



# SOCIETY FOR PSYCHOLOGICAL ANTHROPOLOGY

## 2017 BIENNIAL MEETINGS

March 9-12<sup>th</sup>, 2017  
Royal Sonesta New Orleans  
300 Bourbon Street  
New Orleans, Louisiana 70130

<b>Planning Committee:</b>	Hal Odden, Eileen Anderson-Fye, Julia Cassaniti, Kathy Trang, and Carol Worthman
<b>Program Review Committee:</b>	Rebecca Seligman, Sara Lewis, Bonnie Kaiser, Jeffrey Snodgrass and Rebecca Lester
<b>Poster and Visual Media Review:</b>	Hal Odden, Robert Lemelson, and Jonathan Marion
<b>Conference Website:</b>	Kathy Trang
<b>Scheduling:</b>	Jill Korbin with Samantha Hill
<b>Plenary Organizers:</b>	Carol Worthman and Hal Odden
<b>Abstract Submission System:</b>	Vernon Horn
<b>Book Exhibit:</b>	Julia Cassaniti
<b>Conference Program:</b>	Kathy Trang, Hal Odden, and Julia Knopes
<b>Guide to NOLA:</b>	Tawni Tidwell and Daniella Santoro
<b>Student Events and Registration Desk:</b>	Tawni Tidwell
<b>Professional Development Workshops:</b>	Eileen Anderson-Fye, Hal Odden and Carol Worthman
<b>Additional Assistance:</b>	Alana Mallory, Monica Young, Sonya Petrakovitz, Aurea Martinez Velasco, and Ushma Suvarnakar
<b>Cover Image:</b>	New Orleans Skyline, 2015 (Photography by Antrell Williams)

**Welcome to the 2017 Biennial Meetings of the Society for Psychological Anthropology!** In this program, we are excited to share the many opportunities for intellectual exchange and collegial conviviality during our time in New Orleans. The schedule retains familiar features of SPA meetings—organized sessions, volunteered papers, Saturday banquet—combined with recent or new innovations—professional development workshops, breakfast conversation, a poster and media session. We hope that it will allow you both to engage deeply in areas of your particular interest while also checking out ongoing work engaged in our richly diverse field of psychological anthropology. We also hope you will take the several opportunities for socializing with colleagues (Thursday evening reception, Friday poster and media session with reception, Saturday cocktail reception and banquet). As scholars, we are privileged to share a vibrant community of ideas and inquiry dedicated to understanding profound questions about human experience and the roots of well-being and suffering. May our insights and community of engagement, in turn, benefit humanity in navigating challenging times of change, uncertainty, and complexity.

This year's meeting represents the work of many who have contributed time, energy, and creativity to the myriad tasks through which memorable events are built. The planning committee comprising Hal Odden, Eileen Anderson-Fye, Julia Cassaniti, Kathy Trang and me, has been actively engaged on the meeting during the past year and a half. Our special thanks to Hal Odden, secretary-treasurer of the SPA, whose experience, drive for excellence, and eagle eye for detail have been crucial engines for success. Gratitude also is due to Rebecca Seligman, Chair of the Program Committee, and her team (Sara Lewis, Bonnie Kaiser, Jeffrey Snodgrass, Rebecca Lester, Jill Korbin) for the hard work of organizing the review process on a very short timetable, and to Jill Korbin for putting together the session schedule. Rob Lemelson and Jonathan Marion curated the media submissions and program. Kathy Trang created the meeting website and the program you're now reading. Please thank these generous colleagues if you meet them! Remaining contributors are too many to be thanked individually, but the most important are all of you who have organized panels, contributed papers, designed workshops, and submitted posters and visual contributions.

Together, we all have assembled the ingredients for what promises to be a rich, stimulating, and productive exchange. Enjoy!



Carol Worthman  
President, Society for Psychological Anthropology

# Table of Contents

## **Schedule at a Glance**

### **Full Program**

Thursday, March 9 <sup>th</sup> .....	1
Friday, March 10th.....	9
Saturday, March 11th.....	23
Sunday, March 12th.....	37
<b>SPA Guide to New Orleans</b> .....	<b>41</b>
<b>Map of Event Space</b> .....	<b>48</b>

# 2017 SPA Biennial Schedule at a Glance



## THURSDAY, MARCH 9<sup>TH</sup>

### Professional Development, Pre-Conference Workshops

8:00 – 9:45 AM

- Workshop 1: Multi-Sited, Collaborative Research (South Ballroom)
- Workshop 2: Person-Centered Interviewing (Evangeline Suite)

9:45-10:15 AM Break

10:15 AM – 12:00 PM

- Workshop 3: Public Policy Relevant Research in Psychological Anthropology (South Ballroom)
- Workshop 4: Cultural Consensus Analysis (Evangeline Suite)

12:00 – 1:00 PM Lunch

### 1:00 PM 2017 Biennial Conference commences

1:00 – 2:45 PM

- Resentment: Negative Affect, Contested Emotion, and the Everyday Politics of Moral Worlds (South Ballroom)
- Mental Health, Addiction, and Precarity: Deterritorialization and Care Across the Mexico-U.S. Border (Evangeline Suite)
- Ordinary Ethics and Moral Realism: What about a 'Psychological Turn' in the Anthropology of Deontology? (Regal Suite)
- Moral Worlds and the Anthropology of the Good (Royal Conti)

2:45 – 3:15 PM Break

3:15 – 5:00 PM

- Indonesian Subjectivities (South Ballroom)
- Perilous Attachments: Exploring the Everyday Risks of Kinship (Evangeline Suite)

- Psychological Anthropology and Clinical Ethics in Theory and Practice (Regal Suite)
- Mixed Methods and Joining Scholarly Conversations (Royal Conti)

5:30 – 7:30 PM Welcome Reception (South Ballroom and Foyer)

## FRIDAY, MARCH 10<sup>TH</sup>

8:00 – 9:45 AM

- Breakfast lecture: “Critical Challenges and Opportunities in Psychological Anthropology: A Conversation with Richard Shweder and Byron Good” (2016 & 2017 SPA Lifetime Achievement Awardees) (Evangeline Suite)
- Cultural Psychology and the Discourse of Human Rights (South Ballroom)
- Troubling the Kin: Race, Kinship, and Affect in Psychological Anthropology (Regal Suite)
- Listening beyond the Subject (Royal Conti)

9:45 – 10:15 AM Break

10:15 – 12:00 PM

- The New Comparativism (South Ballroom)
- The Ends of Teaching in the Undergraduate Classroom: Creative Approaches to Teaching Psychological Anthropology (Evangeline Suite)
- Virtuous Families? Defining, Enacting, or Treating (Im)Moral Families in Everyday and Institutional Contexts - Part 1 (Regal Suite)
- Gendered Selves, Gendered Worlds (Royal Conti)

12:00 – 1:00 PM Lunch

12:10 – 12:50 PM Dedoose Workshop (Royal Conti)

1:00 – 2:45 PM

- Emotions and Mass Violence (South Ballroom)
- Rebirth, Lived and Imagined (Evangeline Suite)
- Virtuous Families? Defining, Enacting, or Treating (Im)Moral Families in Everyday and Institutional Contexts - Part 2 (Regal Suite)
- Toward an Anthropology of Potentiality (Royal Conti)

2:45 – 3:15 Break

3:15 – 5:00 PM Poster and Visual Media Session with reception (Evangeline Suite and Foyer)

5:30 – 7:30 PM Plenary Session “Migration and Displacement” (Grand Ballroom)

7:45 – 9:30 PM Informal Graduate Anthropology Mixer (off-site; meet outside to go together to DBA)

## SATURDAY, MARCH 11<sup>TH</sup>

8:00 – 9:45 AM

- Embodiment and Phenomenology in Psychological Anthropology (Evangeline Suite)
- Self and Identity: Cross-Cultural Imaginings (Grand Ballroom)
- New Methods, New Questions in Psychological Anthropology (Bourbon)
- New Horizons in Publishing in Psychological Anthropology (Royal Conti)

9:45 – 10:15 AM Break

10:15 AM – 12:00 PM Presidential Plenary Session: “Embodiment as Nexus: Diverse Anthropological Perspectives” (Grand Ballroom)

12:00 – 1:00 PM Lunch

1:00 – 2:45 PM

- Culture-Bound Syndromes, Idioms of Distress, and Cultural Concepts of Distress: New Directions for an Old Concept in Psychological Anthropology –Part 1 (South Ballroom)
- Emotion and Intimate Variations: Historicizing and Contextualizing Affect Amid Changing Political Economies (Evangeline Suite)
- Politics of the Life Course: Practicing Development from Individual to Social (Bourbon)
- Reimagining the Clinic: Critical Approaches to Psychotherapy (Royal Conti)

2:45 – 3:15 PM Break

2:45 – 3:45 PM “Meet the Editors” Session (Esplande)

3:15 – 5:00 PM

- Culture-Bound Syndromes, Idioms of Distress, and Cultural Concepts of Distress: New Directions for an Old Concept in Psychological Anthropology –Part 2 (South Ballroom)
- Bureaucracy, the Individual, and the Conditions of Possibility (Evangeline Suite)
- Why Should We Care?: Subjectivity, Structures, and the Moralities of Care from an Anthropological Perspective - Part 1 (Bourbon)
- Spiro 2.0 (Royal Conti)

5:00 – 6:00 PM Forum on Engaged Psychological Anthropology (Bourbon)

5:30 – 7:30 PM Cocktail Reception (Regal Suite)

7:30 – 9:00 PM Saturday Night Banquet (Acadia Suite and Terrace)

## **SUNDAY, MARCH 12<sup>TH</sup>**

8:00 – 9:45 AM

- The Healing Power of Narratives: What does Anthropology have to say? (Bourbon)
- Religion, Healing, and the Self in Psychological Anthropology (Royal Conti)
- Why Should We Care?: Subjectivity, Structures, and the Moralities of Care from an Anthropological Perspective - Part 2 (Evangeline Suite A and B)
- The Ethics and Politics of Hauntology (Evangeline Suite C)

9:45 – 10:15 AM Break

10:15 – 12:00 PM

- Why Should We Care?: Subjectivity, Structures, and the Moralities of Care from an Anthropological Perspective - Part 3 (Evangeline Suite A & B)

12:00 PM Conference concludes

# Full Schedule

## THURSDAY, MARCH 9<sup>TH</sup>

8:00 – 9:45 AM	<i>South Ballroom</i>
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**Workshop**  
**Multi-Sited Collaborative Research Workshop**  
 Organizers **Eileen Anderson-Fye** (Case Western Reserve University), **Tanya Luhrmann** (Stanford University), **Carol Worthman** (Emory University)

### Abstract

Multi-sited comparative research has a long tradition in anthropology. Some of the most important multi-sited anthropological studies of the twentieth century grew out of psychological anthropology. For example, the Whittings' Six Cultures Study and the Harvard Adolescence Project led to important insights regarding childhood and adolescence respectively. Today, a number of contemporary multi-sited projects continue to bring new insight into vexing questions of human development, health and well-being. This workshop brings three scholars at different career stages with different topical foci to lead discussion on conceptualization, strategy, research design, execution and publication of multi-sited research. These projects can be challenging and costly, yet they can still bring unique insight into questions of similarity and variation. Methodologically, they offer both challenges and affordances for ensuring both reliability and validity. This workshop offers creative best practices for all stages of the multi-sited research endeavor as well as break-out opportunities to gain feedback on your own ideas and projects.

8:00 – 9:45 AM	<i>Evangeline Suite</i>
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**Workshop**  
**Person Centered Interviewing Workshop**  
 Organizers **Bambi Chapin** (University of Maryland, Baltimore County), **Keziah Conad** (Northern Arizona University), **Doug Hollan** (University of California, Los Angeles)

### Abstract

Person-centered interviewing has emerged as an important tool for psychological anthropologists since Robert LeVine first introduced the term over 40 years ago. This type of interviewing takes the person as the object of analysis, seeing each as a “respondent” whose talk, comportment, and reflections can be analyzed in order to see something of each one’s lived experience and psychodynamic process situated in a particular social and cultural world. This workshop will explore strategies for conducting and analyzing person-centered interviews in the context of ethnographic research. Facilitated by researchers at different career stages who have conducted person-centered ethnography in different parts of the world, this workshop will address issues of project conceptualization, listening and elicitation techniques, technical and translational challenges, transference and counter-transference, interpretive approaches, and contextualization. Participants will be asked to identify their particular interests in person-centered interviewing in advance so that the presentation and breakout sessions can be tailored to the needs and experience of the group. Participants will also be asked to read an introductory text in advance of the workshop (Levy and Hollan 2014) in order to establish a shared starting place.



10:15 – 12:00 PM	<i>South Ballroom</i>
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<b>Workshop</b>	<b>Public Policy Relevant Research Workshop</b>
Organizers	<b>Tamara Cohen Daley</b> (Westat), <b>Nat Kendall-Taylor</b> (FrameWorks Institute), <b>Rebecca Lester</b> (Washington University in St. Louis)

Abstract

Anthropologists have long been concerned with the implications of their work for broader social policy and practice. Yet our discipline has historically prioritized training students in theoretical and ethnographic skills over those needed to maximize the import and impact of our work for broader audiences and the public good. Far too often students matriculate without a sense of what anthropology has to offer the real world and how they can be part of offering it. In this session, participants will get three different perspectives on how anthropology can be used to answer real world, policy-relevant questions, and how anthropologists can build careers around answering these questions. Three distinct perspectives or “routes” will be shared: a researcher who works on strategic communications, one who focuses on evaluations, and one who works at the intersections of clinical practice and legislative advocacy. Through mini-lectures and small group discussions, workshop participants will consider topics such as how to move into new areas of interest, what skills are critical, and how to do a better job of bringing theoretical and methodological tools from anthropology to the policy and practices that shape the world we study...and live in.

10:15 – 12:00 PM	<i>Evangeline Suite</i>
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<b>Workshop</b>	<b>Cultural Consensus Analysis Workshop</b>
Organizers	<b>William Dressler</b> (University of Alabama), <b>Kathryn Oths</b> (University of Alabama)

Abstract

The aim of this workshop will be to examine recent innovations in the use of cultural consensus analysis, as well as to discuss questions regarding the appropriate application of the model. A number of approaches proposed for using cultural consensus analysis to more completely explore intracultural variability, and especially residual agreement, will be discussed. Questions regarding data appropriate for input to cultural consensus analysis and the use of the formal process model versus the informal data model will also be examined. Finally, the transition from cultural consensus to the measurement of cultural consonance will be illustrated.

1:00 – 2:45 PM	<i>South Ballroom</i>
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<b>PAPER SESSION</b>	<b>Resentment: Negative Affect, Contested Emotion, and the Everyday Politics of Moral Worlds</b>
Organizers	<b>Lauren Cubellis</b> (Washington University in St. Louis) and <b>Rebecca Lester</b> (Washington University in St. Louis)
Chair	<b>Rebecca Lester</b> (Washington University in St. Louis)

Abstract

Anthropological attention to the crafting of moral and affective worlds often draws on the relational dimensions of this process, highlighting interactive engagements and the collaboratively produced narratives through which people come to morally cohabit the world (Mattingly 2014; Zigon and Throop 2014). In these ways, moral and affective experiences are construed as flexible, interpretive, and sometimes contradictory. To these productive engagements, we add a meta-reflexive dimension, asking:

what happens when someone holds a complex relationship with their own affect, where explicitly wrestling with that affect becomes part of the task of moral becoming? And, in particular, what happens when such affect is experienced as simultaneously morally justified and morally suspect? In approaching these questions, we focus on resentment as a particularly fertile example of what Sianne Ngai (2005) has termed, “ugly feelings:” negative emotions that are politically ambiguous and carry with them a meta-attention to the anxiety of the contested feeling state itself. The import of this political and moral ambiguity is explored by Fassin (2013), who distinguishes between resentment – the everyday hostility towards perceived injustice – and the Nietzschean concept of ressentiment – the persistent indignation of the historically oppressed. Fassin argues that experiences of individual and collective injustice must be analytically separated. Here, however, we seek to fray the boundaries between the political and the subjective in the experience and management of resentment/ressentiment, drawing on diverse ethnographic material to consider how people navigate the ambiguous relationships between different resentful affects in their everyday practices of self-making.

