



**SOCIETY FOR  
PSYCHOLOGICAL  
ANTHROPOLOGY**

**2019 BIENNIAL MEETINGS**

**April 4-7, 2019**

Tamaya Resort, Santa Ana Pueblo

New Mexico

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## **A Special Thanks To:**

**Planning Committee:** Jill Korbin, Rebecca Lester, M. Cameron Hay, Jeffrey Snodgrass, Ellen Kozelka, Seinenu Thein with Hal Odden and Carol Worthman

**Program Review Committee:** Bambi Chapin (Chair), Jack Friedman, Bridget Haas

**Conference Website:** Kathy Trang

**Conference Coordinator:** Samantha Hill

**AAA Liaison:** Alana Mallory

**Conference Program:** Samantha Hill and Kelley Kampman

**Student Events:** Ellen Kozelka

**Registration Desk:** Brooke Jespersen, Cody Nixon, Cynthia Ortega

**Professional Development Workshops:** Rebecca Lester

## Welcome to the 2019 Biennial Meetings of the Society for Psychological Anthropology!

On behalf of the SPA Board, the SPA Biennial Committee and the SPA Program Committee, we welcome you to our 2019 Biennial Meetings. The SPA Biennial Meeting is always a highly anticipated opportunity to experience the significant work of our colleagues in an up close and personal setting ... small enough to allow for conversation and exchange and large enough to embrace the diversity of the significant topics addressed by Psychological Anthropology.

The quality of any meeting rests on its participants, and we welcome you to the array of exciting work that has been contributed to this conference. We also have the privilege of convening our meeting in this beautiful setting, with the profits from the Tamaya Resort contributing to social programs in the Santa Ana Pueblo.

Each and every presentation and conversation in this meeting is a highlight. Here are some selected events and opportunities:

**Opening Reception** Thursday evening at the Cottonwood Pavilion from 5:30-7:30. Join us to greet one another and get the conference off to a great start. We also will celebrate our younger scholars with the announcement of the inaugural Beatrice and John Whiting SPA Biennial Travel Grants, the International Early Career Scholar Travel Grants, and the Society for Psychological Anthropology/Robert Lemelson Foundation (RLF) Student Fellowships.

**The Program!** You will have the opportunity to choose among close to 50 exciting workshops, panels, and roundtables along with posters and a new “flash presentation” format. I am sure we all wish we could attend them all!

**Lifetime Achievement Award Breakfast** Friday Morning 8:00-9:45. We will celebrate award recipients, Tom Weisner (2018) and Bradd Shore (2019), who will engage us in a conversation, “*The Enduring Power of Psychological Anthropology*,” moderated by Cameron Hay. (advance tickets required)

**Professional development workshops** on a range of topics have been arranged by President-Elect Rebecca Lester, and supported by a grant from the National Science Foundation. (advance registration required)

**Reception on the Tamaya Veranda (5:30-7:15) followed by our Banquet (7:30-10:30) on the Santa Ana Patio.** Join us for a reception to meet and mingle with colleagues, followed by a reception and then banquet under the open sky. At our banquet we will celebrate the recipients of the Stirling and the Boyer awards. (no tickets required for the reception, advance tickets required for the banquet only)

Join Robert Lemelson between 5:00 and 7:00 p.m. Saturday evening for the **Tajen interactive installation**, a multi-modal sensory immersion into the sights, sounds, themes and controversies surrounding the complex worlds of Balinese cockfighting.

Three **Presidential Invited Sessions:** Our plenary session, Saturday afternoon, “**Evolving Contributions of Psychological Anthropology to Understanding the Lifecourse**” chaired

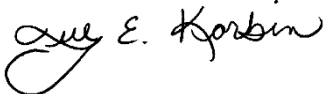
and moderated by me, will include paired presentations by Bambi Chapin and Christine El Ouardani; Abigail Mack and Elinor Oths; Cameron Hay and Lesley Jo Weaver; and Carol Worthman and Kathy Trang. On Sunday morning, Ted Lowe, Greg Downey, Yehuda Goodman and Peter Stromberg will guide us through, **Publishing in Psychological Anthropology**. And on Friday afternoon, Tom Weisner has organized a roundtable, **The SPA-Lemelson Conferences: A Retrospective Overview and Conversation ...** with representation from all 11 conferences to discuss what we have learned and where the field is going.

We also welcome representatives from abroad including our International Early Career Scholars, other presenters from overseas, and representatives of the newly formed European Network for Psychological Anthropology (ENPA).

This year's meeting represents the work of many who have contributed time, energy, and true dedication to the myriad of tasks that will make this meeting a success. The Biennial Planning Committee (Cameron Hay, Ellen Kozelka, Rebecca Lester, Jeff Snodgrass, and Seinenu Thein) and the Biennial Program Committee (Bambi Chapin, Chair, Jack Friedman and Bridget Haas) have worked tirelessly to organize a meeting where we can all engage in the intellectual and collegial exchange so characteristic of SPA conferences. We also thank Hal Odden and Carol Worthman for offering their experience-based knowledge from the last very successful SPA Biennial. Kelley Kampman helped us with many tasks at my home institution of Case Western Reserve University. Alana Mallory provided guidance and help as our AAA Liaison. Samantha Hill, our Conference Coordinator, has worked tirelessly on the innumerable issues, big and small, that will make our time here run successfully and smoothly. And finally, thanks to all of you who contributed talks, panels, posters, and commitment to the field of Psychological Anthropology. It is you who are the life of the conference.

To those of you who have attended the Society for Psychological Anthropology Biennial Meetings for many years, welcome back to what will be another memorable and engaging experience in scholarly and collegial exchange. To those who are joining us for the first time, welcome to a community of colleagues and a wealth of exciting scholarship and work.

My warm welcome



Jill Korbin  
Lucy Adams Leffingwell Professor of Anthropology  
Associate Dean  
Director, Schubert Center for Child Studies  
President, Society for Psychological Anthropology

7:30am – 7:30pm **Conference Registration** (Mountain View Foyer)

8:00am – 10:00am **Professional Development, Preconference Workshops.....pg.1**  
(Pre-registration required)

- Preconference Workshop 1: Strategies for Successful Grant Writing (Badger BC)
- Preconference Workshop 2: Using Ethnographic Methods to Develop Measurement Tools (Hawk BC)

10:00am – 10:15am **Break**

10:15am – 12:15pm **Professional Development, Preconference Workshops.....pg.1**  
(Pre-registration required)

- Preconference Workshop 3: Public Impacts: Reaching Beyond Anthropology (Badger BC)
- Preconference Workshop 4: Linguistic Methods in Psychological Anthropology (Hawk BC)

12:15pm – 1:00pm **Lunch Break**

**2019 Biennial Meetings Begin**

1:00pm – 2:45pm **Sessions.....pg.1-4**

- Mobilities of Enacted Knowing and Experience (Badger A)
- Workshop: Visual Techniques in Psychological Anthropology Part 1 (Pre-registration required) (Badger BC)
- Confronting WEIRD Orthodoxy in Child Development Studies (Hawk A)
- Global Mental Health and Psychological Anthropology: Intersections and Future Directions (Tamaya A)
- NGO, Advocacy, and Their Effects (Tamaya B)

2:45pm – 3:15pm **Break**

3:15pm – 5:00pm **Sessions.....pg.4-7**

- Honoring the Contributions of Carolyn Pope Edwards (Badger A)
- Workshop: Visual Techniques in Psychological Anthropology Part 2 (Pre-registration required) (Badger BC)
- Shaping Selves in Shifting Contexts (Hawk A)
- Contexts of Care and Trajectories of Recovery in Global Mental Health (Tamaya A)
- Intersubjectivity and the (Good) Old Life: Phenomenological Engagements with Anthropology, Philosophy, and Art (Tamaya B)

5:30pm – 7:30pm **Welcome Reception** (Cottonwoods Pavilion)

7:30am – 7:30pm     **Conference Registration** (Mountain View Foyer)

8:00am – 9:45am     **Lifetime Award Breakfast** (Tamaya D) (*Ticketed Event*).....**pg.8**

                          “The Enduring Power of Psychological Anthropology” featuring Lifetime Achievement Winners  
**Bradd Shore** (2019) and **Thomas Weisner** (2018) and moderated by M. Cameron Hay

9:45am – 10:15am    **Break**

10:15am – 12:00pm   **Sessions**.....**pg.8-13**

- “After all this time? Always”: Temporality, Morality, and Embodied Experiences of Intimate Connection (Badger A)
- Matters of Mind: Environment, Activity, and Experience (Badger B)
- Once an Addict: An Anthropological Conversation about the Limits of the Disease Model (Badger C)
- Pathologizing Communication Practices: The Role of Institutions in Cultural Context (Hawk A)
- Encountering the Radical Otherness of God(s): A Discussion on the Limits and Possibilities of the Ontological Turn (Hawk B)
- Migrant Unease: Navigating Displacement and Distress (Hawk C)

12:00pm – 1:00pm    **Lunch Break**

1:00pm – 2:45pm     **Sessions**.....**pg.13-17**

- Efficacy and Fidelity: Confronting Imaginaries of Precision in Caregiving (Badger A)
- Troubling Intimate Others and The Good Old Life (Badger B)
- Cultural Schemas in Use Across the Life Course: Transmission, Circulation, Interaction, Embodiment (Badger C)
- The SPA-Lemelson Conferences: A Retrospective Overview and Conversation Summarizing Our 11 SPA Conferences (SPA Presidential Invited Session) (Tamaya D)

2:45pm – 3:15pm     **Break**

3:15pm – 5pm         **Sessions**.....**pg.17-22**

- Imagining Others and Learning about Ourselves: Celebrating the Career of Peggy J. Miller (Badger A)
- Dreaming of a Better Future: Anthropological Explorations of Aspiration in Migratory Journeys (Badger B)
- Waiting as Care? Temporality, Ethics, and Looming Terminality (Badger C)
- New Directions in the Anthropology and Psychology of Dreaming (Hawk A)
- FLASH Presentation Session (Hawk BC)

5:00pm – 6:00pm     **Graduate Student Reception** (Turquoise Room)

5:00pm – 6:00pm     **SRCD Invited Meeting** (Tamaya C)

5:30pm – 7:30pm     **Poster Presentation Session** (Tamaya AB) .....**pg.22**

## SATURDAY, APRIL 6

## SCHEDULE AT A GLANCE

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- 7:30am – 7:30pm **Conference Registration** (Mountain View Foyer)
- 8:00am – 9:45am **Sessions**.....**pg.23-27**
- Employing Ethnopsychologies (Badger AB)
  - Robert 'Lee' Munroe's (1932-2018) Contributions to Psychological Anthropology (Badger C)
  - Psychological Anthropology and Wicked Environmental Problems (Hawk AB)
  - Approaching Affective Lives through Multi-Perspectivity in the Clinic and Beyond (Hawk C)
  - The Inner State of Others: Psychological Attribution in Institutional Context (Puma A)
- 9:45am – 10:15am **Break**
- 10:15am – 12:00pm **Sessions**.....**pg.27-31**
- Global Psychological Anthropology: A Discussion of Emerging Trends and Possibilities (Badger AB)
  - Cultural Affordances: Rethinking Wellness and Distress from an Active Inference Perspective (Badger C)
  - The Psychology of Women under Patriarchy in the #Me Too Era (Hawk AB)
  - Saying Everything Beyond Words: Emotion, Arts, and Artistic Expression in Psychological Anthropology (Hawk C)
  - Thinking and Training Across Disciplines: Toward an Anthropologically Informed Psychiatry (Puma A)
  - Experiments in Ethnographic Failure (Puma C)
- 12:00pm – 1:00pm **Lunch Break**
- 1:00pm – 2:45pm **Presidential Plenary Session: “Evolving Contributions of Psychological Anthropology to Understanding the Lifecourse”** (Tamaya D).....**pg.32-33**
- 2:45pm – 3:15pm **Break**
- 3:15pm – 5:00pm **Sessions**.....**pg.33-37**
- Narrative: Theory and Practice (Badger AB)
  - Children and Caregivers (Badger C)
  - Psyche and Desire: Psychological Ethnographies of Sexuality (Hawk AB)
  - On the Prospects and Perils of Working Close to Home (Hawk C)
  - Benevolence and Responsibility: The Pastoral Paradox in Contemporary Institutions of Care (Puma A)
- 5:00pm – 7:00pm **Visual and Multimedia Presentation: “Tajen: Interactive – Immersive Multimodal Visual Ethnography on the Balinese Cockfight”** (Bear B).....**pg.37-38**
- 5:30pm – 7:15pm **Reception** (Tamaya Veranda)
- 7:30pm – 10:30pm **Banquet** (Santa Ana Patio) *Ticketed Event*

8:00am – 9:45am     **Sessions**.....pg.39-41

- Publishing in Psychological Anthropology (SPA Presidential Invited Session) (Hawk A)
- Concepts of "Transgressive" Sexuality (Hawk B)
- Bodily Techniques of Self-Transformation (Hawk C)

9:45am – 10:15am     **Break**

10:15am – 12:00pm     **Sessions**.....pg.41-43

- Writing Psychological Anthropology Paper Panel Workshop (*Closed Workshop*) (Hawk A)
- After Precarity? Theorizing Psychic Life in the Historical Present (Hawk B)
- Current and Emerging Challenges in Conducting, Writing, and Publishing Ethnographic Work (Hawk C)



# FULL SCHEDULE

## Thursday, April 4<sup>th</sup>

### PRECONFERENCE WORKSHOPS

Thursday, April 4 8:00am – 10:00am	<b>Strategies for Successful Grant Writing (WORKSHOP)</b> <i>Pre-registration required</i>	Badger BC
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Organizers **Eileen Anderson-Fye** (Case Western Reserve University), **Jason DeCaro** (University of Alabama), **Sonya Pritzker** (University of Alabama)

Thursday, April 4 8:00am – 10:00am	<b>Using Ethnographic Methods to Develop Measurement Tools (WORKSHOP)</b> <i>Pre-registration required</i>	Hawk BC
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Organizers **Bonnie Kaiser** (University of California, San Diego), **Lesley Jo Weaver** (University of Oregon)

### BREAK (15 Minutes)

Thursday, April 4 10:15am – 12:15pm	<b>Public Impacts: Reaching Beyond Anthropology (WORKSHOP)</b> <i>Pre-registration required</i>	Badger BC
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Organizers **Daniel Lende** (University of South Florida), **Tanya Luhrmann** (Stanford University), **Kathy Trang** (Emory University)

Thursday, April 4 10:15am – 12:15pm	<b>Linguistic Methods in Psychological Anthropology (WORKSHOP)</b> <i>Pre-registration required</i>	Hawk BC
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Organizers **Anna Corwin** (Saint Mary's College of California), **Elinor Ochs** (University of California, Los Angeles), **Merav Shohet** (Boston University)

### LUNCH ON OWN (45 Minutes)

### 2019 BIENNIAL MEETINGS BEGIN

Thursday, April 4 1:00pm – 2:45pm	<b>Mobilities of Enacted Knowing and Experience (PAPER SESSION)</b>	Badger A
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Organizers **Matthew McCoy** (University of California, Los Angeles), **Michael Schnegg** (Universität Hamburg)

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

#### Abstract

This panel engages two recent reconsiderations of well-established anthropological models of knowing and experience. The first reconsideration involves the phenomenological and enacted turns in anthropology and allied disciplines. One important thread within this broad movement is to question whether or how much the phenomenological qualities of experience and knowing are shaped by internalized symbolic forms that form part of the larger cognitive or psychodynamic processes of representation that mediate sensory encounters of the world and behavioral responses to those

encounters. As an alternative, theories of enacted knowing, material engagement, and the like have been suggested. These approaches ask us to consider how experience and knowing emerges through processes by which living, active and socially situated persons develop and deploy ways of acting on and in the world, thereby enacting ways of accessing the complex details and richness of the world directly to produce forms of experience and understanding. The second reconsideration is the increased emphasis in the human sciences on mobility, dynamism, and disjuncture as a signal feature of contemporary human lives as opposed to emplacement, stability, and coherence. These two shifts in perspective have important consequences for what and how we attend to ethnographic encounters in our research. Given this, we invite our panelists to consider the following: How do we study and understand various forms of enacted knowing and experience given the intensified mobilities of various kinds that often render the life worlds of our interlocutors insecure, unstable, ephemeral, and contested? How do our interlocutors develop modes of way-finding that allow them to navigate these dynamic life-worlds? What are the consequences for these perspectives for the ways that we encounter, empathize with, and ultimately understand how our interlocutors come to know and experience their life worlds?

