MACQUARIE
University
SYDNEY·AUSTRALIA

ANTH 224: Mad, Bad, Sad

Semester 1, 2018
Faculty of Arts
Department of Anthropology

ANTH 224
Mad, Bad, Sad: Cross Cultural Perspectives

TEACHING STAFF

Unit convenor

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CLASSES AND TUTORIALS

For lecture and tutorial times and classrooms please consult the MQ Timetable website: http://www.timetables.mq.edu.au. This website will display up-to-date information on your classes and classroom locations. *Tutorial locations sometimes change* in the days before class. Be sure to check. Tutorials start on the second week.

Have a bad tutorial time? See iLearn for the tutorial swap forum.

UNIT DESCRIPTION

Madness, deviance, and other forms of social difference are culturally constructed and have moral implications that are dramatically entwined within people's life-worlds. In all cultures there are people that misbehave, act differently, and transgress the socially accepted rules. People will lie, cheat, steal, murder, blaspheme, and offend others. People will act aggressively, bully others, appear different, withdraw from social contact, experience changing moods, see and hear things not apparent to others, or behave in an unexpected manner. When encountering people regarded as abnormal, different, mad, or deviant, societies can respond by diagnosing, institutionalizing, shunning, isolating, or encouraging supernatural retribution. One thing is clear, definitions of madness, badness, or sadness are culturally defined and the criminal or psychiatric experiences and classifications created in Western society are not as universal as we might assume.

Mad, Bad, Sad brings together cross-cultural perspectives on madness, deviance, and vulnerability, demonstrating how individuals and societies identify and manage threats to their social and moral order. How do other cultures define normality and abnormality? What happens when people find themselves outside the boundaries of normality? How do societies construct and regulate good, correct, or morally appropriate behaviours? Are western forms of mental illness universal? This class will cover a wide range of topics, perspectives, and disciplinary frameworks related to psychological, sociocultural, and medical anthropology and their intersection with psychiatry/psychology and other social sciences. We will work from a perspective that moves between considerations of individual experience and the social structures and contexts that shape experience. We will examine themes surrounding culture and mental illness, emotions, sexual norms and their transgressions, social abandonment, spirit possession, sorcery and witchcraft, child abuse and neglect, the moral life, happiness, and living well, drug use, criminality, and the processes of representation, medicalization, and stigmatization associated with these experiences. Ultimately, students will understand and reflect on how difference is constructed and embodied, and become aware of how deviance is surveilled, managed, and constrained in a variety of cultural contexts.

Unit Learning Outcomes:

1. To understand and reflect on how normality, abnormality, and difference are constructed and managed within particular social, cultural, political, and environmental contexts.

2. To analyse a selection of comparative ethnographic perspectives on themes related to culture and madness, disorder, deviance, addictions, and mental health.

3. To identify the social and cultural factors that make madness a powerful metaphor and site of surveillance within societies.

4. To apply critical analytic skills to discover the ways in which desire and deviance transcend individual bodies and are incited, monitored and regulated within the social body and the body politic.

5. To understand the significance and impact of medicalization, labelling and stigmatization.

6. To understand the cultural and socio-political dynamics present within sorcery and witchcraft practices and related accusations of socially deviant behaviour.

7. Critically evaluate our assumptions about other cultures and cultural differences and what is considered 'natural' or 'normal' human experience.

8. Analyse the cultural construction of abnormality and difference within media representations of culture, madness and deviance.

Macquarie Learning Outcomes

All academic programmes at Macquarie seek to develop graduate capabilities. These are:

COGNITIVE CAPABILITIES

1. **Discipline Specific Knowledge and Skills**
   Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

2. **Critical, Analytical and Integrative Thinking**
   We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

3. **Problem Solving and Research Capability**
   Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

4. **Creative and Innovative**

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

INTERPERSONAL OR SOCIAL CAPABILITIES

5. **Effective Communication**

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

6. **Engaged and Ethical Local and Global citizens**

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

7. **Socially and Environmentally Active and Responsible**

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

PERSONAL CAPABILITIES

8. **Capable of Professional and Personal Judgment and Initiative**

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

9. **Commitment to Continuous Learning**

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

REQUIRED READINGS

All required readings will be available electronically on iLearn. There is no book or reader for purchase. If you would like a hardcopy of the readings, you are free to print these readings on your own.

UNIT REQUIREMENTS AND EXPECTATIONS

Assessments at a glance

Task	Weight	Due Date	Linked Unit Outcomes	Linked Graduate Capabilities	Brief Description
Tutorial Attendance	Required to pass	Weekly	1, 2, 4, 5, 6	1, 2, 4, 5, 6, 8	Active attendance and engagement with tutorial materials and discussions
Tutorial Discussion Guides	10%	Weekly	1, 2, 4, 5, 6	1, 2, 4, 5, 6, 8	Completion of a tutorial question guide for the weekly readings
Midterm Exam	25%	Between 10-12 April	1, 2, 3, 4, 5, 7	1, 2, 3, 6	A midterm exam that will be completed on-line
Final Exam	25%	Between 12-14 June	1, 2, 3, 4, 5, 6, 7	1, 2, 6	A final exam that will be completed on-line
Essay One: Being Deviant	15%	6 April	1, 4, 5, 7	1, 2, 3, 5, 6, 7	1,500 words max
Essay Two: Communities of Order and Disorder	25%	27 May	1, 2, 3, 4, 5, 8	1, 2, 3, 4, 5, 9	2,000 words max

A Note on Lecture Attendance

The lectures will be one of your primary sources of material for this unit. I bring together a range of concepts from a variety of sources, present the central theories and ideas, model anthropological thinking, adapt the material to your background, integrate contemporary events, and provide a framework to help make sense of the readings. It is unlikely that you will pass this class if you focus on the readings and tutorials alone.

