

**Society for Psychological
Anthropology**
Spring 2026 Newsletter

Edited by AJ Jones

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Upcoming *Ethos* Issue: March 202625

SPA President's Welcome



Jason Throop

It is an honor to share these welcoming remarks with you all in my new role as the President of the Society for Psychological Anthropology. Throughout my academic career, the SPA and its flagship journal *Ethos* have provided me access to a community of thinkers whose research and theorizing have long inspired my own. SPA is without a doubt my academic home. It is where I have found mentors, colleagues, and collaborators, and most importantly friends. Having served first as the SPA's student representative (2003-2005) and then later as a member-at-large (2013-2016), I am committed to doing whatever I can during my short tenure as President to ensure that the SPA can continue to provide such a vital and vibrant community for generations of scholars to come.

While each of us has our own complicated and singular trajectory to finding a home in our subfield, I came to psychological anthropology through a somewhat odd and unexpected pathway. A non-traditional student who began university training through part-time studies in my mid-twenties, I had no idea that I would come to find a home in psychological anthropology. Having played as a gigging drummer during my early to mid-teenage years in a hard rock band throughout the mid- to late 1980's in Canada, upon graduation from high school, while still teenagers, my band and I turned music into a fulltime career. Writing, recording, and playing music, practicing daily, and touring regularly, the life I saw before me was the life of a professional musician.

From the ages of 13 through 24 I lived and breathed music, committed myself completely to that life, with no exit plan. We toured Canada, playing in bars in places as remote as Kirkland Lake, Ontario, Flinn Flon, Manitoba, and Wetaskiwin, Alberta. We also played larger venues in cities like Toronto, Montreal, Winnipeg, and Edmonton. In our late teens and early twenties, we lived a life that exposed us to a wide cross-section of Canadian life, and a variety of ways of living it, from small mining communities in Northern Ontario to First Nations reservations to towns populated by blue collar workers and temporary laborers to large metropolitan cities and wealthy financial centers to cottage country. We witnessed the highs and lows of people's lives, their happiness, elation and joy, as well as their depression, loneliness, and destitution. We experienced love and friendship, care and concern, in the lives of others, often mere strangers, whose lives intersected with ours, even if in fleeting ways. We witnessed violence and racism, sexism and classism, even if we didn't have much of the conceptual framework or vocabulary available to describe it as such. There was addiction too, as well as the various forms of loss, personal, interpersonal, and worldly that may come along in the wake of it.

All in all, the life of a professional musician was a life that brought us close, at times too close, to the complexity of the intimate personal and interpersonal lives of others. While the story is too long to share here, the process of my pathway to psychological anthropology was intimately tied to these formative experiences as a drummer in a Canadian hard rock band. They also overlapped with them, as throughout my somewhat unconventional path through my undergraduate training at

President's Welcome, cont.

Carleton University, as first a part-time and eventually a fulltime student, I continued to actively pursue my musical career. My introduction to psychological anthropology thus came at a time when I could never have imagined becoming a psychological anthropologist, let alone graduating from a university with a degree.



Jason, second from the right, during his band years.

While doing research for my very first course at Carleton as a part-time student, an introduction to anthropology that was taught by my soon to be undergraduate mentor Charles Laughlin (see Laughlin, McMannus, and D'Aquili 1990), I came across the work of Irving Hallowell. While I did not yet know that Hallowell's essay, "The Self and its Behavioral Environment" (1955) was considered one of the foundational texts of psychological anthropology, or for that matter what psychological anthropology was, I knew as I worked my way through his analysis of the various ways that selves are oriented to the world, which included in the Anishinaabe speaking communities Hallowell was working with, a world of human and other-than-human persons, that I wanted to do that, whatever it was that he was doing.

At the time, in the library fishing around for an essay topic, I had stumbled across, and had begun reading, *The Jesuit Relations and Allied Documents* (1632-1672), an edited collection of the correspondences of Jesuit missionaries who had been sent to the New World to convert indigenous communities in lands that are now known as eastern Ontario and Western Quebec (see Thwaites, Reuben Gold, ed. 1896-1901). The letters, which were often surprisingly ethnographically descriptive, even if often unsurprisingly theologically dismissive, caught my attention because of the ways the Jesuits struggled to make sense of local lifeways, values, practices, and beliefs. This included beliefs in other-than-human spirits whose lives intertwined with those of animals, humans, plants, as well as a myriad of other entities and objects in the surrounding world. Hallowell's work, cited in an article of a religious studies scholar's critical reflections on the interpretive challenges voiced in *The Jesuit Relations* (Irwin 1992), drew my attention to the significance of what would become my career-long engagement with a field that Hallowell helped to redefine through his proto-phenomenological approach.

From Hallowell I was eventually led to the work of Douglas Hollan (SPA Lifetime Achievement Award 2024; past SPA President, 2009-2011), a scholar who was, as I came to learn, in Hallowell's lineage, having studied directly with Hallowell's student Melford Spiro at UCSD.

President's Welcome, cont.

Never imagining a world where my home-world would entail studying with the person who I now feel completely at ease calling Doug at UCLA, and certainly with no view in sight of eventually becoming his colleague, I was drawn to a form of analysis evident in his work that brought into focus a world of intimate cares and concerns, struggles and uncertainties, hope and despair, dreams and fears, the fine grained “stuff” of concrete lives in flux that I had come to encounter firsthand in my own life as a professional musician, without any of the conceptual tools to make sense of it.