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

“Mobility, kinship, and enacted exchanges of sympathy and suffering in Chuukese mourning rituals”

**Katie Rose Hejtmanek** (College in New York City, Brooklyn College)

“Moving more mass: Knowing the self and resisting the world through branded functional fitness in contemporary America”

**Nichola Khan** (University of Brighton)

“Soma, migration, and the elusiveness of painful wanderings: Afghan bodily encounters in England”

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

“Aesthetic encounters on the edges of the peacewalls”

**Michael Schnegg** (Universität Hamburg)

“The world(s) we live in: Ways of knowing the weather in Namibia”

Thursday, April 4 1:00pm – 2:45pm	<b>Visual Techniques in Psychological Anthropology (WORKSHOP)</b> <i>(Pre-registration required)</i>	Badger BC
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Organizer **Robert Lemelson** (University of California, Los Angeles)

Thursday, April 4 1:00pm – 2:45pm	<b>Confronting WEIRD Orthodoxy in Child Development Studies (PAPER SESSION)</b>	Hawk A
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Organizer **David Lancy** (Utah State University)

Chair **Suzanne Gaskins** (Northeastern Illinois University)

Abstract

Given the impetus generated by the Henrich et al (2010) seminal BBS article, investigators in psychology and anthropology have been drawn to a critical analysis of the WEIRD model of child development. This panel will examine several aspects of the problem, including cross-cultural comparative study that de-universalizes research conducted exclusively with WEIRD samples. The first panelist will offer a critique of the WEIRD theory of mother-infant interaction based on data from several San communities in South Africa. The second paper challenges the WEIRD assumption of children requiring intensive, many-years-long care and tutelage of a parent. An alternative model of autonomous, early maturing, capable and helpful children is presented. Additionally, panelists will examine the international influence of the WEIRD model as non-western populations modernize and adopt the WEIRD perspective on child rearing or, on the contrary, they resist the lure of Becoming Too American and retain non-WEIRD values. Close attention will be paid to repairing the structural and methodological problems posed by the over-representation of WEIRD samples in comparative research on childhood. This will include a toolbox of

methods that respect cultural understandings and practices yet also facilitate comparison across communities and address theoretical developmental claims.

**Akira Takada** (Kyoto University)

“Cultural diversity and universality in infant-caregiver interaction: Evidences from the San of southern Africa”

**Karen L. Kramer** (University of Utah)

“Cooperative childhood model: Child development in traditional societies”

**David Lancy** (Utah State University)

“Becoming WEIRD: The dispersal of the middle-class western model of child rearing and implications for comparative research.”

**Serah Shani** (Westmont College)

“How to avoid becoming “too American”: A Ghanaian solution.”

**Suzanne Gaskins** (Northeastern Illinois University)

“The view from no-man’s land: Deepening interdisciplinary inquiry of children by conducting comparative, culturally valid research”

Thursday, April 4 1:00pm – 2:45pm	<b>Global Mental Health and Psychological Anthropology: Intersections and Future Directions (PAPER SESSION)</b>	Tamaya A
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Organizers **Janis H. Jenkins** (University of California, San Diego), **Neely A. Myers** (Southern Methodist University)

Chair **Neely A. Myers** (Southern Methodist University)

#### Abstract

This panel will explore the intersections between global mental health and psychological anthropology with a look at the past, present and future of the field. Fruitful collaborations between the two will be proposed based on the panelists' ethnographic research projects in diverse settings around the globe, including, but not limited to: diverse communities in the U.S., Indonesia, indigenous communities, northern Tanzania, and Mexico. Theoretical and methodological innovations that use psychological anthropology to engage in and contribute to key debates in global mental health will be explored.

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

“Global Mental Health: Psychological Anthropology as Foundational for Research and Practice”

**Byron Good** (Harvard University)

“Critical Reflections on a Program of Engaged Psychological Anthropology in Indonesia”

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

“The Challenge of Indigenous Healing for Global Mental Health”

**Neely A. Myers** (Southern Methodist University)

“Tightening the Safety Net for Young People in Crisis: A Moral Personhood-Centered Approach”

**Angela Garcia** (Stanford University)

“On Ethics and Evidence: The Importance of Decolonial Thinking in Global Mental Health”

Discussant **Mary-Jo Del Vecchio Good** (Harvard University)

Thursday, April 4 1:00pm – 2:45pm	<b>NGO, Advocacy, and Their Effects (PAPER SESSION)</b>	Tamaya B
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Organizers SPA Biennial Meeting Program Review Committee  
 Chair **Aidan Seale-Feldman** (University of Virginia)

**Julio Villa-Palomino** (University of North Carolina, Chapel Hill)  
 “Dissolving the asylum: negotiating the proximity of mental illness in Lima, Peru”

**Catherine Panter-Brick** (Yale University), co-author **Mark Eggerman** (Yale University)  
 “What strong partnerships can achieve: Learning from psychosocial programming and biocultural research with Syrian refugees”

**Aidan Seale-Feldman** (University of Virginia)  
 “Measuring care”

**Melanie Medeiros** (State University of New York at Geneseo), co-author **Jennifer Guzman** (State University of New York at Geneseo)  
 “Contemplating the positive psychosocial effects of Latino immigrant farmworker activism”

**Fabiola Ortiz Valdez** (Syracuse University)  
 “Mental health toll of activism among im/migrant farm workers in New York State”

**Jennifer Guzman** (State University of New York at Geneseo), co-author **Melanie Medeiros** (State University of New York at Geneseo)  
 “The political advocacy of im/migrant farmworkers as moral laboratory”

Discussant **Margaret E. Dorsey** (University of Richmond)

**BREAK (30 Minutes)**

Thursday, April 4 3:15pm – 5:00pm	<b>Honoring the Contributions of Carolyn Pope Edwards (ROUNDTABLE DISCUSSION)</b>	Badger A
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Organizer **Thomas Weisner** (University of California, Los Angeles)  
 Chair **Sara Harkness** (University of Connecticut)

Abstract

This roundtable will honor the many contributions of Carolyn Pope Edwards to the study of children, their care and their education, in cultural context. Over the almost fifty-year span of her academic career, Carolyn's wide-ranging research included seminal contributions to our understanding of children and families in a global sample of communities; to recognizing the cultural component of Kohlberg's stages of moral reasoning as evidenced in Kenya; and to new perspectives on early childhood care and development, with special attention to the Reggio Emilia (Italy) approach. Her work was published in many books and articles, and she was a featured lecturer on ECCD worldwide. Throughout this incredibly productive career, Carolyn was also an inspiring teacher, mentor, and a beloved friend whose presence is sorely missed by all who knew her. The proposed roundtable will bring together a group of associates from across the span of Carolyn's career, who will each present a particular aspect of her contributions. Further comments and discussion from the audience will follow.

Participants **Sara Harkness** (University of Connecticut)  
**Thomas Weisner** (University of California, Los Angeles)

**Charles Super** (University of Connecticut)  
**Susan Abbott-Jamieson** (University of Kentucky)  
**Rebecca New** (University of North Carolina, Chapel Hill)  
**Jill R. Brown** (Creighton University)  
**Maria Rosario Tretasco de Guzman** (University of Nebraska-Lincoln)  
**Carol Worthman** (Emory University)

Discussant **Richard Shweder** (University of Chicago)

Thursday, April 4 3:15pm – 5:00pm	<b>Visual Techniques in Psychological Anthropology Part 2 (WORKSHOP)</b> <i>(Pre-registration required)</i>	Badger BC
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Organizer **Robert Lemelson** (University of California, Los Angeles)

Thursday, April 4 3:15pm – 5:00pm	<b>Shaping Selves in Shifting Contexts (PAPER SESSION)</b>	Hawk A
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Organizers SPA Biennial Meeting Program Review Committee  
 Chair **Emma Catherine Patten** (Princeton University)

**Hisako Omori** (Akita International University)  
 “Becoming stronger: Personhood and agency among Roman Catholics in Tokyo”

**Julia Khan** (Seoul National University)  
 “A battle over respect: Emotion, propriety and belonging in a post-Soviet Kazakhstan high school”

**Aaron Denham** (Macquarie University)  
 “Anchoring the unspeakable: Caregiving, trauma, and the moral imagination in younger onset dementia narratives”

**Mary Cook** (University of Chicago)  
 “Britains last line of defense: Constructing and mobilizing vulnerability as loyalists and anti-immigration activists in Northern Ireland”

**Morgen Chalmiers** (University of California, San Diego)  
 “Reproductive subjectivity after displacement: A person-centered inquiry with transnational Syrian families in Irbid, Jordan and San Diego, California”

**Emma Catherine Patten** (Princeton University)  
 “Precarious meaning: Aging, death, and historical trajectories among historical organization members in York, United Kingdom”

Discussant **Yehuda C. Goodman** (The Hebrew University of Jerusalem)

Thursday, April 4 3:15pm – 5:00pm	<b>Contexts of Care and Trajectories of Recovery in Global Mental Health (PAPER SESSION)</b>	Tamaya A
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Organizers **Elizabeth A. Carpenter-Song** (Dartmouth College), **Janis H. Jenkins** (University of California, San Diego)  
 Chair **Elizabeth A. Carpenter-Song** (Dartmouth College)

Abstract

The papers in this panel draw from ethnographic research in diverse global settings in Kenya, Mexico, and the United States to examine contemporary contexts of care for mental health and substance use. Through close ethnographic attention to the complex lived realities across clinical and community settings, the panelists raise questions about the conditions of possibility for meaningful recovery and explore intersections between mental health and forms of precarity manifest in violence, economic scarcity, and racialized oppression. In examining global contexts of care, the panel highlights systemic structures and practices as well as the crucial -- albeit under-recognized in dominant global mental health discourses-- role of subjective experience, affect, and moral experience in producing and mitigating suffering. Individual papers explore the intimate capacity to listen to seemingly meaningless stories in psychosis (Kalofonos); tacit assumptions in the training of lay mental health counselors (Kaiser); how safeness and protection become embodied in settings of violence (Olivas Hernandez); adolescent experiences of soledad (loneliness) in relation to depression and expectations of convivencia (living with, being with) (Sanchez); trajectories of substance use recovery as moral experiments (Kozelka); and opportunities for security among marginalized families through the confluence of structural supports and particular subjective orientations to care (Carpenter-Song). As a collection, the papers engage with the force of struggle (Jenkins 2015) and moral striving (Mattingly 2014) to argue for attention to the nuances of subjective experience and complex political, economic, and social forces (Biehl, Good, and Kleinman 2007) in global mental health.

**Ippolytos Kalofonos** (University of California, Los Angeles)  
“Psychosis and empire: A case study of the embodiment of trauma”

**Olga Olivas Hernández** (El Colegio de la Frontera Norte)  
“Youth at the border. Embodying safeness in contexts of violence”

**Bonnie Kaiser** (University of California, San Diego)  
“Lay counselors are not blank slates: Community-sourced practices identified during delivery of a family therapy intervention in Eldoret, Kenya”

**Ellen Kozelka** (University of California, San Diego)  
“Gone...and back again: The temporality of residential addiction treatment and its implications for individual recovery trajectories”

**Giselle Sanchez** (University of California, San Diego)  
“Sin convivencia, sin confianza: Emotional experiences of soledad among Tijuanaense adolescents”

**Elizabeth Carpenter-Song** (Dartmouth College)  
“Toward security following homelessness: A 10-year view from rural New England”

Discussant **Tanya Luhrmann** (Stanford University)

Thursday, April 4 3:15pm – 5:00pm	<b>Intersubjectivity and the (Good) Old Life: Phenomenological Engagements with Anthropology, Philosophy, and Art (PAPER SESSION)</b>	Tamaya B
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Organizers **Lotte Meinert** (Aarhus University), **Lone Groen** (VIVE Danish Center for Social Science Research)  
Chair **Lotte Meinert** (Aarhus University)

Abstract

What can we learn about intersubjectivity and aging as universal human conditions through ethnographic, philosophical and artistic projects that take seriously the diversity of ways in which old age

is lived and experienced? What roles do kin, friend and care relations play in achieving good old lives, when people are aging under challenging and uncertain life conditions? And how may a philosophical attention to intersubjectivity and old age give ethnographic and artistic studies more phenomenological depth and theoretical insight?

These are key questions that frame an on-going comparative research project from which the panel papers have emerged. While there is already burgeoning research on the good life in old age framed as successful and healthy aging, as well as critical gerontological and anthropological work on inequality and the social construction of old age, the papers in this panel depart, theoretically, from a rather different direction. Phenomenology provides a conceptual framework for exploring old age from an interdisciplinary and comparative perspective in a wide range of local settings characterized by large diversities in available cultural, social and material resources. This panel also exhibits the interdisciplinary nature of this project, which puts anthropology, philosophy, and art in dialogue.

The ethnographic presentations explore the intersubjective ambiguities of care surrounding aging in multiple settings: among demented and institutionalized elderly in Denmark, Banyole elderly in Uganda who are highly dependent on the care of kin, and Kirgisz elderly left behind by their migrating children. The art presentation explores how to express old age and its intimate other imagistically within the wordless and non-linear space of a drawing, asking if drawings of inconclusive figures might be able to feature simultaneously strength and vulnerability, isolation and community, self and other? Finally, the philosophical paper presents a phenomenological perspective that privileges the 'inter' in intersubjectivity in a theoretical exploration of care relationships in old age. By bringing the voices of ethnographic interlocutors in conversation with art and philosophy, the panel is intended to explore the good old life in the presence of intimate others as 'not yet settled,' and as an ongoing striving in the face of - and beyond - death.

**Lone Groen** (VIVE Danish Center for Social Science Research)  
"The alien other: Intimacy, time and responsivity at a Danish dementia ward"

**Maria Speyer**  
"Inconclusive figures and intimate others in old age"

**Susan Whyte** (University of Copenhagen)  
"Virtues and vexations: intimate others caring for elders in eastern Uganda"

**Rasmus Dyring** (Aarhus University)  
"On the anarchy of intimacy: For an ontological anthropology of intimate others in long-term care"

**Maria Louw** (Aarhus University)  
"Virtuous aging in uncanny spaces: Being old and Kyrgyz in the absence of the young"

Discussants **Doug Hollan** (University of California, Los Angeles)  
**Bernard Leistle** (Carleton University)

Thursday, April 4 5:30pm-7:30pm	<b>WELCOME RECEPTION</b>	Cottonwoods Pavilion
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# FRIDAY, APRIL 5<sup>th</sup>

Friday, April 5 8:00am – 9:45am	<b>LIFETIME AWARD BREAKFAST</b> <b>“The Enduring Power of Psychological Anthropology”</b> <i>(Ticketed Event)</i>	Tamaya D
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2018 Lifetime Achievement Winner **Thomas Weisner** (University of California, Los Angeles)  
 2019 Lifetime Achievement Winner **Bradd Shore** (Emory University)

Moderator **M. Cameron Hay** (Miami University)

## BREAK (30 Minutes)

Friday, April 5 10:15am – 12:00pm	<b>“After all this time? Always”:</b> Temporality, Morality, and Embodied Experiences of Intimate Connection (PAPER SESSION)	Badger A
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Organizers **Ellen Kozelka** (University of California, San Diego), **Allison Schlosser** (Case Western Reserve University)  
 Chair **Allison Schlosser** (Case Western Reserve University)

### Abstract

Peoples assumptive and possible worlds deeply influence their subjectivities, future conceptions, and interpersonal connections. The recent moral turn in Anthropology has motivated us to consider the dynamic facets of self and subjectivity, particularly our connections with others, in relation to meanings of and efforts toward the good. Mattingly (2014) proposes the framework of the moral laboratory, or the imaginative space in which persons conceive of and strive to produce the possible good, to examine self and subjectivity in local moral spaces. In these spaces, individuals engage in moral experiments as they strive to enact socially valued personhood through everyday relational practices. These experiments are embodied, temporal processes shaped and constrained by cultural and structural environments (Csordas 2002; Csordas and Jenkins 2018).