**Rebecca Lester** (Washington University in St. Louis)  
 “Dangerous Intimacies: Resentment, Risk and PTSD Recovery in “Post-Racial” America”

**Lauren Cubellis** (Washington University in St. Louis)  
 “Of Caring and Resentful Selves: Moral Ambiguities in Peer Supported Mental Health”

**Douglas Hollan** (University of California, San Diego)  
 “Ambiguities and Ambivalences of Feeling and Asserting Anger, Resentment, Indignation and Other Sentiments of Protest”

**Paul Brodwin** (University of Wisconsin, Milwaukee)  
 “Political affects and moral attributions: the mental health court as moral laboratory”

**Jessica Cooper** (Princeton University)  
 “Shifting Blame: Affect, Ambivalence, and Accountability in California’s Mental Health Courts”

Discussants **Jason Throop** (University of California, Los Angeles)  
**Elizabeth Davis** (Princeton University)

1:00 – 2:45 PM	<i>Evangeline Suite</i>
<b>PAPER SESSION</b>	<b>Mental Health, Addiction, and Precarity: Deterritorialization and Care Across the Mexico-U.S. Border</b>
Organizers	<b>Olga L. Olivas Hernandez</b> (University of California, San Diego) and <b>Janis H. Jenkins</b> (University of California, San Diego)
Chair	<b>Olga L. Olivas Hernandez</b> (University of California, San Diego)

Abstract

In México, the National Health Program (El Programa Nacional de Salud) recently designated mental health and addiction as priority areas of attention. Similar declarations have been made by the U.S. regarding programs for mental health care and substance use. In the early XXI century, an assemblage of health care practices has been produced through mottled political, cultural, and economic scenarios that shape subjectivity and precarity of Mexican, Mexican-origin, and Hispano experience of care and healing modalities. The social fields of care are marked by economic inequality, violence, migration, drug trafficking and the configuration of “narco-cultura” across diverse zones, in tandem with the

criminalization and pathologization of substance use and the mordant social stigmatization of conditions culturally defined as mental illness.

This panel will address a range of mental health and substance use issues in contemporary Mexico and the U.S.-Mexico border region in social and cultural context. We examine the subjective experience of actors with respect to affliction and well-being, including adolescents, migrants, families of deportees, and inpatients at drug rehabilitation and mental health care centers. These analyses also serve as a lens that allows us to reflect on and to elucidate the contemporary cultural, social, and psycho-political flows within and across México and the U.S.

**Angela García** (Stanford University)

“Coercion, Captivity and Ethical Life: On Mexico’s Anexos”

**Janis H. Jenkins** (University of California, San Diego) and **Sol D’urso** (University of California, San Diego)

“Our World Isn’t Made to Create Healthy Adolescents, Is it?” Micro and Macroclimates of Well-Being on the Northern Border of Mexico

**Thomas J. Csordas** (University of California, San Diego)

“Living with a Thousand Cuts: Self-Laceration among Adolescent Psychiatric Inpatients in New Mexico”

**Dinorah Lillie Sánchez** (University of California, San Diego)

“Embodiment of Risk in the US-México Border: Effects of Deportation on Health and Well-being”

**Olga L. Olivas Hernandez** (University of California, San Diego)

“Life trajectories and Experience in the process of Health/Illness/Treatment for substance consume among migrants. An anthropological study in the border region between Mexico and U.S.”

Discussants

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

**Steven M. Parish** (University of California, San Diego)

1:00 – 2:45 PM	<i>Regal Suite</i>
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**PAPER SESSION**      **Ordinary Ethics and Moral Realism: What about a ‘Psychological Turn’ in the Anthropology of Deontology?**

Organizers      **Jacob R. Hickman** (Brigham Young University) and **Gregory Thompson** (Brigham Young University)

Chair      **Jacob R. Hickman** (Brigham Young University)

Abstract

This panel will bring together thinking on ordinary ethics, moral realism, and the ontological turn in order to advance a debate surrounding what we might call ‘an anthropology of deontology.’ Psychological anthropologists are particularly well positioned to advanced such a debate, given the centrality of both mental and cultural processes in our analyses. One of the key emerging debates in the ‘ethical turn’ in anthropology has revolved around the concept of ‘ordinary ethics’ (e.g., Lambek 2010). The crux of this debate involves the relative importance of deliberate, explicit, and rationalized thought in understanding the ethical work and worlds of our ethnographic interlocutors. One side of this debate downplays ethical thought and deontological orientations in favor of the ‘practice’ of ethical action, leveling a critique of the historical emphasis on moral reasoning. But should we completely discard any sense of the deontological in considering how people ‘do’ ethics? One might argue that if our

ethnographic interlocutors consider moral goods to possess a special ontological status, then we should take this seriously. This applies both to 'our' understanding of 'their' ethical world, but it also applies to any understanding of the ethical domain itself, in the philosophical sense—an issue that anthropologists consistently shy away from (Shweder 2016). In order to bridge these issues and extend this debate on 'ordinary ethics,' this panel puts the anthropology of ethics and morality in conversation with the recent ontological turn, asking what it means to take our interlocutors' ethical reasoning seriously.

**Kimberly Walters** (California State University, Long Beach)

“The Material and the Moral: Performing “Human Trafficking” in South India”

**Jordan Haug** (University of California, San Diego)

“Ontological disputes in moral reasoning about witchcraft in Papua New Guinea”

**Mark Horowitz** (Seton Hall University), **William Yaworsky** (University of Texas, Rio Grande Valley) and **Kenneth Kickham** (University of Central Oklahoma)

“Social Intuitions, Moral Judgments, and Anthropologists”

**Gregory Thompson** (Brigham Young University)

“On the Constitution of Moral Goods: Ordinary Ethics and the Ontological Moment of Recognition”

**Jacob R. Hickman** (Brigham Young University)

“Taking Moral Realism Seriously”

Discussant

**Richard Shweder** (University of Chicago)

1:00 – 2:45 PM		<i>Royal Conti</i>
<b>PAPER SESSION</b>	<b>Moral Worlds and the Anthropology of the Good</b>	
Organizer	SPA Biennial Meeting Program Review Committee	
Chair	<b>Rebecca New</b> (University of North Carolina, Chapel Hill)	

**Nicole Henderson** (University of Alabama, Tuscaloosa)

“The Moral Foundations of Addiction Causality and Attributional Stigma”

**Rasmus Dyring** (Aarhus University)

“Specters of the Collective: Reconsidering Community in the Anthropology of Ethics”

**Rebecca New** (University of North Carolina, Chapel Hill)

“Cultural Models of Immigrant Parents: Negotiating the Non-Negotiables”

**Francis McKay** (University of Chicago)

“Depression and Practical Reason: Virtue Ethics as a Strategy in Global Mental Healthcare”

**Reem Mehdoui** (University of California, Los Angeles)

“Youth, Revolution, and Articulations of Moral Experience in a Tunisian High School”

**P. Steven Sangren** (Cornell University)

“Alienation and Creativity: Desire and Imagination in Chinese Ritual”

**Sarah Rubin** (Ohio University) and **Kathleen Barlow** (Central Washington University)  
 “Mothering as a template for the cultural construction of care among the Murik of Papua New Guinea and the Xhosa of South Africa”

3:15 – 5:00 PM	<i>South Ballroom</i>
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<b>PAPER SESSION</b>	<b>Indonesian Subjectivities</b>
Organizers	<b>Byron Good</b> (Harvard University) and <b>Mary-Jo DelVecchio Good</b> (Harvard University)
Chair	<b>Mary-Jo DelVecchio Good</b> (Harvard University)

Abstract

Indonesia is an incredibly complex society with extraordinary cultural diversity, often described internally as producing distinctive cultural psychologies. This panel brings together Indonesian psychologists and psychiatrists, along with American psychological anthropologists who have worked for years in Indonesia, to query both the terms “Indonesian” and “subjectivities.” Papers will reflect on topics as diverse as the emergence of “Islamic psychology,” work with psychotic persons as a venue for examining subjectivity and local psychologies, psychological research with Indonesian children, and work with survivors of the events of 1965. Concluding discussions will address what these studies tell us about the plurality of Indonesian subjectivities, as well as continuities that constitute these as “Indonesian.”

**Subandi** (Gadjah Mada University)  
 “Disease of the Heart: Islamic Psychology Concept of Mental Illness”

**James Hoesterey** (Emory University)  
 “Managing Muslim Hearts: Islam, Subjectivity, and the Politics of Psychology in Indonesia”

**Mahar Agusno** (Gadjah Mada University)  
 “A Mental Health Approach towards Advocacy for National Reconciliation for Survivors of the Highly Stigmatized 1965 Political Upheaval in Indonesia”

**Robert Lemelson** (University of California, Los Angeles)  
 “Tajen and the complexities of subjectivity and the Balinese cockfight”

**Carla Marchira** (Gadjah Mada University)  
 “Psychotic Experience in Java, Indonesia”

**Supra Wimbarti** (Gadjah Mada University)  
 “Familiarity, Adaptability, and Replicability of Fairy Tale Test (FTT) as Child Personality Test in Indonesia”

Discussant                      **Byron Good** (Harvard University)

3:15 – 5:00 PM	<i>Evangeline Suite</i>
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<b>PAPER SESSION</b>	<b>Perilous Attachments: Exploring the Everyday Risks of Kinship</b>
Organizers	<b>Keziah Conrad</b> (Northern Arizona University) and <b>Erin Thomason</b> (University of California, Los Angeles)
Chair	<b>Erin Thomason</b> (University of California, Los Angeles)

Abstract

This panel seeks to explore the risks, anxieties, and dangerous possibilities inherent in family attachments. Anthropologists working the world over have documented how kinship is often idealized as a domain of sentimental ties, stability, and moral responsibility, as relations are instantiated through everyday events such as weddings, funerals, and births (Lambek 2013) and through the eventful everyday of food preparations, play routines, and household distribution of daily tasks (Das 2007). Yet attention to psychodynamic processes or the idiosyncratic experiences of individuals navigating a particular set of kinship expectations also highlights the anxious links in family life between desire and rejection, between love and madness, or between confidence and misrecognition (Chapin 2010, Pinto 2011, Wikan 2001). The papers assembled in this panel draw attention to the ways in which ordinary acts of kinship are shadowed by the possibility of failure, loss, or betrayal — how the ideal of “mutuality of being” (Sahlins 2013) may be called into question, or may itself lead to tension and strain. Drawing on ethnographic data from a variety of contexts around the world, we ask how and when these potential breakdowns emerge as threats — or actually come to pass. What happens when family members cannot or do not fulfill cultural and individual expectations, or when dramatically changing social environments generate conflict over disparate ideals of right conduct? How do kin betray one another, knowingly or inadvertently? How do these dangers haunt relationships or shape social fields?

**Erin Thomason** (University of California, Los Angeles)  
 “Filial Fears: Care Arrangements between Rural Parents and Migrant Sons in a Chinese Village”

**Esin Egit** (Borough of Manhattan Community College, CUNY)  
 “Don’t be like me”: Explicit messages and Implicit Identifications

**Maureen O’Dougherty** (Metropolitan State University)  
 “Homelife in a state of siege: Family life within an “Axis II” diagnosis”

**Whitney L. Duncan** (University of Northern Colorado)  
 “Ghostly Bonds & Family Failures: Revealing Intergenerational Secrets, Betrayals, and Traumas in Mexican Family Constellations Therapy”

**Keziah Conrad** (Northern Arizona University)  
 “The Threat of Betrayal: Preserving a Mixed-Ethnicity Family after War in Bosnia”

**Susanne Bregnbæk** (University of Copenhagen)  
 “Attachment as an emotional and a legal term: A story of perilous family reunification and separation”

Discussant **Katherine Pratt Ewing** (Columbia University)

3:15 – 5:00 PM	<i>Regal Suite</i>
<b>PAPER SESSION</b>	<b>Psychological Anthropology and Clinical Ethics in Theory and Practice</b>
Organizers	<b>Kristi M Ninnemann</b> (Case Western Reserve University) and <b>Allison V Schlosser</b> (Case Western Reserve University)
Chair	<b>Eileen Anderson-Fye</b> (Case Western Reserve University)

Abstract

Anthropology and ethics have a long history of both synergy and tension. Epistemologically the emic approach of anthropology and the etic approach of ethics appear to be in opposition. However, in

practice, the two fields can inter-articulate in ways that enhance both. This panel explores anthropology’s growing emphasis on culturally-constituted moral principles and experience in the context of clinical ethics in everyday settings of research and healthcare. To examine the ways ethnography and clinical ethics dialogue and inform one another, panel participants draw from research conducted in acute inpatient, residential, and outpatient mental health care settings. These analyses underscore the need to place ethnography and abstract ethics in conversation. How do ethical mandates, often clear in the abstract but excruciatingly complex in real-world settings, translate into clinical research and practice? How do provider/researcher and patient/participant subjectivities entwine to shape treatment/research experience unfolding in everyday clinical interactions? How are power dynamics of these interactions laid bare by careful attention to clinical ethics as lived? And finally, how might clinical ethics be informed by ethnographic knowledge, and ethnographic practice informed by clinical ethics?

**Eileen Anderson-Fye** (Case Western Reserve University) and **Mark Aulisio** (Case Western Reserve University)

“Swallowing Nails: Promises and Perils of Working Between Psychological Anthropology and Bioethics”

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

“The Good is the Enemy of the Perfect: Why physicians don’t follow standards of care prescribing benzodiazepines”

**Allison V Schlosser** (Case Western Reserve University)

“Stay in your square”: (Bounded) Intimacy and Everyday Ethics in Addiction Treatment

Discussants

**Mara Buchbinder** (University of North Carolina, Chapel Hill)

**Neely Myers** (Southern Methodist University)

3:15 – 5:00 PM	<i>RoyalConti</i>
<b>ROUNDTABLE DISCUSSION</b>	<b>Mixed Methods and Joining Scholarly Conversations</b>
Organizers	<b>Cameron Hay</b> (Miami University)
Chair	<b>Thomas Weisner</b> (University of California, Los Angeles)

Abstract

The purpose of this roundtable is to discuss how mixed methods can facilitate broader scholarly conversations and findings that matter. The panel brings together contributors and commentators on the recently published volume "Methods that Matter: Integrating Mixed Methods for More Effective Social Science Research" (University of Chicago Press, 2016), a volume that began as a Lemelson-SPA funded conference. Panelists will briefly comment on research methodology decisions underlying the studies detailed in the book as a way of more broadly discussing methodological tools that facilitate in-depth, comparative, collaborative, longitudinal, and/or policy-driven studies that are meaningful across disciplines and useful in classrooms. Our goal in this roundtable is to invite others into our scholarly conversation; we will start our discussion with the book authors and then invite attendees into an open, truly roundtable discussion about experiences of barriers to and benefits of mixed methods research for anthropology, psychology and beyond.

Participants

**Tamara Daley** (Westat)

**Sara Harkness** (University of Connecticut)

**Jill Korbin** (Case Western Reserve University)

**Ashley Maynard** (University of Hawai'i)  
**Richard Shweder** (University of Chicago)  
**Charles Super** (University of Connecticut)  
**Thomas Weisner** (University of California, Los Angeles)

5:30 – 7:30 PM

*South Ballroom and Foyer***Welcome Reception****FRIDAY, MARCH 10<sup>th</sup>**

8:00 – 9:45 AM

*Evangeline Suite*

**Breakfast Lecture: Critical Challenges and Opportunities in Psychological Anthropology: A Conversation with Richard Shweder and Byron Good (2016 & 2017 SPA Lifetime Achievement Awardees)**

Description

Our 2017 Breakfast Lecture will feature talks from our 2016 and 2017 Lifetime Achievement Awardees – Richard Shweder and Byron Good – in which they will reflect on the critical challenges and opportunities for psychological anthropology. What do they regard as great strengths of the field and what intellectual and practical problems are we poised to address? Which issues do we need to address but require more theory, methods or evidence? **Please note that this is a TICKETED EVENT.**

8:00 – 9:45 AM

*South Ballroom***PAPER SESSION****Cultural Psychology and the Discourse of Human Rights**

Organizer

**Carly Offidani-Bertrand** (University of Chicago)

Chair

**Carly Offidani-Bertrand** (University of Chicago)Abstract

Over the last half century, human rights discourse has proliferated and permeated international programs, policies, and interventions. Through these international, non-governmental and state institutions, human rights have been brought to local communities and individuals across the globe by dominant groups (Moghaddam & Finkel, 2005). However, some scholars drawn attention to the fact that, while the framework is meant to be universal, these idealized representations of social relationships change as they are enacted within particular cultural contexts, and different interpretations of human rights can clash with the cultural values and perspectives of particular groups (Doise, 2002; Shweder, Minow, & Markus, 2002). Our panel focuses on how these discourses interact with individual identities that are constructed and based in local context (Grabe & Dutt, 2015). We explore how locally-embedded identities interact with the influential and, at times, universalist discourse of human rights when it is imposed in unequal power relations. We examine individuals' agentic responses to these discourses, and the implications for an individual's psychological sense of belonging in community, and their positioning in reference to institutions. Using mixed methods, our papers examine how these discourses articulate with local cultural understandings of the self, in both Latin America and the United States. Our papers develop a social psychology of human rights by moving from a focus on intergroup relations (Staerklé, Clémence, & Spini, 2015) to an understanding of how universal narratives and discourses intersect with individual positioning in social context.