It was thus through the writings of Hallowell and Hollan that I first came to understand that anthropology could say something critically important about the complexities of affective life and self-experience, a topic that I had been fascinated with since my early introduction, through my uncle Warren “Scooter” Throop, to William James and Edmund Husserl, many years prior to taking my first university course. It was Hollan’s work that eventually led me to the writings of Thomas Csordas and Robert Desjarlais, whose books the *Sacred Self* (1994) and *Body and Emotion* (1992) I stumbled across while perusing the self-same section of the stacks where I had found Hollan and Wellencamp’s book, *Contentment and Suffering* (1994) at Carleton’s library. These early discoveries – and it is well worth noting that doing research in a time before personal computers, internet search engines, and smart phones, very much felt like a discovery, even if only a personal one – soon led me to the journal *Ethos*, where I found in the journal’s back catalogue article after article on lived experience that transformed my thinking and my own trajectory as a scholar (see Ewing 1990; Lutz 1983; Murray 1993; Rosaldo 1983; Spiro 1993).

While intellectually I had an inkling that I may have found a home in the pages of these books and our society’s journal, I had no idea how that connection would lead me, through my undergraduate years and graduate training, to a community of thinkers whose mentorship and friendship would transform so much more of my life and its possibilities. This included my being brought into a world of close intellectual mentoring and friendships with Thomas Csordas (SPA Lifetime Achievement Award, 2022; past SPA Board Member-at-Large), Linda Garro (past SPA Board Member-at-Large), Byron Good (SPA Lifetime Achievement Award 2017; past SPA President, 2013-2015), Janis Jenkins (past SPA President, 2023-2025), Laurence Kirmayer (past SPA President, 2021-2023), Tanya Lurhmann (SPA Lifetime Achievement Award, 2023; past SPA President, 2007-2009), and Cheryl Mattingly (President-Elect), among many, many, others.

While my pathway to graduating with a BA in Anthropology was at the time quite simply an unthinkable reality for me, even as I worked my way through my classes while working part time and playing music as much as I could, the path to graduate study and life as a professional academic was even further from my reach. The fact that this uncertain and unconventional path, with all its twists and turns, eventually led me here, is again testament to the open and uncertain ways that lives move and flow through time. Psychological anthropology has taught me to keep close contact with such uncertainties and surprises, to take seriously the manner that life unfolds in unpredictable ways, in ebbs and flows, in starts and stops, with contradiction and ambivalence.

President's Welcome, cont.

It has also generously provided me with a community of thinkers whose work and lives, whose friendship and inspiration, whose care and concern, have indelibly transformed my life and thinking. In a time of great uncertainty for academic life, for our discipline and for the university as an institution, I share all of this with our membership to share something of my deep commitment to the role that I have been entrusted with as the President of our society. Care and concern for this community, our society, and our journal are at the forefront of my mind as we all work to ensure that the SPA can flourish in the months and years to come. Having taken such an unconventional path to finding a home in psychological anthropology, I am deeply committed to ensuring that others, with their own necessarily unique trajectories, can find a home at the SPA too. I very much look forward to engaging with you all, to hearing your cares and concerns, and to working together to make our SPA community as open, vibrant, and welcoming as it can be.

Warmly,
Jason

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New Board Members

Meet our new Board Members and learn why they love SPA!



Devin Flaherty
UT San Antonio
Secretary

I love being an SPA member because the SPA both feels like home and is the place where my intellectual heroes hang out. Here, my ideas and perspectives make sense, and I get to rub shoulders with the giants who inspired me to have those ideas and perspectives in the first place. In short, the SPA reminds me that we are all part of the history of ideas together. It's a magical feeling.

What I love about the SPA is the feeling that my questions belong here. As my interests have increasingly turned toward phenomenology and critical phenomenology, I have found the SPA, which has long been a home for thinking through the mutual constitution of inner life and social worlds, to be a uniquely welcoming and intellectually generous space for contemplating experience, being-in-the-world, temporality, and structure together. The conversations I've had through the SPA – at panels, in workshops, and informally – have helped shape how I think and write. It is a community that encourages experimentation, care, and rigor in equal measure.



Sylvia Tidey
University of Virginia
Treasurer

A huge thank you to our outgoing Board Members for their years of dedication and vision serving the SPA! **President:** Janis H. Jenkins; **Secretary:** Bridget Haas; **Treasurer:** Lesley Jo Weaver; **Board Members:** Whitney Duncan & Chikako Ozawa-de Silva; **Student Representative:** Angela Leocata; **Webmaster:** Giselle Sanchez

New Board Members, cont.



Cheryl Mattingly
University of Southern California
President-Elect

My interest in psychological anthropology began as a graduate student doing an ethnography of people (often young men) hospitalized because of spinal cord injuries. Faced with deeply altered lives, they developed elaborate joking routines with rehabilitation therapists where they expressed pain, bewilderment and fragile hope. Psychological anthropology offered me a rich avenue for exploring this intimate, highly embodied work of imagining new lives at a critical juncture. In addition to its theoretical forays, it has a vibrant history of engaged anthropology in collaboration with clinician-scholars and community activists. In short, the SPA is my intellectual home. But, equally important, it is the community where I have developed my deepest friendships in the anthropology world, ones that have lasted for decades.

When I joined the SPA during my first year of graduate school to get to know the people behind the names of the awe-inspiring books and articles I was reading, I was too terrified to actually introduce myself to any of them. That intimidation didn't last long—the SPA is a welcoming community of scholars who take their work very seriously, but not themselves. I'm still in awe of everyone though!



Allen Tran
Bucknell University
Board Member at Large

New Board Members, cont.



Merav Shohet
Boston University
Board Member at Large

I love being an SPA member because at the conferences and panels, I get to learn from and talk with some of my favorite scholars – anthropologists I'd read and admired long before I met, as well as new faces, including students who are doing exciting new research that continues to interest me. I find that SPA members tend to be unusually attuned to nuance and complexity across lived realities, and I appreciate the beautiful ethnographies that emerge from this commitment both to big philosophical questions and to the messy nature of life itself. And I love eating and drinking with SPA folks :)

I am a longtime member of the SPA and consider it my academic home. From my first Biennial meeting in Boston, I have formed an interdisciplinary community dedicated to the intersectional study of structures and experiences. There is a lively community of people in the SPA interested in the lived experience of mental health, healthcare systems, and their interplay with politics – both in academia and beyond. Not only are the conversations enriching, but the people are warm, welcoming, and fun!