In this panel, we seek to elucidate the temporal, emotional, and embodied dimensions of moral experiments by asking: How do the dynamics of time, geographic location, and cultural orientation shape our moral connections with others? In turn, how does morality shape our experience of time, emotion, body, and personhood? How do social structures shape the limits and possibilities of moral experiments? How are meaningful relationships created and managed across time and space? To do so, papers explore intimate relationships formed in a variety of local moral spaces, from U.S. addiction treatment centers to Egyptian cemeteries, and among birthworkers, artistic performers, healthcare providers, and family members. In this way, we draw attention to the intersections of morality, temporality, and relationality, illuminating the emotive, embodied experience of becoming together.

**Stephanie Palazzo** (University of Chicago)  
 “Holding space: Sensibility and bodily practice in American Christian birthwork”

**Monica Lawson** (Duquesne University)  
 ““After all this time, we can’t have any contact?”: Navigating intimate connections in therapeutic communities”

**Yanina Gori** (University of California, Los Angeles)  
 ““After all this time? Updating Cuban socialism”: The work of queer artists after the death of Fidel Castro”



**Daphne Weber** (Washington State University)

“Radically traditional: Morality in a Thai Bhikkhuni monastery”

**Marwa Ghazali** (University of Kansas)

“City of the living-dead: Sickness, morality, and embodiment in a Cairo cemetery squatter community”

**Farzad Amoozegar** (University of California, Los Angeles)

“Moral experience and remorse: Being a Syrian refugee children in Brooklyn”

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

Friday, April 5, 10:15am – 12:00pm	<b>Matters of Mind: Environment, Activity, and Experience (PAPER SESSION)</b>	Badger B
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Organizers **Christopher S. Stephan** (University of California, Los Angeles), **Anna Jordan**  
(Washington State University)

Chair **Christopher S. Stephan** (University of California, Los Angeles)

### Abstract

In studies of material culture (e.g. Miller 2010), connectionist and phenomenologically-inspired cognitive science (e.g. Clark 2010; Gallagher 2017; Thompson 2010), and the philosophy of technology (e.g. Idhe 1990; Verbeek 2005), concepts fundamental to psychological anthropology such as perception, self, and action have been disrupted and reimagined in an effort to place greater emphasis on their embeddedness within a material ecology of things and others. Often these efforts are motivated by a laudable desire to do away with entrenched dualisms within prevailing models inherited from a dissociation of mind and world. Such reconceptualizations vary, however, in the extent to which they account for or reflect back upon the culturally and contextually mediated experiential salience and meaningfulness of the material world (Hutchins 2010).

Psychological anthropologists have much to offer in this regard in their emphasis on the sociohistorical and ideological basis for which our experiences of and interactions with the material world are interwoven (cf. Bloch 1998). Yet beyond another venue within which to make the cultural point (Robbins 2013), anthropologists are well positioned to apprehend and theorize the situational enmeshment of materials in the concrete experiences of everyday and extraordinary life circumstances. Whether being situated within a certain environment, inhabiting a particular body (Seligman 2018), working with the distinctive qualities of different materials (Ingold 2011), or being presented with another person in a particular aspect, the variable ways in which the mind is embedded within cultural material worlds calls not only for attentive ethnographic description, but for new avenues of thought. How do these ethnographic particulars articulate with the sensuous surround? Thinking with and about matters of materiality, how can psychological anthropologists challenge and advance current theorizing of the mind and its environment?

Taking seriously the materiality of mindedness, this panel engages with and theorizes the fundamental relationship between the mind and humans embedded activities amongst material things and others in diverse settings: recovering in the aftermath of urban disaster, claiming space with political graphite, collaborating in architectural studios, and giving and receiving care in hospital and other medicalized spaces. Drawing together reflections on class and social positionality, material security and psychological well-being, and the material constitution of human interaction and relationships, each paper contributes to elucidating the myriad ways the cultural mind is mediated by the material world.

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

“Imaginative perspective-taking in healthcare architecture”

**Allen Tran** (Bucknell University)

“Space to care: Affective arrangements and family caretakers in Vietnamese psychiatric clinics”

**Anna Jordan** (Washington State University)

“Mind the person: Understanding dementia care through phenomenological and externalist theories of mind”

**Steven J. Folmar** (Wake Forest University)

“Materiality, social position, perception and emotion in Nepal: Through the lens of the 2015 earthquake”

**Clinton D. Humphrey** (Northern Arizona University)

“Semiotic ecologies of chronic pain”

**Damon Lynch** (University of Minnesota, Minneapolis)

“Mountains of time: Yazgulom and the 1992-97 Tajik Civil War”

Friday, April 5 10:15am – 12:00pm	<b>Once an Addict: An Anthropological Conversation about the Limits of the Disease Model (PAPER SESSION)</b>	Badger C
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Organizers **China R. Scherz** (University of Virginia), **Joshua Burraway** (University College London)

Chair **Helena B. Hansen** (New York University)

#### Abstract

The prevailing understanding of addiction remains the chronic relapsing brain disease model, a paradigm that has built into its architecture a particular temporality, and shape, of the person. In this model, the addict is a bounded, biologically-disordered individual whose pathology moves along a lifelong timescale, sometimes in hiatus, but never truly cured, lurking latently in the cells of their being. In this panel, we ask what the limits of this model are, and in particular to what extent it has foreclosed therapeutic pathways that exist beyond biomedicine's purview. In order to pose these questions, we seek to explore ethnographic contexts in which drug and alcohol addiction is understood, experienced, and indeed resolved, through alternative visions of personhood and being. Indeed, if we take addiction to be more than an individual state-of-disorder and instead conceptualize it as a state-of-being-in-the-world, we feel emboldened to ask what forces and what others shape the configurations of these worlds? We ask not only what kind of outside others come to the fore in these contexts be they people, spirits, animals, or demons but also how these others (or non-selves) have become entangled in the broader socio-political, cultural, and therapeutic matrices that constitute the shared existential conditions of a given place and situation. In asking these questions through the testimony of ethnographic writing, we seek to resituate addictive experience beyond its limited biomedical bracketing, the hope being that these conversations will provide the creative catalyst for the imagining of treatment modalities beyond biomedical therapeutics and carceral governance.

**Helena B. Hansen** (New York University)

“Against chronicity: Pentecostal conversion as counterargument to addiction as chronic relapsing brain disease”

**China R. Scherz** (University of Virginia)

“Not me: Alcohol, addiction, and agency in Uganda”

**Joshua Burraway** (University College London)

“Addicted obviation: Blacked-out reinvention amongst the urban homeless”

**Rebecca Jordon-Young** (Barnard College)

“Comparing chronic brain disease model of addiction with the gendered brain model”

Friday, April 5 10:15am – 12:00pm	<b>Pathologizing Communication Practices: The Role of Institutions in Cultural Context (ROUNDTABLE DISCUSSION)</b>	Hawk A
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Organizers **Elise C. Berman** (University of North Carolina, Charlotte), **Greg A. Thompson** (Brigham Young University)

Chair **Elise C. Berman** (University of North Carolina, Charlotte)

Abstract

This roundtable will examine the diverse ways that, as they move across cultural contexts, interpersonal communicative practices become labeled as pathological or disordered by institutional actors including scientists, teachers, and clinicians. Across these fields, communication has long been seen as not a neutral subject but as a power-laden mode of shaping outcomes for patients, children, and students (Ochs and Capps 1996). Minority children are often seen as suffering from a language deficit, an idea that has recently been repackaged as a language gap (Avineri et al., 2015). Rather than seeing bilingualism as an asset, such deficits or gaps supposedly explain detrimental life outcomes (Moll et al 1992). Similarly, pediatricians and psychologists measure child language development according to culturally specific developmental patterns, marking some as on time and others as delayed. Western therapy also prioritizes particular types of talk as a model of achieving a healthy self via talk that contains no contradictions and is perfectly sincere (Carr, 2010). Those who offer therapeutic or counseling services are themselves categorized as effective, expert, or competent based on evaluations of their communicative practices. Such evaluations often occur in venues that do not match the contexts where practitioners develop their interactive strategies (Pigg 2001, Kowalski 2018, Mulla 2014, Carr 2010). All of these practices ignore the diversity of language ideologies that exist across cultures and contexts.

In this roundtable we will address these issues through a wide-ranging discussion of communication practices in interactional contexts, exploring how both communication and its interpersonal context are understood as pathological by practitioners. We further consider the role of this pathologizing in the global exportation of institutions and institutional expertise. Participants will consider the following ways that communication is pathologized by institutional actors: inconsistent parent-child communication, normative in Moroccan families, is understood to be pathological and delegitimized; Japanese attachment therapists who study in the U.S. and learn to teach Japanese parents Active Communication; Asian tiger moms who are discursively represented as affectively and communicatively deficient; family counselors in Rajasthan who simultaneously seek to address gendered violence by reforming disordered communication and are themselves portrayed as disordering, patriarchal actors; and teachers and educational policy makers uses of language differences or inability to explain away immigrant children’s both Latinx and Marshallese supposed struggles in school.

Together, we consider both how institutions and institutional actors create ideas of disordered communication, and why ideas of disordered communication are so common across different types of institutions. We argue that this focus on appropriate communication covertly pathologizes cultural difference itself. By stigmatizing bilingual and non-Western linguistic and cultural ideologies, such discourses make it politically and socially acceptable to represent these other communicative practices, and the people who engage in them, as problematic or even deficient. We also discuss how such practices interpellate specific types of subjects as disordered communicators recreating global hierarchies and inequalities.

Participants **Elise C. Berman** (University of North Carolina, Charlotte)  
**Christine El Ouardani** (California State University, Long Beach)  
**Kathryn Goldfarb** (University of Colorado, Boulder)

**Adrienne Lo** (University of Waterloo)  
**Julia Kowalski** (University of Notre Dame)

Discussants **Elise C. Berman** (University of North Carolina, Charlotte)  
**Greg Thompson** (Brigham Young University)

Friday, April 5 10:15am – 12:00pm	<b>Encountering the Radical Otherness of God(s): A Discussion on the Limits and Possibilities of the Ontological Turn (ROUNDTABLE DISCUSSION)</b>	Hawk B
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Organizers **Tanya M. Luhrmann** (Stanford University), **Anna Corwin** (Saint Mary's College of California)

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

Abstract

In recent years, ontological anthropology has asked anthropologists to re-examine the ways in which we encounter, think, and write about radical otherness. Instead of reducing ethnographic encounters of radical otherness to alternative belief systems, ontological anthropologists such as Viveiros de Castro, Marilyn Strathern, Morten Pedersen, and Martin Holbraad have challenged us to re-examine the imperial trappings of anthropological thought; They ask us to take ethnographic data that challenges our own assumptions about reality, in Viveiros de Castros words, "seriously." De Castro writes: Anthropologists must allow that visions are not beliefs, not consensual views, but rather worlds seen objectively: not worldviews, but worlds of vision(2011: 133). And yet, as Tanya Luhrmann (2018) points out, anthropologists have rarely, if ever, allowed these encounters of radical otherness to impact how we see the world. As Laidlaw (2012) noted, these ontological explorations have most often led only to epistemological relativism, a position not new to anthropology. The present roundtable asks us to explore our own encounters with radical otherness asking: In what ways does encountering and taking seriously radical otherness require us to reimagine our own world(s)? How might we study the presence of God(s) without bracketing their existence (or presuming their non-existence)? To what extent does this process of implicate moral processes? What would an anthropological theory of God look like for those who study these matters?

Participants **Tanya Luhrmann** (Stanford University)  
**Anna Corwin** (Saint Mary's College of California)  
**Cordelia Erickson-Davis** (Stanford University)  
**Amy Cox Hall** (Amherst College)  
**Jarrett Zigon** (University of Virginia)  
**Courtney Handman** (University of Texas at Austin)

Discussants **Rebecca Lester** (Washington University in St. Louis)  
**Jason Throop** (University of California, Los Angeles)

Friday, April 5 10:15am – 12:00pm	<b>Migrant Unease: Navigating Displacement and Distress (PAPER SESSION)</b>	Hawk C
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Organizers SPA Biennial Meeting Program Review Committee  
Chair **Ipsita Dey** (Princeton University)

**Jacqueline Wagner** (Washington University in St. Louis)  
"Everyday entanglements and strategic collaborations: Refugee trauma within a global web of vulnerabilities"

**Jacqueline Siven** (University of South Florida)

“Situating decisions regarding mental health services within aspirations for a new life: Research among refugees in Florida”

**Andrea Chioventa** (Harvard University, Medical School)

“The injury of time: asylum seekers, uncertainty and state practices in Greece”

**Ipsita Dey** (Princeton University)

““I'm losing my mind": A portrait of loneliness among south Asian domestic violence survivors”

**Nadine Santillanes** (University of California, San Diego)

“Seeking to structure a pattern of treatment and attention while experiencing depression”

**Maureen Elizabeth Christine Pritchard**, (Independent Scholar)

“Unbillable observations: Exploring mental illness and recovery among Bhutanese-Nepali refugees living in Columbus, Ohio”

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

“Labors for a better life: Returned Ethiopian domestic workers narratives of disruption”

## LUNCH ON OWN (1 Hour)

Friday, April 5 1:00pm – 2:45pm	<b>Efficacy and Fidelity: Confronting Imaginaries of Precision in Caregiving (PAPER SESSION)</b>	Badger A
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Organizers **Elizabeth Bromley** (University of California, Los Angeles), **Lauren Cubellis** (Washington University in St. Louis)

Chair **Lauren Cubellis** (Washington University in St. Louis)

### Abstract

The tenets of evidence-based medicine today shape both evaluation criteria and the provision of resources for psychotherapeutic and medical interventions worldwide (Biehl & Petryna 2013; Liebow et al. 2013). In this context, research funding and health care reimbursement increasingly depend on efficacy as demonstrated by the evidence-base of the randomized control trial (RCT). Such frameworks concurrently depend on fidelity, which SAMHSA defines as the conditions under which implementers of a research-based program or intervention closely follow or adhere to the protocols and techniques that are defined as part of the intervention (2018). Such adherence offers an imaginary of precision and reproducibility, with care or cure positioned as an industrial product generated by any well-trained worker. Moreover, the concepts suggest a generic and fungible biomedical subject, as well as modes of analysis (e.g., generalizability, representativeness) in which validity depends upon data from assemblages of such subjects. In contrast, person-centered and need-adapted treatments often take context and attunement (Zigon 2014) with an idiosyncratic individual as an end in itself, and in doing so these minor sciences (Deleuze & Guattari 1986, 1987; Wolf-Meyer 2015) resist such hegemony. Given the strength of ethnography as regards the latter, this panel examines: (1) contexts in which the adjudicative power of efficacy and fidelity are troubled by alternative framings; (2) the experience of marginal practices under pressure to prioritize fidelity, efficacy, and related concepts; and (3) the practices through which these concepts assume a totemic, naturalized, or obscuring function toward the grounded realities of care and care-giving.

**Elizabeth Bromley** (University of California, Los Angeles)

“Seeking a ‘finely adjusted mechanism in the human frame:’ Physician affect in response to aleatory uncertainty”

**Lauren Cubellis** (Washington University in St. Louis)

“Fixing fidelity: Consequences of evidence-making in psychiatric alternatives”

**Eugene Raikhel** (University of Chicago)

“Blurred efficacies in Russian addiction medicine”

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

“The Promise to “with-here”: Antipsychotic adherence and medicated subjectivity in Dublin, Ireland”

**Marisa Berwald** (University of California, Los Angeles)

“The “minor science” of therapeutic citizenship”

**Blake Erickson** (University of Minnesota)

“Toward client-centered Assertive Community Treatment (ACT)”

Discussant **Neely Myers** (Southern Methodist University)

Friday, April 5 1:00pm – 2:45pm	<b>Troubling Intimate Others and The Good Old Life (PAPER SESSION)</b>	Badger B
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Organizers **Lone Groen** (VIVE Danish Center for Social Science Research), **Lotte Meinert** (Aarhus University)

Chair **Lone Groen** (VIVE Danish Center for Social Science Research)

### Abstract

In this panel we explore how relationships with intimate others might change with old age and what roles family, friendship and care relations play in old peoples search for good lives for themselves and their significant others. Who are the intimate others in old age kin, friend, stranger, hired help, pets, toy animals or the state or NGO other? These questions as well as a deepening conversation between art, philosophy and anthropology are the points of departure for this double panel.