While the ECHO system records <u>most</u> lectures, ***I strongly encourage everyone to attend the lectures in person.*** ECHO has been known to fail and I have a tenuous (at best) relationship with the system. If you can, attend lecture in person. I attempt to make lectures as dynamic as possible and interact with students. You will also have the opportunity to share experiences and ask questions during and after the lecture. Attending in person is a unique and engaging experience. Moreover, honestly, the lectures are much more engaging for everyone (including me) if people are actually present.

If you have enrolled as an external student, you are welcome to attend lectures whenever you are available. There is always room for all students (internal or external) to attend in-person.

ASSESSMENT TASKS

1. Tutorial Participation
<u>Weight</u>: Required to pass

<u>Due</u>: Weekly

Tutorial attendance is required to pass the unit (it's a "hurdle task"). Participation in tutorials involves more than showing up. ***We expect students to be active participants and demonstrate that they have attended/listened to the lecture and have completed the readings***.

Participation also means contributing to a general atmosphere of scholarly enquiry, showing respect for the opinions of others. Thus, talking too much and not allowing other students adequate time to contribute could count against you. It is also important that you engage respectfully with your peers. Do not mock anyone's contributions. If you don't understand or agree with something someone says, ask them to clarify, or explain respectfully why you disagree. Everyone should feel free to speak up. If you are having trouble speaking up, please come to speak with your tutor or the convenor privately and together we can strategize ways to facilitate your contribution.

There are 11 tutorials this semester (there are no tutorials on weeks 1 and 7). You can miss one tutorial with no excuse. No special consideration is needed for your first absence. ***If you miss five or more tutorials, you will fail the unit*** regardless of the marks accumulated. In other words, you must attend six or more of the tutorials to pass.

Tutorials for External Students: In lieu of attending a weekly tutorial, external students will participate in an online tutorial on iLearn. Look for the dedicated discussion forum for each week's tutorial in iLearn under each weekly tab. I will assess your tutorial attendance and participation through your posting and engagement with the weekly online tutorial forums. Posting in these forums is treated the same as physical attendance (as indicated above). You must attend (that is, post) to pass the unit. In each weekly forum, you will contribute a thoughtful question and/or join in a discussion related to the material for the week. I will often post one or more questions to help start the discussion. There is no strict minimum or maximum you must post; however, I am looking for posts of roughly 500 words. The 500 words can be spread out as an initial post (say 300 words) and several responses to comments that others have made (totalling 200 words). These are assessed as either acceptable (indicated by a 1 in the grade book) or unacceptable (recorded with a zero in the grade book). Do not just copy your discussion guide into the tutorial post (you will not get credit). Each weekly tutorial will open at 12:01am Monday and close 11:55pm on the following Sunday. For example, for week two, you must participate in the online tutorial discussion before 11:55 on 11 March. For week three, the tutorial will be open from 12:01am 12 March and close at 11:55pm 18 March.

2. Tutorial Discussion Guide
Weight: 10%

Due: Weekly

You will *complete a Tutorial Discussion Guide before each tutorial* and turn in a physical copy of this discussion guide at its conclusion. *We will not accept emailed copies* unless you have a University approved excuse. The discussion guide template is available on iLearn. Use the discussion guide to help formulate questions and examples to discuss during the tutorial. Make a note of lecture or reading concepts that you do not understand or wish to expand on.

Each discussion guide will be assessed according to the quality and accuracy of the description, critique, and/or analysis. Your questions will be evaluated according to how thoughtfully they are formed and how relevant they are to the readings and/or weekly themes. Each discussion guide will receive a mark of 10, 5, or zero. A '10' indicates you received full credit and that you offered insightful comments within your discussion guide. A '10' means you explored the implications, clearly represented the author(s) arguments, offered compelling analysis and/or critique, and wrote clearly. A '5' indicates that your discussion guide was inadequate in one or more of the above areas. You might have demonstrated only a basic grasp of the material, inadequately presented identifiable themes/issues, or did not attempt to offer analysis or critique. If you forget to answer a question, you will receive a '5'. A zero means you didn't do it or did a poor job. Your discussion guide marks will be posted in the iLearn grades section.

Discussion Guides for External Students: You will upload your discussion guide for the previous week's material before Sunday at 11:59pm. For example, for week two, you must submit your discussion guide and participate in the online tutorial discussion before 11:59pm on 11 March. For week three, you must submit your DG before 11:59pm on 18 March.

3. Midterm Online Exam
Weight: 25%

Due: Between 10 April at 8am and 12 April at 11:59pm

You will take an iLearn exam. The exam will be based on material from weeks 1-6 only. It will draw upon both the lecture material and your readings (be sure to take quality notes and keep up on the readings). The exam will consist of a selection of objective questions (such as multiple choice) and short answer or short essay questions. A study guide will be available. Further information will be provided during the lecture and tutorials.

4: Final Online Exam
Weight: 25%

Due: Between 12 June at 8am and 14 June at 11:59pm

You will take an iLearn final exam that will be similar to the midterm. A study guide will be available. While most of the exam (over 85%) is based on material from weeks 8-13, there

will be some questions that require you to draw on knowledge from throughout the semester. We will announce further details in the lecture and your tutorials.

