**SOCIETY FOR PSYCHOLOGICAL ANTHROPOLOGY**

**BIENNIAL MEETING**

**April 9-12, 2015**

**Omni Parker House**

**Boston, MA**

**Conference Schedule At A Glance**

**THURSDAY, April 9**

**11:00 am – 7:00 pm**

* Conference registration

**12:00 pm – 1:45 pm**

* Intergenerational Transmission of Social Vulnerabilities in Fragile Socio-Ecologies: Understanding Children’s Micro-Worlds
* Subjective Experiences of Illness and Distress
* Untethering Self and Person: New Directions in Psychological Anthropology

**2:15 pm – 4:00 pm**

* Workshop on Qualitative Data Analysis Software—Dedoose as Exemplar
* Constructions of Caretakers and Children
* Healing in Cultural Context
* Complications of Race, Class and Political Ideology Within and Across US Mental Health Activism(s)

**4:30 pm – 6:15 pm**

* “Getting the Grant”: National Science Foundation (NSF) Funding for Psychological Anthropology
* Genocide and Mass Violence: Memory, Symptom, and Recovery
* Hardship and Its Responses: A Cultural Study of Responses to Hardship and Perceived Wrongs
* Return to the Ethical! Ethics and Ethos

**6:30 pm – 8:00 pm**

* Welcome reception with cash bar and light appetizers

**FRIDAY, April 10**

**7:30 am – 5:30 pm**

* Conference registration

**8:00 am – 9:45 am**

* “Methods that Matter”: Breakfast and Lectures from Robert LeVine and Tom Weisner
* Exploring the Tensions and Promise of Community-based Participatory Research with Undergraduate Students and Marginalized Communities
* The Communicability of “Non-Communicable Diseases”: Phenomenological Explorations of Social Contagion in Intimate Networks of Relatedness
* Predicaments to Stay: Anxious Engagements with the “New Normal” in Contemporary China

**10:15 am – 12:00 pm**

* Globally Circulating Approaches to Mental Health: Formulations, Practices, and Institutions
* Who Spoke? A Comparative Phenomenology of Voices and Voice-Hearing
* Advancing the Study of Globally Circulating "Emotion Pedagogies"
* The Promise and Peril of Compassion in Everyday Suffering

**12:00 pm – 1:00 pm**

* Lunch break

**1:00 pm – 2:45 pm**

* Culture and Economic Adversity: Contemporary Psychocultural Engagements
* Ghosts, Haunting, and the Subject of Culture: Towards an Anthropological Hauntology – Part 1
* Transitioning Out of Infancy: Weaning, Attachment and Social Learning
* Anticipation: Experience and the Shaping of Futures

**3:15 pm – 5:00 pm**

* Parents' Aspirations for Children in a Globalizing World
* Ghosts, Haunting, and the Subject of Culture: Towards an Anthropological Hauntology – Part 2
* Care and Institutionality in a Time of Global Mental Healthcare (Press Room)
* Theory and Method: Cross-disciplinary Dialogues

**5:30 pm – 7:30 pm**

* Postcolonial Theory and Psychological Anthropology: A Conversation with Homi Bhabha

**SATURDAY, April 11**

**7:30 am – 12:30 pm**

* Conference registration

**8:00 am – 9:15 am**

* Creative Self-Making
* Psychological Anthropology at the Ontological Turn: Intersections, Critiques, and New Developments
* Autism: Challenging Common Expert Models
* Memory/History/Home

**9:45 am – 11:30 am**

* No Rest for the Dead: New Approaches to Understanding Death, Bereavement and Ghosts and the Imagination
* Politics and States: Identity, Conflict, and Distress
* Culture and Human Development: Historical Roots and Contemporary Directions
* Moral Sentiments and Psychological Anthropology

**11:30 am – 12:30 pm**

* Lunch break

**12:30 pm – 4:00 pm**

* Controversies in Global Mental Health

**4:30 pm – 6:00 pm**

* Resilience
* Violent Talk: The Production of Social Experience and Subjectivity
* Empathy and its Limits: Reflections on Ethnographic Engagements
* Translatability of Human Experience: Reassessment of Monolithic Translations of Japanese-Derived Experiences through the Triangulation of the Native, the Etic, and the In-Between

**6:00 pm – 7:30 pm**

* Poster session
* Cocktail reception with cash bar

**7:30 pm – 9:30 pm**

* Saturday Night Banquet with SPA Lifetime Achievement Award Presentation to Vincent Crapanzano and a talk from Paul Famer

**SUNDAY, April 12**

**7:45 am – 10:45 am**

* Conference registration

**8:00 am – 9:45 am**

* Coming of Age in Institutions: Youth, Gender, and Bureaucratic Subjectivity
* Relating Self and Other
* Critical in the Clinic: The Highs and Lows of Psychological Anthropology in Mental Health Practice
* Agency from Different Lenses: Contested Margins and Subjective Challenges to Liminality and Everyday Exclusion

**10:15 am – 12:00 pm**

* Remembering Melford Spiro
* Affecting Migration
* At Home: Intimacies of Citizenship, History and Caring
* Workshop on the Integration of Visual and Psychological Anthropology

**12:00 – 1:00 pm**

* Lunch break

**1:00 pm – 2:45 pm**

* Psychoanalysis and Psychological Anthropology in Conversation
* Transnational Lives
* Communities, Agency, and Self-Definition

**FULL SCHEDULE**

**THURSDAY, APRIL 9**

**11:00 AM – 7:00 PM
CONFERENCE REGISTRATION**

**12:00 pm – 1:45 pm
PAPER SESSION: Intergenerational Transmission of Social Vulnerabilities in Fragile Socio-Ecologies: Understanding Children’s Micro-Worlds
ORGANIZERS:** **Carola Tize (Amsterdam Institute for Social Science Research, University of Amsterdam), Ria Reis (Leiden University Medical Cente; Amsterdam Institute for Social Science Research, University of Amsterdam; The Children's Institute, School of Child and Adolescent Health, University of Cape Town), and Lidewyde Berckmoes (Amsterdam Institute for Social Science Research, University of Amsterdam; UNICEF Burundi)
CHAIR: Ria Reis (Leiden University Medical Cente; Amsterdam Institute for Social Science Research, University of Amsterdam; The Children's Institute, School of Child and Adolescent Health, University of Cape Town)**

Abstract: A large body of research has shown that social vulnerabilities and their outcomes, such as poverty, low education, (mental) health problems, violence, gender inequity) have a high rate of transmission from one generation to another. There is limited understanding of the socio-psychobiological mechanisms through which cognitive and emotional dispositions, practices and behaviors that contribute to these outcomes are being reproduced at the level of children’s micro-worlds. These micro-worlds are the historically and socio-culturally constituted - and spatially and temporally situated - structures of which children form part and to which they contribute, such as the school, family, neighborhood and peers. This panel addresses two interrelated questions: How do macro-structural processes impact on the constitution of children’s micro-worlds and create structural restraints or resources for their social navigation of the intergenerational transmission of social vulnerabilities? How are children’s cognitive and emotional dispositions and practices that support or refute these transmission processes shaped through interactions with significant others such as parents, siblings, teachers and peers?

These questions have been operationalized by the panel contributors in very different settings and in relation to varying topics, from the intergenerational transmission of violence in families battling with poverty and trauma in post-conflict Burundi, to the reiteration of inequity among school children in a majority immigrant school in Berlin, and a look at expressions of intergenerational suffering through outbreaks of spirit possessions in schools in Nepal, Swaziland and Suriname. Contributions share an ethnographic methodology and combine an ecological perspective with a child actor-oriented approach.

**Lidewyde Berckmoes (University of Amsterdam) and Ria Reis (University of Amsterdam and Leiden University Medical Center)**

*Intergenerational transmission of violence in conflict prone Burundi: A model for the role of family dynamics in pathways to resilience*

Abstract: As this SPA conference unfolds, government, schools, families and individuals in Burundi are preparing themselves for another outburst of massive violence expected to follow the 2015 elections in May and June. This looming threat, and the many preceding outbursts of violence in recent history, are suggestive for a continuous reproduction of violence by one generation after another. Today, a largely young population faces both a violent past and ongoing socio-environmental challenges (e.g. land shortage, unemployment, substandard education). The mechanisms through which violence is transmitted over generations, or how people resist or negotiate these processes and their effects, are not well understood. Little is known, furthermore, about how (cultural) parenting styles, practices and the quality of the parent-child relationships protect or impact on the reproduction of violence.

This paper builds on a systematic literature review and on preliminary findings from research in families in Burundi on the role of family dynamics in the transmission of violence from one generation to another and from macro to micro-levels. From the data emerges a theoretical model that indicates mechanisms of transmission and pathways to the reiteration of violence or resilience. The model helps identify key factors and processes at the level of the family that may weaken or strengthen efforts to break cycles of violence. It helps explain how both Burundi's history of violence and present socio-environmental challenges impact on the structural restraints or resources for parents and children to socially navigate transmission in the children's micro-worlds.

**Krista Van Mourik (Leiden University Medical Center), Mathilde R. Crone (Leiden University Medical Center), and Ria Reis (Leiden University Medical Center, University of Amsterdam, University of Cape Town)**

*Perspective on parenting in deprived multi-ethnic neighborhoods in the Netherlands: Concerns, context, and child outcomes*

Abstract: Participation of ethnic minority and low SES families in parenting interventions is low. This is problematic, as these families more often have parenting concerns and are exposed to environment and context factors that increase the risk of adverse child outcomes. We present how a qualitative approach provides a deep and contextualized understanding of parents' ability to influence child outcomes, and describe how we translated this in the selection and adaptation of a parenting intervention for families living in deprived multi-ethnic neighborhoods.

Qualitative data were collected to understand lay beliefs on causes and solutions for parenting problems of parents living in deprived multi-ethnic neighborhoods. To disentangle socio-economic and cultural influences, interviews were conducted with 61 parents from two ethnic minority and one ethnic majority group in the Netherlands.

Parental concerns were found to be comparable between ethnic groups, as parents expressed an overall need to improve non-harsh discipline, positive and sensitive parenting, and coping strategies to handle stressful situations. Striking was how critical parents were about their upbringing and their wish to break the cycle of intergenerational deprivation. Relevant differences were found in beliefs regarding the cause of parenting problems and perspective on children's developmental stages, which influenced ideas on parents' ability to change child outcomes. Based on these findings, a parenting intervention was selected and adapted, including content adaptations and mode of delivery, to better fit parents' needs.

**Esther Pars (Leiden University Medical Center)**

*Parents with Autism: Exploring parenting and intergenerational effects from the adult child’s perspective*

Abstract: In the Netherlands, the idea of responsive parenting has become increasingly embedded in dominant public discourses on parenting. Whereas prior to the 1970's parenting practices were often geared towards the ideal of instilling discipline in children, from the 1970's onwards parents increasingly embraced the ideal of a reciprocal, emotional relationship between parent and child in which rules were negotiated instead of imposed. Responsive parenting is associated with positive developmental outcomes.

As a result of their condition, parents with autism may have difficulty displaying a responsive parenting style. I explored the experiences and perceptions of Dutch adults who were raised by (a) parent(s) with autism through conducting 30 semi-structured interviews with individuals that grew up in the 1950's/1960's and 1980's/1990's. For both age cohorts, short and long-term consequences of parental autism, including intergenerational effects through parenting, were explored. By adopting an ecological framework, I was able to take into account the multiple shifting contexts in which my participants were embedded.

Results indicate that a lack of responsiveness in parents with autism was indeed perceived to negatively influence families and the individuals therein, that these effects persisted after childhood, and that effects were often intergenerationally transmitted through parenting. However, differences between both age cohorts were hardly found. Findings suggest that children's extra-familial microcontexts were more decisive in either compensating or aggravating the effects of parental autism and that macrocontextual changes could only account for differences if they directly affected the structure of the microcontext.

**Carola Tize (Amsterdam Institute for Social Science Research, University of Amsterdam) and Ria Reis (Leiden University Medical Center, Amsterdam Institute for Social Science Research, University of Amsterdam, The Children's Institute, School of Child and Adolescent Health, University of Cape Town)**

*Emergence of Parallel communities: Immigrant children and their families navigating intergenerational processes during social and demographic change*

Abstract: Over the past decades government policies and low housing prices in Berlin fed to clustering refugee or low-income Arabic and Turkish families into distinct neighborhoods, showing trends of cycles of welfare use, poverty and low levels of education over the generations. In one such neighborhood, a local comprehensive school hosts over 90% of children from immigrant background and 85% from welfare families. Staggering housing prices elsewhere in Berlin led to an influx of German parents and international students in this community, with now over 160 languages. Turkish and Arabic families are either forced to leave the neighborhood, or retreat to their apartments, enforcing social isolation within family networks. The simultaneous Anti-Islam protests in Germany exacerbate the emergence of parallel communities.

Our paper explores how schoolchildren are affected by, and navigate these exo and macro changes in their immediate environments. It particularly emphasizes how immigrant families' understanding of their position in the rapidly changing neighborhood and political climate, impacts the processes that lead to intergenerational reiteration of social vulnerabilities. The focus is on the navigational space, aspirations and identity strategies of children from Turkish and Arabic background.

The paper is based on 17 months of school ethnography by the first author. Findings are presented on how migrant children's 'foreigner' identities are strengthened in opposition to German families settling in the neighborhood. The paper describes how children are torn between school, tight family networks, a distant homeland and shifting and parallel communities.

**Ria Reis (University of Amsterdam), K. Nannan Panday-Jhingoeri (Psychiatrisch Centrum Surinaame), Fortunate Shabalala (Amsterdam Institute for Social Science Research, University of Amsterdam), Nawaraj Upadhaya (TPO Nepal), Joop T. de Jong (Amsterdam Institute for Social Science Research, University of Amsterdam)**

*Notions and emotions in spirit possession epidemics in schools: The intergenerational making of Children’s idioms of distress*

Abstract: In our multiple case-study on epidemics of spirit possession in schools in Suriname, Nepal and Swaziland, we undertook rapid assessments embedded in wider ethnographic work. We approached outbreaks as cultural idioms of distress - shared ways in which children experience troubling emotions, and communicate their concerns. Whereas earlier research identified problems in schools as central to outbreaks, our findings point to intergenerational transmission of social suffering. Civil conflict, epidemics, poverty, fragile social ecologies and rapid societal change, translate into concrete experiences of hunger at school, loss of loved ones, neglect or abuse, or generational conflict over religious or sexual identities. Children described how such problems lead to feelings of loneliness, distrust, anger, and somberness and how negative feelings make them vulnerable for the intrusion of evil forces. Children and adults appraise experiences and act upon them with shared schemata - cognitive, emotional and embodied - in which these forces are real. Certain clues - sensations, changes in appearance - are taken as the presence of a demon or spirit. Peers and adults act on the fear these notions induce, by involuntary bodily or vocal expressions or actions (such as praying or exorcist rituals). These confirm the spirit hypothesis and feed back into the anxiety of children, which becomes generalized anxiety. In this context other children's mild dissociative experiences may also develop into trance and an outbreak is born. As expressions of intergenerational suffering, outbreaks in schools are made in a transactional process between children and the adults meaningful to them.

**DISCUSSANT: Andrew Hatala (University of Saskatchewan)**

**12:00 pm – 1:45 pm
PAPER SESSION: Subjective Experiences of Illness and Distress
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Juliet McMullin (University of California Riverside)**

**Juliet McMullin (University of California, Riverside)**

*Graphic Narratives and greedy stories: Subjective moments in visualizing cancer’s culture with comics*

Abstract: The specter of cancer is fraught with a host of contradictory discourses and experiences. It is a chronic disease that is defined by a supposed end of medical treatment in singular events of "survivorship" or death. Cancer is a multitude of diseases with a variety of treatments, yet it is often spoken of as a singular disease with a common treatment trajectory. This singularity creates a discourse of hope in cancer's culture and a host of greedy stories that are among the more hegemonic ways that the lived experience of cancer is elided. This presentation will discuss an ethnographic project where cancer narratives were collected and illustrated by the author, students and graphic artists. Framed in the genre of graphic medicine (medical stories in comic form), this paper will attend to the subjective experience of illness with the purpose of illustrating a narrative that questions the singularity of a cancer experience. Through the narratives and comics produced, I demonstrate how subjective and intersubjective moments are mediated by medical and personal objects and people that at times evoke transformative action and at other times is halted and the potential to engage alternative interpretations of support is thwarted. The visualization of greedy stories and the discourse of hope in cancer's culture create a pedagogical and methodological moment to examine how storytellers and illustrators move between the biotechnical embrace and meaning centered experience.

**Catherine Silva (University of California, Merced)**

*The autoimmune self: Embodying alterity*

Abstract: Selfhood is inherently bound to subjectivity, which is situated in and through one's body, in relation to the world. Yet, this subjective certainty of selfhood and the material boundedness of one's body-self is challenged by autoimmune disease. A person diagnosed with systemic lupus erythematosus (SLE), an autoimmune condition that mostly affects minority women, finds that she exists in multiple ontological realities. I propose that these are not divisions or representations of a body, but are rather *plural embodied modes of being-in-the-world*. By considering an ethnographic case study and illness narratives, I suggest that for women living with lupus, these ontological realities co-exist and consist of three interdependent spheres of being.

**Judith Card (Washington State University)**

*Attending to and with: Theorizing experiences of an insulin pump*

Abstract: In this paper I will theorize my experiences of a personal medical device (PMD): an insulin pump. Using Thomas Csordas' theory of somatic modes of attention (SMA), which Csordas argues are the "culturally elaborated" ways of attending to and with one's own body as well as others, I will show how this PMD brings about a certain mode of attending to the illness and to my body. As a type 1 insulin-dependent diabetic, I have been dependent on insulin for over 15 years and of these 15, I have spent 11 years using insulin pump therapy. I will use Csordas' SMA theory to examine and contrast my experiences of living in/as a diseased-body, both without and with an insulin pump. These experiences raise issues of marked/unmarked categories, community among deviced-bodies, sexuality, freedom of movement, gender presentation, and an insulin pump's position between strictly internal devices (e.g., pacemakers) and more external personal medical devices (e.g., inhalers). Furthering this application of Csordas' SMA theory, I will show that PMDs enculturate a somatic mode of attention to and coming-to-terms-with not just the device and illness, but to the deviced- and diseased-body.

**Thijs den Hertog (Univeristy of Amsterdam), Marije de Jong, Lia van der Ham (VU University of Amsterdam), Devon Hinton (Harvard University), Ria Reis (University of Amsterdam)**

*“Thinking a lot” among the Khwq of South Africa: A key idiom of personal and interpersonal stress and distress*

Abstract: "Thinking too much," and variations such as "thinking a lot" and "excessive thinking," are often described as key idioms of distress. The contextual meaning of this idiom of distress in particular localities remain largely unknown due to a lack of systematic, ethnographic studies. This article reports on a study into the meanings, everyday use, and coping strategies related to the local concepts *an na te* and *eu-ca na te* , both translated as "thinking a lot," that formed part of a larger ethnographic study among the Khwe residing in a South African township near Kimberley. Semi-structured interviews were conducted with 20 community members, including three persons experienced with translation and writing Khwedam (a language rarely written). Findings indicate that "thinking a lot" refers to a common experience of reflecting on personal and interpersonal problems. "Thinking a lot" covers a broad spectrum of emotional and psychological states with varying degrees of severity indicated by duration and psychological, social and physical consequences. "Thinking a lot" may therefore indicate a state of stress as well as distress, depending on severity. Coping strategies include social support, distraction, and religious practices. We argue that local meanings of "thinking a lot" may vary across settings and that contextualized understandings of "thinking a lot" reveal how it functions as an idiom of distress and how it is related to psychopathology. Additionally, we discuss the communicative power of "thinking a lot", and open up the debate about the need for and form of interventions to address "thinking a lot".

**Sai Zuo (Shanghai Mental Health Center)**

*Loneliness and depression in China*

Abstract: In studies of depression in outpatient clinics in Shanghai, China, some findings are similar to those outcomes commonly found globally (e.g., sleep disorders associated with depression), while others do not confirm common findings (perceived quality of social support is not found to be related to severity or length of depression). However, issues of “loneliness” have emerged as extremely important in clinical studies of persons with depression. This paper discusses the meaning of “loneliness” in contemporary Shanghai and the relation between loneliness, the need to belong, and depression.

**Frank Ramos (University of California, Riverside)**

*The skimming the funny pages: Visualization of mental illness among comic artists and illustrators*

Abstract: This discussion focuses on the work of internet blogging cartoonists such as Allie Brosh, Megan Rosalarian Gedris, David Walker in their presentation of a first person narratives concerning their struggles with depression, suicidal ideation, body image, as well as a number of other issues that have since entered into the mental health dialogue of the world wide web. The goal of which is to demonstrate how the use of comics has broadened framing of mental illness among the general public, while embedding itself within discourses of agency which revolve around the visualization of self (Barak 2007). The first part of this paper investigates how the works of Brosh and Gedris are able to frame comic and illustrations memoirs as part of a transformative process of recognition regarding the state of self-awareness through which they are able to visually establish and communicate their struggles with depression to the viewing public. The second part of this discussion concerns the work of David Walker, who associates the challenges that have taken shape through comics as a form of therapeutic practice in which he finds the visual medium to be a greater tool of self-awareness during mental health crisis, and can be identified consciously as well as unconsciously in the works of other artists (Biddle et al. 2008; Gross 2013). Finally, this paper seeks to address how the discussion and awareness of mental health challenges and struggles can be understood through the perpetuation of internet comics and illustrations which transcend and compliment each other.

**12:00 pm – 1:45 pm
PAPER SESSION: Untethering Self and Person: New Directions in Psychological Anthropology
ORGANIZERS: Jessica McCauley (Washington State University) and Anna Jordan (Washington State University)
CHAIR: Julia Cassaniti (Washington State University)**

**Matt Newsom (Washington State University)**

*The monster within: History, play and identity in Berlin’s psychobilly music scene*

Abstract: The transnational psychobilly music subculture is found throughout the world's major urban areas and blends the music and styles of 1950s rockabilly with more modern forms of punk, metal, and folk music. However, psychobilly is best known for its embrace of the hyper-sexual, the irreverent, and the macabre. Violent images and horror themes saturate this niche of the broader punk rock spectrum, and can be found throughout song lyrics, fashion, and other elements of material culture such as posters, videos, T-shirts, and other band merchandise. My discussion centers on historical and ethnographic data collected in Berlin, which arguably boasts the largest psychobilly scene in the world. Other Berlin subcultures with similar themes, such as punk and goth, have been analyzed using the frame of Berlin's sociohistorical turmoil surrounding the period of reunification. I expand this historical frame to include collective memories of WWII and show how politicians and political figures aim to distance 'German' national identity from any characteristics that might be considered reminiscent of Germany's violent past. I argue psychobilly offers an alternative identity to these reformative efforts: through this subculture, individuals are able to play with and mimic violence in ways that offer a critique of Germany's inability to adequately and openly deal with its own violent historical past.

**Anna Jordan (Washington State University)**

*The self without memory: Temporally situated selfhood in a memory care facility*

Abstract: Alzheimer's Disease International estimates that the number of elderly who require long-term care will nearly triple by 2050, from 101 to 277 million, half of which will be informally or formally diagnosed with dementia. Many who maintain a Western medical model of illness argue dementia is a worldwide threat in need of swift and widespread governmental and medical intervention. In the U.S., aging and memory loss threaten individual agency and ultimately the felt sense of an internal and coherent American self. The personhood movement in academia, beginning in the 1990s, rejected longstanding views of dementia as social death, and instead sought to recognize the person beyond cognition. Drawing from fieldwork and interviews conducted at an assisted living facility in central Washington state, this paper argues that dementia not only challenges Western beliefs about the self—it also modifies them. Rather than facing social death, persons with dementia possess a temporally situated self; a self that is no longer bound by a coherent thread through time. In this context, a temporally situated self is decentered from a life history, and may therefore change by the day, hour, or minute. It is also a self that is often differentially situated in reality and time relative to others—like in a past memory. Direct care workers unconsciously recognize this temporally situated self and therefore work to afford their patients maximal autonomy as evinced through everyday caregiving acts.

**Melanie Meinzer (University of Connecticut)**

*The politics of foreign aid for education: Agency and resistance in the West Bank*

Abstract: This paper addresses Palestinian educational non-governmental organizations (NGOs) in the West Bank as a source of resistance against the Israeli occupation. Scholars contend that the influx of foreign aid to the West Bank after the 1993 Oslo Accords has depoliticized Palestinian civil society by diverting grassroots activism into development work. I argue, however, that key segments of Palestinian NGOs explicitly use their work as educators to raise political consciousness, and are essential to maintaining Palestinian social cohesion and historical memory despite territorial and cultural fragmentation. This paper uses data on major donor aid to Palestinian education, and original interviews with Palestinian educational NGOs, Ministry of Education officials, and teachers, to demonstrate that even aid-reliant NGOs raise Palestinians' political consciousness through informal or extracurricular activities led alongside the depoliticized and donor-scrutinized official curriculum. This study contributes to the debates on foreign aid recipients' agency, and aid's ability to depoliticize civil society in the global south. Theoretically, it fills a gap in the literature on foreign aid by showing that education is a uniquely productive space for cultivating values and knowledge that support resistance. Empirically, this paper moves beyond aid-funded NGOs and secondary schools to include privately-funded schools and a non-aid-reliant Islamic educational NGO.

**Ekaterina Anderson (Boston University)**

*Clinical practice and personal identity: The case of Israeli mental health professionals*

Abstract: Psychological and medical anthropologists have written a lot about the impact of cultural values, discourses, and practices on both health seekers and healers around the world. However, clinicians working within the same healthcare system are still often treated as a relatively homogeneous group, and not enough is known about the range and significance of clinicians' social identities. This paper will address how sociocultural backgrounds, religious identities, and political views of Israeli clinicians working in mental health settings influence their practice and attitudes toward patients. In Israel's psychiatric hospitals and clinics, patients and providers from highly diverse backgrounds who may rarely intersect otherwise—Jewish and Arab/Palestinian citizens of Israel, Ethiopian and Russian Jews, right-wing Religious Zionists and left-wing activists, recent American immigrants and old-timers—come together and interact. The identities of clinicians inevitably color these interactions, often reflecting the conflicts, tensions, and anxieties in the larger society. The data are derived from two stints of preliminary fieldwork in Israeli mental health settings in the winter of 2013-2014 and the summer of 2014.

**Jason Chung (Washington State University)**

*Don’t buy a pig in a poke: The consequences of divergent modalities of personhood within Whoonga addiction in South Africa*

Abstract: *Whoonga* is an emerging drug mixture in South Africa purported to contain marijuana, heroin, and antiretroviral (ARV) medications and is continuing to grow exponentially. Due to the dearth of research conducted on the whoonga-using population as well as the South African media's proliferation of gross misinformation, whoonga addicts are feared, stigmatized, and ostracized. Through ethnographic fieldwork conducted in the summer of 2014, it was discovered that South African whoonga addicts and the nondrug-using population had divergent understandings of what it meant to be human. Using Anthony Giddens' theory of structuration, this paper argues that the divergent modalities of personhood present detrimental consequences for whoonga-using individuals, cultural professionals (e.g. authority figures and medical professionals), and the general population of South Africa. These detrimental consequences take the form of both physical and symbolic violence perpetrated by authority figures and the general population as well as the diasporic migration of whoonga addicts from their home townships. By applying the theory of structuration to whoonga addiction, it is the aim of this paper to illuminate that these divergent modalities of personhood hinder effective communication between all those involved to adequately reach a viable solution.

**Jessica McCauley (Washington State University)**

*The co-creation of healing: Healer and djinn in urban Mali*

Abstract: Indigenous healing practices, specifically those which utilize spirit possession, have a rich history in anthropological study. Despite this robust array of literature, the *djinidon* is an understudied practice which warrants attention in light of its popularity in Bamako, the capital of Mali. The practice rests on the authority of the  *jinetigi* , who derives her healing abilities from her relationship with her djinn, or spirit. Although there has been an influx of Western biomedicine in Mali, the dijinidon continues to be a highly valued method of healing in local contexts, which warrants more in-depth anthropological study. Analyses of similar possession practices focus on a ritual's role in resistance and mediation of external forces and the healer's ability to mediate social paradoxes, especially those relating to gender, marginality, and hegemony. They have also highlighted the use of possession as a way to mediate political, economic, and religious tensions, which ultimately diminishes the djinn's cultural role as simply a means to an end, diluting the significance of the spirit world. This paper, however, will argue that according to local ideology, djinns themselves possess an agency that works in a symbiotic nature with local healers. Using ethnographic and interview data, this paper will argue that healers and djinns co-create healing, by repositioning the djinn and its importance at the center of local cosmology, healing, and social mediation. Following Agnes Kedzierska Manzon's analysis of Mande "fetishes," I use agentive and affective qualities of djinns to demonstrate their place in an expanded category of personhood.

**DISCUSSANT: Julia Cassaniti (Washington State University)**

**2:15 pm – 4:00 pm
WORKSHOP: Workshop on Qualitative Data Analysis Software – Dedoose as exemplar
ORGANIZERS: Eli Lieber (University of California, Los Angeles) and Thomas Weisner (University of California, Los Angeles)**

Abstract: For decades, qualitative data analysis software (QDAS) has been used in research and educational settings to improve efficiencies in the management and analysis of research data. Findings can be enhanced when these tools are understood, mastered, and their features are used effectively. At the same time, there are concerns about how these tools may impact how researchers produce data, analyze and interact with their data, and present evidence in publications and presentations. In this workshop, the Dedoose application will be introduced and used to illustrate how the typical tasks of qualitative researchers can be carried out in a relatively transparent and collaborative environment. For many years, traditional software packages with many overlapping features (Atlas.ti, NVivo, and MAXQDA) have been available. However, Dedoose was designed and developed to address unique challenges that could not be served by these other tools. Dedoose supports analyses of narratives, embedded images, and videos directly as qualitative data, as well as the integration of quantitative information on sources of these media in the form of surveys, assessments, observational data, and other data. As an entirely web-based application, Dedoose addresses a wide range of research team and research methods classroom needs. This history and the drivers behind the development of Dedoose will be discussed as well as how the tool’s structure and features have been designed to accommodate the needs of teams working across disciplines and using diverse methods, and integrating the types of data collected in mixed methods studies. Finally, a variety of research findings generated by the use of Dedoose will be presented and discussed to illustrate how Dedoose features were capitalized upon to serve the particular needs of various projects, including several in Psychological Anthropology.

**2:15 pm – 4:00 pm
PAPER SESSION: Constructions of Caretakers and Children
ORGANIZER: SPA Biennial Meeting Program Review Committee
CHAIR: Bambi Chapin (University of Maryland Baltimore County)**

**Carolina Remorini (Universidad Nacional De La Plata)**

*Children development in the context of their participation in subsistence activities in rural communities of Northwest Argentina*

Abstract: As a wide number of anthropological and psychological researches has shown, to understand human development it is necessary to assume that “people develop as participants in cultural communities” (Rogoff 2003). In this line, ecological approaches to human development hold that different socialization patterns and goals are necessary to prepare children for a changing environment. In this sense, each ecology emphasizes a different set of “skills” and different developmental pathways (Greenfield et al. 2003). Some studies have shown how processes of learning change with changes in ecological conditions. Within this framework, this paper analyzes some aspects emerging from an ethnographic research about child rearing and development, carried out in rural communities of the Calchaqui Valleys (Salta, Northwest Argentina). Our research is based on the use of interview, observation and audiovisual techniques. In this paper we aim to characterize discourses and practices about children’s development in the context of caregivers' beliefs and expectations about children's role in subsistence activities at the domestic scope. Also, to recognize and analyze similarities and divergences on discourses and practices observed, by comparing data from households comprised of individuals from different generations. Finally, to discuss these findings in reference to current crucial transformations on ecological conditions and way of life in this region, evaluating their impact on children developmental trajectories.

**Rebecca New and Wenyang Sun (The University of North Carolina at Chapel Hill)**

*Cultural models in transition: Chinese and Mexican immigrant parents’ perspectives on children’s school transitions*

Abstract: This paper presents findings from the first year of a longitudinal ethnographic study of Chinese and Mexican immigrant parents of young children. The study builds on and contributes to research on cultural models of parenting, child development and education (LeVine 2003; Li 2012; Quinn and Holland 1987), including the resilience of cultural beliefs and practices as immigrant populations transition into new socio-cultural contexts. This study also contributes to educational research on the school achievement of children of immigrants, “the most racially and ethnically diverse age group” in America (Passel 2011), by focusing on immigrant parents of pre-school children—a population under-represented in immigrant scholarship. The broad aim of the study is to understand how, and to what extent, traditional *cultural models* are instantiated in routinized practices and children’s guided participation in socio-cultural contexts (Rogoff 2003). Specific foci of this presentation include the nature and aims of parental efforts regarding children’s school readiness, including potential “priming” (Corsaro & Molinari 2005) for the kindergarten transition as the first year of formal schooling. The discussion will highlight (a) parental beliefs and practices related to their expectations and perceptions of children’s ‘readiness’ for the transition to kindergarten--an occasion hypothesized to serve as a compelling “elicitation” of cultural belief systems; (b) evidence of resilience and conflicts in the traditional cultural models of these two immigrant groups; and (c) the role of cultural models in promoting parental involvement and children’s school readiness—understandings central to educational equity in 21st century American society.

**Natalia Concha (London School of Economics & Political Science)**

*Cultural practices of containment: A scaffolding environment for mother*

Abstract: The research captures the emergence of the maternal self in the urban periphery of Cali, Colombia. It bestows the right of the subject living in poverty to be recognised as a full human being by adopting a profound look at the psychosocial, cultural and community reality of the maternal transition through two temporal positions: pre and post birth. It amplifies intersubjective processes by exploring the relational and community context, through key scaffolds, local knowledge and practices. Individual interviews and focus groups were conducted at pre-birth (T1) and post birth (T2) using projective techniques with pregnant women/first-time mothers, grandmothers and stakeholders. At T2, a sub-sample from T1 was collected reaching a 63% overall retention level. The analysis (using NVivo) at the community level reveals that ancestral knowledge through post-partum practices is maintained, containing new mothers in a scaffolding environment that provides an intimate space for sharing the first weeks of life with their newborns. This is known as "the diet" (*la dieta*) period, consisting of forty days protecting mother and baby from having "the cold" infiltrating them through steamed herbal baths and other traditions. Cultural practices of containment extend our understanding of the mother-child encounter by identifying how a scaffolding environment enables the recognition of the Other. It demonstrates how important grandmothers and other women are symbolically holding mothers in the transition, becoming a strong 'pulling force' for the mother to be more aligned with her baby.

**Ellen Rubinstein (Rutgers Robert Wood Johnson Medical School)**

*Constructing Hikikomori: Japanese parents' narratives of social withdrawal*

Abstract: *Hikikomori*, often glossed as "social withdrawal," emerged as a sociomedical condition among Japanese youth at the end of the twentieth century, and it continues to fascinate and concern the public. Explanatory frameworks for hikikomori abound, with different stakeholders variously attributing it to mental illness, poor parenting, and a lack of social support structures. I take this semiotic confusion over hikikomori as a point of departure for exploring ethnographically the tensions that arise in parents' (primarily mothers') attempts to explain their children's behavior. In particular, I attend to parents' narratives as a vehicle for critiquing the status quo, creating value in the hikikomori lifestyle, and maintaining hope for the future. Building from Margaret Lock's (1993) theoretical innovation of local biologies, I introduce the concept of "local psychologies" in order to attend to the ongoing process of negotiation in which parents engage: negotiation with institutional definitions of hikikomori, with professional and lay commentators who often blame parents, with children who have withdrawn from the world, and with their own expectations of the future. Local psychologies opens up a space for thinking about the narrative construction of deviant behavior and highlights the cultural resources parents draw upon in constructing hikikomori for themselves.

**Linh An (University of California, Los Angeles)**

*Sibling care of the mentally ill in immigrant Chinese families*

Abstract: While there have been a large number of studies on parents that provide care to adult children with a mental illness, there is limited research on how siblings conceptualize and enact caregiving, especially in minority families. What we do know is that Euro-American siblings generally prefer providing emotional support, and short-term, episodic assistance. Using two case studies, I describe under what contexts Chinese sisters assume a primary caregiver role. These sisters conceptualized caregiving to include practical and emotional support. Their care is shaped by cultural ideals of fulfilling family obligations and norms of expressing love and concern. However, the ability of sisters to offer care is also mediated by various factors, including caregiver's financial situation, competing family responsibilities, illness symptomatology, and the ill family member's willingness to accept assistance. More research on sibling care of the mentally ill is needed since such care is widespread and important in immigrant and minority communities.

**Jennifer Heil Heipp (Washington University in Saint Louis)**

*The “Good Enough Mother”: Teen parents, psychoanalytic theory and the state*

Abstract: The psychoanalytic concept and language of the "good enough mother" emerges in state interactions with teen parents. In the course of my ethnographic research with teen parents in the mid-Atlantic US, many of the teen parent informants have been investigated by state child protective services at least once, on suspicions of child abuse or neglect. A state investigation would yield three possible outcomes: the removal of the child from the parent's custody, the provision of parenting support resources/supervision or the state declining to open a case. In this paper, I analyze how my informants make sense of these investigations and their outcomes. Specifically, I argue that my informants see the state outcomes as deeming that they are a "good enough mother", in the case that the state does not remove the child or a not "good enough mother" in the case that the child is removed. Using Klein and Winnicott, I will examine how the psychoanalytic construct of the "good enough mother" is created and negotiated in these citizen/state interactions.

**2:15 pm – 4:00 pm
PAPER SESSION: Healing in Cultural Context
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Mark Cravalho (Universidade Federal de Juiz de Fora)**

**Andrew Hatala (University of Saskatchewan) and James B. Waldram (University of Saskatchewan)**

*The role of sensorial processes in Q’eqchi’ Maya healing: A case study of depression*

Abstract: Theory and research on the healing practices of Indigenous communities around the globe have often been influenced by models of "symbolic healing" that privilege the way patients consciously interpret or derive meaning from a healing encounter. In our work with a group of Q'eqchi' Maya healers in southern Belize, these aspects of "symbolic healing" are not always present. Such empirical observations force us to reach beyond models of symbolic healing to understand how healing might prove effective. Through the extended analysis of a single case study of *rahil ch'ool* or "depression," we propose to advance understanding of forms of healing which are not dependent on a shared "mythic" or "assumptive world" between patient and healer or where therapeutic efficacy relies on the patient's ability to "believe" in or consciously "know" what is occurring during treatment. In this we demonstrate how the body, as a site of experience, transformation and communication, becomes the therapeutic locus in healing encounters of this kind and argue that embodied mediums of experience be considered central in attempts to understand healing efficacy.

**Mark Cravalho (Universidade Federal de Juiz de Fora) and Márcia M. C. de Aguiar (Faculdade de Tecnologia e Ciências)**

*Between psychosis and mediumship: Letícia and the work of culture*

Abstract: In this paper, we examine an especially rich case study of a psychotic patient, Letícia, whose treatment (by the second author) was supplemented and thus enhanced by person-centered ethnography. The experience of affliction of this woman in the Northeast Brazilian city of Salvador illustrates a perennial phenomenon of interest in psychological anthropology—the complicated relations between possession trance and mental illness. In this case, the patient is both a successful spirit medium and suffers from psychosis. Her assessment and treatment by her physician (who is also a Spiritist) involved a careful teasing apart of the illness and religious experiences locally considered abnormal, from the religious experiences which locally, and perhaps more generally, would be considered normal and healthy. Key in her treatment was a limited amount of person-centered ethnography, informed by theory from psychodynamic psychiatry as well as from psychoanalytic anthropology. Specifically, we explored Letícia's experiences and symptoms in light of the concepts of culturally constituted defense mechanism, personal symbol, and the work of culture. Since Letícia's treatment and her response to her affliction was multi-faceted, involving multiple and varied interventions which are at least potentially therapeutic, the case cannot serve as a probative case for the evaluation of the efficacy of any of these actions, but it is a remarkable illustrative case, that is consistent with the view that some of the kinds of religious experience and action described may contribute to the adjustment of those who suffer from mental illness.

**Boon-Ooi Lee (Nanyang Technological University, Singapore)**

*Dissociative experience and transformation in dang-ki healing*

Abstract: Dissociative phenomenon is common in spiritual healing across cultures. Dissociation observed during spirit possession violates the normative expectation for a unity of the self in Western psychology. However, pathological dissociation cannot be used to explain spirit possession in spiritual healing, which does not lead to psychosocial impairment. Rather than being pathological, there is evidence that involvement in spirit possession may be therapeutic for spiritual healers and their clients. Their transformation is centered on the notion of the self, and communication in a sociocultural context. Psychological symptoms are expressed in cultural meanings that shape the collective and personal meanings associated with these symptoms. These cultural meanings provide avenues for personal transformation and integration with the community.

This study focuses on *dang-ki* healing in Singapore. In this practice, a deity is believed to possess a human (i.e., *dang-ki* to offer aid to supplicants. This study seeks to explore the relationships between possession patterns, cultural expectations, initiation, and therapeutic transformation. Ethnographic interviews were conducted with two *dang-ki*s and one client. The narratives of the two *dang-ki*s suggest that they were personally transformed through spiritual cultivation, internalization of the positive traits of their possessing deities, and identity reconstitution. The client presented dissociative experiences and hoped to become a *dang-ki*. However, her spirit possession was rejected by her community as being induced by a malevolent rather than a divine spirit. Nonetheless, her possession stopped after receiving ritual healing conducted by a *dang-ki*. Implications for dissociative experience and mental health across cultures are discussed.

**Ana Maria Vinea (City University of New York, The Graduate Center)**

*El-Wahm: Qur’anic healing, psy-sciences, and emergent new afflictions in contemporary Egypt*.

Abstract: This paper explores the emergence of new afflictions in contemporary Egypt, arising from the entanglement of Islamic and Western psychological notions and therapeutic practices. Ever since the establishment of European-style medical schools in the Middle East in the 19th century, Western medical paradigms, including biomedical, psychiatric, and psychological conceptualizations of disease, have spread and interacted with local medical practices. These processes, which have lead to a radical reconfiguration of the medical landscape, continue today through theoretical shifts in the psy-sciences and Islamic revivalist attempts at revitalizing conceptions of disease and therapies rooted in the Islamic tradition. Drawing upon ethnographic research among Egyptian psychiatrists and Qur'anic healers—the practitioners of a revivalist form of exorcism—this paper analyzes such interactions and the new types of affliction that emerge from them. More specifically, I focus on *wahm* (self-illusion), a disorder identified by some Qur'anic healers, whereby a person becomes falsely convinced that she is possessed by jinn (a type of invisible creatures mentioned in the Qur'an) and exhibits real, painful possession symptoms. I argue that this affliction category surfaces through the intersection of the psychological concepts of suggestion and the unconscious, on the one hand, and of Islamic notions of the unseen and the soul, on the other hand. In this manner, *wahm* not only reveals the complex, fractured Egyptian therapeutic landscape, but also exemplifies the ways in which Qur'anic healers contribute to a creative remaking of Islamic traditions of healing by incorporating aspects of the psy-sciences in their therapies.