What emerges from the papers are troubling intimate others and searches for the good. Firstly, the papers highlight the considerable ambiguity of intimate relations whether kin or not. Secondly, the papers trouble common sense notions of intimacy and explore how intimacy emerges along diverse registers of closeness and distance: geographical, emotional, temporal, biological or other kinds. Thirdly, the papers trouble notions of self and other how do we distinguish self and other in situations where it is hard to know where one person ends and another begins, and where the inter in intersubjectivity might take precedence to any specific manifestation of selfhood or event.

Finally, the papers address the trouble of searching for the good in situations of suffering both for our interlocutors and as researchers. Recently Joel Robbins and Sherry Ortner have suggested distinctions between suffering slot anthropology, dark anthropology and anthropologies of the good thus highlighting the question of whether anthropology ought to concentrate mainly on the dark disparities and injustices that people suffer - or the ways in which they seek out, experiment with or cultivate the good. In this panel, we seek to overcome the possible dichotomization that can arise from these demarcations by asking what the good life in old age might amount to, when people age in situations of radical uncertainty or insecurity of diverse kinds. This seems especially pertinent in a field where notions of successful, healthy and active aging have had considerable impact on care policies, discourses and imaginaries. We thus explore what the good old life might amount to among Ik and Banyole elders in Uganda, demented

or hospitalized elderly in Denmark, black grandmothers in Los Angeles, German nursing home residents who carry with them memories of the Second World War, and among Kirgisz and exile Tibetan elderly left behind by their migrating children. By bringing the voices of our interlocutors in conversation with art and philosophy we hope to present the good old life in the presence of intimate others as not yet settled, as an ongoing striving in the face of - and beyond - death.

**Lotte Meinert** (Aarhus University)

“Fencing off and keeping close: Ambiguous intimacies and space in elderly Ik lives”

**Helle Wentzer** (VIVE Danish Center for Social Science Research)

“Welfare others – dependencies in patient care paths after hospital”

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

“Aging as a relational act: Inter-bodies, alterities, and the ethics of care”

**Hermandeep Gill** (Aarhus University)

“From money to poop”

**Thomas Schwarz Wentzer** (Aarhus University)

“Ghosts from the past -- German elders and the presence of World War 2”

Discussant **Joel Robbins** (University of Cambridge)

Friday, April 5 1:00pm – 2:45pm	<b>Cultural Schemas in Use Across the Life Course: Transmission, Circulation, Interaction, Embodiment (ROUNDTABLE DISCUSSION)</b>	Badger C
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Organizer **Karen Gainer Sirota** (California State University, Long Beach)

Chairs **Sonya Pritzker** (University of Alabama), **Jason DeCaro** (University of Alabama)

Abstract

Cultural schema theory in psychological anthropology is often associated with the structural elements that organize cognition in relationship to culturally shared, and mutually recognizable, aspects of the surrounding world. Additionally, however, cultural schemas are posited to rest upon neural processes of synaptic plasticity as well as on social and cultural processes that prime, facilitate, and effectuate their transmission and circulation among and between persons, communities, and social groups (Quinn et al. 2018). This roundtable panel takes up this latter set of concerns. Panel participants will explore processual and temporal aspects of cultural schemas in use and as they travel across time and space.

The concept of the life course provides an organizing framework for the roundtable discussion so as to shed light on how cultural schemas may shape and/or be influenced by developmental processes occurring at various phases of the life span, within and across generations. What psychocultural mechanisms are involved? How do intersectional aspects of biological age, status, gender, power, and race/ethnicity factor into these processes? In what ways do cultural schemas play a role in constructing mutually comprehensible trajectories of lived experience and meaning? What conditions facilitate or inhibit the circulation of cultural schemas? What factors account for and contribute to their relative stability versus change over time? To what extent, and how, might the cultural schemas that are developed and employed by culture members be subject to a temporally embedded life course of their own? The session will explore the integration of the life course in conjunction with these dynamic considerations.

Such issues are particularly pertinent to psychological anthropology given that cultural schemas, although postulated as relatively durable in nature, may, at times, undergo transformation and change.

This panel thereby aims to identify enduring vs. transformational qualities, mechanisms, and conditions associated with cultural schemas as well as to further understand how cultural schemas operate within actual interactive, embodied contexts of use to catalyze cultural sharing and variation. In addressing the panels key themes, participants will entertain theoretical and methodological considerations in conversation with ethnographic exemplars that derive from their research. Panel participants thus will endeavor to contribute to psychological anthropology's longstanding interest in producing increasingly nuanced understandings about how cultural schemas facilitate individuals capacities to productively inhabit and participate in intersubjectively shared cultural worlds, while also inflecting socioculturally shaped interpretive frames with personal meanings, motivations, and desires.

Each roundtable participant will contribute an initial set of brief remarks to introduce and frame the panels key topics and areas of inquiry, before opening the session for collaborative dialogue and exchange among panel participants and audience members. In order to further facilitate generative interchange and cross-fertilization, panel participants include a combination of junior and senior scholars who work in a range of ethnographic settings and with diverse populations who are variously positioned across the life course.

Participants **Karen Gainer Sirota** (California State University, Long Beach)  
**Heather Rae-Espinoza** (California State University, Long Beach)  
**Courtney Cecale** (University of California, Los Angeles)  
**Linda Garro** (University of California, Los Angeles)

Discussants **Naomi Quinn** (Duke University)  
**Claudia Strauss** (Pitzer College)

Friday, April 5 1:00pm – 2:45pm	<b>The SPA-Lemelson Conferences: A Retrospective Overview and Conversation Summarizing Our 11 SPA Conferences (ROUNDTABLE DISCUSSION)</b>	Tamaya D
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Organizer **Thomas Weisner** (University of California, Los Angeles)  
Chair **Thomas Weisner** (University of California, Los Angeles)

Abstract

The SPA-Lemelson conference fund program made a significant contribution to the SPA and represents a wide range of our intellectual interests. Hundreds of SPA members, other social scientists, students, and others participated in these conferences over the past decade. Universities and research centers often co-sponsored and added funding for these meetings. Many books, articles, and other publications, and teaching opportunities resulted from the conferences. The 11 conference titles suggest the range of intellectual projects that were sponsored: Autism Spectrum Disorders in Global, Local and Personal Perspective; Comics and Medicine: Spaces of Care; Culture and Political Subjectivities; Methods That Matter: Anthropological and Mixed Methods to Understand Contemporary Social Issues and Inform Real World Policy; Rethinking Attachment and Separation in Cross-Cultural Perspective; Toward an Anthropological Theory of Mind; Genocide and Mass Violence: Memory, Symptom, and Interventions (Center for the Study of Genocide and Human Rights); The Encultured Brain: Interdisciplinary Collaborations for the Future of Neuroanthropology; Restaging Childhood; New Directions in Policy-Relevant Research on Adolescence: Perspectives from Psychological Anthropology; and What's at Stake in the Ethnography of Human Experience?: Phenomenological and Psychoanalytic Perspectives. Representatives from the 11 sponsored conferences will briefly describe their conference, its intellectual goals, and results. Another goal is to continue to advance these topics, and explore how that is occurring today. Audience members who participated in conferences and other attendees, also are encouraged to participate in the roundtable discussion.



Participants **Eileen Anderson-Fye** (Case Western Reserve University) and Jill Korbin (Case Western Reserve University)  
**Greg Downey** (Macquarie University)  
**Elizabeth Fein** (Duke University) and **Clarice Monteiro Rios** (Universidade do Estado do Rio de Janeiro)  
**Jack R. Friedman** (University of Oklahoma)  
**Suzanne Gaskins** (Northeastern Illinois University)  
**Byron Good** (Harvard University) and **Mary Jo Del Vecchio Good** (Harvard University)  
**M. Cameron Hay** (Miami University)  
**Robert Lemelson** (University of California, Los Angeles)  
**Daniel Lende** (University of South Florida)  
**Tanya Luhrmann** (Stanford University)  
**Jannette Mageo** (Washington State University)  
**Juliet McMullin** (University of California, Riverside)  
**Sarah Willen** (University of Connecticut)

## BREAK (30 Minutes)

Friday, April 5 3:15pm – 5:00pm	<b>Imagining Others and Learning about Ourselves: Celebrating the Career of Peggy J. Miller (PAPER SESSION)</b>	Badger A
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Organizers **Douglas Edwin Sperry** (St. Mary of the Woods College), **Suzanne Gaskins** (Northeastern Illinois University)  
Chair **Douglas Edwin Sperry** (St. Mary of the Woods College)

### Abstract

Peggy Miller is a unique, visionary voice in the fields of cultural developmental psychology and language socialization. Across her career, and partnering with many of her students, she has produced a wealth of foundational scholarship. In her early work with families in Baltimore, she documented in rich detail how parents' interactions with their young children reflected their working class understandings of their world. She focused much of her subsequent work on how personal storytelling is used by adults in families with young children as a medium of socialization, a conversational practice shared across social classes and cultures that also reflects each groups' cultural understandings. Recently, she has used those data corpora to analyze whether and how the amount of language input varies across different communities and questioning how young children's exposure to language in the home should be described. In her newest book, she documents how the cultural concept of self-esteem informs U.S. parental practices and children's everyday experiences, brilliantly demonstrating how much can be gained by making the familiar strange.

Her focus on documenting how developing children's experiences and understandings emerge through participation in culturally organized everyday practices has guided her to use a wide range of methods, from the ethnographic to the micro-level analysis of talk. Her multi-method analyses capture not only group patterns but also the richness and nuance in individuals' behavior. She has incorporated comparisons across groups into her research design, focusing on differences between working-class and middle-class families, and comparing Anglo families in the U.S. with African-American families and Taiwanese families in Taiwan. She first seeks to understand each group from their own perspective, and so informed, she refines her comparative research questions and interprets their behaviors.

Throughout her career, Peggy has been committed to developmental theories that are open to the inclusion of multiple pathways and multiple outcomes, to a range of creative methods that produce rich, context-informed data, and to interpretations that invite readers to imagine the behavior of others on their own terms, suspending judgment or disciplinary assumptions. She has consistently produced research

that highlights the paradox of the familiar, when researchers' cultural commitments (shared with the middle-class Anglo parents they study) limit our understandings of all children's development.

Peggy also has been a consistently thoughtful, insightful, and award-winning teacher and mentor, first at the University of Chicago and then at the University of Illinois Champaign-Urbana. The participants in this symposium were all privileged to have been guided in their own doctoral studies by Peggy at the University of Chicago and have been mentored by her ever since. Each paper will report on the authors own research and reflect on how it has been inspired and informed by Peggy's unique approach to cultural developmental psychology as a pathway for understanding the complexities and wonders of people in different walks of life.

**Linda Sperry** (Indiana State University)

"How language socialization theory illuminates the challenge of imagining others in three episodes of fantasy stories"

**Wendy L. Haight** (University of Minnesota, Twin Cities Campus)

"Integrating indigenous understandings of "helping" and western social work: An ethnographic study of child welfare education in northern Minnesota"

**Heidi Fung** (Academia Sinica)

"Being in the field: Methods, meanings and mentorship"

**Cindy Dell Clark** (Rutgers University)

"Imagining winter holidays: A prism of meanings in counterpoint"

Discussant **Suzanne Gaskins** (Northeastern Illinois University)

Friday, April 5 3:15pm – 5:00pm	<b>Dreaming of a Better Future: Anthropological Explorations of Aspiration in Migratory Journeys (PAPER SESSION)</b>	Badger B
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Organizer **Kristin E. Yarris** (University of Oregon)

Chair **Charles Watters** (University of Sussex)

### Abstract

Anthropologists have analyzed the dichotomy between deserving/undeservingness (Yarris and Castañeda 2014; Fassin 2005) and how this dichotomy operates in discursive, political and social spaces to render some migrants eligible for social/political support and others not. Pivotal to this rendering of deservingness is the notion of will or agency where forced migrants are viewed as expressing preference in terms of destinations, they are often deemed illegitimate subjects of political or social assistance; where refugees fulfill the role of victims or grateful subjects, they may be deemed worthy of support (Watters 2007). In this session, we present papers that draw on ethnographic engagements with and alongside migrants, refugees, and (im)migrant communities and explore the role of aspirations in migratory movements. It is our contention that even those fleeing the most dire political and economic violence still aspire towards a better life. We seek to conceptualize the ways in which aspirations are shaped by past experiences of structural violence and inequalities in countries of origin, altered or modified as migrants encounter the dangers and uncertainties of transit, and maintained as idealized imaginaries of how life will be in destination countries. By centering our focus on investigations of aspirations, this session is critically situated within the broader turn in anthropology towards the good (Robbins 2013), as well as an anthropology of wellbeing (Fischer 2014; Matthews and Izquierdo 2010), yet, by focusing on the aspirations of migrants and refugees in contexts of radical cultural, physical, and existential displacement, we intend for the papers gathered in this session to push forward an anthropology of wellbeing grounded in violent realities of contemporary life.

Papers in the session will address such questions as: How are aspirations informed and/or articulated by those who move/migrants/refugees in contexts of origin/transit/destination? What do aspirations tell us about the boundaries, limits, or possibilities of contemporary notions of citizenship and belonging? How are migrant / refugee aspirations circumscribed by immigration regimes, humanitarian organizations, and/or bureaucratic state requirements? How are aspirations articulated - or silenced - by dominant social/political discourses about migrants and refugees? How does attention to migrant/refugee aspirations articulate with broader anthropological conceptualizations of wellbeing or global mental health?

**Bridget Haas** (Case Western Reserve University)

““Welcome to America”: Refugee aspirations and the politics of gratitude”

**Sara Lewis** (Naropa University)

“Reimagining future lives among Tibetan Buddhist women in the diaspora”

**Natalia Zotova** (Ohio State University)

“Dreaming big: Aspirations of Central Asian Muslim immigrants as a pathway toward greater wellbeing”

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

“Ambivalent affordances: Syrian refugees' aspirations toward social emplacement at a Swedish folk high school”

**Kristin E. Yarris** (University of Oregon)

“Between imaginaries and violence: Aspirations in transit migration through Mexico”

**Charles Watters** (University of Sussex)

“Migrants in European ports of entry: Dreams, aspirations and a quest for wellbeing”

Friday, April 5 3:15pm – 5:00pm	<b>Waiting as Care? Temporality, Ethics, and Looming Terminality (PAPER SESSION)</b>	Badger C
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Organizers **Annemarie Samuels** (Leiden University), **Merav Shohet** (Boston University)  
Chair **Merav Shohet** (Boston University)

Abstract

Around the world, the end of life involves waiting, and sometimes new forms of care. What are the contours of these experiences? How do activities, practices, and moral orientations structure terminally ill patients and caregivers periods of waiting for death, or, sometimes alternatively, hoped-for, if miraculous, recovery? This panel theorizes the ways in which waiting can be both a form of care and also, perhaps paradoxically, an experience of feeling stuck and of anticipating a dreaded yet desired future. Drawing on ethnographic fieldwork in China, Indonesia, Israel, the US Virgin Islands, and the Federated States of Micronesia, panelists compare how the activities and practices involved in facing terminal illness, broadly conceived, can suspend or embody mourning, and explore how relationships are enacted through waiting. What comes before waiting and what brings it to an end? How do different kinds of death shape time in different ways? How might these relate to a mood of looming? What are the politics of waiting and making people wait at the end of life, and how might the kind of waiting caused by biomedical procedures be experienced as neglect or care? By illuminating different communities' modes of coping with (future and present) loss, we also more broadly theorize their modes and moods of orienting to time and enacting relationships.

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

“Waiting and planning in hospice care in the U.S. Virgin Islands”

**Lillian Prueher** (University of Washington)

“Prolonged waiting and institutional dementia care in urban China”

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

“Deadly waiting and ethical bureaucracy”

**Annemarie Samuels** (Leiden University)

“Careful waiting: Navigating illness, anxiety and anticipation in Aceh, Indonesia”

**Merav Shoheit** (Boston University)

“Not waiting to die? Temporalities of care in Israel’s transforming kibbutz”

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

““The coming funeral”: Waiting on a future that looms”

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

Friday, April 5 3:15pm – 5:00pm	<b>New Directions in the Anthropology and Psychology of Dreaming (PAPER SESSION)</b>	Hawk A
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Organizers **Jeanette M. Mageo** (Washington State University), **Robin E. Sheriff** (University of New Hampshire)

Chairs **Jeanette M. Mageo** (Washington State University), **Robin E. Sheriff** (University of New Hampshire)

### Abstract

The study of the cultural character of dreams has a long history in anthropology and an important place in psychological anthropology. There has been no major SPA session on dreams and dreaming, however, in nearly two decades. Dreams are the royal road to the deep and unguarded experience of people as subjects they provide a window into their preoccupations, fears, wishes and mental wanderings. This session forwards two major goals: to provide a forum for the exploration of the many ways in which dreaming reveals the subjects encounter with political, social, and cultural change; and to take stock of recent theorizations of dreaming that are developing both in and outside of anthropology. To pursue the first goal we will invite anthropologists working at the intersection of culture and consciousness who conduct ethnographic research in a variety of locales, from ultra-modern metropolises to remote rural locales where indigenous ontologies bump up against the ever-encroaching depredations of global capitalism. To pursue the second goal, we will invite anthropologists, psychologists, and others engaged with recent theorizations of the oneiric that are emerging in neuroscience and the philosophy of consciousness, particularly those that propose that dreaming is linked, at a fundamental level, both to therapeutic cognitive function and memory, and to the evolution of complex sociality in humans. The 2019 SPA meetings will allow us to bring together a broad group of international scholars and to ensure that psychological anthropologists play a leading role in advancing and updating our understanding of the relationships among culture, consciousness and dreaming.

