

**HANNAH DRAYSON: Bis zum Bitteren Ende. Affekt, Erfahrung und chemische Ökologie**, S. 121–130, verfasst auf Englisch

Dieser Artikel widmet sich dem Geschmackssinn in seiner Gesamtheit chemischer, gustemologischer und affektiver Qualitäten und der Frage, wie wir mit „bitterer Erfahrung“ umgehen. Er schlägt einen Ansatz einer Perspektive auf das Zusammenspiel menschlicher Affekte und chemischer Ökologie vor, und damit der Kohärenz von sinnlicher und emotionaler Wahrnehmung von Bitterheit/-keit.

Zwei Beobachtungen stützen diese Herangehensweise. Erstens entspricht eine ambivalente Reaktion bitteren Geschmacks einem kulturellen Idiom, dass Medizin bitter zu sein habe, aber auch die Schwester eines tödlichen Gifts sei; zweitens, dass Pflanzen durch Geschmack mit anderen Lebensformen interagieren, und

dass es gerade die bitter-schmeckenden sind, die hier von besonderer Bedeutung sind. Diese Metabolismen sind tief verankert in menschlicher Physiologie und Kultur. Der Gebrauch bitter schmeckender Pflanzen in Nahrung und Medizin bedarf eines spezialisierten und technischen Wissens bzgl. Identifizierung, Verarbeitung und Dosierung – eine Anforderung die in vergleichbarer Weise weltweit und in verschiedensten Epochen artikuliert wird. Viele kulturelle Traditionen kennen die Assoziation von Bitterheit/-keit, Erinnerung, Wissen und Heilung. Ähnliche Herangehensweisen suggerieren einen Zusammenhang ökologischer und affektiver Qualitäten innerhalb des Phänomens der Bitterheit/-keit.

**Schlüsselwörter** – Bitterheit – Bitterkeit – Medizin – Geschmack – Affekt – Erfahrung

**DIRCK VAN BEKKUM: Zusammen Übergangsräume schaffen und bewegt sein. Eine Exploration der Grenzgebiete Pluralistischen Heilens und Therapeutischer Kontexte**, S. 131–144, verfasst auf Englisch

**NATALIE HARRIMAN: Homöopathische Ansätze als Annäherung an das Ganze. Wie beeinflussen sie unser Konzept von Heilung?** S. 145–155, verfasst auf Englisch

**PAUL DIEPPE: Die Bedeutung des Pluralismus im modernen Gesundheitswesen. Placebo-Effekt, Milieu und Kunst in der Heilung**, S. 157–165, verfasst auf Englisch

**ANJA LÜPKEN: Ästhetisch-Verkörperte Imagination im Tamalpa Life/Art Process®**, S. 167–182, verfasst auf Englisch

**SVEA LINDNER: Forschung mit den Sinnen. Phänomenologisches Vorgehen bei der Erkundung des *Vimbuza* Heiltanzes in Malawi**, S. 183–193, verfasst auf Deutsch

## Article Abstracts of Curare 42 (2019) 3+4

Aesthetics of Healing. Working with the Senses in Therapeutic Contexts

EDITED BY HELMAR KURZ

**Editorial by THE EDITORIAL TEAM** p. 3, written in English

**INGA SCHARF DA SILVA: With my own Senses: Prologue**, p. 7–10, written in German & English

**HELMAR KURZ: Sensory Approaches in Health, Care and Medical Anthropology. Introduction to the thematic focus on the Aesthetics of Healing: Working with the Senses in Therapeutic Contexts,** p. 13–26, written in English

**GRAHAM HARVEY: Animist Contributions to Rethinking Wellbeing and Healing: Keynote,** p. 27–34, written in English

**CATHY FOURNIER & ROBIN OAKLEY: Creating Space for the “Sacred” in Cancer Care. Integrating Indigenous Medicines into Health Care,** p. 35–48, written in English

*Indigenous First Voice* is utilized to explore the *Two-Eyed Seeing* (“Etuaptmumk”) principle to theorize the integration of Indigenous medicines into health care in Canada. Similar to autoethnography, Indigenous First Voice positions the experiences and knowledge of the researcher at the heart of the analysis, while bringing formerly erased, contorted and stigmatized knowledges to the fore. In particular we draw on FOURNIER’s account of a recent cancer experience and exploration of her expe-

riences as a *Métis* woman to illustrate tensions that require negotiation in order to avoid being absorbed into a dominant biomedical way of understanding health and wellness. We juxtapose her sensory experiences of using Indigenous healing alongside biomedicine for cancer care and call for a dynamic, multi-eyed seeing framework which more accurately captures the nature of the *Two-Eyed Seeing/Etuaptmumk* principle.