5: Complete Two Short Essays

The two essays are designed to provoke a connection between the unit material (readings, lecture, and supplementary material) and your own experiences and thoughts. They will also give you an opportunity to do a little fieldwork. You will complete two essays this semester. You will submit these through Turnitin before the deadline. The Turnitin link is in the essay folder in iLearn. The topics are described below.

It is imperative that your written expression is free of grammatical and spelling errors. Papers with significant spelling and grammatical errors will be heavily penalized. Essays exceeding the word limit by more than 10 words (not including bibliography) will receive a deduction (1% for every 10 words). You must provide a word count near your title when you submit your work.

Essays must connect to the concepts in the readings and lectures. High quality essays will offer a clear thesis and argument, seamlessly integrate unit material, relevant external material, and observations concerning the issue at hand, and demonstrate the effective use of anthropological "tools" and ways of "thinking." Creativity is encouraged. Anthropological writing differs a great deal from the sciences and psychology. You are permitted to use literary techniques and include the "I" or write from the first-person in your work. There is no one correct way or formula to write an anthropology essay.

Cite all material you use (beyond your own thoughts, observations, and opinions). The citations style you use is up to you. However, all in-text citations must be consistent and include the authors' last name, year of publication and, if you are using a direct quote, the page number. Lectures can be cited as (Denham, date). ***Direct quotations from other material are highly discouraged*** but paraphrasing is fine. I am interested in your ability to gather, synthesize, and apply information, not repeating it verbatim. Space is limited. Show me what you know, not what others have directly said.

Please see the Essay section in iLearn for more information on the essays, the marking rubric, and upload links.

Essay 1: *Being Deviant*
Weight: 15%

Due: 6 April at 11:59pm (via Turnitin)

In this essay, you get the opportunity to be mad, bad, or sad. Your assignment is find a social situation, determine a social rule or cultural practice in effect in the situation (what is considered "normal"), and offer a description and analysis of what happens when you or someone else violates that rule, does something "wrong," or steps beyond the bounds of normality. This assignment involves two parts: 1) A ***fieldwork component*** that involves you observing *or* committing a deviant act; and, 2) An ***analysis*** of your observations, the public expectations around normality in that situation, and the implications of the actions under scrutiny.

Please see the iLearn section for the full assignment details. We will also provide further information in your tutorials and as the semester progresses.

Essay 2: *Individuals and Communities of Order and Disorder*
<u>Weight:</u> 25%

<u>Due:</u> 27 May at 11:59pm (via Turnitin)

This project gives you the opportunity to explore a deviant community in detail. You will analyse an on-line community that might be perceived as mad, bad or sad (that is, any community seen as abnormal or deviant). You will conduct on-line fieldwork exploring an internet community (websites, forums, Facebook, darkweb, etc.) and write an analysis of this community. While websites alone can provide some information, I want you to access people's comments and posts within forums, chat rooms, and other areas where people communicate. For example, you could spend time reading and analysing user posts and other material in a depression forum, chronic fatigue group, pro-ana forum, ASMR (or "whispering fetish") groups, anarchist forum, drug forums, or any number of groups. While you will choose only one topic or group, you may analyse one or more forums and/or chatrooms directly related to that group or topic. How many you choose to analyse will depend on the amount of material available and what themes you choose to focus on.

Please see the iLearn section for the full assignment details. We will also provide further information in your tutorials and as the semester progresses.

The "Fine Print"

You likely already know this, but here are some important things to keep in mind to ensure a successful semester...

1. Please read the unit guide. Check the unit guide or iLearn announcements before emailing staff with questions.

2. Frequently check the iLearn announcements and questions sections. Also check your MQ email frequently or ensure that announcements and forwarded messages do not go into your junk folder.

3. Please do not inquire when assessments will be marked. This will not expedite the marking process. We will keep you posted with the marking timeline and strive to complete all marking within three weeks.

4. Do not put things off until the last moment or expect to automatically get a special consideration extension. Computer problems are not an excuse.

5. Observe basic lecture theatre and tutorial session etiquette. Do not have a conversation with your neighbour (I can hear all conversations from the front). Please turn your phone off.

6. We have a zero tolerance policy concerning threatening and disruptive behaviours in lecture or tutorials. If the tutor or convenor feels your actions are inappropriate, you will be asked to leave. Since we are all such reasonable people, this rarely happens.

7. The iLearn grade book does not weight your marks. The total marks or overall percentage in grade book does not reflect your overall grade.

8. Have fun. Participate. Ask questions.

Extensions, Penalties, and Special Consideration

Late submissions
Late submissions on any assignment will incur a penalty, unless special consideration has been granted. Late assessments will be marked down 2% per day. No assignment will be accepted more than seven (7) days (including weekends) after the original submission deadline. No late submissions will be accepted for timed assessments (quizzes, online tests, etc).

The word limit
You will be deducted 1 percentage point for each 10 words you exceed the word limit. Please take the word limit very seriously and try to make your argument concisely and clearly. It is unfair to fellow students if one person has much more space to argue their case while another student sticks firmly to the length guidelines. You must *provide a word count beneath the title* when you submit your work. If you fail to provide a word count, you will be deducted 1 percentage point and the assessor will estimate length and mark accordingly. *The word limit excludes end-of-text references but it includes footnotes and in-text citations.*

No consideration for lost work or technology issues
It is the student's responsibility to keep a copy (electronic or otherwise) of all written work submitted for each unit. No consideration will be given to claims of 'lost work' or technology issues no matter what the circumstances. It is your responsibility to ensure that your computer works and is fully compatible with iLearn during exam periods (if it does not work near a deadline find another computer to work from).

