

SPA NEWSLETTER

FALL 2018

featuring

information on upcoming conference
reports from SPA/RLF fellows
recent ethos publications
membership news
photo essay



Woman and child in a handicraft
workshop, Kashgar Old Town
by You Xiaolu

edited by Amir Hampel & Kathy Trang

SPA BIENNIAL MEETINGS

NEW MEXICO 2019



Dear SPA Friends and Colleagues,

The SPA Biennial is always an exciting time to learn about the work and initiatives of our SPA colleagues. I take this opportunity to bring you up to date on the arrangements for our upcoming biennial in 2019.

Dates and Venue: The SPA Biennial will take place April 4-7, 2019 at the Tamaya Resort, Santa Ana Pueblo, New Mexico (<https://www.hyatt.com/en-US/hotel/new-mexico/hyatt-regency-tamaya-resort-and-spa/tamay>). The Tamaya Resort is owned by the Santa Ana Pueblo. Profits from the resort contribute to the well-being of Pueblo residents. In addition, the Tamaya has one of the largest horse rescue efforts in the area. The Tamaya is mid-way between Albuquerque and Santa Fe with easily accessible transportation from the Albuquerque airport (more details to come on our website: <http://spa.americananthro.org/meetings/2019-biennial-meeting/>). Enjoy a relaxed atmosphere conducive to networking with colleagues and exchanging ideas. Enjoy nature walks and other activities in this beautiful setting. Santa Fe, Taos, and other interesting locations are not far away.

Submissions: Submissions from our members and those in related fields are the core of what make these meetings so productive and energizing. We invite proposals for organized paper sessions, roundtables, individual papers, and posters on any topic in psychological anthropology. We see these formats as allowing for traditional paper presentations and discussions, as well as more innovative sessions including those incorporating significant visual or digital components. This year, we also are inviting proposals for 5-minute individual “flash” presentations focused on a new idea, puzzle, or early-stage research. For details on the submission process, see <https://www.conferenceabstracts.com/cfp2/loginso.asp?Event-Key=LZDYUXYD>

Features to Look Forward to at the Biennial Include:

- Pre-Conference Professional Development Workshops on Thursday morning including sessions on successful grant writing, disseminating your research, the use of standardized instruments in ethnographic fieldwork, and new developments in linguistic methods. Registration is open for these workshops on the conference website.

- Additional professional development workshops, *Steps Towards A Visual Psychological Anthropology* led by Rob Lemelson on Thursday afternoon, and an innovative panel/workshop on publishing led by Ted Lowe on Sunday morning. Information on registering for these workshops will be forthcoming.
- *The Enduring Power of Psychological Anthropology* Friday morning breakfast conversation led by Cameron Hay with our Lifetime Achievement Award Winners: Tom Weisner (UCLA), recipient of the 2018 award and Bradd Shore (Emory), recipient of the 2019 award. Come and hear their insights on the field while enjoying a delicious breakfast! Warmest congratulations again to Tom and Bradd.
- A plenary session on the contributions of psychological anthropology to contemporary issues in culture and human development.
- Saturday night banquet includes presentation of the Stirling Award. Enjoy a meal under the New Mexico sky with colleagues and friends.
- Networking with colleagues and invited lectures, symposia and talks by leaders in our field.
- Opportunities for new and continuing members to get involved with the SPA.

And much more!!

Registration: Conference registration is available at <http://www.americananthro.org/section-meetings> and abstract submission, at <https://www.conferenceabstracts.com/cfp2/log-insso.asp?EventKey=LZDYUXYD>. Participants also may reserve places in the workshops, breakfast lecture, and Saturday banquet at the time of registration.

Deadlines: Deadlines for all submissions will be December 17, 2018. Decisions will be announced by February 1, 2019.

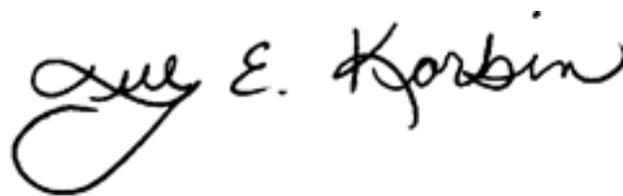
Travel Support Opportunities: Applications for the following grants are due December 17, 2018. Decisions will be announced by February 1, 2019 at the same time as decisions about conference submissions.

The International Early Career Scholar Travel Grant offers support to attend the conference and includes mentorship opportunities. We encourage independent submissions from early career anthropologists whose work is relevant to psychological anthropology. In addition, those submitting panels or group sessions could consider this as a way to include early career international colleagues. For more information, see: <http://spa.americananthro.org/funding-opportunities/international-early-career-scholar-travel-grant/>

We are also pleased to announce The Beatrice and John Whiting SPA Biennial Travel Grants. This important new opportunity affords undergraduate and graduate students and post-doctoral fellows financial support to attend and present at the Biennial Meeting. For more information, see: <http://spa.americananthro.org/funding-opportunities/the-beatrice-and-john-whiting-spa-biennial-travel-grants/>

We look forward to a productive and engaging meeting in New Mexico and to seeing all of you there! Should you have any questions related to the biennial, please contact us at spabiennial@gmail.com.

Warm regards,



Jill E. Korbin

*Associate Dean, College of Arts and Sciences
Lucy Adams Leffingwell Professor
Professor of Anthropology
Director, Schubert Center for Child Studies
Co-Director, Childhood Studies Program
Case Western Reserve University
President, Society for Psychological Anthropology*

Photo Essay

Non-Instrument Navigation in Polynesia: Taumako, Solomon Islands

Richard Feinberg

Since 1972, I have conducted research with Polynesians in the Solomon Islands and Papua New Guinea. Topics have ranged from kinship and politics to religion, oral traditions, non-instrument navigation, and spatial cognition. In 2007-08, I was principal investigator for an NSF-funded study of voyaging and navigation on Taumako, a remote island in the eastern Solomons.