**Bruce M. Knauff** (Emory University)

“Life is but a dream: Dream yoga and deity-identification in Tibetan Buddhist highest tantra”

**Roger Ivar Lohmann** (Trent University)

“Out-of-body on the happy hunting road: Dialogs between dreaming and culture in Papua New Guinea”

**Matt Newsom** (Washington State University)

““Where do I belong?” Identity and anti-identity in German dreams”

**Jeannete M. Mageo** (Washington State University)  
“Metaphors and models in dream cognition”

**Kelly Bulkeley** (The Sleep and Dream Database)  
“Dreaming, play, and social change”

**Robin E. Sheriff** (University of New Hampshire)  
“Streaming dreams: Mediated sociality in oneiric landscapes”

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

Friday, April 5 3:15pm – 5:00pm	<b>Flash Presentation Session</b>	Hawk BC
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Organizer **Jack R. Friedman** (University of Oklahoma)  
Chair **Jack R. Friedman** (University of Oklahoma)

### **Life Changes/Changing Our Lives**

**Sarah Cashdollar** (University of Chicago)  
“Value judgements of career and technical education in the era of college for all: Influences on how youth conceptualize the worth of vocational coursework”

**Brooke Jespersen** (Case Western Reserve University)  
“Negotiating mobility and risk: Later life migration and Puerto Rican elderhood in Cleveland, Ohio”

**Valerie Tucker Miller** (Purdue University), co-authors **Lisa VanWormer** and **Amanda Veile** (Purdue University)  
“Assessment of attention in mothers using the Attention Network Test – Revised”

Discussant **Elizabeth Fein** (Duquesne University)

### **Politics, History, and the Shape of Contemporary**

**Mirjam Holleman** (University of Alabama), co-author **Nicole Henderson** (University of Alabama)  
“Inclusion or care: perceptions of disability and effects on policy aims in Poland”

**Dimitri Dito Chubinidze** (Ivane Javakhishvili Tbilisi State University)  
“Strategic elasticity: Georgian heuristics for problem solving”

**Mark Cravalho** (Universidade Federal de Juiz de Fora)  
“The Return of Dracula; or, an exploration of cultural cognition in an episode of political satire in contemporary Brazil”

Discussant **Jack R. Friedman** (University of Oklahoma)

### **Navigating the Real World: From Imagined Futures to Negotiated Presents**

**Mengqing Shang** (Boston University)  
“Psycho-Boom 2.0: Indigenization, Buddhism and psychotherapy in contemporary urban China”

**Nicholas Bartlett** (Barnard College)  
“Translation as dangerous work: Exploring movement between languages and the group unconscious in a China-based group relations conference”

**Daniel Watts**, (Brigham Young University)  
“Hurry up and wait: A background actor in Hollywood”

Discussant **Sonya Pritzker** (University of Alabama)

## BREAK (30 Minutes)

Friday, April 5 5:30pm – 7:30pm	<b>Poster Presentation Session</b> <i>(Participants listed alphabetically)</i>	Tamaya AB
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Organizer SPA Biennial Meeting Program Review Committee

**Devin Barney** (University of Hawai'i at Manoa), co-author **Ashley Maynard**  
“Parenting values in Samoan immigrants in Hawai'i”

**Jason A. DeCaro** (University of Alabama), co-authors **Sonya Pritzker** (University of Alabama),  
**Mackenzie Manns** (University of Alabama), **Robert Else** (University of Alabama), **Joshua Pederson**  
(University of Alabama)  
“Culture gets under the skin and comes right back out: A Biocultural-Linguistic-Psychological Model for  
the embodiment of momentary interactions

**Laura Labato** (University of Connecticut)  
“Positive signs: Reducing stigma of deaf culture by increasing sign language awareness”

**Zihan Lin** (University of Connecticut), co-author **Charles M. Super**  
“Chinese and American mothers ethnotheories of child rearing”

**Maria Lourdes Alcantara** (University of Sao Paulo)  
“Depression: the perceptivo of indigenous youth from Dourados` Reservation”

**Fernando Montalvo** (University of Central Florida)  
“The individual meaning of loneliness”

**Sadeq Rahimi** (Harvard University, Medical School)  
“The ghost of Christmas yet-to-come: Hauntology as field theory for artificial subjectivity”

**Brenna Raney** (Southern Methodist University)  
“Pathways through care: The impact of police involvement on moral agency for young adults  
experiencing a first hospitalization for psychosis”

**Shaylynne Shuler** (Northern Arizona University)  
“Contextualizing minority stress: Sexual gender minorities and experiences with Christianity”

**Ame Faith Tsamaase** (Woodstock Academy)  
“Femicide and sexual violence in southern Africa: Perspectives of the youth in Botswana”

**Marea Maggie Tsamaase** (University of Connecticut), co-author **Sara Harkness**  
“Ethnotheories of rural and urban Batswana grandmothers regarding childrens development”

## Saturday, April 6<sup>th</sup>

Saturday, April 6 8:00am – 9:45am	<b>Employing Ethnopsychologies (PAPER SESSION)</b>	Badger AB
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Organizers SPA Biennial Meeting Program Review Committee  
Chair **Laura A. Meek** (University of California, Davis)

**Louis Sass** (Rutgers University), co-author **Edgar Alvarez-Herrera** (Escuela de Psicologia, Universidad Michoacana)  
“Mental disorder, magic, and the soul: Ways of knowing in Mexican curanderismo”

**Xinyi Zhao** (Washington State University)  
“Khwan, come back!: Exploring models of madness and porosity of the mind in a northern Thailand village”

**Annika Stone** (University of California, San Diego)  
“Across generations and across borders: Wellness and mental health conceptualizations among Kumeyaay elders and adolescents”

**Alfred Pach, III** (RENEW International)  
“Relational psychoanalysis, dissociation and recognition in assessing a case of Chhopuwa in a Hindu village in Nepal”

**Laura A. Meek** (University of California, Davis)  
“The practice of dreaming in Tanzania”

**Tenzin Namdul** (Emory University)  
“Death as moral-heuristic ground: Paradigms of generating resilience and cultivating compassion among Tibetan Buddhist practitioners in south India”

Discussant **Jocelyn Marrow** (Westat)

Saturday, April 6 8:00am – 9:45am	<b>Robert 'Lee' Munroe's (1932-2018) Contributions to Psychological Anthropology (ROUNDTABLE DISCUSSION)</b>	Badger C
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Organizer **Susan Seymour** (Pitzer College)  
Chair **Claudia Strauss** (Pitzer College)

### Abstract

Lee Munroe was actively engaged in cross-cultural psychological research for the past 54 years. Inspired by the research of John and Beatrice Whiting, Lee--together with his wife and research partner, Ruth Hagsberg Munroe--engaged in systematic, comparative research of children in four different cultures: the Garifuna of Belize, the Newars of Nepal, American Samoa, the the Logoli of Western Kenya. They became major international contributors to our understanding of cross-cultural child development. Their contributions also included experimental research designs and the systematic use of both qualitative and quantitative methods.

Lee's approach to research was always rigorous and scientific, and no topic was immune from analysis--from his early work on male pregnancy symptoms and cross-sex identity to recent publications on the sound structure of languages and the cross-cultural affective perceptions of owls. A recent paper, co-published with psychologist Mary Gauvain, examines relations between children's cognitive development and their exposure to open-fire cooking--a topic relevant to current concerns with global health.

Lee served as president of the Society for Psychological Anthropology (1995-97).

This Roundtable will review Lee Munroe's many contributions to the field from the perspective of different generations of anthropologists and psychologists who worked with and/or were influenced by him.

Participants **John Lucy** (University of Chicago)  
**Mary Gauvain** (University of California, Riverside)  
**Carol Ember** (Human Relations Area Files, Inc.)  
**Thomas Weisner** (University of California, Los Angeles)

Discussant **Suzanne Gaskins** (Northeastern Illinois University)

Saturday, April 6 8:00am – 9:45am	<b>Psychological Anthropology and Wicked Environmental Problems (PAPER SESSION)</b>	Hawk AB
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Organizers **Jack R. Friedman** (University of Oklahoma)  
Chair **Jack R. Friedman** (University of Oklahoma)

Abstract

The tradition of applying psychological anthropology to examine how people understand the natural environment including traditions that can be traced back to the cognitive anthropology-foundations of ethnoscience and their role in study of traditional ecological knowledge (TEK) has played a critical role in capturing the diversity of ways in which people interact with and know the natural world. Unfortunately, there has been a relative paucity of psychological anthropologists who have focused their attention on environmental problems. New concerns for the wicked problems (Rittel and Webber 1973) of climate change has refocused the attention of psychological anthropologists on critical environmental challenges. In order to do this, this panel examines a number of themes: 1) How psychological anthropology can shed light on suffering associated with the power and political economic conditions that contribute to pathological systems and interactions between people and environment during natural disasters (both fast disasters like floods and slow disasters like drought). 2) How psychological anthropology can shed light on how people experience nature within particular social, cultural, and historical contexts; and why the differences one identifies regarding these experiences might impact how we think about different relationships between self, society, and nature. 3) How psychological anthropology can shed light on how different actors make sense, organize their knowledge, and make meaning regarding the environment; and how these differences can illuminate why differences in the relationships between culture and cognition can help explain how and why certain actors approach and/or value natural systems differently.

This session brings together scholars who apply theories, methods, and analytics from psychological anthropology broadly conceived to issues around climate change, environmental sustainability/adaptability/resilience, environmental activism, political ecology, and the role of psycho-cultural processes in the study of socio-ecological systems. We consider a number of topics and research foci, including studies of activists, scientists, policy makers, farmers/ranchers/agriculturalists, and any study that includes communities impacted by (or impacting) wicked environmental problems. We illustrate how psychological anthropologists have and/or can work across disciplinary boundaries especially with natural scientists or modelers to contribute to studies of socio-ecological problems. In



addition, many papers explicitly explore the impact of systems of power, politics, history, and capitalism on both the environment and the psycho-cultural in their case studies.

This panel considers a number of questions: How are environmental messages embedded in social learning? What psycho-cultural factors are at play in making people more or less willing to change their behavior or beliefs to be more conscious of environmental challenges? What are the factors that contribute to climate change science skepticism? What is the role of religious belief and identity in understanding how people perceive wicked environmental problems? How are environmental activism messages learned, shared, and reproduced? How do psycho-cultural factors influence not only the experience of climate related hazards and disasters, but, also, the ways in which these problems are conceived in the first place?

**Jack R. Friedman** (University of Oklahoma)

“The problem of other people: How assumptions about psychological malleability of others shapes environmental activism, policy, and practice in the era of global climate change”

**Nofit Itzhak** (Universitat Rovira I Virgili)

“Finding God in the world: A psychological anthropological perspective on religious practice and environmental attitudes”

**Carol Henderson** (Rutgers Henderson)

“Modeling climate change impacts on communities: Lessons from the periphery”

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

“Plastic straws and choking dreams: Ethnopsychology, activism and women’s health in Belize”

**Mark Aulisio** (Case Western Reserve University)

“Engaging human health in Yellowstone: Environmental ethics and ethnopsychology in pre-health education”

Saturday, April 6 8:00am – 9:45am	<b>Approaching Affective Lives through Multi-Perspectivity in the Clinic and Beyond (PAPER SESSION)</b>	Hawk C
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Organizers **Edda Heyken** (Freie Universität Berlin), **Jörg-Christian Lanca** (Freie Universität Berlin)  
Chair **Anita von Poser** (Freie Universität Berlin)

Abstract

This organized paper session introduces the concept 'affective lives' (Poser 2018) as a means of fruitful interdisciplinary collaboration between psychological anthropology and cultural psychiatry to strive for a decidedly person-centered medicine. The concept builds on a life course-based approach, theoretically complemented by affect studies and recent thought on human im-/mobility to focus on the effects of emotional emplacement or displacement.

We focus on the affective efforts of migration based on examples from long-term person-centered ethnographies (Hollan 1997, 2005) conducted among diverse elderly patients of Vietnamese origin in a psychiatric outpatient clinic in Berlin. In doing so, we showcase the epistemic benefits of an ethnographic affective lives-take on their biographies as well as the added value it provides for psychiatric and psychotherapeutic therapies. A central feature of our teamwork is the use of multi-perspectivity, which we strongly recommend for interdisciplinary research within this field. We will discuss the advantages and challenges of this approach in our session.

These papers will address theoretical and empirical aspects of our work in and beyond the clinic, combining clinical and ethnographic observations and showcasing the benefits of multi-perspectivity in this specific research on the nexus of aging, affect and migration. After a theoretical introduction, we will turn to methodological questions of interdisciplinary multi-perspectivity in the assessment of individual informants/patients' affective lives. A next slot will provide a clinical, psychiatric perspective on two case studies which will be complemented in the following two slots with data from ethnographic encounters in various sites of Berlins Vietnamese scape. In what follows, these different perspectives will be synthesized, generating a complex and comprehensive picture of the actors' experiences and vulnerabilities, demonstrating the adaption of the affective lives concept in applied psychological anthropology. In sum, the papers present an account of our work and offer participants a first reference for considering an affective lives approach into their own future research designs. The final slot will give room for a Q & A between participants and presenters and a discussion concerning the benefits and challenges of interdisciplinary collaborations.

**Anita von Poser** (Freie Universität Berlin)

“The concept of affective lives”

**Main-Huong Nguyen** (Charite, Universitaetsmedizin)

“The Psy-angle: Mental health care services in Vietnamese Berlin”

**Edda Heyken** (Freie Universität Berlin)

“Silence, vulnerabilities, and embodied memories as part and parcel of an affective life”

**Jörg-Christian Lanca** (Freie Universität Berlin)

“Tracing an affective life – Discontinued belongings and states of im-/mobility between (north) Vietnam and (east) Germany”

Discussant **Anita von Poser** (Freie Universität Berlin)

Saturday, April 6 8:00am – 9:45am	<b>The Inner State of Others: Psychological Attribution in Institutional Context (PAPER SESSION)</b>	Puma A
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Organizer **Paul E. Brodwin** (University of Wisconsin, Milwaukee)

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

### Abstract

Discerning the psychological state of other people their motivations, mental capacities, and desires is a key gesture of work in many contemporary institutions. Expert judgments about the interiority of another deeply inform the care and control of individuals in legal, medical, and welfare settings. The authority of the classic psy-ences (psychiatry, psychology and psychoanalysis) thus extends into institutional spaces beyond the strictly therapeutic. This panel examines the attribution of inner thoughts, intentions and feelings to people in settings that variously combine the logics of treatment, bureaucratic regulation, punishment, child welfare and market exchange (see Brodwin 2013, Rhodes 2004, Carr 2012, among others). Such attributions can have profound short-term consequences for decisions about incarceration, hospitalization, citizenship, the granting or withholding of rights, and access to public benefits. In the longer term, such attributions affect the moral status of persons (Hollan and Throop 2008, Samuel Lézé 2013).