**Claudia Lang (Ludwig-Maximilians University)**

*Translation and purification: Ayurvedic psychiatry, allopathic psychiatry, spirits and occult violence in Kerala, South India*

Abstract: In this paper, I trace two parallel movements of institutionalized Ayurvedic psychiatry, an emergent field of specialization in Kerala, South India: the "work of purification" and the "work of translation" that Bruno Latour (1993) has described as characteristic of the "modern constitution". I will delineate these processes in terms of the relationship of Ayurvedic psychiatry to (1) allopathic psychiatry, (2) *bhutavidya*, a branch of textual Ayurveda dealing with spirits, and (3) occult violence. My aim is to offer a model of these open and hidden processes, and of Ayurvedic psychiatry's positioning within the hierarchical field of mental healthcare in Kerala. With these processes, I argue, Ayurvedic psychiatry not only establishes itself as an actor in the mental healthcare network in Kerala/India in a context of biopsychiatric hegemony and persistent relevance of vernacular healing practices, but it also shows itself to be both deeply modern and highly pragmatic. Thus, I further argue, Ayurvedic psychiatry pragmatically navigates between demarcating from both allopathic and vernacular epistemologies and ontologies on the one hand and making use of both on the other.

**2:15 pm – 4:00 pm
PAPER SESSION: Complications of Race Class and Political Ideology within and Across US Mental Health Activism
ORGANIZER: Talia Weiner (University of Chicago), Nev Jones (Stanford University), and Timothy Kelly (University of Iowa)
CHAIR: Nev Jones (Stanford University)**

**Timothy Kelly (University of Iowa) and Nev Jones (Stanford University*)***

*Radical survivors & neoliberal consumers?: Unpacking the rhetoric of “alternative” mental health activism*

Abstract: The current moment in American psychiatry is fraught with stronger and more public critiques of the empirical foundations of diagnosis and treatment (Cuthbert and Insel 2013; Whitaker 2011), alongside simultaneous calls for expansion of psychiatric practices and social power (Torrey 2014; The Helping Families in Mental Health Crisis Act 2014). In different ways, both biopsychiatric and critical social science research point to the complexity and heterogeneity of the causal contributaries, phenomenology, nosology and treatment response even while often wildly diverging in conclusions and recommendations.

Both activists and scholars have often framed positions towards psychiatric treatment in terms of radical versus neoliberal politics. Accordingly, “survivors” of mental health treatment who oppose psychiatry are often characterized as “radical,” while "consumers" or "users" of psychiatry are characterized as co-opted into neoliberal reformism (Morrison 2005; Coleman 2008.) In this paper, we will argue that this political overlay has often obscured the heterogeneity of the ways in which broader sociopolitical discourse shapes the rhetoric(s) of mental health activism. In particular, we will trace American discourses like 'liberty' and “self-determination” as they traverse the "moral economies" (Fischer 2013) of activist networks, animating and constraining both groups and individual actors as they negotiate complex biopolitical subjectivities.

**Erica Fletcher (University of Texas Medical Branch)**

*Searching for safe spaces: A case study of the Icarus Project’s push towards racial inclusivity*

Abstract: The Icarus Project, a radical mental health collective founded by two self-proclaimed "privileged, creative, educated white kids" in 2002, often has been associated with a primarily white, anarcho-punk demographic (McNamara, 2006). Having realized the failings of loosely-enforced rules and structure over the years, The Icarus Project recently began efforts to solidify leadership roles within the organization, enforce accountability on their online spaces and local chapters across the US, and foster anti-oppressive spaces for historically marginalized populations (DuBrul, 2015).

In this paper, I draw from ethnographic fieldwork I conducted with The Icarus Project from 2014-2015 to trace conversations on and offline promoting racial inclusivity and implementing exclusionary measures against those seen as oppressive or insensitive to people of color. To that end, I will discuss my interactions with the St. Louis Radical Mental Health Collective as they grapple with the stress of participating in the Ferguson protests, the challenges of mad activism online, and their changing relationship to The Icarus Project. Eventually choosing to end their affiliation with the national organization, the St. Louis Radical Mental Health Collective still struggles with finding a shared vocabulary to discuss racial inclusivity, understanding white privilege, and creating safe space within a group that retains a largely white membership in a physical place that is highly racially segregated, and within a political milieu in which race relations are incredibly tense.

**Kendall Atterbury (New York University)**

*A disciplined recovery: Managing care under New York State’s Medicaid redesign*

Abstract: In 2011 New York State initiated a massive Medicaid Redesign effort driven by system inefficiencies and gaps in insurance coverage. In an effort to control escalating costs, Governor Cuomo installed the Medicaid Redesign Team charged with achieving the Institute of Medicine's triple aim of reducing costs, improving quality, and improving population health. Medicaid Redesign in behavioral health, while tasked with achieving this triple aim is also required to deliver behavioral health services that are recovery-oriented and person-centered. This commitment to recovery, however, does not flow easily from the proposed system overhaul.

Changes in funding streams, structural and institutional organization, and service delivery models are reinforcing a neoliberal governmentality that effectively serves to define, produce, and monitor individual recovery through increased regulatory and contractual action. As reforms take hold, recovery has emerged less as a personal process of discovery and more as a systematic disciplinary regime. While the rhetoric of hope, meaning, choice, and self-determination persists, it rests side by side an administrative apparatus that rewards outcomes which in turn produce a particular kind of individual. This effectively undermines the original conception of recovery making it complicit in the manufacture of the neoliberal citizen. How the psychiatric survivor/ex-patient/consumer communities reflect and resist this change will help shape psychiatric power within and beyond the context of the clinic. This paper explores how disciplinary power is challenging these communities and how they might respond.

**Talia Weiner (University of Chicago)**

*“If you close my clinic, I will die”: Structural subordination and “unwilling” activism in a Chicago grassroots Mental Health Movement*

Abstract: In late 2011, the City Counsel of Chicago unanimously approved a budget plan cutting six of the city's twelve mental health clinics—clinics that had provided free psychiatric services in some of Chicago's most economically marginalized communities. In response to the closures, a grassroots “Mental Health Movement” (MHM), led by city clinic consumers in a poor, historically African American neighborhood on Chicago's South Side, barricaded themselves inside their soon-to-be-shuttered clinic until forcibly removed and arrested. Since then, the Movement has persevered in its uphill battle against the privatization of mental healthcare in Chicago.

This paper examines the ways in which race- and class-based tensions have shaped how MHM members are apprehended in the Chicago consumer activism scene. While the MHM has garnered sufficient recognition to dialogue with city officials about budgetary or political matters, I argue that structural barriers render ineffective attempts on the Movement's part to speak in the rational bureaucratic register of the politicians. At the same time, MHM members' use of the rhetorically effective strategies available to them is read as overly confrontational and unruly by consumer coalitions engaged in similar activism projects on Chicago's more affluent and Caucasian North Side. I suggest that the politics of the MHM must be understood in terms of these multiple marginalizations, and the Movement's project—as oriented toward a desire for basic inclusion within the state psychiatric apparatus rather than toward a will to self-determination—represents an emergent form of "unwilling" (Clark et al., 2007) radicalism of the structurally subordinated.

**DISCUSSANTS: Athena McLean (Central Michigan University) and Neely Myers (Southern Methodist University)**

**4:30 pm – 6:15 pm
WORKSHOP: Getting the Grant: National Science Foundation (NSF) Funding for Psychological Anthropology
ORGANIZER: Eileen Anderson-Fye (Case Western Reserve University)**

Abstract: The workshop will cover the basic principles of successful NSF proposal writing, various NSF funding mechanisms, review processes, co-reviewing and common pitfalls among psychological anthropology applications. Senior grants; other senior mechanisms for individuals, conferences and training programs; and mentoring student grant applications will be addressed. The workshop will include a presentation and discussion time.

Professor Anderson-Fye has received a number of NSF grants including senior research grants, EAGER support, and student training supplements in addition to supervising Doctoral Dissertation Improvement Grants (DDIG). She also regularly serves on the anthropology senior review panel for NSF.

**4:30 pm – 6:15 pm
ROUNDTABLE DISCUSSION: Genocide and Mass Violence: Memory, Symptom, and Recovery
ORGANIZER: Devon Hinton (Harvard University)**

Abstract: The purpose of this roundtable is to discuss the recently published volume, "Genocide and Mass Violence: Memory, Symptom, and Recovery" (Cambridge University Press, 2005, editors D. E. Hinton and A. L. Hinton). A conference that led to the publication of the volume was supported by a Lemelson grant (SPA). The panel will bring together book contributors and two commentators who wrote blurbs for the volume. The panel will examine the volume and its chapters and what they indicate for the future study of mass violence. The volume investigates some of the following questions. What are the legacies of genocide and mass violence for individuals and the social worlds in which they live, and what are the local processes of recovery? In cross-cultural perspective, what are the effects of mass trauma on multiple levels of a group or society and the recovery processes and sources of resilience. How do particular individuals recall the trauma? How do ongoing reconciliation processes and collective representations of the trauma impact the group? How does the trauma persist in "symptoms"? How are the effects of trauma transmitted across generations in memories, rituals, symptoms, and interpersonal processes? What are local healing resources that aid recovery? To address these issues, this book brings into conversation psychological and medical anthropologists, psychiatrists, psychologists, and historians. The volume also uses several analytic frameworks to examine the contributions of the chapters.

**Participants: Byron Good (Harvard University)
Mary-Jo DelVecchio Good (Harvard University)
Alexander L. Hinton (Rutgers University)
Douglas Hollan (University of California, Los Angeles)
Laurence J. Kirmayer (McGill University)
Robert Lemelson (University of California, Los Angeles)
Tanya Luhrmann (Stanford University)**

**4:30 pm – 6:15 pm
PAPER SESSION: Hardship and Its Responses: A Cultural Study of Responses to Hardship and Perceived Wrongs
ORGANIZER: Joseph Tennant (University of Chicago)
CHAIR: Joseph Tennant (University of Chicago)**

Abstract: The human response to hardship, both in terms of subjective experience and attribution, is fundamental to many of the well-studied constructs in human psychology. While secular philosophers in the West may argue for a universal well-being (Harris 2011) the legacy of cultural psychology and psychological anthropology has been to study human well-being and human responses to harm, scarcity, ostracization, and impurity as fundamentally dependent on context and intention (Shweder 1995). Further, this rich research body has concerned itself with how these responses further creature the cultural context that shapes others.

This panel will present a variety of studies that all investigate the human response to hardship in some form or another, ranging from its shape in individuals to societal discourses. Looking at moral reasoning, developmental discourses, and subjective experiences, this panel will present an overall picture of context and psyche as interlinked. Additionally, research on the aftermath of hardship in counseling, post-conflict education, forgiveness, and moral culpability will demonstrate how the experiences of hardship reshape the culture in some form or another, creating new ways of understanding that will in turn shape human psychology. Together, this panel will create a strong case for the utility and importance of cultural psychology and psychological anthropology as it relates to hardship and human experience more broadly.

**Tasneem Mandviwala (University of Chicago)**

*Adolescence and Allah: The vulnerability and resilience of Muslim American teenage girls*

Abstract: This study is a qualitative exploration into the bifurcated experiences of second-generation Muslim American adolescent girls in formative education settings, particularly middle and high school, in a post-9/11 America and how these experiences might shape their development as individuals. Specifically, I use an ecological framework to analyze semi-structured interviews and examine what particular vulnerabilities Muslim American girls face with regard to peers and parents and which, if any, coping mechanisms are activated or developed when dealing with these risks. I argue that Muslim American girls face socio-cultural risks unique to their social positioning not only as girls, Americans, and racial minorities, but also as Muslims, the latter element being a new phenomenon in the chronosystem of the U.S. The girls face the same challenges all adolescent minority American girls face, but with the added politically charged element of being a Muslim. The following overarching themes emerged from the interviews, highlighting a general pattern of social interaction and development: notions of difference, speaking about this difference, appearance, judgment, and not caring/ignoring this judgment. These elements collude in somewhat cyclical ways that eventually lead to a life stage outcome for the girls that includes finding stable support systems in like peers—other Muslim American girls—and discovering emergent cross-sectional identities.

**Carly Bertrand (University of Chicago)**

*La Casa de la Juventud (The House of the Youth) and the precarious politics of creative intervention.*

Abstract: In the wake of the Argentine economic crash, a network of civil associations organized to provide resources to one of the most vulnerable and feared populations, "*chicos/as de calle*" (homeless children). The national ratification of the UN's Declaration of the Rights of the Child has increased attention and funding to programs directed at providing access to human rights to impoverished youth through 'cultural patrimony'. Programs provide free training in the arts with the goal of strengthening social integration by reinforcing national identity. However, little research has investigated how interventions to enforce 'cultural identity' are interpreted by youth, and the role these programs play in shaping their sense of self. Using semi-structured interviews and ethnographic field notes, I explore the experiences of participants and employees in one state cultural center, *La Casa de la Juventud*. While intervention programs are designed using broad conceptions of national and cultural identity, they are unable to adapt the program to fit particular characteristics of impoverished youth that affect their participation. Employees of *La Casa* work to socialize youth to adapt to an institutional language and structured schedules necessary to gain educational and professional opportunities. However, the behavioral strategies and relational skills encouraged by the center are seen as maladaptive by youth in the context of the street, and do not address the structural conditions that motivate their decisions. Individual youth develop a variety of coping strategies to remain flexible to contradictory demands, often developing a bifurcated identity as they code-switch between stable and unstable environments.

**Gabriel Valez (University of Chicago)**

*The universality of human rights in civics education: Psychological assumptions in the literature and a hybridized viewpoint critique*

Abstract: Over 70 years, the discourse of human rights has grown in use, scale and influence. This viewpoint affirms that for humanity there exists "a common standard of achievement for all peoples and all nations, to the end that...society shall strive by teaching and education to promote respect for these rights and freedoms and…to secure their universal and effective recognition and observance" (United Nations). Within the field of education, this approach has been promoted as a path for adolescents to form an identity as a "global citizen" (Bajaj 2011). Particularly through civic education, human rights discourse conveys a particular folk model of human development. There is a strong basis in social psychology, however, to understanding identity in this globalized context as a dynamically shifting process in which each person hybridizes their distinctive viewpoint with cultural models and discourse (Aveling and Gillespie 2008). Citizenship—and the form it takes in educational curriculum—in particular incorporates key psychological concepts of collective identity and intra and intergroup conflict (Condor 2011). I argue that using textual analysis of human rights documents is an empirical path to understanding that discourse's underlying assumptions about human psychology. I present the case for employing qualitative research in post-conflict settings to investigate how these conceptualizations relate with adolescents' identity formation. I argue that only through qualitative investigative methods can the diverse adolescent interactions with these "common standards," and the underlying psychological assumptions, be understood.

**Erin McFee (University of Chicago)**

*The “without” of forgiveness: Understandings of forgiveness in a Colombian comunidad receptora*

Abstract: In settings that have experienced mass atrocity, theorists and policy makers advance forgiveness as a precursor to the formation of political community after conflict, a means to rupture cycles of vengeance, and a dominant category of narratives within historical memory projects such as truth and reconciliation commissions. Forgiveness is an act of resistance against the power of the past to lay claims on the present and possible futures (Arendt, 1998). Much extant work in this area focuses on the processes (e.g., “creating capacity”) and outcomes (e.g., “release”) of the act. I draw from three months’ field work in Florencia, Colombia in a *comunidad receptora* (“receiving community,” or a community with a high concentration of excombatants previously affiliated with groups responsible for the perpetration of mass violence) to complement current theory on forgiveness after organized violence. While those with whom I spoke referred to the individualized processes they undertook in ways consistent with existing theory, they also articulated the state of forgiveness as an *absence* of negative emotions (hate, rancor, bitterness, pain). This paper analyzes the “without” of forgiveness and the implications of this for our understanding of the construct in transitioning settings.

**Kelsey London Robbins (University of Chicago)**

*Filling the void left by clergy: The ascendency of Irish psychiatry and psychology in the wake of religious scandal*

Abstract: Since the early 2000s, numerous investigations - led by journalists, academics, and government agencies - have revealed that the physical, sexual, and emotional abuse of children by Catholic clergy (known as "clerical/religious abuse") was rampant in Irish schools throughout the twentieth century. In addition to inciting widespread outrage, these revelations of abuse have prompted a shift in Irish attitudes toward psychiatric and psychotherapeutic services. According to the clinicians I interviewed at three Dublin support organizations for adults who experienced clerical/religious abuse as children, the public has only recently begun to recognize mental health professionals as experts in alleviating the kinds of psychic distress that many Irish people experience. The public, these clinicians say, has long associated psychiatrists and clinical psychologists with the treatment of severe mental illnesses of "lunatics" institutionalized in asylums; for assistance with more moderate and common forms of distress and emotional disturbance, the Irish historically have turned to the Catholic clergy.

Drawing on literature from the sociology of professions (Abbott 1988) and the anthropology of expertise (Carr 2010), I argue that revelations of widespread clerical/religious abuse against children have shaken the public's confidence in Catholic clergy as counselors, thereby opening up ground for mental health clinicians to assert expertise not only in the treatment of severe mental illness but also in the treatment of more moderate psychic distress. I ground this argument in an exploration of the semiotic processes through which such clinicians assert themselves as Ireland's foremost experts in alleviating psychic distress.

**Seamus Power (University of Chicago)**

*The cultural psychology of an Irish recession: A violent past but a peaceful*

Abstract: The way in which collective memory is narrated has implications for understanding how people act in the present and orient towards the future (Wagoner, 2013; Bartlett, 1932). This paper examines the role collective memories play in mitigating civil unrest since the 2008 Irish economic recession. I interviewed twenty highly influential people in the public eye in Ireland, and conducted a thematic analysis (Braun &amp; Clarke, 2006), to comprehend what aspects of the past they draw on to narrate the causes, consequences, and solutions to the economic recession. By anonymously interviewing significant social actors, who both form and circulate master narratives of the Irish response, I could reveal the underlying moral and cultural reasoning that was previously uncharted in both academic and public spheres.

Current migration from Ireland is seen as a legitimate continuation of a historical response to hardship. My participants distanced contemporary peaceful Irish responses to austerity from previous violence on the island of Ireland. The central moral organizing principle that "you should reap what you sow," and the endurance of collective suffering as a consequence of this moral foundation, is another factor used to explain the peaceful Irish response to austerity (Power and Nussbaum, 2014). On a theoretical level, this research suggests ways in which collective memories are used to inhibit violence and offer plausible alternatives about how to act when faced with crises.

**Joseph Tennant (University of Chicago)**

*“My morals come from God”: Interpretations of moral ills among atheists and conservative Christians*

Abstract: The psychology of morality has traditionally focused on developmental stages (Kohlberg, 1983), justice and rights detection (Turiel 1987) or the interpretation of intention to harm (Grey, Young and Waytz 2012). These approaches have produced valuable insights but either dismiss or reduce non-harm morality as cultural artifacts or atypical practice. Cultural psychology instead treats these value systems as real moral behavior based on theories of how the world functions (Shweder, Mahapatra & Park 1997). This approach was used in a comparative study of Atheists and Christians in the Midwest to investigate both the differences in their moral reasoning as well as to demonstrate the types of morality employed by each group.

Using a sample from a church and an atheist organization (N=55), I presented eight scenarios to participants and asked several questions about the moral judgment and justifications that participants utilized to address the scenario. Atheists and Christians difference on all items, both in their reasoning and judgments. Additionally, even when these groups employed similar types of reasoning (for example, harm-based reasoning), the justification and formulation of that reasoning differed. Overall, these geographically similar groups differ widely based on their cultural practice and ideology. Implications for the psychological study or morality are discussed.

**4:30 pm – 6:15 pm**
**PAPER SESSION: Return to the Ethical! Ethics and Ethos
ORGANIZERS: Jan David Hauck (University of California, Los Angeles), Alexander Malcolm Thomson (University of California, Los Angeles), Matthew Richard McCoy (University of California, Los Angeles), Courtney Cecale (University of California, Los Angeles), Samuele Collu (University of California, Berkeley)
CHAIRS: Jan David Hauck (University of California, Los Angeles), Alexander Malcolm Thomson (University of California, Los Angeles), Matthew Richard McCoy (University of California, Los Angeles), Courtney Cecale (University of California, Los Angeles), Samuele Collu (University of California, Berkeley)**

**Courtney Cecale (University of California, Los Angeles)**

*Moral Modes of Attention: Transforming the Self From Addict to Ultramarathon Runner*

Abstract: For individuals whose conditions of daily life are undesirable, even painful, turning attention away from these experiences can serve as a form of relief, and ultimately a method for more long-term coping with their lifeworlds. Building on Thomas Csordas’s somatic modes of attention, this paper looks at the way different modes of attention are actively sought with and through the body for a particular group former heroin addicts turned ultra marathon runners. The individuals introduced, instead of undergoing attentional relief through the reception of narcotics, alternatively found they could achieve a reportedly comparable form of relief with an active body’s movements through a psychologically gripping and meaningful landscape. Explicitly comparing running ultramarathons to the feeling of being high, these runners find temporary relief through the ephemeral suspension of the demands of both life and the embodied expectations of sober moral transformation. Ultimately, this presentation interrogates what it means to be high, and demonstrates the needed consideration of landscape and space in therapeutic modes of attention.

**Samuele Collu (University of California, Berkeley)**

*The 'good couple' in therapy: moral commitments and affective attachments*

Abstract: Current debates in anthropology are focusing on the moral/ethical strive and commitment of individuals to build a "good life," thus providing a venue to rethink both the anthropology of suffering and, more broadly, the relation between individuals and culture (Robbins 2013; Mattingly 2014). In the same period, contemporary conversations building on "affect theories" have explored subjects' affective and toxic attachment to the "good life" (Berlant 2011), thus providing a different understanding of both individuals and culture. In this paper I intertwine these two conversations drawing from my research on systemic couples therapy in Buenos Aires, Argentina.

Amid the notoriously "psychologized" Argentine middle-class, I undertook critical observation of ongoing psychotherapy sessions behind a one-way mirror—alongside a team of therapists supervising the couple and their attending therapist. Through these sessions, I explore the "labor on affects" performed by psychotherapists and couples during their sessions. Such labor on affects is entwined with moral imaginaries of identity and affective citizenship, defining a persistent attachment to the (heteronormative) "good" couple. In this paper, I closely examine one therapy session where the shared commitment for the re-establishment of a "good couple" intermingles with an affective exhaustion circulating between the couple and the therapists. As I explore the possibility of considering the couples' strivings along with an affective understanding of their moral attachments, I analyze the trans-individual therapeutic construction of different imagined "good lives."

**Jan David Hauck (University of California, Los Angeles)**

*“I don’t kill them anymore”: Ethos, ontology, and the face of the other*

Abstract: Ethical concerns are always informed by relational and ontological schemas (who am I?, who is the other?, how do I relate to the other?) as many ethnographic examples attest. The other side of this argument has been focused upon less, viz., that relational and ontological questions by themselves are also always-already ethical questions.

This paper discusses a narrative that shows the indissociable relationship between ethics, ethos, and ontology. Told by an Aché elder—the Aché hunter-gatherers from Paraguay were forced onto reservations through colonial encroachment and deforestation in the late 70ies—the narrative tells the story of the death of a Paraguayan logger at the narrator's hands during the contact period. He begins his narrative with an account of the mythical origin and hostile relationship of Aché and Paraguayans and morally justifies it with reference to their cruelties and deforestation. At the same time though, through intermittent reflections on the experience of looking into the victim's face, he questions the killing and frames it as an ethical dilemma.

In this paper I will analyze this dilemma and ask what an ethical relation with the other might have been in Aché understanding and experience before contact and after. I will do so by attending particularly to the face-to-face encounter, which, according to Levinas, is the foundation of human existence and the ethical being-for-the-other.

**Jack Friedman (University of Oklahoma)**

*Ethical Self-Making and the Polymorphous Perversity of the Ethos of Global Capitalism*

Abstract: What remains of the concept of empathy, ethics, and ethos in contexts of highly charged political contestation? How does the ethical construction of the self and other not only reflect but also reinforce contestation and the demonization and denigration of others? How does the work of self-making reflect not only shared experiences of "humanity," but also reflect the impossibility of truly shared humanity? This talk explores how an ethical life is negotiated in the context of highly charged social and political contestation. Specifically, this talk draws on examples from multiple contested domains—from the water wars in Oklahoma and Texas where climate change denial clashes with experiences of drought and contested claims on water rights, belonging, and identity; from the navigation of responsibility and entitlement among patients and providers of care in mental health settings where neoliberal ideologies of the ethics of individualism and individual rights clash with liberal ethics of humanism and compassion; from an ethos of liberal democracy in contemporary Europe to the reactionary populism of anti-Islam, anti-immigration, anti-Roma, and other narratives that shape the work of self-making and the goal of creating an ethical self. One question that runs through this talk is whether or not the experience of "global problems" have created new patterns of ethical self-making that reflect the shifting, conflicted, and malleable nature of contemporary global capitalism. Returning to Marcuse's *Eros and Civilization*, I argue that a rethinking of the Freudian concept of polymorphous perversity can shed light on ethos and ethical self-making.

**Matthew Richard McCoy (University of California, Los Angeles)**

*“Walls in the Mind”: Ethical Experience, Segregation, and the Peace Walls in Post-Conflict Belfast*

Abstract: In Belfast, working-class Protestants and Catholics are segregated from each other by a vast array of "peace walls." In 1998, the Belfast/Good Friday Peace Agreement ended a 30-year ethno-nationalist conflict called "the Troubles" between Protestant-Unionist-Loyalists and Catholic-Nationalist-Republicans. However, the building of walls continues. This paper examines what locals call the experience of "walls in the mind" through ethnographic accounts of the everyday lives of those who live in an environment circumscribed by peace walls and other security infrastructure. Drawing from person-centered ethnographic data gathered in Belfast during the 2014 summer "marching season," a tense period of time between Protestants and Catholics, this paper discloses the first-person experiences of those living with religious and political differences in a segregated space - a divided ethos - as they work through the process of reconciliation.

**Alexander Malcolm Thomson (University of California, Los Angeles)**

*Approaching Democracy: Ethological Reformation in States of Sovereign Indecision*

Abstract: On September 18th 2014, Scotland held a referendum on whether it should leave the United Kingdom and become an independent country. This referendum, which was on the horizon since October 2012, offered the “people in Scotland” an opportunity to renegotiate traditionally-nested identity hierarchies. It was also seen by many within the “Yes Movement” (*i.e.* the pro-independence campaign) as a re-politicization of the public sphere. In this paper, I will present the findings from my research in the Shetland Isles this past summer. Among the topics that I will cover are: 1) the temporal dimensions of *awaiting* the referendum, 2) the festive and directly democratic aspect to the prelude of the referendum, and 3) the manner in which the logic of the Nation-State is turned against the Nation-State by micronationalists – and, in the case of Shetland, micro-micro-nationalists (*sc.* this logic argues that any territorially-bounded group with a distinct language and culture is entitled to govern itself autonomously). Through this paper, I intend to simultaneously exhibit the faults of the Nation-State and to propose other models of sovereignty that are not predicated upon co-presence.

**DISCUSSANT: Jason Throop (University of California, Los Angeles)**

**FRIDAY, APRIL 10**

**7:30 pm – 5:30 pm
CONFERENCE REGISTRATION**

**8:00 am – 9:45 am
SPECIAL EVENT (*Tickets required*): Methods That Matter: Breakfast and Lectures from Robert LeVine and Tom Weisner
ORGANIZERS: Robert LeVine (Harvard University) and Tom Weisner (University of California, Los Angeles)**

Abstract: “Methods that Matter” is an invitation to explore the benefits of mixed methods research with two leaders in the field. To launch our conversation, Robert LeVine will speak on “Repairing the Fractured Social Sciences: A Historical Perspective on Mixed Methods and their Rediscovery.” Tom Weisner will follow with a discussion of how combining methodologies leads to, as the title of his talk states, “Findings that matter.” These talks will illustrate the advantages of a restored social science, one that has come of age by doing the kind of integrative, holistic and often collaborative research our social science ancestors originally envisioned.

**8:00 am – 9:45 am
ROUNDTABLE DISCUSSION: Exploring the Tensions and Promise of Community-based Participatory Research with Undergraduate Students and Marginalized Communities
ORGANIZER: Lisa Wexler (University of Massachusetts Amherst)**

Abstract: This roundtable will invite discussion among academic who are committed to community-based participatory research and are looking for ways to integrate students into these kinds of research projects. The roundtable discussion will begin with a brief description of a community-based, participatory research (CBPR) approach Intergenerational Dialogue Exchange and Action (IDEA) (Wexler 2011) piloted during the summer of 2014 in Kotzebue, Alaska. This project took place in an Arctic context experiencing extreme environmental changes, health inequalities (e.g. youth suicide) and resource development pressures. It is at this important juncture where education and research can build people's capacity to respond to complex social and environmental challenges and foster expansive possibilities for the future. This project focuses on building networks among of Northern and Southern youth to foster the dynamic skills, knowledge and relationships needed to face turbulent futures. We will share a few of the digital stories that came out of the project, and facilitate a discussion of 'what works' to facilitate innovation, commitment to social justice and adaptive capacities through field experiences that intentionally bring diverse groups together. We will outline the points of tension and success in the CBPR process of IDEA in order to draw out participants' reflections on their own research methods. The roundtable aims to facilitate learn about how best to create projects that expand students' and community partners' ability to work with people dissimilar from themselves, innovate through reflections, knowledge-seeking and presenting, and aspire through exposure to new contexts and possibilities.

**Participants: Hannah Weinronk (University of Massachusetts Amherst)
Shirley Zhen (University of Massachusetts Amherst)
Joshua Moses (Haverford College)
Katie Rowlett (Haverford College)
Idun Klakegg (Haverford College)**

**8:00 am – 9:45 am
PAPER SESSION: The Communicability of ‘Non-Communicable Diseases’: Phenomenological Explorations of Social Contagion in Intimate Networks of Relatedness
ORGANIZERS: Lone Grøn (Aarhus University) and Lotte Meinert (Aarhus University)
CHAIRS: Lone Grøn (Aarhus University) and Lotte Meinert (Aarhus University)**

Abstract: Inspired by ongoing work at the EPICENTER at Aarhus University, DK (http://epicenter.au.dk/) in this panel we wish to explore social contagion from a phenomenological perspective, i.e. where some notion of "lived experience"—however conceived and theorized— plays a central role. Challenging the widespread distinction between communicable and non- communicable diseases we will take our starting point from the idea that obesity, diabetes, heart diseases, trauma, autism, drug use etc. are indeed communicable phenomena. Currently, we are witnessing the rise of significant epidemics of such diseases and conditions, but the social dynamics of how they spread are poorly theorized.

In this panel we want to ask what is spreading, through which processes and think with notions of shared homes, bodies, substances, emotions, memories and belongings. Specifically we're interested in what should be the unit of analysis: the person, the family, the social network? And in what happens in the shift between these. Also we are interested in how to think about and convey experiences of social contagion, protection and immunity, as well as critical and ethical reflections on the consequences of importing epidemiological notions into the phenomenological exploration of intimate spheres of relatedness. Summing up the aim of the panel is to explore the pros and cons of considering large scale epidemics, social contagion and communicability from the perspective of lived experience.

**Lone Grøn (Aarhus University**)

*Exploring the “obesity epidemic”: Social contagion and protection within “mutualities of being”*

Abstract: Taking my point of departure in Sahlins' recent formulation of kinship as 'a mutuality of being' implies a critique of the widespread 'strong' individualism that at present informs both scientific and lay perspectives on obesity — even if 'the social' and 'relationships' are taken into consideration in the study of e.g. meal patters or norms for body size. I will explore what the implications would be if - in a far more radical way - we were to see humans as interwoven, fused or matted with others in the family history as well as in the here and now lived experience. Not taking as Sahlins a structuralist perspective, but through careful attention to the singularity of lived experience and the first person perspective. Inspired by drawings of Sydney based artist Maria Speyer and Bernhard Waldenfels' 'phenomenology of the alien', I will focus on experiences of contagion, protection and immunity of obesity. Specifically I will draw on Waldenfels' notion of 'originary substitution' ("In place of the Other (2011)"), which implies that we "stand at our own feet, taking at once and from the outset the place of the Other", avoiding thereby both the holistic view according to which "everyone joins in the common place of a group, a family, a tribe, a nation" and the individualistic view in which "everyone first of all occupies his or her own place". The empirical material stems from an ongoing study of four families in Denmark, whom I first encountered in my Phd fieldwork from 2001-2003.

**Doug Hollan (University of California, Los Angeles)**

*Selfscapes of intimacy and isolation, shadows of contagion and immunity*

Abstract: Ideas, emotions, behaviors, and microorganisms are all thought to spread by social contact, and yet, from the point of view of lived experience, the processes through which this occurs, or fails to occur, are often not specified. For example, does social "contact" require actual physical proximity, and if not, then what exactly are the phenomenological, perceptual, imaginative, and osmotic processes through which social influence is thought to occur? For the purposes of this paper, I will use the concept of "intimacy" to examine phenomenological states of relative openness to other ideas, people, and objects and "isolation" to examine those in which people are relatively closed to social influence. My ethnographic examples from Indonesia and the US will illustrate how a person may be intimate with and influenced by physically and materially absent people and objects and yet remain isolated from and resistant to even the most proximate and familiar ones. I will use psychodynamic concepts of dream work, epigenetic development, and defensive reactions to help illuminate these processes.

**Cheryl Mattingly (University of Southern California)**

*Autism and the ethics of care*

Abstract: Autism is a prime example of a non-contagious “disease” whose rapid spread, both in the United States and globally, invites exploration of the social construction of biology. It has served as a prime exemplar of how new types of biosociality are developed. It has been marked as a diagnostic epidemic rather than a biological one. Powerful disability activist groups have arisen around it, influencing the direction of scientific research for treatment and cure as well as promoting the expansion of rights and services. Hacking (1999) has described it as a syndrome created through a “looping effect” process in which expert decisions and the populations they designate and define work together to produce new identities. While recognizing the importance of this social constructionist approach, in this paper I address what can easily be overlooked -- the reality of this diagnosis as a lived experience for those suffering from it. From a phenomenological and “first person” virtue ethics perspective, I investigate the strenuous and shifting moral demands parents face when caring for children identified as autistic as well as their own exploration of new health identities and new communities of care, including explicitly political ones. Adopting a first person phenomenological ethics can provide a vantage point for problematizing “care” as something that is created as well as structurally imposed and that may be both familial and intimate as well as public and political.

**Jason Throop (University of California, Los Angeles)**

*Despairing moods: The problem of permeable personhood in Yap*

Abstract: Building upon ongoing efforts to further a phenomenological anthropological engagement with moral moods, this paper focuses upon an analysis of the mood-inflected concerns of a woman suffering from type-II Diabetes who despairs the possibility of her children eventually becoming afflicted by the disease as well. Central to understanding the complexities at play in the voicing of such concerns are a number of deeply embedded local orientations to the problem of permeable personhood in Yapese communities, which intersect with, at times amplify, but, are never simply reducible to, biomedical renderings of the etiological pathways of the disease.

**Mary Lawlor (University of Southern California)**

*The cultivation, appraisal, and travel of family expertise in autism*

Abstract: Although much recent attention has focused on the perceived global epidemic of Autism Spectrum Disorders (ASD), there are remarkably few ethnographic studies on the lived experience of families navigating the simultaneously contested and underdeveloped terrain of autism. Drawing on two ethnographic studies of African American families, I will present a conceptualization of how the intergenerational family unit provides a compelling context for the examination of the emergence of autism in family life, the cultivation and communication of often pluralistic understandings of autism in daily life, and the brokering of family expertise within broader institutional and societal entities. Specific attention will be paid to the ways in which family members communicate their expertise and promote its distribution or travel into other family units and local communities. Family expertise that is grounded in lived experience often reveals the limitations of both public knowledge and scientific evidence and is generative of a kind of practical wisdom that warrants diffusion. The press for such information is particularly palpable in the African American community as health inequities related to diagnosis and service acquisition remain strikingly evident. The heterogeneity of the presentation of autism coupled with the rather limited knowledge of the developmental course of autism compound the problems inherent in the communicability of salient information across communities. Finally, consideration will be given to the ways in which lived experience reveals the need for fluidity in understandings over time.

**Jarett Zigon (University of Amsterdam)**

*What is a situation?: The drug war*

Abstract: In this essay I offer a new conception of situation through a delineation of the situation named drug war and the politics that have emerged out of it. I argue that a situation is best understood as a differentially distributed, widely-diffused phenomenon, and as such helps us understand how localized and singular experiences are conditioned by large scale phenomena. This conception is offered in response to recent concerns within and outside of anthropology that new and creative attempts must be made in the analysis of and engagement with the worlds we study. If anthropologists seek such engagements in the attempt to participate in the becoming of an otherwise, then it behooves us not only to research those inclusively-excluded communities, groups, and peoples that may point to such a becoming, but also to discern the potential hidden in their worlds and activities. I argue that by being attuned to such hidden potential in the worlds we research, and creatively re-conceptualizing such potential, we can offer a uniquely anthropological contribution and engagement in social and political projects of becoming otherwise.

**DISCUSSANT: Lotte Meinert (Aarhus University)**

**8:00 am – 9:45 am
PAPER SESSION: Predicaments to Stay: Anxious Engagements with the “New Normal” in Contemporary China
ORGANIZERS: Emily Xi Lin (Massachusetts Institute of Technology) and Emily Ng (University of California, Berkeley)
CHAIR: Emily Ng (University of California, Berkeley)**

Abstract: In 2014, China's President Xi Jinping offered a new slogan for rethinking the Chinese economy amid slowing growth rates: the "New Normal." Seen as a sobering double of the China Dream, it was touted in the language of fiscal responsibility across domestic and international media. But beyond the spurring of economic predictions, this pair of terms also prompted discussion on governance and entrepreneurialism, disparity and rural-urban migration, corruption and confession, modernity and tradition. In this panel, we borrow the term 'new normal' as both context and provocation for approaching questions of subjectivity, morality, and healing in China today—a 'normal' often experienced as anything-but, in which the sense of ongoing predicament permeates ordinary life, infusing everyday moments with opportunity and insecurity, intimacy and estrangement, hope and disappointment. The papers will explore a range of anxious engagements with contemporary conundrums, shaped by post-socialist imaginations of historicity and futurity. We aim to deepen dialogue between China as a site for inquiry and recent conversations in psychological anthropology, in which selves and social relations are remade through history and politics. Heeding calls to attend to local forms of global mental health, several papers examine the institutional and unofficial manifestations of China's burgeoning interest in the psychological. Extending recent concerns with moral experience, the papers also reflect on the widespread sense of moral crisis post-Reform. Through ethnographies of the ordinary and the extraordinary, we examine paradoxes by tarrying with the 'normal,' across psychological, psychiatric, religious, pedagogical and everyday settings.

**Emily Xi Lin (Massachusetts Institute of Technology)**

*Parenting autism amidst the new normal in contemporary China*

Abstract: As anthropologists working on the one-child policy have shown, the idea children have psychological needs that need novel parental techniques has become a “new normal” in contemporary China. Parents of autistic children are not exempt from this social reality. Drawing upon 18 months of ethnographic fieldwork on families with autistic persons in China, I examine the process by which parents of autistic children are taught how to attend to their children’s psychological cues. But as I will show, the goals of learning how to attend to these psychological cues are fraught with economic, personal, and relational anxieties as well as moral ambiguity for the parents. What constitute true love and the best interests of the child? While special education professionals exhort parents to provide emotional security to their autistic children for their own sake, parents nonetheless feel the pressure to teach their children to become as “normal” as possible, and thus seek to eradicate what might appear to be autistic tics. For many special education professionals, attending to autistic children’s psychological worlds is one that should be motivated by a deep respect for their children’s autistic otherness. The parents I follow on the other hand, see care for their children in more nuanced ways, as they want to respect their child’s individuality, but also want their children to be able to conform to China’s highly regimented educational and social system. In this paper, I illustrate how parents navigate between these tensions by positioning their dilemma as one that reflects the broader moral crisis befalling parenting and education in China.

**Emily Ng (University of California, Berkeley)**

*Vision in flames: Precarious cosmologies, ethics of mediumship, and the anxiety of regeneration in rural China*

Abstract: A generation ago, Deng Xiaoping's exhortations for a portion of the populace to 'get rich first' marked the beginning of a storm of socioeconomic changes across China. These transformations were accompanied by a slew of analyses, regarding the explosive and unpredictable nature of rapid economic growth and labor migration. Now, over three decades later, dreams of wild fortune continue alongside a sensation of lull and chronic precarity. In dialogue with this panel's examination of China's 'New Normal,' this paper draws on fieldwork from rural Henan to engage a normalized yet persistently unsettling sense of distant intimacy and stilted intergenerational transmission in the context of rural-urban migration.

This paper focuses on middle-aged and elderly women's visits to 'incense seers'—spirit mediums who prognosticate through divine visions offered in the flames. While their queries range widely, one prominent theme revolves around anxieties toward non-reproductive futures in children of age. Partly linked to troubled memories of the One-Child Policy, these scenes also gesture toward larger questions of cultural and ethico-political regeneration, far beyond concerns with fertility as such. I suggest that the gendered task of spectral negotiation sheds light on family reconfiguration and the 'divided self' in China today (Kleinman), through triangulations of distant intimacy between urban labor migrants and their parents 'left behind' in rural hometowns on the one hand, and the medium and the conjured spirits on the other. This paper rethinks the role of mediumship in healing today, given the sense of insecurity and uncertainty post-Reform, both this- and other-worldly.

**Chun-Yi Sum (Boston University)**

*Negotiating moral responsibilities: Plagiarism and cheating in a Chinese university*

Abstract: This paper discusses how university students navigated China's "new normal" moral landscape by examining their reluctance to evoke moral judgment in instances of plagiarism and cheating in exams and college applications. On the basis of ethnographic research on a university campus in southern China, I show how uncertainties about the efficacy and ramifications of cheating have driven young Chinese to understand in amoral terms intentions and actions that commonly are perceived as immoral. Recognizing that moral infringements could pass unpunished or even get rewarded, the ethical choice for the students became concerned not with whether or not to cheat. Instead, the students talked about whether it was "foolish" or "too expensive" to do so.

I suggest that such interpretations dispersed the responsibility for cheating and plagiarism from the individual to the social collective that failed to enforce moral sanctions in any predictable fashion. The avoidance of assigning individual responsibility, I argue, was not an indication of eroding moral values. Rather, this interpretation could be considered as these young people's criticism against structural injustice and their active strategy to reinvent ways of asserting ethical agency in a corrupting society. Drawing attention to the dynamics of these alternative moral sensibilities, this paper analyzes how young individuals anxiously negotiated their moral personhood and social responsibilities in the midst of a perceived moral crisis in post-Reform China.

**Yuting Yin (George Washington University)**

*The rise of “eating disorders” in mainland China: Food, body and new ways of nurturing life*

Abstract: Eating disorders, which used to be considered as a culture-bound syndrome that is generated and sustained by Western cultural values, are a growing problem in Asian countries including Mainland China. Anthropologists have explored the complexity of eating disorders on a global level. There are mainly two models of understanding "eating disorders": An acculturation model takes the rise of eating disorders around the globe as a consequence of acculturation dominated by the West, while a feminist model takes eating disorders as a manifestation of body politics that involves gender inequality. In this presentation, I will argue that both models are inadequate for understanding the rise of "eating disorders" in Mainland China.

