

## **Tanya Marie Luhrmann**

Department of Anthropology  
Building 50  
Stanford University  
Stanford, CA 94305

### **Appointments held**

#### Stanford University

2010: named Howard and Jessie Watkins University Professor.

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

#### University of Chicago

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

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

#### University of California, San Diego

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

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

### **Education**

#### Cambridge University

1982: M.Phil. in social anthropology.

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

#### Harvard University

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

### **Awards/responsibilities**

1981: The Lionel deJersey Scholarship (John Harvard Fellowship) Emmanuel College  
1981-5: National Science Foundation Graduate Fellowship. (Not 83-4)  
1983-4: Fieldwork support from the Wenner-Gren Foundation for Anthropological Research; the Wyse Fund; the Richards Fund  
1987-8: Fieldwork support from the Nuffield Foundation; the British Academy; the Rotary Foundation  
1989: Elected to the Society of Fellows, Heyman Center for the Humanities, Columbia University Declined.  
1990: Fulbright Senior Research award for research in India.  
1992: National Academy of Education Spencer Fellowship. Two terms of release time for research on 'the ethnography of psychiatry.'  
1992: Wenner-Gren Foundation for Anthropological Research. Funding in support of 'the ethnography of psychiatry'  
1992: NIMH Grant R03 MH50002-01 for 'the ethnography of psychiatry'  
1994-5: Fellow, Center for Advanced Study in the Behavioral Sciences, Palo Alto  
1996-8: National Science Foundation, panelist for grant reviews  
1999: Executive Program Committee, American Anthropological Association  
2000-3: Board member, Society for the Anthropology or Religion  
2001--7: Ad hoc NIH panelist, Services Research  
2001-8, 2012-on: series editor, the *Ethnography of subjectivity*, University of California Press. Eight volumes published  
2001-6: Editorial Board, *Culture, medicine and psychiatry*  
2001-6: Editorial Board, *Journal of the Royal Anthropological Association* (incorporating *Man*).  
2003: Election to the American Academy of Arts and Sciences  
2003: Aims of Education address, University of Chicago  
2004: Program Chair, American Anthropological Association  
2004: John Nuveen lecture, the Divinity School, University of Chicago  
2004: NIH grant 'Models of illness'. R34 MH090441  
2006: Lewis Henry Morgan lectures, Rochester University.  
2006: Edward Ryerson lecture, University of College: faculty-invited distinguished lecture to entire campus.  
2007: John Templeton Foundation grant, 'Spiritual Disciplines and their Sensory Consequences'  
2007: Distinguished Lecture, Frontiers of Science Series, American Psychiatric Association  
2007-8: John Simon Guggenheim Fellowship  
2007-8: Fellow, Center for Advanced Studies in the Behavioral Sciences  
2007-9: President, Society for Psychological Anthropology  
2008-11: Editorial Board, *American Ethnologist*  
2009: Participating fellow, Institute for Advanced Study, Hebrew University  
2009-11: National Science Foundation grant: Kataphatic Prayer Practice BCS-0924145  
2011: Lemelson Conference in Psychological Anthropology: Towards an Anthropological Theory of Mind (competitively awarded conference)  
2012: Keynote address, UCLA-UCSD Culture and Mind conference  
2012-4: New Directions in the Study of Prayer, Social Science Research Council: grantee  
2013-: Editorial Board, *Cultural Anthropology*  
2013-: Editorial Board, *Journal of the Royal Anthropological Institute*  
2013: Foerster lecture, University of California, Berkeley  
2013: Ensign lecture, Yale University  
2014: Peter Berger lecture, Boston University  
2014: William James lecture, Harvard University  
2014-6: Contributing Op-Ed columnist, *New York Times* 31 columns  
<http://topics.nytimes.com/top/opinion/editorialsandoped/oped/columnists/tmluhrmann/index.html>  
2015: Ida Bean Visiting Professor, University of Iowa  
2015: Carter-Chalk lecture at the College of Idaho  
2015: The Keith Morton Memorial Lecture, California State University Northridge.