Taumako is about three miles in length and 1.5 miles in width, with a maximum altitude of just under 1,000 feet. It boasts a wide variety of tropical plants, an extensive fringing reef, and several smaller offshore islands. For centuries, it was part of an extensive trade network involving the exchange of canoes for assorted foodstuffs and so-called red feather money.

The study was an outgrowth of the Vaka Taumako Project, initiated by master navigator Crusoe Kaveia and anthropologist Marianne (Mimi) George. In collaboration with George and Ben Finney, co-founder of the Polynesian Voyaging Society, I spent approximately nine months on Taumako, participated in the building and repair of voyaging canoes, spoke at length with renowned navigators, and traversed the open sea with local mariners. The results of this study have been published in the *American Anthropologist*, *Ethos*, the *Journal of the Polynesian Society*, and elsewhere.



Alo lili voyaging canoe under sail on the reef flat, with Lua Island in the background.

Paramount chief and master navigator Crusoe Kaveia looks on while men of Taumako sew together pandanus-leaf mats to make the sail for a voyaging canoe.





Attaching cover board to submarine hull of alu lili type voyaging canoe, using cord made from local plants. In foreground is an ornamental carving of the pigeon who provided critical advice to young Lata when he built the first voyaging canoe.

Chief Kaveia and Fox Boda on lee platform of voyaging canoe before taking it out for a test sail on the reef flat.



Below left: Small artificial islands of Tatumotu and, behind it, Tahua as viewed from mangrove swamp on Taumako's west coast.

Below right: Canoes lined up on reef flat at sunset as fishermen spear garfish.



SPA/Robert Lemelson Foundation Fellow

Zoe Berman - University of Chicago

On the “Post-Genocide Generation”: Intergenerational Memories and Psychosomatic Distress in Contemporary Rwanda

On a chilly Friday morning I am on a bus with Patrick for the second time this week, sleepily watching him read chemistry notes from his sister’s iPad as we head towards Rwanda’s western border. Patrick is twenty-two and a student in laboratory sciences at a private university in Rwanda’s capital. I have known him since 2015. For weeks, we have been touring the country with his youth organization, waking at 5am and sharing sweet tea and fry bread before embarking to meet young folks across four provinces and the capital city. Although the trips already feel routine, Patrick has never traversed this part of the country before and, in between slides on cellular processes, he looks out the window to gaze in awe at the unfamiliar hills stretched before us, waiting for Lake Kivu to appear in the distance. The bus whips up and around a corner and his head snaps back. “Ah, did you see that school back there? Up on the hill?”

“That is the school where during genocide they refused to separate into Hutu and Tutsi.” Although it is forbidden to use these ethnic markers to refer to one’s identity in the present in Rwanda—and would be risky to do so in the middle of a crowded bus—Patrick evinces no discomfort in using the words to refer to how others identified themselves in the past. “They [the Hutu militia] asked them to separate, and the students said, ‘among us, we cannot know the difference.’ They killed them all, but some of them survived. You can try to kill a group of people, you can shoot them, but you know someone always survives.” I look down, remembering two years before when Patrick told me that his cousin had survived the genocide by feigning death and hiding under the bodies of others until she was rescued. “They are some of the greatest heroes of genocide,” he continued. “Inyanjye, is the name of that school.” We are quiet. I admit that I am thinking about how brave the students must have been and he agrees. “I think it was a girl who was the first who said they would not tell the soldiers,” he adds, “but I do not think that the students could not have known [who among them was of what ethnicity]. Do you?” Rather than respond, I shoot the question back to him. “No, they had to know,” we agree. We look out the window. A few moments later, Patrick lets out a whoop as he hears one of his favorite songs come on the radio. He asks the driver to turn it up. “Weekend, weekend,” he cheers, and we begin to talk about our favorite Rwandan pop stars as Inyanjye recedes into the distance.



My research centers on the dialogical relationship between memories and discourses of psychosomatic distress in Rwanda, particularly on how understandings of such memories and discourses are transmitted and transformed across generational lines. Over two decades after the massacre of over one million Tutsi by Hutu forces in 1994, scholars and human rights activists in Rwanda and abroad have come to argue that interpersonal silences in this post-conflict nation not only inhibit survivors from successfully integrating traumatic memories into their daily life, but may also harm the psychosocial well-being of future generations. However, in my research with young Rwandans like Patrick, I have come to learn that the coming of age of the Post-Genocide Generation, the first generation of Rwandans who did not live through the genocide, is changing the ways in which memories are being shared.

With the support of an SPA/ Robert Lemelson Foundation Fellowship, this past summer I spent over a month in Rwanda building relationships with Rwandan youth, social workers, and researchers, many of whom, I have known for a few years. I let afternoons, days, unfold with these interlocutors, observing and reflecting upon the different ways in which the genocide shapes life-worlds across the axes of age, gender, and class. One thing that I have noticed is that most of my older interlocutors are slow to share stories of the genocide with me and, since I don’t ask, they often end up doing so out of necessity. The telling is often hard, but, I believe, a practical part of forming an intimate bond with a foreigner who did not live through such atrocities. To give a mundane example, when interlocutors Louise and Claudine told me the story of how they sought refuge together during the genocide, I gained a new understanding of why Louise remains friends with Claudine, despite thinking Claudine a viscous gossip. Members of the Post-Genocide Generation, however, have a different set of relationships to the genocide than their parents’ generation. Like Patrick, young people often eagerly narrate the past to me through the landscape, as though I am a tourist, and they are my guides. Their landmarks of genocide are at once foreign and intimate—learned through government speeches, rituals, civic trainings, and radio and television broadcasts, but also through conversations with family members and peers. They are landmarks with stories they may dwell on, or not, depending on what is playing on the radio.



As these varied experiences are teaching me, the relationships that Rwandans hold to different memories—whether they be embedded in landmarks or in social relations, whether they be their own or secondhand memories—are not transparent; these memories evoke issues that folks are still working through, issues I am still trying to parse myself. I am continuously surprised by the conversations I become privy to and their different cadences and affects. With time, like that afforded to me through this SPA/RLF-supported research, I am grateful to move towards a deeper understanding of the multiple meanings embedded in individual and collective memoryscapes in Rwanda. I look forward to continuing research with my interlocutors, to being surprised by them and with them, and to learning from those surprises, together.

