

FOUNDED • 1902



A • M • E • R • I • C • A • N
A N T H R O P O L O G I C A L
A S S O C I A T I O N

Contact:

Jennifer Steffensen
AAA Media Relations
703-528-1902 x 3039
jsteffensen@aaanet.org

FOR IMMEDIATE RELEASE

April 8, 2008

ETHOS Presents Special Issue on Jerome Bruner

Guest edited by Cheryl Mattingly, Nancy Lutkehaus and Jason Throop

This April, *ETHOS*, the Journal for the Society of Psychological Anthropology, presents a special issue on cultural psychologist Jerome Bruner, a key figure in the “cognitive revolution,” celebrated not only for his groundbreaking research on perception, thinking, language, symbolic processes, and child development, but for his profound influence in the fields of medicine, law and education.

The issue, “Troubling the Boundary Between Psychology and Anthropology,” pays tribute to Bruner as a keystone figure, a scholar who bridged the divide between anthropology and psychology, and challenged assumptions of both—in hopes of creating a wide appreciation of culture’s impact on mental processes.

A number of prominent anthropologists contribute to the issue with personal reflections on Bruner’s life and teachings as well as critical examinations of his work in academia and the public sphere—including his involvement in the Head Start program and in the development of MACOS, the controversial social studies curriculum piloted in the 1960s (Lutkehaus).

Bruner himself contributes to the issue with a brief critical history of the attempts to create a generalizable cultural psychology. In the essay, Bruner weaves through historic junctures and “fruitful dilemmas” in mind-culture debates with his characteristic, playful writing style, ultimately bringing discussion to a head with several illustrative examples from his experience as a psychology professor at New York University School of Law.

Other authors apply Bruner’s radical concepts of culture and narrative to their own ethnographic research on diverse topics—including health and suffering in Orissa, India and the U.S. (Schweder), mind reading or misreading between African Americans and emergency care practitioners in the U.S. (Mattingly), and self-enhancement/self-effacement practices among multiethnic youth in U.S. girl’s sports teams (Suzuki, Davis, and Greenfield).

The ETHOS issue is more than an honorary tribute to a leading figure in cultural psychology. Individually, the essays echo Bruner’s call: to forge relationships between psychology and anthropology, narrative and culture, theory and practice. Collectively, they represent a bold attempt to continue the conversations that Bruner has been exchanging with friends, colleagues and students for more than sixty years.

Wiley-Blackwell is making these contents freely available through the end of May. To read the full-text articles on Blackwell Synergy, visit <http://www.blackwell-synergy.com/toc/etho/36/1>.

2200 Wilson Blvd, Suite 600
Arlington, VA 22201-3357
Tel 703-528-1902
Fax 703-528-3546
www.aaanet.org

FOUNDED • 1902



A • M • E • R • I • C • A • N
A N T H R O P O L O G I C A L
A S S O C I A T I O N

Table of Contents

- [Bruner's Search for Meaning: A Conversation between Psychology and Anthropology](#)
Cheryl Mattingly, Nancy C. Lutkehaus, and C. Jason Throop
- [Culture and Mind: Their Fruitful Incommensurability](#)
Jerome Bruner
- [Putting "Culture" Into Cultural Psychology: Anthropology's Role in the Development of Bruner's Cultural Psychology](#)
Nancy C. Lutkehaus
- [The Cultural Psychology of Suffering: The Many Meanings of Health in Orissa, India \(and Elsewhere\)](#)
Richard A. Shweder
- [Self-Enhancement and Self-Effacement in Reaction to Praise and Criticism: The Case of Multiethnic Youth](#)
Lalita K. Suzuki, Helen M. Davis, and Patricia M. Greenfield
- [Spiritual Work, Memory Work: Revival and Recollection at Salem Camp Meeting](#)
Bradd Shore
- [The Narrative Organization of Collective Memory](#)
James V. Wertsch
- [Reading Minds and Telling Tales in a Cultural Borderland](#)
Cheryl Mattingly
- [Telling Theories](#)
Donald Brenneis

ETHOS is an interdisciplinary and international quarterly journal devoted to scholarly articles dealing with the interrelationships between the individual and the sociocultural milieu, between the psychological disciplines and the social disciplines.

The journal publishes work from a wide spectrum of research perspectives. Recent issues, for example, include papers on religion and ritual, medical practice, child development, family relationships, interactional dynamics, history and subjectivity, feminist approaches, emotion, cognitive modeling and cultural belief systems. Methodologies range from analyses of language and discourse, to ethnographic and historical interpretations, to experimental treatments and cross-cultural comparisons.

Founded in 1902, the American Anthropological Association (AAA) is the world's largest professional organization of scholars and practitioners in the field of anthropology. With over 10,000 members, the Arlington, Virginia-based association includes archaeologists, cultural anthropologists, biological (or physical) anthropologists, linguists and applied anthropologists in universities and colleges, research institutions, government agencies, museums, corporations and non-profits throughout the world. AAA publishes 19 peer-reviewed scholarly journals and conducts the largest annual meeting of anthropologists in the world. For more information on the American Anthropological Association, please visit <http://www.aaanet.org>.

2200 Wilson Blvd, Suite 600
Arlington, VA 22201-3357
Tel 703-528-1902
Fax 703-528-3546
www.aaanet.org

-AAA-