2016: The first (reinaugrated) W.H.R. Rivers Lecture, University of Cambridge  
2016: Fuller Theological Seminary Integration lectures  
2016: John Templeton Foundation award, "Spiritual curiosity and the experience of God." 2.9 million.  
2016: Cecil and Ida Green Visiting Professorship, University of British Columbia.  
2016: The Boardman lecture, University of Pennsylvania.  
2016: Public Intellectual Symposium, Southern Methodist University.

### **Book prizes:**

2001 Victor Turner Prize for Ethnographic Writing: for *Of two minds*  
2001 Bryce Boyer Prize for Psychological Anthropology: for *Of two minds*  
2001 Gradiva Award from the Association for the Advancement of Psychoanalysis: for *Of two minds*  
2012 *When God Talks Back* selected as a *New York Times Notable Book of the Year*.  
2012: *When God Talks Back* selected as a *Kirkus Reviews Best Book of the Year*  
2013: *When God Talks Back* Religion Newswriters Award for Best Book of the year (tied for first place)  
2014: *When God Talks Back* Division 36 of APA (Psychology of Religion and Spirituality) Bier Award.  
2014: *When God Talks Back*: Grawemeyer Award (best book in religion, University of Louisville, \$100,00 prize)

### **Essay Prizes**

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

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

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

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

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

2016: Best Research Award, Intervice: World Hearing Voices Congress. Luhrmann, R. Padmavati, H. Tharoor, and A. Osei. Differences in voice-hearing associated with psychosis in Accra, Chennai and San Mateo. *British Journal of Psychiatry*

### **Publications**

#### **Books**

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

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

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

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

2016: *Our most troubling madness: case studies in culture and schizophrenia* (team volume: edited with Jocelyn Marrow). University of California [have authored introduction; conclusion jointly authored with Marrow; authored three out of twelve case studies; the rest edited for uniform voice]

First draft complete: *Kindling God: how people come to experience God*. [The Lewis Henry Morgan lectures]. Princeton University Press.

## Articles

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

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

1985: *Audrey Richards: In memoriam*. *Cambridge Anthropology*, Special editor; testimonial; bibliography.

1986: 'Witchcraft, morality and magic in contemporary England'. *International Journal of Moral and Social Studies*, 1(1):77-94.

1986: 'An interpretation of the *Fama Fraternitatis* with respect to Dee's *Monas Hieroglyphica*'. *Ambix (Journal for the Society for the History of Chemistry and Alchemy)*, 33(1):1-10.

1989: 'The Magic of Secrecy'. *Ethos*, September 17(2):131-166.

1990: Review article. *Ritual healing in suburban America* by M. McGuire. *Culture, Medicine and Psychiatry*, Summer 1990. 14:133-8.

1990: 'Our master, Our brother: Levi-Strauss' debt to Rousseau'. *Cultural Anthropology*. November 5(4): 396-413.

1991: Invited response to review essay of *Persuasions of the Witch's Craft* in *Journal of Ritual Studies*, 5(2):128.

1992: Entries on magic in *Who's Who of Religions* Macmillan Reference Books.

1992: 'The Goat and the Gazelle'. Excerpted from *Persuasions of the Witch's Craft*. In *Introduction to Social Anthropology*. Ed. W. Haviland. Reprinted three more times.

1993: 'The resurgence of romanticism: contemporary neopaganism, feminism and the divinity of nature.' *Anthropology and environmentalism*. Ed. K. Milton. Routledge, Kegan and Paul.

1994: 'Psychological anthropology as the naturalist's art'. In *The making of psychological anthropology II*. Ed. M. Suarez-Orozco and G. and L. Spindler. New York: Harcourt Brace College Publications.

1994: 'The Good Parsi: the postcolonial feminization of a colonial elite'. *Man* 29(2):333-357.