Ellen Kozelka
University of Vermont
Board Member at Large

New Board Members, cont.



Talia Rose Weiner
University of West Georgia
Board Member at Large

The first academic conference I ever attended was the SPA Biennial Meeting at Asilomar in 2009. As a first-year graduate student and a newcomer to the field of anthropology, I was delighted to be welcomed into a community of kind and brilliant scholars who were engaged in exactly the sorts of conversations I had been searching for—conversations about the socio-cultural organization of subjectivity, consciousness, and experience. Through the years, the SPA has remained my intellectual home, and I always look forward to reconnecting with fellow members.

As an SPA member, I get to be part of an intellectually vibrant community that shares my curiosity and commitment to understanding the human experience. The SPA fosters a space of inclusivity, creativity, and thoughtful engagement that is endlessly inspiring and energizing, especially as I enter the final stages of my PhD. I'm grateful to be a member of an organization that supports students, as well as professionals and senior researchers, and recognizes scholarly excellence across multiple levels of education and experience.



Micaela Bermea
UT San Antonio
Webmaster



As a grad student, I love being an SPA member because it's a way to connect with and learn from scholars beyond my own institution.

Megan Grabill
UCLA
Student Representative

Continuing Board Members:
Aidan Seale-Feldman, Board Member at Large
Julia Cassaniti and **Jacob Hickman**, *Ethos* Co-Editors
Yehuda Goodman, Book Editor
AJ Jones, Newsletter and Communications

2025 Stirling Prize

for outstanding contribution to psychological anthropology



Michael Schnegg

**“Collective Loneliness: Theorizing Emotions as Atmospheres”
Current Anthropology**

“Collective Loneliness” is a theoretically impressive and thought-provoking contribution to psychological anthropology that draws upon fieldwork conducted in Namibia to explore the phenomenology of loneliness. In contrast to conceptualizing loneliness as an intrapsychic phenomenon, Schnegg mobilizes ethnographic observations alongside contemporary phenomenology to suggest that loneliness (as experienced by his Namibian research participants) is better understood as “atmosphere”: a felt experience between persons and entities that situates and shapes affective experience. To this end, Schnegg examines the everyday experience of loneliness as atmospherically constituted: cyclical, in the context of drought, responsive to the presence of absence attributed to migration, and within broader post-colonial life. Schnegg’s article is an exciting example of the intersection between ethnographic inquiry and psychological-philosophical theory, illustrating psychological anthropology’s distinctive contribution to the understanding of human experience and the inextricable relationship between individual psychological processes and collective cultural life. The committee was also impressed by the systematicity with which this article explains how ‘atmospheres’ can be conceptualized and studied ethnographically; this promises to make ‘Collective Loneliness’ an influential and inspiring text for scholars working in psychological anthropology and beyond.

**We thank the 2025 Stirling Prize Committee:
Jonathan Yahalom (Chair), Nicholas Long, and Allen Tran**

2025 Boyer Prize

for contribution to psychoanalytic anthropology

Joshua Burraway

Becoming Somebody Else: Blackouts, Addiction, and Agency amongst London's Homeless HAU Books



Joshua Burraway's *Becoming Somebody Else: Blackouts, Addiction, and Agency amongst London's Homeless* is a rich ethnography examining substance induced blackouts as cultural psychodynamic states through which people experiencing homelessness navigate grief, loss, and structural marginalization. Drawing from and working at the intersections of psychoanalysis, critical phenomenology, and political-economy, Burraway interprets blackouts not as a reduction in self or pathology alone, but as a practice of self-making and survival. He draws on psychoanalytic theory as part of his methodological toolkit and engages it as a framework and foil. Burraway critiques assumptions at the core of psychoanalysis, arguing that it often locates pathology in ego deficits rather than in world deficits and the social and material deprivations that define his interlocutors' lives. He positions psychoanalysis as a vital but incomplete tool for understanding how people survive unendurable conditions through blackout and self-transformation. For example, he moves psychoanalytic frameworks toward Wagner's theory of obviation and critical phenomenology, demonstrating how ethnographic attention to blackout experiences can reveal the limits of psychoanalysis while still drawing on its insights. *Becoming Somebody Else* contributes to cultural psychodynamics by demonstrating how ethnographers can draw on psychoanalytic insights while grounding them in the temporal and relational worlds of lived experience, and by situating psychodynamic processes within political-economic structures, he also offers a model of psychoanalytic anthropology that is both clinically informed and socially grounded.

We thank the 2025 Boyer Prize Committee:

Aaron Denham (Chair), Julia Fierman, and Xochitl Marsilli-Vargas

2025 Condon Prize

for best student essay in psychological anthropology



Muhammad Osama Imran

**“Through the Frayed Veil:
Spectral Madness and Sufi Ethics
in Pakistan”**

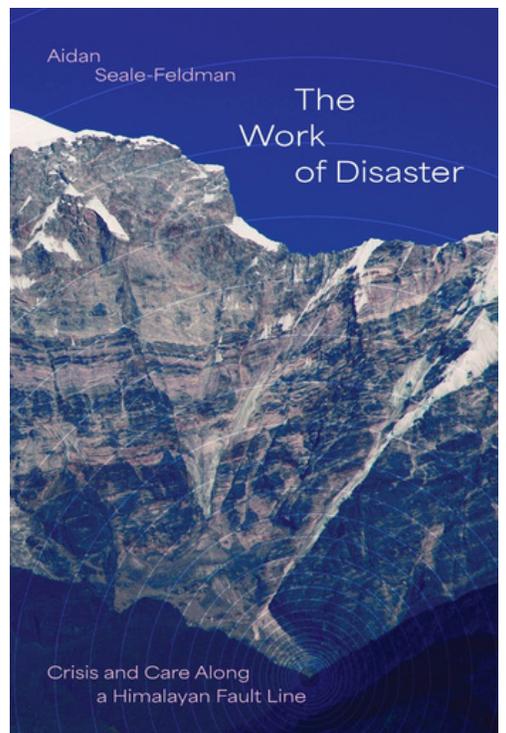
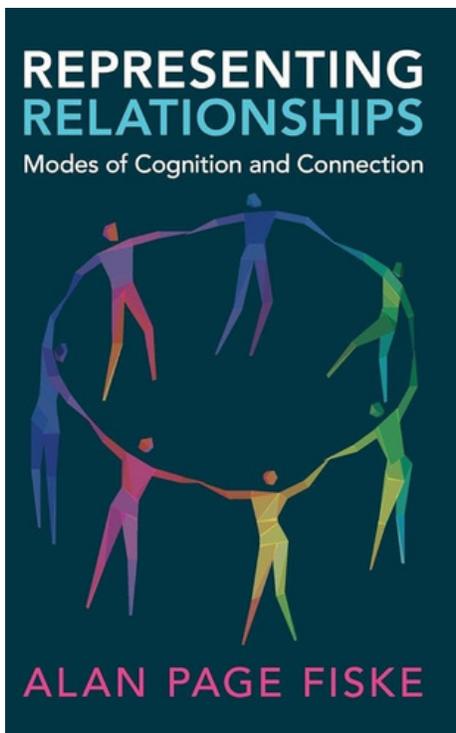
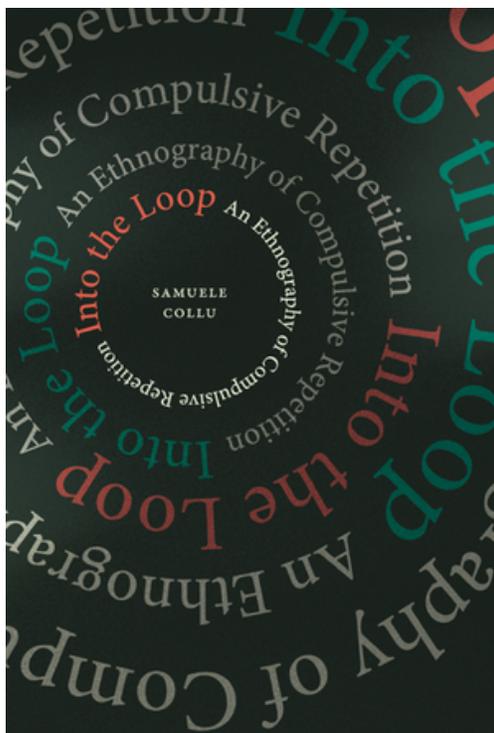
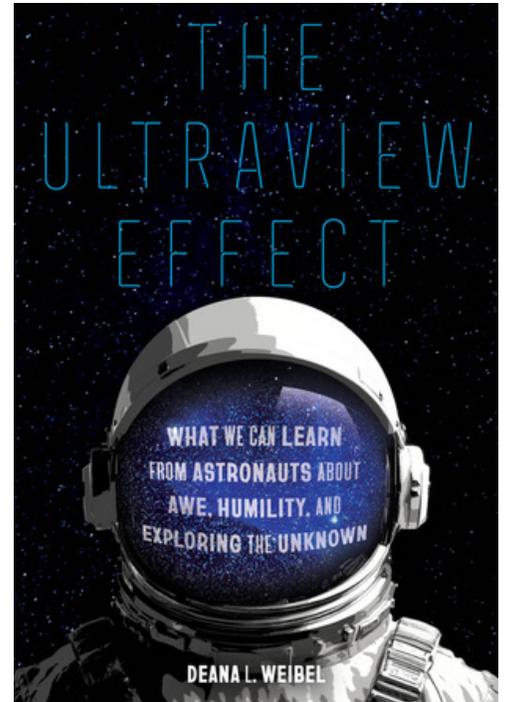
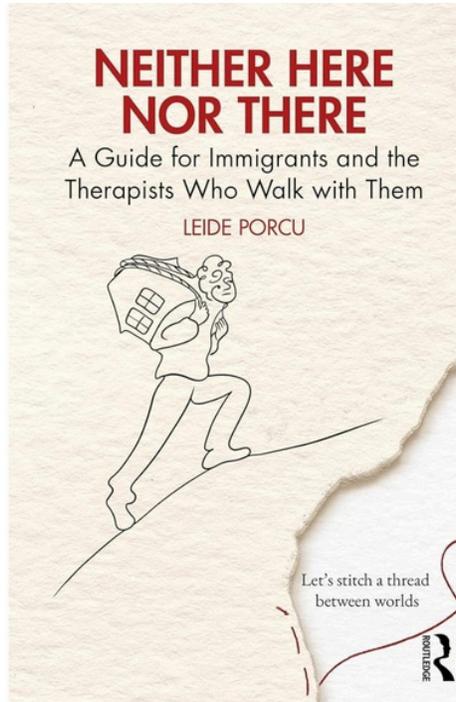
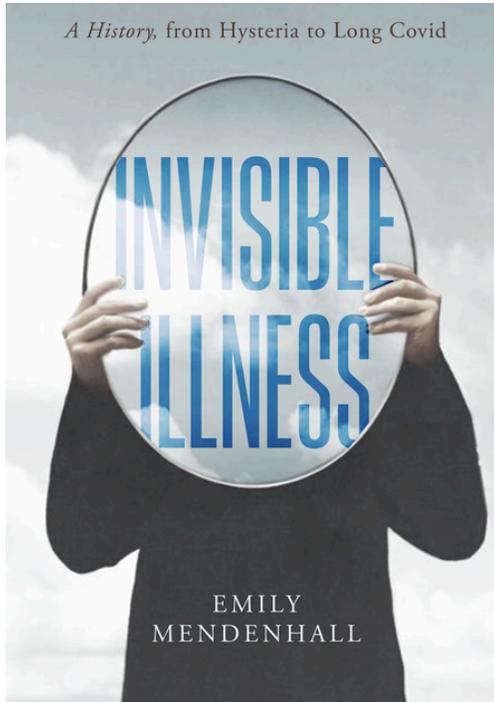
“Through the Frayed Veil: Spectral Madness and Sufi Ethics in Pakistan” was unanimously selected as the winner of the Condon Student Paper Prize. The Committee was struck by the paper’s strong writing, clear concept, and intensive ethnography compellingly weaving theoretical development and the lived experience and affect of the participants. We are excited to see this paper shared among psychological anthropologists and the wider *Ethos* readership.