**Carly Offidani-Bertrand** (University of Chicago)

“False Memories? The Role of Historical Memory and the Human Rights Movement in Shaping Youth Identity and Civic Engagement in Argentina”

**Gabriel Veletz** (University of Chicago)

“Youth Understandings of Human Rights: A Phenomenological Analysis of Meaning Making in Tacna, Peru”

**Maria Cecilia Dedios** (London School of Economics)

“Youth’s Human Rights Discourses and Peace Building in Colombia”

**Kevin Carriere** (Georgetown University)

“Imagining a Rightful Future through engagement with Literature”

**Sarah Cashdollar** (University of Chicago)

“Hispanic Teen Pregnancy as a Negotiation of Rights and Duties”

8:00 – 9:45 AM		<i>Regal Suite</i>
<b>PAPER SESSION</b>	<b>Troubling the Kin: Race, Kinship, and Affect in Psychological Anthropology</b>	
Organizers	<b>Casey Golomski</b> (University of New Hampshire) and <b>Suma Ikeuchi</b> (University of Alabama)	
Chair	<b>Casey Golomski</b> (University of New Hampshire)	

Abstract

Kinship is again at the fore of critical theory in anthropology, as evidenced by recent work that approaches relatedness as an important site of theoretical and ethnographic inquiries (Haraway 2016, Thomas 2016, Manderson and Block 2016). Sahlins (2013), for instance, proposes “mutuality of being” as a cross-culturally valid concept that can be applied to wide-ranging forms of kinship, while Robbins (2013) expresses skepticism about the theoretical operability of intersubjectivity between different kinds of people as kin. This panel expands on such debates about the possibilities and limits of kinship by investigating a wide range of social formations and movements in which perceptions of difference and mutuality have immediate political consequences: refugee crises, transborder migrations, minority and reproductive rights, institutional de-colonization, and police brutality, among others (Smith 2016, Mattingly 2016). In particular, our papers look into one of the most powerful constructs in political processes of making people into kin and strangers – race. Berg and Ramos-Zayas (2015, Ramos-Zayas 2011, Buch 2015) for example, find that minoritized groups’ affective expressions tend to be racialized to reproduce inequality. We ask what can happen in situations where the rhetorics of kin and race intersect and fuse with one another. Do claims of kinship in the face of perceived divides upend the process of racialization? Or do they implicitly reproduce underlying power relations and histories of inequality? By triangulating race, kinship, and affect, the panel investigates potential models of social solidarity and intersubjectivity in multi-racial and multi-cultural societies of today’s world.

**Charles A. McDonald** (New School for Social Research)

“Jewish Relations: Race and Reason in Contemporary Spain”

**Laura McTighe** (Columbia University)

“Reproductive Indigeneity: Black Feminist Practices of Care, Continuity, and Coequality in Post-Katrina New Orleans”

**Casey Golomski** (University of New Hampshire)

“Shame and the Witch: Racializing Senility in Post-Apartheid South Africa”

**Suma Ikeuchi** (University of Alabama)

“Becoming Latino in Japan: Race, Religion, and Mobility among Japanese Brazilian Migrants in Japan”

**Cati Coe** (Rutgers University)

“Racialization and Partial Kinning through Care Work: The Political Incorporation of African Home Health Aides in the United States”

Discussant **Jennifer Cole** (University of Chicago)

8:00 – 9:45 AM	<i>Royal Conti</i>
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**PAPER SESSION** **Listening beyond the Subject**

Organizers **Michael D’Arcy** (University of California, Berkeley) and **Raphaelle Rabanes** (University of California, Berkeley)

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

Abstract

Anthropology has long benefitted from an interdisciplinary dialogue with psychoanalysis and related schools of thought regarding the nature of the psyche, its relationship to collective forms of life, and the types of healing that this relationship makes possible. Concomitantly, disciplinary explorations of how to define clinical spaces, formally and informally understood, as sites of healing make possible myriad other questions. Namely, how do ethnographers interrogate the limits of the psyche and register the polyvocality of worlds populated by persons, objects, histories, institutions, memories, artifacts, and archives? Likewise, how do ethnographers mark the effects of multiple orders of non-human materialities, landscapes, and the politics they make possible? By extension, how does psychological anthropology register speech that emanates from a space beyond the psychological subject or the bounded, normative individual? This panel seeks to explore the shape and space of encounters, transformative or therapeutic or both, that might privilege and make possible this polyvocality, in order to make room for the imbrication of the individual psyche with collective orders of knowledge and remembrance, both institutional and disciplinary, as well as transformative and revolutionary. Drawing upon a diverse set of disciplinary and theoretical orientations--from psychoanalysis to science and technology studies, critical theory, and performance studies--this panel looks to “systemic couples therapy” in Argentina, community mental health in Dublin, Ireland, landscapes of memory in Guadeloupe, and the Strange Situation Experiment in American psychology as sites of speech beyond the subject. It asks: who speaks, from which position, and with how many voices?

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

“‘Don’t Say that I Suffer’: Psychotic Polyvocality and the Beyond of the Subject in Dublin, Ireland”

**Eric Taggart** (University of California, Davis)

“Affective Objects and the Strange Situation Experiment”

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

“Optical Listening and the Ethnographic I/Eye. Systemic Therapy in Argentina”

**Erin Parish** (Duke University)

“Gardening on Grave Sites: The Physicality of Care and Repair After War”

**Raphaelle Rabanes** (University of California, Berkeley)

“Landscapes of Memory: Engaging with the Contested Legacies of Slavery in Guadeloupe”

10:15 – 12:00 PM		<i>South Ballroom</i>
<b>PAPER SESSION</b>	<b>The New Comparativism</b>	
Organizer	<b>Tanya Luhrmann</b> (Stanford University)	
Chair	<b>Tanya Luhrmann</b> (Stanford University)	

Abstract

How do we know what we know? More than other scholars, anthropologists are acutely aware of the limitations of human knowing. Reading the philosophical texts of post structuralism and critical theory at a moment when we were newly aware of the legacies and present realities of colonialism, anthropologists grew wary of generalizations. As we have become more acutely conscious of the workings of power, we have become more cautious of imposing our interpretations on others. And yet anthropology is still the inherently comparative enterprise it was for Boas and Mead. We set out to study domestic violence in Kolkata or herbal medicine in Kumasi with the presumption that these matters are different from the way they would appear on home soil, and that the difference teaches us both about the world we study and our own. There are signs now of a new comparativism, a restless stirring towards clear statements of what we learn from our fieldwork by comparing what we see in one setting to what we see in another. This new comparativism focuses in on the distinctive points of contrast--not so much as a claim about the way one geographical area differs from another, but as a claim about the way specific phenomena—the evangelical imagination, the imagined relationship between human and non-human animals, panic disorder, psychosis—differ in different geographical areas, and why. This panel offers a series of examples of comparison to explore how we might develop this comparative project and move our field forward.

**Tanya Luhrmann** (Stanford University)

“From the Voice of God to the Voices of Psychosis: Hearing Voices across Culture”

**Devon Hinton** (Harvard Medical School)

“Migraine and Visual Aura among Traumatized Cambodian Refugees”

**Vivian Dzokoto** (Virginia Commonwealth University)

“Comparing Different Ways of Feeling: A Look at West Africa and North America”

**Amrapali Maitra** (Stanford University)

“A Continuum of Harm: Domestic Violence in Kolkata, India”

**Neely Myers** (Southern Methodist University)

“What Constitutes Care? Comparing Care for Psychosis in the US and Tanzania”

Discussants

**Caroline Brettell** (Southern Methodist University)

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

10:15 – 12:00 PM	<i>Evangeline Suite</i>
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**ROUNDTABLE      **The Ends of Teaching in the Undergraduate Classroom: Creative Approaches to Teaching Psychological Anthropology****

Organizer      **Anna Corwin** (Saint Mary's College of California)  
 Chair      **Anna Corwin** (Saint Mary's College of California)

Abstract

The proposed roundtable will explore our role in the undergraduate classroom, specifically inquiring after the pedagogical goals we bring as psychological anthropologists. In the undergraduate classroom, most of us are teaching students who will not go on into careers in anthropology and may not have the critical reading and writing skills to completely benefit from anthropological theory and understanding. In classes with a wide range of learners, how do we think about our role in the classroom? Why are we teaching psychological anthropology to undergraduates? What (creative/inspiring/unusual) tactics do people bring to such diverse learning environments? When is it important to focus on academic skills such as reading comprehension and writing, and when do we put aside academic goals in order to prioritize conceptual / creative / imaginative learning? What do we want our non-graduate-school bound students to leave the classroom with?

The roundtable will provide an opportunity for us to speak to each other as educators and hear the input from current undergraduate students. We will dig deep into questions about our role as psychological anthropologists in the classroom. The goal of the roundtable will be to have a meaningful discussion about our role in the undergraduate classroom and hopefully to provide a space for new ideas, big questions, and creative pathways.

Participants      **Anna I. Corwin** (Saint Mary's College of California)  
                          **H. Keziah Conrad** (Northern Arizona University)  
                          **Aidan Muñoz-Christian** (Saint Mary's College of California)  
                          **Casey Golomski** (University of New Hampshire)  
                          **Julia Cassaniti** (Washington State University)

10:15 – 12:00 PM	<i>Regal Suite</i>
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**PAPER SESSION      **Virtuous Families? Defining, Enacting, or Treating (Im)Moral Families in Everyday and Institutional Contexts - Part 1****

Organizers      **Merav Shohet** (Boston University) and **Ekaterina Anderson** (Boston University)  
 Chair      **Merav Shohet** (Boston University)

Abstract

Psychological anthropologists have typically attended to personal experience, ethics, family, and development. What might it mean, then, to focus on the ethical and affective lives of families rather than persons? How can the ongoing "ethical turn" in anthropology help this refocusing? This panel brings together cases from institutional and non-institutional contexts, including clinics and homes, where family life is the focal lens for evaluating, treating, or attempting to change "problematic" subjects. Which kinds of subjects and family configurations are narrated as desirable or, conversely, toxic or immoral? How do family members selectively draw on, appropriate, or reject institutional discourses about the good (or dysfunctional) person, kin, and community? How do such discourses invoke the ordinary ethical concerns (Lambek 2015) of the families whom they seek to transform? What happens when institutional demands regarding what it means to be a virtuous family present as conflicting, contradictory, or even incommensurate? Drawing on ethnographic material collected in

Brazil, Canada, China, Denmark, France, Israel, Italy, Japan, Turkey, the US, and Vietnam, panelists explore a set of methodological and theoretical questions, including how a focus on family dynamics and narrative might be distinct from, or complementary to, person-centered ethnography (Levy and Hollan 1998). Additionally, panelists will consider how an anthropology of morality and ethics (Fassin 2012; Mattingly 2012; Zigon and Throop 2014) may reconfigure our understanding of kinship and family dynamics, and the extent to which attention to “the family” serves as a useful analytic lens for a psychological anthropology concerned with morality and ethics.

**Merav Shohet** (Boston University)

“Who are Families’ Virtuous Victims or Moral Pawns in Urbanizing, Market Socialist Vietnam?”

**Elizabeth Carpenter-Song** (Dartmouth College)

“Parenting in Poverty: Double-binds of Failure and Struggle among Families in Rural New England”

**Ellen Rubinstein** (Rutgers University)

“‘This is Something I Have to Do, Right?’ Defining Moral Caregiving for Mental Illness in Japan”

**Clarice Rios** (State University of Rio de Janeiro)

“When Parents Are Not Just Co-Therapists: Caring for Children with Autism in Rio de Janeiro, Brazil”

**Linda C. Garro** (University of California, Los Angeles)

“Confronting a Child’s Diagnosis of ADHD: Parental Perspectives and Everyday Family Life”

**Tamar Kremer-Sadlik** (University of California Los Angeles)

“Everyday Ethics, Reflexive Speech, and the Daily Negotiation of Good Parenting”

Discussant

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

10:15 – 12:00 PM	<i>Royal Conti</i>
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**PAPER SESSION**

**Gendered Selves, Gendered Worlds**

Organizers

SPA Biennial Meeting Program Review Committee

Chair

**Ashley Maynard** (University of Hawai’i, Manoa)

**Matt Newsom** (Washington State University)

“Dreaming Gender and Memory Among the Berlin Psychobilly Subculture”

**David Bukusi** (University of Amsterdam)

“Imagining Masculinity in HIV Counselling and Care in Nairobi”

**Eva Melstrom** (University of California, Los Angeles)

“Familial Responsibility and Dilemmas of Migrant Work: Ethiopian Women’s Experiences of Domestic Work in the Persian Gulf”

**Lindsey Conklin** (University of Chicago)

“Being a “Bride”: Refashioning the Self Through Marriage in Amman”

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

“Either I do the Mother Thing or I Call the Police”: Intensive Mothering Ideology, Maternal Identity, and Caring for Children with Mental Illness”

**Ashley Maynard** (University of Hawai’i)

“How Does the Shift to Formal Education Change Apprenticeship at Home?: Three Generations of Girls Learning to Weave in a Maya community in Chiapas, Mexico (1969-2012)”

12:10 – 12:50 PM	<i>Royal Conti</i>
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**WORKSHOP**                      **Dedoose—A Research and Evaluation App for Qualitative and Mixed Methods Data Management and Analysis**

Organizer                              Eli Lieber (UCLA & SocioCultural Research Consultants)

Abstract

In this presentation, and elsewhere at SPA 2017, Dr. Eli Lieber will introduce Dedoose, a contemporary REDA (Research and Evaluation Data App). In decisions about the adoption of technology, it is important to have a clear idea of how the technology can benefit your work without having an inappropriate influence on any methodological or data analysis direction. Dedoose was designed by active top-level qualitative and mixed methods researchers to increase the efficiency and effectiveness of their work beyond the tools available in the early 1990s. This work involved the use of text, video, audio, surveys, test scores, demographics and other data and Dedoose was built to be a modern web-based environment in which you can organize, interact with, and analyze this information in ways natural to your disciplinary education and training. Dedoose is ideal for contemporary research in the increasingly collaborative and crosses disciplinary world of Psychological Anthropology. It is intuitive, collaborative, accessible and very inexpensive. Key to its design are features and an interface that, again, facilitate the management, manipulation, integration, and analysis of qualitative and mixed method research data with analytic features and interactive data visualizations that support efficient and methodologically rigorous work.

1:00 – 2:45 PM	<i>South Ballroom</i>
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**PAPER SESSION**                      **Emotions and Mass Violence**

Organizer                              Pinky Hota (Smith College)

Chair                                      Alexander Hinton (Rutgers University)

Abstract

This panel examines the role of emotions in the instigation, management and aftermath of mass political violence. How do emotions become implicated in forms of cultural reductionism that are deployed as ways of understanding the perpetration and incidence of violence? How are emotions deployed by states and communities in understanding the genesis and motivations for political violence? How do emotions become the means for aftereffects of mass violence to linger as intergenerational phenomena? And how does emotion work get elaborated in processes of resilience and recovery? Through these papers, we will explore these questions to engage with different ways of theorizing emotions, emotive figurations and emotion work to demonstrate their centrality to the study of mass violence.

**Alexander Hinton** (Rutgers University)

“Man or Monster? The Trial of a Khmer Rouge Torturer”

**Pinky Hota** (Smith College)

“The HotHeaded Indigene, Peace Committee Meetings and the Governance of Mass Violence in Eastern India”

**Seinenu Thein-Lemelson** (University of California, Berkeley)

“Fear and Silence in Burma and Indonesia: Comparing Two National Tragedies and Two Individual Outcomes of Trauma”

**Hua (Miranda) Wu** (University of California, San Diego)

“As the Path Unfolds: Emotional Experience and Expression Under Historical Transformation in Modern Chinese Context”

Discussants

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

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

1:00 – 2:45 PM		<i>Evangeline Suite</i>
<b>PAPER SESSION</b>	<b>Rebirth, Lived and Imagined</b>	
Organizers	<b>Sara Lewis</b> (Wellesley College) and <b>Samuel Veissière</b> (McGill University)	
Chair	<b>Nadia El-Shaarawi</b> (Colby College)	

Abstract

This panel interrogates the concept of rebirth. From reincarnation to religious conversion, the practices of reimagining the self are both mundane and sublime. Classical anthropological theories on liminality emphasize separation and integration in social contexts as integral to new identities. Scholars of trauma, war and violence conceive of ways in which people are profoundly changed—indeed, made anew—following exposure to extreme events. Ethnographers working in Buddhist and Hindu traditions, in turn, have argued that preparations for death and subsequent rebirth begin well before old age. In this panel, we ask how social and psychological processes can influence the plasticity of agency, consciousness, and the self in the present, and will curate a lively collection of papers that examine spaces of rebirth and reimagining. We consider how some who face life altering violence and tragedy come to experience what is known as post-traumatic growth—not instead of trauma, but despite of it, and because of it. Other rebirths are more intentional, as with *tulpa* and “other-kin” transformations. For Tibetan Buddhists mitigating the effects of political violence, a focus on one’s next life helps to heal the ails of the present. The panel also features recent approaches in neuroanthropology and phenomenology with papers investigating how dreams and psychedelics may serve as radical launch-pads for new identities and being.