Returning assignments
Student work will usually be marked and returned within three weeks of receipt (we usually average two weeks). Do not ask when marking will be finished. If you turned in your assignment late, it will likely be marked later.

Extensions and Special Consideration
Please view the Special Consideration Policy at:
https://students.mq.edu.au/study/my-study-program/special-consideration

All Special Consideration notifications are to be made online via the University's Ask MQ system.

Remember, the University has determined that some circumstances routinely encountered by students *are not acceptable* grounds for claiming special consideration. These grounds include, but are not limited, to:

- Routine demands of employment
- Routine family problems such as tension with or between parents, spouses, and other people closely involved with the student
- Difficulties adjusting to university life, to the self-discipline needed to study effectively, and the demands of academic work
- Stress or anxiety associated with examinations, required assignments or any aspect of academic work
- Routine need for financial support
- Routine demands of sport, clubs and social or extra-curricular activities

Conditions existing prior to commencing a unit of study are not grounds for special consideration. The student is responsible for managing their workload in light of any known or anticipated problems. The student is responsible for contacting Student Support Services if they have a chronic condition.

Re-mark of Work During the Semester
A re-mark will be considered only on the following grounds:
   1. Administrative error
   2. The feedback provided on the assessment does not justify the grade awarded

Student Procedure:
   1. The student must contact the original marker of the assessment (your tutor) to discuss the mark or resolve the administrative error.
   2. If the marking issue cannot be resolved by the original marker, the student will email the unit convenor. This email must clearly detail the marking issue at hand and clearly explain why you believe your mark is incorrect. A remark can result in a lower mark.

Grade Appeals
The Macquarie Grade Appeal Policy is available here:
http://mq.edu.au/policy/docs/gradeappeal/policy.html

PLAGIARISM AND ACADEMIC HONESTY

Its fundamental principle is that all staff and students act with integrity in the creation, development, application and use of ideas and information. This means that:
   *All academic work claimed as original is the work of the author making the claim.
   *All academic collaborations are acknowledged.
   *Academic work is not falsified in any way
   *When the ideas of others are used, these ideas are acknowledged appropriately.

The University defines plagiarism in its rules: "Plagiarism involves using the work of another person and presenting it as one's own." Plagiarism is a serious breach of the University's rules and carries significant penalties. You must read the University's definition of plagiarism and its academic honesty policy. These can be found in the Handbook of Undergraduate studies or on the web at: http://www.mq.edu.au/policy/docs/academic_honesty/policy.htm The

policies and procedures explain what plagiarism is, how to avoid it, the procedures that will be taken in cases of suspected plagiarism, and the penalties if you are found guilty.

Please note that the availability of online materials has made plagiarism easier for students, but it has also made discovery of plagiarism even easier for convenors of units. We now have specialized databases that can quickly identify the source of particular phrases in a student's work, if not original, and evaluate how much is taken from sources in inappropriate ways. My best advice to you is to become familiar with the guidelines about plagiarism and then 'quarantine' the files that you are actually planning on turning in; that is, do *not* cut and paste materials directly into any work file that you plan to submit, because it is too easy to later on forget which is your original writing and which has come from other sources. It's so easy to avoid plagiarism: all you have to do is make sure you (a) put in quotes any words taken from another source, and (b) scrupulously reference all quotes and all statements of fact. No matter what, it's always better to cite than to use someone else's words without citation.

In this class I use Turnitin to detect plagiarism and I take it very seriously. Plagiarism will result in a mark of zero for that assignment and, depending on the severity of the plagiarism, may result in failing the unit and/or referral to the University Discipline Committee. We also check for plagiarism in your exam essays. Do not copy from online sources.

Macquarie University students have a responsibility to be familiar with the **Student Code of Conduct**: https://students.mq.edu.au/support/student_conduct/

STUDENT SUPPORT SERVICES

Macquarie University provides a range of **Student Support Services**. Details of these services can be accessed at: http://students.mq.edu.au/support/

Learning Skills provides academic writing resources and study strategies to improve your marks and take control of your study: http://mq.edu.au/learningskills

IT Help: For help with University computer systems and technology, visit: http://informatics.mq.edu.au/help/

UNIVERSITY POLICY ON GRADING

University Grading Policy
http://www.mq.edu.au/policy/docs/grading/policy.html

The grade a student receives will signify their overall performance in meeting the learning outcomes of a unit of study. Grades will not be awarded by reference to the achievement of other students nor allocated to fit a predetermined distribution. In determining a grade, due weight will be given to the learning outcomes and level of a unit (ie 100, 200, 300, 800 etc).

SCHEDULE AT A GLANCE AND KEY DATES

Week	Date	Lecture	Assessment
1	27 Feb	Introduction: Normality and Abnormality Across Cultures	
2	6 March	Deviance, Disorder, and Diagnosis	
3	13 March	Medicalization and Social Abandonment: Marginality and the "Ex-Human"	
4	20 March	Madness and Culture I: Constructing Psychiatric Disorders	
5	27 March	Madness and Culture II: Sadness, Melancholy, and Depression	
6	3 April	Madness and Culture III: Psychosis	Essay 1 Due (6 April)
7	10 April	No lectures or tutorials (midterm exam week)	Exam 1 (open 10-12 April)
Semester Break: 16 April to 29 April			
8	1 May	"Madness is Civilization:" Disordered States and Postcolonial Disorders	
9	8 May	Witchcraft, Sorcery, and Possession: Against the Moral and Social Order	
10	15 May	Neurotypicality and Neurodiversity: Of Minds and Kinds	
11	22May	Bad Parenting?: Infanticide, Child Abuse, and Neglect	
12	29 May	Deviant Desires	Essay 2 Due (27 May)
13	5 June	Glad: Anthropological Perspectives on Happiness and Living Well	
Exam Week		Exam Week	Exam 2 (open 12-14 June)