Drawing on illness narratives that I collected during my three-month fieldwork in an eating disorders clinic in Beijing in summer 2014, I engage with the existing and continuing debate about the absence of fat phobia among patients with eating disorders in Asian countries. The richness of these illness narratives problematizes the line between fat phobic and non-fat phobic eating disorders, suggesting the multiple ways this illness is perceived, conceptualized and experienced by people with eating concerns. By situating experience of eating-related illness and concerns in the broader life world that people inhabit, this paper also makes a curious attempt to explore the way biomedical knowledge is changing notions of food and body in contemporary China and producing new ways of nurturing life that shape people's voluntary and involuntary struggles of controlling and restoring "normal" eating habits. (246 words)

**Wenzheng Wang, MD (Shanghai Mental Health Center, Shanghai, China)**

*Drug abuse and drug abuse treatment in contemporary Shanghai*

Abstract: Drug abuse and drug abuse programs have become increasingly common in China, particularly in large urban areas. Treatment programs range from residential centers and psychosocial treatment to medical treatment, including methadone maintenance programs. This paper will discuss current issues drug use and addiction in Shanghai. It describes the diverse responses to drug abuse and specifically details of methadone maintenance treatment in community-based clinics. Issues related to retention rates and predictors for persons receiving methadone maintenance treatment will be discussed.

**DISCUSSANT: Vanessa L. Fong (Amherst)**

**10:15 am – 12:00 pm
PAPER SESSION: Globally Circulating Approaches to Mental Health: Formulations, Practices, and Institutions
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Sahar Sadjadi (Amherst College)**

**Duncan Pedersen (McGill University)**

*Toward a new architecture for global mental health*

Abstract: Current efforts in Global Mental Health (GMH) aim to address the enormous disparities in mental health care within and between rich and poor countries. The main GMH strategies promoted by multi and bilateral agencies, government and NGOs, including private foundations, have been focused on developing, implementing and evaluating evidence-based practices that can be scaled-up through task-shifting and other methods aimed to improve access to mental health services and reduce the treatment gap. Recent debates on GMH have raised questions about the goals, methods, and consequences of these approaches. Some of these critiques are concerned with the imposition of such hegemonic models of practice, applying Western ways of framing problems and developing therapies and interventions, which while being exported from rich countries into low and middle-income countries, may not necessarily have beneficial, but rather adverse or even harmful effects, including inappropriate diagnoses and poor treatment outcomes. GMH policies and actors should move away from hegemonic models of practice, if they are serious about defining 'global' in a way that is respectful and inclusive of other (both non-psychiatric and/or non-Western) ways of understanding, managing and coping with mental illness. This paper suggests how the GMH movement can move forward toward a new architecture of GMH, adopting alternative approaches, implementing appropriate modes of community-based practice, adding value and reducing waste in mental health research, while continuing to work for greater equity and social justice in access to safe, socially relevant, and culturally appropriate mental health care on a global scale.

**Sahar Sadjadi (Amherst College)**

*Humanitarian Reason and Psychiatric Nosology: DSM 5 and Gender Identity Disorder in Children (GIDC)*

Abstract: American Psychiatric Association published the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM) in 2013. Gender Identity Disorder remained as a diagnostic category in the manual under the new label of Gender Dysphoria, despite all the controversies surrounding it. While the debates over Gender Identity Disorder's place in the DSM have been compared to those over homosexuality in the 1970s, there has been no consensus and no significant mobilization among the transgender community and activists over the de-listing of the GID diagnosis. Based on my ethnographic study of the DSM 5 revision of GIDC, this paper attempts to explain the perseverance of the category, and the lack of strong political resistance to the pathologization of gender nonconformity. Engaging but moving beyond the technical debates of the DSM revision process, this paper posits that the revision of the Gender Identity Disorder of Childhood in the DSM 5 happened on a very different political and cultural but also economic terrain than when homosexuality was removed from the DSM by the gay liberation movement. It addresses the neoliberal economy of needs that has in some instances reversed people's relation to psychiatric labels for access to resources and health care, and the role of non-profit and grants-based sectors in this shift. I conclude that the social response to the DSM 5 expert decisions was governed by "humanitarian reason" (echoing Didier Fassin), mobilizing compassion and aid rather than justice.

**Amanda Howard (University of California, San Diego)**

*Marketing Recovery: The Promise of Technology and the Chinese Dream*

Abstract: In the medical marketplace, selling medicine necessitates promoting particular notions of recovery. Although social scientists have studied the etiological models of psychiatric disorder that have been promoted by pharmaceutical companies in order to sell pharmaceuticals, there is a gap in the literature on what ideas about recovery are marketed to patients in the process of marketing medicine. In contemporary Beijing, many Chinese medicine hospitals that have a specialization in treating psychiatric disorders advertise the ability of their treatments to completely eradicate mental illnesses through the use of diagnostic medical technology, the encephalofluctograph (EFG), in combination with Chinese medicine therapeutics. Whereas psychopharmaceuticals work on the symptoms of psychiatric illnesses, these hospitals claim that this technology provides patients with precise information about the origin of their psychiatric symptoms through the use of equipment that monitors neurochemistry. Their treatments ostensibly get to the neurochemical 'root' of the problem in order to eradicate mental illness and, in eliminating the source of the problem, issues with relapse, genetic inheritance, and medication side effects are supposedly resolved. These advertisements invite patients to conceptualize recovery as a complete eradication of illness rather than a functional living-with illness. This paper explores these claims in the context of popular political discourses on the 'Chinese Dream' and examines how ideas about recovery are shaped by the broad social environment.

**Jennifer Guzmán (State University of New York Geneseo) and F. Alethea Marti (University of California, Los Angeles), Lisa M. Mikesell (Rutgers University), Elizabeth Bromley (University of California, Los Angeles), Bonnie T. Zima (University of California, Los Angeles)**

*Speaking of Symptoms and Side Effects: The Role of Mobile Health Technology in Discussions between Pediatric Psychiatrists and Patient Families*

Abstract: When children are diagnosed with ADHD and begin treatment with a stimulant, parents become responsible for ensuring their child's medication adherence and monitoring the response to the stimulant and any disruptive side effects. Clinicians depend on parents' monitoring at home and ability during multiple follow-up visits to report what they have observed. In the United States, low-income families have low rates of persistence through this process. This paper reports on our ongoing pilot of a mobile health application that was developed to improve parents' success in recording observations and supporting children's medication adherence. The study is being conducted in a community mental health clinic in Southern California. The application, "Mobile Health for Mental Health" (MH<sup>2</sup>), provides a platform for parents to document children's symptoms and side effects with a smartphone on a daily basis. During visits, clinicians view parents' aggregated entries on an iPad. Our aim is to document how clinicians and patient families use the resource, to understand how the technology is shaping interaction, rapport, the content of talk about children's health and behavior, and ways clinicians and parents hold each other accountable for care and documentation. This paper describes patterns, including clinicians' failures and successes to introduce parents to medical jargon and scaffold parents' use of terms related to ADHD symptoms, stimulant side effects, and the process of medication titration. Discussion of these results draws on and extends Stivers (2012) assertion that clinicians' questions are the primary vehicle for socializing patients into medical and health ideologies.

**Nova Riyanti Yusuf, MD (Trisakti University)**

*The Passage of the First National Mental Health Law in Indonesia*

Abstract: On July 8, 2014, the Indonesian Parliament passed the first National Mental Health Law in Indonesian history. This paper, written by a psychiatrist, Member of Parliament at the time of the passage of the law, and former head of the Commission responsible for developing and bringing to vote, will discuss the status of mental health in Indonesia and the politics of bringing a national mental health bill to the Parliament. Special attention will be give to the issues of culture and stigma associated with severe mental illness in Indonesia, and how changing ideas about mental illness made possible the passage of legislation after many years of trying to pass such a bill.

**Annie Jaimes (University of Quebec in Montreal)**

*Hurtful gifts? Rethinking mental health humanitarian aid in post-catastrophe Haiti*

Absrract: The 2010 Haiti earthquake, an acute crisis in a context of chronic adversity, led to a massive international mobilization of mental health and psychosocial services (MHPSS). This paper presents results from my doctoral research on the experiences of national and expatriate professionals who worked in Haiti in the aftermath of the earthquake. More specifically, I focus on encounters with MHPSS clinicians based in and near Port-au-Prince. While national staff constitutes around 90% of humanitarian workers, little is known about their perspectives.  When addressing interventions in the field of MHPSS, local staff’s contributions seem even more crucial to take into account. Indeed, these key actors, simultaneously affected by the catastrophe and involved in the psychosocial effort, are particularly well situated to provide insights into humanitarian interventions, particularly in the field of MHPSS. Narrative analysis of interviews with 20 Haitian clinicians will be discussed to illustrate the complex ways in which these actors negotiate representations of “locals” and “expats”, “trauma”, “resilience” and “aid”.  I argue that humanitarian interventions in MHPSS constitute battlegrounds where “differences” are continuously constructed, contested, and (re)appropriated. I will describe how, in these post-catastrophe interventions, local organizations and individuals creatively resist disempowerment and discrimination, reclaiming agency and sovereignty. Finally, I will address transference/countertransference in the research process to further explore the intricate interweaving of subjective and collective representations of “otherness”, while taking into account the traumatic nature of the material and the transcultural dimensions of these encounters.

**10:15 am – 12:00 pm
PAPER SESSION: Who Spoke? A Comparative Phenomenology of Voices and Voice-Hearing
ORGANIZERS: Neely Myers (Southern Methodist University) and Tanya Luhrmann (Stanford University)
CHAIR: Tanya Luhrmann (Stanford University)**

Abstract: Technically speaking, the voice consists of sounds made by humans using vocal chords for talking, laughing, screaming: sounds made by mouth and throat. We use the word “voice” more loosely to describe the personal characteristics or style of a speaker/singer or writer. We speak of the writer’s “voice.” We also use the word “voice” to describe the way in which people heard from God in a supernatural way either because God speaks so that someone can hear God with their ears, or because they interpret God’s voice in their mind. People with psychosis also often report that they hear voices. They talk about those voices in various ways: they can say, for example, that they have three internal voices and two external ones. In all these domains, however—even in the more direct experience of an auditory singing voice—the experience of the voice may be more complex than we imagine, and local culture may shape that experience more than we expect. This panel brings together scholars working on voices and voice-hearing in Asia, Africa, and North America, to begin a conversation on how to understand these distinct phenomenologies of voices and voice-hearing in relation to each other.

**Nicholas Harkness (Harvard University)**

*Cultivating the Voice in South Korean Christianity*

Abstract: This paper examines the religious aesthetics of voice in South Korean Christianity. Drawing on long-term ethnographic research among Presbyterians in Seoul, I focus on how Korean Christians try to produce and hear specific qualities of voice in both speech and song as a pleasurable practice of sensory orientation and an ethical practice religious self-cultivation. I pay special attention to the qualities of what these Christians described as a “clean” voice, and the effects that such a voice was understood to have on individuals and social relations. My broader discussion concerns the way this “clean” voice was linked with specifically Christian formulations of post-colonial, post-war, and post-authoritarian urban modernity. My ethnographic data show how these Christians linked aspirational vocal qualities with particular groups of people within a broader ethnonational narrative of Christian advancement. This broader sociocultural picture helps to clarify, empirically and analytically, the relationship between “voice” as a nexus of phonic and sonic practice, and “voicing” as the instantiation of perspective or persona (whether relatively individuated or collective) in and across multiple semiotic modalities.

**Tanya Luhrmann (Stanford University)**

*The voice of God*

Abstract: This paper reports on a large research project comparing the experience of God in three new charismatic churches in the US, Ghana and south India. The work found that although people spoke about hearing God in similar ways in all three settings, both the content of what God said and the way people represented God as speaking differed significantly between them. The paper suggests that these differences are due (in part) to different local ideas about the mind and mental events. For example, in Accra, people did not sharply distinguish dreams from awake experiences; in Chennai, people used a category of not in the mind, but not in the world; and in the US, people were far more likely to quote God directly. The paper suggests that these differences may reflect different ideas about the boundary between mind and world and the nature of imagination.

**Neely Myers (Southern Methodist University)**

*Distressing Voices in Tanzania*

Abstract: In the west, about 70% of people who hear distressing voices receive a diagnosis of a psychotic disorder, most often schizophrenia, and treated with antipsychotic edication (Sartorius et al. 1986). In Tanzania, diagnosis and treatment of any kind of mental event is rare. Based on 60 interviews in three regions of the country with three different ethnic groups (Pare, Nyataru, and the Maasai), this paper shares the narratives of Tanzanian women about the experiences, understanding and management of people who hear distressing voices. The narratives come from nonclinical, community-based interviews and were not collected within a psychiatric setting. Some of the women talked about their personal experiences, and others talked about the experiences of relatives and neighbors. Notably, 90% of the Maasai women interviewed reported hearing voices, which they described as the voice of “setan,” (translates as “Satan”) calling them by name. Overall, many women attributed the experience of hearing voices to “deep” malaria or witchcraft. Some described approaches to managing voices as beatings, restraints and seeking out advice from men or religious leaders. Hospitals and medicine were not seen as a resource (many avoided them). The paper reports on the local phenomenology of voice-hearing experiences and highlights their relevance for better understanding voices globally and helping people manage them in locally meaningful ways.

**Anubha Sood (Southern Methodist University)**

*Voicing Distress: Spirit Possession and Female Agency in North India*

Abstract: Based on ethnographic research among female healing-seekers in the Hindu temple of Balaji in North India, this paper explores how ascribing voice-hearing experiences (VH) to possession by spirits influences the women’s therapeutic experiences and course of recovery. While hearing voices is commonly considered pathognomonic for psychotic illnesses in Western psychiatric understandings, in Balaji they are interpreted as a means of expressing emotional and familial issues that require recognition and resolution. In response, the therapeutic process in the temple focuses on ascribing personal valence and social meaning to the voices, engaging with them, and learning to achieve control over them by utilizing trance techniques in collective, communal settings. These therapeutic methods become especially efficacious because they stress the agency of the voice-hearer in effecting their own healing. I argue in the paper that the effectiveness of the therapeutic response to voice-hearing in the Balaji temple suggests two things: (1) that distressing voice-hearing, while being linked with psychological trauma and adverse life experiences across cultures, may not indicate DSM diagnoses, and (2) that incorporating meaning-making and absorption techniques for dealing with distressing voice-hearing may offer therapeutic benefits to people with serious psychological illnesses.

**Nev Jones (Stanford University)**

*Rethinking the auditory: Complications of thought, imagination and perception in the experience of clinical voice-hearing*

Abstract: For most of the 20th century, the ‘voices’ associated with psychiatric disorder (i.e. auditory hallucinations), have been categorized and studied as a *literally* auditory or perceptual phenomena (Berrios &amp; Markova, 2013). From a deeper historical perspective, such a conceptualization contrasts sharply with the older and more nuanced descriptions of turn-of-the-century psychiatrists including Kraepelin, Tuttle, and Minkowski. Tuttle, writing in 1902 from McLean Hospital, for example, emphasized the prevalence of “psychic hallucinations, soundless internal voices, spiritual soul language [and] autochthonous ideas” constructs which have more or less disappeared from mainstream Western psychiatry. In the analyses presented here, we revisit the question of the putative “auditoriness” of voices through engagement with in-depth ethnographic accounts from nearly 80 voice hearers living in the United States, India and Ghana. Read trans-culturally, these analyses foreground the variety and heterogeneity of psychotic experience and the subjective entanglements of perception, imagination, language and affect qua “voice” as they play out across individuals; read cross-culturally, they underscore the extent to which language and local ‘cultures’ (both clinical and ethnic/spiritual) nevertheless both constrain and capacitate both the phenomenological structure (or form) of ‘voices,’ and the particular ways in which they are made manifest in social discourse.

**DISCUSSANT: Sarah Pinto (Tufts University)**

**10:15 am – 12:00 pm
PAPER SESSION: Advancing the Study of Globally Circulating “Emotion Pedagogies”
ORGANIZERS: Cyndi Dunn (University of Northern Iowa) and Jim Wilce (Northern Arizona University)
CHAIR: Janina Fenigsen (Northern Arizona University)**

Abstract:Around the world, new methods are appearing for dealing with emotionality. Small groups that treat attention to and awareness of all emotions as positive, productive, useful and thus worthy of exploring and expressing in some approved way--i.e., groups that teach different sets of "emotional skills"--are rapidly gaining popularity. In calling these phenomena "emotion pedagogies"(EPs), we spotlight their institutionalization, commercialization, and metacommunicative explicitness. EPs thus differ from emotion socialization in their intense reflexivity and curricularization. They differ from what historians have described as "emotion training" as well as emotion socialization insofar as pedagogies of emotion orient themselves toward emotions per se, or the task of becoming aware of and accepting them, as positive. Framing these pedagogies vis-à-vis "emotion" does not indicate an unreflexive embrace of that category or a perpetuation of binaries such as inner vs. outer, feeling vs. thinking, or emotion/subjectivity vs. action/praxis. Instead, our papers challenge these dichotomies.

Thus, the panel will present a theoretical model of emotion pedagogies, offer ethnographic case studies and explore how these pedagogical practices contribute to the development of new forms of subjectivity, both locally and globally, and how they are contextualized in regimes of power. Individual papers will examine:

* The intersection of global and local discourses in EPs
* Their evaluation of various types of emotional experience and display
* The models of personhood and emotion that they prescribe
* Their framing as secular, sacred/theistic, or spiritual/monistic
* Their connection to broader neoliberal discourses as a "technology of the self"

**Jim Wilce (Northern Arizona University) and Janina Fenigsen (Northern Arizona University)**

*Emotion Pedagogies: Moving Forward, Looking Back*

Abstract: This paper presents a framework for the panel on "emotion pedagogies." It seeks to "define" them in historical perspective, presenting the story of their emergence in the United States in the second half of the twentieth-century and their global spread. These pedagogies have arisen in response to "emotion," which itself only emerged as a psychological key term in the nineteenth century but a century later had become an "anthropological problem." As an anthropological problem, emotion is one of many "domains in which the forms and values of individual and collective existence are problematized or at stake, in the sense that they are subject to technological, political, and ethical reflection and intervention" (Collier and Ong 2005: 4). Our paper demonstrates how "emotion pedagogies" have, since their origin, diverged from older metacultural forms, especially what historians often call "emotional training" and anthropologists and cross-cultural psychologists call "emotion socialization." Both training and socialization are oriented to a single emotion, such as love (in European history, Reddy 2012, and in the recent history of rural Nepal, Ahearn 2001) or pity (socialized in traditional Kaluli villages, Schieffelin 1990). We not only show how encompassing is the embrace of emotions per se across even very different emotion pedagogies, but under what historical circumstances such a catholic embrace emerged, how that embrace spread globally and what functions it plays. Our historical argument concludes by situating emotion pedagogies in relation to other contemporary, including neoliberal, forms of subjectivation (Campbell 2010).

**Karen Brison (Union College)**

*Teaching Neoliberal Emotions through Pentecostal Pedagogy in Fiji*

Abstract: This paper examines the use of Pentecostal Christian pedagogies produced in the US in Fijian kindergartens. Neoliberalism has led to curricula for middle class white children in the US and Western Europe encouraging exploring emotions, developing emotional intelligence and risk taking skills that will allow them to be self directed, to fit smoothly into new situations, and to become innovative entrepreneurs. At the same time working class Americans and Christians in marginal areas like Fiji are socialized to feel emotions that will bring uncritical subservience to corporate authority. The paper examines a Fijian kindergarten that purchased its curriculum from Accelerated Christian Education (ACE), an American company producing educational materials for Christian homeschoolers. The paper argues that looking at the ACE curriculum as implemented in Fiji reveals different potentialities of the "pastoral power" of emotional pedagogies and expands our ideas about what kinds of emotional pedagogies are fostered by neoliberalism. ACE appears to produce subservient workers, but upwardly mobile Fijians saw ACE as producing a decontextualized Christian self whose emotional experience was appropriate to membership in a transnational middle class. Children were prompted to take on the emotions appropriate to a corporation and to see these emotions as universally desirable rather than rooted in a particular culture.

**Amalia Sa'ar (University of Haifa)**

*Emotional Performance as Work Skill: Low-Income Women in Israel Learning to Talk the Talk*

Abstract: Emotion pedagogies, typically practiced in workshop format and focusing on cultural performances of self, have become enormously popular. Growing numbers of classes are now available that teach participants how to identify, articulate, and share emotions. Such workshops are found in a broad range of cultural spheres, including the new poverty-reduction programs that proliferate as the old welfare regimes are declining. My paper looks at the emotional didactics that transpire in economic empowerment projects for Jewish and Palestinian low-income women in Israel. Participant observations I conducted in two micro-entrepreneurship projects have revealed that besides practical skills such as computer literacy, accounting, or marketing, participants acquire a particular emotional competence. Through participation in weekly group discussions they learn to perform reflexive, distinctly emotional speech that echoes popular versions of the psychotherapeutic narrative of self and bears clear features of neoliberal governmentality. Particular popularity is accorded to the emotions of love and caring; working out of love is presented as a guarantee for the best economic rewards. The analysis will dwell on the paradoxical effects and unintended consequences that arise when women from the social peripheries join in the discourse of emotional capitalism. While their odds of cashing in on their capacity to love are low, because they lack the relevant connections and cultural capital, the workshops give these women other important benefits, such as invaluable opportunities to practice middle-class style, and occasions to experience enchantment. Thus, at this typical setting of inculcating economic self-sufficiency, talking about emotions becomes a goal in itself.

**Sonya Pritzker (University of California, Los Angeles)**

*Emotion Pedagogies and the Remaking of Selfhood in Contemporary China*

Abstract: This paper examines the "emotional curriculum" taught within increasingly popular psychospiritual workshops in Beijing, China. These workshops merge New Age psycho-spiritual techniques with traditional Chinese philosophies in combinations that help participants "find themselves" in meditation, didactic instruction, and role-playing exercises that encourage the nuanced expression of feelings and needs. Data from several months of ethnographic fieldwork attending such workshops, reading related material, and conducting interviews with participants in Beijing provides the basis for the current paper, which demonstrates through specific examples the ways in which workshop participants learn to express themselves as emotionally complex beings with unique psychological needs. At the same time, the paper shows how participants simultaneously learn what emotions are, in contrast to thoughts or opinions. The data challenges previous characterizations of Chinese emotional language as being indistinguishable from somatic expression. It further demonstrates the interactive processes by which the individualization of Chinese society is unfolding within such elite workshops. In such settings, novel forms of subjectivity are emerging as traditional metaphors and ways of speaking about personal experience are being stretched and combined with translations from Western psychology, traditional Chinese teachings, and alternative spiritual modalities in order to accommodate the growing importance of subjective experience and emphasis on public displays of inner self-fulfillment and personal happiness. The current paper discusses this emergent process of self-remaking as it is occurring within a neoliberal context in which the "self," as broadly conceived, is increasingly placed at the center of Chinese life.

**Cyndi Dunn (University of Northern Iowa)**

*Creating “bright, positive” selves: Discourses of self and emotion in a Japanese public speaking course*

Abstract: This paper explores the relationship between embodied action and *kokoro* 'heart/mind' in Japanese thinking as revealed in classes on public speaking offered by a commercial institution in Tokyo. These classes combine technical advice and practice giving speeches with inspirational lectures on improving interpersonal relationships. The lectures focus on such concepts as being akarui 'bright, cheerful,' *sekkyokuteki* 'active, positive' and demonstrating *purasu shikoo* 'positive thinking.' The process of learning to give effective speeches is used to transform selves, ideally culminating in narratives that position speakers as persons who have changed themselves in positive ways, whether by mastering new speaking skills or improving interpersonal relationships. This type of institutionalized training differs from informal emotion socialization in its high degree of explicit metacommunicative discourse and use of a standardized curriculum drawing on pedagogical practices from educational contexts. It shares with other modern technologies of the self an emphasis on the self as a reflexive object to be cultivated and improved through voluntary effort under expert guidance. It shares with other neoliberal discourses an emphasis on individual agency and responsibility which diverts attention from social structures of inequality. Yet this training is not about interrogating inner feelings or expressing a unique self. Rather, the discourse reproduces a traditional Japanese focus on body and behavior as sites for producing disciplined selves which function affectively and effectively within their social context. The neoliberal premise embedded in this pedagogy is that positive change and improvement occurs at the level of the individual rather than the society.

**DISCUSSANT: Jim Wilce (Northern Arizona University)**

**10:15 am – 12:00 pm
PAPER SESSION: The Promise and Peril of Compassion in Everyday Suffering
ORGANIZERS: Sara Lewis (University of Oregon) and Chikako Ozawa-de Silva (Emory University)
CHAIR: Sara Lewis (University of Oregon) and Chikako Ozawa-de Silva (Emory University)**

Abstract:Anthropologists have written extensively on various forms of suffering: from structural violence, to suffering in the everyday. This panel departs from this juncture by investigating the ways that individuals and communities engage in repair work and recovery. Specifically, we consider how pathways plated by compassion help to guide the sick, the traumatized, or the existentially lost in moments of suffering. This panel asks: how is compassion—that is, a feeling of great concern coupled by the desire to help others—used not merely as an ethical gesture of "being nice," but as a deep ordering principle of recovery and self-making in times of great uncertainty and ill health. The papers in this panel span a variety of cultural traditions and consider both religious and secular forms of compassion (including how "compassion" is understood differently in different religious and philosophical traditions). We explore how survivors of trauma and violence use adversity as a pathway to healing by working with others who have had similar experiences. We are also keen to investigate the "darker" sides of compassion—for example, how people with particular religious convictions working under the auspices of compassion can inadvertently harm others through oppression. Or how those enlisted to provide compassionate care in exchange for monetary compensation navigate those troubled waters. Whether helpful, harmful or somewhere in between, this panel investigates the drive to help others as a human experience so powerful it serves to orient and counteract the darkest of personal and communal struggles we face.

**Chikako Ozawa-de Silva (Emory University)**

*Lost in Cultural Translation?: Cultural Internalization of Tibetan Buddhist “Compassion” in North America*

Abstract: This paper examines the cultural translation and internalization of “compassion” from the Tibetan Buddhist tradition into North American and European contexts. Compassion has been increasingly recognized as crucial in enhancing positive subjective well-being and as a way to cope with and even overcoming hardship and suffering. This paper is based on an ongoing ethnographic study of Cognitively-Based Compassion Training (CBCT), an analytical meditation protocol drawn from the Tibetan Buddhist traditions of *lojong* (mind training) and *lam rim* (the stages of the path for spiritual development) and rendered secular for general use. Compassion in CBCT and *lojong* tradition is viewed as the wish for another to be freed from suffering, and is seen as something that can be intentionally cultivated through cognitive reorientation and habituation. While scientific studies of CBCT and other compassion-training protocols show impressive results from engaging in these practices, up until now no one has investigated how CBCT, which focuses on the cultivation of moral emotions in explicitly normative ways, intersects with the pre-existing spiritual, moral, and religious subjectivities of participants. In this paper, I focus on investigating how "compassion" in CBCT is internalized and individualized among participants based on original ethnographic research with CBCT participants, including women prisoners and women in situations of domestic violence. Questions include how compassion in CBCT is integrated (or not) into religious, moral and spiritual identities, beliefs and conceptual frameworks among participants.

**Brendan Ozawa-de Silva (Life University)**

*The cultural psychology of mindfulness and compassion: The secularization, translation and adaptation of normative meditation practices*

Abstract: Contemplative practices, an in particular "mindfulness" practices, have quickly become mainstream in the discourses of clinical psychology and psychotherapy, where mindfulness is typically defined in a relatively value-neutral way as an originally Buddhist practice of "nonjudgmental present-moment awareness." Recently, however, much more complex forms of meditation practice have been developed that involve cognitive reframing for the cultivation of compassion, empathy and forgiveness. These practices, far from being value- or culture-free, are explicitly oriented toward the cultivation of ethical subjectivity and the creation of a new moral personhoood. Drawing from original ethnographic research, survey data, and behavioral data, this paper will examine two such programs that employ mindfulness in explicitly normative ways: Cognitively-Based Compassion Training (CBCT), developed at Emory University, and Naikan, a meditation practice commonly used as a psychotherapeutic practice in Japan. Both practices have been implemented in a number of settings, including prison and educational settings, and both seek to effect a cultural-psychological shift in practitioners by prioritizing universal compassion and hence the harm/care dimension of morality over competing moral foundations. Looking at the cultural and normative dimensions of such practices raises complex questions about the universality of moral emotions; the secularization of religious practices and their transplantation across cultural and social contexts; and the ways in which indigenous theories of emotions (such as those in the Buddhist tradition) may be brought into dialogue with modern psychological and neuroscientific models.

**Sara Lewis (University of Oregon)**

*The magical elixir of “Other Before Self” in trauma recovery among Tibetan refugees*

Abstract: The question of how to manage psychological responses to trauma is one that many scholars grapple with across myriad disciplines. Among Tibetan refugees, a population that has long faced systematic displacement, violence and oppression, the cultural trope of "putting others before self" as a way of mitigating distress is so commonplace, it seems self-evident that compassion must be a universal feature of recovery practices. But while recovery models across cultures that feature compassion are evident (perhaps increasingly so), it would not be accurate to assume that this is a universal feature of recovery from trauma. So why then, do Tibetans consider the practice of compassion, and indeed, putting others before self, to be a "magical elixir" of sorts? This paper draws on an ethnographic study of trauma and resilience among Tibetan refugees living in Northern India. Specifically, this paper investigates why diminishing and downplaying one's own adversity, and instead focusing on others, is not seen as repression. Rather, it is seen as a skillful method or technology for recovery. Many go a step beyond just acknowledging that others are also suffering by making aspirations to take on the pain of others; particularly those who are even worse off. Building from this cultural case study, this paper considers more broadly, both the promises and perils of such a stance toward trauma and recovery. Must we necessarily engage directly with trauma narrative to heal? Or does compassion, as many Tibetan refugees suggest, offer an alternative road to recovery?

**Lauren Cubellis (Washington University) and Kim Hopper (Nathan Kline Institute)**

*Shared ordeal as command performance: Experience-informed compassion in public mental health*

Abstract: This paper examines how economic viability alters the nature of compassionate exchanges in mental health care. The position of peer specialists—individuals with lived experience as patients in the mental health system—is a case in which empathetic relationships are valued for the distinctive mutuality they provide. These practitioners use self-disclosure and reflexivity to help others get through crisis and begin to make sense of it. Mental health systems across the United States and Europe are recognizing the value of peer perspectives, and devising new ways to incorporate their knowledge and particular expertise. These programs strive to create a space where shared ordeal and interpersonal connection are integral to guiding people through their crisis, and where grievances against the formal mental health system can be validated. At the same time, positioning peer specialists within the biomedical mainstream puts their biographies on the market, and makes self-disclosure and reciprocal listening a reimbursable service. When the lived experience of peer specialists shifts from being something shameful and previously hidden to something valued and traded on the market, the content of one's life is redefined as a job-relevant human resource. We consider how this transformation of shared emotional history—from something freely given to something economically compensated by 3rd parties—signifies the "commodification" of peer experience, and how its agents are grappling with the transubstantiation of their personal subjectivity, and the genuine desire to support recovery, into a valuable asset in a reconfigured economy of care.

**Helena Hansen (New York University)**

*The Wounded Healer Inside and Outside of Biomedicine*

Abstract: This paper examines alterity and mimesis among patients and staff in a public U.S. dual diagnosis clinic. One of the major projects of the clinic is to foster peer and mutual assistance to cultivate self-recognition and the capacity to care for ones self. A discourse of the wounded healer runs parallel to this among licensed staff, among whom many are themselves in recovery from addictions and live with diagnoses of mental illness. The practice of identification with the other, to stabiiize a cross cutting identity as a person in recovery, levels the distinction between healer and the healed, and mutes the particular meanings and context of addictions and mental diagnoses for the participants. While the erasure of hierarchical distinctions, and the solidarity that this provides, are satisfying to members of this marginalized group, these erasures contradict the survival strategies of group members of diverse genders, economic backgrounds, and ethnicities. They also threaten the clinical culture of expertise that characterizes the rest of medical practice, further excluding dual diagnosis patients and staff from the privileges of biomedicine.

**DISCUSSANT: Mary-Jo DelVecchio Good (Harvard University)**

**1:00 pm – 2:45 pm
PAPER SESSION: Culture and Economic Adversity: Contemporary Psychocultural Engagements
ORGANIZERS: Edward Lowe (Soka University of America) and Claudia Strauss (Pitzer)
CHAIRS: Claudia Strauss (Pitzer) and Edward Lowe (Soka University of America)**

Abstract: Recently, culture has reemerged as an important theoretical concern in studies of how people cope with poverty and social marginality. Departing from approaches that emphasize only individuals' rational or reasonable solutions that enable survival under conditions of enduring scarcity and structural violence, we agree with other recent work in cultural sociology that interpretive frames, embodied repertoires, and rhetorical strategies matter as well. But we believe that contemporary psychological anthropological approaches offer important additional tools for theorizing culture and human action. The papers in this panel use person-centered approaches to illuminate how embodied psycho-cultural processes matter for the everyday projects and wellbeing of individuals, families, and communities struggling within contexts of economic and social adversity. We also hope that person-centered approaches will help to further the critique of culture as bounded within internally coherent communities, whether of privilege or poverty. The papers represent a diverse set of geographic and socio-cultural sites including those of white collar workers in Southern California experiencing downward mobility and reduced work motivation in the wake of the most recent global financial crisis, those of mothers and "maternal emotions" for Xhosa women in a South African township, how rural women in Appalachia struggling with depression meaningfully construct social support within the larger contexts of their everyday lives, the rhetorical strategies of those who take the lead in participatory budgeting in Porto Alegre, Brazil, and, finally, the subjective experiences that accompany episodes of income inadequacy for marginally employed women in Milwaukee, Wisconsin.

**Claudia Strauss (Pitzer)**

*The “real culture problem” about poverty in the United States*

Abstract: In March 2014 U.S. Senator Paul Ryan stated that "There is a real culture problem" because "generations of men" in inner cities have not learned the value of work. Instead, the real culture problem lies in the assumption that poverty is persistent and localized. Long-term studies show that 54% of all Americans will live in a household in poverty or near-poverty for at least one year between the ages of 25 and 60. Only 10% live in extremely poor urban neighborhoods and most will experience poverty for only a year or two at a time (Rank et al 2014). Although there are exceptions, for most Americans poverty is better understood as a condition (like an illness), not a fixed attribute of places and social collectivities. Instead of seeing culture as a local group's adaptation, we would do better to use person-centered methods and theories to study how actors apply heterogeneous cultural models when faced with economic adversity. My paper considers southern Californians who lost jobs during the Great Recession and its aftermath. Many had been middle- or even upper-middle class but after they lost their jobs, some fell into poverty for a year or two. I will analyze how my interviewees used and adapted a variety of cultural models to fit new realities of scarce work and the need for government social welfare programs. Their examples highlight both continuity and change in cultural models (Strauss and Quinn 1997).

**Edward Lowe (Soka U America) and Devan Torbert (Soka University of America)**

*“I’m Just Doing Whatever I Have to Do That's Right”: An Ecocultural and Cognitive Embodiment Perspective on Coping with Income Inadequacy*

Abstract: How people who struggle with chronically low levels of income choose to spend their money is of enduring interest among poverty scholars, social reform activists, and the public at large. This concern often includes criticism of people whose incomes are near or below these poverty thresholds and who nevertheless choose to occasionally spend money toward ends that are not essential for either survival or a minimum sense of social decency, even if such expenditures place overall family and individual wellbeing at risk. Drawing on previously published ethnographic work and new person-centered longitudinal case analyses of the ways women-headed families negotiate periods of income inadequacy in two low-income neighborhoods of Milwaukee, this paper explores the everyday experiences of trying to make-ends meet for these families. The analysis begins with the various ways "culture" has been used to explain the economic decisions of the poor. In reviewing several of the major approaches of urban anthropologists and cultural sociologists, we argue that these all draw implicitly on a set dualistic assumptions regarding the role of a central symbolic processor in human decision making that have come under sharp criticism among some cognitive scientists and anthropologists, particularly among embodiment theorists. As an alternative, this paper develops a perspective that combines activity-based ecocultural perspectives, Amartya Sen's capabilities approach, and theories of the extended mind that have been emerging among embodiment theorists in the cognitive sciences to better understand that ways that individuals and families manage periods of economic adversity within low-income urban areas.

**Ana Paula Pimentel-Walker (University of Michigan, Ann Arbor)**

*Cultures of deliberation and pro-poor budgets: Communities of practice, race, and land disputes in Porto Alegre, Brazil*

Research on the relationship between culture and poverty emphasizes the importance of culture in understanding the practices of underprivileged social groups (Small, Harding, Lamont 2010). Equally important is to reveal the cultural practices of the institutions that routinely interface with people from socially-marginalized backgrounds and/or make policy that impact the poor (Steensland 2006). This paper is based on in-depth interviews and participant observation of public meetings of participatory budgeting (PB) in Porto Alegre, Brazil conducted between August 2009 and March 2011. Participatory budgeting differed from other government programs by placing value on colloquial speech and popular knowledge as opposed to the language of experts. However, PB failed to include competing and overlapping identities in terms of gender, race, and ethnicity. I use the concept of community of practice (Eckert and McConnell-Ginet 2007) to grasp the cultural differences between three community leaders and their community-based organizations and how these differences contribute to contemporary theorizing about the culture and poverty debate. These three grass-roots organizations work with low-income populations, but have different goals and membership bases, including promoting public housing advocacy, Afro-Brazilian collective property rights, and Afro-Brazilian cultural activities. As community leaders deliberate at participatory planning meetings, communicative styles clash, preventing consensus-building and stalling the allocation of resources to any low-income or minority group. The analysis highlights not only the tensions between embodied social practices and purposeful social values characteristic of these three communities of practice, but also the inadequacy of the government institutions to appreciate cultural differences and facilitate deliberation.

**Sarah Rubin (Case Western Reserve University)**

*“I’m sending my child so I can work for my child”: Mother love in a South African township*

Abstract: The ethnopsychological concept, *inimba*, provides a moral-emotional framework through which "mother love" can transcend geographical boundaries. For Xhosa mothers who live in Our Hope township near Cape Town, South Africa, mobility is an intrinsic part of being poor and Xhosa: being poor means employing mobility as a strategy for a family's survival, and being Xhosa means that the routes for the movement of women and children were carved over hundreds of years of colonial and Apartheid policies. "Sending children" is a common survival strategy used by Xhosa mothers who must distribute their children among female relatives so that each child has adequate financial and emotional resources. *Inimba*—a capacity for empathy that is forged through the pain of childbirth—provides a moral-emotional framework to guide mothers' feelings and actions in the complex and contradictory context of material scarcity. This paper argues that the embodied empathy of *inimba* creates possibilities of physical and psychological mobility that Xhosa mothers draw upon in order to reconcile the complexities and contradictions of raising children in poverty. Situating *inimba* and Xhosa mothers' experiences with "sending children" within the growing literature on motherhood and migration as well as within work on mothering in poverty, this paper seeks to understand how motherhood itself, as a self-conception and a way of being-in-the-world, can be a resource for coping with the stresses of chronic poverty. This paper contributes to new understandings of the ways that culture, social role, and poverty intersect; and offers a powerful ethnographic model for how social role, gender, and poverty shape subjectivity.

**Claire Snell-Rood (University of Kentucky)**

*Re-interpreting the social origins of women’s depression through a person-centered approach*

Abstract: Depression researchers have shown how women's close social relationships over the life course contribute to mental health. Receiving social support within intimate relationships can have protective effects on women's mental health, while women experiencing physical, emotional, and sexual trauma have a higher risk of developing depression. Women living in economic adversity are particularly susceptible to social risk factors for mental health because their relationships are more likely to be undermined by chronic stress. While this research has focused on social patterns that contribute to women's mental health vulnerability, little is known about how low-income women morally interpret the social relationships that contribute to their depression.

Drawing on interviews with 28 low-income Appalachian women, this paper uses a person-centered approach to explore individual women's perceptions of their depressive symptoms as an intersubjective experience with their families. While identifying discrete social events that contribute to their depression (including trauma and lack of support), women described dynamic interactions with their families in which they reacted to others' depression, feared contaminating others with their feelings, and recognized family members' potential to contribute to their recovery through their capacity to change over time. In a rural context in which family forms are gradually evolving and poverty threatens social relationships, women's interpretations of their depression represent their own struggles for identity through voicing a strong social self. A person-centered approach illuminates depression as a dynamic moral process of families, rather than individuals.

**DISCUSSANT: Thomas Weisner (University of California, Los Angeles)**

 **1:00 pm – 2:45 pm
PAPER SESSION: Ghosts, Haunting, and the Subject of Culture: Towards an Anthropological Hauntology - Part 1
ORGANIZERS: Sadeq Rahimi (University of Saskatchewan) and Byron J. Good (Harvard Medical School)
CHAIR: Byron J. Good (Harvard Medical School)**

Abstract: Ghosts and haunting seem to pose the perfect puzzle for today's anthropology as it seeks to make sense of the subject as the interface of power, meaning and temporality. Spirits, ghosts, and phantoms make themselves felt in language as that which stands amidst or is excluded by formal dichotomies, and call for a hauntology, tells us Derrida. Derrida explores how traces of erasures and invisibilities reappear as powerful social forces, as ghosts and troubling specters that demand justice for "those who are not there, those who are no longer or who are not yet present and living." But, while reading Derrida provides fascinating points of entry into thinking about haunting, in particular in relation to language, it seems inadequate for those of us interested in the anthropology of the subject and subjective experience. This panel seeks to address questions of ghosts and haunting, and to examine the contours of an anthropological hauntology defined by a fundamental interest in how experience is processed, how it produces traces in the unconscious, and how these are experienced in ways that might be described in terms of ghosts and haunting. Specifically, we will explore the idea that theorizing from semiotic and clinical psychoanalytic points of view has special relevance for how we as psychological anthropologists think about and write about the processing of traumatic violence by individuals, the processing of historical memories by societies, and the emergence of ghosts and the hauntological both for individuals and collectivities.

**Byron Good (Harvard)**

*Hauntology: A Personal and Intellectual Biography*

Abstract: In November 2005, I returned directly from Aceh to the AAA meetings in Washington, D.C., to participate in a panel entitled “Uncanny Minds,” a panel on the place of the uncanny in anthropology. Instead of presenting the intended paper on the uncanny in the paintings of a Javanese artist, I instead wrote and delivered a paper entitled "Haunted by Aceh." Having just met guerilla leaders of the Free Aceh Movement, at a time when ghosts from the tsunami in Aceh were still widely present, I myself and many Acehnese I knew were haunted — by ghosts of the recent past, memories of the violence, and longer memories of the violence that lay at the foundations of the Suharto regime. This paper outlines a genealogy of the concept haunting and hauntology and its place in psychological anthropology. Reflecting on Freud's writing on the uncanny and ethnographers and sociologists who have drawn on this work (e.g. Avery Gordon, Michael Taussig, Mary Weismantel), as well as on Derrida's writing on “hauntology” (primarily in *Specters of Marx*) this paper suggests the importance of haunting and the development of a hauntology for psychological anthropology. It suggests the importance of placing this work in conversation among anthropologists and psychoanalysts, those interested in violence, trauma, and historical memory, and others for whom the political is central to studies of subjectivity. Hauntology, it is suggested, is means for writing about that which is hidden and unspeakable but powerfully present in the ghosts and specters of modern life.