- 1998: 'Partial failure: the approach to postmodernist uncertainty in psychoanalysis and in anthropology.' *Psychoanalytic Quarterly* 68(3): 449-473.
- 1998: Entries on 'magic', 'cults', 'trance', 'sorcery', 'witchcraft', in *The Blackwell Dictionary of Anthropology*. Ed. Thomas Barfield. Basil Blackwell.
- 1999: 'Commentary: Alan Wolfe's *One nation after all*.' *Sociological perspectives*. 42(1).
- 2000: 'The traumatized social self. the Parsi predicament in modern Bombay.' In *Cultures under siege: collective violence and trauma in interdisciplinary perspectives*. Ed. A. Robben and M. Suarez-Orozco. Cambridge University Press.
- 2001: Commentary, 'Missionary positions: Christian, Modernist and Postmodernist,' by R.J. Priest. *Current Anthropology*. 42(1):55-56.
- 2001: Letter, *New England Journal of Medicine*. March 22.
- 2001: Commentary, 'Towards an anthropology of managed care,' in *Culture, medicine and psychiatry*.
- 2001: 'Dissociation, social technology and the spiritual domain.' In *The Best of Britain: the ethnography of Britain*. ed. N. Rapport. London: Berg.
- 2001: 'The Ugly Goddess: reflections on the role of violent images in religious experience.' *History of Religions* 41(2): 114-141.
- 2001: 'Identity in anthropology;' 'Thick description: methodology.' *The International Encyclopedia of the Social and Behavioral Sciences*. Ed. N. Smelser and N.P. Baltes. Pp. 7134-9; 15665-15668. New York: Elsevier. Revised for 2014 edition.
- 2002: 'Evil in the sands of time: theology and identity politics among the Zoroastrian Parsis.' *Journal of Asian Studies*. 61(3): 861-889.
- 2003: The Aims of Education Address, Chicago Record.
- 2004: 'Yearning for God: trance as a culturally specific practice and its implication for understanding dissociative disorders.' *Journal of Trauma and Dissociation*. 5(2): 101-129.
- 2004: 'Metakinesis: how God becomes intimate in contemporary US Christianity.' *American Anthropologist*. 106(3): 518-528. [reprinted in Clare Boulanger, ed. *Reflecting on America*, in press; also in Jane Adams, ed. *America's Diverse Cultures*]
- 2005: 'Witchcraft in the modern west.' In *The Encyclopedia of Shamanism*, ed. M. Walter and E. Fridman. Vol II: 519-522.
- 2005: 'An anthropological view of psychiatry.' *Kaplan and Sadock's Comprehensive Textbook of Psychiatry, VIII*, ed. B. Sadock and V. Sadock. Vol II: 3958-3968.
- 2005: 'The art of hearing God: absorption, dissociation and contemporary American spirituality.' *Spiritus: a Journal of Christian Spirituality* 5(2): 133-157. [pre-printed as the John Nuveen lecture 'Trauma, trance and God: how the new style in American religion might be changing the psychiatric symptoms of trauma.' Criterion Spring 2004: 2-12.]