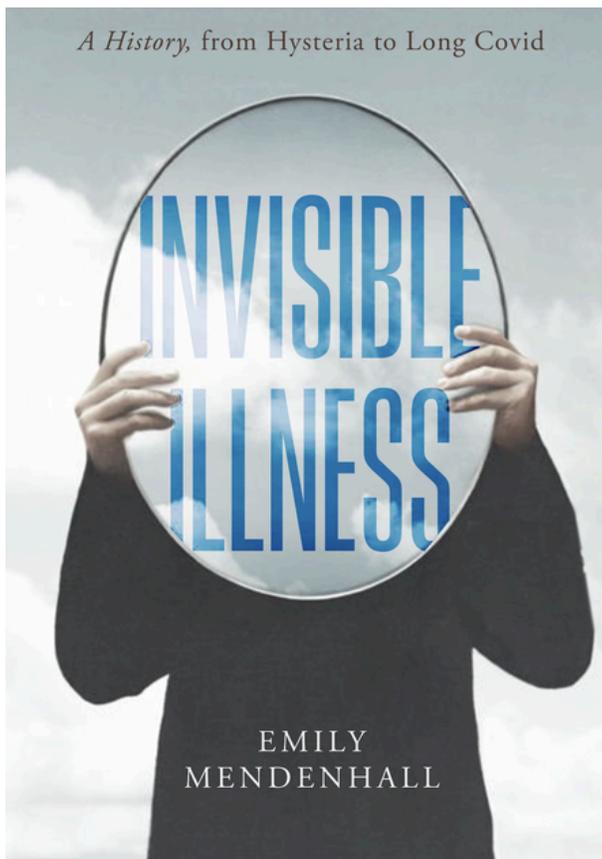
**We thank the 2025 Condon Prize Committee:
Lawrence Monocello (Chair), Sonya Pritzker, and Pablo
Seward Delaporte**

**2026 Call for SPA
Prize Submissions
Coming Soon!**

Featured Books

We are thrilled to spotlight recent and upcoming publications in psychological anthropology!





Invisible Illness: A History from Hysteria to Long Covid

Emily Mendenhall

University of California Press

Invisible Illness is a moving cultural history of disability—and a powerful call-to-action to change how our medical system and society supports those with complex chronic conditions. Inspired by her work with long Covid patients, medical anthropologist Emily Mendenhall traces the story of complex chronic conditions from hysteria to long Covid to show why both research and practice fail so many. Mendenhall points out disconnects between the reality of chronic disease—which typically involves multiple intersecting problems resulting in unique, individualized illness—and the assumptions of medical providers, who behave as though illnesses have uniform effects for everyone. And while invisible illnesses have historically been associated with white middle-class women, being believed that you are sick is even more difficult when you're Black, trans, poor, young, disabled, or undocumented. Weaving together cultural history with intimate interviews, *Invisible Illness* lifts up the experiences of those living with complex illness to expose the failures of the American healthcare system—and how we can do better.

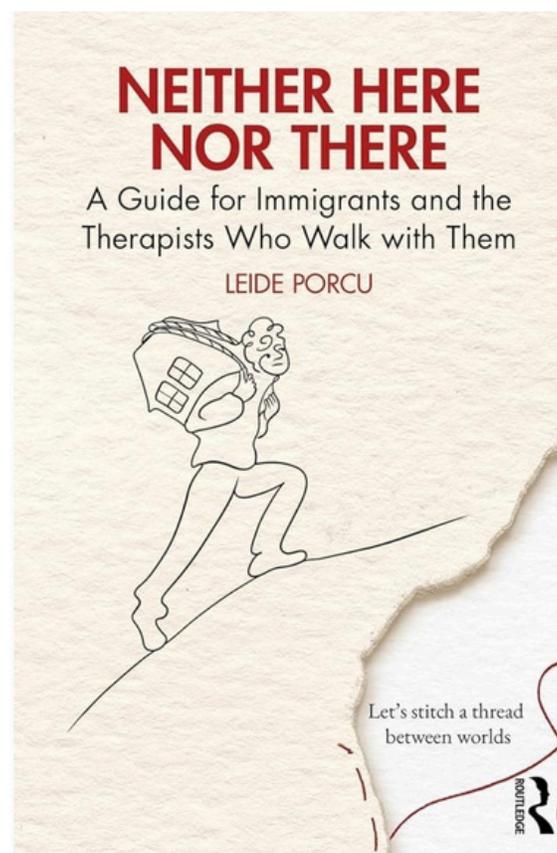
<https://www.ucpress.edu/books/invisible-illness/hardcover>

Emily Mendenhall is Professor at Georgetown University's Foreign Service School.