Please note that minor modifications to the readings might occur during the semester. Adequate warning will always precede these adjustments

Week 1: 27 February
Introduction: Normality and Abnormality across Cultures
Each culture defines normality and abnormality in its own way. While forms of madness, badness, and sadness appear to be a feature in all societies, what qualifies as madness, for example, and how people perceived and manage it varies across cultures. This week is an introduction to the class and the beginning of our exploration into what it means to be mad, bad, or sad. What do we mean when we say that someone is mad? At what point does an act become deviant? What can we learn about a culture by studying how normality and abnormality are defined? In this lecture and throughout the semester, we will explore these questions using a comparative, cross-cultural method. We will also explore how anthropologists approach studies into normality, abnormality, and deviance.

Readings: No readings assigned

No tutorial

Week 2: 6 March
Deviance, Disorder, and Diagnosis
This week we will begin develop a "toolbox" with a set of theories, thinking strategies, and ideas that we will use throughout the semester to understand how cultures define and relate to abnormal states of being. We will consider a range of perspectives on how to conceptualize deviance cross cultures and examine the meanings of "disorder" (or the tensions between order and chaos) and how societies manage or contain it. How a culture defines normality and deviance often involves deeply held moral values. A moral panic can result when people perceive values as threatened and when the social order is called into question. We will explore the creation of moral panics and the role they play in rallying social support and in persecuting groups perceived as deviant. Your readings this week cover a range of relevant introductory themes—such as questioning normality and sanity, the 'construction' of disorders, and the role medicalization—that function as a foundation for the semester. Throughout the lecture, I will define some key terms that we will be using: disorder, syndrome, disease, illness, soft heredity, symptoms, and diagnosis.

Required Readings:
> Benedict, R. (1934). Anthropology and the Abnormal. *Journal of General Psychology*, 10:59-80.

> Rosenhan, David (1973). On Being Sane in Insane Places. *Science*, 179, 250-258.

> Kleinman, Arthur (1988). What is a Psychiatric Diagnosis? *Rethinking Psychiatry: From Cultural Category to Personal Experience*. New York: Free Press, pp. 1-17.

Recommended Readings

    Mason, P. 2015. What is Normal? A Historical Survey and Neuroanthropological Persepctive. In *Handbook of Neuroethics*, pp. 343-363.

Week 3: 13 March
Medicalization and Social Abandonment: Marginality and the "Ex-Human"

Social exclusion and marginalization is a process wherein individuals and institutions are blocked from rights, resources, and modes of participation that are normally available to members of a community. People who deviate from the expectations and norms of the group are often subject to subtle or more aggressive forms of marginalization, stigma, or labelling. This week we will learn about labelling, how society generates sick roles, and what happens when people have illnesses that do not conform to expected sick roles (for example, equivocal conditions, or illnesses that are difficult to define, like chronic fatigue and environmental sensitivities). Our primary focus this week will be on homelessness and other forms of social exclusion. We will consider the experience of those living in these circumstances, reflect on the impact of stigma and the "stickiness" of labels, and examine the complex conditions and causes behind why the mentally ill, the sick, the homeless, and the unwanted are often left to die. Too often the excluded are caught between being visible and invisible (or "unseen"), between life and death—a category that Biehl refers to as the "ex-human" and what others have described as the "non-person." Finally, you will be introduced to the concept of medicalization and the role that it plays in controlling access to resources and labelling people.

Required Readings:

    Biehl, J. 2007. A Life: Between Psychiatric Drugs and Social Abandonment. In *Subjectivity: Ethnographic investigations*. J. Good, B. and A. Kleinman (eds). Berkeley: University of California Press, pp: 397-421.

    Lyon-Callo, Vincent (2000). Medicalising Homlessness: The Production of Self-Blame and Self-Governing within Homeless Shelters. *Medical Anthropology Quarterly*, 14 (3), 328-345.

Recommended Readings:

    Biehl, J. (2004). Life of the Mind: The Interface of Psychopharmaceuticals, Domestic Economies, and Social Abandonment. *American Ethnologist*, 31:475-96.

    Gladwell, Malcolm (2006). Million Dollar Murray. *New Yorker* 82(1).

    Elliot, Andrea (2013). Invisible Child: Girl in the Shadows. *New York Times*, Dec 9. http://www.nytimes.com/projects/2013/invisible-child/?smid=fb-share#/?chapt=1

Week 4: 20 March
Madness and Culture I: Constructing Psychiatric Disorders

How exactly are psychiatric diagnoses created? How does culture influence what many assume to have primarily a biological basis? This week I will introduce you to how psychiatric disorders are generated and discuss the role of culture. Continuing where we left off with medicalization, we will question what goes into a psychiatric diagnosis and reflect on what it means when we say that diagnostic categories (and, for that matter, our "realities")

are culturally constructed by looking at drug advertisements from the past 100 years that demonstrate the relationship between society, experiences of distress, medicalization, and neoliberal ideologies. We will examine some of the history of psychiatry/psychology in non-Western cultures and discuss if "culture bound" mental disorders exist or are relevant. I will introduce you to the field of ethnopsychiatry and begin to bring in material that establishes the link between cultural and political variables and mental health symptoms. Finally, if time allows, we will conclude with a brief overview of the current global mental health debate.