**Rebecca Seligman** (Northwestern University) and **Livia Garofalo** (Northwestern University)

“The Imperative to Rebirth: Post-Traumatic Growth and the Meaning of Trauma”

**Sara Lewis** (Wellesley College)

“Karma, Rebirth, and Recovery Among Tibetans Exposed to Political Violence”

**Samuel Veissière** (McGill University)

“Thinking Trough Other Minds: Steps to a Social Rehearsal Theory of Cognition and Ontogenetic Plasticity”

**Elizabeth Fein** (Duquesne University)

“Discontinuous Incarnations: Therian and Otherkin Theories About How Non -Human Souls Wind Up in Human Bodies”

**Michael Lifshitz** (McGill University)

“Shaping the self with psychedelics: From brain networks to ritual contexts”

Discussant **Tanya Luhrmann** (Stanford University)

1:00 – 2:45 PM	<i>Regal Suite</i>
<b>PAPER SESSION</b>	<b>Virtuous Families? Defining, Enacting, or Treating (Im)Moral Families in Everyday and Institutional Contexts - Part 2</b>
Organizers	<b>Merav Shohet</b> (Boston University) and <b>Ekaterina Anderson</b> (Boston University)
Chair	<b>Merav Shohet</b> (Boston University)

Abstract

Psychological anthropologists have typically attended to personal experience, ethics, family, and development. What might it mean, then, to focus on the ethical and affective lives of families rather than persons? How can the ongoing "ethical turn" in anthropology help this refocusing? This panel brings together cases from institutional and non-institutional contexts, including clinics and homes, where family life is the focal lens for evaluating, treating, or attempting to change “problematic” subjects. Which kinds of subjects and family configurations are narrated as desirable or, conversely, toxic or immoral? How do family members selectively draw on, appropriate, or reject institutional discourses about the good (or dysfunctional) person, kin, and community? How do such discourses invoke the ordinary ethical concerns (Lambek 2015) of the families whom they seek to transform? What happens when institutional demands regarding what it means to be a virtuous family present as conflicting, contradictory, or even incommensurate? Drawing on ethnographic material collected in Brazil, Canada, China, Denmark, France, Israel, Italy, Japan, Turkey, the US, and Vietnam, panelists explore a set of methodological and theoretical questions, including how a focus on family dynamics and narrative might be distinct from, or complementary to, person-centered ethnography (Levy and Hollan 1998). Additionally, panelists will consider how an anthropology of morality and ethics (Fassin 2012; Mattingly 2012; Zigon and Throop 2014) may reconfigure our understanding of kinship and family dynamics, and the extent to which attention to “the family” serves as a useful analytic lens for a psychological anthropology concerned with morality and ethics.

**Ari Gandsman** (University of Ottawa)

“Caring to Death: Family Responsibilities and Autonomous Choice in Right to Die Activism”

**Sonya E. Pritzker** (University of Alabama)

“Family Constellation Therapy and the Ethical (Re)construction of Relational Intimacy in Contemporary China”

**Ekaterina Anderson** (Boston University)

“‘Problematic Families’: Treating Arab Children and Their Caregivers in Israel”

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

“A Letter of Concern: Making Note of Worrying Families in Psychosocial Interventions for Refugee Families Affected by Torture in Denmark”



**Christopher Dole** (Amherst College)

“A Sentimental Intervention: Family and Affect in Post-Disaster Turkey”

Discussant **Paul Brodwin** (University of Wisconsin, Milwaukee)

1:00 – 2:45 PM	<i>Royal Conti</i>
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<b>ROUNDTABLE</b>	<b>Toward an Anthropology of Potentiality</b>
Organizers	<b>Jarrett Zigon</b> (University of Amsterdam) and <b>Jason Throop</b> (University of California Los Angeles)
Chair	<b>Sarah Willen</b> (University of Connecticut)

Abstract

If we were to begin to articulate a study of potentialities, how might we do so? To what extent could we begin with already established anthropological methods and conceptual apparatuses, and to what extent would we need to look elsewhere for inspiration or create new ones? Indeed, to what extent might an anthropology of potentiality differ from the now established sense of anthropology as a fieldwork-based science of the actual. If the discipline has comfortably settled into being one that primarily focuses upon the thick empirical description of that which is, then we might begin to describe an anthropology of potentiality as a description of a not-yet. In this sense, an anthropology of potentiality might be more akin to how Jonathan Lear has described philosophical anthropology than to much contemporary social scientific anthropology. Ultimately, then, perhaps above all else the question of an anthropology of potentiality necessitates imagination and creativity, not in our writing per se, but in our thinking. Beginning from a critical hermeneutic and phenomenological perspective, this panel will address these questions and considerations by taking up such phenomenon as historical experience, responsivity and attunement, situations and complexity, and the always already there of the otherwise in order to begin to trace the contours of an anthropology of potentiality.

Participants

- Jarrett Zigon** (University of Amsterdam)
- Jason Throop** (University of California, Los Angeles)
- Sarah Willen** (University of Connecticut)
- Thomas Schwarz Wentzer** (Aarhus University)
- Angela Garcia** (Stanford University)
- Megan Raschig** (University of Amsterdam)
- Rasmus Dyring** (Aarhus University)
- Salih Can Aciksoz** (University of California, Los Angeles)
- Nick Bartlett** (Barnard College)
- Henrik Vigh** (Copenhagen University)

3:15 – 5:00 PM	<i>Evangeline Suite and Foyer</i>
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**Poster and Visual Media Session with Reception**

Posters

**Teresa Amor**

“Are researchers studying aging allowed to age? An autoethnography of aging”

**Eileen Anderson-Fye, Julia Balacko, Anupama Cembali, Tyrone Hamler, Megan McKenny, Sonya Petrakovitz, Natasha Rupani** (Case Western Reserve University)

“The Role of Psychological Anthropology in Medical Humanities and Social Medicine Education”

**Kathleen Carlin** (Tulane University)

“Identification and Socialization in Immigrant Families”

**Dan Carneiro** (University of Connecticut), **Sara Harkness** (University of Connecticut), and **Charles M. Super** (University of Connecticut)

“Parents' and Teachers' Ideas About Involvement”

**Julia Cassaniti** (Washington State University)

“Our Most Troubling Madness - Case Studies in Schizophrenia across Cultures”

**Jacques Cherblanc** (Université du Québec à Chicoutimi), **Christiane Bergeron-Leclerc** (Université du Québec à Chicoutimi), and **Mario Leone** (Université du Québec à Chicoutimi)

“The physiological, psychological, social and spiritual effects of two stress-anxiety management programs among university students”

**Ipsita Dey** (University of California, Los Angeles)

“Redefining Victimhood: Vicissitudes of Empowerment”

**Jordan Goldstein** (Southern Methodist University)

“Madness, in a Word: Synonymy, Meaning and Culture”

**Shivani Kaul**

“Non-Western 'fat talk': Bhutanese college students negotiating class, gender and globalization”

**Channah Leff** (University of South Florida) and **Daniel Lende** (University of South Florida)

“Diagnostic Divisions of Eating Disorders: A Critical Analysis”

**Anureet Lotay** (University of Victoria)

“Who needs friends when you've got anonymous social media platforms”: An Online Ethnographic Study of Distress Disclosure by University Students and Virtual Sociality On a Social Networking App

**Caroline Mavridis, Sara Harkness, Charles M. Super** and **Jia Li Liu** (University of Connecticut)

“Stress and Self-Care among Frontline Family Development Workers in a Strengths-Based Training Program”

**Kayleigh Meighan** (University of Alabama)

“From S'mores to sitcoms: How relaxation response to fire may explain human attraction to television”

**Sadeq Rahimi** (Harvard University)

“Culture, Political Subjectivity and the Global Rise of Populist Authoritarianism: The View from Psychological Anthropology”

**Allyssa Rivera** (New York University)

“The Fog of (Drug) War Discourses: Shifting Self and Other in White Opioid Suburbia”

**Kris-Ann Small, Sara Harkness and Charles M. Super** (University of Connecticut)  
“Black Parents’ Experiences with the Positive Parenting Program”

**Tina Thomas** (Juniata College)  
“A Cultural Model of HIV Risk among African American Female Youth”

**Tawni Tidwell** (Emory University) and **Jim Nettles** (Emory University)  
“Engaging Human Variation through Synergy in Tibetan Pharmaceutical Research: Toward a Tibetan Medical Theory-based Approach

**Kathy Trang** (Emory), **Quang Anh** (Hanoi Medical University), **Thanh Tung Doan** (Lighthouse Club), **Quoc Huong Tran** (Hanoi Medical University) and **Minh Giang Le** (Hanoi Medical University)  
“Emotion-Networks of Young Vietnamese Men Who Have Sex With Men

**Marea Tsamaase, Sara Harkness and Charles M. Super** (University of Connecticut)  
“Working Mothers’ Perceptions of Child Care and Attachment in Botswana”

**David Turnbull** (University of Southern California)  
“Labeling Autism: Making Sense of Professional and Autistic Community Disparities”

**Samuel Ward** (Queen’s University Belfast)  
“Catching the Spirit: Understanding essence contagion in spirit possession”

**Jiameng Xu** (McGill University)  
“What are the methodological challenges associated with understanding and representing a shared experience from multiple perspectives?”

Photo Essays

**Jonathan Marion** (University of Arkansas)  
“SAD Life: A Photo Essay of Living with Seasonal Affective Disorder”

**Mariah McElroy** (University of Arkansas)  
“On the Outside: A Photographic Essay of a Sister’s Battle with Anxiety”

**Lauren Ogden** (Leiden University)  
“Maria, Reforming: A portrait of a teacher in Timor-Leste’s education reform”

5:30 – 7:30 PM *Grand Ballroom*

**PLENARY SESSION Migration and Displacement**

Moderator **Harold Odden** (Indiana University Purdue University Fort Wayne)  
Presenters **Nadia El-Shaarawi** (Colby College)  
**Sarah Willen** (University of Connecticut)  
**Caroline B. Brettell** (Southern Methodist University)  
**Cristiana Giordano** (University of California, Davis)  
**Marjorie Faulstich Orellana** (University of California, Los Angeles)  
**Katherine Pratt Ewing** (Columbia University)

### Session Abstract

The lives and experiences of migrants, refugees and displaced persons has emerged as a particularly critical issue in recent years. In 2016, the Office of the UN High Commissioner for Refugees reported that wars, persecution, and human rights violations have driven more people from their homes since WWII with a total of 65.3 million displaced persons. Globally, roughly one person in 113 is either an asylum-seeker, internally displaced or a refugee. Far-right populist movements have gained strength in Europe in part due to fears arising out of the recent surge in refugees, and increasingly we see the normalization of anti-immigrant rhetoric in many places. In the U.S., the Trump administration has pledged to crackdown on illegal immigration, construct border walls, reduce refugee and immigrant admissions, and intensify screening of newcomers. These actions have placed enormous pressure on migrant and refugee communities and complicated processes of resettlement, and generated fear, hostility and discrimination. Despite the current negative climate, however, research has long demonstrated that well-managed migration can bring important benefits to the countries of origin and destination, as well as to migrants and their families. This plenary brings together scholars who have worked in the U.S., Europe and the Middle East on a variety of issues regarding migration and displacement of interest to psychological anthropologists.

### Panelists' Abstracts

**Nadia El-Shaarawi** (Colby College)

“Unsettling Resettlement”

Shortly after taking office, President Trump signed an executive order banning migration from seven Muslim-majority countries and putting the refugee resettlement program on hold for four months, ostensibly until “extreme vetting” could be put into place. Critics have pointed out that there have been almost no cases of terrorist attacks by refugees and that resettled refugees already undergo the most stringent security screenings of any group of people to be admitted to the United States. However these critiques, while essential, rarely examine the experiences of refugees as they undergo the resettlement process and the multiple meanings that resettlement can hold. Nor do they critically interrogate discourses and practices that portray refugees as either victims or security threats. What can an ethnography of the refugee resettlement process tell us about the experience of displacement and the likely effects of policies that seek to curtail resettlement? In this presentation, I juxtapose findings from 10 years of working on refugee resettlement, mostly with Iraqi and Syrian refugees in Egypt and Jordan, with reflections on the implications of changes to US resettlement policy and attitudes towards (im)migrants from the Middle East. While only 1% of refugees will ever be resettled, I argue that resettlement has broad effects for refugee communities living in limbo in contexts such as Cairo. Attention to the subjective experience of inclusion and exclusion from the resettlement process provides insight into how refugees encounter complex and opaque bureaucracies, navigate formal and informal possibilities for mobility, and live with uncertainty and hope.

**Sarah Willen** (University of Connecticut)

“Indignity and Indignation: Migration, Abjection, and the Activist Impulse”

Around the globe, people who migrate without formal authorization tend to find themselves excluded in myriad ways, some large and some small, from the possibility of membership or belonging in their new communities of residence. These patterns of sociopolitical abjection take many forms. Often illegalized migrants are excluded from the political community and denied what Hannah Arendt calls the opportunity “to live in a framework where one is judged by one’s actions and opinions.” Sometimes sociopolitical abjection cuts deeper still – for instance, when migrants are excluded from the moral

community and made to feel like things, or animals, or otherwise less-than-humans. Drawing on more than 15 years of ethnographic engagement with unauthorized West African migrants and Israeli migrant advocates in Tel Aviv, this paper asks: How do processes of illegalization and sociopolitical abjection reverberate in individual and group lifeworlds? What kinds of existential harm do they entail? And finally, how can ethnography help illuminate the relationship among (existential) indignities, (moral) indignation, and (political) action?

**Caroline B. Brettell** (Southern Methodist University)  
“Gender, Families and Immigration Policy”

Immigration and refugee policies, as well as laws of citizenship, while generally proclaiming to be gender-neutral, are in fact imbued with gender (as well as class and racial) inequalities that influence migration patterns and experiences. These laws and policies can determine the differential access that men and women have to a country of immigration, as well as their legal status, employment opportunities, right to citizenship, and political and social subjectivities. All these in turn impact psychological well-being and the sense of belonging. This presentation focuses on the gendered dimensions of migration and displacement in the US context in relation to changing laws and policies.

**Cristiana Giordano** (University of California, Davis)  
“On Crossing and Un-drawing Borders”

Since the beginning of 2015, an unprecedented number of people from Middle Eastern and African countries have been crossing borders into and within Europe from the Mediterranean, the Balkans, through the English Channel, and other entry points throughout Europe. This time has been described by the media and various political actors as an “emergency” and a “crisis” that challenges the very core of European values and human rights principles. Calling this time an emergency implies responding to it, on the one hand, with humanitarian and medical gestures of saving lives, and, on the other, with stricter borders control. In this paper, I reflect on the grammar of crisis and the forms of care that it simultaneously enables and disables. To operate under the banner of a “crisis” precludes understanding of other grammars of care and psychic experiences that exceed any biomedical translation. I draw from a new project on art and theater that I am conducting in Siracusa, Sicily, with a group of young African men who, according to the law, qualify as “unaccompanied foreign minors” and are currently waiting to apply for asylum or humanitarian protection in Italy. It is a project on practices that bear witness to other grammars, or the lack thereof. These practices are the expression of a denial, or, better, of an interruption in the language of the crisis and pathology. They affirm the potential of other ways of experiencing—outside the crisis - through art, and of mourning—outside pathology—through objects, installations, and paintings.