**Angela Garcia (Stanford University)**

*Ghostly Politics: Mexico and the Specters of Mass Exhumation*

Abstract: The ongoing search for a mass grave containing 43 disappeared students in Guerrero, Mexico, has led to the discovery of other mass graves (*fosas clandestina*). The proximity of these sites to thriving neighborhoods, and the knowledge that there are surely more graves beneath the soil, provokes unpredictable feelings and effects—from personal anxiety and dread on the one hand, to collective grieving and mass political mobilizations on the other. This paper explores how the specters of mass exhumation haunt psychic and political life in contemporary Mexico. Focusing on efforts to identify graves and recover the remains of the disappeared, it considers how mass exhumation releases ghosts that become the basis of a politics that refuses a progressive notion of history and mourning.

 **Siamak Movahedi (University of Massachusetts, Boston) and Nahaleh Moshtagh (The International Journal of The Psychoanalytic Discourse)**

*Culture on the couch: The past inside the present and the present haunted by the past*

Abstract: This paper presents a preliminary report on our ongoing investigation of Iranian traditional folktales that we have undertaken to study the cultural ghosts some of which continue to haunt Iranian contemporary social institutions and individuals' consciousness. We take folktales as a cultural graveyard where many of those invisible creatures reside. In that sense every folktale is a ghost story. We hypothesize that folktales are overpopulated with the ghosts of cultural corpses that continue to invade the present to warn against any change in the future. By "folktale" here we are referring to oral narratives that have been traditionally recited for entertainment. We take folktales to be an important part of the expressive culture similar to film, theater, drama, graphic arts, music and dance that represent the configuration of spectral identities in multiple domains of social life. Similar to those modes of expressions, recital, dissemination and circulation of folktales are part of the social processes that function to reinforce and perpetuate cultural systems of beliefs, attitudes and values that form the syntax of gendered interpersonal relationships. As part of the expressive culture, folktales evoke and manage emotion and enjoy multiple structures, carry multiple voices and may contain opposing ideological themes. Lieberman (1972) in a seminal paper on *Female Acculturation through the Fairy Tale*, argued that "the classical attributes of 'femininity' found in these stories are in fact imprinted in children and reinforced by the stories themselves." She argued for a systematic research similar to ours into the content and influence of these narratives.

**Jean Langford (University of Minnesota)**

*Toward a hauntology of the other-than-human*

Abstract: Thinkers from John Berger to Akira Mizuta Lippit have examined non-human animals as spectral figures, who, through their relative disappearance from urban human communities, become mourned creatures that haunt humanity. Philosophers have also frequently imagined non-human animals as embodiments of unconscious thought, of the semiotic outsides of (human) language, and even of madness itself. Yet with increasing ethological recognition of subjectivity, culture, semiotic dialects, choice, memory, affect, mourning, and mental illness in certain non-human communities, the question arises as to whether animals themselves might be, at times, haunted, particularly those once-wilder animals who have been displaced from homelands and ways of life, who have experienced extreme abuse or confinement, or who have been so immersed in cross-species sociality with humans that they no longer seem to identify with their own kind, or be comfortable in their own skin. Drawing on ethnographic encounters in animal sanctuaries, I will consider what an anthropological hauntology might offer for theorizing the biosigns of psychological distress in parrots and chimpanzees, and for understanding the animal-human relationships of care in which these symptoms and communications are interpreted and prompt a quasi-therapeutic response. Discussions of psychological disturbance in animals often seem to proceed directly from catalysts of abuse or failed attachment, to the brain's neural pathways, without detouring through a notion of the unconscious. Does acknowledgement of psychological suffering in non-humans suggest a zoological unconscious? And if so, what ghosts might reside there?

**Reza Idria (Harvard University)**

*Ghosts in the Aftermath of Disaster: Maop Konflik & Sharia Politics Encounter*

Abstract: *Konflik* conflict, TNI and GAM, and the tsunami of 2004 have replaced the traditional definition of ghosts in Acehnese society due to uncertain condition and unbearable dispossession of life caused by those man-made and natural disasters. This present work traces the ongoing replacement of ghosts definition in Aceh, Indonesia, from a personal therapeutic experience with ghosts in the aftermath of the disasters to a larger dramatic social experience where some people in Aceh continue to live and to interact with a new form of the uncanny, Sharia politics, something that should be familiar for them yet is now haunting their everyday lives.

**Mary Steedly (Harvard University)**

*The Cinematic Revenant: Ghostly Returns in Post-New Order Indonesia*

Abstract: Taking literally Derrida's notion of a “hauntology,” this paper asks: What is a ghost? One might respond that it is an uncanny trace of the past that returns, indeed that originates in the event of returning. With this as a point of departure, I explore the unexpected popular fascination with these revenant figures at a particular moment in Indonesian history—the decade following the 1998 end of President Suharto's repressive New Order regime. Between 2000 and 2010, a flood of low-budget horror films fed moviegoers' appetite for "modern" supernatural stories and revitalized the moribund national film industry. Focusing on one of the most popular of these films, *Pocong 2* ("The shrouded corpse 2"), I consider the affective force, spatiotemporal existence, and particularly the "revenant" quality of Indonesia's ghosts, cinematic and otherwise.

**Alasdair Donald (Harvard Medical School)**

*Psychoanalytic models of the haunted subject*

Abstract: This paper will address the various psychoanalytical models that would address the subjective experience of being haunted. Phenomenological anthropology has a long and rich history of theorizing the subjective states of cultural subjects. Psychoanalysis has a long history of theorizing the subjective states of the clinical subject. Although these two fields are not clearly related one to the other there is some overlap. This paper will outline what is at stake given different ideas of the subject of haunting from a number of psychoanalytical models whose theoretical difference highlight variable internal states that make 'all the difference in the world' to the psychological experience of being hounded and haunted.

**1:00 pm – 2:45 pm**

**PAPER SESSION: Transitioning Out of Infancy: Weaning, Attachment and Social Learning ORGANIZERS: David Lancy (Utah State University) and Aude Michelet (Laboratoire d'Anthropologie Sociale, Paris) CHAIRS: David Lancy (Utah State University) and Aude Michelet (Laboratoire d'Anthropologie Sociale, Paris)**

Abstract: The change of status from "infant" to "child" constitutes a significant transition in a child's life. In spite of a great deal of cross-cultural variation in the "script" for this transition, scholars have rarely examined or compared the overall process. There are focused studies of age of weaning and later personality, for example. Another recent research area is the decreasing role of the birth mother corresponding to an increased role for alloparents—siblings and grandmothers, in particular. These studies have challenged several tenets of attachment theory. Other compelling foci include: the child's increased independence and social participation; weaning from the breast, and from the back (being carried everywhere) and; reduced tolerance for clumsy, intrusive behavior. Important research has been done on the effects of migration and schooling on mother's goals and practices related to the transition. But efforts to obtain wide-angle views of the child during this transition and generalize from these analyses are quite rare. A notable exception is Weisner and Gallimore's classic survey, where they highlight the phenomenon of "toddler rejection" (1977: 176). Papers in this panel will take the first step towards this broader analysis by presenting case studies identifying salient cultural practices that encourage and/or propel the transition of children out of infancy.

**David F. Lancy (Utah State University)**

*How do babies become children?*

Abstract: This introductory paper will attempt to lay out the landscape that might be visualized from a consideration of anthropological research on infancy and toddlerhood. This landscape appears as a series of isolated islands with *terra cognita* in between. For example, there is a rich trove of research on weaning—that might be drawn on in the analysis of the broader issue of the transition from infancy. The age of the weanling, the nature and duration of the process and the parental ethnotheory that validates these practices are all part of the picture. Infants and children are exposed to and fall under the care of a changing cast of allomothers and playmates. The players vary cross-culturally, notably the rare but significant participation of fathers. A critical point in the transition to childhood is often the child's self-locomotion which opens new spaces to explore (and dangers) and new social experiences. This mobility leads to the child's first job—running errands! The number of distinct islands could be easily expanded but our purpose is to speculate about the larger universe of which these islands of inquiry are prominent but leave the portrait incomplete.

**Carolin Demuth (Aalborg University)**

*“I take the best of both”: Second generation Turkish mother’s ethnotheories on early childcare in Germany*

Abstract: Parental ethnotheories and socialization goals are crucial to better understand culturally distinct developmental pathways. Little is known, however, on the impact of migration on parental ethnotheories and socialization goals. Migration of Turkish families to Germany started in the 1960's. First generation "guest workers" typically came from a rural, structurally weak region of Turkey and had little schooling and poor vocational skills. They stayed firmly entrenched in old customs and traditional values. Second generation migrants have a higher level of schooling and vocational training and hence better opportunities to participate in mainstream society, although their socio-cultural identity still differs markedly from it. In the present interview study, second generation Turkish migrant mothers living in Germany were asked about their socialization practices and ethnotheories. Their children were 4 — 6 year old, i.e. at the transition from infancy towards schooling. The findings reveal that mothers critically reflect on prevailing ethnotheories and child care practices. They distance themselves from specific practices of their parents' generation, critically evaluate socialization practices in the German society and selectively take over practices and ideals from both cultural backgrounds. In particular, they maintain a strong cultural identity through a focus on strong affective family bonds, they want to prepare their children for educational success but don't adopt the same emphasis on early education as has become prevalent in Germany in recent years. Overall, the findings suggest that there is a need to understand how specific ethnotheories have socio-culturally emerged, and how they are re-negotiated in new socio-culturally setting.

**Natacha Collomb (Centre Asie du Sud-Est [CNRS-EHESS])**

*Transformations or transitions? The first years of T’ai Dam children in northern Laos*

Abstract: The material presented in this paper will be drawn from extended field research among a small community of rice-growing non Buddhist T'ai Dam (a small minority belonging to the Tai-Kadai speaking people among whom we find the better known Thai and Lao) in northern Laos. Nonetheless, I propose to tackle the problem of the transition from *infancy* to *childhood* by first raising the question of the meaning and heuristic usefulness of these two terms/concepts (and the contrast they suggest) in a variety of contexts, including anthropological and psychological perspectives, but also in respect to both our own and T'ai Dam ordinary language uses and everyday practices. I will then proceed to describe the progressive transformations (simultaneously social and corporeal) affecting the very first years of T'ai Dam boys and girls' lives that can be read as materializing and/or symbolizing the passage from a state, status and role (infant) to another (child). Rather than listing somewhat abstractedly the many 'culturally significant' events (such as weaning, growing autonomy, gendered clothing and so on) which figure this transition/transformation, I will adopt a narrative form which best conveys the emotional, lived experience of growing up and of parenting in this village.

**Aude Michelet (Laboratoire d'Anthropologie Sociale)**

“*Don't hold your mothers' breasts”: The developmental challenges of no longer being a baby in rural Mongolia*

Abstract: In their first month of life, Mongolian infants are almost exclusively cared for by their mothers. During their first year of life, they extend their physical and social intimacy to other family members within their home but continue to develop a very strong bond to their mothers who breastfeed them upon demand and represent their preferred soother. Framed within a discussion of French, British and American scholarships in the anthropology of infancy and early childhood, the paper looks at the transition between one and three years of age when children simultaneously gain autonomy and start spending time outdoor with their peers, are invited to extend their relationships outside of their household and challenged to no longer hold their mothers’ breasts. Less than being weaned, it is the capacity for children to sleep without their mothers and/or to stay away from home that seems an important stepping--**‐**stone in proving that one is no longer a baby.

**Hiltrud Otto (Hebrew University of Jerusalem), Nicole Schuitmaker (University of Stellenbosch), Niklas Dworazik (University of Osnabrueck), Yan Serdts (Hebrew University of Jerusalem), Ruthi Senesh (Hebrew University of Jerusalem), and Nathalie Ulitza (Hebrew University of Jerusalem)**

*En route to independence*

Abstract: Babies become more and more independent during their first year of life. However, caregivers' beliefs and socialization practices differ greatly across cultures and accordingly, children's route towards independence takes different forms.

This paper compares middle-class contexts in Africa, Germany and Israel, to rural and minority contexts in Africa and Israel. We document social experiences of three-month-old infants with their caretakers focusing on actual parenting practices and parent infant discourse. Our findings show that these early child-caregiver interactions reflect a differential emphasis on distinct forms of independence: namely, psychological independence versus action autonomy.

A consequence of these early social experiences is the child's development of attachment relationships with his or her caretakers by the end of the first year of life. Using examples from different cultural contexts, we show how different forms of independence are also reflected in the context of attachment relationships: In the number and function of caregivers, the belief and value systems regarding close child-caretaker relationships, as well as in the function and regulation of attachment relationships themselves.

While the transition from infancy to childhood is observable everywhere, children are geared towards gaining cultural competencies that are valued in their respective cultural contexts. In order to study and understand child development, the diversity of contexts around the world necessitates a context-informed approach.

**DISCUSSANT: Robert Levine (Harvard University)**

**1:00 pm – 2:45 pm
PAPER SESSION: Anticipation: Experience and the Shaping of Futures
ORGANIZERS: Christopher Stephan (University of California, Los Angeles) and Sylvia Tidey (University of Amsterdam)
 CHAIR: Jarrett Zigon (University of Amsterdam)**

Abstract: In the context of a deepening anthropological interest in futures and futurities, this panel engages anticipation as a key to understanding lived experience of time. Anticipation operates in a dual sense on both emotional and agentive registers. The papers in this panel variously speak to these different registers by asking how futures are enabled and imagined in different ethnographic settings. In foregrounding anticipation, these papers engage with a growing interest amongst psychological anthropologists in the conceptualization of the experiential dimensions of temporality in general and the future in particular. Anticipation emerges as a dynamic force in our papers. It is present in the examination of individual relationships to the future in the presence of illness and imminent death in the context of hospice in the US Virgin Islands and HIV/AIDs care in Indonesia. It is there, too, as transgender women in Bali imagine the future possibility of becoming 'normal' again. Finally, it weaves through the contesting and managing of uncertain futures as legal and medical specialists use past medical records to debate and invent the future of patients in LA's Mental Health Court and in the underlying moral tensions of designer's assessments of the future impact of their creations. Together, these papers explore how medicine, law, technology, norms and religion merge with desire, creativity, hope, fantasy and—yes—anticipation in the intersubjective shaping and imagining of the future.

**Devin Flaherty (University of California, Los Angeles)**

*Do Hospice Patients Have a Future? Emplotting Illness in Home-Hospice Care in the U.S. Virgin Islands*

Abstract: The temporal orientation of hospice care engages patients and families in a perspective on the future in which death is immanent; to receive such care in the United States, one must have a prognosis of 6 months or less. This paper examines one of the complications of this institutionalized anticipation: families may hold various degrees of commitment to the terminal nature of their loved one's condition. Through a case study of a West Indian couple on St. Croix, U.S. Virgin Islands, this paper explores the clashing of two sorts of anticipation: that of the patient's wife, who believes that the future holds possibilities for her husband to heal, and the other held by the patient's hospice nurses, who are convinced of his imminent death. I examine these different relationships to the future by suggesting that they are part of two distinct narratives that are shaping what each actor senses to be possible and impossible, what they anticipate will come next, and how they judge each other's motives and actions. One, a cosmological narrative, at work for the patient's devoutly Christian wife, locates their struggle as fully in God's hands. The other, a hospice narrative, locates the patient's illness within the realm of scientific expertise. These two unfolding stories make available drastically different views—even different scales, of the future. This paper traces how these different temporal horizons are present in the present, shaping these caregivers' lived experience as well as the unfolding of the care itself.

**Abigail Mack (University of California, Los Angeles)**

*“He had a plan”: The makings of a 5150 case in the Los Angeles mental health court*

Abstract: When a patient on an involuntary psychiatric hold (5150) in any of the many hospitals in Los Angeles County, wants to contest such a hold, they bring their case to the LA Mental Health Court (MHC). There, the patient is united with a public defense lawyer. As the patient builds a case with their lawyer, their doctor meets with the district attorney. Together, doctor and DA review the patient's medical records, collaboratively constructing a case which proves their anticipations about the patient's future are correct. As both sides prepare for court, they negotiate the same grounds. Can the patient take care of themselves? Will they be dangerous? Building upon observations of court preparation, court hearings, and interviews this paper examines the ways in which doctors, lawyers, patients, and judges alike negotiate past experience to anticipate and contest the future. I seek to examine how the participants in 5150 hearings translate their expertise and previous experiences for each other in order to imagine and assess the patient's future mental state. Looking closely at the often anxiety filled recollections of past cases, the hurried minutes before court when doctor, patient and lawyer are exchanging information, and the moments of judgment I ask what we can learn about engagement with time and others in this kind of evidentiary imagining of the future. Further, I ask what anticipations of the future can tell us about our engagements with the past.

**Annemarie Samuels (University of Amsterdam)**

*“No illness without cure”: Imagining the future in HIV/AIDS care in Aceh, Indonesia*

Abstract: In this paper I explore how HIV/AIDS support group workers in the Indonesian province of Aceh open up possible futures in their interactions with new patients. They do so by motivating patients to think positively by using the local concept of *semangat*, which means optimism, energy or spirit. I draw on observations and conversations of the practice of giving *semangat* to examine how the positive imagination of the future that the support group promotes involves different approaches to the patient's subjectivity. Firstly, and derived from global AIDS discourses, patients are interpellated as autonomous HIV positive subjects, who are expected to exercise self-care, diligence, and optimism. Secondly, patients are approached as relational subjects, as imagining the future involves the gendered support and attachment of family and spouses. Finally, support group workers emphasize that life and death, illness and cure, are ultimately in the hands of God, fostering a spirit of Islamic acceptance. In the anticipatory spaces opened up between patients and the support group, therefore, the Islamic temporality of predestination becomes intertwined with the open future of possibility through self-elaboration and social aspirations.

**Christopher Stephan (University of California, Los Angeles)**

*Awareness, anticipation, and the demands of moral futurism*

Abstract: In this paper I examine practices developed to help designers and architects better anticipate the impact of their creations on end-users. Architects and designers are frequently subject to moralized criticism for failing to adequately account for the future impacts of their creations. This is especially true in recent normative work within the philosophy of technology and engineering ethics. However, ethnographically oriented studies often find that designers of all kinds are engrossed in efforts to develop the kinds of anticipatory creative processes that will promote desirable outcomes and circumvent undesirable ones. Drawing upon my own research on evidence-based architecture practices and extant case-studies of design processes, I argue that this cultivation of awareness reflects efforts to morally deal with the long temporal horizons and diffuse modes of influence that accompany the materiality of their creations. This process of "moral futurism" offers both a lens through which to understand the design process and an opportunity to further our thinking about the role of awareness in morality by examining how multiple practices of awareness cultivation develop out of and relate back to the uncertainty inherent in the creative process.

**Sylvia Tidey (University of Amsterdam)**

*Temporarily transgender: Becoming normal again in Bali*

Abstract: “In about five years I'll just become ‘normal’ again” is one example of a host of similar remarks that waria, Indonesian transgender women, made to me when contemplating their futures. By drawing on 11 months of fieldwork among waria in Bali I explore these temporal limits waria intend to set on their lives as waria. In particular, I address how conceptions of "normality" reverberate in waria's present imaginings of future possibilities. Waria are quick to describe themselves as "not normal" in a wider Indonesian context in which heterosexual marriage and reproduction form prominent sites of proper citizenship and moral subjectivity. The most important responsibilities of Indonesian children toward their parents are to get married and to reproduce. Waria fail to meet these responsibilities and therefore fail to be proper children, moral subjects, and citizens. Put differently, they fail to be "normal." In spite of failing to be "normal" now, many waria nevertheless anticipate a future return to the heteronormative "normal." Apparently with ease and without regret they envision their life trajectories as traversing from "trans" subjectivities to something they called "normal." This professed transient view on gendered subjectivities contradicts Indonesian and international LGBT activism, as well as much scholarly work on (trans)gender and sexuality that emphasize more or less stable and identifiable subject positions to be discovered and taken up. In this paper I offer a contrasting view, in which gendered subjectivity is imagined as a temporal becoming, and a future return to the "normal" remains a viable possibility.

**DISCUSSANT: Elinor Ochs (University of California, Los Angeles)**

**3:15 pm – 5:00 pm
PAPER SESSION: Parents’ Aspirations for Children in a Globalizing World
ORGANIZER: Vanessa Fong (Amherst College)** **CHAIR: Vanessa Fong (Amherst College)**

Abstract: This panel explores the hopes, expectations, and strategies adults have for their current and future children under conditions of rapid social and economic change. The papers in this panel examine how and why upwardly mobile Chinese citizens in China and first-generation immigrants and refugees in the United States from Sri Lanka, Ghana, Somalia, the Congo, South Sudan, and Bhutan develop aspirations for their children based on what they imagine their children will need to succeed in the future worlds they will inhabit. Although these adults grew up in developing countries that differ vastly from one another as well as from developed countries like the U.S., they all want their children to become healthy, happy, and successful adults, as well as upwardly mobile citizens of the developed world. They also want their children to maintain some of the values and dispositions they themselves were raised with, especially those that enabled their own upward mobility against the odds. Although they dream of their children eventually joining the global elite, they understand that their children will face obstacles that may prevent their upward mobility or even thrust them toward downward mobility, and want to pass on values and dispositions that provide resilience and protection. This panel explores the contradictions, tensions, and ambivalence that emerge as upwardly mobile adults with transnational imaginations try to figure out how to raise their children with the combination of values and dispositions that will enable them to get the best of all worlds.

**Vanessa Fong (Amherst College), Sung won Kim (Oxford University), and Kari-Elle Brown (Amherst College)**

*Differences between how upwardly mobile adults born under China's one-child policy were raised and how they want to raise their own children*

Abstract: This paper looks at how and why a cohort of Chinese only-children born in the 1980s, most of whom were first-generation college students, want to raise their children differently from the way they were raised by their own parents (most of whom were born in the 1950s, had many siblings, and had no education past 9th grade). Most of these only-children are critical of the pressures and demands their parents put on them, and want their own children to develop the "soft individualism" Adrie Kusserow found in the aspirations that upper-middle-class parents in New York City had for their children. At the same time, however, this cohort of only-children had extremely high aspirations for their children's educational attainment, with about half of the 222 survey respondents wanting their children to get Masters or Doctoral degrees, even though only 7% of the respondents themselves had such degrees. Despite the potential contradiction between their desire for their children to continue the rapid upward mobility they themselves experienced and their desire for their children to be raised to pursue their own desires and interests without parental pressure, these only-children hope to give their own children the best of both the developing world (in which extremely rapid upward mobility could occur from one generation to the next) and the developed world (in which children could be raised to pursue their own interests, free of pressure).

**Yun Zhu (Mount Holyoke College), Sung Won Kim (Oxford University), Dian Yu, and Vanessa Fong (Amherst College)**

*Chinese citizens’ aspirations for their children's future transnational migration*

Abstract: This paper looks at how and why Chinese citizens currently living in China want their children to study, work, do business, and/or immigrate in developed countries. Current and previous generations consider practical goals for getting better education, jobs, incomes, and other aspects of social and/or legal citizenship in the developed world the most important reasons for why they themselves might want to go abroad. When it comes to thinking about why their children should study abroad, however, these interviewees have attitudes more similar to those of parents and citizens of developed countries, who consider less practical goals like the broadening of horizons the most important reason for living abroad. This difference could reflect the difference between ideals (for transnational migration that will occur far in the future) and practical realities (for transnational migration that occur in the past or present), a shift in interviewees' thinking as they move from the mindset of developing world citizens to the mindset of developed world citizens, or both.

**Bambi Chapin (University of Maryland, Baltimore County)**

*Sri Lankan-American parents’ desires for their children*

Abstract: Drawing on interviews with Sri Lankan parents in the Baltimore-DC area and their grown children, this paper examines how parental expectations and desires shape children in complex ways. The parents in this set of interviews describe what they want for their children in terms of jobs, schooling, and future relationships, as well as their children's personalities, values, and the kind of relationships they want to have with them. These parents explain how they tried to raise their children to pursue these goals and how successful they think they have been. This material is compared with interviews with their college-aged children about their own recollections of the ways they were raised, what they believe their parents want for them, and what they want for themselves. Together, these interviews raise questions about how parents' efforts to shape their children actually work, especially within a complex field involving dramatic cultural relocation and interaction with multiple others. This preliminary analysis is part of pilot research for a larger project exploring how children develop their own cultural models and ways of being through interaction with adults who are drawing on multiple, sometimes conflicting cultural models and psychodynamic formations of their own.

**Serah Shani (Eastern University)**

*Transnational parenting among Ghanaian immigrants in New York City*

Abstract: Transnational living complicates what it means to be successful in the United States, especially, for migrants whose definition of success includes raising children to be successful members of a transnational community. For Ghanaian immigrants living in underserved inner-city neighborhoods, their immigration dreams to find a better life and that of their children is challenged by confrontations of realities in poor inner-city neighborhoods. Neighborhoods associated with gun violence, poverty, early pregnancy and high school dropout rates. Schools do not seem to address these behavior changes among their children and children seem at the same time seem attracted and vulnerable to issues in inner-city neighborhoods. Parents however do not associate these behavior changes with academic success, the most viable means to social economic mobility both in the United States and transnationally. Falling back to their transnational communities, parents find alternative means to educate their children and protect them from assimilating into the underclass. Many Ghanaian parents, living transnational lives, send their children to special programs designed to immerse them in Ghanaian culture. Some actually send their children to school in Ghana temporarily. It turns out that those students perform much more successfully academically than those who do not participate in these programs. The explanation is that these students develop very different behavioral patterns than their peers. This paper put to challenge traditional association of neighborhoods with poor upbringings, poor academic success and a pessimistic view in access to social and economic mobility as immigrants parents become increasingly transnational.

**Adrie Kusserow (Saint Michael's College)**

*Crossing the Great Divide: Vermont Refugee Socialization into Soft Psychologized Individualism*

Abstract: In previous ethnographic work (American Individualisms, 2004) I described multiple kinds of individualism practiced and socialized by parents and teachers in Manhattan and Queens, N.Y. Soft psychologized individualism tends to promote emotional expression, creativity, uniqueness, equality and a gentle opening of the child's delicate self. Hard individualism tends to promote self-reliance, emotional control, toughness, respect for authority and perseverance. More recently, in doing field work among refugee youth and their parents in Burlington Vermont, I have asked the question: What happens when the soft individualism of case workers at refugee resettlement agencies is socialized into the child rearing practices of refugee parents and those caretakers of refugee youth centers? Most recently arrived refugees in Vermont practice what could be described as more similar to "hard individualism" whereas the case workers who design programs for them to aid in their resettlement, operate along the lines of a more soft psychologized approach. Refugees from Somalia, Congo, South Sudan, Bhutan attending youth centers in Burlington like King Street Youth Center, the Refugee Youth Mentor Program, DREAM, as well as refugee adults attending parenting workshops run by Vermont Refugee Resettlement Program volunteers encountered a soft psychologized approach to parenting and raising children that was not what they had practiced and experienced in the past at refugee camps like Kaukuma (Kenya) or Beldangi (Nepal). This paper explores the clash of these two ways of raising and speaking to children, as well as the differing hopes and aspirations of refugee parents from the soft psychologized individualism of refugee service providers.

**DISCUSSANT: Hemalatha Ganapathy-Coleman (Indiana State University)**

**3:15 pm – 5:00 pm
PAPER SESSION: Ghosts, Haunting, and the Subject of Culture: Towards an Anthropological Hauntology - Part 2
ORGANIZERS: Sadeq Rahimi (University of Saskatchewan) and Byron J. Good (Harvard Medical School)
CHAIR: Sadeq Rahimi (University of Saskatchewan)**

Abstract: Ghosts and haunting seem to pose the perfect puzzle for today's anthropology as it seeks to make sense of the subject as the interface of power, meaning and temporality. Spirits, ghosts, and phantoms make themselves felt in language as that which stands amidst or is excluded by formal dichotomies, and call for a hauntology, tells us Derrida. Derrida explores how traces of erasures and invisibilities reappear as powerful social forces, as ghosts and troubling specters that demand justice for "those who are not there, those who are no longer or who are not yet present and living." But, while reading Derrida provides fascinating points of entry into thinking about haunting, in particular in relation to language, it seems inadequate for those of us interested in the anthropology of the subject and subjective experience. This panel seeks to address questions of ghosts and haunting, and to examine the contours of an anthropological hauntology defined by a fundamental interest in how experience is processed, how it produces traces in the unconscious, and how these are experienced in ways that might be described in terms of ghosts and haunting. Specifically, we will explore the idea that theorizing from semiotic and clinical psychoanalytic points of view has special relevance for how we as psychological anthropologists think about and write about the processing of traumatic violence by individuals, the processing of historical memories by societies, and the emergence of ghosts and the hauntological both for individuals and collectivities.

**Sadeq Rahimi (University of Saskatchewan)**

Haunted metaphor, *transmitted affect: Pantemporality of experience and the need for an anthropological hauntology*

Abstract: While models of the collectively constituted subject have well replaced atomistic models of the person, theories capable of temporal dislodgment of subjective experience are yet to gain a clear voice. Theoretic advances such as Raymond Williams' structures of feeling, Derrida's hauntology, or Abraham and Torok's cryptonymy point the way to linguistically based models of subjectivity that can accommodate multiplicities of both voices and temporalities in meaning and experience. A discussion of subjective experience as pantemporal and fundamentally haunted will be presented, specifically through the examination of metonymic and metaphoric functions as constituents of meaning and desire. Among other advantages, the pantemporality model is suggested to allow for analysis of such phenomena as intergenerational transmission of trauma and political affect. It is further suggested that the incorporation of a pantemporal model necessitates an anthropological hauntology that draws simultaneously on the logics of meaning and experience to understand the nature of human subjectivity.

**Tom Csordas (University of California, San Diego)**

*Spectre, phantom, demon*

Abstract: In this paper I engage the existential and ontological ambiguity of “hauntology” by considering the three figures of spectre, phantom, and demon. The literary ghost, the psychoanalytic ancestor introject, and the theological evil spirit evoke distinct but interrelated modes of being and non-being, presence and absence in subjectivity and intersubjectivity. What they have in common in their invisibility is the element of secrecy, where the secret may in various instances be shameful, not yet speakable, or deceitful. In this discussion I give particular attention to the hauntological role of the demon in contemporary Roman Catholic exorcism as a figure of lies, deceit, and destruction within a ritually constructed assumptive world.

**Ellen Corin (McGill University)**

*Exploring the borders of the Psyche. The Actual in psychoanalysis and in culture*

Abstract: Haunting will be approached from the perspective of the Actual (in presence, in act) developed in French psychoanalysis. It refers to "something" surging on the clinical scene, as uncanny perception or "in act". The Actual implies an "energetic" approach to the psyche and destabilizes the very notions of presentation (French term: *representation*) and of temporality. It marks the limits of the Work of culture, at the personal and collective levels, of the process of subjectivation, and more broadly of interpretation.

Reflections will develop in a back-and-forth between fragments borrowed from the clinic and from the collective scene. They will build in particular on the distinction between remembering and repeating in psychoanalysis, on the "phrase-affect" developed by Jean-Fran&ccedil;ois Lyotard for exploring what escapes the articulated sentence, and on ideas developed by a few French anthropologists close to psychoanalysis

**Joao Biehl (Princeton University)**

*The false saints*

Abstract: This paper focuses on the *Mucker War*, a religious and fratricidal conflict that shattered the German settlements of southern Brazil in the nineteenth century. I am interested in how European notions of belief, rationality, and progress migrated to and became culturally ingrained in this periphery, and in how political order and social life there were remade through war. Based on archival research in Brazil and in Germany, I chronicle how a transplanted Germanist bourgeoisie used science, media, and institutionalized religion to stigmatize and eventually eradicate a charismatic religious movement popular among fellow immigrants. The purging of the *Mucker* (a designation for *false saints*) by the national army was part and parcel of a modern experiment of governance, I argue, and the particulars of this war can help elucidate how, historically, transcendental values have been banished from political life in Western frontier zones. Interviews with local historians and with elderly people who recollect the war's aftermath illuminate the story of the Mucker as an enduring secular myth to be reckoned with.

**Andrea Chiovenda (Boston University)**

*From metaphor to interpretation: haunting as a dissociative process, and its interpretation in psychodynamic ethnographic interviewing*

Abstract: I will argue in this paper that the uncanny, often not fully articulable feeling of being "haunted" by a memory, or a lived affect from one's past experiences, can be interpreted as the "defensive dedication to retaining the protection afforded by the separateness of self-states…minimizing their potential for simultaneous accessibility to consciousness" (in the words of psychoanalyst Philip Bromberg). Building upon such a view, I will propose that the confused, almost unspeakable feeling of uneasiness and dread that might arise at times in the individual (the "haunting"), may be interpreted as diagnostic for the presence of dissociated states of consciousness, being kept in the background by (unconsciously) impeding their emergence and "resolution" in the form of painful but healthy conflict. In order to corroborate this proposition, I will present excerpts from the interview sessions I had during my fieldwork with a male Pashtun informant in Afghanistan. The narration of an episode of "haunting" that my informant experienced, and its association in session with a different, unrelated event in his life, will serve as a tool for showing how instances of "haunting" can be used psychodynamically to understand broader phenomena in the subjectivity of an informant.

**DISCUSSANT: Doug Hollan (University of California, Los Angeles)**

**3:15 pm – 5:00 pm
PAPER SESSION: Care and Institutionality in a Time of Global Mental Healthcare
ORGANIZER: Zhiying Ma (University of Chicago)
CHAIR: Zhiying Ma (University of Chicago)**

Abstract: This panel examines the treatment and management of severe mental illness in an era of global mental health. We hope to rethink the relationship between two concepts which have occupied the attention of anthropologists and social actors in the domain of mental health: care and institutionality. The notion of institutionality in discussions of mental health care, at least in the U.S. and Western Europe, has been imbued with the specter of the total institution. Institutions and medical renderings of "cure" are often seen as antithetical to "care," a set of intimate affects and relations, or to ideas of the patient as a sovereign subject with legal rights. In a spirit of reform, therapeutic communities have been established as counterpoints to the institution, as efforts to provide better care. Over the past decade, a nascent movement for global mental health, which champions the provision of core services to resource-poor settings, has incited a parallel set of debates on the universality and cultural specificity of mental health interventions, as well as the relative roles of communities and institutions in providing care. We ask how the issues raised by the debates surrounding global mental health might reframe our conceptual concerns—and our understandings of—institutionality, community, and care. How do our sentiments toward global and local history shape our aspirations for institutional reform? To address these questions, we bring together studies conducted in a range of geographical, social and political settings, including the U.S., China, Russia, Italy and Ireland.

**Zhiying Ma (University of Chicago)**

*Intimate politics of life: Mental health legislation reform and the making of the family in contemporary China*

Abstract: Previous work in cross-cultural psychiatry often takes the family in developing countries as a cultural essence and a naturalistic unit of care, from which institutional practices of psychiatry departs or to which they should return. Yet few studies have examined how the family in mental health care can be constituted by institutional processes, as a product of deliberate reform. Effective since 2013, the first National Mental Health Law in China establishes the family as the primary subject to care for, monitor, and hospitalize the severely mentally ill patient. An ethnographic study of the lawmaking process shows that the law's valorization of domestic intimacy partly results from a contestation and compromise between regimes of rights. Generalizing from cases of psychiatric abuse, lawyers incited a widespread fear of the patriarchal culture and the authoritarian state, depicting a linear history of global human rights in which China falls behind. On the other hand, psychiatrists who drafted the law invoked an apocalyptic global history of deinstitutionalization, arguing for a necessary paternalism that protects the patient's right to health. In the postsocialist era of welfare devolution, the family thus became a naturalized space to both defy the patriarchal state and provide medical paternalism. This paper thus argues for an attention to intimate politics of life, that is, ideological and institutional configurations of the family. I contend that such intimate politics helps negotiate different historical affects toward institutional reform, visions of globality, and the relationship between biopolitical governance and national politics of identification.

**Paul Brodwin (University of Milwaukee-Wisconsin)**

*Gestures of care: An ethnography of mental health reform*

Abstract: This paper applies the problematic of "care" to the operation of single reform project that straddles mental health and criminal justice systems. Theoretical conversations about care often begin with literal embodied gestures containing three elements: a practical intervention, an immediate affective charge, and a subjective intention to comfort or restore a valued state that has been lost. Such gestures are appealing, and they make the topic of care ethnographically visible. Relations of care, however, also emerge in impersonal bureaucratic settings marked by deeply ambivalent intentions on the part of the "one caring." Mental health courts in the US, founded less than 20 years ago, aim to keep people with severe psychiatric illness out of jail. In this setting, care is often formulaic —a discursive effect of the very structure of power. Yet care also manifests in the exceptions that legal staff carve out to otherwise rigid roles and recipes for action. An extended case study suggests the emotional force of caring relations as they erupt on the surface of courtroom social life. The project of reform, in this setting, orchestrates care both affectively and instrumentally, but without overt gestures or even significant intimacy between the "ones caring" and those "cared for." This paper thus complicates the distinction between bureaucratic care and local circuits of concern, as it explores how the explicit intention to ameliorate harm cuts across various scales of sociality.

**Cristiana Giordano (University of California, Davis)**

*Political therapeutics: Dialogues and frictions around care and cure*

Abstract: In 1978, Italy passed a law establishing the abolition of the mental hospital. Up to that time, the traditional asylums were still governed by the 1904 law that positioned psychiatry within the criminal justice system by assigning it the function of *custodia* (control, custody) rather than of *cura* (care). In the 1960s and 1970s, Italian psychiatrist Franco Basaglia initiated a movement of de-institutionalization of the mentally ill that not only revolutionized psychiatric care in Italy, but it had a deep impact on other European and Latin American countries' restructuring of the psychiatric system. In this paper, I discuss the different psychiatric practices and imaginaries that resulted from the movement of *democratic psychiatry* and Basaglia's visions for a community based and diagnosis-free care of the mentally ill. I also trace ethnographically what I call the “Basaglia effect” in today psychiatric practices and understandings of what constitutes the community in charge of patients' care and cure. In what ways does the legacy of Basaglia provide a larger critique of global interventions in mental health in different parts of the world as well as in Italy? The clinical practices issued from the experience of democratic psychiatry allow for a re-thinking of the political and phenomenological grounds of existence, while also offering a critical frame to issues of the globalization of mental health.

**Michael D’Arcy (University of California, Berkeley)**

*The hospital and the Holy Spirit: Psychotic subjectivity and institutional returns in Dublin, Ireland*

Abstract: What does the psychotic subject ask of the psychiatric institution? The discipline of psychological anthropology boasts a robust literature on the productive powers of the institutions that act upon and shape the experiences of the mad, but recent work on new forms of community mental healthcare in the aftermath of widespread deinstitutionalization, to say nothing of the shifting temporal horizons of psychotic experience from the episodic to the largely chronic, invites further analysis of the needs and forms of care requested by patients navigating an ever-more complicated system. Though old, largely abandoned asylums remain as reminders of forced institutionalization and abuses of psychiatric power for many Irish patients and mental health practitioners alike, some patients actively seek long-term or repeated hospitalization, preferring what they perceive to be the stability, community, and subjective containment that the psychiatric inpatient unit can ideally provide. What to make of these attempts to return to the classical asylum in the age of community mental health? This paper poses these questions through the lens of a chronically hospitalized patient's series of returns to an acute psychiatric ward in the inner city of Dublin, Ireland. At the intersection of globalizing biopsychiatric standards and practices and the historical role of institutions of care in Irish psychiatry, new forms of psychotic—and profoundly institutional—subjectivity take shape.

**Ippolytos Kalofonos (University of California, Los Angeles)**

**On Deliverance and Return: “Being with” Psychosis in a Community-Based Treatment Program for Severe Mental Illness**

Abstract: Soteria-Alaska is the product of the fusion of contemporary recovery principles and anti-pharmaceutical activism with a historical approach based on interpersonal psychotherapy, existentialism, and phenomenology. It is modeled on Loren Mosher's NIMH-funded Soteria project from the 1970s and 80s. The core principles of the Soteria approach include the provision of a small, community-based, homelike therapeutic milieu emphasizing preservation of personal power, social networks, and communal responsibility. The space is staffed by nonprofessionals who approach residents with a relational style that aims to give meaning to a person's subjective experience of psychosis by "being with" and "doing with." Diagnoses are not used and medication is de-emphasized and taken from a position of choice. This presentation highlights the ethics of care in such a setting and the challenges encountered by staff when Soteria principles were put into practice. Despite a rhetoric of radical departure from the mainstream mental health system, staff at Soteria-Alaska faced and often reproduced some of the same challenges and contradictions faced by mental health caregivers in the more traditional settings they critiqued.

**3:15 pm – 5:00 pm
PAPER SESSION: Theory and Method – Cross-disciplinary Dialogues
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Naomi Quinn (Duke University)**

Abstract: This session offers an array of examinations of work and thinking at intersections between psychological anthropology and related disciplines. The papers address key theories and methods from outside psychological anthropology that have steered much recent thinking in our field and also link to active strands of research within psychological anthropology. They draw on, examine, and critique psychoanalytic theories, both classic and postcolonial, attachment theory, evolutionary theory, and neuroscience. They also further work within psychological anthropology on cognitive theory and neuroanthropology, the collectivism/individualism debate, the anthropology of art, and, most broadly, culture theory and ethnography. Together, these diverse and adventurous papers will foster and contribute to productive interdisciplinary conversations that are timely and important.

**Eric Smadja (Paris Psychoanalytical Society)**

*Freud and culture*

Abstract: We explore the representations of society and culture that Freud elaborated in the course of his work. Far from contemporary sociological and anthropological conceptions, they led to his construction of a personal socio-anthropology which was virulently criticised by the social sciences. But here, what culture, and what society are we talking about?

Was it, in fact, his Viennese society or the western society and civilization, just as he was also interested in historical and "primitive" societies from the evolutionist perspective of the British anthropologists of his time.

So, when Freud dealt with society, culture, civilization, the masses, or the community, I consider it is necessary to take into consideration an interrelationship between these different levels: contemporary Viennese and western, historical and primitive, finally the general categories of society, culture and civilization.

Many other questions are raised: What constitutes a culture? What are its essential traits, its functions, its relationships with society and with nature, other aspects of "reality" or of the "external world". What account of it did he reconstruct ? What would its essence be? What roles does it play in the development of each, in the construction and functioning of his or her psyche?

We offer some answers and we also introduce to the Freudian notion of *Kulturarbeit*, which seems to me to play a particularly central role in his work, but which, rather curiously he never defined, and which I have constructed from a strictly Freudian perspective using his socio-anthropological writings and others outside that field?