Zoe Berman is a doctoral student in the Department of Comparative Human Development at the University of Chicago. She has been working in Rwanda since 2013. Her research has been funded by the Fulbright IIE Program, the Pozen Center for Human Rights, and the University of Chicago Committee on African Studies.

SPA/Robert Lemelson Foundation Fellow

Christos Panagiotopoulos - Cornell University

Abominable Youth in the Shadows of the City of Lights:

An Ethnography of Developmental Psychopathology in Juvenile Rehabilitation Centers

For the past year, I have been elaborating an ethnographic research project on juvenile delinquency in France. The initial conception of the project focused on closed educational centers (Centres Educatifs Fermés): small rehabilitative institutions, alternatives to juvenile incarceration, where ‘multirecidivist juvenile delinquents’ are supervised by specialized educators, psychologists and psychiatrists. These institutions are intended to provide personalized, intensive, and organic care to these youth within a closed setting. Under the current climate of diffused dysphoria about marginalized and radicalized youth in France, these institutions are often represented as an ideal solution. These are the places where the most difficult cases of juvenile delinquency are referred to, including adolescents that show signs of social ruptures, affective deficits, and sometimes psychological or psychiatric troubles such as early psychopathic, antisocial or borderline personality disorder traits.

The preliminary stage of the project consisted of a survey of the field. With support from a Society for Psychological Anthropology/Robert Lemelson Foundation (SPA/RLF) Fellowship, I was able to visit some of these centers. Simultaneously, I developed further partnerships with public and private institutions in France, primarily in Paris, and gradually discovered the complicated network of institutional structures dealing with juvenile delinquency and troubled youth. After my initial visits to these closed educational centers, I was perplexed by the radical differences that existed between them: not only in terms of material infrastructure, but also in terms of the favored rehabilitative approaches and in the variety of troubled adolescents they accommodate. These centers host only about a dozen adolescents each, so in many cases there are no open spaces for new rehabilitees. Consequently, many adolescents under judicial placement and similar life trajectories are, either intentionally or due to lack of space, hosted in other types of structures such as medico-social centers, youth centers, or clinical settings.

The pre-fieldwork grant permitted me to discover other nuances of my field site, and to ultimately refine it. Initially my intention was to conduct a person-centered ethnography investigating the phenomenological experience of living in such a center, and to critically examine the categories employed by institutional actors to describe these judicial placements, including, but not limited to, ‘multirecidivist’, ‘psychopathy’, ‘radicalized’, as well as how the adolescents navigate these adverse environments. After individual discussions with several adolescents and with institutional personnel, I realized that in most cases adolescents have quite complex individual itineraries within a variety of institutional settings and that their rehabilitative experiences cannot be contained within a single judicial placement in one closed institution. These complex itineraries would become ethnographically invisible if I solely conducted participatory observation within one closed institution.

From this realization, the concept of discontinuity became a useful new spotlight, allowing me to shift my focus to the constant interruptions, the punctuated social connections, the diverse institutional parcours, and the fragmented family ties that these youth experience from early on. Each adolescent conducts a unique journey through institutional placements – a couple of months here, a year there, then back to their family household, then another six-month placement elsewhere, and so on – all the while encountering different people in charge of their care: a psychiatrist, a parent, another psychiatrist, an educator, a judge and so on.

Having realized the importance that discontinuity plays in the narratives of the adolescents, in their developmental trajectories, and in how they elaborate a sense of self, I will no longer be focusing on closed educational centers alone but will also try to follow some adolescents in their institutional parcours; and, with a psychodynamic approach, I will document their narratives and observe their evolution as they mature. How do they organize their past, how do they represent their current situation, how do they think about all the diverse rehabilitative treatments imposed on them, what are their projections, dreams, desires and aspirations? Where do they find meaning in this messy, unstable and ever-changing environment at the intersections of medical, judicial and educational authorities and how do they morally navigate this course? The methodological challenges are vast. However, I have developed the institutional partnerships that will facilitate this long-term ethnographic engagement, including a collaboration with a recently formed interinstitutional structure that was charged with documenting and supervising these youths across institutions in the Parisian region. The SPA/RLF Fellowship was crucial in allowing me to reconceptualize my project in such a way that it focuses on what matters to my de facto ethnographic collaborators – the adolescents – and, importantly, in providing me with sufficient time in-field to develop institutional partnerships and obtain the necessary authorizations to conduct research in these institutions. This pre-fieldwork period directly leads to my main ethnographic fieldwork, in which I am currently conducting a series of interviews with adjudicated adolescents, medical personnel, and educators and administrators, while also observing the encounters between specialized educators, psychologists and juvenile delinquents.

At the same time, given my experiences in the field, I was able to reformulate my project and am currently seeking funding opportunities that will allow me to lengthen my fieldwork and accompany some of these adolescents into adulthood over the next two to three years. This ethnographic focus on developmental trajectories will complement the numerous longitudinal statistical studies on juvenile delinquency, and examine risk and resilience factors to criminality, radicalization, and psychopathology: namely psychopathy and borderline personality disorder, which are two of the most common categories applied to this population. Instead of isolating individual factors, I will problematize their inextricable links and address topics of implicit discomfort for some of my institutional partners: for example, the heavily racialized aspect of juvenile delinquency in France, the perpetuated fantasy of citizenship in La République, and the tenacious belief that educational and psychological monitoring could fill the gaps of inhabited discontinuities during adolescence, and, ultimately, ‘rehabilitate’.

Christos Panagiotopoulos works at the intersection of psychological and clinical anthropology and the anthropology of ethics, studying the development and conceptualization of pathologies of morality, namely psychopathy and borderline personality disorder. At the same time, he conducts experimental research in developmental psychology and neuroscience at Cornell University, and is currently pursuing his psychoanalytic and clinical training in Paris.