**Keywords** – cancer – Indigenous – Etuaptmumk – Two-Eyed Seeing – aboriginal peoples – biomedical dualism – critical medical anthropology – aesthetics of healing

**ANDREW R. HATALA & JAMES B. WALDRAM: Maya Cosmovision. Exploring Formative Processes of Q’eqchi’ Medical Aesthetics, Morality, and Healing Practice,** p. 49–63, written in English

Throughout history, individuals and communities have developed complex cultural visions of the world around them shaped by local ecology, history, language, and interactions with neighboring peoples and their ways of life. To better understand, interpret, and appreciate the contemporary healing practices of Q’eqchi’ Maya healers, this article describes two “formative processes” or “interpretive activities” of Q’eqchi’ cosmovision: a relationship to the Mountains and Valleys; and a moral economy of permission. Each of these aspects influence the interpretive structures of Q’eqchi’ Maya medical reality and thereby shapes Q’eqchi’ conceptions of illness and health and the medical “objects” to which tradition-

al Maya healers attend. Through a detailed case study drawn from over ten years of ethnographic fieldwork with Q’eqchi’ Maya communities in Southern Belize, this paper outlines a contemporary worldview and ethos where aspects of medical reality are spread out beyond interactions between patients and healers to include vital relationships with the spirits and local ecologies, aesthetic moralities of social and spiritual significance. In this “cosmic-centered” therapeutic framework, we can appreciate more fully how Q’eqchi’ Maya knowledge and aesthetic ways of being shape contemporary therapeutic encounters in ways that externalize and personify the source of affliction and suffering.

**Keywords** – Indigenous knowledge – Q’eqchi’ Maya – morality – healing – ethnography

**JOHANNA KÜHN: Seeing Lights. Healing in a Meditation Class in Beirut,** p. 65–78, written in English

This article links “sensorially engaged anthropology” (NICHTER 2008) to the research of contemporary spiritual practices in the Middle East by exploring the notion of healing among practitioners of a meditation class in Beirut. Based on ten months of ethnographic research, participants’ sensory processes during the meditation

class are analysed. The author shows how the central aspect of the practice, the sensation of *seeing lights*, can be understood as a bodily mediated attempt to learn and experience love for oneself. This attitude was the basis for healing, as from the practitioners’ perspective only a self-loving individual could possess the ability to build

a life according to one's wishes and thus heal from difficult life situations. In this way, the practice proposed a notion of healing as the acquisition of individual agency that reflected the aspirations of the primarily female and middle-class practitioners. Particularly against the backdrop of the recent economic crisis in Lebanon, efforts to build a self-determined life—one that balanced the drive for autonomy and individuality with the need for embeddedness in the social environment—played a

**Keywords** – sensory anthropology – meditation – healing – Lebanon – agency – middle class – individuality – autonomy

**TESSA BODYNEK: Negotiating Self. Aesthetics of Mediumship and Embodied Healing in Brazilian Umbanda, p. 79–91, written in English**

The incorporation of spiritual entities is an integral element of *Umbanda* rituals and cosmology. In this state, mediums are approached by spiritual entities, such as the so called *guias* (“spiritual guides”) or *orixás* (Afro-Brazilian deities). Subsequently, the mediums are incorporated by them. Sensory impressions before, during and after this period cast light on underlying circumstances and personal connections to these spiritual entities. Moreover, the perception of emotional stimuli developing in the medium's body is relevant in the context of incorporation. Together with the incorporated entity, mediums give advice, help, bless or heal their consultants; many of whom are not themselves *Umbandists*. This article examines the role of embodied healing and the aesthetics of mediumship from the perspective of an *anthropology of the senses*. In addition to the examination of lived sensory experiences, this article gives a voice to the members of the specific *Umbanda* group in the Brazilian metropolis of São Paulo, where I conducted