- 2006: 'The Zoroastrian tradition in India.' In *Religions of South Asia*, ed. S. Mittal and G.R. Thursby. London: Routledge. Pp. 151-168
- 2006: 'Subjectivity'. *Anthropological Theory* 6(3): 345-361 (September).
- 2006: 'On spirituality.' In *Howard Gardner Under Fire: a rebel psychologist faces his critics*. Chicago: Open Court. Pp. 83-110.
- 2006: 'Anthropology' in *The Encyclopedia of Witchcraft*, ed. R. Golden.
- 2006: Ryerson Lecture. Chicago Record
- 2007: 'Social Defeat Social defeat and the culture of chronicity: or, why schizophrenia does so well over there and so badly here.' *Culture, Medicine and Psychiatry*. June. 31: 135-172.
- 2007: 'How do you know that it is God who talks?' In Berliner and Sarros, *Learning Religion*. [pre-printed on WebForum, Martin Marty Center, the University of Chicago, spring 2006]
- 2008: 'The street will drive you crazy:' why homeless psychotic women in the institutional circuit in the United States often say no to offers of help. *American Journal of Psychiatry* 15: 15-20; pre-printed (a mark of importance) *American Journal of Psychiatry in Advance* December 17 2007 p 1-6.
- 2009: 'Uneasy street' in *The Insecure American*, ed. Hugh Gusterson and Catherine Besterman. University of California.
- 2010: 'The Absorption hypothesis: hearing God in evangelical Christianity.' With Howard Nusbaum and Ronald Thisted. *American Anthropologist*. March. 112(1): 6-78.
2010. 'Down and Out in Chicago.' *Raritan*, Winter 2010 pp 140-166.
2010. 'Making God Real.' In *Invisible forces and Unseen Powers*, edited J. Cacioppo, authorship Templeton Social Brain Network, FT (Pearson) Press.
- 2010: 'The problem of proclivity.' In *Emotions in the Field*, eds. James Davies and Dimitrina Spencer. Stanford University Press. Preprinted in *The Vision Thing*, workshop proceedings, Collegium Budapest.
- 2011: 'Medication on the street.' *The Anthropology of psychopharmacology*, ed. Janis Jenkins. Santa Fe: School of American Research.
- 2011: 'Hallucinations and sensory overrides.' *Annual Review of Anthropology*. Vol. 40:71-85.
- 2012: Julia Cassaniti and T.M. Luhrmann, 'Encountering the supernatural: A phenomenological account of mind.' *Religion and Society*. 2: 37-53.
- 2012: Jocelyn Marrow and T.M. Luhrmann, 'The Zone of Social Abandonment in Cultural Geography: On the Street in the United States, inside the Family in India.' *Culture, Medicine and Psychiatry*. 36: 493-513.
- 2012 : Towards an Anthropological Theory of Mind. Position papers from the Lemelson Conference. Includes introduction, individual essay and edited collection. *Journal of the Finnish Anthropological Association*. 36(4): 5-69.

- 2012: 'Living with Voices.' *American Scholar*. Summer: 49-60. [reprinted in *Current—Required Reading Recommended by Leading Opinion Makers*]
- 2012: 'Beyond the brain.' *Wilson Quarterly* Summer: 28-34. Sidney Award for best magazine articles, awarded by David Brooks and announced in the *New York Times* OpEd, December 28, 2012 [reprinted in *Utne Reader*, and *Current—Required Reading Recommended by Leading Opinion Makers*]
- 2012: 'A hyper-real God and modern belief: towards an anthropological theory of mind.' *Current Anthropology* 53(4): 371-395.
- 2012: 'Touching the divine.' *Reviews in Anthropology*. Vol. 41(2): 136-150.
- 2012: T.M. Luhrmann, and Rachel Morgain 'Prayer as inner sense cultivation.' *Ethos*. 40(4): 359-389.
- 2013: "Blinded by the right? How the hippie Christians begat the evangelical movement." *Harper's Magazine*. April. Pp. 39-44.
- 2013: 'Lord, teach us to pray: prayer affects cognitive processing.' With Howard Nusbaum and Ron Thisted. *Culture and Cognition*. 13: 159-177.
- 2013: *Spiritus* Response [book symposium on *When God Talks Back*]. 13(1): 137-140.
- 2013: 'On William James.' *Mental culture: towards a cognitive science of religion*. Ed. Lee McCorkle and Dmitri Xygalatas. London: Equinox Press. Religion, Cognition and Culture Series.
- 2013: 'Some mechanisms through which prayer may contribute to healing.' *Transcultural Psychiatry*. 50(5): 707-725.
- 2013: "Knowing God, attentional learning and the local theory of mind." [book symposium on *When God Talks Back*] *Religion, Brain and Behavior*. 4(1): 78-90.
- 2013: "What anthropology should learn from G.E.R. Lloyd" *Hau: Journal of Ethnographic Theory* 3(1): 171-173.
- 2013: "What an ecological approach can teach us." *Ritual, Brain and Behavior*. 4(2): 159-61.
- 2014: "Talking about When God Talks Back" [book symposium on *When God Talks Back*] *Hau: Journal of Ethnographic Theory*. 3(3): 389-98
- 2014: Laroi, F., T.M. Luhrmann [joint first authors], V. Bell, W.A. Christian, S. Deshpande, C. Fernyhough, J. Jenkins, A. Woods. "Culture and Hallucinations: Overview and Future Directions." *Schizophrenia Bulletin*. 40 (Suppl 4): S213-S220. doi: 10.1093/schbul/sbu012
- 2014: Talking to God in Accra. [in book symposium on *When God Talks Back*] *Pastoral Psychology* 63: 229-234.
- 2014: Julia Cassaniti and T.M. Luhrmann (joint first authors): The cultural kindling of spiritual experiences. *Current Anthropology*. 55(S10): S333-343. Translated and reprinted as: (2016). Die kulturelle Erweckung spiritueller Erfahrung. *Zeitschrift für Anomalistik*, 16 (1+2), pp. 81-110.
- 2015: Luhrmann, R. Padmavati, H. Tharoor, and A. Osei. Differences in voice-hearing associated with psychosis in Accra, Chennai and San Mateo. *British Journal of Psychiatry*. 206(1): 41-4. Epub. 2014 Jun

