

CONTRIBUTORS

Linda C. Garro holds doctorates in Social Sciences–Anthropology (1983, University of California, Irvine) and Cognitive Psychology (1982, Duke University) and is Professor of Anthropology at the University of California, Los Angeles. Her research activities are in the areas of medical and psychological anthropology and include representing cultural knowledge about illness; variability in cultural knowledge; health care decision making; health concerns in everyday life; illness narratives; and remembering as a social, cultural, and cognitive process. Along with numerous articles, she is coauthor, with James Young, of *Medical Choice in a Mexican Village* and coeditor, with Cheryl Mattingly, of *Narrative and the Cultural Construction of Illness and Healing*. In 1999 she received the Stirling Award from the Society for Psychological Anthropology.

Byron J. Good is Professor of Medical Anthropology in the Department of Global Health and Social Medicine, Harvard Medical School. Prof. Good has a long interest in theorizing illness experience and medical care across cultures. His current research is investigating early experiences of psychotic illness in Indonesia and the development of mental health interventions in post-conflict Aceh. He has special interests in the role of historical under-

standings of schizophrenia in promoting hopelessness and stigma. Prof. Good's broader concerns focus on the relations between madness and violence in Indonesia, on theorization of subjectivity in contemporary societies, on "post-colonial disorders," and on the relations among political, cultural and psychological renderings of language and the subject.

Kevin Groark is an anthropologist specializing in the medical culture and ethnopsychology of the highland Maya of Chiapas, Mexico. Since 1991 he has worked in both Tzeltal- and Tzotzil-speaking communities throughout the region, developing a body of research focusing on the dynamics of the folk medical system and its relation to broader questions of personhood, emotion, and sociality. He is currently an Assistant Professor at the University of Southern California, and is pursuing clinical psychoanalytic training at the New Center for Psychoanalysis in Los Angeles, California.

Douglas W. Hollan is Professor of Anthropology and Luckman Distinguished Teacher at UCLA and a senior instructor at the New Center for Psychoanalysis in Los Angeles. He is the author of numerous articles examining the relationships between cultural and psychological processes and co-author of *Contentment and Suffering: Culture and Experience in Toraja* and *The Thread of Life: Toraja Reflections on the Life Cycle*.

Jeannette Mageo is Professor of Anthropology at Washington State University. Her current work focuses on dreaming and the self and on how subjectivity, identity, and emotion evolve out of cultural and historical experiences. She has also researched and published on child development, sexuality, transvestism, prehistory and spirit possession. Mageo is the author of *Theorizing Self in Sāmoa: Emotions, Genders, Sexualities* (1998). She has also edited and coedited the following volumes: *Spirits in Culture, History, and Mind* (1996); *Cultural Memory: Reconfiguring History and Identity in the Postcolonial Pacific* (2001); *Power and the Self* (2002); and *Dreaming and the Self: New Perspectives on Subjectivity, Identity, and Emotion* (2003).

Cheryl Mattingly is Professor in the Department of Anthropology and the Division of Occupational Science at the University of Southern California. The constant themes in her research are narrative, moral reasoning, the phenomenology of chronic suffering, the culture of biomedicine and health disparities in the United States. For the past fifteen years she has explored

clinical practices in a variety of inner-city health care settings in the United States. She is currently conducting ethnographic research among African-American families caring for children with severe disabilities and chronic illness in Los Angeles. She received the Victor Turner Prize in 2000 for *Healing Dramas and Clinical Plots* (1998). She also coedited (with Linda Garro) *Narrative and the Cultural Construction of Illness and Healing* (2000).

Keith M. Murphy is Assistant Professor of Anthropology at the University of California, Irvine. Much of his work explores the relationship between language, material culture, and sociopolitical processes, with a particular emphasis on how these domains intersect with human experience. As a linguistic anthropologist, his core research interests sit at the intersection of design—as both a cultural category and a social process—and the study of face-to-face interaction, including both verbal and non-verbal language. He has worked closely with architects in Los Angeles and product designers in Stockholm, Sweden.

Pamela J. Stewart and Andrew Strathern are a wife and husband research team with a long history of joint publications and research. They have published more than 35 books and 175 articles on their research in the Pacific region, Europe (Scotland and Ireland), and in Asia (Taiwan and China). They are the editors of the Ritual Studies Monograph Series and the Ethnographic Studies in Medical Anthropology Series with Carolina Academic Press. Their coauthored and coedited books include *Witchcraft, Sorcery, Rumors and Gossip* (Cambridge University Press, 2004); *Asian Ritual Systems: Syncretisms and Ruptures* (Carolina Academic Press, 2007); *Exchange and Sacrifice* (Carolina Academic Press, 2008) and *Religious and Ritual Change: Cosmologies and Histories* (Carolina Academic Press, 2009).

C. Jason Throop is an Assistant Professor in the Department of Anthropology at UCLA. He is the author of the forthcoming book *Suffering and Sentiment: Exploring the Vicissitudes of Experience and Pain in Yap* (University of California Press), which is based upon extensive research on subjectivity, morality, and pain in Yap, Federated States of Micronesia. Broadly speaking, his research interests are aligned with medical and psychocultural approaches to understanding how cultural, interpersonal, and personal processes of meaning-making differentially structure the dynamics of subjective experience and social action.