**Keywords** – spiritual healing – health care – senses – self – emotion – embodiment – religion – medicine

**SABRINA MELO DEL SARTO & ESTHER JEAN LANGDON: Healing Efficacy and Subjectivity among Long-Term Residents in a Spiritist Asylum, p. 93–106, written in English**

The article presents an ethnography of the social life of permanent residents interned in a Spiritist psychiatric hospital in the interior of the State of São Paulo (Brazil), focussing their participation in a “healing ritual” known as *passe*. It describes the ways of living and sociabilities that emerge in a compulsory daily routine, in order to identify agency and expressions of subjectivities and desires. Although they are in a hospital wing composed of individual residences, institutionalisation is a major characteristic of their lives, such that their histories of-

central role in the practitioners' lives. More broadly, the article demonstrates that focusing on the sensory experiences of those involved in healing practices not only enables a better understanding of how people manage to “become better,” but also draws attention to the fact that repetitive learning and experience of sensations are the means by which contemporary spiritual practices (re)produce and reaffirm distinctive values centred around the question of how to live one's life.

ethnographic fieldwork. I carried out my research activities in the spiritual community *Tenda de Umbanda Caboclo de Oriente* (TUCO), focusing on ethnographic methods such as participant observation and formal as well as informal interviews, plus personal conversations with various members of the group. The example I refer to of the many different forms of contemporary urban *Umbanda* practices is particularly relevant within the context of academic discourse, adding another layer to the existing research on the wide variety of spiritual communities in Brazil's metropolises. As an implicit add-on, this article draws a line between the *Umbandist* cosmology and healing practices and the society in which the religion emerged and constantly is reproduced. It connects contemporary theories and debates concerning the *anthropology of the senses* and *aesthetics of healing* with *Umbanda* knowledge and practice, and the personal experiences of my interlocutors.

ten intertwine with a life in institutions. Their residential life is marked by a compulsory religious and medical routine that imposes a moral order on their actions. Through ethnographic research, we seek to understand their social practices that diverge from the normative order imposed by the hospital routine of enforced medications and participation in the Spiritist healing ritual of the *passe*. Rather than engaging in the ritual performance, these long-term residents resist through the enactment of alternative goals and desires. Long-term

institutional experience and excessive medication contribute to other subjectivities and goals within the walls of the institution and its mandatory rituals.

**Keywords** – mental affliction – institutional order – therapeutic practices – subjectivity – Spiritism

**SHIRLEY CHUBB, ANN MOORE, NEIL BRYANT, KAMBIZ SABER-SHEIKH: The Significant Walks Project. Aesthetic Articulations of Walking, Data, and Place**, p. 107–120, written in English

This paper discusses how the *Significant Walks* (2014) research project explored the impact of walking with chronic low back pain (CLBP). The project involved an interdisciplinary research team working with participants to document how the familiarity of personal walks might be understood as a measure of physical and mental experience. The research methodology combined point of view video documentation of each walk, with simultaneously gathered biomechanical data recording the movement of the spine. Verbal data on pain levels experienced whilst walking was also collected. Additional layers of visualisation were added to the synthesized footage as the team worked with participants to explore how the interpretive aesthetics of visual effects applied to each walker's documentary film of their walk could further express their experience of walking with CLBP. Driven by the biomechanical data, the intensity of these effects captured interoceptive visual narratives that explored place, movement and sensory perception.

**Keywords** – arts & health – visual art – physiotherapy – phenomenology – new materialism

Focussing on the importance of real-world experience, the project took research out of the laboratory and clinic to investigate how personal walks might act as a measure of the changing physical experiences associated with chronic low back pain. By engaging directly with each participant's environment, these encounters revealed how individualised documentation can simultaneously express quantitative and qualitative responses to physical experiences. The research methodology reinstated each participant's aesthetic interpretation at the core of understanding and engaged with the arts and health agenda, phenomenology and aspects of new materialism. The resulting films act as a communicative interface, conveying the impact and lived experience of the prevalent, but often overlooked, condition of CLBP and exploring the connectivity of human, site, materials, technology and environment.