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

2015: “Hearing the voice of God.” In *Strange dimensions: a para-anthropology reader*. Ed. Jack Hunter. Para-anthropology.co.uk.

2015: Luhrmann, R. Padmavati, H. Tharoor, and A. Osei. Voice-hearing in different cultures: a social kindling hypothesis. *TopiCS in Cognitive Science*.

2015: Jones, Nev and T.M. Luhrmann. “Beyond the sensory: Findings from an indepth analysis of the phenomenology of “auditory hallucinations” in psychosis.” *Psychosis*.

2015. Luhrmann, “Reflections: How social context shapes psychiatric symptoms.” *Re-Visioning Psychiatry: Cultural Phenomenology, Cultural Neuroscience and Global Mental Health*. Ed. L. Kirmayer, R. Lemelson, and C. Cumming. Cambridge University Press.

2016: Jones, Nev, Mona Shattell, Timothy Kelly, Robyn Brown, LaVome Robinson, Richard Renfro, Barbara Harris & Tanya Marie Luhrmann (2016): “Did I push myself over the edge?”: Complications of agency in psychosis onset and development, *Psychosis*, DOI: 10.1080/17522439.2016.1150501

2016: Jeanne Favret-Saada, *The Anti-Witch*. Commentary. Somatosphere. <http://somatosphere.net/2016/05/book-forum-jeanne-favret-saadass-the-anti-witch.html>

2016: Reprint of Down and Out in Chicago, *Anthropology of Our Century* October.

In press: “Kindling God,” *Terrain* [in French and English]

In press: “Constructing belief through narrative engagement.” *Narrating Religion*, ed. Sarah Iles Johnson. Macmillan

In press: commentary on Larsen, *Slain Gods*, *Cambridge Anthropology*

In press: “Diversity within the psychotic continuum.” *Schizophrenia Bulletin*.

In press: Jones, N. and T.M. Luhrmann, “Providing culturally competent care: understanding the context of psychosis.” *Psychiatric Times*.

In process: ‘The Zoroastrian tradition in India.’ In *Religions of South Asia* (revised) ed. S. Mittal and G.R. Thursby. London: Routledge.

Submitted: “William James in Accra”: *Cambridge Anthropology*, special issue, Morten Pederson, ed.

Submitted: “Prayer as metacognitive activity.” In *Metacognitive diversity*, ed. Martin Fortier, Joelle Proust, Oxford University Press.