Required Readings:
> Kirmayer, L. J. (1994). Is the Concept of Mental Disorder Culturally Relative? In: *Controversial Issues in Mental Health*, 1-8

> Summerfield, D. (2001). The Invention of Post-Traumatic Stress Disorder and the Social Usefulness of a Psychiatric Category. *British Medical Journal*, 322, 95-98

Recommended Readings:
> Hacking, I. 2000. Madness: Biological or Constructed? In: *The Social Construction of What?* pp. 100-124.

> Lester, R. J. (2013). Lessons from the Borderline: Anthropology, Psychiatry, and the Risks of Being Human. *Feminism and Psychology*, 23:70-77.

> Kleinman, Arthur (1988). What is a Psychiatric Diagnosis? In *Rethinking Psychiatry: From Cultural Category to Personal Experience*. New York: Free Press, pp. 1-17.

> Kleinman, Arthur (1988). Do Psychiatric Disorders Differ in Different Cultures? The Findings. In *Rethinking Psychiatry: From Cultural Category to Personal Experience*. New York: Free Press, pp. 34-52.

Week 5: 27 March
Madness and Culture II: Sadness, Melancholy, and Depression
How does culture influence ones experience and expression of dysphoric states that we commonly describe as depression? What are the personal and social implications and meanings for depressive-like conditions in other cultures? Previously, we examined what constitutes a psychiatric diagnosis and how diagnostic categories and experiences are constructed. This week we will build on this foundation and develop a frame for thinking about mental health in other cultures. Within this framework, a central concept is the "idiom of distress." Idioms of distress are culturally important indicators or ways that people within a specific culture convey affliction or dysphonia. These indicators (that something is amiss) are often metaphoric and include expressions ranging from psychological to somatic terms that are understandable only to those familiar with the culture. In the second half of the lecture and in your tutorial, we will closely explore the experience of depression in other cultures and examine the role that globalization and the pharmaceutical industry play in constructing depression. I will offer a brief historical overview of melancholy, sadness, and depression and question the ways in which culture and modernity are shaping the self and personhood and how the experience and understanding of depression as a diagnosis is dynamic.

Required Readings:
> Obeyesekere, G. (1985). Depression, Buddhism, and the Work of Culture in Sri Lanka. *Culture and Depression*. Berkeley: University of California Press, pp. 134-152.

> Watters, Ethan (2010). The Mega Marketing of Depression in Japan. *Crazy Like Us: The Globalization of the American Psyche*. New York: Free Press, pp. 187-248.

Recommended Readings:
> O'Nell, T. (1993). Feeling Worthless: An ethnographic investigation of depression and problem drinking at the flathead reservation. *Culture, Medicine, and Psychiatry*, 16:447-469.

Week 6: 3 April
Madness and Culture III: Psychosis
Psychosis is broad term describing an abnormal state of mind that involves a loss of contact with reality. In the first half of the lecture, we will trace cultural and historical perspectives on psychosis and examine the social and cultural contexts in which people labelled as psychotic dwell. Since the structure of society and our attitudes toward madness and psychosis shape how we respond to it, we will consider the ways the contexts in which we live shape the onset, experience, content, and resolution of various psychotic states. Until recently, scholars assumed that people with schizophrenia in developing ("non-modern") contexts had comparatively poor outcomes. However, we now know that people living in developing contexts have much better outcomes. Why? In the second half of the lecture, we will focus more closely on the experience of schizophrenia and the benefits of looking at the disorder from an anthropological perspective. Ultimately, this week we will see how schizophrenia, considered a quintessential brain disease, is shaped by global capitalism, culture, and systems of inequality.

Required Readings:
> Jenkins, J (2015). This is How God Wants It? The Struggle of Sebastian. In *Extraordinary Conditions: Culture and Experience in Mental Illness*. Berkeley: University of California Press, pp. 71-95.

> Watters, E. (2010). The Shifting Mask of Schizophrenia in Zanzibar. In *Crazy Like Us: The Globalization of the American Psyche*. New York: Free Press, pp. 127-186.

> Johnson, A. 2012. I Should be Included in the Census. *Schizophrenia Bulletin*, 38(2), 207-208.

Recommended Readings:
> Lurhmann, T., et al. 2015. Hearing Voices in Different Cultures: A Social Kindling Hypothesis. *Topics in Cognitive Science*, 7(4):646-663.

> Scheper-Hughes, N. 1978. Saints, Scholars, and Schizophrenics—Madness and Badness in Western Ireland. *Medical Anthropology*, 2(3):59-93

> Luhrmann, T., et al 2015. Differences in Voice-Hearing Associated with

Psychosis in Accra, Chennai and San Mateo. *British Journal of Psychiatry*, 206(1): 41-4.

Luhrmann, T. (2007). Social Defeat and the Culture of Chronicity: Or, Why Schizophrenia Does So Well Over There and So Badly Here. *Culture Medicine and Psychiatry*, 31:135-172.

Jenkins, J. (2004). Read the section titled: "The Feel of Schizophrenia" In Chapter 1: Schizophrenia as a Paradigm Case for Understanding Fundamental Human Processes. *Schizophrenia, Culture, and Subjectivity: The Edge of Experience*. Cambridge: Cambridge University Press, pp. 41-47.

