

it sit easily with the theoretical framing of the book, which seems to locate the inability to recognize Muslims as proper citizens in the very essence of liberal society. A slightly broader ethnographic focus and an approach more attuned to the multiple tensions and contradictions within established Danish society would have helped to make this prospect seem less elusive.

One would hope that *Coercive Concern* finds an attentive audience not only among anthropologists interested in the simmering tensions between Danish (and more broadly European) majority publics and Muslim minorities but also among teachers, social workers, and administrators, especially in Europe. For the latter, *Coercive Concern* would make provocative reading, given that the author's sympathies lie so emphatically with the school's pupils. But it is an important read nonetheless—and perhaps a starting salvo in the difficult conversations those of us interested in the future of “emancipatory” pedagogy in our multicultural societies need to have.

REFERENCES CITED

Abu El-Haj, Thea Renda

2010 “The Beauty of America”: Nationalism, Education, and the War on Terror. *Harvard Educational Review* 80(2):242–275.

2015 *Unsettled Belonging: Educating Palestinian American Youth after 9/11*. Chicago: Chicago University Press.

Asad, Talal

2003 *Formations of the Secular: Christianity, Islam, Modernity*. Stanford: Stanford University Press.

2006 *Trying to Understand French Secularism*. In *Political Theologies: Public Religions in a Post-Secular World*. Hent de Vries and Lawrence Sullivan, eds. Pp. 494–526. New York: Fordham University Press.

Balibar, Étienne, and Immanuel Wallerstein

1991 *Race, Nation, Class: Ambiguous Identities*. London: Verso.

Bowen, John R.

2008 *Why the French Don't Like Headscarves: Islam, the State, and Public Space*. Princeton: Princeton University Press.

Fernando, Mayanthi

2014 *The Republic Unsettled: Muslim French and the Contradictions of Secularism*. Durham: Duke University Press.

Holland, Dorothy, William S. Lachicotte Jr., Debra Skinner, and Carole Cain

1998 *Identity and Agency in Cultural Worlds*. Cambridge: Harvard University Press.

Jacobsen, Christine M.

2011 *Islamic Traditions and Muslim Youth in Norway*. Leiden: Brill.

Extraordinary Conditions: Culture and Experience in Mental Illness by Janis H. Jenkins.

Oakland: University of California Press, 2015. 368 pp.

DOI: 10.1111/aman.12769

Deborah K. Padgett

New York University

In *Extraordinary Conditions*, psychological and medical anthropologist Janis H. Jenkins presents her life work as a scholar of mental illness and culture. This is a body of work worthy of book-length retelling and synthesis. Having an exceptional resumé that includes a postdoctoral traineeship with Arthur Kleinman at Harvard University in the 1980s followed by 14 productive years at Case Western Reserve University, Jenkins returned to California (University of California, San Diego) in 2004 to begin a new career phase studying Latino/a adolescent mental health in New Mexico. Indeed, the cultural touchstone for her research has been the richly diverse heritage of Hispanic Americans.

The book is divided into two parts, the first focused on psychosis and families and the second on violence and trauma among refugees and youths. The thread manifestly carried forward throughout is that of “extraordinary condi-

tions,” a term connoting both the lived experience of mental disorders as well as the structural adversities of violence and poverty that give rise to suffering. Comfortably traversing the boundaries between anthropology and psychiatry, Jenkins seeks to contextualize what is known as mental illness, taking it beyond the elicitation of symptoms to broader realms of subjective meaning situated within sociocultural influences. Persons at risk of extraordinary conditions live not in vulnerability but “precarity,” the latter term more closely aligned to the phenomenology of risk.

Part 1 brings the reader into the world of atypical antipsychotic medications and their administration in the Clozapine Clinic. As patients grapple with the side effects of these powerful neuroleptic drugs, they take comfort in “chemical imbalance” explanations for their illnesses. The medications induce positive “awakenings” as well as toxic numbness and a foreboding of the loss of self. Over time, patients' identities accommodate what Jenkins refers to as the “interiorization of the clinic,” an insidious transformation affecting their ways of being in the world.