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

- 1990: Review of J. Boddy *Wombs and Alien Spirits*. *New York Times Book Review*. March 25, 1990.
- 1992: Review of F.A. Wolf *The Eagle's Quest*. *The Times Literary Supplement* February 28.
- 1996: Review of S. Ortner *Making Gender*. *New York Times Book Review*. November 24.
- 1997: 'Witches, magic and ordinary folk: why entering a cult is comfortable and feels a lot like joining a religion.' Cover article. *U.S. News and World Report*. April 7.
- 1997: Review of D. Deacon *Elsie Clews Parsons* *New York Time Book Reviews*. May 29.
- 1998: Op-ed piece, *San Diego Union Tribune*, May 13
- 1999: Review of M. Warner *No go the bogeyman*. *New York Times. Book Review* March 14.
- 2000: Review of R. Hutton, *The triumph of the moon*. *Times Literary Supplement*. May 19.
- 2001: Review of G. Hornstein *To Redeem One Person is to Redeem the World: the life of Frieda Fromm-Reichmann* *The New York Times Book Review*. January 7.
- 2001: Review essay of C. Geertz, *Available Light*; S. Ortner *The Fate of 'Culture'*; F. Inglis, *Clifford Geertz*. 'Returning the Gaze' (cover). *The Times Literary Supplement*. January 12.
- 2001: Review of J. Richards *Angles of Reflection*. *New York Times Book Review*. January 2 1.
- 2001: Review of J. Hazelgrove, *Spiritualism and British Society between the Wars* M. Jakobsen, *Shamanism*. *The Times Literarv Supplement*. February 23.
- 2001: Review of A. Phillips *Promises, Promises*. *The New York Observer*.
- 2001: Review of N. Bernstein, *The Lost Children of Wilder*. 'A Perfect Test Case. *New York Times Book Review* March 25 (cover)
- 2001: 'Team care is a better way for the mentally ill.' *Los Angeles Times* Op-ed piece, by request. May 21.
- 2001: Review of M. Sahlins *Culture in Practice* and A. Kuper *Culture*. *Times Literary Supplement*. June
- 2002: Review of M. Newton *Savage Girls and Wild Boys: a history of feral children*. *Times Literary Supplement*. January 25.
- 2002: Review of R. Whitaker *Mad in America*. *Times Literary Supplement*. May 17.
- 2003: Review of A. LeBlanc *Random Family*. *New York Observer*. February 3.
- 2004: 'Learning from Prozac: will New Warning Shift Old Views?' *Science Times. New York Times*. March 30.
- 2004: 'Drugs send the wrong message' *Los Angeles Times* OpEd page. June 1.
- 2005: Review of R. Webster *The Secret of Bryn Estyn*. *Times Literary Supplement*. November 11.

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

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

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

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

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

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

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

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

2012: My take: "If you can hear God speak audibly, you (usually) aren't crazy." CNN Belief Blog. 7000 comments and over 400 "likes;" well over 200k hits. December 30.

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

2013: "Talking to God." *Daily Beast* January 13.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2014: "Candy is Dandy but Pot's Scary." *New York Times* Op-Ed June 21.

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

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

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

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

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

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

2015: "Redefining mental illness." *New York Times* Op-Ed. January 18.

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

2015: "Faith vs Facts." *New York Times* Op-Ed. April 19.

2015: "How places let us feel the past" *New York Times* Op-Ed. May 25.

2015: "The Appeal of Christian Piety." *New York Times* Op-Ed. July 5.

2015: "The Anxious Americans." *New York Times* Op-Ed. July 19.

2015: "Where Homeless meets Crazy." *New York Times* OpEd. November 7

2015: Review of George Makari, *Soul Machine*. *American Scholar*.

2015: Review of Jeanne Favret-Saada, *The Anti-Witch*. *Times Literary Supplement*.

2016: Review of David Oshinsky, *Bellevue*. *American Scholar*, Autumn.

### **Professional reviews**

1987: Review: I.M. Lewis. *Religion in context: cults and charisma*. In *American Anthropologist* June

89(2): 477-8.

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

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

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

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

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

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

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

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

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