Neither Here Nor There: A Guide for Immigrants and the Therapists Who Walk with Them

Leide Porcu

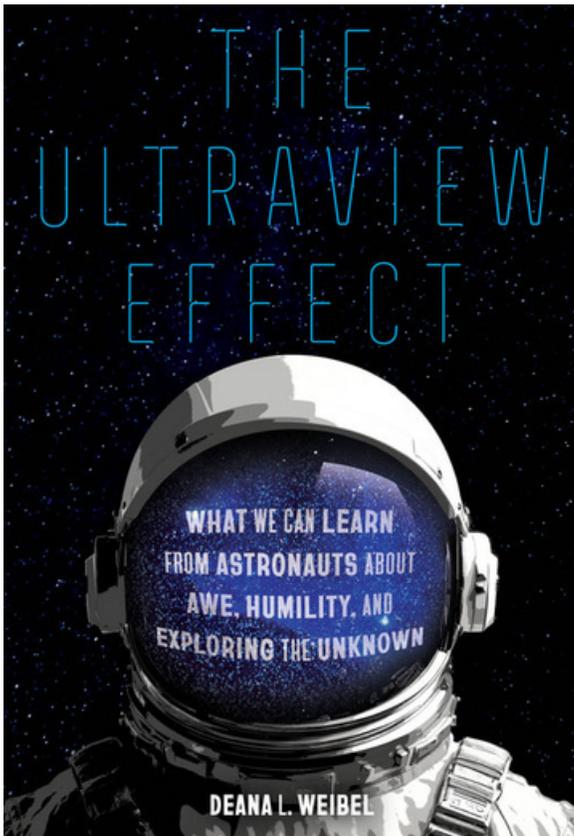
Routledge



Neither Here Nor There explores the psychological and cultural experience of living across languages, identities, and social worlds. Drawing on psychoanalysis and psychological anthropology, the book approaches migration as an ongoing, everyday process rather than a single rupture. It attends to how people negotiate belonging, continuity, and wellbeing through daily practices such as language use, family roles, humor, dreams, and moral decision-making. Rather than framing immigrant experience primarily through pathology, the book focuses on adaptation and meaning-making, while taking suffering, history, and power seriously. Written for immigrants, second-generation individuals, therapists, and allied professionals, it combines conceptual reflection with accessible, practical tools grounded in lived experience.

<https://www.routledge.com/Neither-Here-Nor-There-A-Guide-for-Immigrants-and-the-Therapists-Who-Walk-with-Them/Porcu/p/book/9781041091189>

A Note from the Author: What excites me most about my work is making visible the often invisible labor of living between worlds. I approach migration anthropologically by attending to how it is lived day by day—in language use, family roles, humor, dreams, and small acts of adaptation—rather than only through moments of crisis. My interest is not only in trauma, but in how people construct continuity and meaning across contexts. My book brings this everyday, situated perspective into dialogue with psychological work, offering accessible reflections and practical tools to support wellbeing without pathologizing experience, while still taking suffering, history, and power seriously.



The Ultraview Effect: What We Can Learn from Astronauts about Awe, Humility, and Exploring the Unknown

Deana L. Weibel

University of California Press

The Ultraview Effect examines how encounters with extreme environments, particularly outer space, shape human experience, self-understanding, and meaning making. Drawing on interviews with astronauts and other space professionals as well as long-term ethnographic engagement with space communities, the book explores awe as a psychological and cultural phenomenon that can provoke humility, cognitive shift, and ethical reflection. Situating spaceflight alongside pilgrimage, ritual, and other transformative experiences, the book argues for the importance of psychological anthropology in understanding how humans make sense of the vast, the unfamiliar, and the limits of knowledge. Written for a broad audience, the work bridges anthropology, psychology, and science studies while remaining grounded in ethnographic attention to lived experience.

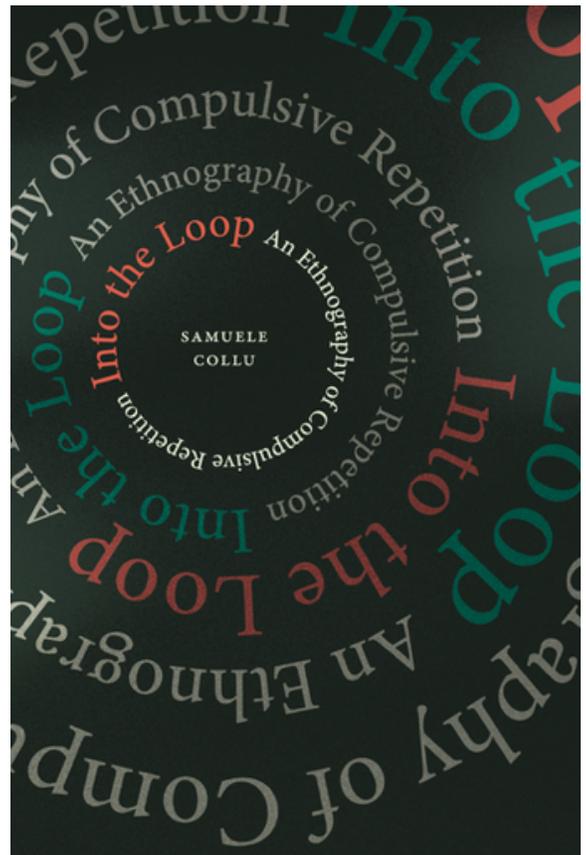
<https://www.ucpress.edu/books/the-ultraview-effect/hardcover>

Deana L. Weibel is Professor of Anthropology at Grand Valley State University.

