Daily Beast* January 13.

2013: ‘How skeptics and believers can connect.’ *New York Times* Op-Ed, April 14

2013: ‘When God is your therapist.’ *New York Times* Op-Ed, April 20.

2013: ‘Why going to church is good for you.’ *New York Times* Op-Ed, April 20.

2013: ‘Is that God talking?’ *New York Times* Op-Ed, May 2.

2013: ‘Belief is the least part of faith.’ *New York Times* Op-Ed, May 30. All NYT OpEds on most emailed list; this #1 for the better part of the day.

2013: “C.S. Lewis, Evangelical Rock Star.” *New York Times* Op-Ed, June 25.

2013: Review of Isak Niehaus *Witchcraft and a Life in the New South Africa*. “The witch is alive.” *Times Literary Supplement*. July 8.

2013: “Addicted to prayer.” *New York Times* Op-Ed, August 4.

2013: “Why we speak in tongues.” *New York Times* Op-Ed, August 18.

2013: “The violence in our heads.” *The New York Times* Op-Ed, September 20.

2013: “Conjuring up our own gods.” *New York Times* Op-Ed, October 15.

2013: “In the Presence of All Souls.” *New York Times* Op-Ed, October 31.

2013: “When Demons are Real.” *New York Times* Op-Ed, December 29.

2014: “Audiobooks and the Return of Storytelling.” *New York Times* Op-Ed, February 23.

2014: “Is the World More Depressed?” *New York Times* Op-Ed, March 25.

2014: “Saving Minds along with souls.” *New York Times* Op-Ed, April 19.

2014: “To dream in different cultures.” *New York Times* Op-Ed May 14.

2014: “Our Flinching State of Mind.” *New York Times* Op-Ed May 31.

2014: “Candy is Dandy but Pot’s Scary.” *New York Times* Op-Ed June 21.

2014: “When Reason Ends and Faith Begins.” *New York Times* Op-Ed July 27.

2014: “How cultures shapes our senses.” *New York Times* Op-Ed September 8.

2014: “Ghosts are back.” *New York Times* Op-Ed October 30.

2014: Review of Scruton. *Comment Magazine: Public Theology for the Common Good*, Fall.

2014: "Wheat people vs. rice people." *New York Times* Op-Ed December 3.

2014: "Religion without God." *New York Times* Op-Ed December 25. On most emailed list for over 36 hours; #1 for many hours.

2015: "Redefining mental illness." *New York Times* Op-Ed.

2015: "When things happen that you can't explain." March 5. *New York Times* Op-Ed.

#### Professional reviews

1987: Review: I.M. Lewis. *Religion in context: cults and charisma*. In *American Anthropologist* June 89(2): 477-8.

1991: Review of P. Stoller *The Taste of Ethnographic Things*. *Man*. June 26(2): 374-375.

1991: Review of S.J. Tambiah *Magic, science, religion and the scope of rationality* *Man*. September 26(3): 579-80.

1992: Review of L. Siegel *The Net of Magic*. *Journal of Ritual Studies* Winter 6(I): 193-4.

1993: Review of V. Crapanzano *Hermes' dilemma and Hamlets desire: on the epistemology of interpretation*. *American Anthropologist* December. 25(4): 1058-9.

1993: Review of M. Dobkin de Rios *Amazon Healer: the life and times of an urban shaman*. *Man* September 18(3): 621.

1994: Review of H. Nutini and J. Roberts *Bloodsucking witchcraft: an epistemological study of anthropomorphic supernaturalism in rural Tlaxcala*. *Transcultural Psychiatric Research Review* 31: 311-313

1994: Review of A. Dundes (ed.) *The blood libel legend: a casebook in anti-semitic folklore*. *Man* 29 (2): 483-4.

1994: Review of R. Horton *Patterns of thought in Africa and the West*. *Man* 29(4): 1017-18.

1995: Review of H. Stein *American Medicine as Culture*. *Transcultural Psychiatric Research Review*. 32(4): 435-437.

1996: Review of V. Das *Critical Events: an anthropological Perspective on contemporary India*. *Journal of the Royal Anthropological Institute( incorporating Man)*. 2(2): 381-2

1996: Review of L. Orion *Never Again the Burning Times* and A. Scarborough, N. Campbell and S. Stave *Living Witchcraft*. *Journal of Anthropological Research*. 52(2): 225-7.

1996: Review of L. Rosen (ed.) *Other Intentions*. *American Anthropologist*. 98(3): 674-5.

2002: Review of Janet Wirth-Cauchon *Women and borderline personality: symptoms and stories*. *American Journal of Sociology*. 108: 259-61.

2009: review of Harvey Whitehouse. *Modes of Religiosity*. *Journal of Religion*.

2009: Review of Sarah Pike. *New Age Neopagan Religions in America*. *History of Religions*.

2010: Review of Jonathan Metzl, *Protest Psychosis*, *American Journal of Psychiatry*.

2010: Review of Dider Fassin and Richard Rechtman, *Empire of Trauma*, *American Journal of Psychiatry*.

2010: Immanent Frame, discussion of Webb Keane, *Christian Moderns*.

2011: Review of Henrietta Moore, *The Subject of Anthropology*. *American Ethnologist*.

2013: Review of Jason Throop, *Suffering and Sentiment*. *American Ethnologist*.

2013: Review of Bettina Schmidt and Lucy Huskinson, *Spirit possession and Trance*. *Numen*.

Culture and Mind Postdoctoral fellows:

Jocelyn Marrow

Julia Cassaniti

Nev Jones

PhD students: committee chair or co-chair (partial list)

Stanford University

Damien Droney

Johanna Bard Richlin

Giulia Mazza

Robert Rollings

Hantian Zhang

Aisha Ghani

Amrapali Maitra

Alexa Hagerty

University of Chicago

Johanne Eliacin

Amy Sousa

Suzanne Pelka

Stephanie Sosa

Guy Fricano

Deanna Barenboim

Elizabeth Nickrenz

Neely Laurenzo Myers

Matthew Bird

Amy Cooper

Christine Nutter

University of California San Diego

Rebecca Lester

Cage Hall

Thomas Brown

Jason James

Andrew Brown

Julia Offen

Bambi Chapin  
Ashidara Das