**Marjorie Faulstich Orellana** (University of California, Los Angeles)  
“Toward transcultural understanding in polarized times: Learning from immigrant youth”

The work that the children of immigrants do as language and culture brokers between their families and representatives of mainstream institutions both demands and facilitates transculturality, which I define as “an orientation toward and ability to understand the perspectives of people from backgrounds different from one’s own, and to adapt behaviors, discursive practices and epistemological stances flexibly in interactions with others (Orellana, 2009). Drawing on ethnographic and interview data with the children of immigrants at different points in their life trajectories, this presentation unpacks and

illustrates a set of transcultural competencies that are fostered through daily life practices in immigrant communities and cultural “contact zones” (Pratt, 1991). These include keen observation (Rogoff, 2003); attentive listening; transcultural perspective-taking (Guan et al, 2015); and flexible repertoires of discursive practice (Orellana et al, 2013). Treating migration experiences not simply as problem but as possibility, I suggest how “displacement” (across cultural, linguistic, geopolitical and generational borders) can open up new perspectives. What can we learn from the experiences of immigrant youth who speak to and for adults who are differently positioned in the social world? What conditions would support more people in stepping “out of place” in order to cultivate transculturality in civic society? How might such displacement help us move beyond the polarizations we see in contemporary political life?

**Katherine Pratt Ewing** (Columbia University)

“A Moment of Displacement: Becoming “Muslim” after 9/11”

In a recent conversation, I had with a young American Muslim woman of South Asian background who teaches in the New York public school system, she plaintively asked, “when can we stop being ‘diasporic’”? Recalling how as a child she had watched with her fourth-grade classmates as the twin towers collapsed across the harbor, she described how her Brooklyn community “shut down” after the traumatic events of 9/11. Her social world, inhabited primarily by Indians and Pakistanis, suddenly became “Muslim,” and no one spoke of what things had been like before 9/11. These people moved away from being an ethnic minority in the process of becoming American into one that now inhabits the impossible position of the “other” of Liberalism, as Joseph Massad has put it. In this paper, I examine psychodynamic processes of being Muslim as they appear in memories of this moment of displacement, a sudden shift of identity linked to changes in public discourse. Critically assessing psychoanalytic approaches that treat “Islam” as a unitary episteme or master signifier—in which the Lacanian *objet petit a* (the partial and elusive object of desire) can be identified with a single repressed event that forms the essence of the historical, Quranic Islam—I examine competing efforts by Muslims, politicians, and scholars (including psychoanalytic theorists) to deploy master signifiers about Islam and America in efforts to “quilt” fluid signs (Žižek) into a stable discourse that produces silences and stigmatized identities. In other words, 9/11 has become a moment of recollection that sustains or “quilts” a particular structure of feeling, a diasporic sentiment that shapes both memories of the past, such as the Indian Partition, and anticipations of the future, such as Trump’s America.

7:45 – 9:30 PM	DBA (off-site)
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**Informal Graduate Student Mixer** at D.B.A. (5 min by Uber or cab, or a 15-min walk) featuring live jazz music and no cover charge till 10 PM. Meet outside the Royal Sonesta if you would like to go together.

## SATURDAY, MARCH 11<sup>TH</sup>

8:00 – 9:45 AM	Evangeline Suite
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<b>PAPER SESSION</b>	<b>Embodiment and Phenomenology in Psychological Anthropology Revisited</b>
Organizers	SPA Biennial Meeting Program Review Committee
Chair	<b>Elena Lesley</b> (Emory University)

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

“I Am My Mother’s Backbone”: Resiliency, Caregiving, and Anxiety Disorders among New Mexican Adolescents”

**Moujan Mirdamadi** (Lancaster University)

“Experiences of depression in Iran: Moods and Metaphors”

**Kerry Jones** (The Open University)

“Making the unspeakable visual: Memorialising the child that few people knew”

**Elena Lesley** (Emory University)

“Closing the Life Story? The Examination of Cambodian Testimonies in the Context of the Buddhist Practice of Naikan”

**Jonathan Marion** (University of Arkansas)

“Embodiment, Intersubjectivity, and Identity: Lessons from Brazilian Zouk”

**Tawni Tidwell** (Emory University)

“Metaphor, memory and the body: Reciting patterns into embodied knowledge for Tibetan medical diagnostics”

**Jeannette Mageo** (Washington State University)

“Mimesis, Models, Metaphors, and Feet in American Dreams”

8:00 – 9:45 AM

*Grand Ballroom*

**PAPER SESSION**

**Self and Identity: Cross-Cultural Imaginings**

Organizers

SPA Biennial Meeting Program Review Committee

Chair

**Hal Odden** (Indiana University Purdue University Fort Wayne)

**Tuva Broch** (Norwegian School of Sport Science)

“Finding the ego in the sociocentric: How Norwegian youth balance parental and peer attachment”

**Sara Kauko** (Emory University)

“No longer *negros de mierda!*”: Socioeconomic mobility and changing ethno-racial identities in provincial Argentina

**Hal Odden** (Indiana University Purdue University Fort Wayne)

“Heritage language maintenance and well-being among Mon refugee youth in northeastern Indiana”

**Jason Chung** (Washington State University)

“Who, Me? Yes, You. The Addict: Comparative Analysis of Substance Use and Addiction Landscapes of in South Africa and Thailand and the Loss of the Addicts’ Addiction”

**Cindy Dell Clark** (Rutgers University)

“Syncretism Writ Small: Contemporary Jewish-American Children and Christmas”

**Daniella Santoro** (Tulane University)

“Victim Discourses in the Afterlife of Gun Violence in New Orleans, LA”

8:00 – 9:45 AM	<i>Bourbon</i>
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**PAPER SESSION      New Methods, New Questions in Psychological Anthropology**

Organizer:            SPA Biennial Meeting Program Review Committee

Chair                    **Jeffrey Snodgrass** (Colorado State University)

**Kathy Trang** (Emory University)

“Embodiment as Everyday: Characterizing the Physical and Social Worlds of Young Vietnamese Men Have Sex with Men”

**Jeffrey Snodgrass** (Colorado State University)

“An Indian Adivasi Positive and Negative Affect Scale: Between Local and Global Idioms of Distress”

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

“Mapping the body, voicing the margins: Inner-city youth and the embodiment of violence in Kingston, Jamaica”

**Mirjam Holleman** (University of Alabama, Tuscaloosa)

“A cross-cultural framework for measuring attitudes toward disability using a novel approach to cultural consonance analysis”

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

“Understanding Intracultural Variation: Youth Experiences and Electrodermal Activity at a Theatre After-School Program”

**Charles Nuckolls** (Brigham Young University)

“The Case of the Suspect Suicide: Death and Remembrance in a South Indian Village”

Discussant:            **Cameron Hay** (Miami University)

8:00 – 9:45 AM	<i>Royal Conti</i>
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**ROUNDTABLE DISCUSSION      New Horizons for Publishing in Psychological Anthropology: A Roundtable**

Organizers            **Edward Lowe** (Soka University of America)

Abstract

The community of scholars who network through the Society for Psychological Anthropology (SPA) continues to produce some of the most exciting and cutting-edge interdisciplinary work in anthropology and its allied fields. As a result, research by members of the SPA has tremendous potential to shape conversations in a wide range of academic and practicing disciplines. The challenge we face is to place our work into outlets of publication that have well-earned reputations for scholarly rigor, but also those that have the greatest audience reach. Given the revolution in new communication technologies and digital publishing, our contemporary ability to disseminate our scholarly work broadly and equitably is unprecedented. At the same time, a host of changes in the academic and for-profit publishing industry, and new activism by state actors that promotes more open-access publication, have significantly changed the way costs of publication are borne and how both individual scholars and scholarly societies operate in this new milieu. Given these structural and institutional currents, how can members of the SPA best take advantage of the new possibilities for academic publication and dissemination while avoiding the potential perils? This roundtable invites meeting participants to join a team of SPA



members with a range of experience and expertise in both traditional and new digital forms of publication, as well as in work that reaches both scholarly and popular audiences, to discuss these exciting, if often bewildering publication possibilities.

Participants **Peter Stromberg** (University of Tulsa)  
**Daniel Lende** (University of South Florida)  
**Rachael Stryker** (California State University, East Bay)  
**Janine McKenna** (American Anthropological Association)  
**Edward Lowe** (Soka University of America)

10:15 – 12:00 PM

Grand Ballroom

**PRESIDENTIAL PLENARY SESSION      Embodiment as Nexus: Diverse Anthropological Perspectives**

Moderator **Carol Worthman** (Emory University)  
Presenters **Anne E. Becker** (Harvard University)  
**Laurence Kirmayer** (McGill University)  
**Andreas Roepstorff** (Aarhus University)  
**Catherine Panter-Brick** (Yale University)  
**Elinor Ochs and Tamar Kremer-Sadlik** (University of California, Los Angeles)  
**Jason DeCaro and Sonya E. Pritzker** (University of Alabama)  
Discussant **Thomas Csordas** (University of California, San Diego)

Session Abstract

In recent decades since the concept of embodiment was elaborated in psychological and medical anthropology by pioneers such as Csordas and Lock, it has proven enormously powerful for probing the nexus of body, self, and society that yields insights into lived experiential worlds and the roots of differential well-being. The concept now inspires a range of work not only across many disciplines (psychology, sociology, philosophy, epidemiology), but also by subdisciplines within anthropology. This session brings together anthropologists who engage diverse traditions (psychiatry, linguistics, neuroscience, human biology, social medicine, human development) to explore embodiment in conceptual and empirical terms, and innovate its application to illuminating complex questions. Through presentations and discussion, the session aims to foster engagement with the expanding array of models and applications.

Panelists' Abstracts

**Anne E. Becker** (Harvard University)

“Weight control and body experience among *Taukei* adolescent women: Navigating social stewardship, dissonance, and well-being in Fiji”

The Pacific Island countries have among the highest rates of obesity in the world, and Fiji is arguably at the epicenter of this consequential uptick in global obesity. Indeed, this can be seen in its unenviable distinction as the country with the highest rate of disability-adjusted life years (DALYs) attributable to high BMI. Fiji’s rising non-communicable disease burden, linked in turn to dietary and other health risk behaviors, has attracted no shortage of public health scrutiny and intervention. And yet, these efforts have still not resulted in much needed traction. But why have the behaviors and social contexts that underpin obesity been so recalcitrant to these vigorous and well-intentioned efforts? This presentation will focus on the adolescent body—and specifically its weight and size—as the site of contested meanings concerning social health and physical well-being in Fiji. We will interrogate the meaning of

young *Taukei* women's purging and related weight regulation practices, which are situated at the nexus of (often competing and contradictory) personal, family, community, and public health sector interests. In addition, we will consider how the juxtaposition of appetite stimulant and purgative use reveals both disconnection from body experience, as some young women express uncertainty about whether they are thin or large, as well as an acquiescence in yielding to social stewardship of their weight. Finally, we will consider the impacts of dislocation of body agency on mental and social health.

**Laurence Kirmayer** (McGill University)  
"Embodiment and Enactment in Cultural Psychiatry"

Cultural psychiatry aims to understand the impact of diverse social histories and contexts on mental disorders. Paradigms of embodiment have provided useful ways to think about the cultural shaping of illness experience. Phenomenological, intersubjective, and sociopolitical approaches to embodiment have contributed to a growing ethnographic literature and have influenced methods of assessment and cultural formulation in clinical practice. Recent work on enactivism in cognitive science enlarges the embodiment approach to account for mental processes in terms of ongoing loops of sensation, perception, and action between the organism and its socioecological environment. This presentation will discuss an enactivist approach to the phenomenology of mental disorders emphasizing the interplay of culturally shaped developmental processes that: (i) ground experience in embodied and enacted metaphors; (ii) elaborate and extend experience through narrative practices that are structured by cultural ontologies, ideologies of personhood, and biographical scripts; (iii) install tacit knowledge and expectancies through regimes of shared attention; and (iv) provide opportunities for improvisation through imaginative enactment, social positioning and self-presentation. The resulting enactivist approach has broad implications for psychiatric theory and research that moves beyond the false dichotomies of nature and nurture to give equal weight to cultural context and neurobiology in accounting for the form and content of mental disorders as well as healing and recovery processes. To be translated into health policy and practice, however, the enactivist view must be coupled with critical understanding and engagement with the politics of alterity.

**Andreas Roepstorff** (Aarhus University)  
"Deep Embodiment"

Across a number of disciplines and research fields, the role of 'the body' is undergoing important reconfigurations. Such shifts may be seen in areas as different as political science, obesity research, and cognitive neuroscience where otherwise unrelated strands of research all put the body at the center. The approaches rarely fly under the flag of 'embodiment'; and they rarely focus on a more or less abstract body as a nexus of experience. Rather, they suggest novel ways to understand how, in concrete bodies, dynamics at the level of the intersubjective, the experiential, and the physiological are deeply intertwined. This seems an interesting development. This talk will describe some instances of what one may call 'deep embodiment' and explore possible relevance for anthropology.

**Catherine Panter-Brick** (Yale University)  
"The Embodiment of Psychosocial Distress in Humanitarian Settings: Biological Signatures of Mental Health Burden and Social Adversity"

I present empirical work that illustrates why biocultural research on the embodiment of psychosocial distress is of specific interest in humanitarian settings. In a survey of 991 adults in Afghanistan, colleagues and I examined the extent to which cultural concepts of distress mapped onto physiological

stress. Afghans use very specific words to convey different facets of compromised wellbeing and follow gender-differentiated rules to script the culture of emotions. Specifically, the idiom *fishar* represents the kind of pressure that envelopes both the body and the mind: in population survey data, it is demonstrably linked to variation in systolic/diastolic blood pressure. In an earlier survey of 161 young Afghans, we showed that gender-differentiated reports of social, economic, and political frustration mapped onto striking differences in mental health difficulties, with downstream consequences on physiological wellbeing: for women, but not men, stress biomarkers were associated with stressful family dynamics centered on conflict and decision-making. This kind of work – examining linkages between mental health distress, insecurity, and biomarkers – is currently being extended in research with Syrian refugees for the purposes of evaluating humanitarian programming in northern Jordan, with pre/post intervention surveys of psychosocial and physiological stress indicators. These findings help us articulate a fine-grained understanding of the biological signatures of social adversity – while the body reflects the wear-and-tear of lived experiences, certain dimensions of social suffering and distress are more consequential than others. This has led me to believe that research which integrates culturally-specific psychometric instruments with biomarkers of stress and insecurity can improve the evaluation of psychosocial programming.

**Elinor Ochs** (University of California, Los Angeles) and **Tamar Kremer-Sadlik** (University of California, Los Angeles)  
 “The Biopolitics of Baby Talk”

This presentation considers speaking as a bodily experience (Agamben 2007, Heidegger 1977, Merleau-Ponty 1962), and the speaking body as a site of surveillance and discipline across the life span (Agamben 1998, Foucault 1984, 1988, 1994). Beginning at birth, if not before, speech is a primal locus of biopower: an infant is vulnerable to vocal modes of morally limned discipline, along with touch, and gaze. Caregivers guide infants’ bodies to selectively notice their environment, and therein the groundwork of language socialization and cultural apprenticeship is interactionally constituted. Speaking brings the world into being for infants in ways that become part of their taken-for-granted understandings and practices. Cultivating natural attitudes towards ways of speaking in childhood is a cultural axiom (Duranti 2009, Husserl 1931). Yet, these natural attitudes are perennially subject to political and moral regimentation that attempts to form normative self-world relations. This analysis offers a biopolitical perspective on the latest incarnation of the developmental import of linguistic input to young children: an impassioned debate between psychologists and anthropologists over a “language gap” between children in low- and middle-income US families (Avineri and Johnson 2015, Fernald et al. 2013, Hart and Risley 1995, Hirsh-Pasek et al. 2015). Developmental studies conclude that economically disadvantaged children become academically disadvantaged, because parents do not routinely involve them in quality conversation. Each parent is deemed accountable for their child’s poor educational outcomes, contributing to cycles of poverty. Analysis extends to moral predicaments that surveillance of speaking bodies in infancy poses for the anthropology of human development.