Lovell, Anne (1997). The City Is My Mother: Narratives of Schizophrenia and Homelessness. *American Anthropologist*, 99(2):356-368

Week 7: 10 April
No Lecture or Tutorials

*Midterm Exam: The exam is open between 10 April at 8am and 12 April at 11:59pm

Semester Break: 16 April to 29 April

Week 8: 1 May
"Madness is Civilization": Disordered States and Postcolonial Disorders
Can our mental health symptoms be political? How does our current and historical political and economic system shape mental health? What are the mental health challenges of people living in post-colonial or subjugated contexts? The term *postcolonial disorders* is used to describe the medical and psychological experiences and consequences of individuals and communities living within contemporary forms of subjugation and in postcolonial contexts—that is, places formally subject to colonial control (such as most African countries) or other forms of past or present foreign domination (such as Australian Aboriginal communities). The critical postcolonial perspective focuses on the role that historical dispossession, colonization by foreign powers, and the intergenerational transmission of trauma, loss, and embodied pathologies play in people's lives and experiences. This week's lecture will cover the relationship between the state and madness and closely explore the continuing consequences of colonialism and historical and contemporary forms of domination on people's mental health, linking the historical and social with the psychological. Why do colonized peoples have higher rates of substance abuse and suicide? How are the experiences of trauma passed between generations? How can we address these issues? This week will help you better understand how anthropologists can better frame the issues and help professionals working with minority, marginalized, and oppressed communities. Finally, we will also explore the role that our current neoliberal economy plays in shaping our mental health.

Required Readings:
Good, B., et al. (2007). The Subject of Mental illness: Psychosis, Mad Violence, and Subjectivity in Indonesia. In *Subjectivity: Ethnographic investigations*. J.

Good, B. and A. Kleinman (eds). Berkeley: University of California Press, pp. 243-272.

Garcia, A. (2009). The Elegiac Addict: History, Chronicity, and the Melancholic Subject. *Cultural Anthropology*, 23(4):718-746.

Kral, M. J. (2012). Postcolonial Suicide among Inuit in Arctic Canada. *Culture, Medicine and Psychiatry*, 36:306-325.

Recommended Readings:
Denham, A. (2008). Rethinking Historical Trauma: Narratives of Resilience. *Transcultural Psychiatry*, 45(3):391-414.

Fanon, F. 1963. Colonial Wars and Mental Disorders. *The Wretched of the Earth*. New York: Grove Press, pp. 249-316.

Week 9: 8 May
Against the Social and Moral Order: Witchcraft, Sorcery, and Spirit Possession

The terms witchcraft and sorcery are often used interchangeably to describe any kind of evil magic. However, there is an important distinction. Witches, in their variety of forms and contexts, are the antithesis of appropriate or moral behaviour. The emotions that often fuel witchcraft are envy and greed. The "evil" actions of witches are innate and often inherited. While the sorcerer—an individual that has learned to cast spells and use certain objects for antisocial purposes—often intentionally seeks to bring about harm, they can also do things aimed at restoring social order. Anthropologists have described witchcraft as having positive and negative effects on society, bringing about conflict and panic, but also functioning to maintain social norms, control people, give meaning to misfortune, and reaffirm the importance of kin. The lecture this week will explore relationships between deviance, witchcraft, sorcery, and maintaining the social and moral order within society. We will also consider the role that larger global, neoliberal forces have on witchcraft accusations and the practice of sorcery. The second half of the lecture will explore spirit possession—states of being that are often misidentified as madness. We will examine the meanings of possession in several societies, consider how it is often a culturally specific idiom of distress and response to disorder, and explore the ways possession directs attention to one's social and political-economic context.

Required Readings:
Brown, M. F. (1989). Dark Side of the Shaman. *Natural History.*

Ong, Aihwa (1988). The Production of Possession: Spirits and the Multinational Corporation in Malaysia. *American Ethnologist*, 15(1):28-42.

Boddy, J. 1988. Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance. *American Ethnologist* 15(1):4-27.

Recommended Readings:
Boddy, J. 1994. Spirit Possession Revisited: Beyond Instrumentality. *Annual Review of Anthropology* 23:407-434.

McPherson, N. M. (1991). Sorcery and Concepts of Deviance among the Kabana, West New Britain. *Anthropologica*, 33(1/2):127-143

Favret-Saada, Jeanne (1989). Unbewitching as Therapy. *American Ethnologist,* 16, 1: 40-56.

Bourgunignon, Erika (2007). Spirit Possession. *A Companion to Psychological Anthropology*, 374-388. London: Blackwell.

Devisch, Rene (2007). Witchcraft and Sorcery. *A Companion to Psychological Anthropology*, 389-416. London: Blackwell.

Week 10: 15 May
Neurotypicality and Neurodiversity: Of Minds and Kinds
In recent years, studies of autistic spectrum disorders such as Asperger's Syndrome—and the proliferation of such diagnoses—have highlighted our need to rethink what constitutes "normal" at a cognitive level. This week we will explore the world of autism, exploring how the diverse manifestations of "spectrum disorders" may in fact reflect a previously underappreciated range of human cognitive, emotional, and social-relational diversity. This demedicalising approach has been championed by autistic people themselves, and represents a movement toward the reclaiming of autonomy, the reframing of social identities, and the reassertion of authorial control over self-narratives—often framed in opposition to dominant neurological discourses. One of the basic conceptual issues informing today's discussion centres on the following question: Is autism a mental disorder, or a form of neurodiversity? What is at stake in this distinction, on social and political levels? And what other kinds of minds and unique mental aptitudes might move among us, hidden within psychiatric and diagnostic labels?

Required Readings:
Grandin, T. (2009). How Does Visual Thinking Work in the Mind of a Person With Autism? A Personal Account. *Philosophical Transactions of the Royal Society* 364:1437-1442.

Ortega, F. 2009. The Cerebral Subject and the Challenge of Neurodiversity. *Biosocieties* 4(4):425-445.