The panel explores three key questions: (1) How do notions about will, affect and agency become ethnographically visible in ordinary cultural and institutional routines? (2) How do these notions structure the evaluation of peoples' inner states? (3) How they are sustained or challenged over time by experts and their patients/clients/defendants, etc.? Psychological attributions are inevitably and essentially contestable, yet techniques are commonly deployed to reduce uncertainty and make them appear

unquestioned. At the intersubjective level, the process of discerning another person's inner state foregrounds certain processes such as empathy and mutual recognition whether these processes are implicit or explicit, intimate or formal, and face-to-face or conducted at a distance. At the social and political level, psychological attributions have profound consequences for peoples' life chances and access to resources. When people protest or reject the attributions made about them, usually invisible assumptions about personhood, value and moral worth emerge at the surface of social life. To address such issues, papers feature ethnographic data about clinical-judicial settings (in the US and Canada), an international NGO in El Salvador, and entrepreneurial cash crop institutions in Thailand.

**Abigail Mack** (University of California, Los Angeles)  
 "Vigilance and safety logics: Attributions of patient criminality in a psychiatric inpatient unit"

**Paul Brodwin** (University of Wisconsin, Milwaukee)  
 "Moral discernment and institutional reform in a US criminal court"

**Tomas Matza** (University of Pittsburgh)  
 "Attribution-at-a-Distance"

**Deborah Tooker** (LeMoyne College)  
 "Alternative constructions of the interiority discourse with incorporation in a market economy among the Akha of Northern Thailand"

**Vincent Laliberte** (Universite de Laval)  
 "The attribution of dangerousness in a psychiatric clinic"

**Valentina Ramia** (Stanford University)  
 "The measurement of fear in asylum law"

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

**BREAK (30 Minutes)**

Saturday, April 6 10:15am – 12:00pm	<b>Global Psychological Anthropology: A Discussion of Emerging Trends and Possibilities (ROUNDTABLE DISCUSSION)</b>	Badger AB
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Organizers **Edward Lowe** (Soka University of America), **Thomas Jan Stodulka** (Freie Universität Berlin)

Chairs **Thomas Weisner** (University of California, Los Angeles), **Annemarie Samuels** (Leiden University)

Abstract

Psychological Anthropology has often been considered to be a largely US American subfield of cultural anthropology. But, as many of the recent articles published in Ethos show, Psychological Anthropology has gone global over the past few decades, with a diversity of new and exciting research developing under a rubric of psychological anthropology around the world. Recognizing this trend, this roundtable seeks to bring together representatives from various psychological anthropologies that are now emerging to consider the ways that psychological anthropology is going global. The particular aims of the roundtable include the following: How do the emerging new research programs engage questions and theories that are of enduring interest to psychological anthropologists? What new directions for both theoretical approaches and empirical projects are being developed in particular localities within the emerging global networks? How can psychological anthropologists foster international dialog and

collaborations to take advantage of developments that they might not be aware of from within their own milieu? What concrete steps can we take in the near and medium term to continue to foster this emerging global network?

Participants **Keir Martin** (University of Oslo)  
**Hyang-Jin Jung** (Seoul National University)  
**Anni Kajanus** (University of Helsinki)  
**Thomas Jan Stodulka** (Freie Universität Berlin)

Discussants **Greg Downey** (Macquarie University)  
**Robert Lemelson** (University of California, Los Angeles)

Saturday, April 6 10:15am – 12:00pm	<b>Cultural Affordances: Rethinking Wellness and Distress from an Active Inference Perspective (PAPER SESSION)</b>	Badger C
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Organizers **Jeffrey Snodgrass** (Colorado State University), **Laurence J. Kirmayer** (McGill University)

Chair **Samuel P. Veissiere** (McGill University)

#### Abstract

The Cultural Affordances framework describes cultural groups as individuals united by shared expectations and similar modes of affect and action-readiness modulated by the selective patterning of attention (Ramstead, Veissière, & Kirmayer, 2016; Veissiere, Constant, Ramstead, Friston, & Kirmayer, under review). On this view, humans often do not interact with the world directly, but rather through what they expect relevant others in their groups to also expect that the world affords. In conversation with computational psychiatry (Petzsch et al. 2017) and enactivist/4E cognition paradigms in the philosophy of mind (Gallagher and Allen, 2018), the Cultural Affordances model has advanced an eco-social framework that may be useful for exploring how social niches, networks, norms, and narratives shape the experience of wellness and distress. This has implications for understanding modes of symptom expression (Kirmayer, Gomez-Carrillo & Veissiere, 2017), as well as the dynamics of well-being, resilience, and recovery. This panel will examine some enduring and emerging modes of distress and wellness through the lens of the Cultural Affordances model, with the aim of clarifying certain socially embedded dimensions of mental health and healing.

**Samuel P. Veissiere** (McGill University)

“Mass sociogenic trouble in the age of rapid misinformation”

**Jeffrey Snodgrass** (Colorado State University)

“Indian “gaming zones” as counter-cultural niches: A cultural norm and affordance approach to internet gaming/gambling’s rewards, risks, and resiliences”

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

“Patterns of caregiving and the cultivation of moral readiness: Linkages between childhood socialization and political subjectivity in Burma”

**Ana Gomez-Carrillo** (McGill University) and **Suparna Choudhury** (McGill University)

“Trajectories into motherhood: exploring the looping between sociocultural and biological processes”

**H.J. Francois Dengah II** (Utah State University)

“Beautiful and monstrous selves: Avatar creation as idioms of distress and wellness in internet gaming”

Discussant **Laurence J. Kirmayer** (McGill University)

Saturday, April 6 10:15am – 12:00pm	<b>The Psychology of Women under Patriarchy in the #MeToo Era (ROUNDTABLE DISCUSSION)</b>	Hawk AB
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Organizers **Holly F. Mathews** (East Carolina University), **Adriana Manago** (University of California, Santa Cruz)  
Chair **Holly F. Mathews** (East Carolina University)

Abstract

As women across the US and the world began to come forward, share their stories of sexual assault, rape and harassment, and say, me too, they became part of a movement that identified personal suffering as womens suffering. In so doing, they recognized that the same forces of sexism and patriarchy were operating across class, ethnic and national boundaries and demanded an end to them. The #MeToo movement crystallizes a contemporary moment when some women are confronting one of the sticky parts of patriarchy; yet disempowering beliefs and practices embedded in patriarchal models continue to be persuasive, even as the material bases and household arrangements supporting them are eroding worldwide. This discussion will explore in more detail the psychological underpinnings of patriarchy drawing upon insights gleaned by the panelists who were part of an advanced seminar on The Psychology of Women under Patriarchy, and whose papers are in a forthcoming book by that title being published by the School for Advanced Research. Our broader goal for the session, however, is to invite others into the conversation as we explore the relevance of psychological theories for understanding and confronting the sticky parts of patriarchy in different cultural contexts along with the particular aspects of state policies, local beliefs and practices, and larger historical moments that shape womens psychological responses.

Participants **Holly F. Mathews** (East Carolina University)  
**Adriana Manago** (University of California, Santa Cruz)  
**Naomi Quinn** (Duke University)  
**Jocelyn Marrow** (Westat)  
**Susan Seymour** (Pitzer College)

Saturday, April 6 10:15am – 12:00pm	<b>Saying Everything Beyond Words: Emotion, Arts, and Artistic Expression in Psychological Anthropology (ROUNDTABLE DISCUSSION)</b>	Hawk C
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Organizer **Hua Miranda Wu** (University of California, San Diego)  
Chair **Hua Miranda Wu** (University of California, San Diego)

Abstract

Psychological anthropologists have long paid attention to the importance of bodily and emotional experience as they conduct ethnographies across cultures. However, a majority of the ethnographic works are based on interviews and participant observations where researchers focus on the subjects' verbal expressions, such as narrations, oral history, conversational analysis as their main, if not only, source of data. Our emphasis on words, either in verbal narration or written text, is crucial but limited, especially when it comes to the exploration of bodily and emotional experience. In many cultural settings, speech in public sphere are often highly regulated, censored, or restricted. In addition, there are forms of bodily sensation and feelings situating beyond consciousness or simply cannot be verbalized. Beyond our access to language, there are various forms of human experience deep and broad, especially expressed, communicated, and represented through arts.

Writing on the cross section of social sciences, philosophy, and arts, this panel intends to provide a space for an interdisciplinary communication on expression and experience beyond language, analyzing social interactions, emotion, and bodily awareness and exploration through various artistic forms. Art here, for the sake of establishing a broadened discourse, is defined distinctly from artistic criticism and appreciation (Tilghman, 1970). Instead, we want to understand arts as forms of expression and communication as individuals orienting towards their surrounding sociocultural context, interacting with other social members, and as ways of understanding self, utilizing agency, and expanding self-scapes (Throops, 2004; Parish, 2008). The purpose of this panel is to challenging the dominating position of language and ethnographers' focus on verbal expression in various cultural settings while conducting research. We encourage researchers to also pay attention to non-verbal expressions, in this case in forms of artistic creations, performance, or related forms, in explore, understand, and communicate their bodily awareness and emotional experience across cultures. Why and how visual stimulations, music, movements, rhythms and performance can sometimes break boundaries and language barriers? How do people utilize these forms to express, communicate and discover? How will the study of these forms of expression enrich our understanding of body and emotion as people perform, express, communicate, resist, create and participate in various social forces in contemporary society?

Participants **Hua Miranda Wu** (University of California, San Diego)  
**Ida Vandsøe Madsen** (University of Copenhagen)  
**Jessica Ellis**  
**Isa Leal** (University of California, Davis)

Discussant **Greg A. Thompson** (Brigham Young University)

Saturday, April 6 10:15am – 12:00pm	<b>Thinking and Training Across Disciplines: Toward an Anthropologically Informed Psychiatry (ROUNDTABLE DISCUSSION)</b>	Puma A
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Organizers **Sinan Dogan** (University of Pittsburgh), **Jung Eun Kwon** (University of Pittsburgh)  
Chair **Isabelle Bollendorf** (Western Psychiatric Institute and Clinic)

Abstract

Recent interest in trans-disciplinary applied research in mental health and social sciences has provided practitioners and researchers with a critical vocabulary for thinking through extra-clinical dimensions of care. One form this has taken is structural competency, which aims to highlight the social structures and processes that lead to profoundly entrenched and institutional health disparities at various demographic levels. However, current educational paradigms in psychiatric residency training continue to emphasize biological reductionism while overlooking the wide possibilities of reflexive approaches to the subjectivities of practitioners, medical pluralities, and the importance of addressing the range of structural constraints that determine diagnoses, care, and illness experience. We formed a working group made up of a psychological anthropologist, two graduate students of medical anthropology and a psychiatry resident in order to collaboratively develop a workshop for psychiatry trainees that would introduce them to these and other critical contributions from the field of psychological anthropology. Using our workshop as a point of departure, we aim to contemplate the following questions:

How would we operationalize teaching psychological anthropology to psychiatrists (concepts might include medical pluralities, social history of psychiatry, structural competency, psychiatry as an ethnomedicine)? How can practitioners grapple with the dissonance between critical anthropological work and institutional constraints? How would we envision a clinical encounter that embraces anthropological perspectives as well as non-clinical modes of care? What can anthropologists learn from collaborating with psychiatrists through applied research and care practices? More broadly, what are the potentials for cross-disciplinary dialogue and collaboration?

Participants **Isabelle Bollendorf** (Western Psychiatric Institute and Clinic)

**Sinan Dogan** (University of Pittsburgh)  
**Jung Eun Kwon** (University of Pittsburgh)  
**Nicole Anne D'souza** (McGill University)  
**Yehuda C. Goodman** (The Hebrew University of Jerusalem)  
**Talia Weiner** (Case Western Reserve University)  
**Jonathan Yahalom** (Veterans Affairs, West Los Angeles)

Discussants **Elizabeth Bromley** (University of California, Los Angeles)  
**Helena B. Hansen** (New York University)

Saturday, April 6 10:15am – 12:00pm	<b>Experiments in Ethnographic Failure (PAPER SESSION)</b>	Puma C
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Organizers **Saiba Varma** (University of California, San Diego)  
Chair **Nadia El-Shaarawi** (Colby College)

### Abstract

Ethnography as a representational form often demands the performance of a particular kind of fixity or certainty that often does not correspond to ethnographic fieldwork, with its ethical, epistemological, and phenomenological relational messiness, incompleteness, uncertainties and impossibilities (Stevenson 2014). How might our ethnographies change if we open ourselves to gaps, fragments, and failures? To borrow a metaphor from the natural sciences, what would it mean for anthropology to publish negative rather than positive results?

Bringing together psychological anthropology's long interests in subjectivity and lived experiences and the epistemological challenges of inhabiting and knowing the Other with psychoanalytic, postcolonial and feminist insistence on reflexivity and radical critique, this panel invites experimental papers that foreground stories of failure and impossibility that structure, but are often written out of, formal ethnographic and academic production. What happens when those with whom we speak refuse us? What happens if the objects of ethnographic inquiry are rendered inappropriate, unjust or irrelevant to communities? Drawing on a history of feminists of color critiques and psychoanalytic approaches which interrogate unspoken, unsaid, and subjugated knowledges, the papers on this panel focus on impossible situations, in which ethnography is deemed irrelevant, inappropriate, or structured by refusals (Delvechio Good, Hyde, Pinto, and Good 2008; Pandolfo 2018; Simpson 2014; McGranahan 2016).

The papers in this panel cover a range of ethnographic sites and modes of failure: a public hospital in Kashmir which becomes overdetermined as a site of political violence and uncertainty (Varma); two mental health courts in the San Francisco Bay Area that are eluded by claims to psychiatric knowledge (Cooper); among urban refugees seeking resettlement in Cairo (El-Shaarawi); and the construction site of an eco-city in Abu Dhabi called Masdar City (Günel).

### **Gökçe Günel**

“Trial and error at Abu Dhabi's Masdar City”

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

“The ‘occupied’ clinic: Fieldwork impossibilities in Kashmir”

### **Jessica Cooper** (Cornell University)

“Psychiatry's fugue: Losing psychiatric knowledge in California's mental health courts”

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

“Engaging ethnographic uncertainty as mode and experience”

**LUNCH ON OWN (1 Hour)**

Saturday, April 6 1:00pm – 2:45pm	<b>PRESIDENTIAL PLENARY SESSION</b>  <b>“Evolving Contributions of Psychological Anthropology to Understanding the Lifecourse”</b>	Tamaya D
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Organizer and Chair **Jill E. Korbin** (Case Western Reserve University)

**Bambi L. Chapin** (University of Maryland, Baltimore County) and **Christine El Ouardani** (California State University, Long Beach)

“Examining attachment during childhood in Sri Lanka and Morocco: Towards more general, inclusive, and ethical theory”

We will use our material from Sri Lanka (Chapin) and Morocco (El Ouardani) to demonstrate how close, psychodynamically-attuned ethnographic observations can not only show what is wrong in Western-derived theories of child development that purport to be universal, but can help us move beyond them. Focusing on “attachment theory,” we will show how cross-cultural work can help build better general theories, affirm the value of diverse ways of raising humans, and find more ethical ways of conducting and employing research.

**Abigail Mack** (University of California, Los Angeles) and **Elinor Ochs** (University of California, Los Angeles)

“Becoming (In)Competent”

We take as a given that, throughout the lifespan, members of communities orient to a sense of normalcy, anchored in *hexis*. At the same time people are constantly thrown into unfamiliar contexts, wrought in a fluid world. In the midst of this tension they discover and experience their own and others’ (In)Competence. This presentation explores (In)Competence as an experiential condition of social action, social life, and social order in motion. Central to this experiential condition is the sense that, first, (In)Competence is imminent (one can become (In)Competent at any moment) and, second, this becoming (In)Competent is consequential. We draw on our ethnographies of experiences with panic, autism, and the legal adjudication of mental competence to examine how incompetence, once recognized, sets in motion a range of ethical confrontations to a social imperative to become competent. This imperative holds even in the midst of political structures that frame subjects as unworthy or incapable of attaining competence. Our ethnographies evidence how selves are crafted in the process of reckoning with the situated exigencies of (In)Competence.

**M. Cameron Hay** (Miami University) and **Lesley Jo Weaver** (University of Oregon)

“Chronic suffering, well-being and the horizons of resilience”

Chronic conditions are often a form of existential crisis as people struggle with disrupted lifeworlds and attempt to generate a new sense of normalcy. These disruptions undermine self and personhood in different ways across the life course as people cope with the uncertainty of physical and emotional pain that may stretch endlessly into the future. When people are able to engage processes of redefinition, particularly if accompanied by achieving a livable 'new normal,' resilience may emerge. Drawing on our work in the United States with chronic rheumatological conditions and in India with type 2 diabetes, both often comorbid with depression, we discuss the everyday struggles to achieve moments of well-being



(Weisner 2009) noting that well-being tends to be associated with the ability to fulfill culturally particular imperatives of productivity and self-reliance. Ultimately, by tracing the processes and structures through which moments of wellbeing have the potential to stabilize into resilience, we explore how the concept of resilience is constituted across cultures—and how it may mitigate suffering by providing paths for constructing new culturally-valued meaning as people navigate responsibilities across the life course.