**Eric Silverman (Wheelock College)**

*Reviving Bateson, Leach, and the psychology and psychoanalysis of art in Papua New Guinea*

Abstract: In 1973, Gregory Bateson and Edmund Leach published two remarkable essays on the anthropology of art in the book *Primitive Art & Society* (A. Forge, ed). Both essays offered a psychological or cognitive theory of aesthetics. Both, too, hinted at Freudian nuance. For Leach, art evoked cross-cultural categorical ambiguity in regard to sex, power, and/or food. For Bateson, drawing on Huxley, art restored “wisdom” by reintegrating different modes of mentation otherwise disconnected by culture and “purposive thinking.” Both essays also made connection to the Iatmul people of the middle Sepik River, Papua New Guinea. Although Bateson's essay focused on Bali, the argument showed influence from his prior research among Iatmul that resulted in his famous book *Naven* (1936/1958). And one of Leach's ethnographic examples was an Iatmul mask collected by Bateson. My goal in this paper is to build on this unlikely confluence of Leach, Bateson, Iatmul, and Freud by updating the theories of Bateson and Leach, drawing on postcolonial psychoanalytic theories. I will also apply my framework to both traditional Iatmul art as well as contemporary, so-called tourist art. Frankly, the anthropology of art, especially in modern Melanesia, has largely neglected not only the 1973 essays by Leach and Bateson but also psychoanalysis. It is this omission that I seek to correct, drawing on more than two decades of research in the middle Sepik.

 **Charles Nuckolls (Brigham Young University)**

*The Mickey Mouse problem: Religious cognition and the agency/attachment system*

Abstract: This paper will examine attachment as a constituent of the cognitive theory of agency detection as formulated by Barrett (2004), Boyer (2001), and others working in the "naturalness of religion" paradigm. It will be shown that the agency/attachment system is a universal development process, shaped by human evolution and subject to cultural variation. The Boyer hypothesis, however, neglects the dynamics of attachment, and instead explains the tendency to attribute agency to a "hyperactive" agency-detection system, the product, Boyer argues, of circumstances in which human must constantly scan the environment for dangerous predators. In short, we tend to see agents at work where there are none. This is the "Mickey Mouse" problem, because Boyer cannot explain why all manner of agencies, including pet dogs and cartoon characters, are not seen as gods. I will show that attachment creates contradictions, the source of emotional ambivalence, and that these are defining aspects of attachment itself. Agency detection, in other words, is an aspect of religious cognition, but evolution has shaped the process to be especially sensitive to agency as a means of establishing attachment. To the extent that attachment informs the representation of religious concepts, contradictions and the ambivalences they give rise to are fundamental to religious cognition. The basic contradiction is the opposition between “independence” and “dependence.” Postulated superhuman agencies therefore become memorable to the extent that such agencies represent the contradictions in developmentally derived orientations to human attachment. The argument will be illustrated using examples from fieldwork in Hindu South Asia.

**Naomi Quinn (Duke University)**

*Collectivism as a cultural adaptation to human cooperation*

Abstract: The typology between "collectivist" and "individualist" societies has been both over-generalized by cultural psychologists and severely critiqued by psychological anthropologists. But it remains unexplained. A related, equally intriguing, but equally under-theorized typology is Alan Fiske's distinction among four elementary forms of human relations. In this paper I propose that different versions of collectivism, coupled with two of the terms in Fiske's typology —communal sharing and authority ranking —can be understood as cultural solutions to the problem of human cooperation that evolutionary psychologist Michael Tomasello considers the impetus for modern human thinking. As evolutionary anthropologist Christopher Boehm has argued, the urge to be altruistic on which cooperation depends is pre-adapted in humans to some degree, but weaker than selfishness and kin selection, and hence in need of cultural amplification. Boehm gives an account of how such amplification might have played out in foraging bands. Here I turn to the more complex societies that are typically the recipients of the label "collectivist," to consider the further cultural reinforcements of cooperation offered by collectivism. Finally, I consider whether "individualist" societies may have evolved in complexity beyond the point at which cultural amplification of altruism works. New cultural solutions to individualism —including the last two of Fiske's types, equality matching and market pricing —come into wider use. Of course, both collectivist and individualist societies have advantages and disadvantages for those who live in them. However, runaway individualism illustrates the substantial breakdown of the cooperation that humans achieved with the advent of foraging.

**Daniel Lende (University of South Florida)**

*Doing research with a plastic brain: On ethnography and neuroanthropology*

Abstract: Neuroanthropology can be seen as simply the combination of neuroscience and anthropology. Neuroscience, with its recent emphasis on neuroplasticity and environmental interaction, found a good match in holistic anthropology, particularly through biocultural approaches and applied engagement. Overlooked in such a standard story is the key contribution that ethnography made to creating neuroanthropology. Downey's work on balance emerged from his participant observation with practitioners of capoeira, the Brazilian martial art, who insisted that long-term engagement with capoeira changed them in mind and body. My work on addiction came out of clinical work with drug abusers in Colombia who described addiction as "wanting more and more."

Neuroanthropology offers ways to do ethnography that match well with psychological anthropology; neuroanthropology often focuses on the individual in context and considers how minds work through the mutual entanglement of brain, culture, and history. Key methodological points are (1) getting data that can bear on both neuroscience and anthropological questions, (2) adapting ideas about the brain to anthropological research, (3) utilizing Science and Technology Studies, practice theory, and grounded theory to examine the anthropological dictum of "say and do", (4) recognizing the importance of real-world testing for laboratory, clinical and animal research, (5) the use of experience-near, person-centered, and phenomenological approaches, and (6) the adaptation of classic interpretive approaches to community-based, informant-centered and even collaborative ethnography, such that "thick description" can come from multiple sources, not just the anthropologist.

**Beth Semel (Massachusetts Institute of Technology)**

*Picturing brains, predicting patients: Neuro-sources of “evidence” in evidence-based psychotherapy research*

Abstract: As part of their effort to generate more knowledge about the neurobiological underpinnings of psychiatric disorders, the US National Institute of Mental Health (NIMH) announced in February 2014 that it will exclusively fund clinical trials aimed at describing a mental health care intervention's mechanism of action and will reject trials that merely show an intervention's capacity to alleviate patients' symptoms. Now, in order to secure funding and ensure that therapies retain their "evidence-based" status, psychotherapy researchers must re-route their investigations through the body's biological substance, abandoning research that validates therapies as pragmatic and cost-efficient.

This paper explores how the NIMH's changes might push researchers to reconfigure what it means to conduct "evidence-based" research on the efficacy of a psychotherapy in the US, redefining what it means to say that such therapies are "scientifically proven" to work and should thus be covered by insurance. Drawing on ongoing ethnographic research in a neuroscience laboratory focused on statistically validating the efficacy of a dominant psychotherapy —cognitive-behavioral therapy (CBT) —but on locating neuromarkers that can predict which patients will respond positively to CBT, I consider how the emphasis on predictive markers rather than patient treatment saves the lab from having to dissect CBT at the neurobiological level. Researchers can sidestep the NIMH's imperative to open up the black box of therapeutic efficacy; at the same time, their investigative practices insert CBT into the highly valued discourse of neuroscience. However, the shift their work implies —from treatment to predictive diagnostics —calls for critical examination.

**5:30 pm – 7:30 pm
PLENARY: Postcolonial Theory and Psychological Anthropology: A Conversation with Homi Bhabha**

**SATURDAY, APRIL 11**

**7:30 am – 12:30 pm
CONFERENCE REGISTRATION**

**8:00 am – 9:15 am
PAPER SESSION: Creative Self-making
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Hyang-Jin Jung (Seoul National University)**

**Jiyoung Yun (Seoul National University)**

*In the name of the neoliberal self: The mobilization of familial relationality for personal development among undergraduates in South Korea*

Abstract: With the advance of globalization and neoliberalism since the 2000s, the discourse of personal development that promotes neoliberal subjectivity figures large in the lives of Korean college students. Based on ethnographic research in an undergraduate business club at a South Korean university, I examine how undergraduate students develop their own unique practices in adopting the discourse of personal development in the context of South Korea. Although the students appear to emphasize self-management and self-leadership as drawn from self-help books and the mass media, the question remains as to whether and how much they subscribe to the neoliberal selfhood. The data reveal that local ideas, the ones of familial relationality in particular, are appropriated and mobilized in their actual practices for personal development. In the business club, a team is conceived of as a familial unit, whereby "parent-like" leaders and "child-like" members work together by way of communal care and control. In a familial team, devotion, loyalty, and collective achievements are intensely pursued, all in the name of personal development. Especially, leaders are expected to act like warm and authoritative "parents" who "raise" their members by building *ch?ng* -based emotional ties among the team members. Their mobilization of familial relationality for personal development inculcates a strong sense of affective community and the importance of relationality among the students. This case points to the centrality of familial relationality in the conception of personhood among young Korean adults, even in the face of psychological reorientation demanded by the current facet of globalization.

**Marianna Staroselsky (University of Chicago)**

*What's the point of being interesting?*

Abstract: In my fieldwork, American middle class individuals from college and professional settings struggle to impress and perform. In my dissertation study, I examine the group processes and individual experiences in several theatrical pedagogies in order to unpack the process of modern identity and performance anxieties for individuals striving to be impressive in urban social contexts. This paper will examine the fixation on "being interesting" on stage and off: what does it mean and why are modern Americans so concerned with it? What can theatrical pedagogies such as neofuturism, clowning, and improvisation elucidate about what appears to be the constant American need to impress others? Practices such as neofuturism and clowning teach individuals to be vulnerable on stage for the sake of believability and a "real" relationship with the audience. Clowning even goes so far as to encourage "real failure" on stage and "living in the shit." Vulnerability, authenticity, and honesty are highly valued in the presentation of the performer as person-on-stage in these practices. Improvisation on the other hand, working attention and reaction skills, teaches a more momentary believability and playfulness, a constant switching of characters and contexts on stage to elicit audience laughter. Drawing upon an ethnographic and interview-based dissertation study based in several theatrical classrooms and an improvisation support group for social anxiety, this paper employs theories of the self, emotion, performance, and the good life, (e.g. Quinn 2006, Tait 2002, Goffman 1959, Taylor 1989) to explore the modern American need to impress.

**Hyang-Jin Jung (Seoul National University)**

*The intimate public and the theatricality of an authentic self: A case from a postmodern church in the U.S.*

Abstract: In *The Fall of the Public Man*, Richard Sennett had famously declared the demise of the public sphere in the post-1960s American society. His view was that the "tyranny of intimacy" came to render theatricality irrelevant and even immoral in the making of a public domain, hence its demise. To rephrase Sennett in Maussian terms, the fall of the public man is the fall of the persona, the theatrical self. In this paper, I take on and problematize Sennett's thesis on the fall of the public in the case of a counter-cultural church, which has a strong emphasis on self-disclosure and expression of emotions. The church community as a whole is deeply engaged in the therapeutic project of personal growth and authentic selfhood, seemingly befitting the intimate society in Sennett's critique. The members conceive of an authentic self as the antithesis of the theatrical, social persona. Yet the authentic self as practiced in this church is not un-theatrical. Rather it is heavily theatrical and performative. In order to reach the inner self and become authentic, they perform a certain cultural script of self-disclosure, the church being a theater of authenticity in this case. In so doing, they embody a postmodern amalgam of persona and self, theatricality and spontaneity, and public and private. By incorporating theatricality into the conception of the "un-theatrical" self, this postmodern practice of selfhood poses a serious question as to the relationship between public and private and the nature of the postmodern public.

**Samuel Veissiere (McGill University)**

*Talking to tulpas: Sentient imaginary friends, embodied joint attention, and hypnotic sociality in a wired world*

Abstract: *Tulpas*, a term borrowed from Tibetan Buddhism, are imaginary companions who are said to have achieved full sentience after being conjured through meditative practice. Human 'hosts', or tulpamancers, mediate their practice through discussion forums on the internet, and experience their tulpas as semi-permanent auditory and somatic hallucinations. Most tulpamancers cite loneliness and social anxiety as an incentive to pick up the practice, and report overwhelmingly positive changes in their individual and social lives, in addition to an array of new sensory experiences. Besides a fascinating context to observe the emergence of new kinds of persons and the healing effects of mindfulness and active imagination in the context of modern alienation, I use my fielword with internet tulpamancers as a case in point to investigate central questions in the study of sociality. How can imagined communities come to be embodied with such precise somatic quality when most members never interact with one another physically? Are socialities mediated online paradigmatically different from 'physical' ones, or is a fundamentally similar process at stakes? I propose to focus on *regimes of attention* as a possible linchpin of socially mediated experiences and ways of being a person, and argue for a revision of our models of joint-attention. I conclude with a discussion of t 'hypnosis' as a social mechanism that shapes attention and an attentional mechanism that shapes sociality.

**Mohammed Tabishat (American University in Cairo)**

*Revolution on the soul: Constraining and enabling subjects in the current Egyptian protests*

Abstract: This paper is concerned with exploring roles that the of *al-Nafs*(the soul) plays in representing human subjects within current protests of Egypt. *Al-Nafs*denotes complex arrays of imaginations, meanings, fields of inquiry, techniques of intervention, and spaces for communication and intervention. All these hover around one subject — the human soul. Nevertheless, they all resist to consistently focusing solely on it. In today's Arabic, *al-Nafs*simultaneously connotes meanings of the self, the spirit, the person, the mind, the body, breath, emotional pain, the appetite, giving birth, envy, desire, pride, aspiration, and many others. This is a relational concept referring to *al-Ins?n* (human) who is in local tradition neither a body nor a spirit but infinite aspects of the person who ensues from the combining these seemingly separate capacities. Accordingly, my central question focuses on the relational and shifting meanings of *al-Nafs*and their roles within daily discourses responsible for making and remaking subjects within the context of the current protests. My observations are from selected forms of patterned culture, the Media and everyday speech. These illustrate how *al-Nafs*contributes to reproducing relationships that are collaborative in appearance and endlessly debatable in practice. My argument is that *al-Nafs*contributes to making, constraining and empowering subjects in local cultural terms. Finally, this paper includes reflections on ways anthropology could benefit from reproducing traditional reflexive, multi-faceted and thus debatable notions describing life in increasingly overpowering social life.

**8:00 am – 9:15 am
PAPER SESSION: Psychological Anthropology at the Ontological Turn: Intersections, Critiques, and New Developments
ORGANIZERS: Jacob Hickman (Brigham Young University), Les Beldo (University of Chicago), and Gregory Thompson (Brigham Young University)
CHAIR: Jacob Hickman (Brigham Young University)**

Abstract: The panel will examine the intersection(s) between the ontological turn and psychological anthropology. Considering that one of the central foci of psychological anthropology research is the historically devalued and maligned category of "subjectivity", and considering that one of the aims of the ontological turn is to flatten the subject/object dualism that leads some to (at least implicitly) place a higher value on "objectivity," it would seem that psychological anthropology would be one of sub-disciplines of anthropology that potentially has the most at stake in the debates surrounding the ontological turn. At the same time, phenomenology proclivities in psychological anthropology often appear to be in direct opposition to critical tenets of the ontological turn. This panel seeks to explore this tension by providing examples of how the field of psychological anthropology can productively engage with the ontological turn (and vice versa) through the specific cases analyzed by the panelists. The cases covered by panelists include analyses of: a non-dualist ontology for family therapy practices in China; the conflicts surrounding Native American whale hunting in the U.S. Pacific Northwest; the process of recognition inherent in the process of seeing the world; and the lack of discourse about ontologically grounded moral goods that leads to the implicit treatment of ethics as prior to or separate from ontological considerations. Together, these papers seek to foster a critical discussion of the intersections of our sub-discipline and the recent 'turn' to ontology in the broader scope of anthropology.

**Jacob Hickman (Brigham Young University)**

*A moral (psychological) anthropology for the ontological turn*

Abstract: The lack of discourse about ontologically grounded moral goods in the discourse surrounding the “ontological turn” leads to an implicit treatment of 'ethics' as existing on a different plane than “ontology,” as if ethics were prior to or separate from ontological considerations. In all of this talk (including recent panels at the AAA meetings), the conspicuous dearth of consideration of the ontological grounding of ethics—including the ethical stances that anthropologists take on the very nature of these ontological differences—is deeply problematic. I argue that work in the anthropology of morality (much of which has been produced by psychological anthropologists) has much to contribute to pushing this debate in a more productive direction. One dimension of this turn is the expressed need to build an explicit ontology for anthropologists that allows us to make sense of the truth-claims of our ethnographic interlocutors without devolving into an extreme postmodern nihilistic constructivism (i.e., an 'empty' ontology). The purpose of this paper is to explicate one version of such a framework. The pluralistic ontology that I advocate focuses particularly on the moral dimensions of experience. I argue for a mode of grounding ultimate moral goods in a way that places them beyond the pale of cultural construction, while still maintaining a space for incommensurability. This framework is built on the 'universalism without uniformity' advocated by Rick Shweder and the liberal pluralist philosophy of Isaiah Berlin. In short, this paper explicitly delineates a moral ontology for the practice of (psychological) anthropology.

**Les Beldo (University of Chicago)**

*Indigenous whaling and the ontological turn—OR, The cultural psychology of killing*

Abstract: As a site where salient notions of personhood, commensality, and violence intersect, hunting—and particularly the relationships between human hunters and animal prey—have fascinated scholars at the ontological turn. Eduardo Kohn refers to the "difficulties" of killing an animal that may be imagined as one's own kin, an act where "the entire cosmos reverberates with the contradictions intrinsic to life." Marshall Sahlins points to forms of hunting as social relationships in which the "animal cum affinal-other" is induced to sacrifice itself by simultaneous means of cajoling, beguiling, respecting, and negotiating. In this talk, I draw on ethnographic observation and interviews with whalers from the Makah Indian nation to discuss the (moral) ontology of whaling. I question whether we should view the relationship between hunter and hunted as primarily a site of contradiction. Might the perception of "contradiction" index a misunderstanding of local cultural forms? Similarly, while Makah whalers frequently speak of whales and other animals "offering themselves" to hunters, I argue against the notion that hunters view whales as morally equivalent "persons" with whom they are engaged in cycles of reciprocal exchange. Instead, I examine Makah whaling as a moral, material, and "spiritual" engagement that decouples the multiple presuppositions inherent in the western notion of personhood.

 **Gregory Thompson (Brigham Young University), Les Beldo (University of Chicago), Teresa Kuan (Chinese University of Hong Kong), and Jacob Hickman (Brigham Young University)**

*Concrete subjects: The constitution of our lady of the underpass OR Why phenomenology needs ontology*

Abstract: This paper looks at the ontological turn through the lens of vision and seeing. More specifically, in this paper I present two theories of seeing to illustrate the distinction between the epistemological and ontological moments in anthropological theorizing. Whereas an epistemological approach understands seeing as a process in which the mind and eye interpret and process visual stimuli coming from outside to inside, an ontological approach understands seeing as a process that constitutes reality from inside to outside. I then develop this ontological approach to seeing with the Hegelian notion of recognition.

In order to illustrate this constitutive nature of seeing-as-recognition, I consider an instance of "seeing" a the Virgin Mary in what some claimed was merely a salt stain on a concrete wall of a Chicago underpass (and which soon came to be known as "Our Lady of the Underpass"). In considering this moment, I analyze how this instance of seeing, in this time and place, constitutes the Virgin Mary as a real and palpable subject through the spatio-temporally extended cultural history of the Virgin Mary qua Our Lady of Guadalupe. In concluding, and following through on the importance of culture and history to seeing, the paper argues that a truly phenomenological account of seeing must also be ontological, or to put it more simply: phenomenology needs ontology.

**Teresa Kuan (Chinese University of Hong Kong)**

*Metaforical phorests: Revisiting Bateson’s “ecology of mind”*

Abstract: In recent years, cultural anthropologists have been engaged in a radical rethinking of the relationship between nature and culture. This has involved redistributing agency and subjectivity to include non-human things (Latour 2005, Kohn et al 2013), expanding creativity to include swerving atoms and sinking mud (McLean 2009), and jettisoning the distinction between the social and the biological (Ingold 1991). In a word, the ontological foundation of anthropological theorizing, and Western thought, is experiencing significant upheaval. What are the implications of this nature/culture upheaval for psychological anthropologists? How shall the uncertainties of physicists, the elusive quality of matter, and the dynamism of organic life inform our understanding of human subjectivity? This paper revisits Gregory Bateson’s “ecology of mind” to argue that the nature/culture upheaval is nothing new in psychological anthropology. It will trace Bateson’s critical role in the formation of family therapy, a systems-oriented mode of psychotherapy born of its founders’ rejection of the individualizing and reifying tendencies of psychoanalysis and psychiatry. The paper will further trace the export of American family therapy into the People’s Republic of China, currently experiencing what some China anthropologists have called the “psycho-boom” (Huang 2014, Kleinman 2010). That family therapy is now finding a home in small corners of the psychiatric world in China is no surprise, as Chinese conceptions of the self have long been ecological in orientation, rooted in ontologies that made no division between nature and culture, subjectivity and situation.

**DISCUSSANT: Martin Packer (Duquesne University)**

**8:00 am – 9:15 am
PAPER SESSION: Autism: Challenging Common Expert Models
ORGANIZER: SPA Biennial Meeting Program Review Committee
CHAIR: Elizabeth Fein (Duquesne University)**

**M. Ariel Cascio (Case Western Reserve University)**

*Creating opportunities for adult Roles for Italians with autism*

Abstract: Anthropologists often define adolescence as the time between puberty and the assumption of full adult roles. There have been many challenges to the notion of "full adult roles," but this definition proves particularly problematic for people with developmental disabilities such as autism because these individuals do not always assume established adult roles. In turn, considering people with developmental disabilities may problematize our definition of adolescence. This paper draws on 11 months of ethnographic fieldwork in Italy and focuses on the experiences of adolescence and youth participating in autism-specific services. It explores the ways that parents and professionals work within the health and human services system to create opportunities for youth with autism to access adult roles. I unpack a view of adulthood as an assemblage of materials and habits by drawing on participant ideas of peer group interaction, living situations, educational and training materials, role identification, and daily and weekly rhythms for people with autism. Many participants draw on a rights-based language: people with autism have the right to self-determination, autonomy, a home, and an occupation even if they do not assume established adult roles. I argue that this rights-based perspective on adulthood can help anthropologists define adulthood and full adult roles. In turn, the anthropological study of adolescence can help us identify and attend to important domains in the lives of adolescents with developmental disabilities.

**Olga Solomon (University of Southern California) and Mary C. Lawlor (University of Southern California)**

*Beyond V40.31: Towards an intersubjective understanding of wandering in Autism Spectrum Disorder and dementia*

Abstract: An ICD code, V40.31 'Wandering in diseases classified elsewhere', was introduced in 2011 in response to a growing number of fatalities linked to 'elopement and wandering' of children and teens with ASD. Half of all children with ASD 'wander off' or 'elope', most often from home, school or stores (Anderson et al., 2012; Law &amp; Anderson, 2011). Literature on wandering, however, mostly focuses on adults with dementia, while theoretical, experience-near conceptualizations of wandering in children with ASD are rare (Solomon &amp; Lawlor, 2013). In this paper, we offer an intersubjective understanding of this behavior from the child, family and community perspectives. We engage the literature on wandering and dementia to juxtapose it with our ethnographic narrative data corpus about 'wandering' and 'elopement' of children with ASD as experienced by the children's mothers. The data were collected as part of an NIMH-funded, urban ethnographic project 'Autism in Urban Context: Linking Heterogeneity with Health and Service Disparities', NIH/NIMH, R01 MH089474, 2009-2012, O. Solomon, P.I.) that followed 25 African American children with autism ages 4-10, and their families living in Los Angeles County. Drawing on narrative, phenomenological and interpretive traditions, we use thematic and narrative analyses to capture the mothers' emic perspectives on 'wandering', and contrast them with the theories and conceptualizations found in the literature on wandering and dementia. Such a juxtaposition affords novel theory development, revised conceptualizations, and a richer intersubjective understanding of this complex problem.

**Barbara Costa Andrada (State University of Rio de Janeiro)**

*Social inclusion of children with autism: Inclusive policies, practices of care and the shifting paradigm of autism in Brazil*

Abstract: In 2012, the Brazilian government passed a federal law recognizing autism as a disability for all legal purposes, raising an intense debate over the ontological status of autism—a mental disorder or a disability—with important socio-political implications. While social actors involved generally agree that social inclusion of people with autism is a priority, the core of such debate is a schism about the type of assistance that should be offered in the public system.

This paper presents preliminary findings of an ongoing ethnographic research in two different public institutional settings that assist children with autism. One is part of the mental health system and deals with autism as a mental disorder, while the other is connected to the field of education and treats autism as a disability. The institutions are located in the same neighborhood of an industrial city in the state of Rio de Janeiro. They both work with a community-based perspective aiming at social inclusion of people they serve. Yet they differ not only in terms of the specific kinds of services users and professionals found in each institution, but above all in regards to the rationales that orient what is considered to be a problem for people with autism and their families. This paper will discuss some of the institutional practices and discourses used to address such problems, in order to shed light on the different meanings for social inclusion, autism and disability that they enact.

**Clarice Rios (UERJ - Institute of Collective Health)**

*Negotiating expertise and constructing specialized treatment for autism in Brazil*

Abstract: Activist movement of parents of autistic children in Brazil has centered on demands for specialized treatment in the public health system. One the one hand, their demands represent a response to the historical treatment gap that led children with autism to be left at shelters and/or institutionalized as psychiatric patients. On the other hand, they represent a rejection of the current model of treatment available in the public mental health system. This model privileges the socially situated experience of suffering, rather than diagnostic and therapeutic specificity. As a consequence, the network of autism expertise in Brazil has developed largely at the margins of publicly regulated mental health services, through the alliance of parents' associations that act as service providers with various kinds of specialized professionals. This paper examines the work of one of such associations in Rio de Janeiro. Founded by a speech therapist and a mother of an autistic person, the association has shaped its identity through a mix of lay and professional expertise. It offers specialized services ranging from the application of screening tools to help with the diagnostic process, to specific activities focused on the development of communication and social skills of autistic children. The association also seeks to promote a network of mutual support among parents, stressing their lay expertise and their ability to learn from one another. The paper examines the challenges of such organization model, and its possible implications for actions in global mental health focused on resolving the gaps in human resources.

**8:00 am – 9:15 am
PAPER SESSION: Memory/ History/ Home
ORGANIZER: SPA Biennial Meeting Program Review Committee
CHAIR: Lotte Buch Segal (University of Copenhagen)**

**Sara Kauko (Emory University)**

*Always mutable and formidably frail: Memory from its cognitive foundations to its social distribution*

Abstract: Anthropological inquiries on collective memory often fail to address the individual foundations of remembering that enable and potentiate the formation of collective memories. In this paper I suggest that by investigating how individual memories can be socially transmitted and distributed, we begin to better understand how collective and social memory comes to reify itself in widely shared narratives of the past. This paper focuses on the cognitive aspects of human memory that render it amenable to social distribution. It approaches memory as a malleable system that is constituted as much by encoded and stored information, as the failure to retrieve it. Drawing from research that examines memory’s cognitive bases and the mechanisms that constitute its mutability and tendency towards inaccuracy, I argue that the ostensibly inherent flaws in the individual memory system are necessary elements for memory’s collectivization.

To illustrate how social distribution of memory unfolds in practice, I focus on cognitive research conducted on conversation dynamics and the different roles that participants in a conversation adopt. Borrowing from the transactive memory paradigm, I analyze how sharing memory narratives in conversations potentiate a) the incorporation of heard memories into one’s own recollections; b) the forgetting of previously remembered experiences of the past; and c) the alteration of the content of previously held recollections. Finally, I suggest that while conversation dynamics illustrate the basic workings of memory’s social distribution, more research needs to be conducted on other (e.g. embodied, somatic) mechanisms that undergird the formation of collective memories.

**Jieun Kim (Seoul National University)**

*When the Place Speaks to You: The Emotive Landscape of a Former Sugar Town in Cuba*

Abstract: Building on the concept of "emotive institution" (White 2005), I examine the evocative power and potentials of a landscape, using the case of a former sugar town in the post-Soviet Cuba. Particular attention is paid to the way that the town's landscape functions as a mnemonic tool to remember the "modern past," which is in sharp contrast to the "backward present." Dubbed a Hershey Town, it was built as a company town under the American ownership in the early 20th century. Through much of the century, the town continued to thrive on sugar production and its residents saw themselves as proud workers living in a "model town," under whether a capitalist entrepreneur or a socialist state. Since the fall of the socialist economy in the 1990s, however, the town has literally shrunk to a shadow of its once glorious past. It is at this historical juncture that the materiality of the town is imbued with strong emotionality. The architectural and spatial arrangements, which reflect Hershey's then modernist vision for life and community, now become sites of nostalgia for the past characterized by "material abundance" and "active sociality." By extending the temporal span of their self-narratives to the Hershey era, the town's residents resort to the old landscape in their efforts to authenticate their selfhood in the face of social and economic dilapidation. Yet narratives about the landscape do not simply contain nostalgia for the past but also hint at the changing self-scape in the era of late socialism.

**Erica Fontana (University of California, San Diego)**

*The Presence of the Past: Understandings of History among Museum Workers in Contemporary Urban Poland*

Abstract: During my fieldwork on contemporary historical museums in Poland, a sentiment frequently echoed by research participants was that much of the general public was either uninterested in or "afraid of" discussions of history. However, the veritable explosion of museums and related public history-oriented institutions, some newly opened and others in development, throughout the country in the past 10-15 years seems to contradict this assessment. Clearly, the proliferation and visibility of these institutions shows that the past is a salient presence, at least for particular individuals within, and segments of, contemporary Polish society. But what kind of presence is it, and for whom? It is commonly said in memory studies that representations of the past both influence and are influenced by present conditions; that is to say, historical representations are oriented toward the present and future. I thus ask: for individuals who devote time and energy to the practice of representing the past—i.e., museum workers and volunteers—how do they understand the past and its role and significance within contemporary Polish society, and what motivates them personally to view it as important? Drawing on the analysis of interviews conducted between 2011 and 2013 with museum workers and volunteers about the institutional and personal dimensions of their work and career trajectories, I seek to elucidate some of the schemas which structure their understandings of the national and regional past, of history and memory work and their contemporary significance and purpose, and of their own role in conducting this kind of work.

**Lotte Buch Segal (University of Copenhagen)**

*Endurance and incomplete loss in Palestine – between mourning and melancholia*

Abstract: In Palestine loss has a home in every family. Occupied Palestine is however else than enduring loss. It is as much about enduring an everyday of potentialities of violence and lack of knowledge whether that potentiality is actualised or even to be terminated with the coming into being of a Palestinian state.

This paper ponders Freud's idea of melancholia in the context of occupied Palestine. I am hesitant given the negative associations implied by the pathological idea of melancholia. Freud's analysis of mourning and melancholia is however much more complex than often imagined. I take this an invitation to investigate how in Palestine the work of mourning and melancholia respectively are alike, apart from the obvious fact that with mourning, the loss of a conscious object has happened whereas this is not the case with melancholia.

Ethnographically I this analytics may help me understand instances in which something is felt to be lost yet which is in pragmatic terms in fact still in place. Emphasising the use of language among the female members of a central family in my work on Palestinians I try out the analytical leverage of mourning, melancholia and the temporality of endurance in order to shed light on what it means to live with a just bearable but unending occupation and how this creates a particular form of being together for close kin.

**9:45 am – 11:30 am
PAPER SESSION: No Rest for the Dead: New Approaches to Understanding Death, Bereavement and Ghosts and the Imagination
ORGANIZERS: Janny Li (University of California, Irvine) and Emily Lucitt (University of California, Los Angeles)
CHAIRS: Emily Lucitt (University of California, Los Angeles) and Janny Li (University of California, Irvine)**

Abstract: The dead do not always “rest in peace.” For many people across the world, those who are dead make themselves present in different ways, demanding our attention and our actions. This panel is an exploration into how individuals learn to “take the dead seriously,” a classic anthropological trope that has produced insights into social cohesion and order, collective meanings and symbols, embodied transformations, and the making of “moral” subjects. We consider how taking seriously the forms of subjective and intersubjective encounters that occur between living interlocutors and the dead who make themselves known to them might continue to engage these topics and open up new lines of inquiry into questions of space, place, and temporality; epistemology and ontology; memory, history and historical consciousness; and morality and ethics.

Each paper in this panel grapples with relationships between the dead and living in western cultures. Through the papers on this panel, we ask the following questions: How do the people imagine their relationships to their dead friends, family, and historical figures in their everyday lives? How do the dead influence our moral and intellectual choices? How do our encounters with the dead make us rethink our historical narratives and conceptions of temporality? And, how might our personal experiences and beliefs about the dead challenge binaries of “rational” and “irrational,” “modern” and “traditional,” and “western” and “nonwestern”?

**Matthew Carlson (University of Minnesota)**

*The racialized aesthetics of death in America*

Abstract: In this paper, I detail several everyday aesthetic qualities (Leddy 2012) that racialize experiences with death in America. These aesthetic qualities are associated with how we experience other people's deaths (Fabian 1972), for example, the number of deaths experienced (many/few), the age of the deceased (young/old), and the cause of death (violence/illness/"old age"). I develop descriptions of these aesthetic qualities ethnographically, by recounting conversations between me, a white American man and anthropologist, and my collaborator, Teresa Wilson, a black American woman and cosmetologist. It was in these conversations and through the ongoing collaborative inquiry (Lassiter 2005) of which they are a part that the concept of a racialized aesthetics of death originated for us. Drawing on Teresa's interest in desairology, a subfield of cosmetology that specializes in the hairstyling of the deceased, we consider how the disproportionate number of violent and untimely deaths among African Americans (Holloway 2002, Jackson 1972) overlaps with the racial politics of black hairstyling practices (Banks 2000, Mercer 1990). Such considerations draw our attention to racialized experiences with death and the aesthetic qualities that emerge with or in response to those deaths, from the hairstyle chosen for a deceased person at his or her funeral to the unselected, yet systematically produced circumstances of death. Ultimately, we argue that this racialized aesthetics of death—constituted by different but mutually implicated experiences with death—produces a segregation of grief in American society, which limits our collective capacity to remember and relate to our dead.

**Vincent Ialenti (Cornell University)**

*Specters of Seppo: Articulating Expert Death in a Nuclear Waste Repository Safety Assessment Project*

Abstract: This talk explores how safety assessment experts working on Finland's nuclear waste repository project at Olkiluoto articulated how their relations with a deceased colleague contoured their professional lives. Of interest is how informants grappled with unfinished business left behind following the unanticipated mid-2000s death of Seppo—a longtime leader in the safety assessment project whose 'specter', I was told, still 'haunts' their work-lives. For some, Seppo's postmortem presence manifested as gaps in knowledge left behind by an expert often reluctant to document the methodological assumptions underlying his knowledge practices. For others, it manifested as anecdotes about Seppo's stubbornness, irritability, ad intellectual intensity as well as his more jovial demeanor during sauna nights, workplace parties, or trips abroad. Still others caught themselves asking 'What Would Seppo Do?' while troubleshooting at work. For all, it underscored how constraints imposed by present-day human mortality can shake work to protect unborn generations, imagined to inhabit the distant future, from radiological hazards. To tap into this I juxtapose informants' renderings of the epistemological, logistical, and interpersonal fallout of their influential colleague's death with markedly similar renderings by Hertz (1907) and Van Gennep (1909) on status and death and of Blauner (1966) on untimely-death-induced 'social vacuums'. I then chart how informants' quasi-functionalist insights into death resonated closely with insights from Malinowski and Radcliffe-Browne. The question is whether and how taking seriously my scientist informants' renderings of death should elicit from me a taking seriously of how such classical anthropological insights into death might haunt their ideation.

**Jennifer Huberman (University of Missouri-Kansas City)**

*Dearly departed: Communicating with the dead in the digital age*

Abstract: Over the last ten years, scholars from a range of disciplines have become increasingly interested in studying the ways people use the internet to memorialize the dead. This paper draws upon the growing literature on online memorialization, as well as data derived from the online memorial site Forever Missed.com, to explore the way the internet is reconfiguring relationships between the living and the dead. It asks: Why do online memorials increasingly involve writing letters to do the dead rather than commemorating their lives and achievements through the more traditional genre of the obituary? How does the internet provide a new means for the bereaved to communicate with the dead, and even use the dead to communicate with others? How might these changes be reflective of new forms of connectivity and consciousness? Using José; Van Dijck's study, Mediated Memories in the Digital Age, I argue that online memorials increasingly serve both a commemorative and "communicative" function (Can Dijck 2007). Through these sites, the bereaved not only attempt to sustain relationships with the deceased, but they also use these memorials as a means to communicate and connect with others. I conclude by suggesting that the communicative and highly interactive nature of online memorialization may indeed contribute to the sense that in the digital age, the dead live on as an animated presence that is sustained by the ongoing visits and entries of online others.

**Jeff Bennett (University of Missouri-Kansas City)**

*Some Reflections on Grief and Ghosts*

Abstract: For more than a century anthropologists have documented and analyzed the way people *mourn* in societies all over the world. However, for the most part they have done so without distinguishing mourning from *grief*. In this paper I argue that there are good reasons for maintaining this distinction. Specifically, I argue that grief reactions have psychobiological and evolutionary roots and are less culturally variable than mourning practices. Additionally, seeking behaviors evoked by bereavement frequently give rise to dreams and para-hallucinatory experiences of the dead that supply the phenomenological bases for culturally informed beliefs about *ghosts* in many if not most societies. Given this, I suggest that exploring the relationship between grief and ghosts cross-culturally may enhance our understanding of both phenomena, helping us better understand the ways people imagine, think about and make sense of relations between the living and the dead.

**Emily Lucitt (University of California, Los Angeles)**

*“Why don¹t I ask them myself?” Séance as ethnography and the ghostly networks of heritage preservation*

Abstract: In this paper, I will describe an ethnographic episode from my most recent fieldwork at Charleville Castle, in Tullamore, Ireland, a contested site of heritage restoration. While there, I followed an unconventional method used by Bubandt (2009) and Vitebsky (1993) by participating in a séance with a psychic medium facilitator and a long-dead aristocratic child as an "informant." Ontologically and epistemologically, a ghost may exists “for” living subjects in an intersubjective relationship based on mutual care in multiple forms: care of each other as subjects, care of the castle as home. Unlike Derrida's “specters” (1993) and other ghosts of Charleville Castle, this ghost is not suffering or calling for justice from the afterlife. Therefore, I ask how can we think about her and the relationships living individuals have cultivated “with” her. I argue that the best way to do this is to follow Joel Robbins' (2013) call for anthropologists to attempt to move away from the “suffering slot” and instead focus on the ethical stakes and experiences of individuals in the present. I recommend that as anthropologists, we further interrogate what it means to “take seriously” informants' experiences with the dead in order to understand how such experiences are meaningful and salient for their ethical projects. I will conclude by describing how this approach can contribute to a more sophisticated understanding of the historical and contemporary networks of care that surround the current restoration project at Charleville Castle.

**Janny Li (University of California, Irvine)**

*Mundane Hauntings: Everyday Experiences of Living in a “Haunted” House*

Abstract: The “paranormal” has recently resurfaced as a popular idiom for many in America and across the world to express and make sense of their identities, relationships, and personal conflicts. Popular depictions in ghost stories often portray paranormal encounters as singular, life-altering experiences born from terror—as ruptures that challenge our understandings of reality and ourselves. In this paper, I offer an account of what I refer to as “mundane hauntings,” hauntings as paranormal experiences that become quietly absorbed into our everyday lives. I tell the story of a woman named Jean who believes her Brooklyn home to be haunted by the ghost of a fourteen-year-old girl. I trace their evolving relationship through Jean's efforts to communicate, document, and coexist with the ghost in her home using audio recorders, cameras, dowsing rods, and electromagnetic field meters. I follow Jean as she learns to carve out a space in her life, including buying a Christmas present for her ghost and developing a daily routine of asking it, “how was your day?” I present an argument for understanding mundane hauntings as a new relationship with ghosts as intimately knowable beings that inhabit our natural as opposed to supernatural worlds. Thus, I propose that mundane hauntings can offer us insight into the ways in which we negotiate the boundaries between materiality and immateriality, knowing and feeling, and belief and proof in our common experiences and lives.

**DISCUSSANT: Douglas Hollan (University of California, Los Angeles)**

**9:45 am – 11:30 am
PAPER SESSION: Political and States: Identity Conflict, and Distress
ORGANIZER: SPA Biennial Program Review Committee
CHAIRS: Conerly Casey (Rochester Institute of Technology)**

**Conerly Casey (Rochester Institute of Technology)**

*Sensing evil: The sensory politics of armed conflict in postcolonial Nigeria*

Abstract: Boko Haram militants have killed thousands of Nigerians who, since 2009, have resisted their fight against the Nigerian state, to establish what they consider a “true” Islamic state. The Nigerian military, adopting a war on terrorism approach, has also committed mass atrocities, further militarizing social relations. These violent dynamics perpetuate an imagery and language about “bad Muslims” that fuel sectarian *and* government-sponsored violence, but in ways that also draw upon the past and the global. This talk will focus on the “sensory politics” that underpin an uneasy, albeit persistent reliance, in Nigeria, on secular and religious legalism, *as well as* extrajudicial violence to capture and control the state. In 1999 and 2000, the return to national civilian rule, and the implementation of shari'a criminal codes in northern states, created security vacuums in the gaps between legal systems, governance structures, and secular and sectarian economies. Identity-based vigilantes replaced Nigerian military state security, while religious sects began to 'stand in' for government, funding schools, medical facilities, churches and mosques. Reformist Muslim sensory apprehensions and “training,” in northern states, galvanized sectarian policing of the sensorial —the sights, sounds, smells, and movements associated with “un-Islamic practices,” and a shift to the identification of “un-Islamic people,” with routine violence against such people as “evil,” “enemies of the Islamic state.” Boko Haram violence is the most extreme example of this dynamic, but since 1999, armed conflict not related to the fight between Boko Haram and government forces has also substantially risen.

**Urmitapa Dutta (University of Massachusetts Lowell)**

*Flipping the colonial gaze: Garo youth narratives of Westernization and violence in Northeast India*

Abstract: Ethnic conflict has been a major source of turmoil in Northeast India during the entire postcolonial period since 1947. Divisive ethnic categorizations, created during the British colonial regime, were subsequently reinforced through ethnocentric policies formulated by the postcolonial Indian State. Ethnic conflict in Northeast India is increasingly taking the form of armed insurgency. The Indian state's primary response to these conflicts has been that of militarization, most notably through the Armed Forces Special Power Act. Both public and scholarly discourses tend to focus on the more spectacular confrontations between the armed insurgents and the Indian military. Taking the Garo Hills region of Northeast India as the site of inquiry, my critical ethnographic project foregrounds the embodied experiences and perspectives of ordinary citizens. Drawing from this work, my paper will examine Garo youth narratives of insurgent violence. Specifically, I will interrogate how Garo youth theorize the role of "the West" and "Westernization" in the increasing involvement of young Garo males in armed insurgent groups; thus situating the subjects' own constructed meanings at the heart of something previously characterized within national security frames. My paper will highlight the ways in which Garo youth appropriate, internalize, and resist colonial and pan-Indian discourses of culture and Northeastern tribes. These discursive analyses also underscore the larger social functions served by these narratives. Crucially, I will elucidate how particular narrativizations of "the West" systematically mask the hegemony of divisive ethnic identity politics while reifying tribal cultures of Northeast India.