Recommended Readings:
McWade, B., et al. (2015). Mad Studies and Neurodiversity: A Dialogue. *Disability & Society* 30:2, 305-309.

Milton, D. (2014). So what exactly are autism interventions intervening with? *Good Autism Practice*, 15 (2):6-14.

Milton, D. (2014). Embodied sociality and the conditioned relativism of dispositional diversity. Autonomy: *The Critical Journal of Interdisciplinary Autism Studies* 1(3):1-7.

Week 11: 22 May
Bad Parenting?: Infanticide, Child Abuse, and Neglect
What constitutes a bad parent and how do societies define morally correct or deviant parenting practices? What is the impact of poverty and structural violence on parenting practices? This week we will explore family experiences and the cultural, social, and political-economic contexts of child abuse, neglect, and infanticide. After setting the larger context for child abuse and neglect across cultures, we will dive into an extended case study on Aaron's infanticide research in Northern Ghana—where families might identify some infants and children as "spirit children" sent from the bush to cause misfortune and destroy the family. Many families believe that spirit children must be identified, killed (through the administration of a concoction), and sent back to the bush before they are able to cause further misfortune and kill family members. This lecture will describe the spirit child practice and call into question our assumptions about infanticide and what constitutes "bad parenting."

Required Readings:
>   Scheper-Hughes, N. (1985). Culture, Scarcity, and Maternal Thinking: Maternal Detachment and Infant Survival in a Brazilian Shantytown. *Ethos,* 13(4):291-317.

>   Panter-Brick, C. (2000). Nobody's Children? A Reconsideration of Child Abandonment (read only pages 1-13). *Abandoned Children*. Cambridge: Cambridge University Press.

>   Montgomery, H. (2000). Abandonment and Child Prostitution in a Thai Slum Community. *Abandoned Children*. Cambridge: Cambridge University Press, pp. 182-198.

Recommended Readings:
>   Denham, A. (2017). Spirit Children: Illness, Poverty, and Infanticide in Northern Ghana. Madison: University of Wisconsin Press. [available at the library]

>   Denham, A., et al. (2010). Chasing Spirits: Clarifying the Spirit Child Phenomenon and Infanticide in Northern Ghana. *Social Science and Medicine*, 71(3):608-615.

>   Denham, A. (2012). Shifting Maternal Responsibilities and the Trajectory of Blame in Northern Ghana. In Risk, Reproduction, and Narratives of Experience. Nashville, TN: Vanderbilt University Press, pp173-189.

>   Korbin, J. E. (1998). Good Mothers, Babykillers, and Fatal Child Maltreatment. *Small Wars*, 253-276. Berkeley: University of California Press.

>   La Fontaine, J. S. (1998). Ritual and Satanic Abuse in England. *Small Wars*, 277-294. Berkeley: University of California Press.

Week 12: 29 May
Sexuality and Deviant Desires
The sexuality and sexual practices of "others" was a common topic of interest for early anthropologists. As anthropology shifted focus from the "periphery to the metropolis," Western sexualities as well as the sexuality of others came under scrutiny (see Lyons &

Lyons 2006). Anthropologists have studied the connections between sexuality and morality, the hierarchy and power relations around sex (both at the individual and state levels), and have applied anthropological insights to global issues such as trafficking of women, HIV/AIDS, and risk reduction programs. Siobhan Irving will give the lecture this week, introducing us to a selection of perspectives in anthropology and deviant forms of sexuality.

Required Readings:

Weiss, M. 2011. Introduction: Toward a Performative Materialism, pp 1-25 (or to end of chapter if interested). In *Techniques of Pleasure: BDSM and the Circuits of Sexuality*. Durham: Duke University Press.

Kendall, K. L. (2008). Women in Lesotho and the (Western) Construction of Homophobia. *Deviance Across Cultures*, 94-106. Oxford: Oxford University Press.

Recommended Readings:

Bhugra, Dinesh (2008). Paraphilias across Cultures. *Deviance Across Cultures*, 106-116. Oxford: Oxford University Press.

Lyons, A. and Lyons, H. (2006). The New Anthropology of Sexuality. *Anthropologica*, 48(2):153-157.

Groneman, C. (1995). Nymphomania: The Historical Construction of Female Sexuality. *Deviant Bodies* (available as an e-book via the MQ library), 219-250. Bloomington: Indiana University Press.

Irvine, J. M. (1995). Regulated Passions: The Invention of Inhibited Sexual Desire and Sexual Addiction. *Deviant Bodies* (available as an e-book via the MQ library), 314-337. Bloomington: Indiana University Press.

Week 13: 5 June
"Glad": Anthropological Perspectives on Happiness and Living Well
What is happiness? How do other cultures define living well (and the good or moral life)? While this semester was dominated with accounts of madness, badness, and sadness, I feel that it is important to end on a "glad" note. Over the past few decades, psychology and anthropology came to a realization that their research focused far more on negative emotions, states of distress, and accounts of human misery. Looking at the academic literature and research over the past century (not to mention the content of most of your classes) reveals a world full of misery. Where is the happiness? This week we will explore the textures of living well and examine how other cultures define the good life. As we move between considering our own notions of happiness with how it is constructed and experienced by others, we will come to a better grasp of the abundant of ways in which people make meaning, flourish, and live well.

Required Readings:

Fischer, E. 2014. The Good Life: Values, Markets, and Wellbeing. In *The Good Life Aspiration, Dignity, and the Anthropology of Wellbeing*. Stanford: Stanford University Press

Johnston, B. R. (2012) On Happiness. *American Anthropologist*, 114(1): 6-18.