SPA/Robert Lemelson Foundation Fellow

Mary Cook - University of Chicago

Vulnerability and Communitarian Ethics: Anti-Immigration Activism Among Loyalists in Northern Ireland

Had I randomly stumbled upon the UK Freedom March at Belfast City Hall, my natural inclination would have been to sympathize with the opposing counter-protesters. They were gathered under the name “United Against Racism” and were hidden from view behind a police Land Rover barricade that separated the two groups. The vehicle barricade appeared after several smoke bombs had allegedly been thrown by, to quote the march’s organizer, “left-wing thugs,” although I could still clearly discern their rallying chants: “Nazi scum! Off our streets!” and “Migrants welcome! Racists not!” Where the counter-protesters had made it clear that their enemies were those who oppressed migrant rights, the self-proclaimed patriots with whom I stood decried Islam, mass immigration, and corrupt politicians for turning them into second-class citizens. Protesters on either side expressed equal conviction that their activism represented the pinnacle of protecting the vulnerable. That one ought to protect those who are vulnerable and in one’s charge is one of a number of principles that, moral intuitionists would argue, contains categorical force and is self-evident largely because it is “constitutive of moral reason itself” (Shweder, 2016, 478). Among activists on the radical right, however, this principle operates quite distinctly. I believe that these activists seek to mobilize, rather than mitigate, their own sense of vulnerability as a group that they feel is misrepresented as oppressing others.

My research, which is generously funded by an SPA/Robert Lemelson Foundation Fellowship, examines the moral reasoning of individuals who participate in anti-immigration activism among loyalist circles in Northern Ireland. Loyalists, devoted to the British Crown, are most often working-class Protestants who align themselves with a particularly staunch brand of unionism in opposition to republicans, who identify with predominantly Catholic nationalist support for a united Ireland. While loyalism does not inherently encourage an affinity for far-right activism, historically, a number of far-right groups have sought

to gain traction in Northern Ireland, drawing on what they perceive as overt displays of British patriotism within loyalist communities.

Among the individuals who were either involved in or on the periphery of anti-immigration activism with whom I talked this past summer, there is a sense of righteous indignation that comes from the perceived injustice that being identified as members of inherently privileged or dominant groups (particularly Protestants/loyalists and whites) makes them more vulnerable and marginalized. This sentiment circulates around a number of local and broader social issues they see as problematic and even as evidence that they are being ethnically cleansed. They express frustration that Orange parades (of a Protestant/loyalist tradition) are widely denounced as sectarian, whereas Catholic parades are not given a second glance; perceive that there are no Christian refugees coming to the UK, where they believe priority is given to radical Muslims; explain that people on 'the left' are allowed to celebrate queerness and ethnic diversity, while they aren't allowed to celebrate being 'straight and white'; and perceive that far-right leaders like Tommy Robinson, Paul Golding, and Jayda Fransen are ostensibly being jailed for anti-Muslim hate speech when they are actually alerting people to the dangers of Islam.

Activists on the radical right also appear to express their vulnerability in line with more communitarian-grounded ethics as opposed to an autonomy-oriented rights framework: this reflects a divisive split between conservative and liberal thinking that has been observed in Three Ethics research (Graham, Haidt, and Nosek, 2009). People who espouse communitarian ethics tend to place a greater emphasis on in-group loyalty, meaning that they may experience autonomy-oriented liberal activism as subversive to their sense of belonging. They stand in opposition to the liberal thesis that "society, being composed of a plurality of persons, each with his own aims, interests, and conceptions of the good, is best arranged when it is governed by principles that do not themselves presuppose any particular conception of the good" (Sandel, 1998, 1). Rather, for people in these groups, a conception of the good that rests on solidarity within a homogenous group remains paramount. Here, the moral principle that one ought to protect those who are vulnerable and in one's charge entails a variety of the patron-client relationship wherein only members of their own in-group count as 'in their charge.' That being said, groups espousing communal values are not necessarily fundamentally opposed to diversity. I also spoke with Protestants engaged in refugee integration activism (who expanded the patron-client relationship to include all of God's children in building the Kingdom of God) and with loyalists who did not express negative views of immigrants and multiculturalism. However, in liberal democracies that face increasing heterogeneity, communitarian ethics do beg that we entertain the following question: to what extent should members of a group be free to prioritize in-group loyalty, identity, and tradition over autonomy-oriented rights? In the wake of recent surges of right-wing populism, this question presents a challenge that confronts today's anthropologists. How does one 'take seriously,' and ethnographically bind oneself to, a group which one finds intuitively disagreeable? My personal inclinations surfaced when I found myself visibly wielding my audio recorder in such a way as to mark myself as a researcher and not a supporter of the Freedom March. Researchers have often distanced themselves from groups that are perceived to be distasteful—here, ones that are also perceived as far-right—by avoiding ethnographic methods, in consequence inoculating themselves from the "contagion of stigma" (Kirby and Corzine, 1981; Pilkington, 2016). However, ethnography and genuine emotional engagement are some of the best tools we have on hand as we grapple with increasingly divisive rhetoric and activism around migration. In the coming months, I will continue to analyze patterns of moral reasoning in the discourse that I collected in this preliminary dissertation research, which I will present at the biennial SPA meetings in the spring. The support of the Robert Lemelson Foundation has immeasurably benefited my ability to establish and maintain key contacts in Northern Ireland and in the UK more broadly. In the coming years, I plan to continue conducting research there on activism within the radical right.

Mary Cook is a PhD student in Comparative Human Development at the University of Chicago and received her BS/BA in Psychology and Anthropology from Brigham Young University. She is interested in the rise of radical right-wing activism and psychocultural perspectives on how individuals find belonging in associated movements.