**Carol M. Worthman** (Emory University) and **Kathy Trang** (Emory University)  
 “Everywhere you go.... Mobile technologies and the ecology of human experience”

Anthropology regards culture as the prime force shaping human experience, and ecocultural models long have been useful for studying child development. Yet assessment of proximate environments of rearing or daily life tends to be laborious and intrusive, constrained to rely on more granular levels of representation at the levels of individual subjectivity and behavior or group norms or practices. Recent innovations in mobile technology offer possibilities to surmount these barriers and create exciting opportunities for studying human behaviors, contexts, and experiences in naturalistic and everyday settings. Examples include experience sampling, repeated-entry diary techniques, electronically activated sound recording, and wearable monitors, which collectively track subjective experience, location, activity, and embodied states over time and space. Interrogating the rapid uptake of new technologies by diverse disciplines, anthropologists have flagged numerous ethical concerns and problematized reductive quantification of social life. However, proponents suggest that these methods can reduce participant burden and respondent bias while providing novel opportunities to study the dynamic interrelations between people and their ecologies in a fine-grained manner. This paper aims to open a discussion of the potential values, limitations, and drawbacks of these technologies for advancing person-centered inquiry into human experience, using specific examples from our own and others’ work.

**BREAK (30 Minutes)**

Saturday, April 6 3:15pm – 5:00pm	<b>Narrative: Theory and Practice (PAPER SESSION)</b>	Badger AB
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Organizers     **Peter Stromberg** (University of Tulsa), **Claudia Strauss** (Pitzer College)  
 Chairs           **Peter Stromberg** (University of Tulsa), **Claudia Strauss** (Pitzer College)

Abstract

What can studies of narrative contribute to psychological anthropology, and what can psychological anthropologists contribute to this body of scholarship? One challenge in the study of narrative is the fact that the term embraces a broad and inherently complex range of cultural phenomena. Narratives can be understood as expressing the speakers adherence to shared values and meanings, as imaginatively testing boundaries, or as negotiating with an audience to establish the meaning of events (Ochs 2004). In psychological anthropology, narratives have been explored as expressions of fantasies and psychocultural conflicts, as mental tools or material contributions to the cultural-cognitive ecosystem, as imposed technologies of self, as attempts at self-reconstruction and expressions of desired identities, or as articulations of cultural scripts. This range of possibilities, while impressively wide, also obscures just what it is that renders narrative such a useful tool for cultural analysis.

This panel will explore a few directions that offer some hope of strengthening our understanding of the theoretical and methodological significance of narrative in psychological anthropology. The first of these is the potency of narrative to transform or reproduce cultural scripts and models. Like ritual, narrative seems to be a technology for both social stasis and change. Our papers will examine the details, in empirical cases, of how this is accomplished. Second, and related, is the relationship between narrative content and performance. Sometimes narratives are analyzed textually, at other times the focus is on narrative performance, including the interaction between narrators and their audience (Ochs and Capps

2001). Can these sorts of analyses be combined, and thereby bring us closer to understanding the ways in which content and performance are intertwined, on both theoretical and practical levels? We are especially interested in the role of narrative in generating and maintaining emotion. How do emotion-in-content and emotion-in performance interact? Our final area of inquiry is the question of how narratives shape and are shaped by social contexts. For example, how do such matters as gender, role and ethnicity shape and emerge from the interactions in which narratives occur?

These themes will be highlighted in our collective effort to take steps in the direction of understanding the dynamic relationship between narrative and the classic preoccupations of psychological anthropology, including self, interaction, and cognition.

**Peter Stromberg** (University of Tulsa)  
 “Depictions, enacted cognition, and narrative”

**Rebecca Seligman** (Northwestern University)  
 “Faulty thoughts and evidence-based selves: Cognitive behavioral therapy and narrative transformations among Mexican American youth”

**Sonya Pritzker** (University of Alabama)  
 “Narrative possibilities: Reconfiguring cultural models of gendered personhood in space and time”

**Reem Mehdoui** (University of California, Los Angeles)  
 “Narrative and moral tales of the 2011 Tunisian Uprisings”

**Claudia Strauss** (Pitzer College)  
 “Stories about the future”

Discussant **Bradd Shore** (Emory University)

Saturday, April 6 3:15pm – 5:00pm	<b>Children and Caregivers (PAPER SESSION)</b>	Badger C
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Organizers SPA Biennial Meeting Program Review Committee  
 Chair **Francesca Mezzenzana** (University of Kent, Canterbury)

**Celina Elizabeth Herrera**, co-author **Ashley E. Maynard**  
 “Changing models of teaching and learning in a Zinacantec Maya community”

**Francesca Mezzenzana** (University of Kent, Canterbury)  
 “The living forest? Children and animism in indigenous Amazonia”

**Sungkyu Son** (Seoul National University)  
 “Who are 'we'? A comparative case study about ideal relational structures among peers in elementary school, South Korea”

**Emma Elizabeth Balkin** (University of Marquarie), co-author **Aaron Denham** (University of Marquarie)  
 “No one wants to be that mother: an ethnography of emotion and morality”

**Hanspeter H. Reihling** (University of Amsterdam)  
 “New tradition and affective pain in an African township”

**Jing Xu** (University of Washington)

“Child interview in a Taiwan village (1958-1960): Bringing to light Arthur P. Wolfs improved replication of the Six Cultures Study”

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

Saturday, April 6 3:15pm – 5:00pm	<b>Psyche and Desire: Psychological Ethnographies of Sexuality (PAPER SESSION)</b>	Hawk AB
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Organizer **Timothy McCajor Hall** (University of California, Los Angeles)  
Chair **Timothy McCajor Hall** (University of California, Los Angeles)

### Abstract

A rich though sometimes overlooked strain in psychological anthropology has examined sexual subjectivity and the embodied experience and performance of gender and desire. These include classic texts from Meads (1935) and Devereux (1937) studies of sex and gender roles in non-Western societies, through Levys (1973) person-centered ethnographies in Tahiti and Herdts (1999) studies of ritualized homosexuality in highland New Guinea. More recent contributions include explicitly phenomenological approaches to understanding the experience of BDSM practitioners as they resist their misrepresentation in mainstream cultural narratives such as \*Fifty Shades of Grey\* (Martin, 2018); or considerations of adaptation over time as individuals refashion their self-narratives to accommodate changing circumstances and experiences over the life course (Hammack & Cohler, 2009).

This panel brings psychological anthropology into conversation with recent advances in queer anthropology and anthropology of sexuality more broadly, including Boellstorffs studies (2005) of dubbed and virtual subjectivities, Grays (2009) meditations on mediation, visibility and the metronormativity of queer studies, and Weiss (2011) study of the circuits of sexuality.

Vernon's study of transgender women's experiences after undergoing gender confirmation surgery, which does not necessarily result in higher rates of sexual activity or satisfaction, but rather serves transgender women's ideational goal of identity cohesion and social inclusion. Hall engages the challenge of longitudinal ethnography with men who have sex with men, as their self-understanding changes over different kinds of time: life stages, period effects, and enculturation/socialization in sexual minority subcultures and networks. McNeal explores how his interlocutors understand their experience in relation to expectations regarding the future of both themselves and the nation-state as a way of mapping subjective processes of queer globalization, as well as examining the political economy of future-making in postcolonial Trinidad and Tobago. Pietrusza explores the methodological challenges of analyzing sexual praxis in cultures/communities (e.g., BDSM) that investigates fantasy and collectivity, working from psychoanalytic and phenomenological perspectives, towards a "fantasmatic ethnography. Finally, Geffroy examines ritual cross-dressing and inebriation in two indigenous Bolivian cultures in relation to a broader imaginaries of gender and sexuality.

**Muriel Vernon** (Elon University)

“After Trinidad: Transgender women's sexual relationship dynamics after genital reassignment surgery”

**Keith McNeal** (University of Houston)

“Queer futurity and the "problem" of arrested development”

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

“Queer times: Temporal considerations in ethnographies of sexual identity”

**Celesa Pietrusza** (Duquesne University)

“Kink in flux: Towards a fantasmatic ethnography of BDSM praxis”

**Céline Geffroy** (Université Côte d'Azur)

“A new gender identity in the inebriation: An Andean cross-dresser experience”

Saturday, April 6 3:15pm – 5:00pm	<b>On the Prospects and Perils of Working Close to Home (ROUNDTABLE DISCUSSION)</b>	Hawk C
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Organizer **Douglas Hollan** (University of California, Los Angeles)

Chair **Neely A. Myers** (Southern Methodist University)

### Abstract

As psychological anthropologists, we often aspire to know our subjects intimately. We hope to know not only what they are actively doing or not doing and why, but also what they are thinking, feeling, sensing, dreaming, imagining, and wishing, and why. This is the aspiration, and yet many of us also recognize that we only rarely achieve such intimate knowledge of others, especially when compared to what we know of ourselves or of actual intimates with whom we share long and sustained histories. One research possibility open to psychological anthropologists, then, is to use ethnographic and historical methods to situate and analyze the intimate knowledge we have of ourselves or of others who are well known to us.

In this roundtable discussion, we examine the prospects and perils of conducting ethnographic research that is close to home for us, either because we are investigating or imagine investigating aspects of our own lives or the lives of people whom we do know intimately, such as close family members or friends, or because the issues or problems we are investigating with more distantly related people were originally discovered at home or while growing up, and therefore have great personal meaning and import for us. We are mindful here of George Devereux's admonition (1967) that to know others fairly and justly also requires understanding as best we can why we ourselves become attracted to the research entanglements we do. Even among psychological anthropologists, this issue of one's personal investment in one's work is not discussed very frequently or thoroughly.

Our discussion will touch on such topics as: What are the ethics of working close to home? Who, specifically, might benefit from such work and who, specifically, could be hurt or injured in some way? How might turning intimates into subjects of investigation augment or trouble our relationships? What, specifically, does an intimate perspective on others' lives contribute to anthropological knowledge or theory, and how does it fit within a discipline that has often prioritized the investigation of distant others whose lives are initially strange to us? How do we evaluate claims of intimate knowledge of others, or reconcile competing claims to intimate knowledge of others' lives if such conflicts arise?

Our discussion is meant to include anyone who has thought about these issues, whether they have experience with intimate ethnographies or not.

Participants **Stephanie Parks** (University of California, Los Angeles)

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

**Linh An** (College in New York City, Hunter College)

**H. Keziah Conrad** (Northern Arizona University)

Discussants **Angela Garcia** (Stanford University)

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

Saturday, April 6 3:15pm – 5:00pm	<b>Benevolence and Responsibility: The Pastoral Paradox in Contemporary Institutions of Care (PAPER SESSION)</b>	Puma A
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Organizer **Todd Ebling** (University of Wisconsin, Milwaukee)  
Chair **Todd Ebling** (University of Wisconsin, Milwaukee)

Abstract

In several lectures and essays, Foucault identified the strangest form of power in the Western world that he labelled pastoral. While anthropologists have found his idea useful in a variety of contexts, particularly in thinking about how the subjectivities of beneficiaries of care are fashioned by shepherding institutions, less explicit attention has been paid to a fundamental feature that Foucault called the paradox of the shepherd, i.e. that pastoral power is both individualizing and totalizing: as he put it, omnes et singulatim. This panel enquires into this paradox by exploring the ways contemporary institutions both state and nonstate individualize the flock through moral direction toward self-responsibility, self-sufficiency, and self-transformation, yet also totalize individuals through seemingly indiscriminate practices of benevolence, service, and care.

Specifically, papers in this panel investigate the following themes: mental health care for men at a homeless shelter, rehabilitation for combat veterans at a Veterans Affairs clinic, treatment for eating disorders at a community-based resource center, empowerment for people with learning disabilities in a social care setting, and attachment research in Strange Situation Procedure. Ultimately, we explore the paradoxes, tensions, and/or aporias of benevolence and responsibility in a variety of contexts to explore ethnographically contemporary institutions of pastoral power.

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

““Compassionate disconnect:” The paradox of mental health care at a homeless shelter for men”

**Anna Zogas** (Veterans Affairs Boston Health Care System)

““Same truck. Same bomb.” Producing knowledge about a generation of American combat veterans”

**Hannah Radner** (University of California, San Diego)

“Communities of care: Examining eating disorder treatment in non-clinical settings”

**Carys Anna Banks** (University of Surrey)

“Are we really empowering people with learning disabilities? An ethnography exploring constructed identities of freedom within UK learning disability social care policy”

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

“Pastoral attachments: Compulsive replication as care in developmental research protocols”

**Michelle Parsons** (Northern Arizona University)

“What are the possibilities of institutional care? Preliminary thoughts from a homeless shelter in Northern Arizona”

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

Saturday, April 6 5:00pm – 7:00pm (continually running)	<b>Tajen: Interactive - Immersive Multimodal Visual Ethnography on the Balinese Cockfight (VISUAL AND MULTIMEDIA DROP-IN PRESENTATION)</b>	Bear B
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Organizers **Robert Lemelson** (University of California, Los Angeles), **Briana Young** (Elemental Productions)

Abstract:

This multimodal installation will be an immersive experience featuring five projector screens playing five different segments of Tajen, a sensory ethnography film on the Balinese cockfight. Related cockfight artifacts will be on display and an ambient soundtrack will be looping in the background. There will also

be two laptops setup for the exploration of *Tajen: Interactive*, an interactive web documentary which has over a dozen videos, several articles, and an in-depth discussion guide. The influential “Deep Play: Notes on the Balinese Cockfight” (Geertz, 1972) is required reading in many introductory anthropology courses. Despite its evocative writing, however, students still often come away with a limited sense of what cockfighting “really feels like.” This may be a problem of medium; while any ethnographic representation is always at best presents a resemblance of what happened in the field, visual and/or multi-modal ethnographies have the capability to communicate sensory and corporeal aspects of cultural and psychological behavior and environment in ways writing cannot. *Tajen: Interactive* is designed to reinvigorate a seminal text, encourage active learning, and appeal to different learning styles. While doing so, it also introduces new students of anthropology to concepts in critical media consumption and production that will resonate well beyond canonical anthropological texts; namely, there are always diverse ways to represent, communicate, analyze and explicate cultural knowledge and all forms of ethnographic representations are constructed.

Saturday, April 6 5:00pm - 7:15pm	<b>Reception</b>	Tamaya Veranda
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Saturday, April 6 7:30pm – 9:30pm	<b>Banquet</b> ( <i>Ticketed Event</i> )	Santa Ana Patio
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# Sunday, April 7<sup>th</sup>

Sunday, April 7 8:00am – 9:45am	<b>PRESIDENTIAL INVITED SESSION</b> <b>Publishing in Psychological Anthropology</b>	Hawk A
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Organizer **Edward Lowe** (Soka University of America)  
Chair **Edward Lowe** (Soka University of America)

## Abstract

The goals of this workshop are (1) to present and discuss effective writing strategies for psychological anthropologists who seek to publish their work in academic journals and (2) to allow a select group of early-career panelists to give and receive constructive feedback on an article-length manuscript they are preparing for publication. This event will begin with a session that provides an overview of effective writing for academic journals in psychological anthropology that will be open to all conference attendees. The second session is an intensive writing workshop panel where the panelists will briefly present an overview of their paper and receive a brief peer-review commentary from another panelist who has read the manuscript in advance.