**Jason DeCaro** (University of Alabama) and **Sonya E. Pritzker** (University of Alabama)  
 “Dangerous Liaisons: Researching the Body in Biocultural, Psychocultural, and Linguistic Anthropology”

Research on the body is a tempting target for subdisciplinary collaboration in anthropology. Yet such work transgresses theoretical boundaries, and confronts methodological gulfs. Where biocultural anthropologists frequently view the body as an “object to be studied in relation to culture,” psychocultural anthropologists often embrace an understanding of embodiment as the “existential ground of culture” (Csordas 1990). Meanwhile linguistic anthropologists focus on the ways in which

bodies work alongside linguistic expressions to generate emergent meanings (Goodwin 1995, Ochs 2012). These theoretical starting points generate divergent methodologies. Biology relies on measurements that establish truth through quantitative associations in large samples, whereas embodiment relies on deep listening to access participants' inner worlds, and a focus on interaction demands in-depth analysis of moments of engagement in naturally occurring conversations. Building on the work of Worthman (1999), Ochs & Schieffelin (1989, 2011), and others, we seek to reframe the challenges these divergent theoretical and methodological approaches entail. We draw from our ongoing exploration of the psychosocial and physical implications of emotion communication in intimate relationships. In experimental contexts, psychologists tell us, "aligned" emotion communication predicts relationship longevity and may improve physical health (Gottman 2012). Yet we argue for an anthropological approach that balances biology, embodiment, and interaction to examine the everyday ways emotion communication affects psychosocial and physiological outcomes. Methodologically, we discuss the combination of psychophysiology and video ethnography to characterize "dual embodiment" in everyday interactions. While inherently "dangerous," such explorations hold promise to narrow theoretical and methodological gaps among biological, phenomenological, and linguistic approaches.

1:00 – 2:45 PM	<i>South Ballroom</i>
<b>PAPER SESSION</b>	<b>Culture-bound syndromes, idioms of distress, and cultural concepts of distress: New directions for an old concept in psychological anthropology - Part 1</b>
Organizers	<b>Lesley Jo Weaver</b> (University of Alabama) and <b>Bonnie Kaiser</b> (Duke University)
Chair	<b>Lesley Jo Weaver</b> (University of Alabama)

Abstract

Psychological anthropologists and cross-cultural psychiatrists have long recognized that in many societies, manifestations of distress do not conform to biomedical psychiatric categories. The concept of idioms of distress was first introduced by anthropologist Mark Nichter in the early 1980s to describe culturally specific ways in which people express, codify, and respond to distress. Meanwhile, early versions of the Diagnostic and Statistical Manual of Mental Disorders (DSM) enumerated in an appendix culture-bound syndromes, or culturally specific manifestations of distress that clinicians might encounter in their work with non-Western populations. The most recent version of the DSM has, however, shifted that language to cultural concepts of distress, and has made efforts to incorporate this throughout the manual, though still relegating most of this attention to a glossary.

There is a lively debate in psychiatry about the significance and meaning of these various terms. While some find them laborious or unnecessary or simply see them as cultural exotica, others point out how culturally specific conceptions of distress might be usefully incorporated into mental health interventions to improve clinical communication, adherence, and treatment outcomes and to reduce stigma.

This double session aims to bring a nuanced anthropological perspective to this moment of shifting inquiry in the theory and practice of global mental health. Participants will present recent ethnographic and mixed-methods work that engages core issues of practice, including the identification and measurement of cultural syndromes, as well as interventions that have incorporated cultural syndromes into detection, clinical communication, and evaluation. In so doing, they will address critical questions regarding future directions for both psychological anthropology and cultural psychiatry, including how to preserve voice, agency, and aims of informants in the research; how to promote understanding and emphasis of non-pathological communicative ends of idioms of distress, such as reflecting social anxiety

or make political statements; and highlighting the social production of distress for public health practitioners and policy-makers.

**Peter Guarnaccia** (Rutgers University)

"An Anthropology of Knowledge of the DSM-IV/5 Glossaries of Cultural Syndromes: An Insider's View"

**Bonnie Kaiser** (Duke University)

"Thinking too much': A systematic review of a common idiom of distress"

**Steven Folmar** (Wake Forest University)

"*Chinta Rog* in Nepal: Epistemological, Etiological and Empirical Considerations"

**Kathryn Hale** (University of California Los Angeles)

"Ecologies of care and the desire to be *más tranquilo*"

**Cameron Hay, Jenny Bailer, Ann Elizabeth Armstrong, Paul Flaspohler, and Toni King** (Miami University of Ohio)

"The Distress of Stress: African American Mothers Talk about Pregnancy, Infant Mortality, and Motherhood"

**Jessica Ham** (Princeton University)

"Weight loss and worry sickness: how a culture bound syndrome offers deeper contemplation of the relationship between food insecurity and mental health"

Discussant **Carol Worthman** (Emory University)

1:00 – 2:45 PM		<i>Evangeline Suite</i>
<b>PAPER SESSION</b>	<b>Emotional and Intimate Variations: Historicizing and Contextualizing Affect Amid Changing Political Economies</b>	
Organizer	<b>Deborah Tooker</b> (Le Moyne College)	
Chair	<b>Deborah Tooker</b> (Le Moyne College)	

Abstract

This panel explores an underrepresented dimension of changing political economies: that of emotions (See Gammerl 2012, Reddy 2008). By taking this approach, we move away from essentialized approaches in which an "emotional style" is permanently linked to a "culture". The goal of the panel is to deconstruct fixed notions of emotions and explore variations in emotional practices based on political-economic circumstances that differ either over time (historically) or between social groups (such as dominant and subordinate groups). The panel looks at such topics as intersubjectivity and emotions, and how they are affected by political, economic and historical contexts, as well as the appropriation of emotions in political/economic contexts.

**Deborah Tooker** (Le Moyne College)

"Collective desire and moral-spiritual resistance to individual emotional interiority in the rising market economy among the Akha"

**Julia Cassaniti** (Washington State University)

"Affecting equanimity in Buddhist Thailand"

**Darcie DeAngelo** (McGill University)

“Metta means I'm sorry you're sorry: Conflating subject-object perspectives to reconcile intimate enemies in Cambodia”

**Nalika Gajaweera** (University of Southern California)

“Taking a deep dive into the heart’: Ethics and emotions in Theravada Buddhism and mindfulness practice in Southern California”

**John Loewenthal** (Oxford Brookes University)

“Collectivizing Individuals and Conceptualizing Emotions in the Demographically Diverse, Temporally Transformative Contexts of University Leavers in New York City”

**Allen Tran** (Bucknell University)

“Sedating anxiety: Treating anxiety and sleep disorders in Ho Chi Minh City, Vietnam”

**Talia Gordon** (University of Chicago) "Personal Problems" in Precarious Times: Sharing Practices and Subjectivity at a Factory Support Group for US Autoworkers

1:00 – 2:45 PM		<i>Bourbon</i>
<b>PAPER SESSION</b>	<b>Politics of the Life Course: Practicing Development from Individual to Social</b>	
Organizer	<b>Julia Kowalski</b> (North Dakota State University)	
Chair	<b>Julia Kowalski</b> (North Dakota State University)	

Abstract

Debates concerning “development” rely on the term’s two meanings, mapping individual development over the life course onto claims about social progress and vice-versa. These representations of both individual and societal development contain deeply normative assumptions about personhood, progress, and politics. Yet psychological anthropologists have shown that these assumptions vary substantially across time and space. This panel explores how people mobilize life course metaphors to claim resources, navigate between public and private life, discipline the behavior of others, and advocate for change. How do representations of development reference, reproduce, and transform ideologies about personhood and social change? What contradictions emerge as people move life-course metaphors from individual to social scales? Our papers compare material from Uganda, India, Sri Lanka, Morocco, and the United States. We explore topics ranging from how the international development industry disciplines women through Western models of life course development to the role of developmental expertise in debates about campus activism to how people navigate gender roles in public space by referencing the life course. Representations of the life course, as well as the socialization practices informed by those representations, offer fertile ground for arguments about moral authority, reputation, agency and autonomy, and everyday practices of intimate life. What might a comparative perspective on the politics of the life course allow us to understand about controversies surrounding social transformation and individual development? How might ethnographic attention to the effects of life course arguments expand our understanding of what counts as “political”?

**Erin Moore** (Northwestern University)

“An Idle Threat: Population Control and a Politics against Developmentalism in Urban Uganda”

**Julia Kowalski** (North Dakota State University)

“From ‘Mattress Girl’ to Mizzou: Aged Agency and the American Undergraduate”

**Anubha Sood** (Southern Methodist University)

“Family and Marriage in India: A View of the Life Course from Mental Health Care”

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

“Human Development and Moroccan Women’s Experience of Education Across the Life Course”

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

“Developing Mothers in Sri Lanka and the U.S: How Efforts after Autonomy Lead to Socially-Valued Relationships”

**Daina Crafa** (McGill University)

“Epigenetic and socio-environmental factors influencing autism risk for children from migrant families”

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

1:00 – 2:45 PM	<i>Royal Conti</i>
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**PAPER SESSION** **Reimagining the Clinic: Critical Approaches to Psychotherapy**

Organizer SPA Biennial Meeting Program Review Committee

Chair **Ana Maria Vinea** (University of Michigan, Ann Arbor)

**Julia Vorhoelter** (Washington University in St. Louis)

“Notes from the Margins of Psychological Anthropology – The (Neglected) Rise of Psychotherapy in Africa”

**Ana Maria Vinea** (University of Michigan, Ann Arbor)

“The Afterlives of Suggestion: Islamic Therapeutics, Psychiatry, and Emergent New Afflictions in Contemporary Egypt”

**Rakefet Zalashik** (University of Edinburgh)

“Mental and Social Wellbeing among Israeli Soldiers and Veteran – An Ethnographic Study: The perspective of the professionals”

**David Ansari** (University of Chicago)

“Don't be too psychological” Learning to think, act, and speak like a socio-culturally sensitive clinician in France

**Amir Hampel** (University of Chicago)

“From Solipsism to Narcissism: Constructing Self-Consciousness in Chinese Psychology”

**Lainie Goldwert** (New School for Public Engagement)

Infusing Culture in Psychotherapy: An anthropologist's countertransference”

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

2:45 – 3:15 PM

*Esplanade***“Meet the Editors” Session**

Come and meet with **Edward Lowe**, editor of *Ethos*, and **Peter Stromberg**, editor of the SPA’s book series, *Culture, Mind and Society*, to discuss publishing your work in these outlets.

3:15 – 5:00 PM

*South Ballroom*

**PAPER SESSION**      **Culture-bound syndromes, idioms of distress, and cultural concepts of distress: New directions for an old concept in psychological anthropology - Part 2**

Organizers      **Lesley Jo Weaver** (University of Alabama) and **Bonnie Kaiser** (Duke University)

Chair      **Lesley Jo Weaver** (University of Alabama)

Abstract

Psychological anthropologists and cross-cultural psychiatrists have long recognized that in many societies, manifestations of distress do not conform to biomedical psychiatric categories. The concept of idioms of distress was first introduced by anthropologist Mark Nichter in the early 1980s to describe culturally specific ways in which people express, codify, and respond to distress. Meanwhile, early versions of the Diagnostic and Statistical Manual of Mental Disorders (DSM) enumerated in an appendix culture-bound syndromes, or culturally specific manifestations of distress that clinicians might encounter in their work with non-Western populations. The most recent version of the DSM has, however, shifted that language to cultural concepts of distress, and has made efforts to incorporate this throughout the manual, though still relegating most of this attention to a glossary.

There is a lively debate in psychiatry about the significance and meaning of these various terms. While some find them laborious or unnecessary or simply see them as cultural exotica, others point out how culturally specific conceptions of distress might be usefully incorporated into mental health interventions to improve clinical communication, adherence, and treatment outcomes and to reduce stigma.

This double session aims to bring a nuanced anthropological perspective to this moment of shifting inquiry in the theory and practice of global mental health. Participants will present recent ethnographic and mixed-methods work that engages core issues of practice, including the identification and measurement of cultural syndromes, as well as interventions that have incorporated cultural syndromes into detection, clinical communication, and evaluation. In so doing, they will address critical questions regarding future directions for both psychological anthropology and cultural psychiatry, including how to preserve voice, agency, and aims of informants in the research; how to promote understanding and emphasis of non-pathological communicative ends of idioms of distress, such as reflecting social anxiety or make political statements; and highlighting the social production of distress for public health practitioners and policy-makers.

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

"*An атаque* by any other name: cultural concepts of distress and psychiatric diagnoses"

**Jean Scandlyn** (University of Colorado, Denver),

"Between a Rock and a Hard Place: Soldiers Caught between PTSD as Psychiatric Diagnosis and as an Idiom of Distress"



**Lesley Jo Weaver** (University of Alabama)

"*Tension Among Women in North India: An Idiom of Distress and a Cultural Syndrome*"

**Kristin Elizabeth Yarris** (University of Oregon)

"*¿Cómo describiría su problema? Explanatory models, idioms of distress, and the Cultural Formulation Interview in a Mexican Psychiatric Hospital*"

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

"*Building interventions when distress is under debate: a case study from Appalachia*"

Discussant **Laurence Kirmayer** (McGill University)

3:15 – 5:00 PM		<i>Evangeline Suite</i>
<b>PAPER SESSION</b>	<b>Bureaucracy, the Individual, and Conditions of Possibility</b>	
Organizers	<b>Yael Assor, Abigail Mack, and Cari Merritt</b> (University of California, Los Angeles)	
Chair	<b>Abigail Mack</b> (University of California, Los Angeles)	

Abstract

Speaking to a developing interest in the lived experience of bureaucracy, this panel explores the complex, unfolding relationships between emotion, affect, rules, and procedures in the enactment of bureaucratic projects. At the same time, the panel attends to the ways in which bureaucracies are embedded in and perpetuate particular political interests. We understand bureaucratic processes and the people that participate in these processes as mutually constitutive. Thus, while individual subjects shape and inform bureaucratic projects, so too does individual experience become inflected by bureaucratic logics. The dynamic play between bureaucracy and the individual arises in both corroborative and unsettling ways, a dialectic worthy of close consideration.

Together, we ask: What are the conditions of (im)possibility afforded to experiencing subjects within fields of bureaucratic practice? How does the dynamic between bureaucracy and the individual subject open up conditions of possibility for both (re)production and subversion of power? How are policies and procedures dynamically shaped by the lived experience of those creating and executing them? In turn, how do people working in bureaucracies negotiate their own moral experience with the practices and ideologies of these institutions? What potentials for change, what kinds of (im)possibilities, exist within bureaucracy from this analytic perspective?

**Yael Assor** (University of California, Los Angeles)

"*Ethical Visions, Moral Subjects, and the Enactment of a Medical Bureaucracy*"

**Lisa Marie Borrelli and Annika Lindberg** (University of Bern)

"*The Creativity of Coping: Alternative Tales of Moral Dilemmas among Migration Control Enforcement Officials*"

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

"*The 'Methy Feel': Psychotic Types and Triage in a Psychiatric Emergency Room*"

**Lexi Stadlen** (London School of Economics)

"*Time and Bureaucracy in West Bengal*"

**Mara Buchbinder** (University of North Carolina, Chapel Hill)  
 “Death and Bureaucratic Time”

**Eileen Moyer** (Universiteit van Amsterdam)  
 “Making Care Count: Psycho-social work in the age of HIV treatment in eastern Africa”

Discussant **Sarah Willen** (University of Connecticut)

3:15 – 5:00 PM	<i>Bourbon</i>
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**PAPER SESSION**      **Why Should We Care?: Subjectivity, Structures, and the Moralities of Care from an Anthropological Perspective – Part 1**

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

Abstract

The question of care - what constitutes it, defines it, and inspires it - manifests differently across geographic/cultural contexts and through time. Anthropological perspectives offer insight into the intricacies of care as both a problem and solution in our world today. The recent moral turn in Anthropology (i.e. Ethos Vol. 42) has motivated us to consider the dynamic facets of care as they generate cultural practices. These include moralities of care, politics of care, structures of care, discourses of care, motivations for/of care, and outcomes of care. In this way, we hope to understand care as both a dynamic of subjectivity and as a form of work. Thus, we seek for this panel to explore what, why, and how we care.

As a panel we ask: What, exactly, constitutes care? Who has the authority and/or power to decide what care is, who deserves it, who is subject to be cared for, and who determines its form? What is the experience of giving and receiving care and how does it affect personhood? What is the intention of care? How do the dynamics of time, geographical location, and cultural orientation shape the morality of care? Finally, how are relationships created and managed both between and across care as well as its associated structures?

We invited papers that investigate the contexts of care, the tensions between expected and actual care, the moral triage of care, the motivations for specific types of care, and the phenomenological experience of providing and receiving care.