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SPA/Robert Lemelson Foundation Fellow

Mengqing Shang - Syracuse University/Boston University

Where the “East” Meets the “West”: The Interaction of Buddhism and Western Psychotherapeutics in China’s “Psycho-Boom”

With the support of an SPA/Robert Lemelson Foundation Fellowship, I was able to conduct approximately two months of exploratory research in China for my dissertation. In my summer research, I conducted more than 30 interviews with 20 people in Beijing, Shanghai, Tianjin, and online through WeChat. The interviewees include established Chinese psychologists who invented indigenous therapeutic approaches, therapists who are trying to incorporate Buddhism into their clinical practice, Buddhist masters who are studying ‘mindfulness’ and establishing integrative training programs, a leading researcher and university professor who studies mindfulness, as well as participants from an online course called “Grounding and Communication” taught by Dr. Zhu, the founder of “Mindfulness Initiated Integrated Therapy.” My primary research site is the Shanghai Guide Anxiety Disorder Research Center. Founded in 2004, Guide is a counseling and research center in Shanghai that specializes in treating Obsessive-Compulsive Disorder using an indigenous therapeutic approach called “Experiential Insight Therapy (EIT)”. EIT was developed by Mr. Dong, an expert in OCD in China as well as the founder of Guide, since 2008. EIT is based on the belief that mental disorders occur due to defects of the ‘psychological immune system’. Once the psychological immune system is strong enough, mental disorders will disappear. Its goal then is to strengthen individuals’ ‘psychological immune system’ through qigong, mindfulness, cognitive adjustment and behavioral training. Through the ‘experience’ of the body and mind as a whole, individuals gain ‘insight’ about the nature of physical and mental phenomenon, thus improving the psychological immune system.

Through my exploratory research, I was able to refine my research topic, questions, and focus. I realized that I was studying a larger process of ‘indigenizing’ psychotherapy, and the interaction of Buddhism and psychotherapy is only part of this process, although it is the part with the most systematic knowledge formation and the highest number of participants. This ‘indigenization’ movement began in around 2010, after about 20 years of importing and digesting knowledge on psychotherapy from the West, according to several of my informants from the ‘Culture and Psychotherapy Study Group’ established in 2016. This movement was triggered by both internal and external forces: the revitalization of traditional Chinese culture promoted by the Chinese government, and the spread and importation of ‘mindfulness’ from the West. An increasingly developed market for psychotherapy training and the emergence of WeChat as a platform for various online groups and psychotherapy courses also paved the ground for the development and spread of various so-called ‘indigenous approaches.’ Anthropologists have named the surge of psychological ideas, practices, and institutions in major cities in China since the early 2000s the “psycho-boom”, the center of which is the proliferation of psychotherapy training and services (Huang 2014; Kleinman 2010; see also Zhang 2014). My summer research indicates that since the 2010s, a new era, which I would like to call ‘psycho-boom 2.0’ might have begun. This new era is marked by an ‘attempt’ by Chinese psychologists and therapists to be active creators instead of passive learners of psychotherapeutic theories and approaches, and potentially to export and contribute indigenous therapeutic approaches to the outside world. The most frequently discussed term, which reflects the theme of this era, is ‘indigenization.’

In comparison to the previous generations of psychologists and therapists, who passively import knowledge on psychotherapy from the West, in the ‘psycho-boom 2.0’, the participants are actively inventing new therapeutic approaches, moving towards a kind of integrative practice, and developing dialogues across different sectors. Among other sources for the development of integrative approaches, innovators frequently draw upon philosophical notions, techniques and other elements from Chan Buddhism. This “attempt” is still nascent. Many of my informants were unable to articulate clearly what ‘indigenization’ means, what part of psychotherapy they were indigenizing, how exactly one indigenizes psychotherapy, and why there is a need for “indigenization.” There are also many debates around and criticisms of indigenization and the booming indigenous therapeutic approaches, as their efficacy could not be tested empirically. For example, one of my informants, a famous psychologist said, “Talking about indigenous approaches is too early now. We haven’t digested the western stuff fully. I also doubt if our indigenous people have enough grasp on traditional Chinese culture. . . . The trend is good, but it requires generations of people’s effort.”

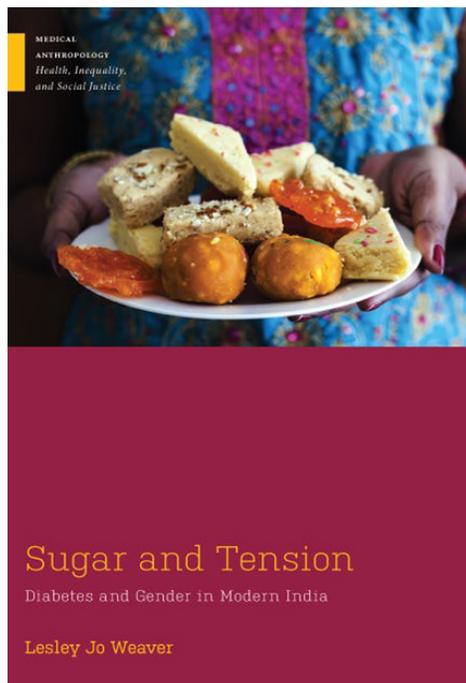
Theoretically, my exploratory research confirmed my original ambition to challenge the predominating governmentality literature on China’s “psycho-boom” by focusing more on individual experiences. The indigenization project and the “psycho-boom 2.0” could be an interesting locus to examine broader questions regarding the changing forms of subjectivity and self-making of contemporary Chinese individuals. Personally and experientially, I also benefited significantly from my summer research, as I rediscovered the meaning of my future dissertation. One of the “aha” moments occurred when I interviewed Hui, a 40-year-old woman, who is a part-time therapist, former assistant to Dr. Zhu, and participant in the aforementioned “Grounding and Communication” course. She identifies as an “integrationist.” While sharing her personal experiences of searching for and integrating religious and psychotherapeutic means that worked for her, she said, “I have used all kinds of means to deal with myself. . . . In his limited life, everyone has to go through a process of constantly knowing himself. It doesn’t matter what the starting point is. . . . What I integrated is what I have experienced.” As she talked, I was suddenly reminded of my “beginner’s mind” for conducting this research. Intellectually, my research was greatly inspired by Arthur Kleinman’s piece “Quests for Meaning” in *Deep China*, which I had first read in my sophomore year of college. Yet, like Hui, I have also been searching for the religious and therapeutic means to “deal with myself.” In the future, I hope to continue this work and write a compelling and vivid ethnography that tells the story of how people in contemporary China explore themselves, know themselves, and cultivate themselves through various means, whether religious or psychotherapeutic, and to inspire readers who are in similar processes of self-searching and self-healing.