Presenters **Edward Lowe** (Soka University of America)  
**Greg Downey** (Macquarie University)  
**Yehuda Goodman** (The Hebrew University of Jerusalem)  
**Peter Stromberg** (University of Tulsa)

Sunday, April 7 8:00am – 9:45am	<b>Concepts of "Transgressive" Sexuality (PAPER SESSION)</b>	Hawk B
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Organizer **Charles Nuckolls** (Brigham Young University)  
Chair **Charles Nuckolls** (Brigham Young University)

## Abstract

Whatever else they are, sexual categories are cultural categories, and their limits define key parameters of personhood. One way to examine such categories is to focus on instances that deliberately or otherwise contradict such parameters, or that, in one way or another, "violate" the culturally constructed norms defining personhood. In the Telugu-speaking region of South India, for example, the paramount norm governing marriage is fidelity, in part because infidelity confounds the integrity of patrilineal descent, by making fatherhood uncertain. When through divination a case of marital infidelity is detected, the "goddess of promises" attacks, not the accused perpetrator but a member of his or her family, thus, in the local view, drawing attention to the misdeed and requiring animal sacrifice. After three or four generations, however, an interesting change occurs. The goddess who once represented the transgression of a sexual kinship norm now enters the family's pantheon as a protecting goddess. For Nuckolls the question becomes: How can an incident of "sexual transgression" change into a source of protective power? How can a goddess once considered "bad" become a positive symbol of the family's continuity? The remaining papers of this panel consider "transgressive sexuality" and its transformations in other contexts: Hindu divination, wherein, as Pukkalla argues, the denial of conscious awareness of sexual misdeeds establishes the context for the will to do harm; the transgressive power of Mormon sacred symbols to constitute erotic lietsmotifs in the Utah-based pornographic film industry; and genital cutting in Africa and the United States, with reference to which Shweder shows that the debate over the legality of the act foregrounds conflicts over individual decision-making and cultural mandates; and Walter's study of indian sex workers and their recovery of dignity. The question each paper seeks to answer centers on how actions or incidents defined as normative or transgressive sometimes change places, or construct each other, in the manner of what Bateson called schismogenesis. Panelists do not

argue that "sexuality" and "transgression" are cross-cultural universal categories; on the contrary, the papers reveal striking cultural differences, not just in the construction of such categories, but how they relate to each other and how they change through time. If there is a unifying theme, it is that transgression of norms, especially sexual norms, often becomes a source of great power, politically and socially. Here, in fact, we find ourselves on the same theoretical ground as Obeyesekere in his analysis of Sri Lankan ecstatic mediums. However, what might be called "transgressive empowerment" goes considerably beyond the examples considered by Obeyesekere, and suggests the need for a new and expanded theory of cultural rule-breaking as a dialectical process that brings new cultural meanings into being. We recall Thomas Mann's take on the legend of "the holy sinner" (Pope Gregory) who rises in priestly rank precisely because he is the son of a brother and sister, and husband to his own mother. Multiple sexual transgressions, in Mann's novel, thus are used to explain the ascent to divine authority.

**Richard Shweder** (University of Chicago)

"The prosecution of Dawoodi Bohra women for their gender inclusive Abrahamic circumcision tradition"

**Charles Nuckolls** (Brigham Young University)

"Marital oaths and the goddess of broken promises in South India"

**Dalibandhu Pukkalla** (University of Hyderabad)

"State of mind and emotional action: A study of divination in a South Indian fishing village"

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

"Performing dignity: Anti-trafficking NGOs and the mediation of survivor narratives in India"

**David Knowlton** (Utah Valley University)

"Garments and porn, sacred Mormon underclothes and transgression"

**Natalia Buitron Arias** (London School of Economics and Political Science)

"The psychology of domestication: Sexual transgression as desire for new masters in the Ecuadorian Amazon"

**Lawrence Foster** (Georgia Institute of Technology)

"Psychological perspectives on why Joseph Smith introduced Mormon polygamy"

Sunday, April 7 8:00am – 9:45am	<b>Bodily Techniques of Self-Transformation (PAPER SESSION)</b>	Hawk C
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Organizer SPA Biennial Meeting Program Review Committee  
Chair **Ryan Leopold**

**Maddalena Canna** (Northwestern University)

"Visceral visions: Modelling the bio-looping between interoception and self-consciousness through the lens of grisi siknis hallucinatory trance (Nicaragua)"

**Ryan Leopold**

"Kung fu: The body and self-discovery"

**Shivani Kaul** (University College London)

"From full moon faces' to fit: The socialization, aesthetics, and ethics of body norms among undergraduate women in Bhutan"

**Lorna Hadlock** (University of Chicago)

"Unsettling selves, unsettling ontologies: Ayahuasca in the Peruvian Amazon"



**Harry Walker** (London School of Economics and Political Science)  
“Modes of desubjectivation: Strategic ambiguity in shamanism and spirit possession”

**Jocelyn Chua** (University of North Carolina, Chapel Hill)  
“Drugs stop us from running at bullets: Psychiatric medications and soldiering in Americas post-9/11 wars”

Discussant **Rebecca Seligman** (Northwestern University)

## BREAK (30 Minutes)

Sunday, April 7 10:15am – 12:00pm	<b>Writing Psychological Anthropology Paper Panel Workshop (CLOSED WORKSHOP)</b>	Hawk A
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Organizers **Edward Lowe** (Soka University of America), **Ellen Kozelka** (University of California, San Diego)

### Abstract

An intensive writing workshop panel where the panelists will briefly present an overview of their paper and receive a brief peer-review commentary from another panelist who has read the manuscript in advance.

Participants **Asha L. Abeyasekera** (University of Colombo)  
**Amir Hampel** (Southern University of Science and Technology)  
**Rebecca Henderson** (University of Florida)  
**Ting Hui Lau** (Cornell University)  
**Elena Lesley** (Emory University)  
**Raphaelle Rabanes** (University of California, Berkeley)  
**Allison Schlosser** (Case Western Reserve University)  
**Kathy Trang** (Emory University)

Sunday, April 7 10:15am – 12:00pm	<b>After Precarity? Theorizing Psychic Life in the Historical Present (PAPER SESSION)</b>	Hawk B
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Organizers **Talia Gordon** (University of Chicago), **Paula Martin** (University of Chicago)  
Chair **Talia Gordon** (University of Chicago), **Paula Martin** (University of Chicago)

### Abstract

Over the past two decades, the concept of precarity has come to index the social, psychological, and material vulnerabilities that increasingly characterize contemporary forms of life (e.g. Muehlebach 2013). In psychological anthropology, precarity often conceptually anchors rich ethnographic depictions of subjectivities shaped by the distinctive conditions of the historical present, including welfare state retrenchment, pervasive economic insecurity, structural violence, ongoing political conflict, and attendant experiences of trauma, illness, injury, and dispossession. Yet, as this panel explores, the turn to precarity in anthropological scholarship has also tended to obscure the specificities, temporalities, and possibilities of psychic life. Further, while the concept of precarity describes the particular instability of current attachments to prior modes of living, its use historicizes older and enduring social processes, such as settler colonialism, that undergird the emergence of seemingly new forms of vulnerability (e.g. Hinkson 2017).

Thus, we are interested in ways of theorizing contemporary modes of existence that get glossed by precarity scholarship as endurance (Povinelli 2011), slow death (Berlant 2011), or debilitation (Puar 2017), but might in fact be understood otherwise. That is, how might we approach life after precarity? Resisting narratives of hope or redemption (cf. Wool & Livingston 2017), we present papers that critically address the following questions: how is continued existence itself rendered meaningful by individuals, institutions, and/or the state in the historical present? What discourses and practices do people draw upon to make sense of and manage psychic experiences of vulnerability? What kinds of temporal orientations do strategies of social, psychological, and material survival articulate with or express?

The papers collected here explore a number of ethnographic sites and scenes in order to address these questions, taking up active aging campaigns in Lisbon, the mediation of reproductive practices and experiences, community activism among queer students in South Korea, the temporal logics of gender affirming care for youth, the meaning of resilience among residents in Flint, Michigan, and question of human flourishing under increasingly normalized, unflinchingly adverse, circumstances. By bringing together these diverse papers, this panel interrogates circumstances theorized as precarious and provides insight into how psychological anthropology might understand the relationships between vulnerable conditions and the human practices which accompany them.

**Veronica Maria Sousa** (Princeton University)

“Aging communally: Contemporary care among the elderly in Lisbon”

**Ashley Teodorson-Taggart** (University of California, Davis)

“Survival of the obstetric medical industrial complex as endurance under contemporary western conditions”

**Alexander Wolff** (University of California, Irvine) and **Paula Martin** (University of Chicago)

“Persistence, insistence, and consistence: Logics of intervention for gender expansive youth”

**Talia Gordon** (University of Chicago)

“Lead is a heavy metal: Discourses of recovery and resilience following toxic contamination in Flint, Michigan”

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

Sunday, April 7 10:15am – 12:00pm	<b>Current and Emerging Challenges in Conducting, Writing, and Publishing Ethnographic Work (ROUNDTABLE DISCUSSION)</b>	Hawk C
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Organizers **Beatriz M. Reyes-Foster** (University of Central Florida), **Whitney L. Duncan** (University of Northern Colorado)

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

### Abstract

This roundtable will bring together authors of newly published, forthcoming, or nearly complete manuscripts in psychological anthropology. The goal of this roundtable is to explore new directions in psychological anthropology research, particularly current and emerging challenges in conducting, writing, and publishing ethnographic work. The roundtable will feature works from authors working on a variety of topics as diverse as mental health care and dementia in Mexico, womens experiences of diabetes management in Northern India, the search for belonging of Portuguese marranos, the experience of eating disorders in the US, and language socialization of children in the Marshall Islands. In our roundtable discussion, we will consider the contributions of each ethnographic monograph to the field, the place of public engagement and writing for broad audiences, and the potential for engaged or activist

ethnography in psychological anthropology. Roundtable topics will also include the politics of representation and possibilities for capturing the lived experience of research participants, the role of power hierarchies in reproducing existing knowledge structures, and the relationship of publication to the reproduction of precarity and inequality in the academe.

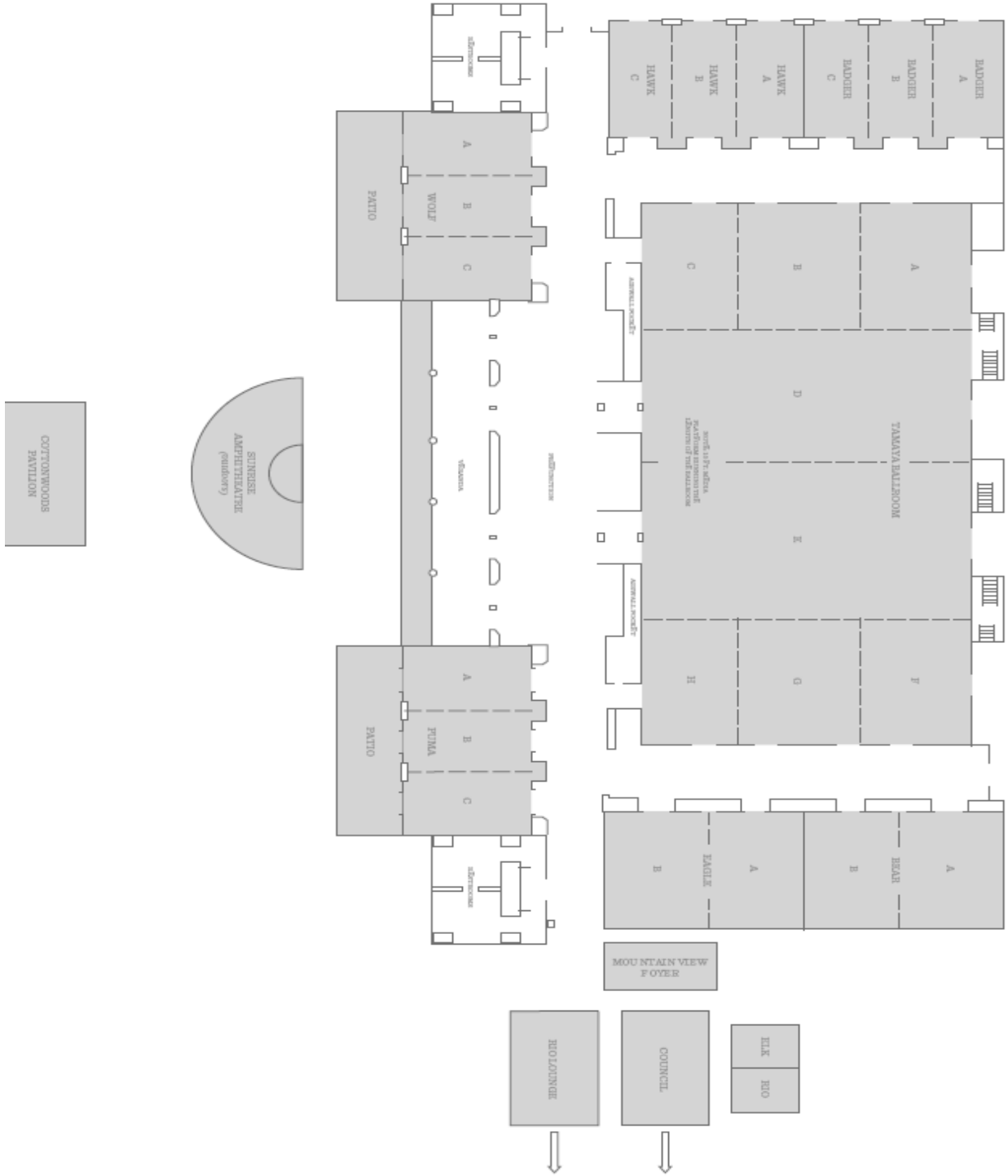
Participants **Beatriz Reyes-Foster** (University of Central Florida)  
**Whitney Duncan** (University of Northern Colorado)  
**Lesley Jo Weaver** (University of Oregon)  
**Rebecca Lester** (Washington University in St. Louis)  
**Naomi Leite** (SOAS University of London)  
**Elise Berman** (University of North Carolina, Charlotte)

Discussant **Jonathan Yahalom** (Veterans Affairs, West Los Angeles)

**CONFERENCE END**

**Resort Map and Internet Instructions:**

- Connect to the wireless network (SSID) called **@Hyatt Meeting**
- Launch your internet browser, follow the log on instructions on the portal page and enter the following access code: **Biennial**



## **Dining Options at Resort:**

The full list and details for each restaurant can be viewed here: <https://www.hyatt.com/en-US/hotel/new-mexico/hyatt-regency-tamaya-resort-and-spa/tamay/dining>

**Corn Maiden** – Open daily 6:30am – 9:00pm (closed 2:00pm-5:30pm)

**Rio Grande Lounge** – Open daily 4:00pm – 12:00am

**Trading Post** – Open daily 6:00am – 6:00pm

**Atush Bar and Grille** – Open Wednesday – Monday 8:30am – 5:00pm (Closed Tuesdays)

## **Selected Resort and Area Attractions:**

A complete list of attractions can be viewed here - <https://www.hyatt.com/en-US/hotel/new-mexico/hyatt-regency-tamaya-resort-and-spa/tamay/area-attractions>

### **Tamaya Mist Spa and Salon**

Experience unique massage, scrub, wrap and facial services such as the Lavender Dry Brush Therapy and Four Paths Facial. Finish the experience by refining your style at the Tamaya Mist Salon, offering a full selection of hair, nail and waxing services.

### **Twin Warriors Golf**

Routed in and around 20 ancient cultural sites of previous habitation and activity, this spectacular New Mexico golf course – ranked #49 by Golf Digest for public courses and host facility for the 42nd PGA Professional National Championship in 2009 and 2003 - has beautiful grassy knolls and ridges dotted with Juniper and Pinon Pine. Reservations Required.

### **Self Guided or Guided Walk**

Walk in the footsteps of the Tamayame (People of Tamaya). Learn about the flora and fauna of the Bosque of Tamaya while walking through the beautiful lands. Enjoy breath-taking views of the Rio Grande Valley and the magnificent Sandia Mountains as you sit and listen to the soothing sounds of the Rio Grande River. *Private Guided Nature Walks are available. Call the Cultural Office for pricing and to check availability.*

### **Tamaya Cultural Center** (<https://nativeamerica.travel/listings/tamaya-cultural-learning-center>)

The Tamaya Cultural Museum and Learning Center, located in the Plaza of the Generations, contains a complete retrospective of this Pueblo community's Tribal History. *Private Cultural Learning Center Tours are available. Call the Cultural Office for pricing and to check availability.*

### **Trail Bike Riding**

Go for a bike ride along the Rio Grande or along any of our additional designated trails. Beach cruisers are available for checkout, along with helmets and trail maps.

### **Indian Pueblo Cultural Center** (<https://www.indianpueblo.org/>)

Gateway to the 19 Pueblos of New Mexico with the mission statement: To preserve and perpetuate Pueblo culture and to advance understanding by presenting with dignity and respect, the accomplishments and evolving history of the Pueblo people of New Mexico.