**Ellen Kozelka** (University of California, San Diego)  
 “We Found (Christ's) Love in a Hopeless Place: The Tension between Care and Coercion in Tijuana's Faith-Based Drug Rehabilitation Centers”

**Carolyn Merritt** (University of California, Los Angeles)  
 “Education as 'social work': Social conceptions of care and wellness in Swedish folk education”

**Rodolfo Maggio** (University of Oxford)  
 “Mothers & Mentors: Teaching 'Ethical' and 'Natural' Care in a Home Visiting Program”

**Anna Jordan** (Washington State University)  
 “‘Keep it in One Line’: Moral Discourse and Temporal Selfhood in a U.S. Memory Care Facility”

**Morgan Chalmiers** (University of California, San Diego)  
 “For the Sake of the Baby: The Violence of Safer Births in Tamil Nadu”

Discussant **Angela Garcia** (Stanford University)

3:15 – 5:00 PM	<i>Royal Conti</i>
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<b>ROUNDTABLE DISCUSSION</b>	<b>Spiro 2.0</b>
Organizer	<b>Keith McNeal</b> (University of Houston)
Chair	<b>Keith McNeal</b> (University of Houston)

Abstract

The late Melford E. Spiro (b. 1920) has been ceremonially commemorated since his death in 2014 for a lifetime of influential contributions to psychological anthropology. Yet in order to fully honor him as our newest intellectual ancestor, we must deeply review and critically interrogate his theoretical legacy not only in terms of the 20<sup>th</sup>-century anthropological terrain in which he worked and criticized from within, but also in terms of the pressing questions and challenges of 21<sup>st</sup>-century psychological anthropology. This roundtable presents the preliminary stage of a project conceived by Keith McNeal revisiting Spiro’s anthropology in order to assess its pros and cons as both case study and cautionary tale critical for recentering and revitalizing a psychological anthropology for the 21<sup>st</sup> century. It builds upon a 5 hour-45 minute interview conducted by McNeal with Spiro in 2013, a transcript of which is now available online through the University of California-San Diego Library (<http://library.ucsd.edu/dc/object/bb16058659>). There are a number of contributors already on-board for *Spiro 2.0*: McNeal (roundtable participant), Robert LeVine (roundtable participant), Douglas Hollan, Brendan Thornton (roundtable participant), Jordan Haug (roundtable participant), Robert Paul, Henrietta Moore, Katherine Frank, Noga Shemer, and Joshua Nordin, all of whom are developing papers either commenting on Spiro’s career and thinking, arguing polemically about the history and future of psychological anthropology in light of Spiro’s trajectory, pursuing Spiroesque theoretical questions in late modern empirical contexts, or otherwise musing theoretically in ways germane to Spiro’s thought or spirit. We seek to stimulate discussion and debate as well as recruit other scholars interested in joining this collaborative intervention.

Participants **Keith McNeal** (University of Houston)  
**Jordan Haug** (University of California, San Diego)  
**Robert LeVine** (Harvard University)

5:00 – 6:00 PM	<i>Bourbon</i>
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**Forum on Engaged Psychological Anthropology**

5:30 – 7:30 PM	<i>Regal Suite</i>
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**Cocktail Reception with cash bar**

7:30 – 9:00 PM	<i>Acadia Suite and Terrace</i>
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**Saturday Night Banquet**

Featuring presentation of the 2016 SPA Lifetime Achievement Award to Richard Shweder and 2017 SPA Lifetime Achievement Award to Byron Good. **Please note that this is a TICKETED EVENT.**

**SUNDAY, MARCH 12<sup>TH</sup>**

8:00 – 9:45 AM	<i>Bourbon</i>
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**ROUNDTABLE DISCUSSION      The Healing Power of Narratives: What Does Anthropology Have to Say?**

Organizer                      **Rossio Ochoa** (McGill University)  
 Chair                              **Rossio Ochoa** (McGill University)

Abstract

The use of narratives as a therapeutic technique has increasingly grown in medicine, psychotherapy and humanities. Nonetheless, medical and psychological anthropology are disciplinary fields with deep traditions exploring the role of narratives in healing, tracing experiences of illness or illness narratives (Kleinman, 1988; Mattingly & Garro, 2000); processes of becoming or self-reconstruction (Bruner, 1990); developing modes of inquiry; and as analytic frames for clinical action. For anthropologists, narratives are not just accounts of symptoms, but also strategies through which people become aware of, and make sense of their health problems (Clark, 2008) and their lives. Moreover, it has been suggested that the production of individual and collective narratives within the anthropological work could have unexpected healing effects. This round table will bring together medical and psychological anthropologists with extensive experience using narratives in their research. Focusing on examples from the field, we will reflect on the healing power of narratives: What are the unintended therapeutic outcomes of the attentive listening we provide while collecting narratives? Which are the effects of the relationships of mutual trust that we establish with those that tell us their stories? How do the use of narrative devices such as metaphors allow our collaborators to attribute meaning to difficult situations? By exchanging experiences from different field sites around the world we would like to start a discussion about the overlooked healing dimension of our ethnographic engagement with narratives.

Participants                      **Mary Lawlor** (University of Southern California)  
    **Melissa Park** (McGill University)  
    **Rima Praspaliauskiene** (University of California, Berkeley)  
    **Elizabeth A. Carpenter-Song** (Dartmouth College)  
    **Keven Lee** (McGill University)  
    **Jiameng Xu** (McGill University)

8:00 – 9:45 AM	<i>Royal Conti</i>
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**PAPER SESSION                      Religion, Healing and the Self in Psychological Anthropology**

Organizers                      SPA Biennial Meeting Program Review Committee  
 Chair                              **Meredith Marten** (University of West Florida)

**Francesca Mezzenzana** (College de France)  
 “Forest spirit encounters: perspectives on the learning and perception of spirits in indigenous Amazonia”

**Michael Chladek** (University of Chicago)  
 “Nothing is Certain”: Notions of Agency among Buddhist Monastic Youth in Northern Thailand

**Marysia Galbraith** (University of Alabama Tuscaloosa)  
 “Healing Collective Trauma: Jewish Heritage Work in Poland”

**Meredith Marten** (University of West Florida)

“‘Babu Loliondo’ and the Allure of a Cure: Traditional Healing and Social Suffering among HIV+ Women in Rural Northern Tanzania”

**Hager El Hadidi** (California State University Bakersfield)

“The Efficacy of the Egyptian Spirit Possession’s Therapeutic Process: How Does Zar Work?”

Discussant **Julia Cassaniti** (Washington State University)

8:00 – 9:45 AM	<i>Evangeline Suite A and B</i>
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**PAPER SESSION** **Why Should We Care?: Subjectivity, Structures, and the Moralities of Care from an Anthropological Perspective – Part 2**

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

Chair **Lauren Nippoldt** (University of Leiden)

Abstract

The question of care - what constitutes it, defines it, and inspires it - manifests differently across geographic/cultural contexts and through time. Anthropological perspectives offer insight into the intricacies of care as both a problem and solution in our world today. The recent moral turn in Anthropology (i.e. Ethos Vol. 42) has motivated us to consider the dynamic facets of care as they generate cultural practices. These include moralities of care, politics of care, structures of care, discourses of care, motivations for/of care, and outcomes of care. In this way, we hope to understand care as both a dynamic of subjectivity and as a form of work. Thus, we seek for this panel to explore what, why, and how we care.

As a panel we ask: What, exactly, constitutes care? Who has the authority and/or power to decide what care is, who deserves it, who is subject to be cared for, and who determines its form? What is the experience of giving and receiving care and how does it affect personhood? What is the intention of care? How do the dynamics of time, geographical location, and cultural orientation shape the morality of care? Finally, how are relationships created and managed both between and across care as well as its associated structures?

We invited papers that investigate the contexts of care, the tensions between expected and actual care, the moral triage of care, the motivations for specific types of care, and the phenomenological experience of providing and receiving care.

**Annemarie Samuels** (Leiden University)

“Creative practices of HIV care in Aceh, Indonesia”

**Alexia Arani** (University of California, San Diego)

“Caring from the Margins: Self-Love and Polyamory among Queer and Trans People of Color in the U.S.”

**Lauren Nippoldt** (University of California, San Diego)

“‘When you are working with such kind of people, you develop that kind of immunity’: Negotiating (Self)Care Work and Risk in North India”

**Todd Ebling** (University of Wisconsin, Milwaukee)

“Sharing Care: Relational Ethics in Care Giving and Receiving”

**Nadine Qashu Lim** (Columbia University)  
 “Moral Visibility in Critical Care Emergency Medicine”

Discussant **Saiba Varma** (University of California, San Diego)

8:00 – 9:45 AM	<i>Evangeline Suite C</i>
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<b>PAPER SESSION</b>	<b>The Ethics and Politics of Hauntology</b>
Organizer	<b>Alexander M. Thomson</b> (University of California, Los Angeles)
Chair	<b>Alexander M. Thomson</b> (University of California, Los Angeles)

Abstract

In providing a résumé for the term “hauntology”, one is tempted to say that Jacques Derrida coined the term in *Spectres de Marx* (1993:31, 89, 255), but this would go against the spirit of the term. Since hauntology (hantologie) and ontology (ontologie) are homophones, it is more fitting to say that “hauntology” was always there, passing unnoticed in the French language, soliciting everyone who tried to speak with surety about “ontology”. Simplifying greatly, “hauntology” refers to those forces that are “effective” (wirksam) without being “real” (wirklich). In this panel, we build out the “anthropology of hauntology” inaugurated at the 2015 SPA meeting and in earlier publications by psychological anthropologists (Good 2012). Although we continue to focus on the sequelae of trauma and dispossession (Garcia 2010; Stevenson 2014), we also attend to the manner in which our ethical actions and political engagements are addressed to – and only intelligible from the standpoint of – an unreal future. Among other things we consider how unrealized futures impinge upon the present, throwing it into a state of “undecidability.” For example, when one cannot tell if unrealized futures (e.g. the communist revolution, Irish unification, Scottish independence) are “dreams deferred” or “dreams dashed.” Our panelists investigate this “state of undecidability” from a person-centered perspective (Levy and Hollan 1998), examining how our field consultants negotiate their commitments to these irrealities. Our conversation is thus enframed within the anthropological literature on morality (Mattingly 2014; Zigon 2007; Zigon and Throop 2014) and phenomenology (Jackson 1996; Desjarlais and Throop 2011).

**Yanina Gori** (University of California, Los Angeles)  
 “Uncertain Futures, Spectral Affects, and the 90th Birthday of Fidel Castro”

**Emily Lucitt** (University of California, Los Angeles)  
 “Who are the ghosts? Haunting and social activism in Ireland: Notes from the field”

**Matthew McCoy** (University of California, Los Angeles)  
 “The Irish Question”

**Stephen Mclsaac** (University of California, Berkeley)  
 “Generations of Violence: On Love, Memory, and History in South Africa”

**Alexander Thomson** (University of California, Los Angeles)  
 “Scottish independence as a democracy-to-come: some reflections on the temporality of political action and aspiration”

10:15 – 12:00 PM

*Evangeline Suite A and B*

**PAPER SESSION**      **Why Should We Care?: Subjectivity, Structures, and the Moralities of Care from an Anthropological Perspective – Part 3**

Organizer                **Ellen Kozielka** (University of California, San Diego)  
 Chair                      **Julia K. Sloane** (University of California, San Diego)

Abstract

The question of care - what constitutes it, defines it, and inspires it - manifests differently across geographic/cultural contexts and through time. Anthropological perspectives offer insight into the intricacies of care as both a problem and solution in our world today. The recent moral turn in Anthropology (i.e. Ethos Vol. 42) has motivated us to consider the dynamic facets of care as they generate cultural practices. These include moralities of care, politics of care, structures of care, discourses of care, motivations for/of care, and outcomes of care. In this way, we hope to understand care as both a dynamic of subjectivity and as a form of work. Thus, we seek for this panel to explore what, why, and how we care.

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We invited papers that investigate the contexts of care, the tensions between expected and actual care, the moral triage of care, the motivations for specific types of care, and the phenomenological experience of providing and receiving care.

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

“Who Cares? Older Adults and Their Sole Caregivers in St. Croix, U.S. Virgin Islands”

**Arielle Wright** (Washington University in St. Louis)

“Love is a Doing Word: Care, Dignity and Moral Claims in Home-based Care in Botswana”

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

“‘I can’t be with him anymore, not out of pity, not by force’: The Normative Claim and Other Interpretative Options among Jewish-Israeli Women married to Men Diagnosed with Security-related PTSD”

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

“The elephant in the room: technology and the caregiving relationship”

**Jennifer Thunstrom** (University of California, San Diego)

“Renegotiating identity: Fluid and heteronormative care in same-sex partner families”

Discussant                **Kristin Yarris** (University of Oregon)

Local Tips on NOLA French Quarter  
Food, Drinks, Music and Sites

“Yes, a dark time passed over this land, but now there is something like light.”  
— Dave Eggers, Zeitoun

MUSIC

“I’m not sure, but I’m almost positive, that all music came from New Orleans.”  
— Ernie K Doe, Emperor of the Universe

There are dozens of great music venues with live music every night in NOLA. Best venues for brass and jazz are around Frenchmen Street and Esplanade/Decatur at the eastern edge of the French Quarter— check out The Spotted Cat Music Club (1.0 mi) at 632 Frenchmen Street, but you can’t go wrong just wandering around!

St. Claude Corridor (1.0-2.5 mi)  
AllWays Lounge & Theater (1.3 mi) 2240 St Claude Ave.  
Hi-Ho Lounge (1.6 mi) 2239 St Claude Ave.

Preservation Hall (0.3 mi) 726 St Peter St: excellent shows if you have the chance

The most comprehensive and up-to-date music and concert listing (dozens of shows each evening) can be found at WWOZ’s Live Wire: [http://www.wwoz.org/new-orleans-community/livewire-music-calendar?start\\_date=2016-03-25](http://www.wwoz.org/new-orleans-community/livewire-music-calendar?start_date=2016-03-25)

RESTAURANT RECOMMENDATIONS

“New Orleans food is as delicious as the less criminal forms of sin.”  
— Mark Twain

FRENCH QUARTER

Traditional

- Antoine’s - \$\$\$ - (0.2 mi) 713 St. Louis St. (504) 581-4422 [www.antoines.com](http://www.antoines.com). Classic French Creole food, oldest in the city. Oysters Rockefeller and Baked Alaska are their specialties.
- Arnaud’s - \$\$\$ - (next door to Royal Sonesta) 813 Bienville St. (504) 523-5433. [www.arnaudsrestaurant.com](http://www.arnaudsrestaurant.com). Hundred year old classic.
- Galatoire’s - \$\$\$ - (less than 1 block from Royal Sonesta) 209 Bourbon St. (504) 525-2021. [www.galatoires.com](http://www.galatoires.com). Old French Creole, hundred year-old classic. Jackets required.
- K-Paul’s Louisiana Kitchen - \$\$\$ - (0.2 mi) 416 Chartres St. (504) 596-2530. [www.kpauls.com](http://www.kpauls.com).

Contemporary

- Restaurant R’Evolution - \$\$\$\$ - (across from Royal Sonesta) [www.revolutionnola.com/restaurant\\_revolution\\_menu.html#dinner](http://www.revolutionnola.com/restaurant_revolution_menu.html#dinner)



## Guide to NOLA

- Doris Metropolitan - \$\$\$\$ - (0.4mi) 620 Chartres St. (504) 267-3500. [www.dorismetropolitan.com](http://www.dorismetropolitan.com). Israeli steakhouse – amazing steaks and wonderful outdoor courtyard...don't miss the chateaubriand carpaccio or smoked eggplant appetizers!
- Bayona - \$\$\$ - (0.2 mi) 430 Dauphine St. (504) 525-4455. [www.bayona.com/?KMLID=1647#!home/mainPage](http://www.bayona.com/?KMLID=1647#!home/mainPage)
- Brennan's - \$\$\$ - (0.2 mi) 417 Royal St. (504) 525-9711. [www.brennansneworleans.com](http://www.brennansneworleans.com)
- Mr. B's Bistro - \$\$\$ - (0.2 mi) 201 Royal St. (504) 523-2078. [www.mrbsbistro.com](http://www.mrbsbistro.com)
- G.W. Fins - \$\$\$ - (0.2 mi) 808 Bienville St. (504) 581-3467. <http://gwfins.com>. Best seafood in the French Quarter, by two-time James Beard Award winning chef. Don't miss the scalibut (scallop / halibut hybrid dish) or the blue crab potstickers.
- Muriel's On Jackson Square - \$\$\$ - (0.2 mi) 801 Chartres St. (504) 568-1885. <http://muriels.com>
- NOLA - \$\$\$ - (0.3 mi) 534 St. Louis (504) 522-6652 [www.emerilsrestaurants.com/nola-restaurant](http://www.emerilsrestaurants.com/nola-restaurant). Famous Chef Emeril Lagasse (also chef of Delmonico, Emeril's and Meril).
- The Pelican Club - \$\$\$ - (0.2 mi) 312 Exchange Pl.(504) 523-1504 [www.pelicanclub.com](http://www.pelicanclub.com)
- Tableau - \$\$\$ - (0.2 mi) 616 St Peter St (504) 934-3463. <http://tableaufrenchquarter.com/>. One of the New Orleans' Brennan family restaurants.
  