Mengqing Shang is currently pursuing an M.S. in Clinical Mental Health Counseling at Syracuse University. Before starting her current program, she was in a Ph.D. program in anthropology at Boston University, where she specialized in medical and psychological anthropology. In order to gain hands on experience in clinical mental health counseling, she tentatively took a leave from the anthropology Ph.D. program. Her current research focuses on the indigenization of psychotherapy, the dialogue between Buddhism and psychotherapy, and changing forms of subjectivities in urban China.

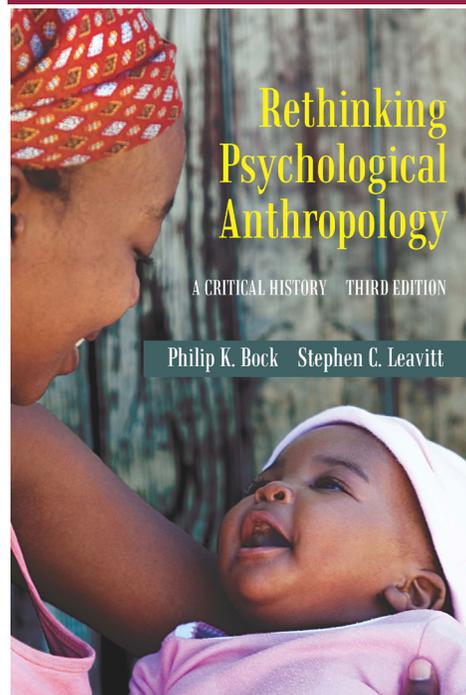
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MEMBERSHIP NEWS



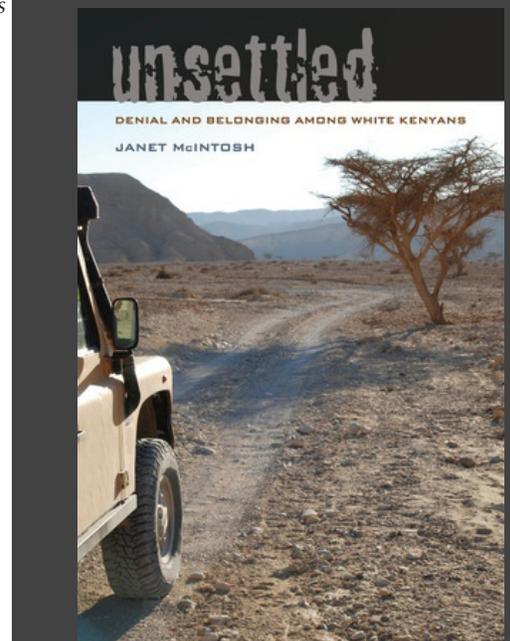
Lesley Jo Weaver's *Sugar and Tension: Diabetes and Gender in Modern India* uses women's experiences with diabetes in New Delhi as a lens to explore how gendered roles and expectations are taking shape in contemporary India. Weaver argues that although women's domestic care of others may be at odds with the self-care mandates of biomedically-managed diabetes, these roles nevertheless do important cultural work that may buffer women's mental and physical health by fostering social belonging. Weaver describes how women negotiate the many responsibilities in their lives when chronic disease is at stake. As women weigh their options, the choices they make raise questions about whose priorities should count in domestic, health, and family worlds. The varied experiences of women illustrate that there are many routes to *living well or poorly with diabetes, and these are not always the ones canonized in biomedical models of diabetes management.*



After over three decades of continual publication in multiple editions, the third edition of *Rethinking Psychological Anthropology*, now with coauthor **Stephen Leavitt**, describes the latest interests, concepts, and approaches in the field with the inclusion of four new chapters and updates to earlier topics. The premise of the previous editions remains: that all anthropology is psychological and that the interplay between anthropological methods and the psychological theories existing in different times is dialectical. It is an excellent choice for courses in psychological anthropology, cross-cultural psychology, and the history of anthropology.



Barbara Rogoff's new 3-minute video, "Learning by Helping" (with Angélica López and Lucía Alcalá) shows the helpfulness of Mexican-heritage children whose families don't have much schooling. Our video won #3 in NSF's Public Choice voting (out of 214 videos), behind a beautiful Monarch video from the National Park Service and a beautiful owl video from the Smithsonian! It was also the second-most discussed video, and has over 24,000 views so far. <http://videohall.com/p/1318>



Janet McIntosh's *Unsettled: Denial and Belonging among White Kenyans* was awarded Honorable Mention in the 2018 AES Senior Book Prize, which is an award given annually to scholarly work that addresses critical social issues of significance outside the academy.

Membership News

Autism In Translation: An Intercultural Conversation on Autism Spectrum Conditions

Elizabeth Fein and Clarice Rios

In September of 2015, an international, interdisciplinary group of scholars gathered in Rio de Janeiro, Brazil for “Autism Spectrum Disorders in Global, Local and Personal Perspective: A Cross-Cultural Workshop”. Funded by the Lemelson/Society for Psychological Anthropology Conference Fund, made possible by a generous donation from the Robert Lemelson foundation, and organized by Elizabeth Fein and Clarice Rios, the goal of the meeting was to explore autism spectrum conditions in cultural, historical, political and economic contexts by bringing together approaches from psychological anthropology and the South American intellectual tradition of Collective Health. Both of these traditions focus on understanding health and illness as inextricable from social relationships and political subjectivities; however, due to geographic distance, language barriers and resource scarcities, they have rarely been placed into a sustained scholarly dialogue. As psychological anthropologists increasingly venture into the field of Global Mental Health, interdisciplinary dialogues with other health-related disciplines need to be instantiated within a variety of global contexts. By integrating perspectives from the Global North and South, this workshop aimed to take a small step toward destabilizing the dominance of Northern intellectual infrastructures within the GMH field.