In the Loop: An Ethnography of Compulsive Repetition

Samuelle Collu

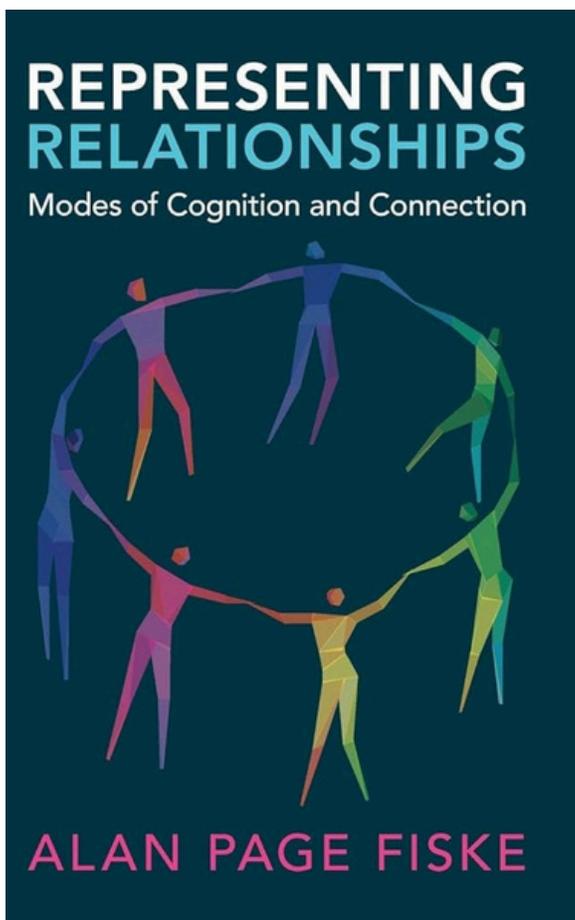
Duke University Press



Into the Loop asks how and under what conditions we can interrupt the repetitions that define us. Drawing from more than 200 hours of ethnographic observations of Systemic couples therapy in Buenos Aires, alongside auto-ethnographic recordings of Samuele Collu's own hypnotherapy sessions, this study traces the psychic forces that compel people to repeat, interrupt, or drift aside from relational loops. Grounding his analysis in affect theory, psychoanalysis, and phenomenology, Collu examines how identification, affective transmission, compulsive repetition, and hypnosis play out within therapeutic encounters observed by teams of psychotherapists through one-way mirrors and closed-circuit television systems. *Into the Loop* is written in an experimental and literary style that moves fluidly between the academic, the personal, and their uncanny in-betweens; the book offers a unique window into the repetitive cycles that shape our most intimate relationships and the possibilities for transformation within them. A snapshot of the book's 99th page can be found on the Page 99 Test blog [here](#).

<https://www.dukeupress.edu/into-the-loop>

Samuele Collu is Assistant Professor of Medical and Psychological Anthropology at McGill University.



Representing Relationships: Modes of Cognition and Connection

Alan Page Fiske

Cambridge University Press

The four fundamental forms of sociality structure human relationships. By comparing hundreds of cultures across more than 5,000 years, this book builds on relational models theory to reveal how each of the four basic types of relationship is cognized, communicated, and modulated in its own distinctive medium. The text demonstrates how people use their food and bodies to foster affiliation, spatial dimensions to form hierarchy, concrete operations of one-to-one matching to create equality, and employ arbitrary, conventional symbols for proportion-based relationships. Originating from the author's ethnographic fieldwork in a West African village, this innovative social theory integrates findings from ethnological comparison; archeology; history; art history; religious studies; ancient texts; typological linguistics and semiotics; social, cognitive, and developmental psychology.

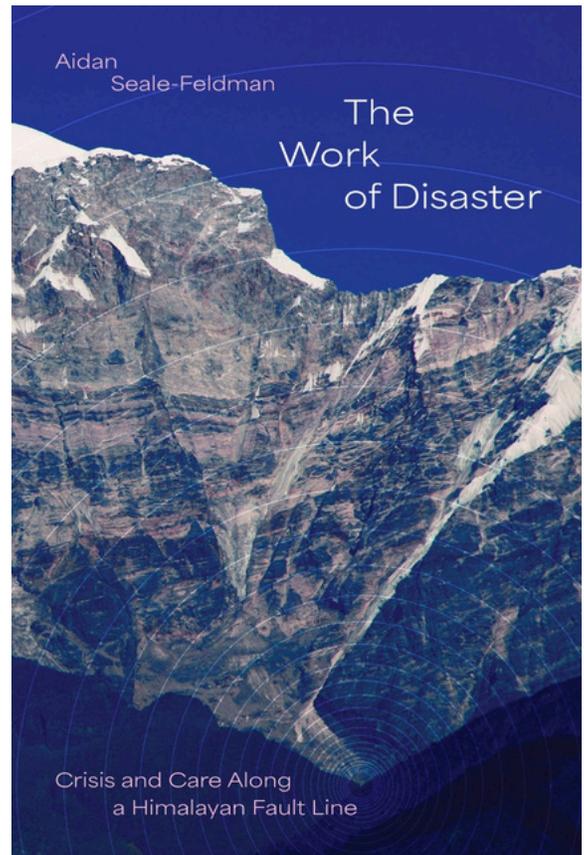
<https://www.cambridge.org/core/books/representing-relationships/78C2EE0A5E402298AF1BA282BEE4EE08>

Alan Page Fiske is Professor of Anthropology at University of California, Los Angeles.

The Work of Disaster: Crisis and Care Along A Himalayan Fault Line

Aidan Seale-Feldman

University of Chicago Press



In a world marked by escalating disasters, the forms that care takes are increasingly fraught. In this powerful book, anthropologist Aidan Seale-Feldman focuses on Nepal, where in 2015 a 7.8-magnitude earthquake and equally powerful aftershock struck the country's central region. The disaster claimed more than nine thousand lives and inspired a surge of humanitarian concern for the mental health of Nepali people. Based on extensive ethnographic fieldwork, *The Work of Disaster* examines the possibilities generated by disaster, as well as the vexed relationship between crisis and care. Moving between NGO offices, mountain trails, therapeutic interventions, and affected villages, Seale-Feldman tells the story of an emergent “mental health crisis” and the forms of care that followed in the disaster's wake. She also analyzes the changes emergency services bring about in the places they seek to assist, the challenges of psychiatric support provided by international organizations, and the place of mental health counseling in a modern biopolitical reality. *The Work of Disaster* reveals the simultaneous violence and gentleness of humanitarian encounters, engaging along the way with broader debates about world making and the ethics of care.