- Ruby Slipper Café - \$\$ - two close locations: (0.3 mi) 1005 Canal St; (0.4 mi) 200 Magazine St. Gourmet bistro, family owned & operated. Breakfast, lunch, brunch.
- Salon by Sucre - \$\$ - (0.2mi) 622 B Conti Street, Upstairs. Small boutique restaurant above the best gelato / macaroon shop in the French Quarter (Sucre). The tables on the balcony offer great outdoor dining that the tourists have somehow yet to discover! Don't leave without trying the Belgian fries with caviar and crème fraiche or the cheese plate.
- Domenica - \$\$ - (0.3 mi) 123 Baronne St. Roosevelt Hotel. (504) 648-6020. Best pizza and pasta in town, with outstanding happy hour from 3-5 pm (1/2 off all pizzas and alcohol). ALL the pizzas come highly recommended, and roasted cauliflower with whipped feta is excellent. (Chef John Besh)
- Café Amelie - \$\$ - (0.5 mi) 912 Royal St. (504) 412-8965. Best outdoor dining experience in French Quarter, particularly great for brunch, with a bubbling fountain and glasses of champagne. Best shrimp and grits in the city. Reservations recommended.
- Meauxbar - \$\$ - (0.7 mi) 942 N Rampart St. (504) 569-9979. Cute bistro with weekly rotating prix-fix brunch menu with all local ingredients and unlimited make-your-own mimosa bar.
- Lüke - \$\$ - (0.4 mi) 333 St Charles Ave. Hilton New Orleans. (504) 378-2840. Brasserie-themed southern restaurant in the Central Business District with a great brunch from one of New Orleans' most celebrated restaurateurs (Chef John Besh)
  
- Cochon Butcher - \$ - (1.1 mi) 930 Tchoupitoulas St. (504) 588-7675. Quick-bites addition to highly regarded restaurant (Cochon) in the Warehouse district (cab ride from the FQ) that makes its own artisanal meats and outstanding sandwiches. The Cubano sandwich and key lime pie are tops, but be warned: even the deserts and cakes taste like bacon! Buy a bottle of the sweet potato hot sauce and bring it home with you!
- Killer Poboys - \$ - (around corner from Royal Sonesta) 219 Dauphine St. (504) 462-2731. Authentic New Orleans poboy restaurant hidden in the back of Erin Rose bar on Conti Street in the FQ—skip the

new branch on Dauphine and go here for the best poboy in the city. Try the Dark & Stormy Pork Belly Poboy and seared Gulf Shrimp Poboy.

For more affordable/less expensive see:

<http://nola.eater.com/maps/new-orleans-essential-cheap-eats-2>

### OUTSIDE OF THE FRENCH QUARTER

- August - \$\$\$ - (0.5 mi) 301 Tchoupitoulas (504) 299-9777. [www.restaurantaugust.com](http://www.restaurantaugust.com). Chef John Besh (also chef of Luke and Dominica).
- Gautreau's - \$\$\$ - (4.4 mi) 1728 Soniat St. (504) 899-7397. <http://gautreausrestaurant.com>
- Commander's Palace - \$\$\$ - (2.5 mi) 1403 Washington Ave (504) 899-8221. [www.commanderspalace.com](http://www.commanderspalace.com)
- Compère Lapin- \$\$\$ - (0.8 mi) 535 Tchoupitoulas St. (504) 599-2119. [www.comperelapin.com](http://www.comperelapin.com). New restaurant from a "Top Chef" finalist in the Warehouse District. The place is getting significant national attention (see recent accolades in NYTimes and HuffPost). Some of best cocktails in the city at night, and terrific lemon ricotta pancakes during their southern-style brunch.
- Brigtsens - \$\$\$ - (6.5 mi) 723 Dante St.(504)861-7610. [www.brigtsens.com](http://www.brigtsens.com)
- Le Petite Grocery Restaurant & Bar - \$\$\$ - (3.7 mi) 4238 Magazine (504) 891-3377. [www.lapetitegrocery.com](http://www.lapetitegrocery.com)
- Sac-A-Lait -- \$\$ -- (1.2 mi) 1051 Annunciation St. (504) 324-3658. [www.sac-a-laitrestaurant.com](http://www.sac-a-laitrestaurant.com). Outstanding seafood in the Warehouse District, a short cab ride from the French Quarter. Make sure to try the smoked chargrilled oysters with jalapeño and bacon butter.
- Trinity - \$\$ - (0.8 mi). Modern creole with upstairs balcony. Chef Michael Isolani.
- Café Degas - \$\$ - (2.5 mi) 3127 Esplanade (504) 945-5635. <http://cafedegas.com>
- Cochon - \$\$ - (1.1 mi) 930 Tchoupitoulas (504) 588-2123. [www.cochonrestaurant.com](http://www.cochonrestaurant.com). Chef Donald Link (same chef as Herbsaint and Peche)
- Herbsaint - \$\$ - (1.1 mi) 701 St. Charles Ave (504) 524-4114. [www.herbsaint.com](http://www.herbsaint.com). French/Cajun Bistro with delicious rotating menu in the Central Business District, walking distance from the French Quarter—fried catfish claimed as the best in the South. Chef Donald Link (same chef as Cochon and Peche)
- Peche - \$\$ - (0.9 mi) 800 Magazine St. (504) 522-1744. [www.pecherestaurant.com](http://www.pecherestaurant.com). Chef Donald Link (same chef as Cochon and Herbsaint)
- Shaya - \$\$ - (3.7 mi) 4213 Magazine St.(504) 891-4213. Middle Eastern – Esquire Magazine named Shaya the best new restaurant in the US! Don't miss the scallop and brown butter hummus or the haloumi!
- Blue Crab - \$\$ - (7.6 mi) 7900 Lakeshore Dr. (504) 284-2898. [www.thebluecrabnola.com](http://www.thebluecrabnola.com). Terrific local seafood on a wonderful outdoor deck, located right on Lake Ponchatrain (long cab ride from the French Quarter, but worth it!) Be sure to try the chargrilled oysters and don't miss out on boiled crawfish!

- 1000 Figs - \$ - (2.6 mi) 3141 Ponce De Leon St #1. (504)301-0848. [www.1000figs.com](http://www.1000figs.com). Terrific farm-to-table restaurant near art museum. Be sure to try the French fries + toum and the charred brussel sprouts!
- St. Roch Market - \$ - (1.8 mi) 2381 St Claude Ave. (504) 609-3813. [www.strochmarket.com](http://www.strochmarket.com). This was a re-development of an old neighborhood fish and meat market after Katrina that turned into a controversial gentrified hip food market. Delicious eats with a side of controversy. St. Claude Corridor Redevelopment District
- Kebab (2.0 mi). Cheap falafel fusion. St. Claude Corridor Redevelopment District
- Hi-Ho Lounge - \$ - (1.6 mi) 2239 St Claude Ave. Music venue but also serves food in the back. <http://hiholounge.net>.
- Siberia - \$ - (1.7 mi) 2227 St Claude Ave. Music venue but also pop up restaurant in the back. [www.facebook.com/siberia.nola/?fref=ts](http://www.facebook.com/siberia.nola/?fref=ts)
- St. Roch Tavern - \$ - (1.9 mi) 1200 St Roch Ave. Music venue but also pop up restaurant in the back. [www.facebook.com/StRochTavern/](http://www.facebook.com/StRochTavern/)
- Sneaky Pickle - \$ - (2.8 mi) 4017 St Claude Ave. Vegan and vegetarian eats. St. Claude Corridor Redevelopment District

### COFFEE

\*\*There are no Starbucks or chains in the French Quarter, though each hotel will have a PJ's Coffee.

Addiction (0.2 mi) 909 Iberville St. Amazing coffee beverages and best muffins in town.

[Envie Espresso and Coffee](#) (TWO locations on Decatur Street)

French Quarter Location: 308 Decatur (0.2 mi)

Marigny Location : 1241 Decatur (1.0 mi)

Cici's Coffee (0.5 mi) 650 Poydras St. French Quarter

Cafe DuMond (0.6 mi) 100-year old coffee shop. Famous beignet (English "fritter"). Coffee is served with chicory so will have a distinct taste

### PUBS & DRINKS

Crescent City Brewhouse (0.4 mi) 527 Decatur St. [www.crescentcitybrewhouse.com](http://www.crescentcitybrewhouse.com). Good spot for drinks

700 Club (0.4 mi) 700 Burgundy St. <http://700clubneworleans.com/cgi-bin/WebObjects/SocialClub.woa>

Good Friends (0.4 mi) 740 Dauphine St. [www.goodfriendsbar.com](http://www.goodfriendsbar.com). A favorite tasteful (predominately gay) bar

Second Vine Wine Bar (1.3 mi) 1027 Touro St.

Bacchanal Wine Bar (3.3 mi) 600 Poland Ave.

Hi-Ho Lounge - \$ - (1.6mi) 2239 St Claude Ave. Music venue but also serves drinks and food.  
<http://hiholounge.net>

Siberia - \$ - (1.7 mi) 2227 St Claude Ave. Music venue but also drinks and pop up restaurant in the back.  
[www.facebook.com/siberia.nola/?fref=ts](http://www.facebook.com/siberia.nola/?fref=ts)

St. Roch Tavern - \$ - (1.9 mi) 1200 St. Roch Ave. Mainly music venue but also tavern and restaurant in the back. [www.facebook.com/StRochTavern/](http://www.facebook.com/StRochTavern/)

### CULTURE / ACTIVITIES

Highly recommend the State museums at the Cabildo and Presbytere at Jackson Square (<http://louisianastatemuseum.org/museums/the-cabildo/>). One is a museum dedicated to Katrina, the other New Orleans/Mardi Gras history ... both very well done and worth the price of admission.

[Backstreet Cultural Museum](#): (0.9 mi) 1116 Henriette Delille St. Personal collection of Mardi Gras Indian suits, and second line parading fashions, and veritable home of Treme neighborhood culture.

[Jazz Historical Park](#): (0.9 mi) The nation's own official national park of jazz history and culture. I bet you didn't know the national park service has musical jazz park rangers! The 'park' hosts various events and musical showcases throughout the weekdays and evenings.

[Studio Be](#): (1.6 mi) 2941 Royal St. Warehouse Art Gallery semi-permanent home of graffiti mural show, Exhibit Be and solo show of [Brandon BMike Odums](#), local New Orleans muralist and social justice activist.

New Orleans Museum of Art in City Park (\$6 Uber ride or a 3.1 mile walk from Royal Sonesta and down beautiful Esplanade Ave). A great break from the chaos of the Quarter. ([www.noma.org](http://www.noma.org))

Art galleries along Royal St (0.4-2.0 mi)

Carousel inside Hotel Monteleone (around the corner from Royal Sonesta)

There are a plethora of guided walking tours, carriage tours, ghost tours that can be easily done.

### PARADES

Several St. Patrick Day parades will be rolling Friday March 10 through Sunday March 12 including the Irish Channel parade circa the Garden District. A great taste of local culture/tradition

<http://www.stpatricksdaysneworleans.com/icp.html>

Secondline Parade schedule: <https://www.wwoz.org/events/188051>

### TRANSPORTATION

The French Quarter can be quite thick with traffic due to the one-way narrow streets. Bourbon Street traffic is stopped at dusk to let pedestrians enjoy the streets.

Be aware due to the historic nature of the French Quarter, there is no public transportation within the official limits of the Quarter.

#### Streetcars

Streetcars are accessible via Canal Street (2 blocks from Royal Sonesta entrance). Standard fare for one-way is \$1.25 per person, and Jazzy Pass for unlimited rides is \$3 for one day, \$9 for three days.

#### Taxis & Uber

Formal Taxi services in New Orleans most efficiently service people to and from airports and hotels. You can find these taxis at taxi waiting stands at the airport and in front of all the big hotels. If you want to call a taxi to a desired location, [United Taxis](#) are the most reputable company.

However, if you want to get around to other areas of the city, Uber/Lyft are probably more efficient. It is rare that a taxi will stop for someone on the street; in general you cannot hail city taxis.

Fare for uber and taxi from Royal Sonesta to/from airport is about the same (approx \$36 for 1-2 passengers, \$15 for three or more).

### SAFETY

New Orleans has a notorious reputation as a high crime city. Like most portrayals of crime and violence in urban areas, this is somewhat exaggerated in the media. While most tourists never experience anything of the sort, it is unfortunately a fact of city life. While crime is usually burdened by low-income communities outside of the downtown area, the city has had to contend with two shootings on Bourbon Street in 2016. There are (controversial) city plans in the work for increased security on Bourbon and outlying areas, so especially on the weekends you might experience high police presence near the hotel. Because of high numbers of tourists, the streets are usually crowded with fellow visitors and revelers, and you'll be happily surprised that it feels quite safe and is fairly walkable. However, you should take regular precautions as you would in any high-density urban area and keep watch of your valuables and your surroundings. Uber/Lyft are affordable safe choices to travel around the downtown area especially at night.

### ACCESSIBILITY

The flip side of being in a city that has preserved the integrity and beauty of its historical neighborhoods and original colonial architecture, is that compared with other cities, it is less accessible than visitors might be used to. Narrow streets and large oak tree roots provide unique challenges for some with scooters, wheelchairs or other assistive devices. All the public buses and streetcars are accessible EXCEPT the St. Charles Streetcar.

## DRINKING

New Orleans is a drinking-friendly city with legislation unlike other American cities. You can carry alcoholic beverages (if they are in plastic) out of the bars and walk openly in the streets. There is no city ordinance on when bars close, and in fact some are open 24 hours/ 7 days a week.

## RESOURCES

New Orleans geographer Richard Campanella recently came out with a book on the social history of Bourbon Street

<https://www.amazon.com/Bourbon-Street-History-Richard-Campanella/dp/0807155055>

New Orleans Convention & Visitors Bureau

[www.neworleanscvb.com](http://www.neworleanscvb.com)

(504) 566-5074

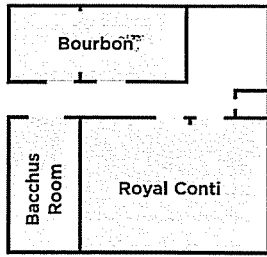
(504) 566-5011

2020 Saint Charles Ave

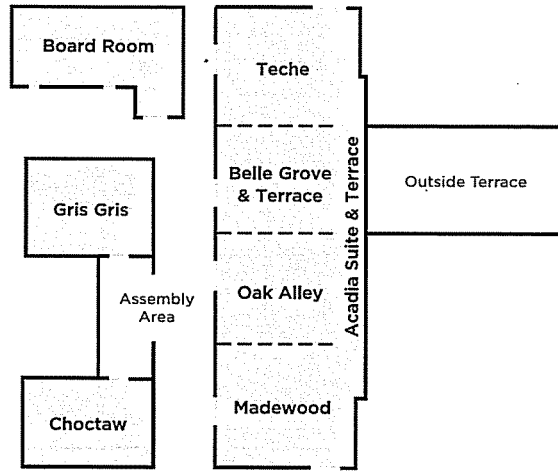
For the linguists and language lovers:

<http://www.neworleansonline.com/neworleans/multicultural/whatyousay.html>

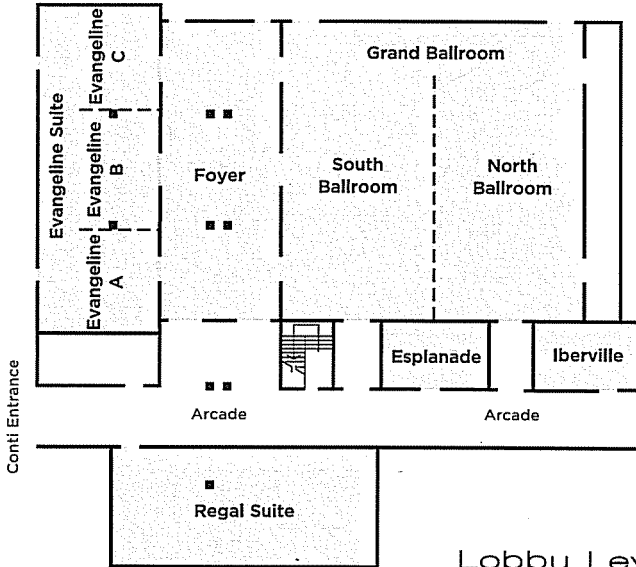
# MEETING ROOM PLANS



Lower Level



Level Two



Lobby Level - First Floor