The workshop brought together scholars from a diverse range of disciplines – psychoanalysts, ethnomusicologists, clinical and developmental psychologists, philosophers of science, and medical anthropologists, to name just a few. Participants also brought a wide range of experiences with the autism spectrum: some identify as being on the spectrum; some have friends, family members, or other loved ones on the spectrum; some work with people on the spectrum in clinical contexts or in artistic or academic collaborations. What all contributors have in common, though, is a commitment to understanding the lived experience of autism across experiential, relational, and sociopolitical dimensions.

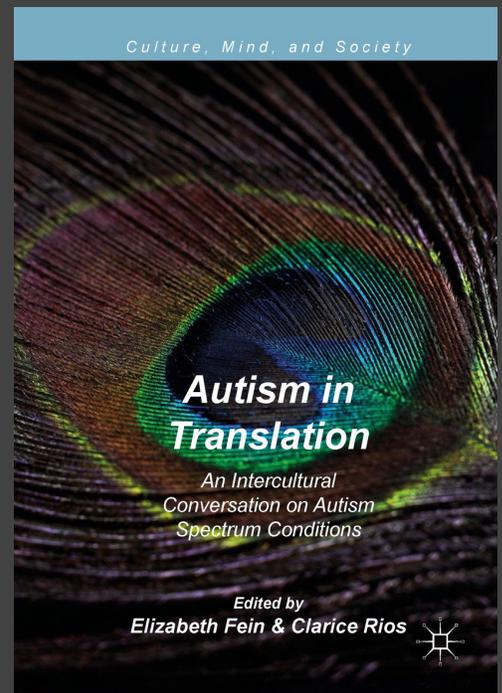
During our four days together in Rio, we presented and discussed our work with each other – videos of these conversations are available on the Society for Psychological Anthropology Vimeo channel. We danced together at a *samba*, visited the *Museu de Imagens do Inconsciente* (Museum of Images of the Unconscious) founded by revolutionary psychiatrist Nise da Silveira, and explored the *Hotel da Loucura* (AKA the “Madness Hotel and Spa”), where psychiatrist Vítor Pordeus carried on da Silveira’s mission of healing through theater and art. On the last day of the event, we held a public meeting and group discussion attended by over 150 members of the local clinical, scholarly, and activist communities.

We also spent a lot of time talking and thinking about how to capture, share, and continue the emergent, interactive nature of the event we were experiencing. We wanted to do more than just publish the papers we had shown up with; we wanted to carry on the conversations that we had started with each other during four days that seemed to go by very, very fast. We decided to create a book that was, like our event, characterized by collaboration and communication across difference and distance. The resulting volume, *Autism in Translation: An Intercultural Conversation on Autism Spectrum Conditions*, has now been released through the Culture, Mind and Society series of the Society for Psychological Anthropology. One can see even from looking at the titles of the workshop and book how our language has shifted as a result of our work together – *inter-* instead of *cross-cultural*, *autism spectrum condition* replacing *disorder*.

We are honored to include contributions from Michael B. Bakan, Benilton Bezerra Jr., Pamela Block, M. Ariel Cascio, Jurandir Freire Costa, Bárbara Costa Andrada, Cassandra Evans, Elizabeth Fein, Clara Feldman, Roy Richard Grinker, Rossano Lima, Francisco Ortega, Dawn Prince-Hughes, Clarice Rios, Laura Sterponi, Thomas S. Weisner, and Enrico Valtellina. The volume features a series of collaborative sections: a series of comparative essays on autism advocacy and treatment in the context of psychiatric reform movements in the US, Italy and Brazil; essays on the aesthetic dimensions of autism as they relate to voice, narrative and representation; and an exploration of how the concept of autism organizes both individual lives and social and economic systems. In each case, stand-alone essays are complemented by commentaries that bring the pieces into conversation with each other. Rather than treating autism as an individualized phenomenon, the pieces in this volume aim to situate autism at the nexus of self, subjectivity and society in a globalized world. As a phenomenon that is irreducibly both individual and social, autism serves as a powerful point of departure to consider how relationships between the individual, the community, and the state shape political claims about disability, biosocial identity, and public health. Through ethnographic explorations of the lived experiences of people affected by autism as they work, play and fight for contested rights, the volume aims to inhabit the space where global discourses manifest in local worlds within particular lives.

The relationship between sociopolitical systems and subjectivities is, of course, anything but stable. Over the past few years that we have been working on this volume, both Brazil and the United States have seen authoritarian candidates ascend into power, their rise driven in part by simmering conflicts about the responsibilities of the state towards the health of citizens. What it means to be, in contributor Thomas Weisner’s words, a “committed, fair witness” to the social, political, and aesthetic experiences of people affected by autism continues to evolve. As our conversation continues, we would like to invite the broader SPA community into it as well: we hope to hold an event at the upcoming SPA meetings discussing the challenges and rewards of international academic collaborations in innovative formats. We hope that you will join us.

Elizabeth Fein, Ph.D. is Assistant Professor of Psychology at Duquesne University and a licensed clinical psychologist.
Clarice Rios, Ph.D. is Lecturer in Social Psychology at the Federal University of Rio de Janeiro (UFRJ), Brazil.



NEW ON SPA *vimeo*

HOW TO SAVE THE CHILD? FORMS OF MALTREATMENT, SITES OF INQUIRY, AND THE COMPLEXITIES OF ADVOCACY



David K. Kaawa-Mafigiri, PhD, MPH
Dept. of Social Work and Social Administration
School of Social Sciences, Makerere University

Last year's publication of *Child Abuse and Neglect in Uganda*, edited by David K. Kaawa-Mafigiri and Eddy Walakira, marks the first time that a volume of research about child maltreatment in an African country has been produced by scholars from within that country.