**Melissa Chiovenda (University of Connecticut)**

*The Management of Cultural Trauma Among Shi’a Hazaras in Afghanistan*

Abstract: I argue that Shi’a Hazara civil society activists in Bamyan, Afghanistan serve as social entrepreneurs in their attempts to bring awareness to their ethnic group’s historical suffering and persecution, and in their attempts to recruit their own community members to join in such an endeavor. In fact, Hazaras have been for more than a century the minority ethnicity of Afghanistan which for various reasons has been most strongly marginalized and suppressed (mainly because of their Shia faith in a largely Sunni environment). The social activists I worked with fashion themselves to be proponents of human rights and justice for all Afghans. Closer attention to their activities, however, shows that they are in fact largely concerned with improving the situation of Hazaras, disregarding in practice the plight of other groups in Afghanistan that might have undergone similar experiences. Shi’a Hazara social activists in my fieldsite spread a narrative of cultural trauma among the community, through memorializations of past atrocities and civic protests against current discrimination, which I argue has two goals. Activists hope, that among some persons targeted, they will awaken suppressed memories among those Hazaras who have personally experienced suffering and oppression at the hands of Afghan states apparatuses. Activists also work to spread an “imagined” cultural trauma among those who did not experience severe violence firsthand. Through collective memory-sharing events, these imagined experiences can be perceived as “lived” by the larger Hazara population.

**Fahimeh Mianji (McGill University) and Laurence Kirmayer (McGill University)**

*Medicalizing emotional experience under authoritarianism: A sociopolitical analysis of the uses of “Soft Bipolar Disorder” in Iran*

Abstract: Using focused ethnography to describe how the new diagnostic category of soft bipolar disorder (SBD) is understood and applied among psychiatrists in Iran, this paper aims to: 1) provide a sociopolitical and contextual explanation for SBD as a psychiatric disorder commonly diagnosed among Iranian women; and 2) discuss the dilemmas and obstacles of conducting anthropological research on subjectivity in a theocratic state. Over the past decade, Iran has seen major social, cultural, and political changes that have had an impact on people&rsquo;s health and wellbeing, on the kinds of behaviours that are viewed as problematic, and on the ways in which such challenging behaviours are explained. Pathologizing these behaviours, reactive emotional tone, and mood in a society that is changing from a traditional, patriarchal, and religious one to a modern and reformist one may simplify complex social problems and point toward individualized medical solutions. In this context, the use of the bipolar disorder diagnosis in Iran provides a medical explanation for socially transgressive or problematic behaviours with organizational, social, and ideological benefits. This model leads to therapeutic discourse and clinical practices of restitutive (rather than overtly repressive) social control in a politically undemocratic and authoritarian state. Finally, this paper discusses the difficulties of conducting research that explores the sociopolitical aspects of a gender-related disorder in a Middle-Eastern country that has imposed regressive gender policies.

**Keren Friedman-Peleg (The College of Management - Academic Studies)**

*“Jewish” trauma among Arab minorities: Discursive transition, multi-vocal negotiation, and the intermediate quality of emotional symptoms in Israel*

Abstract: This paper examines what happens to trauma as a bounded cluster of emotional symptoms when historical markers of collective identities, together with power-relations within the borders of the nation-state, are brought into the understanding of this clinical category, and its application. Based on five years of field work (2004-2009) at a new non-governmental aid agency in Israel, the paper explores how global forces associated with the Western mental health profession, the national Zionist narrative, and the highly divided ethnic structure that has developed in Israel between Jews and non-Jews have become interwoven and shape the current understanding of security-based emotional distress. In particular I will shed light on how two interrelated processes have shaped the trauma discourse among the Arab minority of the Druze in the North of Israel: (1) a frequent discursive transition between the clinical and the political domains; and (2) a multi-vocal negotiation between diverse social players—trauma experts, local caregivers, municipal leaders, governmental agencies, and residents—as 'competing partners' in framing the meaning of distressful memories and articulating diverse forms of aid. From these myriad connections between diverse subjective individual experiences, institutional commitments, and the body-politic of the nation-state, I conclude by claiming that trauma transformed from a strict clinical category into a new "intermediate concept" for re-creating several forms of national belonging, and for re-affirming primordial ethnic boundaries.

**Daena Funahashi (Yale-NUS College)**

*Politics of mental immunity: Translation, the WHO and the politicization of health in Thailand*

Abstract: This paper examines legitimacy and mental health discourse in Thailand in the wake of political conflict. Following the Thai coup d'état of 2006 that ousted Thaksin Shinawatra, the military government placed improving the mental health of Thais high upon its list of priorities. Making an explicit plea for morally grounded politics, the new administration claimed that Thaksin's vision of a profit-minded society carried with it negative social and health effects, and that Thaksin's supporters lacked "mental immunity" to the call of consumerism. To "quarantine" economic interests and party politics from moral rule, they drafted a new constitution that fused the WHO perspective that health is a socially determined condition with royalist claims that illness and suffering result from greed.

Here, my objective is two-fold. One, I question what is at stake in expressing political conflict through the idioms of "mental immunity," contagion and quarantine. Second, I rethink the presumed translatability of WHO approaches to promote well-being and explore the unintended consequences of their global export. Based on fieldwork amongst Thai health experts, I propose that the turn to "mental immunity" and to global experts (e.g. WHO) for what constitutes political legitimacy by the junta should be considered in relation to shifting relations of power between the Thai ancien regime and a public increasingly aware of its political power. By attending to how health and international bodies way in on national politics, I consider the political implications of global health policy and medical interventions in the name of the common good.

**Shir Lerman (University of Connecticut)**

*Liminality on the sidelines: Political uncertainty and the impact on Puerto Rican mental health*

Abstract: Anthropological research, mine included, suggests a syndemic intersection between depression, diabetes, and obesity in Puerto Rico, and that mental illness stigma contributes to why people with depression and/or ataques de nervios in Puerto Rico might not discuss mental health issues with their physicians. However, despite the increasingly diverse breadth of research on syndemic illnesses and on Puerto Rico, little of the research addresses Puerto Rico's status as a Commonwealth or the island's status on Puerto Rican health.

Based on my dissertation data, I argue that Puerto Rico's liminal status as a US Commonwealth and the struggle for autonomy have a profound and adverse effect on Puerto Rican mental health. The factors that interweave political identity with the depression and ataques de nervios include poverty, crime, classism, and racism, all of which are prevalent in Puerto Rico and are all major causes of considerable suffering. I also argue that ataques de nervios, a Puerto Rican idiom of distress, interacts uniquely with diabetes, depression, and obesity in light of the biomedicalization of illnesses on the island. Furthermore, ataques de nervios are expressions of cohesive Puerto-Rican-ness in the face of political liminality and uncertainty, and that depression constitutes the private, individualized experience of the political uncertainty. However, Puerto Ricans are reluctant to discuss depression and ataques de nervios with their physicians, since due to factors such as classism and stigma, many Puerto Ricans cannot easily obtain the necessary help.

**9:45 am – 11:30 am
PAPER SESSION: Culture and Human Development: Historical Roots and Contemporary Directions
ORGANIZERS: Eileen Anderson-Fye (Case Western Reserve University) and Robert Levine (Harvard University)
CHAIR: Eileen Anderson-Fye (Case Western Reserve University)**

Abstract: Culture and Human Development is a subfield of remarkable interest and importance to psychological anthropology. It has inspired and furthered theory in anthropology, psychology, education, neuroscience, medicine, human biology, and several other disciplines. Despite its significance and impact, however, work in Culture and Human Development continues to be widely dispersed and, often, intensely contested. This panel gathers some of the field's most influential scholars, including key founders as well as emerging intellectual leaders. Together these panelists will explore historical trends and more recent themes as part of a conversation aimed at identifying approaches and opportunities to shape a thriving future for this area. By gaining a deeper understanding of the roots of this subfield, along with more recent areas of emphasis, the panel will explore ways to ensure ongoing relevance and impact amid a rapidly shifting landscape of theory, scholarship and human need. Contributors address themes regarding the multiple pathways of understanding culture and human development (e.g. bio-cultural, linguistic, activity-based approaches); contemporary themes (e.g. globalization, nueroanthropology), and various life cycle emphases, as well as reflect on contemporary opportunities for training and scholarship in this area.

**Carol M. Worthman (Emory University)**

*Being there: anthropological “presence” and the study of human development*

Abstract: Tremendous advances in the study of human development over the last three decades have been paralleled by widespread appropriation of the culture concept by many fields. Anthropology has moved on to less reified, more operationalized approaches to "culture" in human development, but observers have suggested that the field has lost its particular value by losing ownership of the concept. Among many possible responses to that notion, this paper discusses the enduring and unique power of anthropology's commitment to "being there", to understanding humans *in situ*. Psychological anthropology has demonstrated that this orientation is critical for adequate understanding of human development because of the latter's reliance on conditions of rearing grounded in human cultural material, social, and cognitive-emotional ecologies. Developmental sciences consistently support this insight but the commitment to presence, to being with people over time and flexibly deploying mixed methods for research remain unique to our field. The dimensions and value of anthropological "presence" are illustrated with three studies: a controlled experiment about the impact on village Vietnamese youth of introducing electricity and TV; a maternal-child intervention study in townships of Cape Town; and a case controlled study probing long-term effects of armed conflict on child soldiers and their civilian peers in Nepal. Anthropological forms of being "present" in the multiple, increasingly dispersed settings in which humans grow up and function provide the foundation for critical multi-dimensional investigation of human development while also presenting logistical and ethical challenges.

**Eileen Anderson-Fye (Case Western Reserve University)**

*The double register of development*

Abstract: Theories of cultural globalization downplay human development and subjectivity in favor of theories of cultural, material and processual hybridity, glocality, and assemblages among others. Drawing on nearly two decades of longitudinal research among the first high school educated cohort of women in Belize as well as other studies of globalization and immigration, this paper argues for the importance of focusing on human development in contexts of rapid socio-economic development. While the immigration literature has long documented the importance of life-stage and generation in cultural change, the globalization literature lags behind. Understanding that neither human nor socio-economic development is usually linear, this paper nonetheless highlights the critical importance of human developmental stages, processes and priming in contexts of individual and group-level outcomes amidst rapid socio-cultural change.

**Ashley Maynard (University of Hawaii**

*Family and child development under conditions of rapid social change: Longitudinal evidence from the Zinacantec Maya of Mexico*

Abstract: The globalization literature in the field of psychology has said little about human development—the changes over time that humans experience—and how those changes interact with global changes. Furthermore, the psychological literature on globalization has relied mostly on contemporary data or on people's reflections about the past, rather than incorporating longitudinal work. In this talk, I will use two sets of studies to make methodological and psychological points about human development in conditions of rapid socioeconomic change. Both sets of studies use ethnographic interviews, quasi-experimental tasks, and multi-level statistical modeling to gather data and draw conclusions about the relationship between social change and routines at home. In one set of studies, my collaborators and I have investigated the ways that the shift toward a money economy, increased schooling, and the use of media—all markers of globalization--have affected learning routines and their outcomes at home. In this work, the age of the participants is held constant across 43 years and three generations of families and their descendants. In another set of studies, I have investigated the ways that sibling caretaking and child development have shifted over the past 20 years as socioeconomic change has prevailed. In this work, the focus is on individuals as they have developed from age 2 to 17. This talk will highlight the importance of understanding specific changes in human development in specific contexts when we talk about culture, human development, and global change.

**Meredith Rowe (Harvard Graduate School of Education)**

*Language development in context*

Abstract: The field of Culture and Human Development encompasses the study of language socialization, or the extent to which children are socialized through the use of language and to use language in specific socio-cultural contexts (Ochs, 1986).   Further, detailed examinations of the language socialization process within and across cultures highlight the strong effect of maternal schooling in shaping characteristics of mother-child language-mediated interactions. Using examples from a socio-economically diverse sample of parent-child dyads within the United States, I demonstrate how a language socialization perspective can inform our understanding of individual differences in parent-child interactions and children’s language development even within cultures.  Discussion focuses more broadly on how the field of culture and human development can inform research in education and developmental psychology.

**Harold Odden (Indiana University-Purdue University Fort Wayne)**

*Globalization, cultural knowledge and psychosocial well-being: The view from Samoa*

Abstract: The psychological anthropology of child development specializes in the intensive study of the developing person in diverse local social and cultural contexts, and the ways in which children and adolescents acquire, transform, transmit and use cultural knowledge. With its focus on variation and pluralistic developmental trajectories, it is a field of study that is particularly well-suited to study the lives, activities and worlds of young people across cultures that have been transformed in important and very different ways by the diverse processes of globalization (e.g., increased access to formal education, migration, and wage markets). Globalization has led not only to transformations in developmental contexts, but also generated new challenges to the well-being of children and adolescents. This paper will discuss how understanding children's acquisition, use and attitudes towards certain bodies of cultural knowledge can be profitably used to better understand these challenges to psychosocial well-being. In this context, "well-being" is defined as the capacity for engaged participation in activities deemed desirable and the psychological experiences that go along with participation (Weisner & Lowe 2007). To illustrate the relationship between cultural knowledge and psychosocial well-being, I will reflect on research completed in Samoa on children's developing understandings of Samoa's chiefly system and more recent work on adolescent mental and behavioral health problems.

**Jason DeCaro (University of Alabama)**

*Enculturing the brain: Toward a neuroanthropology of childhood*

Abstract: With roots in psychological and biological anthropology, and cognitive and affective neuroscience, the emerging subfield of neuroanthropology studies "brains in the wild" — deeply encultured, inseparable from neurophysiology and symbolic systems, and both constructed through and constitutive of social interactions (Downey &amp; Lende, 2012). Neuroanthropologists emphasize ethnographic validity, neuroplasticity, and the embodiment of experience. While human development is at the theoretical roots of this subfield — brains becomeencultured and experience becomes embodied through lifelong ontogenetic processes — recent field-defining collections include few studies of pre-adolescent children. In this paper I outline a neuroanthropology of childhood, drawing from my work in Tanzania and the United States on food insecurity in households with infants and stress responses during grade school entry, and others' work regarding emotion regulation, play, and skill development. Life history trade-offs that begin in utero and continue through childhood tune the nervous system to the stability of the social environment, the goals, reliability and capacity of caregivers, nutrient availability, and essential competencies for the transition into adulthood. Developmental inputs can be epigenetic or experiential, and lead to neurologically-mediated construction and partitioning of a child's social-ecological niche. This process is canalized by the limits on neuroplasticity, the valuation of skills and knowledge, and the cultural construction of social roles and identity. The entire nervous system is encultured, not just the brain, with central-peripheral connections visible in endocrine/immune responses and behavior. This neuroanthropology of childhood links advances in neurobiology to existing ecocultural frameworks in support of a comprehensive biocultural anthropology of human development.

**DISCUSSANT: Robert Levine (Harvard University)**

**9:45 am – 11:30 am
PAPER SESSION: Moral Sentiments and Psychological Anthropology
ORGANIZERS: Nofit Itzhak (University of California, San Diego) and Allen Tran (Bucknell University)
CHAIR: Nofit Itzhak (University of California, San Diego)**

Abstract:Philosophical debates of the relationship between emotions and morality, such as in the work of Aristotle, the Stoics, and scholars of the Scottish Enlightenment, pose questions of whether and how emotions and sentiments are invoked in moral reasoning. Such questions have remained relatively undertheorized within psychological anthropology. Rather, anthropological studies of emotion typically focus on moral sentiments with regards to the role that emotions, affects, sentiments, and sensibilities play in moral experience and behavior. Such concerns emphasize the cultural patterning of moral sentiments, their social situatedness, and the manners in which certain emotions become morally significant in particular contexts of practice. The panel seeks to broaden and expand the anthropological theorization of moral sentiments by attending not only to the ethnopsychological patterning of various culturally-specific feelings but also to the ways in which affect is implicated in the establishment of human sociality, in motivating action, and in shaping everyday interaction and intensities across cultural and social contexts. Grounding morality in social interactions and practices, the panelists examine how affective experience becomes a site of ethical reasoning and bring ethnographic data to bear on theories of moral sentiments in order to bridge psychological and philosophical anthropology.

**Allen Tran (Bucknell University)**

*How to worry: Anxiety as a moral sentiment in Ho Chi Minh City, Vietnam*

Abstract: This paper examines how worry and related emotional states and qualities are configured in relation to ethical modes of being in Ho Chi Minh City, Vietnam. Situated within moral assessments of sentiment and gender, Vietnamese discourses of worry emphasize the relations of sentiment between individuals and the object of their worry, becoming a matter of "worrying-for" as well as "worrying-about." Such enactments of anxiety are differently used as means to forge and strengthen emotional relations to others vis-a-vis notions of care and consideration. Within a cosmology of everyday life as a series of tasks that must be attended to and perhaps overcome, worry imbues banal sources of anxiety with moral importance. Thus, to worry is also to demonstrate how much a person cares for others—a burden that is often to be accepted and endured as a matter of social obligation. That is, the negatively-valued existential suffering of worrying about something becomes a moral sentiment when it is understood as worrying about someone.

**Kristin Yarris (University of Oregon)**

*Care as Moral Practice: feminist ethics and ethnographies of care(giving)*

Abstract: Care has been receiving much attention in anthropology of late. On the one hand, medical anthropologists such as Kleinman have argued for the need to value care in healing encounters, arguing for the need to bring care back into clinical/medical practice between practitioners and patients (e.g. Kleinman and Hanna 2008). In another vein, cultural anthropologists have demarcated care as a site of inquiry into late liberal/capitalist society, situating care as an obligation of the State, and critiquing a contemporary retrenchment in the social obligation to provision care (e.g. Povinelli 2011, Ticktin 2011). Informed by both the historical/structural focus on care and on care(giving) as a health-supporting engagement, my work with women of the grandmother generation in Nicaraguan transnational families shows how care is important as social reproductive labor, the work that makes life possible especially in conditions of extremity, and how care is enacted as moral practice, an embodiment of cultural values for sacrifice and solidarity in family life. In this paper, I engage with care ethics (e.g. Held 2006, Robinson 2006, Tronto 1993), to show how feminist philosophies of care offer value for anthropologists examining care ethnographically. I ground the notion of care as both moral practice and emotional disposition by describing grandmothering in Nicaragua, where caregiving simultaneously reflects an embodiment of women's sacrifice for the sake of family wellbeing and affirms a local morality about what matters most in cultural life.

**Saiba Varma (Duke University)**

*Psychiatry, weakness, and the refusal to be deemed healthy: Clinical encounters in occupied Kashmir*

Abstract: In mental health clinics across Indian-occupied Kashmir, a ubiquitous complaint patients described was of kamzori—a sense of emotional, spiritual, and physical weakening. Despite being "in remission" for various mental disorders according to clinicians, patients routinely refused to be deemed well, arguing that kamzori persisted, in spite of their completed treatment. Clinicians generally dismissed complaints of kamzori as a problem of somatization or as part of the "hypochondriac" character of Kashmiris, whose tolerance for bodily suffering had been severely eroded by years of conflict and trauma. Taking kamzori as a central object of analysis, in this paper, I ask: how do we understand the refusal of Kashmiri patients to be deemed healthy? If moral experience is an intersubjective act between doctor and patient, what does the (mis)recognition of kamzori in psychiatric settings mean for these relations and for spaces of psychiatric care? I argue that persistent, individual complaints of kamzori challenge the promises of biomedicine to cure suffering. In other words, despite the fact that psychiatric encounters were often not generally spaces for "human connection which makes morality both possible and necessary" (Parish 2014: 32), I argue that kamzori was nonetheless a way of articulating individual, bodily distress with political suffering in the context of an unending military occupation.

**Merav Shohet (University of Toronto Scarborough)**

*Troubling love: Moral reasoning, family happiness, and the anxiety of care in urbanizing Vietnam*

Abstract: Vietnamese Confucianism, subjection to French Colonialism, and embrace of Socialism and later marketization, though different in political orientation and social organization, nonetheless share a common master narrative, of ideal women as virtuous, devoted, self-sacrificing mothers. Traditionally equated with the victimized, suffering Nation during war, and with competent, managerial, harmony-promoting workers and care-takers under Vietnam's *Đổi mới* (Renovation) reforms in recent decades, mothers have been idealized as the moral bedrock of the nation, often contrasted with selfish prostitutes or fickle, unreliable fathers. This paper examines how women deploy this discourse of women's moral sentiments and national development to make sense of their or others' experiences of love in Vietnam's changing economy, where “family happiness” is officially equated with the nation's success and “modernization.” Drawing on ethnographic material collected in urbanizing central Vietnam, I focus on women's moral struggles with and reasoning about family happiness, sacrifice and care. I show how they subtly critique while remaining committed to forms of love that reinforce—through state policy and practice—hierarchical gender, intergenerational, and class relations.

**Nofit Itzhak (University of California, San Diego)**

*Building the Civilization of Love One Stranger at a Time: On the Work of Sympathy in Christian Humanitarian Practice*

Abstract: Drawing inspiration from Foucault and Aristotle, and in an effort to leave behind previous conceptions of morality as a set of regulations or codes of conduct, anthropologists are increasingly turning their analytical gaze to the manners in which persons attempt to cultivate themselves as moral or ethical subjects. However, less attention has been given to investigating the constitution of morality within relations, or to the cultivation of what persons consider to be moral or ethical relations with others. This paper investigates how Catholic aid workers and recipients of that aid in France and in Rwanda negotiate the tensions inherent to the humanitarian relation by attempting to cultivate moral relationships with each other. Going beyond the anthropological critique of compassion as the ethical foundation of humanitarian action, my analysis builds on Adam Smith's concept of sympathy as the multi-layered and conflicted process through which moral communities are cultivated. Investigating the interpersonal processes through which sympathy is established or subverted, I argue that the constitution of successful relationships hinges, at least in part, not on the recognition of similarity, but on the establishment of otherness.

**DISCUSSANTS: Jarrett Zigon (University of Amsterdam) and Thomas Csordas (University of California, San Diego)**

**12:30 pm – 4:00 pm
PLENARY: Controversies in Global Mental Health
ORGANIZERS: Janis Jenkins (University of California, San Diego) and Byron Good (Harvard University)
CHAIRS: Janis Jenkins (University of California, San Diego) and Byron Good (Harvard University)**

Abstract: From the time of Edward Sapir to the present, psychological anthropologists have been interested in both ‘normal’ and ‘abnormal’ expressions of psychological functioning and their interactions with culture. In recent years, these issues have taken on new urgency, as psychological anthropologists have become directly engaged with issues of mental health, taking up roles as psychotherapists or psychoanalysts, teaching and doing research in departments of psychiatry, studying systems of mental health services, and becoming engaged in global mental health activities through humanitarian organizations, as researchers in settings of violence, and as advocates. The rise of global mental health as a field of engagement and research has given special form to classic questions about how ‘extraordinary conditions’ vary across cultures, how local cultural or religious forms of healing and medical/psychiatric treatment and care are and should be related to one another, questions about the politics of pathologization, criminalization, and treatment of particular forms of behavior and experience, and the ethical challenges involved when anthropologists encounter persons suffering mental disorders. This panel addresses controversies that arise when psychological anthropologists take on issues of psychiatric diagnosis and treatment, particular forms of mental disorders across the life span, or efforts to improve the quality of care for persons suffering conditions ranging from autism to eating disorders to psychotic illnesses to trauma-related conditions.

**Janis Jenkins (University of California, San Diego)**

*“We don't know enough”: The challenge of understanding extraordinary conditions*

Abstract: There is a curious concordance in the refrains reiterated by proponents of Brain Activity Mapping (BAM) and critics of Global Mental Health (GMH).  Both sides insist that "we don't know enough," but to very different effects.  From the BAM side, knowing enough would mean having neuron-by-neuron knowledge of brain activity.  From the critics of GMH knowing enough would mean a radical overhaul of psychiatric knowledge and having minutely detailed experiential and practical knowledge of each culturally distinct community.  In fact, it is already acknowledged by the most thoughtful neuroscientists that intimate knowledge of brain activity will teach us next to nothing about experience.  The critical stance toward GMH, on the contrary, implicitly anticipates that we may never know enough, or that what we would really need to know is unknowable.  Neither of these stances is either necessary or viable.  Both need to be sensitized to our current abilities to address issues that make the results of BAM relevant and the efforts of GMH possible.  In particular, these are the ability to formulate the meaning of the extraordinary, the circumstances of precarity, and the ubiquity of struggle in the domains of experience and treatment of mental illness.

**Roberto Lewis-Fernandez (Columbia University)**

*Dueling nosologies: DSM and RDoC (Another type of culture war?)*

Abstract: This talk will discuss the Research Domain Criteria (RDoC), a new conceptual framework developed by the National Institute of Mental Health (NIMH) to redirect most of the national research effort on mental disorders. An eventual goal of RDoC is to develop the evidence base needed to redesign all psychiatric nosology. RDoC’s underlying principles and assumptions will be contrasted to those of DSM-5, the most recent revision of the American Psychiatric Association manual on diagnostic classification. The view will be presented that RDoC has the ultimate radical aim of reconceptualizing how psychiatric disorder is understood: from the usual current view that emphasizes signs and symptoms experienced by patients and perceived by clinicians (DSM) to an illness definition based on brain-based neural circuits presumed to be functioning abnormally and eventually to lead to patient illness experience (RDoC). An RDoC aim, for example, is to be able to detect mental illness before the patient experiences any palpable symptoms. The consequences of this sea change are contemplated, and the conceptual limitations of both nosological approaches are discussed, in terms of their difficulty incorporating socio-cultural determinants of health and illness. The presenter brings his experience as the former chair of the DSM-5 Cross-Cultural Issues Subgroup and a former member of the NIMH National Advisory Council.

**Roy Richard Grinker (George Washington University)**

*Critical issues in the global study of autism: Singularity, fetishism, and money*

Abstract: This presentation focuses on three critical themes in the cross-cultural study of autism spectrum disorder (ASD). First, in clinical and research settings, as well as in advocacy, ASD has emerged as a singular construct isolated from broad discourses in psychiatry. As a challenge to this process, researchers need to consider how research on ASD and other conditions can inform each other. Second, ASD experts and other “stakeholders” have endowed the diagnostic category with the central features of a fetish. ASD is now an irreducible and exceptional category, the power of which is consolidated as it subsumes an increasingly broad array of heterogeneous elements, and its reification masks the relations of its production. The challenge for researchers is to describe those relations. Third, ASD is now, in some respects, a commodity with social, economic and individual value. ASD feeds an industry of therapists and experts, schools that produce new therapists and experts, new educational and therapeutic settings designed specifically for individuals with ASD, new laws, medicines, high cost diagnostic and screening tools, advocacy organizations, new social identities, and even new forms of aesthetics. Indeed, as health professionals are discovering in low and middle-income countries, where clinicians and researchers are diagnosing ASD at an unprecedented rate, few diagnostic categories cost as much as ASD. Researchers need to consider how the growing popularity of ASD is influencing society and economy in settings in which ASD is relatively unknown.

**Byron Good (Harvard University)**

*Trauma, PTSD, and trauma treatment: An engaged anthropologist’s perspective on debates in global mental health*

Abstract: Trauma, PTSD, and trauma treatment have long been the subject of critical anthropological analysis. This paper examines debates about the concept trauma, the diagnostic category PTSD, and medical and psychosocial treatment from the perspective of an anthropologist engaged in supporting the development of mental health services in post-conflict and post-disaster settings in Indonesia. It suggests, on the one hand, that the development of a genuine cultural psychology of trauma and trauma treatment requires careful attention to the historical and political context of the deployment of these terms and practices. On the other hand, the paper suggests the importance of anthropological engagement in the development of effective clinical care and systems of mental health services related to trauma, the role of empirical research in such activities, and the potential importance for psychological anthropology of linking theory and research to such engagements in developing systems of care.

**Devon E. Hinton (Harvard Medical School)**

*Making treatment culturally appropriate: Assessing for cultural syndromes and related catastrophic cognitions.*

Abstract: Psychological disorders like panic disorder or trauma-related disorder in a particular context are best understood not as static entities (diagnostic categories) but as complex interactions of multiple cultural, social, and psychopathological processes, like those we try to depict in “multiplex models.” These models emphasize semantic networks and causal networks. In these models, cultural syndromes and related catastrophic cognitions about mental and somatic symptoms play a key role. Local ideas about mental states and bodily physiology come to form the very heart of such disorders and constitute key local categories of understanding and experience. We will illustrate the profound patterning of the experiencing of psychological distress among Cambodian refugees by *khyâl* attacks (one of the 9 cultural concepts of distress in DSM-5), showing how ideas about the attacks leads to a specific local ontology of distress, certain catastrophic cognitions, a particular personal and interpersonal trajectory of distress, certain local ways of addressing distress, and distinctive ways of thinking about biomedicine. These local understandings must be understood for culturally sensitive assessment and treatment.

**2:00 pm – 2:30 pm BREAK**

**Anne Becker (Harvard Medical School)**

*What are Eating Disorders? Reconciling Diagnostic Fluidity, Social Invisibility, and Clinical Salience*

Abstract: When the *DSM*-5 Eating Disorders Work Group was first convened in 2007, enhancement of the clinical utility of extant diagnostic criteria was central to their charge. Especially problematic under *DSM*-IV criteria, for example, was that the majority of cases presenting clinically fell into the residual or “not otherwise specified” category—a situation undermining patient access to affordable and quality care but also reflecting vast phenomenologic diversity across the disorders. On the one hand, the revised criteria more flexibly accommodate this heterogeneity, on the other, it is difficult to say whether the changes will keep step with the rapid fluidity of clinical presentations and the demographics of vulnerability. For instance, bulimia nervosa was only recently described in the late 20th century, binge eating disorder attained formal diagnostic status not until 2013 in the DSM-5, and purging disorder is on track toward ratification by the field but still reads as a residual category diagnosis. Lee and colleagues’ Hong Kong data, moreover, demonstrate a remarkable shift in AN-like presentations over the past few decades there—notable for their frequent absence of fat phobia--toward conventional AN. Even more striking are the 2010 Global Burden of Disease Study data, which show that the health burden associated with eating disorders has risen by over 65% in just two decades. Since epidemiologic data suggest a flat prevalence in many high-income countries, this finding suggests that the prevalence and/or severity of eating disorders in low and middle-income countries (LMICs) may be climbing steeply. But why? This is a remarkable—and disturbing—development considering that anorexia nervosa has previously been described as “culture-bound” to the West. Is there an incipient epidemic of eating disorders in LMICs? Or are we simply better at counting cases? And if the latter, how can we understand the striking invisibility of eating disorders in such contexts? Is it attributable to their demographic—young women who are socially marginalized and invisible in the public health discourse? Or are the emerging and ‘non-conforming’ phenotypes not clinically salient? What do symptoms mean—clinically and socially—in the absence of a locally recognizable or systematized cultural idiom? These questions will be discussed in the context of emerging eating pathology among *iTaukei* adolescent girls in Fiji over the past few decades.

**Tanya Luhrmann (Stanford University)**

*Making Psychological Anthropology Relevant to Global Mental Health*

Abstract: In recent years a cadre of medical anthropologists have shifted from the more critical role that has been common in our discipline, in which the anthropologist stands back and speaks to the underlying cultural assumptions in medical research and medical practice, to a more engaged stance in which the anthropologist collaborates with clinicians and carries out research that is sometimes even published in medical journals, for medical audiences. In this paper I talk about the evolution of my own work along these lines by describing my research on psychosis and my increasing interest in understanding psychosis as an illness shaped by social context and responsive to social intervention. I will discuss the challenge and reward of publishing in psychiatric science settings, the need to tolerate failures of communication with clinical researchers, and the political challenges (within our own profession) of returning to the Margaret Mead vision of using cultural difference to argue for new clinical perspectives in the US.

**Xin Yu (Institute of Mental Health, Peking University)**

*The struggle between keeping the society safe and keeping the patients well*

Abstract: China now is conducting the world largest experiment in transforming mental health services from a hospital-based to a community-based model. But meanwhile, the government is investing billions of RMB to increase the number of psychiatric beds. This reflects the reality of psychosis treatment and rehabilitation in China: on one side psychiatric institutions are encouraged to admit patients and keep them hospitalized as long as possible due to the current medical reimbursement policy; on the other side, the government is trying to use the primary care system as the basic service for the management of patients with psychosis in the community. The swing between focusing on social stability and focusing on patients’ welfare indicates that psychiatry in China is still in an ambiguous situation: a branch of clinical medicine or a branch of social service? The unique mechanism of building a mental health alliance involving health, police, and social security sectors in the management of psychosis can help out in many ways, but it also produces conflicts in terms of involuntary admissions, privacy protection, and education/employment/independent living. The multidisciplinary team is relatively new in China. Compared to the availability of newer antipsychotics, qualified and well-trained allied mental health workers are quite scarce. Thus psycho-social interventions are sometimes a luxury for 16 million patients with psychosis.

**Mary-Jo DelVecchio Good (Harvard)**

*Perspectives on innovative mental health governance in China and Indonesia: “Unlocking the mentally Ill”*

Abstract: In the past decade, human rights concerns toward the severely mentally ill have led China and Indonesia to develop national programs to “unlock” and bring into treatment the severely mentally ill who have been placed in harsh restraints by family and other caregivers, often for long periods of time. In China, in 2004, a new national mental health program was launched to bring community mental health services to the majority of rural provinces. During the initial period, community mental health workers discovered a small population of severely mentally ill persons who were in harsh restraints, in huts and chains. During the same period a young psychiatrist in Indonesia became very disturbed by his increasing awareness of the common practice of families in Indonesia “locking” members suffering from severe psychoses. A small group of psychiatrists in China and Indonesia have led a revolution in practice and care, a movement to free and treat the “locked” mentally ill and to sustain their freedom from chains and degradation. In this paper I compare these two efforts, drawing on recent outcome data from these human rights movements, led by psychiatrists, to change the culture of treatment and care, and to help alleviate the burden of care for families and communities. While China’s program is highly centralized, organized, legally justified, and well funded, Indonesia’s is ideologically well developed and politically discussed, yet thus far less well organized and funded. Implications of these differences in mental health governance and policy are raised in the context of greater social movements in global mental health of this current era.

**Neely Myers (Southern Methodist University)**

*Recovery’s edge: Mental health and moral agency, local and global*

*Moral agency*, or the ability to act in a way that makes possible intimate connections to others, is a critical ingredient of mental health recovery.  Based on my own fieldwork, I argue that this is also the very kind of opportunity that is eroded and then ignored in current western mental health care, even well-intentioned care that claims to be recovery-oriented.  Persons in recovery, such as Pat Deegan, explain recovery as a process of transformation from a disabled to an able sense of self.  My work attends to the importance of intimate connections in this process.  Cultural expectations that mental health services users become “recovered” by demonstrating that the can be rational, autonomous, and hard-working overlook the incredibly stressful conditions of users’ everyday lives and their culturally constrained access to moral agency.  Moreover, the cultural expectation that users’ should do prove they could go through this process alone in order to earn access to lost moral regard was impairing. In addition, my ethnographic work with peer service providers, self-proclaimed “experts by experience,” suggested that peers may have a better sense of how to account for and replenish moral agency.  Going forward, in terms of mental health recovery both locally and globally, peers (or equivalent nonspecialists considered to be local experts by experience) may be important in developing plans for care that mobilize and protect local resources for moral agency and so promote recovery.

**4:30 pm – 6:00 pm
PAPER SESSION: Resilience
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Jack Friedman (University of Oklahoma)**

**Prachi Priyam (New York University) and Deborah Padgett (New York University)**

*Kangla: Violence, kinship, and resistance on the streets of New Delhi, India*

Abstract: Officially, anywhere between 40,000 to 150,000 men, women, and children live on the streets of New Delhi, India. Inaccessible housing remains an enduring problem with currently limited solutions from both social (community-based) and public (political/government) sectors. In this paper, we aim to describe the psychosocial vulnerabilities of pavement living; we also examine responses to existential threats at both community and individual levels.

This ethnographic study used an ecological framework to examine the lives of homeless persons in New Delhi from September 2013 to January 2015. Participant observation was conducted at homeless encampments and shelters, during street medicine rounds, and at clinics, courts, and non-governmental organizations (NGOs). Over 200 individuals were interviewed in Hindi or English, including 140 homeless adults and 60 government officials and NGO staff. Triangulated data included documents, interviews, and field notes which were subjected to thematic analyses.

Findings highlight routine structural and social violence that are exacerbated by thwarted moral economies (via fraught social relationships) and persistent illegality. Nevertheless, these broader themes are tempered by individual adaptations that defy a simplistic discourse of suffering, revealing powerful counter-narratives of resilience and resistance. Continued use of ethnographic methods will be optimal in enhancing engagement and ecological validity of further research with this vulnerable population.

**Rowan El-Bialy (University of Alberta)**

*Microaggression, everyday resistance, and the mental wellbeing of refugees resettled in a small urban centre*

Abstract: There is a wealth of research conducted on the resettlement experiences of refugees in large Canadian cities, but the experiences of those resettled in small urban centres have been largely unexamined. Drawing on fieldwork conducted between 2013 and 2014 with former--**‐**refugees who resettled in the small Canadian city of St. John’s, this paper documents participants’ narratives of mental wellbeing within the sociocultural context of St. John’s and the political context of Canada. One particular element that participants identified as barriers to their mental wellbeing during resettlement is that of discrimination or microaggression. In this paper, I argue that participants use acts of everyday resistance to construct an empowered sense of self, and that this helps them cope with microaggression and achieve a sense of wellbeing. Participants’ acts of everyday resistance encompassed five themes: rejecting victimhood; rejecting the discourse of refugees as burdens; constructing oppression as ignorance; asserting the transience of vulnerability; and actively setting down roots. This study contributes to the literature that de--**‐**emphasizes the ‘vulnerability’ narrative of refugee mental health, by demonstrating the role of agency in resettled refugees’ experiences of mental wellbeing.

**Kathleen Carlin (Tulane University)**

*A BLURRING OF PAST AND PRESENT: Disaster narratives in the New Orleans Vietnamese Community*

Abstract: In 2005, the principal Vietnamese-American community in New Orleans was hard-hit by Hurricane Katrina. As the flood waters receded, the community learned that their neighborhood was not scheduled as part of the city's rebuilding plans. In fact, city officials planned to reopen a nearby dump, which would ensure the community's demise and would result in yet another displacement for its residents. However, the post-disaster recovery trajectory was quite different. Within two years, the community was almost completely recovered, serving as an example of resiliency for the rest of the city. What began as a migrant study in July of 2005 has culminated into a ten-year ethnographic engagement, including interviews with community leaders and with intergenerational families and also pre- and post-survey data on physical and mental health. Our findings examine affect and emotion of migration, diaspora, and mobility through a post-disaster lens. The cross-generational disaster narrative has informed an 'identity updating' (Shore, 2008), i.e. "a blurring of past and present and of self and offspring." Before the storm, elders had feared that that "becoming American" was eroding loyalty to family and ethnic community, and younger generations had felt unacknowledged intergenerational tensions.This experience of identity updating has served as a bridge for younger Vietnamese-Americans to (re)connect to their Vietnamese-ness, reassuring all the generations and also galvanizing what had been a very apolitical group into taking regular public action, an decidedly American practice.

**Nicole D'souza (McGill University)**

*Everyday violence, “cultural therapy,” and the politics of childhood among inner-city children in Kingston, Jamaica*

Abstract: This ethnographic study aims to capture local conceptions of wellbeing and resilience of children living in Kingston, Jamaica who are exposed to high levels of violence and socioeconomic deprivation. The paper explores the effects of a locally constructed, cultural intervention for children living in Kingston's inner-city neighborhoods. The *Dream-A-World* (DAW) program was developed to foster resilience in children by using 'culture' as an instrument for education, consciousness-raising, and in challenging notions of race and inequalities in a postcolonial context. My interest lies in understanding how this intervention structures children's subjective and emotional experiences, shaping the social and psychological landscape of their everyday lives. The study explores the ways in which historical, political and epistemic structures create complex intersections between hierarchies of race, class, gender and sexuality that contribute to the contemporary subjectivities of these children.

**4:30 pm – 6:00 pm
PAPER SESSION: Violent Talk: The Production of Social Experience and Subjectivity
ORGANIZERS: Christine El Ouardani (California State University, Long Beach) and Elise Berman (University of North Carolina, Charlotte)
 CHAIR: Christine El Ouardani (California State University, Long Beach)**

Abstract:In the field of cultural anthropology, talk about violence is often taken at face value, as reflecting traumatic violent experience. In such accounts, discourse about violence is taken as essentially referential, as describing past experiences. Yet both psychological and linguistic anthropologists have, in different ways, worked to complicate the idea that talk about violence is transparently referential. Their work has looked at the way that violence is not just problematic, but productive: producing specific and sometimes new kinds of subjectivity, social relationships, interactive registers and institutions. Bringing together these insights about the potentially productive nature of violence, the papers in our panel each examine how narratives of violence may structure relationships and experience in unexpected ways. People across diverse cultural contexts may talk about violence for many different reasons. Such discourse, moreover, may or may not reflect actual violent experiences.

The panel features ethnographic examples from the Marshall Islands, where children use violent imagery to organize power hierarchies and engage in imaginative play; Morocco, where violent narratives evoke both pleasure and disgust in speakers and listeners; India, where ideologies about how to narrate gender violence inadvertently produce new institutional inequalities; and Turkey, where childhood memories of political violence in the public and private spheres shape women's contemporary apolitical subjectivity. In bringing together both psychological and linguistic perspectives, we will offer an example of how diverse theoretical paradigms may inform theories of violence and aggression that move beyond simply categorizing violent experience as traumatic and violent narrative as referential.

**Elise Berman, (University of North Carolina, Charlotte)**

*“I am going to punch your face”: Violence speech and hierarchy among children in the Marshall Islands*

Abstract: Children in the Marshall Islands (RMI) are constantly surrounded by violent speech. Older people largely scold children through threats of violence such as threats of punching them or shaving their eyebrows off. Children themselves also talk about their relationships with others—children as well as adults—through a discourse of violent imagery. Children say that they fear their elders, and they talk about this fear as a fear of physical violence.

But actual violence occurs much less often than the discourse about it. There is corporal punishment in the Marshall Islands, but much less corporal punishment than there are threats of it. Similarly, children do fight, but they have many fewer fights than their discussions of such fights.

Thus, violent discourse in the RMI is not necessarily a way of referring to actual behavior. Rather, as Catherine Lutz (1982, 1988) argued about emotions in the Pacific, expressions of fear as well as threats are not reflections of inner states or intentions but markers of people's relationships with each other. Through threats of violence, people establish themselves as elders with power. Through discussions of fear, children lower themselves and move themselves into childhood. And through talks about fights, including during pretend play, children recreate violence and fear as central to social life, albeit central as a form of discourse as opposed to, or in addition to, actual fact.

**Christine El Ouardani (California State University, Long Beach)**

*Pleasure and disgust in talk about violence in rural Morocco*

Abstract: While conducting research on childrearing in a Moroccan village, I was struck by the number of violent narratives and the amount of violent imagery used in everyday talk by both adults and children. These narratives were graphic and provocative, and both children and adults seemed to vacillate between finding pleasure and expressing disgust in telling and hearing these stories. These narratives also often did not reflect actual occurrences, despite the fact that speakers would swear to the veracity of what they were recounting and that multiple speakers frequently recounted the same narratives. In this paper, I will examine two of these narratives in order to make sense of the multiple purposes that these discourses may serve in regulating both social relationships and individual affective states. In the first, a group of women tell a story about their brother violently beating their sister-in-law—a beating that the sister-in-law vehemently denies ever happening. In the second, a mother recounts violently disciplining her daughter, an event which I am sure never happened. I will argue that these examples demonstrate the multiple ways in which talk about violence serves not as an accounting of "true" traumatic experience, but rather as a way in which to make claims about kinship and authority. Using psychoanalytic theories of anger and aggression and sadomasochism, I will also argue that experiencing and evoking both pleasure and disgust in listeners is central to the multiple social effects of these narratives.