**HANNAH DRAYSON: To the Bitter End. Affect, Experience, and Chemical Ecology**, p. 121–130, written in English

This article explores taste in its chemical, gustemological and affective senses, asking what we speak of when we talk about "bitter experience." Drawing lines of connection between human affect and chemical ecology, it suggests a way of thinking about taste as a chemical entanglement of affective qualities and ecological relations. Two observations underpin the argument. First, the ambiguous resonance of bitter-tasting compounds in human culture is grounded in their ambiguous medical meaning, the same drug may serve as poison or cure. Second, plants interact with many other life-forms by producing chemical compounds, many of which are bitter tasting, that have effects on the metabolisms of the

**Keywords** – bitterness – medicine – taste – affect – experience

organisms around them. These *secondary metabolites* have become entangled in human physiology and culture. The use of bitter-tasting plants in food and medicine requires specialised technical knowledge for identification, processing and dosing, a necessity that expresses itself in various yet comparable cultural responses to bitterness. A number of cultural traditions hold strong associations between embitterment, wisdom, healing, and remembrance. In these similar responses to bitterness, the article suggests that there is an ecological and affective resonance that might be located in the idea of bitter experience.

**DIRCK VAN BEKKUM: Being Moved Together During Co-Creating Transitional Spaces. A Navigated Quest in the Borderlands of Pluralistic Healing and Therapeutic Contexts**, p. 131–144, written in English

**NATALIE HARRIMAN: Homeopathic Prescribing as an Apprehension of the Whole. Can this inform our Concept of Healing?** p. 145–155, written in English

**PAUL DIEPPE: The Need for Pluralism in Modern Healthcare. The Importance of Placebo Effects, the Environment, and Art in Facilitating Healing**, p. 157–165, written in English

**ANJA LÜPKEN: Aesthetic Embodied Imagination in the Tamalpa Life/Art Process®**, p. 167–182, written in English

**SVEA LINDNER: Sensory Ethnography. Phenomenological Exploration of the *Vimbuza* Healing Dance in Malawi**, p. 183–193, written in German

## Résumés des articles de *Curare* 42 (2019) 3+4

L'Esthétique de la Guérison. Travailler avec les Sens dans les Contextes Thérapeutiques

SOUS LA DIRECTION DE HELMAR KURZ

Éditorial de LA REDACTION p. 3, rédigé en anglais

**INGA SCHARF DA SILVA: Avec me Propres Sens: Prologue**, p. 7–10, rédigé en allemand et anglais

**HELMAR KURZ: Approches Sensorielles en Santé, Soins et Anthropologie Médicale. Introduction au numéro spécial «L'Esthétique de la Guérison. Travailler avec les Sens dans les Contextes Thérapeutiques»**, p. 13–26, rédigé en anglais

**GRAHAM HARVEY: Contributions Animistes à Repenser le Bien-Être et la Guérison: Keynote**, p. 27–34, rédigé en anglais

**CATHY FOURNIER & ROBIN OAKLEY: Créer une Place pour le « Sacré » dans le Traitement du Cancer. Intégrer la Médecine Indigène dans les Soins de la Santé**, p. 35–48, rédigé en anglais

«Indigenous First Voice» est utilisé pour explorer le principe de «Two-Eyed Seeing/Etuaptmuk» afin de théoriser l'intégration de la médecine autochtone dans le milieu des soins de la santé au Canada. S'apparentant à l'auto-ethnographie, «Indigenous First Voice» situe l'expérience et les connaissances du chercheur au cœur de l'analyse, tout en soulignant certaines connaissances auparavant effacées, déformées et stigmatisées. Nous nous appuyons plus précisément sur le témoignage personnel de Mme Fournier à la suite d'un cancer récent et

sur l'exploration de ses expériences en tant que femme métisse afin d'illustrer les tensions qui doivent être négociées de manière à éviter d'être absorbées dans une compréhension biomédicale dominante de la santé et du bien-être. Nous juxtaposons ses expériences sensorielles de l'utilisation de soins autochtones aux côtés de la biomédecine pour le traitement du cancer et faisons appel à un nouveau cadre de recherche dynamique à multiples perspectives qui représente mieux la nature du principe de «Two-Eyed Seeing/Etuaptmuk».