1. Watters chapter on PTSD and the Sri Lanka tsunami begins with the following quotation. Why is this a good fit for the chapter? What are some specific examples in the chapter that illustrate how the core components listed were misconstrued by the Westerners in Sri Lanka?

*Western mental health discourse introduces core components of Western culture, including a theory of human nature, a definition of personhood, a sense of time and memory, and a source of moral authority. None of this is universal.* (Summerfield)

2. How is PTSD typically defined in the West according to the Watters article? What evidence does he present that this is a questionable way to conceptualize Sri Lankans’ reactions to the tsunami destruction and loss of lives?

3. What does Watters claim is the primary treatment for PTSD and what is his evidence that it is often ineffective, or even harmful? Why would it be likely to be more harmful in Sri Lanka than in New York City?

4. Watters quotes a group of Sri Lankan professors who wrote, “A victim processes a traumatic event as a function of what it means” (p. 77). Explain what this quotation means and how it relates to the way in which Sri Lankans and Westerners differed in their understanding of and response to the tsunami crisis.

5. Watters uses the standard airline oxygen mask direction to illustrate a difference between Sri Lankan and American assumptions about the effect of horrific experience and how to cope with it. Explain the relevance of this analogy to the conception and treatment of PTSD.

6. Review Table 1 (page 765) of the Ting article and discuss with your group the differences listed there between Eastern and Western culture. For example, what does it mean to say that Easterners view body and mind as a unity rather than in the dualistic manner of Westerners. What are some examples of this difference cited by Ting? Similar comparisons can be made with each of the items in the table.

7. Ting says, “Chinese theories of psychological health are built on the idea that prevention is better than cure” (p. 772/3). Based on Ting’s comments in this section, how do you imagine the activity of a psychologist in China who wished to work directly with individuals would be different from that of a psychotherapist working in North America?

8. How does Ting’s use of the Mulan legend help illustrate her claims about differences between Eastern and Western conceptions of psychotherapy?