**Kristen Lindblom (University of California, Los Angeles)**

*Therapeutic enactments: The presentation of alternative scenes in narratives of physical abuse*

Abstract: This paper investigates three narratives of abuse, from the point of view of the abusers, and the alternative scenes which are presented and enacted by the group facilitator. In a group therapy session for recovering heroin addicts, clients and a group facilitator work together to construct these alternative enactments which function to evaluate and interpret prior actions, giving them new meanings with an orientation towards future events. The presentation and discussion of these alternative scenes are a way of doing therapeutic work through reframing the discussion about what it means to be abusive, particularly while under the influence of drugs and/or alcohol. These alternative scenes also provide opportunities for the clients to reframe and reorient to their own past actions with the goal of gaining a therapeutic understanding of the role(s) violence has played in their lives. Using Conversation Analysis and Discourse Analysis methods, this paper uses data collected from ethnographic field work to explore how meaning- and sense-making processes are collaboratively used as resources to promote new courses of action and interpret and hopefully break maladaptive patterns of behavior.

**Julia Kowalski (Williams College)**

*Who can hear violence? “Gender sensitization” and narrative inequality in Indian anti-violence interventions*

Abstract: In order to produce social effects, talk about violence requires not only speakers but an audience. This paper examines non-governmental efforts to make state institutions more receptive to women's narratives of intimate violence in Jaipur, India. In their efforts to transform state responses to vulnerable women, activists draw on local ideologies about who is best able to hear and respond to narratives of gendered violence. They label these projects “gender sensitization.” Gender sensitization is a “technology of talk” that is prevalent throughout transnational women's rights activism (Watkins 2012: 299). In this paper, I argue that “sensitization” helps activists discuss the conditions and effects of narratives of violence, operating as a metapragmatic discourse. In Jaipur, women's rights activists used the framework of sensitization to compare the ability of various actors to authoritatively move claims about violence from one venue to another. Yet as a label, “sensitization” collapsed together contradictory ideologies about how women can narrate violence, to whom, and with what effects. As a result, even as new anti-violence legislation attempted to create "sensitive" venues to respond to women's narratives of violence, it also created new conditions of discursive inequality. Such inequalities affected not only complainants but NGO staff, who the law transformed from sophisticated responders into mediating bureaucrats whose expertise was suspect. In attending to sensitization as metapragmatic discourse, I argue that narratives of violence produce social effects not only in terms of their content, but in terms of the communicative models they project.

**Esin Egit (Borough of Manhattan Community College)**

*Political subjectivity and self-deception: Coming of age in the 1980s in Istanbul Turkey*

Abstract: In Turkey, the hallmark of the 1980s is the depoliticization of the public sphere by the military coup organized against the rising leftist movement. The generation that came of age in this context was later represented as the "apolitical generation" in the mainstream public discourse. During my fieldwork conducted in 2004-2007 in Istanbul among a cohort of middle-class women of this generation, I found that women insisted that they were not interested in political engagement of any kind and made fun of activists for their idealism, naiveté and self-indulgence. On the other hand, I also found that women's narratives of self were interspersed with memories and anecdotes related to military coup and state violence, political censorship, and culture of fear enforced through family dynamics. Drawing on theories of contemporary relational psychoanalysis and recent work calling for a robust "hauntology" in psychological anthropology (Good 2010, 2012), this paper argues that women's early encounters with political violence and talk of violence have deeply shaped the formation of a particular political subjectivity, which I call "apolitical" political subjectivity. For example, despite their ongoing frustration and active battle in the private domain against traditional gender roles, these women forcefully reject being associated with feminist politics, identity and political activism, and therefore repeat patterns of self-censorship and self-deception, and use humor as a defense mechanism to trivialize their oppression in a patriarchal context, all of which ultimately hinders their ability to identify their needs and desires as adult women.

**DISCUSSANT: Stanton Wortham (University of Pennsylvania)**

**4:30 pm – 6:00 pm
ROUNDTABLE DISCUSSION: Empathy and Its Limits: Reflections on Ethnographic Engagements
ORGANIZERS: Kristin Yarris (University of Oregon) and Sarah Willen (University of Connecticut)**

Abstract:In their introduction to a special issue devoted to empathy in psychological anthropology, Hollan and Throop note that while empathy's importance to anthropological fieldwork is often presumed, few anthropologists are “explicit about defining or invoking it” (2008: 385). As psychological anthropologists informed by a phenomenological orientation, empathy would seem central to our ethnographic approach—a requirement of the demeanor we must adopt in the field in order to draw near to the phenomena we seek to understand. Yet attempts towards empathy in ethnographic endeavors are messy and incomplete, ever reminding us of the differences (in knowledge, power, culture, resources) that divide researchers from those we study. Among the questions motivating this roundtable are the following: When is empathy invited, permitted, or cultivated (at times strategically) as a ligament of intersubjective connection? When might the possibility of empathic connection lurk as a threat, an unwelcome intrusion, or even a violent penetration? With this range of potential meanings and valences in mind, our discussion will explore how empathy and its limits figure in moments of research engagement and in the subsequent work of ethnographic interpretation, analysis, and writing. By exploring fraught moments of ethnographic encounter that point toward empathy's obstacles and limits, participants will consider how empathy figures in different forms of social and cultural relationship, at times in an explicit effort to transcend differences and inequalities and, at other times, as a reminder of what Kirmayer, drawing on Levinas, describes as the “radical alterity and incommensurability of cultural worlds” (2008: 458).

**Participants: Anne Kohler (University of Connecticut)**

**Sarah Pinto (Tufts)
Jason Throop (University of California, Los Angeles)
Sarah Willen (University of Connecticut)
Kristin Yarris (University of Oregon)**

**4:30 pm – 6:00 pm
ROUNDTABLE DISCUSSION: Translatability of Human Experience: Reassessment of Monolithic Translations of Japanese-Derived Experiences Through the Triangulation of the Native, the Etic, and the In-Between
ORGANIZERS: Hidetada Shimizu (Northern Illinois University) and Chikako Ozawa-de Silva Emory (University)**

Abstract: Currently, the majority of psychological anthropologists’ works are published in English. But can we fully translate experiences of informants whose first languages are not English? Donald Campbell asked the question of "translatability" of human experience in his collaborative work with Oswald Werner, and with Robert LeVine on ethnocentrism and inter-ethnic relationships. Collectively, Campbell proposed that experiences as reported from a native's perspective (emic) as well as that of the researcher (etic) are both limited in their own right. However, by tacking between the two limited perspectives, one can minimize the ethnocentrism of each view while accentuating the "third" perspective not available solely to the emic or etic. Four of the five panelists are either natives of Japan (Suma Ikeuchi, Chikako Ozawa-de Silva, Hidetada Shimizu) or of multiple nativities (Karen Nakamura), who do psycho-cultural research in Japan. They will reflect upon the gap that exists between their native's "emic" perspectives and their "etic" ones. By triangulating two or more "ethno-centric" perspectives -- through the process that Robert LeVine (the fifth panelist), called "diversifying the sources of biases" -- they will attempt to create a more nuanced and in-depth insight into the nature of Japanese-derived human experiences that the monolithic, English-centered translation alone cannot capture (as with achieving depth perception with binocular vision). In so doing, they will attempt to generate insights into the nature of psycho-cultural subjectivity in Japan/Japanese, the relevance of which is not limited to the Japan/Japanese contexts only but may be extended across all human populations.

**Participants: Suma Ikeuchi (Emory University)
Chikako Ozawa-de Silva (Emory University)
Hidetada Shimizu (Northern Illinois University)
Karen Nakamura (Yale University)
Robert LeVine (Harvard University)**

**6:00 pm – 7:30 pm COCKTAIL RECEPTION WITH CASH BAR**

**6:00 pm – 7:30 pm
POSTER SESSION: SPA Biennial Poster Session
ORGANIZER: SPA Biennial Program Review Committee**

**Christiana Joseph (Wellesley College)**

*Religion and race in mental health: College students speak up*

The prevailing attitudes about mental health and mental illness among current college students stem from a multiplicity of cultural associations including ethnic, racial, religious and spiritual traditions. Previous research on student perceptions of mental health, while valuable, have had limited insight on how students, and specifically those of racial, ethnic, religious, or spiritual minorities, understood and approached the idea of seeking mental health care. My current research has given a voice to students’ personal opinions and experiences through document and survey analysis, interviews and a questionnaire. Students of various ethnic, racial, religious, or spiritual groups have vastly different experiences regarding how their community members would respond to mental health issues and an individual’s desire to seek mental health counseling and treatment if necessary. Students have their own views on how socially acceptable it is to speak about mental health, mental illness, and seeking counseling and treatment. Taking my research subjects’ views into account will help institutional and organizational resources better address students’ mental health needs.

**Scarlett Eisenhauer (University of California, Los Angeles)**

*Experiences of well-being: Youth participation and belonging in arts-based after school programs*

Abstract: After school programs are increasingly relied upon as a promoter of positive youth development as well as academic success, especially for students considered to be disadvantage within the formal school environment. The current preliminary research explores a theoretical model of how arts-based after school programs support student well-being from an ecocultural and cultural consonance perspective. These theories direct attention towards the individuals’ meaningful participation in a specific cultural environment, and the degree to which they believe themselves to approximate cultural models, respectively. Cultural consonance can be translated into a ‘sense of belonging,’ and has implications for psychological stress. Although programs have been cited as successful through quantitative measure, relatively little research has focused on the subjective and participatory experiences of youth in after school programs to understand how and why the programs are successful. Group arts-based programs, such as theater, band, etc., offer spaces for intense group collaboration and creative expression. They may offer students places for creative expression in which they experience states of flow that are often lacking in traditional school routines. Coupled with a strong group cohesion, perhaps even a feeling of collective effervescence, these fulfilling flow experiences can have a bidirectional relationship with well-being through the psychological outcomes of meaningful participation and belonging.

**Carolyn Merritt (University of California, Los Angeles)**

*Clinical (un)certainty and narrative medicine: Individualizing clinicians as co-tellers in therapeutic plots*

Abstract: Linguistic and medical anthropologists have emphasized that all narratives, including ‘illness narratives,’ are intersubjectively shaped, and that therapy itself may become ‘emplotted’ with healers and patients as co-tellers. Much of this literature attends closely to patients’ lifeworlds to understand how patients’ individual life histories and orientations make particular currents of cultural and medical knowledge relevant, affording narratives of healing which are simultaneously socially embedded and yet unique for each patient. Yet a significant gap remains in understanding how practitioners’ individual histories, values, and orientations combine with institutional and cultural models to imprint the therapeutic process. Such an examination is particularly relevant in cases of medical uncertainty, in which personal and cultural resources become central to physicians’ strategies. This poster presents a narrative analysis of a series of interviews with two gynecologists to explore their roles as interlocutors in the construction of ‘clinical plots’ concerning chronic vulvar pain, conceptually emplacing their respective medical approaches regarding this poorly understood condition within the contexts of their life histories. I explain divergences in their treatment strategies by illuminating how formative points of contact between their personal ‘lifeworlds’ and particular socio-cultural understandings of gender, illness and care deeply shape their professional medical expertise. I suggest that these two physicians’ individual lenses offer each of them a particular affective-epistemological ‘setting’ within which the same medically ambiguous symptoms become differently intelligible, with potentially different effects for individual patients’ experiences of healing as well as for broader discourses about gender and sexual health.

**Maricela Correa-Chavez (California State University, Long Beach)**

*Mexican heritage children’s collaboration and conflict as they play a new video game in small groups*

Abstract: This study examines patterns of collaboration and conflict among 8 year-old children from Mexican immigrant families (in California) as they explored a novel videogame on two computers in same-gendered groups of four. Ten of the groups consisted of children whose families that were familiar with school ways of organizing teaching and 10 groups from families that were familiar with Indigenous Mexican ways of organizing teaching and learning by observing and pitching in (Rogoff et al., 2014). The children were shown the fundamentals of the game by a research assistant and then left alone to figure out the game themselves. The children were not told how they should organize their play, nor with whom they should play. Preliminary coding of video data suggests that children from families that were familiar with Indigenous ways more often collaborated in playing, often to the extent that multiple children were actively controlling the moves on the computer. This was less common among children whose families were familiar with school ways, who were more likely to discourage others from participating or helping when it was not ‘their turn’ and more likely to engage in competitive interactions with the other children These different patterns seem to be related to familial participation in different ways of organizing teaching and learning. Traditional patterns may be changing as people participate in Western forms of schooling. By elaborating different forms of organizing learning it may be possible for communities, families, and children to expand their repertoire of cultural practices for learning.

**Nicholas Gates (University of Massachusetts Lowell) and Urmitapa Dutta (University of Massachusetts Lowell)**

*Fair trade: Bridging individual and organizational action*

Abstract: This poster will present an innovative and critical understanding of the relationship between fair trade and social action. Fair trade is a trading partnership based on dialogue, accountability, and respect that tries to facilitate improved terms of trade for producer communities, especially those in the global South. In addition to better economic remuneration for producer communities, the fair trade movement has historically supported democratic decision-making, capacity-building, and more recently sustainable development among producer communities. Using participant observation methodology, our project explores how a non-profit organization committed to a social justice and just development agenda engages the concept of fair trade. Specifically, we ask: how do members of the organization understand the concept of fair trade vis-à-vis their work? What kinds of arguments do members make around fair trade—its promotion and critique? How do members reconcile individual and social action? Our poster will present the analysis of diverse discourses—ideological, developmental, economic, and moral—employed by members to engage with the notion of fair trade. These findings help us identify the multiple barriers that impede the translation of fair trade ideals into action. Second, we will present an emerging framework for local social action that derives from our findings. We will conclude with the implications of our findings for strategic capacity-building to promote individual and organizational action.

**Charles Super (University of Connecticut, Storrs), Sara Harkness (University of Connecticut, Storrs), Marjolijn J. M. Blom (Netherlands Ministry of the Interior), Caroline Mavridis (University of Connecticut), and Anjori Jain (University of Connecticut, Storrs)**

*Parental ethnotheories at bathtime: A Dutch-U.S. comparison*

Abstract: The present report, following the lead of Bateson and Mead, examines infant bathing practices of Dutch and American parents, who have divergent ethnotheories about infants’ needs: many Dutch parents focus on calm regularity for their infant, whereas U.S. parents are more concerned with stimulation to promote cognitive growth.

Samples were broadly middle-class, native speaking families in eastern Connecticut (N=36) and the province of South Holland (N=21). When the infant was 2 months old, a normal daytime bath given by the mother was videotaped. Forty infant, caretaker, and contextual variables were later coded, using only the time of actual bathing.

Dutch mothers generally used a bucket-like tub for bathing, in which the baby’s entire body was immersed while remaining vertical; this was soothing to the young infant, often evoking a fetal posture. In contrast, the U.S. mothers generally used a shallow, bassinet-like tub in which the baby was placed in a reclining position, then splashed with water to wash. Relatedly, the Dutch mothers most often spoke very soothingly to their babies, whereas for the U.S. mothers talked more than calmed. Correspondingly, the U.S. infants were significantly more activated motorically and were more likely to fuss or cry.

The results confirm expectations based on an understanding of parental ethnotheories in the two samples: at bathtime the Dutch mothers were more calming and had calmer infants, whereas the U.S. mothers were more stimulating and had more active and aroused babies.

**Caroline Mavridis (University of Connecticut, Storrs), Jong-Hay Rha (Hannam University), Blanca Huitron (University of Seville), Ughetta Moscardino (University of Padua), Sara Harkness (University of Connecticut, Storrs), and Charles M. Super (University of Connecticut, Storrs)**

*Maternal temperament and daily mood: A comparison in four cultures*

There is little research so far examining the relationship between cultural context and maternal experience in the postpartum. Besides contextual factors, we should also consider the role of mothers’ individual characteristics as they adapt to a new baby. This poster discusses the relationship between self-reported temperament and mood, at two and six months postpartum, among four middle-class groups: mothers from Italy (n=47), Korea (n=21), Spain (n=27), and the United States (n=41)<sup>1</sup>. We used two measures: 1) a mood rating scale filled out at the end of each of three research days, at both times, and 2) Rothbart’s Adult Temperament Questionnaire, filled out at six months. Mood data were organized through factor analysis (at 2 months: Negative; Positive; Distracted; Anxious; and at 6 months: Negative; Positive; Distracted; Calm). We focused on Rothbart’s four main factors (Negative Affect; Extraversion/Surgency; Effortful Control; and Orienting/Sensitivity). A correlational analysis indicated similarities and differences. At 2 and 6 months, Negative Affect is associated only with negative moods (for all sites in which associations occur). Effortful Control is associated with positive moods at 2 and 6 months. Korean mothers are distinct in the association between Extraversion/Surgency and negative moods at 2 months. U.S. mothers are unique in their association between Orienting/Sensitivity and negative moods at both times. Similarities in associations between dimensions of mothers’ temperament (e.g. Effortful Control) imply universal strategies for adapting to a new routine. The cultural distinctions could be at least partly explained by differences in daily routines, social settings and support.

**Jia Li Liu (University of Connecticut) and Sara Harkness (University of Connecticut, Storrs)**

*Chinese maternal ethnotheories about childrens’ shyness*

Abstract: Temperament, including early emerging propensities in activity, affectivity, and self-regulation, interacts with biological and environmental factors across time to produce developmental outcomes. One aspect of temperament, behavioral inhibition or shyness, is a general pattern of wariness to unfamiliar stimuli; it has been associated with both positive and negative outcomes. In many Western contexts, shyness is correlated with anxiety, low self-esteem, internalizing problems, and school difficulties. In contrast, in some cultures such as China, shyness is viewed as a virtuous quality associated with modesty, sensitivity, self-control, maturity, and adjustment. Recently, however, Chinese researchers have observed a shift away from the cultural preference for shyness, with traits such as confidence and self-assertion becoming more highly valued.

This study examined the ethnotheories about shyness of twelve mothers of four- to- eight-year-old children in the industrialized, populous city of Guangzhou, China. Using semi-structured, qualitative interviews in the home, mothers were asked about their ideas about shyness and related parenting practices. Preliminary thematic analyses suggest a nuanced two-factor model of shyness: anxious shyness and regulated shyness. Disadvantages of anxious shyness were salient to mothers and included anticipated difficulties in peer interactions, family interactions, and school adjustment. Mothers’ views about regulated shyness were mixed.

Although many mothers acknowledged the contribution of genetics, there was a belief that maternal encouragement and the provision of novel experiences would mitigate shyness. As China becomes increasingly competitive and modernized, understanding different adaptational meanings of shyness will inform educators and clinicians on how to best serve this population.

**Sara Harkness (University of Connecticut, Storrs), Saskia van Schaik (Utrecht University), Marjolin Blom (Ministry of Health, the Netherlands), Caroline Johnston Mavridis (University of Connecticut), and Charles M. Super (University of Connecticut)**

*Culture, parity, and postpartum depression: A comparative study in the U.S. and the Netherlands*

Abstract: Approximately one in ten women in Western industrialized societies experience postpartum depression, but there is uncertainty about the relative contributions of biology and context to this disorder. Participants in the present study were middle-class US ( n=43) and Dutch (n=23) mothers of infants. Mothers filled out the Edinburgh Postnatal Depression Scale (EPDS) when their infants were 2 months of age and were interviewed in a semi-structured format about their experiences of motherhood and their perceptions of the baby. EPDS scores were analyzed with a two-way Analysis of Variance (Sample X Parity). Overall, there was no significant difference between the two samples. There was, however, an interaction of Sample and Parity, such that the Dutch mothers of first-borns had higher EPDS scores than did the mothers of later-borns, whereas the opposite was true of the US mothers. Analysis of the interviews and ethnographic background knowledge suggest that culturally organized differences in mothers’ support systems and self-expectations may explain these differences. In general, the Dutch mothers had more social support than did their US counterparts, but they may have found the transition from a well-ordered lifestyle to the multiple demands of new motherhood more challenging than did the US mothers. In contrast, the US mothers’ ability to cope with the additional demands of a second baby may have been exceeded in the absence of the formal and informal sources of support enjoyed by the Dutch mothers.

**Gonçalo Veiga**

*Apparitional experiences and their effects on the living: a phenomenological approach*

Abstract: Reports of apparitions of the dead and the living are ubiquitous in virtually all cultures. In the English language, these are referred as phantoms, wraiths, ghosts, specters, among others. As Scott Rogo notes, “It is remarkable how so many words have evolved for creatures most people do not even believe exist.”

Along with extra-sensorial perception (ESP) and reincarnation, the study of apparitions has been a central theme in psychical research and parapsychology, especially in the domain of the study of survival. Since the inception of the British Society for Psychical Research in 1882, thousands of experiences have been documented, analyzed, and informed various theories concerning the nature of these phenomena. Depending on the paradigm and school of thought, the apparitional experience is usually classified as a psychopathological hallucination, a veridical hallucination, or a telepathic impression. However, the concern with the ontological reality of apparitions has cast a shadow over the understanding of the impact these experiences have on those who experience them.

The purpose of this paper is to explore the phenomenology of apparitional experiences. We will investigate how these reported encounters with apparitions of living or deceased friends, family, and strangers, can influence individuals’ worldviews and conceptions of the afterlife. We will also take into consideration the effects apparitions have on some people’s mental health and well-being and how they can be integrated into psychotherapeutic practices.

**M. Cameron Hay (Miami University), Eileen Anderson-Fye (Case Western Reserve University), Nadia El-Shaarawi (Duke University), Daniel Lende (University of South Florida), Harold Odden (Indiana University-Purdue University Fort Wayne), and Rebecca Seligman (Northwestern University)**

*Future Directions at the Nexus of Psychological and Medical Anthropology*

Abstract: Psychological anthropology and medical anthropology are distinctive subfields with considerable fruitful overlap. Psychological anthropology focuses on the individual within a sociocultural milieu, including the local and global structures and processes through which individuals and groups interrelate, act, and make meaning. Medical anthropology focuses on issues of health, including the local and global structures and processes that affect the health of individuals and groups. Many anthropologists work at the nexus of both subfields, seeing them as inherently intertwined in the realities of people’s lives. Excellent work has already been done to conceptualize and understand some key elements of the lifeworld that are simultaneously psychological and medical, and yet much work has yet to be done. In this poster we highlight those conceptual arenas that we see as needing further work and attention: augmenting work on suffering with understandings of resilience, conceptualizing the everyday processes of muddling through uncertainty, further exploring the embodiment of memories and disparities, theorizing experiences of precarity and vulnerability in contexts of change and upheaval, and developing a frame for comprehending the ways in which everyday moments accumulate and impact well-being over the lifecourse. In briefly highlighting future directions, this poster is designed to stimulate scholarly conversations at the nexus of psychological and medical anthropology.

**SUNDAY, APRIL 12**

**7:45 am – 10:45 am
CONFERENCE REGISTRATION**

**8:00 am – 9:45 am
PAPER SESSION: Coming of Age in Institutions: Youth, Gender, and Bureaucratic Subjectivity
ORGANIZERS: Michael Chladek (University of Chicago), Erin Moore (University of Chicago), and Lindsey Conklin (University of Chicago)** **CHAIR: Erin Moore (University of Chicago)**

Abstract: This panel reanimates longstanding questions in psychological anthropology about the relationship between subjectivity and social change by examining how institutions shape young people's transition to gendered adulthood, and how young people themselves transform the very institutions thought to shape them. This panel expands upon Robert LeVine and Sarah LeVine's well-established research on girls' schooling in the global South, which indicates that mass education significantly improves maternal and infant health outcomes because schools impart habits that later facilitate women's access to public health services. Drawing upon this research, the 2011 special issue of *Ethos* (Anderson-Fye and Korbin 2011) underscored the importance of psychological anthropological understandings of human development-in-context to institutional policy and practice by exploring how adolescents interact with various institutions and in so doing reshape their local cultural milieu. Drawing from these insights, we ask: Do other state and non-state institutions, especially those not explicitly related to health or education, have similar effects in forming bureaucratic subjectivities? How do other social categories besides adolescence, such as gender and race, shape institutional subject-formation? And, especially, what do we make of ethnographic evidence that suggests that young people subvert, resist, and transform the lessons intended for them by these institutions? The papers on this panel will address these questions in a variety of contexts across the globe: Black adolescent boys in U.S. psychiatric custody, girls' empowerment NGOs in Uganda, boys in Thailand who ordain as Buddhist novice monks, and young women's courtship and marriage practices in Jordan.

**Erin Moore (University of Chicago)**

*The temporality of the poster child: Coming of age in the Ugandan NGO economy*

Abstract: In contemporary Uganda, the international development industry — a transnational network of public and private agencies — manages the "soft infrastructure" of social reproduction. NGOs in Kampala, Uganda's capital city, not only provide social services such as schooling and health care, they also constitute a new economy for urban-dwelling young people. In this role, NGOs impart the skills of "bureaucratic subjectivity," that is, the learned and practiced capacity to approach a variety of organizations as claimants, clients, and patients. Young people inhabit these subjectivities by learning to effectively present themselves as ideal NGO beneficiaries. Yet, in the world of global girls' empowerment NGOs, as young women learn to perform the bureaucratic subjectivity necessary to qualify for adolescent girl-specific resources, they face an ever-advancing temporal horizon: they will soon "age out" of their qualification for these resources. This paper considers this dilemma for one remarkable young woman named Nashima, the poster child for Uganda's girls' empowerment movement. At NGO meetings in Kampala and at the United Nations, Nashima performed "stubbornness," a Ugandan-English descriptor meaning both obstinate and adorable, to demonstrate her readiness for NGO resources. Yet, paradoxically, the very stubbornness she delivered as an ideal girls' empowerment beneficiary could hinder her as an adult. Far from anomalous, this paper argues that Nashima's case is metonymic for the quarter of Uganda's population, people who fall between the ages of 10 and 19, who are coming of age in Uganda's NGO economy.

**Michael Chladek (University of Chicago)**

*Buddhist novice monks learning & resisting monastic expectations in Northern Thailand*

Abstract: In recent years as Thailand has experienced political instability, it has also experienced uncertainty concerning the moral development of male adolescents. Families, educators, and youth themselves express worry that there is more for boys and young men to become "addicted" (*tit*) to. Modernization and globalization have allowed easier transportation and more nighttime venues such as bars and clubs for young men to frequent, putting in jeopardy their educational and occupational responsibilities. Technology has made boys and young men "addicted" to video games and social media. Increasingly, families who worry about their boys' ability to navigate the rapidly changing social context are encouraging boys to ordain as Buddhist novice monks and complete their education at a temple school where only other novice monks study. Most lay Buddhists in Thailand believe strict adherence to the monastic precepts will help young novice monks develop into moral men. Some scholars have argued that Buddhist monasticism is an institution of the Thai state that extends nationalist ideals of morality and being a Thai citizen. Based on 20 months of ethnographic research in northern Thailand, I argue that Buddhist monasticism can also be the site for counter-ideologies that resist nationalist discourses and state expansion. By focusing on how young novice monks navigate and negotiate expectations of monastics, I demonstrate how boys and young men may subvert institutional construction of nationalist and masculine subjectivities

**Katie Rose Hejtmanek (CUNY - Brooklyn College)**

*Policing black boys, policing adolescence: African American boys coming of age in psychiatric custody*

Abstract: "[T]he most 'legible' black male body is often thought to be a criminal body and/or a body in need of policing and containment — incarceration — […] a reminder that the black male body […] is often the bogeyman that keeps America awake at night" (Neal 2013:5). State-level policing incarcerates African American men at rates twenty to fifty times greater than those of white men (Alexander 2010). Sometimes, Black adolescents are not sent to prison but rather are remanded to residential treatment, what I call psychiatric custody, for mental health treatment, special schooling, and total-institutional living organized around psychiatric, mental health, and child welfare ideologies. The custody rate for Black adolescents into residential treatment is more than 4.5 times the rate for whites (U.S Department of Justice 2013). African American adolescents are coming of age in psychiatric, incarcereal institutions that claim to take "troubled youth," predominantly behaviorally disordered African American boys (mental health framing for violent and dangerous), and make them "productive citizens." This paper illustrates how one institution seeks to subdue these boys using particular kinds of therapeutic methods — psychotropic medication, behavior management systems, and physical restraints — in an effort to make them whitewashed bureaucratic subjects. I will argue that this bureaucratic process is not only a way to police African American boys and reinforce colorblind ideology but also to police the dominant American adolescent coming of age process. I conclude with a discussion of how these Black boys actively engage with this policing, formulating a hyper-autonomous American adolescent subjectivity.

**Lindsey Conklin (University of Chicago)**

*Gendered Expectations and Strategic Courtship: Coming of Age Through Marriage in Jordan*

Abstract: The institution of arranged marriage is the only acceptable route to “social” adulthood for women in middle-class Jordanian society. In fact, a young woman is still considered a *bint* (girl) until marriage marks her as a woman, a wife, and, eventually, a mother. That is, a Jordanian woman is grounded in her social relationships with men: she is first *bint fulān* (daughter of someone [male]), *zawj fulān* (wife of someone [male]), then *umm fulān* (mother of someone [male]). Not only does marriage transform a girl into a woman, but it also legitimizes courtship and intimacy—making premarital courtship and intimacy completely *off limits* for most Jordanian young women. This disproportionately gendered demand falls upon young women because they must be cognizant of their sexual reputation in the eyes of the community. In this paper, I argue that, despite these gendered limitations, young women are transforming the institution of arranged marriage from within and without. From within, they are engaging in courtship through formal engagements, which can be broken when the match is not satisfactory—what I call “trial” engagements—despite legal and financial repercussions. From without, young women often informally navigate the gray area of courtship by courting in “half-and-half spaces,” in groups, or with female friends—what I call “safety” friends. These formal and informal courtship strategies are calculated risks that young, Jordanian women make to become the adults that they have envisioned, ultimately fashioning a self through courtship and marriage.

**DISCUSSANTS: Eileen Anderson-Fye (Case Western Reserve University) and Robert LeVine, (Harvard University)**

**8:00 am – 9:45 am
PAPER SESSION: Relating Self and Other
ORGANIZER: SPA Biennial Program Review Committee**
**CHAIR: Timothy McCajor Hall (University of California, Los Angeles)**

**Mary Cook (Brigham Young University)**

*Psychocultural landscapes of Hmong polygyny: Individualism and collectivism reconsidered*

Abstract: Collectivism and individualism have long been understood in mainstream social science practice as dichotomous constructs that hold significant implications for therapeutic practices. Hollan (1992) has critiqued this view and the dichotomization of “Western” and “non-Western” selves by providing ethnographic evidence of the independent self in “sociocentric” societies and vice versa. More recent work in psychological anthropology (Hickman and DiBianca Fasoli, In press) argues against essentialism of concepts like autonomy and community (which map onto individualism and collectivism) in the Three Ethics approach to the study of morality and points to ways in which these seemingly distinct ethics can be inextricably intertwined in certain lines of moral reasoning. I build on this by explicating a psychocultural context in which collectivism and individualism are co-constituted in that they are embedded in and work to perpetuate each other. I examine discourse from the lives of three Hmong women—living in a highland Southeast Asian cultural context commonly labeled by social scientists as “collectivist”—who each determined to remain committed to their husbands in polygynous contexts. Their rationales underlying these decisions involved maintaining ancestral rituals, protecting children's relationships to their clans, and karmic beliefs concerning personal responsibility. These three primary decision-making domains illustrate the co-constituted and interdependent nature of individualism and collectivism in the lived experience of these women. A deeper understanding of the co-constituted nature of collectivism and individualism allows for a more complete understanding of the psychocultural landscape in which these women make these decisions.

**Xochitl Marsilli-Vargas (University of San Francisco)**

*Psychoanalytic listening in Argentina as a social fact*

Abstract: Psychoanalysis occupies an important position in Argentina, one that partially symbolically structures other fields and many discursive arenas. For example, we can find psychoanalysis outside the clinical setting, in newspapers, TV and radio shows, sports, and casual conversations, among other forms. Psychoanalysis in Argentina, but especially in Buenos Aires, is not only an institutionalized form of therapeutic practice, but also a way of relating to the world. What this means is that psychoanalysis has become a framework that helps to explicate some experiences of everyday life, influencing ways of acting and thinking, and nurturing social identities and lifestyles. Historical accounts attempted to understand this phenomenon by focusing on important marks in Argentine society, such as migration, economic instability, and the European heritage. Taking an anthropological approach, this paper contributes to the discussion about the pervasive nature of psychoanalysis in Argentina by suggesting that in Buenos Aires, people have been socialized to *listen* through a psychoanalytical framework. In this framework, the listener suspends the denotation and referential content of verbal utterances by listening to "that which is not said," which becomes evident by the use of forms of addressivity like "what you really mean is," voiced after an utterance has been made. Presenting findings from more than twenty months of fieldwork, this paper analyzes casual conversations as well as televised advertisements, to observe the emergence and circulation of a psychoanalytic listening practice that has become a social fact.

**Heather Huffman (Colorado Outdoor Education Center)**

*“Relational shift” versus “interpretive drift”: Developing a professional use of self in the clinical social work relationship*

Abstract: An enduring puzzle for anthropology is understanding the interaction between persons and culture, giving rise to theories about what culture is and where we might find it. Based on a person-centered, process-oriented, and historically situated two-year ethnographic study of the education of students in a Master's program of social work in Los Angeles, this talk describes how students learned to form relationships with clients. Rather than experiencing an "interpretive drift" (Luhrmann 1989) into any particular psychological theory, students learned a particular way of being with clients, resulting in what I call a "relational shift." Students develop a "professional use of self" as the foundation of the social work relationship, which includes the growth of self-awareness, the effort to have a "genuine connection" with clients, and their parallel process of "taking help" in the program, an experience that helps them understand their clients' experience in psychotherapy, which might include analogous resistance, self-observation, growth, and change. Program mantras such as "Start Where the Client Is At," "No Judgements," "Trust the Process," and "It's All about the (Real) Relationship" guided students' practice with clients. This pedagogy was developed by the functional school of social work during the 1930's-1940's, and was influenced by the work of psychoanalyst Otto Rank, a close colleague (some say "adopted son") then critic of Freud's. I conclude that students' relational shift in this setting supports Sapir's view that culture is not only found in beliefs or believing: culture is in relationships.

**Timothy McCajor Hall (University of California, Los Angeles)**

*Identity, experience, and sexual ethics in the age of Treatment-as-Prevention (TasP) and Pre-Exposure Prophylaxis (PrEP) for HIV*

Abstract: Some persons living with HIV have resisted perceived discriminatory moral discourses from the larger society. Framing themselves as a persecuted minority, they place this stance in a larger dialogue challenging sex-negative morality and heteronormativity. In parallel, the larger gay community has imbued practices aimed at reducing STD transmission with a novel moral force—a health-morality largely shared by the biomedical establishment. These moral codes stand in potential conflict. One discourse charges those who avoid known HIV+ partners with “discrimination” (“AIDS-phobia”—akin to racism), while the other promotes disclosure and precisely this sort of avoidance of persons of a different HIV status (“serosorting”), together with condom usage, as the pillars of (morally right) sexual behavior. Complicating this, many seropositive and seronegative individuals hold contrasting views of moral agency in sexual health, each placing the locus of responsibility on the other. In 2012 the United States FDA approved pre-exposure prophylaxis (PrEP) with daily medication (Truvada) as a highly effective means of preventing HIV infection; meanwhile the Swiss PARTNER study and others have demonstrated that sustained viral suppression ("undetectable viral load") renders an HIV-positive person effectively non-contagious. These intersecting and conflicting positions now dominate moral discourse in American queer communities. Drawing on analysis of LGBT media, the author's experience working in an HIV clinic, and ethnographic interviews, this paper outlines these moral discourses and shows how different life experiences shape assumptions about HIV prevalence and “badness” of infection, the moral risks and benefits felt to be salient, and models of ideal sexual citizenship.

**Melissa Park (McGill University)**

*What moved us?: Vulnerability and the threat of death in psychiatric research*

Abstract: In this paper, I reflect on a case of suicidality that occurred in the midst of an ongoing ethnographic-participatory study on transforming psychiatric care to meet recent mandates for Recovery-oriented practice standards. Research ethics and principles of Recovery are designed to overturn power hierarchies and protect the human (as) subject. Yet they also obscure the very vulnerability which defines us as (interconnected) subjects and not objects in isolation. The threat of death emerged in a discussion group with persons who have lived experience of mental illness, beginning with Carla's, “When you're down, it's like, ‘I'll just stay here,’ but if I get up again, I don't know,” and coalesced when her absence at the next group set off memories of despair and futility for the others. Their chorus of terror, and the intersubjectedness forged with their storytelling, impelled us to action. With only the name of a street to guide us, our journey moved us past the certainty of ethical protocols and practice principles into the uncertain terrain of what we might find at the end of our search for Carla. Tracing this journey raises the question: What moved us? Reflecting on linkages between the collective vulnerability, intersubjectivity, and what moves us—whether self-corrective (Bateson 1972) or animating force (Bennett 2004) —interrogates and gives us entry to explore that imaginary frontier (Crapanzano 2003) where, akin to Carla's own sense of what she will do next, we are “in-between, stuck in the middle somewhere between wanting to help and not knowing.”

**Elizabeth Carpenter-Song (Dartmouth Psychiatric Research Center)**

*“Vermont destroyed her”: One woman’s life and death in rural New England*

Abstract: In this paper I reflect on the recent death of a woman in my study of poverty and housing insecurity in rural New England. On December 29, 2014, I was awakened in the wee hours of the morning by the buzz of my cell phone. I fumbled in the darkness and stared at the text message through bleary eyes: H was pronounced dead at 10:45 pm. Please call. Although the phrase "pronounced dead" spun in my head with its finality, I was struck by its seeming inevitability. How else could this story have ended for a woman who had borne the loss of four children to the State, declining physical and mental functioning, and the ever-present threat of losing yet another place she had made home? This paper explores the embodied consequences and material manifestations of the fundamental insecurity that suffused H's life. The phrase, *fundamental insecurity*, is intended to evoke the totality and pervasiveness of instability, impermanence, and mobility in the lives of impoverished rural families. I examine the harsh familial, social, and professional ecosystems in which she was embedded to highlight and interrogate responses to vulnerability in a cultural context in which individualism and self-sufficiency are core values. In the paper I also reflect on my relationship with H, my evanescent understanding of her, and my intimate engagement with alienation and anguish as a psychological anthropologist.

**8:00 am – 9:45 am
PAPER SESSION: Critical in the Clinic: The Highs and Lows of Psychological Anthropology in Mental Health Practice
ORGANIZERS: Lainie Goldwert (New School for Public Engagement)
CHAIR: Lainie Goldwert (New School for Public Engagement)**

Abstract: The relationship between psychological anthropology and mental health practice has historically been both mutually generative and often fraught with tensions. This panel brings together psychological anthropologists trained as mental health clinicians, addressing both the productive and challenging aspects of approaching therapeutic work from an anthropological orientation.

The process of becoming "expert" mental health practitioners can unsettle those who emphasize attention to the epistemological and ontological assumptions of psy-practices. Demands that we dis-embed the individual during assessment, diagnosis and treatment conflict with an awareness of the co-constitution of psyche and society, history, and institutional power. Several aspects of training challenge our commitment to the dynamic nature of mind and culture, for example, when using the DSM as mandated by managed care, or as we seek to understand clients without the benefit of ethnographic observation of their daily lives and practices.

On the other hand, the anthropologist-clinician may find her/his practice simultaneously enhanced by a critical sensibility. Psychological anthropology can empower practitioners to resist hyper-rationalizing and objectifying practices, and to refuse to marginalize social/contextual factors we know to be vital determinants of mental suffering and its alleviation. Further, attention to the social and symbolic organization of human experience can enrich both healing interventions and contexts of care.

Anthropologist-clinicians find ourselves uniquely situated to explore these intersections as we move through training and beyond. Panel papers address tensions—productive and stymying—arising between clinicians and patients, clinicians and colleagues, practice and theory, and within the clinician's intellectual and embodied experience of therapeutic engagement.

**Elizabeth Fein (Duquesne University)**

*Of foxes and fishbowls: Socialization into a dual identity as anthropological scholar and clinician*

Abstract: Psychological anthropology can help scientist-practitioners develop meaningful and socioculturally relevant mental health interventions. For those of us drawn to it, training in psychological anthropology also tends to hone our existing tendencies towards critical analyses of knowledge and practice, and our focus on the fullness of the social field. These tendencies can conflict with some aspects of psychological research and practice: increasing standardization of care, a focus on the individual out of context, and compliance with broader national trends toward ongoing surveillance amidst the management of chronically heightened risk. Meanwhile, the competitive nature of access to required training experiences fosters an emphasis on successful assimilation as a condition of completing training. What are the implications of these tensions for the socialization of practitioners?

Drawing on my experiences as an ethnographic mental health researcher and psychotherapy trainee, this paper will trace the intersections of psychological anthropology and clinical practice through three vignettes from my own training. In the first, ethnographic research methods and theories of self, symbol and society drawn from psychological anthropology inform the implementation of an innovative healing practice, through attention to the contextual nature of sociality. In the second, compliance with a university suicide prevention policy demands that practitioners adopt a narrower, attenuated understanding of social interaction; implementing this policy requires me to violate my own ethics with a vulnerable client. In the third, a "cyclical psychodynamic" approach to practice affords a first step toward re-assembling a sense of identity as a clinical psychologist following this crisis.

**Hallie Kushner (Drexel University College of Medicine)**

*From psychological anthropology to modern psychoanalytic theory: On staying critical in the clinic*

Abstract: A clinician trained by psychological anthropologists may find it jarring to stand at the doorway of a locked psychiatric unit knowing she has the key to leave, and in fact is part of the "multidisciplinary team" keeping others in. This was one of my early experiences of moving into clinical work. There seemed, initially, little intellectual space to question what is usually unquestioned in daily clinical practice. I will argue that incorporating psychoanalytic theory into a clinical stance is a legible way to bring principles from psychological anthropology into a clinical setting. When psychoanalysis gained currency in the United States, it drew a line around intrapsychic space and designated anything outside of it "unsuitable for analysis." Resistance to this line came from within and without, so that the field of mental health care today carries both a stridently anti-analytic sensibility, and multiple evolving psychoanalytic theories. Psychoanalysis has expanded to include external factors as subjects of analysis within an individual's psychic life. One of the ways it has done this is by questioning the unidirectional delivery of meaning, from doctor to patient, arguing instead for a negotiation of meaning—not just between doctor and patient, but also among the professional community influencing both, as well as others whose internal presence crowd the shared space. In spite of a shift away from psychoanalysis in the mainstream, I have been able, as a psychotherapist and supervisor, to engage with traditions of questioning in relationship between psychological anthropology and psychoanalysis.