The journey that a young adult begins when diagnosed with psychosis is personified in chapter 2 with the story of Sebastian, a young Mexican American in treatment at UCLA's Neuropsychiatric Institute where Jenkins was working in the early 1990s. Sebastian struggled with his inability to respond to the antipsychotic medications and the toll of the voices plaguing him. His domineering father worsened Sebastian's situation, and other family support did little to ameliorate this standoff. The young man nevertheless showed resilience in not succumbing to the voices and taking his own life.

The contested role of the family in schizophrenia—previously seen as pivotal in its “expressed emotion” influence over the etiology and course of the illness—comprises chapter 3. Along with a review of the debates over genetic versus environmental causes of mental illness, the chapter gives the reader an overview of cross-national studies that show consistently more positive outcomes in non-Western societies. Invoking the role of culture in understanding the “black box” of expressed emotion, Jenkins uses case studies from young Latino/a psychiatric patients and their parents to illustrate the nuances of familial support and concern.

The first two chapters of part 2, based upon Jenkins's work with Salvadoran refugees in the late 1980s, take the reader well beyond psychiatry's traditional concerns to the devastating impact of political violence in El Salvador's prolonged civil war. With this backdrop, the refugees' voicing

of *nervios* (distress) and *el calor* (heat) is a painful reckoning with repeated exposure to violence. Falling short of the diagnostic criteria of post-traumatic stress disorder (PTSD), their “extraordinary conditions” arguably transcend clinical algorithms.

Chapter 6 takes the reader into the “trauma and trouble” of Hispanic adolescents in New Mexico. Carrying forward earlier discussions of psychic trauma and precarity, Jenkins draws on interviews with adolescent psychiatric patients to provide an expansive portrait of their lives set amidst the “cybernetic interplay” of institutional, community, and familial neglect. Once again, the reductive reliance on diagnoses—whether depression, PTSD, or some combination thereof—falls short. Here and elsewhere, Jenkins highlights and contextualizes the reciprocal influences of culture with mental distress.

Mindful that her ethnographic work has been confined to the treated (those who have made their way to a psychiatric clinic or hospital), Jenkins acknowledges that the life worlds of the untreated are not included here. Indeed, the profound (and not altogether positive) influence of psychiatric treatment is central to this work. Thus, “extraordinary conditions” may stem in part from genetic predispositions, but their capacity to debilitate is shaped by social, economic, and cultural influences that cannot be ignored. This book is an intellectually engaged yet passionate quest to examine these influences in lives as lived.

Juan Gregorio Palechor: The Story of My Life by Myriam Jimeno.

Andy Klatt, trans. Durham: Duke University Press, 2014. 248 pp.

DOI: 10.1111/aman.12794

Teresa A. Velásquez

California State University, San Bernardino

Myriam Jimeno's book titled *Juan Gregorio Palechor: The Story of My Life* is structured around the autobiography of a peasant leader involved in the struggle to defend and recover indigenous lands in Colombia. Two analytical essays written by Jimeno, a Colombian anthropologist, precede Palechor's short autobiography. Jimeno makes excellent use of Palechor's story to illustrate the dynamic process of indigenous identity formation. Palechor's autobiography spans from 1930 to 1971, providing an intriguing glimpse into the making of an organic intellectual. His life story straddled a crucial moment in history when leaders turned from class-based organizing to indigenous identity politics, transforming the political grammar through which subaltern people throughout Latin America voice their demands to the state.

The book is organized into three parts. In part 1, Jimeno reviews the literature on indigenous narratives, life stories, and autobiographies. Part 2 expertly weaves aspects of Palechor's autobiography with an analytical intervention on ethnic identity and draws attention to the historical and political forces that shape his activism. Part 3 gives voice to Palechor with his accounts of crucial moments including agrarian childhood, conscription into the Colombian army, and career as a *tinterillo* (self-educated paralegal) that ultimately propelled him to become a peasant leader. His autobiography illustrates the lived and observed experiences of social inequalities that mark the lives of indigenous and rural peoples in highland Colombia.

Jimeno argues that ethnic identity is both fluid and relational. *Campesino* (peasant) and indigenous people “use similar language, clothing, forms of production, and agricultural technology,” but the critical differences between the two are “self-consciousness and self-identification” (p. 29). Indigenous ethnic identity is defined in relation to “conditions