<https://press.uchicago.edu/ucp/books/book/chicago/W/bo256665064.html>

Aidan Seale-Feldman is Assistant Professor of Anthropology at the University of Notre Dame.

Special Issue Feature

The Anthropology of Anxiety

American Anthropologist

The Anthropology of Anxiety: An Introduction

Nutsa Batiashvili, Katie Rose Hejtmanek, and Stéphanie Larchanché

Anxiety Leaks Into Tsqena: Feelings of Hurt Among Georgia's Armenians and Identity Anxiety in the Caucasus

Nutsa Batiashvili

Conjuring and Calming Anxiety: CrossFit and Whiteness in Contemporary America

Katie Rose Hejtmanek

Borderland Anxiety: Negotiating Care Ethics at a Transcultural Clinic

Stéphanie Larchanché

Anxious Intimacies: Polyamory, Jealousy, and Lifestyle Politics in America

Rebecca J. Lester

On Political Anxiety: Dispatches From Gorkhaland

Townsend Middleton

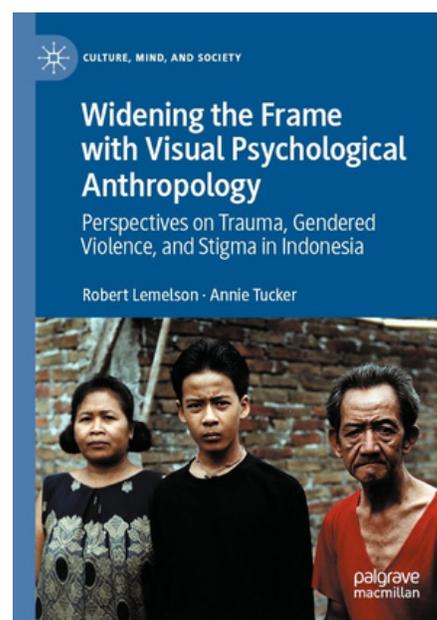
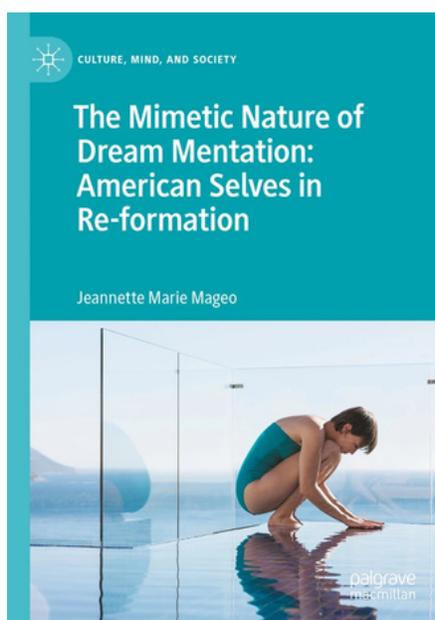
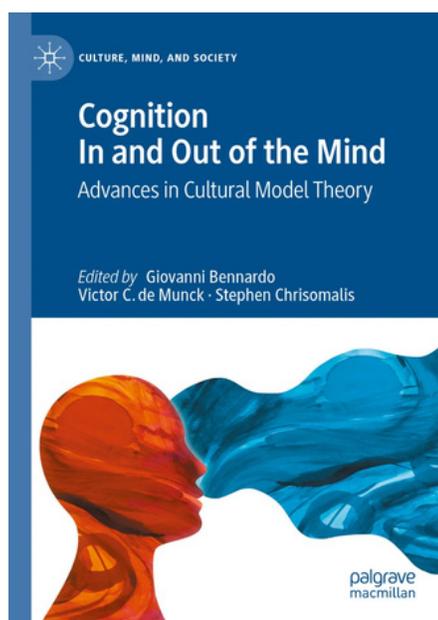
Earth Anxieties: A Coda

Susan Lepselter

Invitation: Culture, Mind, and Society Book Series

The SPA invites you to submit manuscripts to our Culture, Mind, and Society Book Series, published by Palgrave Macmillan (part of the Springer Nature Group)

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Palgrave editors regularly attend international conferences and meetings, including the AAA and EASA, to promote recent publications in the series and the Anthropology program broadly.

Potential authors can contact Meredith Keffer, Commissioning Editor at Palgrave Macmillan (meredith.keffer@palgrave-usa.com), or Yehuda Goodman, our book series editor and SPA board member (ygoodman@huji.ac.il).

Testimonials

We asked our members: What most **excites you** about your research? Why does **psychological anthropology matter**? How has the SPA been a **meaningful space** for you and your work?



My fieldwork in Bengaluru, India, follows a postgraduate counseling psychology training program to understand how people learn to become therapeutic professionals—how a “counsellor self” is cultivated, tested, and recognized. What most excites me is observing how inner life becomes a shared object of work: emotion, memory, vulnerability, and aspiration are not treated merely as personal but are shaped through classrooms, supervision, and assessment. Drawing on psychological anthropology, I am writing my doctoral dissertation about how trainees negotiate competing regimes of truth—clinical, ethical, and cultural—to define what counts as mental health.

MEGHNA ROY

PhD Candidate in Anthropology, Oslo University

In my experience, psychological anthropology enables engagement with the subjective and philosophical dimensions of human life. My current practice as a psychotherapeutic counsellor in London - working with people one-to-one and as couples or families - informs my thinking that anthropology has much to gain from psychotherapy's intricate scale, methods, and modes of analysis. Inviting such inquiries, psychological anthropology facilitates critical, cross-cultural, and constructive dialogue across disciplines and between research and practice. I am exploring the above practice-based research through the following lifelong learning short courses: Therapy as anthropology: engagements with the human condition, and What makes life meaningful? Perspectives from anthropology.



JOHN LOEWENTHAL

**Research Associate, SOAS Department of Anthropology and Sociology
Co-Convenor, European Network for Psychological Anthropology**

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