**Michael Kaufman (University of Chicago/Chicago Institute for Psychoanalysis)**

*The person in the clinic*

Abstract: This paper discusses a common problem facing psychological anthropologists and clinicians: how to understand the person as an experiencing subject, someone with unique experiences but also embedded in social and cultural contexts. The paper draws on a recently completed 46-year longitudinal narrative study of human development to suggest a conception of the person and his development, and a person-centered mode of discovery, useful in clinical practice. The author will discuss the usefulness and limitations of this perspective in clinical practice, highlighting two settings in which he has recently worked: an adult outpatient clinic in a university hospital system and a psychotherapy clinic at a mainline psychoanalytic institute.

**Kristi Ninneman (Case Western Reserve University)**

*Ipseity and alterity: Boundaries of the self for the clinician-researcher*

Abstract: Where are the boundaries of the self for the researcher, clinician, or clinician-researcher? Each of these positionalities can imply distinct ways of being with patients and participants, but are these ways of interrelating experienced as extrinsic or intrinsic to the self? Some may view or experience such modes of being as extrinsic, regarding them as roles undertaken—tactics or methodologies adopted for their usefulness towards a particular end: these modes are outside of the experience of the self, "hats" that can be worn or exchanged to suit the needs of the moment without compromising self integrity. For others, these ways of interrelating are felt as natural extensions and expressions of the self. These individuals may find it more difficult to adapt to a dual or changing role, experiencing related expectations as constraining, blocking, or cutting off an essential/authentic part of the self. Does the ensuing discomfort need to be interpreted as normative and necessary in defining clinical and anthropological selves, or are there other ways to reconcile dual or changed roles without renouncing as external these ways of relating that are felt as valuable parts of self-experience? In this paper, I explore these questions and opportunities, drawing in part on my own personal experience as a clinician turned anthropological researcher. Using the concepts of ipseity and alterity to explore the borders of self-as-clinician, self-as-researcher, and self-as-clinician/researcher, this paper highlights the struggles inherent in my own reflexive movement towards hybrid being and doing.

**Rebecca Lester (Washington University in St. Louis)**

*“Truth,” trust, and telling the tale: The ethical borderlands of clinical and ethnographic relationships*

Abstract: As a clinician-anthropologist I am frequently required to navigate different and sometimes competing imperatives about “truth-telling.”   Both anthropology and clinical mental health work involve negotiations of what is explicitly acknowledged and what remains hidden, and these involve different ethical stances for the researcher and the clinician.  The question of whether and how to tell “the truth” came to the fore recently when I presented a paper at the 2014 AAA meetings about my work with a particular client.  Although she had encouraged me to write the paper and had approved a draft, the day before my talk she did an about-face and became very upset about some of was in my presentation.  For the next several hours we underwent a protracted discussion about what was permissible for me to share, what was not, and why.  What became clear was that what was it was not so much the presentation we were negotiating, but the nature of our relationship as we both understood it.  Did I truly care about her, or was she simply a research subject?  Did she trust me to represent her favorably?  Which facts about of her situation did she think would convey the most “truth” to the audience about our work together, and were these the same things I felt were important to convey?  What rights, if any, did I have to speak about my own experiences, if they differed from hers?  Upon making several changes to the presentation, she gave her willing consent and I presented the paper: but not without personal consequences.  Here, I reflect on the thorny interpersonal challenges that arise in pairing clinical work with anthropological research, and how “truth-telling” becomes as much a subjectivising practice for the speaker as an academic one.

**DISCUSSANTS: Kate Schechter (Rush University/Chicago Institute for Psychoanalysis) and Suzanne Kirschner (College of the Holy Cross)**

**8:00 am – 9:45 am
PAPER SESSION: Agency from Different Lenses: Contested Margins and Subjective Challenges to Liminality and Everyday Exclusion
ORGANIZERS: Ellen Kozelka (University of California, San Diego)
CHAIR: Paula F. Saravia (University of California, San Diego)**

Abstract: This panel offers a discussion on agency and subjectivity by presenting ethnographic evidence on the ways in which individuals challenge sociopolitical structures of exclusion in their everyday life. We pose questions on the limitations and potentialities of agency as a theoretical tool for understanding how social boundaries are constructed, maintained, and eventually, challenged. This is shown by accounts of the experiences of drug rehabilitation in Tijuana and the effects of deportation on families across the US-Mexico border; American discursive strategies supporting moral superiority in the context of epidemics; indigenous illness explanatory models and emotions in the Andes; the development of intersubjectivity between elderly and robots affecting the changing cultural environments of care; and how bilingualism allows children to move across linguistic and social boundaries in San Diego, CA.

**Paula F. Saravia (University of California, San Diego)**

*Tuberculosis and emotions among the Aymara in the border between Bolivia and Chile*

Abstract: Tuberculosis and Emotions among the Aymara in the border between Bolivia and ChileHigh prevalence of tuberculosis (TB) affects Aymara indigenous peoples living across the border between Bolivia and Chile. In this paper I examine the particular associations that Aymara make between the individual illness experience, emotional well-being, and indigenous identity in both countries. Thus, I underline the role of emotions in shaping the illness experience, creating particular ways of interpreting and signifying pain, understanding that emotions mediate the configurations of what is socially accepted, influencing not only the framing of disease but also the whole therapeutic process - including ideas about recovery. I argue that bitterness (*renegar*) and community engagement (*compartir*) are linked to larger indigenous discourses on “living well”  (*suma qamaña* or *vivir bien*), which are currently enforced through the decolonization policies in Bolivia and neoliberal multiculturalism in Chile. Based on dissertation ethnographic work carried out in Bolivia and Chile, I present evidence of Aymara illness semantic networks through which individuals and their communities interpret and act upon this severe health condition. Finally, this work shows that non-engagement with TB treatment expresses at the same time resistance to the state’s intervention on the indigenous bodies and an allegiance to Aymara traditional medical system.

**Ellen Kozelka (University of California, San Diego)**

*(Not so) fluid borders, (not so) fluid identities: Time, space, and identity in Tijuana drug rehabilitation centers*

Abstract: Every person is part of a community in which resides the foundational information for understanding the geographically, politically, historically, and culturally variant concepts of time, space, motives, and norms (Hollan 2014). Life along the United States-México (US-MX) border is an estuary of these sociocultural concepts and ideals characterized by (not so) fluid borders. The recent proliferation of faith-based (evangelical) and secular/spiritual (Narcotics Anonymous [NA]/Alcoholics Anonymous [AA]) rehabilitation centers in Tijuana, Mexico exemplifies this unequal amalgamation of traits and behaviors that define the social category "drug addict" in the US-MX border zone. The uneven exchange between the United States and México eventuates in different acceptable methods for both managing this stigmatized social category and addressing problematic drug use. While several different rehabilitation rhetorics occur, paradoxically, they all result in a similar type of highly structured time-space management, yielding a precarious (Jenkins 2014) being-in-the-world (Csordas N.d.) after rehabilitation. The lived experience of *internos*, inpatients in Tijuana's rehabilitation centers, shaped by the stigmatized social category of the "drug addict," informs what it means to be a productive member of society in the US-MX border zone, and circumscribes their possibilities of achieving it. By analyzing the effect of social norms and techniques for time-space management on the afterlife of therapy (Meyers 2013), this paper seeks to illuminate the links between time-space and drug treatment in a critique of therapy offered in the US-MX border zone.

**Nicole R. Letourneau (University of California, San Diego)**

*An outbreak of outrage: The role of morality in criticisms of research funding in the United States*

Abstract: Recent public discourse and criticisms following the spread of the Ebola virus to the United States and pertaining to National Institutes of Health (NIH) spending demonstrate American differential valuation of suffering based on perceptions of morality and blame, as well as perceived social value of the impacted groups. Thousands of news sources, bloggers, and social media users reported and shared stories that attacked NIH spending on specific types of research as wasteful, presented in direct contrast to a suggested superior cause: Ebola vaccine development. An examination of the types of research targeted by these sources reveals that all criticized funding of human research involves traditionally stigmatized groups, including ethnic, racial, and sexual minorities and sufferers of mental illness, obesity, HIV, and drug addiction. All interventions targeted are behavioral and address health issues that are often considered the fault of the individual sufferers, suggesting the influence of perceptions of agency on public attitudes regarding deservingness of aid. Accompanying quantitative comparisons of burden of disease and proportionality of spending between the Ebola virus and diseases addressed by criticized research further suggest moral, rather than economic, causes underlying the public outrage observed. The rhetorical strategy of presenting blameless, passive sufferers in contrast to blameful, agentive sufferers, frequently encountered in the public discourse examined, illustrates the persistence of ideals of perfect victimhood and exaggeration of personal agency in American culture.

**Julia Sloane (University of California, San Diego)**

*More than just a computer: The development of intersubjectivity between elderly and robotic caregivers*

Abstract: We are at a pivotal moment in which various forms of new technologies are infiltrating the very meaning of life in many Western societies. These advances are having profound impacts on such fields as medicine, anthropology and gerontology. As humanoid robots become a greater part of our lives, and those of our loved ones, questions concerning the psychological impact of these new technologies are being raised. Effects of interactions between elderly individuals and robotherapy have included improved cognitive functioning, alleviation of loneliness and depression and even the delay of dementia. Such impactful relationships necessarily involve the development of an intersubjective space between the individual and the robot, refashioning a culturally normative approach to care. The robot as a social agent creates interactions that are laden with issues of human and robot agency, and the creation of a platform with which an elderly individual may reclaim a portion of lost identity. When acting together, the individual and robot assume "composite intentionality" (Verbeek 2008) towards the same therapeutic ends. How an older person responds to shared intentionality with a technology will shape her own subjective experience, as well as the progression of culturally relevant robotherapies as a whole.

**Annika Adamson (University of California, San Diego)**

*Feelings of stress and connectedness at a traditional elementary school and bilingual charter school in the San Diego area*

Abstract: The use of children as interpreters in schools has been an area of much research, and most scholars evidence that the process creates feelings of difference among elementary school students. At a bilingual charter school, the lack of language barriers creates a unique environment for students and teachers to engage in discourses about identity, heritage, and agency. My paper seeks to address three important issues: In what ways are Mexican-American children's subjectivities influenced by their role as a language or cultural broker? What can the narratives of 4th grade students tell us about their lived experience in terms of heritage and identity? How do elementary school teachers negotiate the challenges of job-related stress? My research was conducted at two different elementary schools in the San Diego Area: Armstrong Elementary, a traditional school which is part of San Diego Unified School District (SDUSD), and a bilingual charter school, Heritage and Service Charter School, in the Cajon Valley Union School District (CSUSD). In this paper, I investigate the influence of communication on the subjective experiences of 4th grade bilingual students and their teachers at the elementary level. I employ subjectivity to examine the experiences of migrant children, and use this paradigm as an interpretive tool for uncovering the particular sentiments of teachers and students as they navigate the technological, cultural, and linguistic barriers and how these sentiments frame broader interactions.

**Dinorah Sanchez (University of California, San Diego)**

*The effects of deportation on separated families*

Abstract: The number of deportations in the United States has broken records under the Obama Administration. Issues of national security and sovereignty have allowed a criminal framing of undocumented migrants and the rise in deportations. Immigration policies have made clandestine border crossings extremely dangerous and expensive, therefore, greatly avoided. This has resulted in migrants settling in the United States and bringing or starting a family. A deportation, then, separates the migrant from his or her family often on a long-term or permanent basis. Because of San Diego's proximity to the U.S.-México border, the landscape throughout the county is filled with immigration agents and their expanding resources. Collaboration between Immigration and Customs Enforcement and local police departments has led to high levels of immigration enforcement, deportations of settled migrants, and the separation from their families. These separations have lasting psychosocial effects on family members remaining in the United States. This paper discusses the ways the political violence of a person's deportation causes ripple effects within his or her family. Ethnographic data is analyzed in order to understand how these have lasting impacts on the self, identity, and bodily experience. Findings include immediate and sometimes permanent changes to family structure, identity and roles within the family, as well as mental health issues. Implications for policy and future research are also discussed.

**DISCUSSANT: Allen Tran (Bucknell University)**

**10:15 am – 12:00 pm
WORKSHOP: Workshop on the Integration of Visual and Psychological Anthropology
ORGANIZER: Robert Lemelson (Elemental Productions)**

Abstract: With the advent of digital media and the ease and low cost of its associated technology, video is being increasingly used in psychological anthropological research. Researchers frequently film their subjects, but beyond basic coding for the extraction of data often lack a clear rationale just how and in what ways this material will be utilized. In addition some of the fundamentals of visual literacy, at minimum, are being sacrificed due to the lack of knowledge and experience with the basics of cinematic conventions, techniques and approaches. Researchers rarely consider the transformation of their visual material into any form much beyond basic teaching material. This is unfortunate because film has the capacity to illuminate the core issues of our field and disseminate these to communities outside of the insular world of academia.

This workshop redresses these deficits by introducing the participants to some of the basics of ethnographic filmmaking as it applies to issues relevant to psychological anthropology and will cover both theoretical and practical issues involved in doing longitudinal ethnographic filmmaking at the intersection of psychological, medical and visual anthropology.   Topics will include: narrative forms; issues raised in exploring sensitive, dangerous or stigmatized subject material; the uses of film as a tool in research, education and advocacy; person centered ethnography and intersubjectivity in ethnographic filmmaking; and ethical issues.

**10:15 am – 12:00 pm
ROUNDTABLE DISCUSSION: Remembering Melford Spiro
ORGANIZER: Alisdair Donald (Harvard University)**

Abstract: Melford Spiro, Professor Emeritus of Anthropology, University of California, San Diego, and founder of that department of psychological anthropology, sadly passed away after a long illness. Professor Spiro was both a psychoanalyst and a research anthropologist, who worked in several locations around the world from Melanesia to Israel and Burma. The Department of Anthropology at UC San Diego formed, as a result of his interests and the interests of the academics that he brought to California one of the great departments of psychological anthropology, not just focusing on psychoanalytic anthropology but a place that did not peripheralize that discipline's usefulness for anthropology itself. The subjects of anthropology were central to the theoretical concerns of the department from the very beginning.

In this roundtable, anthropologists who were touched and affected by his ideas and his teaching can share some of their recollections and reactions to his influence upon their careers. At this, the first SPA biennial meeting after his death, this gathering will provide an opportunity to memorialize his contributions to anthropology and his influence upon his students and others touched by his person, his teaching and his ideas. The University of California, San Diego will have a celebration of his life and teaching later in the year. However, as this meeting is so close to his passing, this gathering is intended to honor the passing of this seminal figure in anthropology in the 20th century. All in attendance will be invited to reflect upon his influence both personal and intellectual, and so mark this absence and loss from the psychological anthropological community.

**Participants: Douglas Hollan (University of California, Los Angeles)
Robert Paul (Emory University)
Byron Good (Harvard University)
Robert LeVine (Harvard University)
Byron Good (Harvard University)
Alasdair Donald (Harvard University)
Seinenu Thein-Lemelson (University of California, Berkeley)**

**10:15 am – 12:00 pm
PAPER SESSION: Affecting Migration
ORGANIZER: Deanna Barenboim (Sarah Lawrence College)
CHAIR: Deanna Barenboim (Sarah Lawrence College)**

Abstract: This session contributes to an emergent body of research that links work on affect and emotion to the study of migration, diaspora, and mobility. Building upon the contributions of scholars including Deborah Boehm and colleagues (2011), we argue for the centrality of affect as constitutive of contemporary transborder migration. The papers assembled in this panel demonstrate that migration structures, policies, and practices often take hold, and gain force, through everyday sentiments, attachments, and feelings. Exploring such linkages in a range of ethnographic contexts, we position affect as necessarily intersubjective, analyzing how feelings such as guilt, longing, grief, and love are produced or altered through the process of migration. We ask what sorts of affective experiences and affinities are formed, disrupted, and reconstituted as people are set in motion, become entrapped, or are forcibly removed from given places. As such, migration here encompasses not only voluntary and forced geographic movement or displacement but also the imaginative realm of anticipated (im)mobilities always implicated in broader structures of transnationalism. Our session raises a number of interrelated questions: How might close ethnographic attention to affective processes aid us in understanding the psychiatric needs of recent deportees or the fantasies of people for whom mobility proves elusive? What role does grief, loss, or blame play in migrants' sensibilities of exclusion and belonging? How do gender, race, religion, and the law form and transform the affective experiences of migrants? How might we conceptualize the relationship between the affective and material dimensions of global mobilities (Cf. Cole 2014)?

**Maria Tapias (Grinnell College)**

*“Migration, middle class aspirations and the politics of mother blame”*

Abstract: Migration, when undertaken in efforts to escape poverty, often fragments households and places a significant emotional toll on transnational families. Whether it's a spouse's feelings of abandonment or mistrust as partners move away; jealousy as intimate relationships are strained by physical separation and changing familial roles; parental regret as children establish closer ties with other caretakers, or the emergence of new desires, ambitions and empowerment as people seek to improve their economic conditions—emotions are intricately involved in migration processes. In this paper I examine how female Bolivian migrants in Spain negotiate competing feelings of regret, desire and ambition as they navigate the politics of mother-blame that emerge in response to their "choice" to migrate and leave behind children. A focus on these emotions provides a locus to examine how those affected by migration question ideas of motherhood and familial responsibility or cope with situations in which migrants mothering abilities are questioned.

**Deanna Barenboim (Sarah Lawrence College)**

*No place to mourn: “Illegality,” loss, and immobility in the Maya diaspora*

Abstract: This paper analyzes the centrality of grief, loss, and mourning to the sociopolitical and existential condition of migrant “illegality.” Building upon analyses of unauthorized migration that address Mexico-U.S. border deaths and disappearances, I shift the ethnographic lens to attend to another form of “ungrievable” loss. For undocumented Maya migrants living in the United States, familial deaths that occur in Yucatán illuminate migrants’ immobilized status, as migrants without papers often cannot afford the risks of traveling “home,” and then back, for funeral rites. I argue that just as certain deaths are deemed more “grievable” than others (Judith Butler 2008), so too does immigration policy differentiate those who may mourn fully from those whose experience of grief is altered by their inability to move freely across borders. In attending to migrants' distanced experience of familial death, I thus address immobilized grief and mourning as a critical affective dimension of “illegalized” life. In this paper, I present an ethnographic analysis of the grief processes of two Maya migrant women in California who experienced the sudden deaths of their mothers, both of whom resided in Yucatán. While noting the individual differences in each case, I suggest that the shared fact of these migrants' immobility shaped their similar experience of intensified and prolonged distress. Such an approach shows the utility of attending to intimate affective experiences in order to theorize the impact of the broader structures, policies, and practices shaping transnational migration.

**Whitney Duncan (University of Northern Colorado)**

*Affect across borders: The transnational dimensions of migrant mental health*

Abstract: Centered on the stories of several returned migrants at Oaxaca's public psychiatric hospital, Cruz del Sur, this paper places migrant mental health in transnational perspective by considering the ways in which sentiments, psychiatric disorders, and suffering are produced and felt across borders. Powerful local, national, and international forces—from immigration law to global market imbalances to class- and ethnicity-based discrimination—shape migrants’ positionalities in both Mexico and the United States. Among returned migrants at Cruz del Sur, these forces converge and crystallize in affective experience, and are central to migrants' own understandings of their psychiatric disorders. Although migration—in particular the structural vulnerability often inherent to undocumented and involuntary migration—is increasingly understood as a psychiatric risk factor, there exist few means of conceptualizing, let alone clinically treating, the transnational dimensions of migration-related psychiatric problems. Focusing on the spatial and temporal components of such 'transnational disorders,' I show how conditions of structural vulnerability impact migrant health and subjectivity before, during, and after the migration experience.

**Keziah Conrad (University of California, Los Angeles)**

*Fantasies of flight: affect and migration from Bosnia-Herzegovina*

Abstract: Twenty-five years after the collapse of Yugoslav socialism, and 20 years after the end of war in Bosnia, an estimated 40% of Bosnia's people live outside the country. Many of these migrants left not as a direct result of war, but because of ongoing economic and political instability that makes "normal life" feel like an impossible achievement (Jansen 2014). While existing scholarship concentrates on understanding the conditions in the Bosnian diaspora or the barriers to return, I am interested in how people who remain in Bosnia engage with the idea of migration. In this presentation, I draw on extensive field experience between 2002-2012 to show how fantasies of leaving Bosnia shadow daily life, providing a language through which Bosnians express sorrow, discontent, and anxiety about the future. At the same time, discussion of the possibility of leaving, and critique of those supposed to live in lonely luxury outside the country, can become a way to contest the status of Bosnia as a peripheral, "Oriental," "backward" space and the West as the center of power. I look at the case of one couple living in Sarajevo, arguing that their frequent conversations about departure help them to manage their attachments to people in Bosnia and to ideals of "being Bosnian," together with their feelings of exclusion from Bosnian society. Their fantasies ultimately form a platform that they use to solidify their commitment to staying—to stave off despair and give themselves hope for a good future in Bosnia.

**Suma Ikeuchi (Emory University)**

*Jesus loves Japan: On “love" among Japanese-Brazilian Pentecostals in Japan*

Abstract: This paper takes as an analytical focus love—which is a principal trope as well as a well-explored affect in Pentecostal culture—and engages the following question: What role does love play in migrant converts' coping with disrupted family ties, social marginalization, and ambiguous belonging? I probe the intersection of transnational migration, religion, and affect through a case study of Brazilian migrants of Japanese ancestry who have been migrating to Japan and converting to Latin American Pentecostalism there for the past three decades. Japanese-Brazilians—also called Nikkeis—in Japan provide a particularly fertile socio-historical context in which the stated question can be explored. They migrate to Japan typically on a Nikkei-jin visa, which the Japanese government grants to foreigners of Japanese descent up to the third generation. Although the legal system constructs the Nikkei migrants as "Japanese," at least partially, they are often treated as mere "quasi-Japanese" by the Japanese majority and marginalized on the basis of their foreignness and working-class profile. In this context of ambiguous in-between identity and contested belonging, many are converting to Pentecostalism that has flourished among the migrant communities in Japan. Drawing upon observational, participatory, and interview data from occasions such as Christian street demonstrations, family restoration seminars, and regular church sermons and worships, I will investigte how migrant converts work on themselves and others through the affect of love as they grapple with issues in their uncertain migratory lives.

**Stanton Wortham (University of Pennsylvania), Amit Das (University of Pennsylvania), and Aaron Walters (University of Pennsylvania)**

*Love and work in the new Latino diaspora*

Abstract: This presentation centers around an 8 minute film that represents a family business in the New Latino Diaspora. The owners of this business are Mexican immigrants who have settled in an area without a history of Latino presence, where they struggle to make a life for themselves by opening a restaurant. The research draws from a ten year ethnographic project in this town, in which we have gathered extensive data about this family and their interactions with both immigrants and longstanding residents. We provide background context on the town and the family, which includes the first Mexican immigrant to settle in the town over thirty years ago. The film illustrates several emotional and relational dimensions of the family's lives: the care, effort and skill with which they prepare food; their love for family, expressed in their work together and their naming of the restaurant after their lost daughter; and the anxiety they face from financial pressures. The presentation argues that film is a particularly appropriate medium for capturing these emotional and relational aspects of their lives, because it is well suited to representing the embodied habits that form essential background through which immigrants and others accomplish and experience their lives. Drawing on phenomenological theories, the presentation presents a case for film as an excellent tool for research in psychological anthropology that explores the tacit background through which human action becomes meaningful.

**DISCUSSANT: Nia Parson (Southern Methodist University)**

**10:15 am – 12:00 pm
PAPER SESSION: At Home: Intimacies of Citizenship, History and Caring
ORGANIZERS: Sebastián Ramírez (Princeton University) and Moises Kopper (Universidade Federal do Rio Grande do Sul)
CHAIRS: Sebastián Ramírez (Princeton University) and Moises Kopper (Universidade Federal do Rio Grande do Sul)**

Abstract: Homes can be spaces in which relations of kinship may be negotiated, and a key nexus and imaginative space for the making of political subjectivities, belonging, and possible futures. This panel explores dwelling spaces as a composite realities in permanent flux, intimate sites of political struggle, apposite objects of intervention, and plateaus of temporal imagination. We foreground how people's own efforts of home-making, traverse and transform multiple political, economic, religious and historical milieus. In Colombia, a temporary housing initiative for war victims opens a consideration of dwelling as a relationship with place and time, waiting and caring. In Brazil, new familiar arrangements and care practices follow the spatial, moral and political settings of the country's largest public housing program. In Mexico, houses are places where people confront their family histories: their spaces and the objects they keep are reminders of pasts lost, absences and forfeited futures. In Tanzania spatialized characteristics of homesteads underpin kinship dynamics, ritual boundaries, and gendered aspects of political engagement in the face of enduring threats of displacement. The home in contemporary Israel has become a social location of creative resistance against the state and orthodox religion. Throughout our multi-scaled ethnographies, the idea of home lets us consider relationships between people and places, past and futures, laws and kinship, belonging, caring, and surviving. With a keen eye towards encompassing political and economic struggles, we privilege people's agency in housing the world, tracing the sorts of lives and trajectories that unfold from the intermingling of economic crises, political readjustments and local communities/sites in-the-making.

**Sebastián Ramírez Hernández (Princeton University)**

*Birds without nests: Dwelling and possibility in Colombia*

Abstract: After more than half a century of war more than six million Colombians have been forced to leave their homes in search of safety. There are no camps to house the country's displaced population who must rely on independent foundations for shelter or resort to precarious living arrangements amid strangers or in the streets. In my paper, I examine the trajectories of persons who, having escaped the violence in the hinterlands and after arriving to a new city, go about making new homes for themselves and their families. In particular I focus on the work of a shelter offering temporary housing to displaced persons, and the effects such efforts have on both the future material conditions of survival of displaced families, and on their outlooks of their futures. I approach this shelter as a space in which time can be put on hold and a sense of place can be remade. In this regard, my work focuses on dwelling, both as a lingering on that which has been lost, and a relationship with a space that signals stability and possibility. By focusing on the continuous and quotidian efforts to rebuild a sense of permanence through impermanent housing solutions, I strive to account for these families' ongoing efforts to reckon with their dispossession and rebuild a sense of their possible futures. Following these families as they move out of the shelter and occupy houses of their own, I inquire into the senses of possibility that emerge for those who survive the crucible of war.

**Moises Kopper (Princeton University)**

*Housing affect: Shifting familial arrangements and practices of care in contemporary Brazil*

Abstract: This paper explores emerging familial arrangements and practices of care following the 2009 launch of *Minha Casa Minha Vida*, Brazil's largest public housing program. Brazil's federal government, overseeing a rising economy, low unemployment, and multiple assistance programs, has promised an end to endemic poverty through the building of large-scale private condominiums. In my ethnographic research in one such unit in the southern city of Porto Alegre, the house has emerged as a key category through which low-income and first-time homeowners conceptualize their new lives, as they move from peri-urban illegal settlements to middle-class urban environments. In this sense, the house becomes an analytic window onto broader issues of citizenship, social inclusion, and economic development. Here, I show how the planning and shaping of architectural models for housing policies are implicated in state efforts to establish the household as the site of an idealized figure of the family. I chart how this moral and affective cartography plays out in specific notions of the home among my interlocutors, and how these cartographies are altered as people strive to remake their lives. How should a house - its persons, objects, and economy - be organized and governed? How might senses of kinship, livelihood, and the delivery and nature of care be reshaped in the process? By questioning the house as a contested site for the replanning of life itself, I explore the materiality of objects and places as key to the instantiation of new political subjectivities.

**Celeste Alexander (Princeton University)**

*Crossing the threshold: Contested homes and the politics of care and disregard in north-western Tanzania*

Abstract: In north-western Tanzania homes prove to be contested spaces, at once highly spatialized and yet unfixed, built on shifting inclusions as well as exclusions. At the borders of Serengeti National Park and neighboring game reserves, where village land, private land concession and ecological buffer zone overlap, remoteness is cultivated by some and renounced by others. Enduring threats of displacement in the name of conservation, private investment or national identification shape possibilities for being at home, for remembering the past and for imagining a future. Symbolic battles over the area as a home for animals or a home for people impact personhood and belonging, passing over or reworking existing ontologies and political possibilities. Yet spatialized characteristics of homesteads and villages continue to underpin kinship dynamics, ritual boundaries, and gendered aspects of political engagement. While cultural, spiritual and livelihood practices tie people to the land and to shared histories, they also demand physical mobility and social pliability that extend far beyond the homestead or the constraints of recent landuse plans. New governance structures and landuse plans are mediated by people as certain villages are tied together under the auspices of wildlife management, while tensions over development, resources, money and symbolic values pervade. Travel between village, town and city is common—whether for reasons of market access, schooling, employment, or political participation, or for purposes of ceremonial observances or visiting family and ancestral homes. Within this milieu, workers from nearby tourist lodges and campsites come to the village seeking both connection and escape.

**Pablo Landa (Princeton University)**

*Houses in Mexico City as metonyms of family histories*

Abstract: In American culture, the single-family house often features as a symbol of family life. In Mexico, for its part, the house is closely associated with a family's history. This contrast plays out in nineteenth century travel literature—American travelers were baffled by the diffuse boundaries of Mexican households, while Mexican observers doubted Americans could have a sense of their past and identity without rootedness in place. Today, Mexicans remain attached to family homes for generations and narrate their past through them. In Unidad Santa Fe, a public housing project in Mexico City where I conducted ethnographic fieldwork, families were expected to move to different houses and apartments that responded to their needs in different moments. However, most remain in units they—or their parents or grandparents—were assigned six decades ago. Families have modified units by reconfiguring interiors, building additional rooms and stories, walling off public gardens and changing fa&ccedil;ades to meet personal tastes. Transformations are often described in relation to events in a family's history that motivated them (eg. birth of a child or marriage). Scholars have described houses in the United States as "protective wombs" where people find refuge from a hostile outside world. American family homes are sites of a idealized nuclear families. By contrast, I examine cases suggesting that houses in Mexico are places where individuals conceptualize and confront their family histories—their formal attributes and objects kept in them not only represent cherished family memories, but also pasts lost, absences and forfeited futures.

**Alexander Wamboldt (Princeton University)**

*Homespun truths: Domestic subterfuge, fictitious kin, and Israel’s religious courts*

Abstract: Anthropologists have questioned the distinction between “fictive” and “real” kinship. However, in Israel, the home opens a space for the creation of decidedly fictive kinships out of previous family relations. Due to the status of religion in Israeli law, couples can only marry or divorces through special religious courts. This policy affects a disparate collective of families and relationships, placing interreligious, same-sex, and—in some cases—previously divorced couples, along with individuals without the correct religious heritage (e.g. Jewish maternal line for Judaism) into similar positions on the periphery of the law. Given this legal terrain, families often attempt to evade these laws by fictionalizing or altering their familial biographic details. This paper follows families as they fabricate, rehearse, and perform new kin relationships to religious and governmental figures, analyzing the house as a place of creative fiction, fabrication, and subterfuge in family life. The home in contemporary Israel has become a social location for creative resistance against the state and orthodox religion, but also a place where families can imagine new ties—however fleeting—between kin.

**DISCUSSANT: Lawrence Ralph (Harvard University)**

**1:00 pm – 2:45 pm
ROUNDTABLE DISCUSSION: Psychoanalysis and Psychological Anthropology: A Conversation
ORGANIZER: Alasdair Donald (Boston Psychoanalytic Society and Institute, Harvard Medical School) and Byron Good (Harvard University)**

Abstract: This event is organized as an opportunity for psychoanalysts, psychological anthropologists, and anthropologists who also practice psychoanalysis to engage in a discussion about the interface between contemporary psychoanalytic theory and practice and psychological anthropology. Special attention will be given to how changes in psychoanalytic theory and practice over the past several decades create spaces for new forms of interactions between psychoanalysis and psychoanalytically oriented ethnographers.

**Participants: Chris Lovett (Boston Psychoanalytic Society)**

**Philip Freeman (Boston Psychoanalytic Society)**

**Robert Paul (Emory University)**

**John Borneman (Princeton University)**

**Ellen Corin (McGill University)**

**Douglas Hollan (University of California, Los Angeles)**

**Alasdair Donald (Boston Psychoanalytic Society and Institute, Harvard Medical School)**

**1:00 pm – 2:45 pm
PAPER SESSION: Transnational Lives
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Flavia Cangia (University of Neuchâtel)**

**Carol Kelley (Consultant/Independent Researcher)**

*Migration, family and home: Accidental immigrants and the pursuit of belonging*

Abstract: Globalization and the transnational nature of today's world are challenging traditional Western, static notions of home, belonging and identity. This challenge is heightened for immigrants, for whom a sense of "home" is shaped both by political and economic influences and by multiple personal and cultural dynamics. For migrants to find a sense of home is an emotional journey that evolves over time and is strongly affected by marriage, family and community. Family relationships, whether the basis for migration or for remaining in an adopted country, continually reshape migrants' feelings about issues such as cultural adaptation, domestic patterns, religious practice, and interpersonal relationships.

Drawing on the life histories detailed in my book, *Accidental Immigrants and the Search for Home: Women, Cultural Identity and Community* (Temple University Press, 2013) I will examine how immigrants integrate the conflicting emotions provoked by leaving one home and family to establish another. Through women's voices, I will show how immigration shapes choices, personal growth and understanding of identity, and how in turn, this affects the ability to find a sense of belonging and commitment to a new country. I will show that transnational modes of living, while often beneficial, can also create ambivalence regarding a sense of home.

Finally, I will argue that to create effective policy, researchers and governmental institutions must study and analyze the multi-layered emotional issues involved in migrants' marriage and family decisions, and critically consider how affective issues shape an individual's political agency and influence decisions regarding residency and citizenship.

**Jana Sladkova (University of Massachusetts, Lowell)**

*Migrant lives under anti-immigrant policy enforcement*

Abstract: The U.S. has been absorbed in a discussion over immigration policy for at least eight years now. The only thing everyone agrees upon, is that the current federal policy does not work and needs to be reformed. Some individual states have taken upon themselves to implement their own policy, mostly aimed against immigrants, current and future. The existing policies and their uneven enforcement over time and location have been impacting migrants in their countries of origin, on their journeys to the U.S., and on its territory.

This paper will report on results of three independent studies, which all reveal consequences of immigrant policies' enforcement on migrants and offer suggestions for policy reform. Migration is a complex process and the journeys many migrants undergo impact both those who make it to their destinations and those who never do. Immigration policies make those journeys ever-more dangerous costing migrants their lives, their health, their faith, and affecting their identities deeply. Moreover, the policies, which have emphasized deportations over the past 10 years, create constant fear, which negatively affects migrants’ behaviour and subsequently their integration inside the U.S. and their contributions to their communities of origin. This is true for adults as well as their children, many of whom are U.S. citizens. Their parents’ deportation, lack of trust in authorities, and negative input about their identity and status lead to physical and psychological health problems as well as delays in the children’s early narrative development and further educational attainment.

**Rochelle Frounfelker (Harvard School of Public Health), Theresa Betancourt, Tej Mishra, Aweis Hussein, and Rita Falzarano**

*Addressing health disparities in the mental health of refugee children and adolescents through community based participatory research: A study in two communities*

Abstract: *Objectives*. In the US, refugee children and families face dramatic disparities in the incidence and treatment of mental health disorders. This paper will discuss the utilization of a community-based participatory research (CBPR) approach to the study of mental health among refugees and present findings on local terms and indicators for psychological problems in two communities—Somali Bantu and Bhutanese refugees.

*Methods*. Community-based participatory research (CBPR) is an orientation to research that engages researchers and community members in an equitable partnership designed to deconstruct the power differentials that typically exist in academic/community relationships. With its emphasis on respecting and privileging local knowledge and the cultural context of a community, CBPR is well suited for research on health disparities among marginalized groups. Utilizing a CBPR approach, we used qualitative research methods to investigate youth mental health problems in Somali Bantu and Bhutanese refugee communities in Massachusetts. A total of 61 refugees participated in one-on-one key informant interviews.

*Results.* Assessment of emotional and behavioral problems of youths led to the identification of 4 mental health syndromes and 3 mental health syndromes in the Somali Bantu and Bhutanese communities, respectively. Both communities identified areas of distress corresponding to Western concepts of conduct disorders, depression, and anxiety.

*Conclusions* A CBPR approach can be used to understand mental health problems faced by refugee children resettled in the United States and can provide language and insights critical to fostering awareness raising in communities and promoting engagement in preventive and treatment services.

**Liana Chase (McGill University) and Madhu Neupane (Vermont Bhutanese Association)**

*Cultural and community resources in suicide prevention: Exploring the social ecology of care in two Bhutanese refugee diaspora communities*

Abstract: Suicide among Bhutanese refugees has increased markedly since the mass resettlement of this population began in 2007. This paper draws on an ethnographic exploration of practices of care at work within Bhutanese refugee communities which aspire to alleviate displacement-related suffering. Findings from two Bhutanese refugee diaspora communities suggest that families and neighbors are intimately engaged in the recognition of individual distress and efforts to address it. Often, these efforts attend to the root causes of distress, be they social, spiritual, or economic. It was also found that community-based organizations, even those with no explicit mental health agenda, frequently function as primary sites of care with implications for suicide prevention. These findings are used to question the sensitivity of established frameworks for anthropological and cultural psychiatric investigation to more subtle, holistic, and intersubjective processes in the recognition of and attending to suffering.

**Flavia Cangia (University of Neuchâtel)**

*Emotions and symbolic boundaries: Reflections from fieldwork among youths in Italy*

Abstract: Emotions can play a strong role in the way individuals learn about, adopt or reject categorical boundaries that have, or do not have, special importance in their everyday life. More specifically, different emotional processes can influence the understanding, evaluation, as well as the modification of the conceptual distinctions that categorize people and groups along different lines of belonging. In particular, in the experience of personal and others' migration, individuals can be confronted with a variety of emotional states, through which they can try to make sense of the possible differences and similarities between themselves and others. The present paper discusses the conceptual relationship between emotions and boundary work in the context of migration from a theoretical perspective. In particular, it is based on a combination of cognitive theories on emotion, namely appraisal and psychological constructivist theories. I draw upon the analysis of some self-writings of young people (aged 14-18) in some state high schools in Italy, concerning their understanding of cultural diversity and migration processes. I am interested in how these youths make sense of similarities and differences between different social and ethnic groups through the explicit and implicit expression of certain emotions, and how they can use some emotional processes (e.g., emotional complexity) to transform symbolic boundaries.

**1:00 pm – 2:45 pm
PAPER SESSION: Communities, Agency, and Self-Definition
ORGANIZER: SPA Biennial Program Review Committee
CHAIR: Jeff Snodgrass (Colorado State University)**

**Jeff Snodgrass (Colorado State University), Greg Batchelder (University of Alabama), Scarlett Eisenhauer (University of California, Los Angeles), H.J. Francois Dengah II (Utah State University), Michael G. Lacy (Colorado State University), and Rory Sascha Thompson**

*Culture and the jitters: Guild affiliation and online gaming distress/ eustress*

Abstract: We examine the manner in which online sociocultural context shapes play experience in the popular online role-playing game, *World of Warcraft* (*WoW*). We focus on the way that *guilds*, in-game associations of like-minded players, establish social relationships and cultural understandings that shape the experience of online play. We argue that some guilds help their members to better regulate the stressful arousal emerging from challenging gaming activities, maximizing stress' positive *eustressful* potential while minimizing its *distressful* downside. We show how the problematic online gaming field, dominated by accounts from psychology, communications, and other disciplines, can be enhanced by an "individual in sociocultural context" approach favored by psychological anthropologists. Likewise, we demonstrate how psychological anthropologists can benefit by employing theoretical and methodological perspectives found in interdisciplinary conversations on problematic gaming. Finally, we show how online games, designed to be challenging and thus in some sense stressful, and thus linking stress not just to problems but also potentially to pleasures, reveal in particularly clear fashion the deep sociocultural shaping of the stress process.

**Rebecca Sachs Norris (Merrimack College)**

*Are we having fun yet?*

Abstract: Fun, play, and entertainment are driving forces in contemporary American culture, shaping communication media, education, politics and religion. The cultural ideal of fun—that we should be having fun no matter what we are doing, and that if we are not having fun we are not really living—is a powerful paradigm in the U.S. today.

One result of entertainment culture is its effect on emotional functioning. Concepts and communications are shrunk to "sound bites;" informational and emotional content is reduced to a superficial level. Emotion is refelt when it is remembered, allowing emotion to be developed in culturally specific ways. Recalled emotions are refelt in the present; neurobiologically that means that specific bio-and electro-chemical processes are recurring. Additionally, emotions are evoked by emotionally competent stimuli, which are learned and culturally specific. Connections between stimuli are not limited or fixed; new connections can be made, enabling emotional and experiential development. But in a context of fun and superficiality, what is that development?

A second question is "What is 'fun'?". This term is ubiquitous (in the U.S.), yet extremely difficult to define. How do we know if we're having fun? What experience(s) does "fun" refer to? Does the experience of fun depend on a particular neurological state such as the release of endorphins or dopamine? Or, is fun perhaps simply a matter of salience? From the perspective of psychological anthropology questions surround contemporary American entertainment culture, which entrains emotional superficiality and encourages the impossible aim of ever more and better fun.

**David White (Ontos Global, LLC)**

*Functionally embodied culture: Cultural schemas and models in a diversified industrial manufacturer*

Abstract: Cognitive science, specifically embodied and situated cognition, analogically based reasoning and cultural schemas provide a robust way to conceptualize and investigate culture in organizations. It is proposed organizational culture is loosely but distinctively ecologically determined, underwritten by human cognition grounded in the functional, technological and social forces inherent in work, or the production of meaning related to work or differentiated organizational purpose. I describe a so-called functionally embodied organizational culture framework, and investigate the shared schemas of the executive team of a global, diversified Fortune 1000 manufacturer.

Preliminary support for functional grounding is seen: schemas rooted in the strategic task environment of manufacturing make up the cultural models for people leadership and business management, lending provisional support to functionally grounded culture. Implications for theory and practice are discussed, along with avenues for future research. One implication is popular approaches to culture and change utilizing top down, espoused and idealized norms and values may not be sufficient to dislodge prevailing shared cognitions rooted in dominant professional orientations or organizational/institutional strategic context.

**Fouad Bou Zeineddine (University of Connecticut)**

*Living change: Introducing alter-cultures*

Abstract: Drawing from various social scientific literatures, this paper focuses on a set of activist communities we term alter-cultures. These groups are communities of practice whose aims and principles coincide in: a) rejecting *for themselves* (but not for others) significant aspects of dominant cultures and systems of living, and b) constructing manifest self-sufficient alternatives to these systems while remaining integrated within them. Through qualitative and quantitative analyses and comparisons of the rhetoric, relational configurations, and behavioral approaches of different activist groups, we show that alter-cultures are organized to transcend traditional social identity boundaries, and adopt a unity-motivated communitarian relational model of social interaction (e.g., Rai & Fiske 2011) that is neither exclusive nor localized. Social psychologically, we show that these communities are more self-responsible, systematic, deliberative, and holistic than delegatory, spontaneous, emotional, or issue-based in their approaches to collective action. They are less likely to be ideologically and practically wedded to changing their societies in their own image than other activist groups, and are consequently less confrontational and politicizing. Overall, we show that alter-cultural practitioners differ in predictable ways from other social activists and from non-activists in their perceptions of collective boundaries, power, and needs, what options they believe to be available to fulfill their own and others' needs, and the standards by which they judge these options.