Taking this volume as a starting point, David Kaawa-Mafigiri and Betsy Brada will discuss the importance of taking cultural contexts into account when studying child maltreatment, as well as the unique complexities of conducting inquiry, advocacy, and intervention related to this issue. They will then address the well-being of children in Uganda more generally, discussing the predicaments of Ugandan children in a comparative perspective.



Betsy Brada, PhD
Anthropology Department, Reed College

Dr. Kaawa-Mafigiri has conducted extensive research on medical issues in Uganda, including tuberculosis, alcohol use, and HIV; he is also deeply involved in efforts to increase local capacity in medical care, medical training, and in social science research. Dr. Brada conducts research on HIV treatment and medical training in Botswana. Starting from the issue of child maltreatment, our conversation can range across these topics when we come together to consider human well-being in local contexts.

ANTHROPOLOGY AND PUBLIC POLICY

Anthropologists frequently work on issues of concern to public policy. While many are interested in engaging with the policy implications of their work, they may be less familiar with the platforms or strategies available to communicate these findings and translate them into practice both within and outside of the classroom. This panel brings together three anthropologists working in academia, the National Academies, and the Science and Technology Policy Institute to consider how academics can enhance collaboration with policymakers, spawning new translations of anthropologists' work into policy sectors and bringing these strategies into the classroom.



Charlene Milliken, Ph.D.

Program Officer
National Academies of Sciences, Engineering, and Medicine

Dr. Charlene Milliken is a program officer at the National Academies of Sciences, Engineering, and Medicine where she manages programs and projects partnering with communities to build community resilience to disasters. Before this, she spent seven years at the Department of Homeland Security Science and Technology Directorate participating in programs and activities related to community resilience, terrorism, technology transition, and social media use during disasters. Dr. Milliken was an AAAS National Defense and Global Security S&T Fellow (2007-2009). She has a B.A. in international relations from the University of Southern California and Ph.D. in anthropology from the University of Pittsburgh.



Joshua Mullenite, Ph.D.

Visiting Assistant Professor
Department of Anthropology, Wagner College

Dr. Mullenite is a historical and environmental anthropologist looking at questions of the co-production of race and class in coastal flood control policy in Guyana. He earned his Ph.D. in Global and Sociocultural Studies from Florida International University with a dissertation titled *Engineering Colonialism: Race, Class, and the Social History of Flood Control in Guyana*. In 2017 he was a Christine Mirzayan Science and Technology Policy Fellow at the National Academies of Sciences, Engineering, and Medicine where he worked on coastal community resilience with the Gulf Research Program.



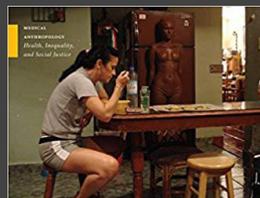
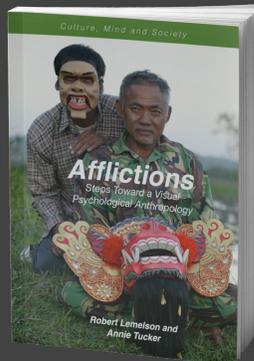
Sharon Williams, Ph.D.

Research Staff Member
IDA/ Science and Technology Policy Institute (STPI)

Prior to joining STPI, Dr. Williams was an AAAS Science and Technology Policy fellow in the Office of Science Policy at the National Institutes of Health. Prior to joining the NIH she was on faculty at Purdue University where her research focused on global aging, the interaction between culture, behavior and biology in the development of chronic disease, and biological markers of health. Dr. Williams has worked on several population level, longitudinal studies of aging as well as anthropological research sites in India. Dr. Williams received her B.S. in Molecular Genetics and an M.A. and Ph.D. in Anthropology from the Ohio State University.

Membership News

A book trailer for **Robert Lemelson** and **Annie Tucker's** *Afflictions: Steps Toward a Visual Psychological Anthropology* is available: https://vimeo.com/282562151?fbclid=IwAR2PS5mhr0p-MKI_NYHhizufCS3F_PzEI7trO91wXJ6Hz28fZ_UnUyDfQS6M This book is one of the first to integrate psychological and medical anthropology with the methodologies of visual anthropology, specifically ethnographic film. It discusses and complements the work presented in *Afflictions: Culture and Mental Illness in Indonesia*, the first film series on psychiatric disorders in the developing world, in order to explore pertinent issues in the cross-cultural study of mental illness and advocate for the unique role film can play both in the discipline and in participants' lives. Through ethnographically rich and self-reflexive discussions of the films, their production, and their impact, the book at once provides theoretical and practical guidance, encouragement, and caveats for students and others who may want to make such films.



Beatriz M Reyes-Foster's book *Psychiatric Encounters: Madness and Modernity in Yucatan, Mexico* is now available.

Psychiatric Encounters presents an intimate portrait of a public inpatient psychiatric facility in the southeastern state of Yucatan, Mexico. While international reports condemning conditions in Mexican psychiatric institutions abound, *Psychiatric Encounters* considers the large- and small-scale obstacles to quality care encountered by doctors and patients alike as they struggle to live and act like human beings under inhumane conditions. Beatriz Reyes-Foster closely examines the impact of the Mexican state's neoliberal health reforms on how patients access care and doctors perform their duties. Engaging with madness, modernity, and identity, *Psychiatric Encounters* considers the enduring role of colonialism in the context of Mexico's troubled contemporary mental health care institutions.

ETHOS

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Editor

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Rachael Stryker, California State University-East Bay

Volume 46, Issue 3: Culture, Poverty, and Personhood

Introduction: Person-Centered Approaches in the Study of Culture and Poverty

Edward D. Lowe and Claudia Strauss

“Whatever I Have to Do That’s Right:” Culture and the Precariousness of Personhood in a Poor Urban Neighborhood

Edward D. Lowe

“The Inimba It Cuts”: A Reconsideration of Mother Love in the Context of Poverty

Sarah E. Rubin

“It Feels So Alien” or the Same Old S—: Attachment to Divergent Cultural Models in Insecure Times

Claudia Strauss

Regular Research Reports

Memory Fields

Daniel T. Linger

Mind, Body, Brain, and the Conditions of Meaning

Rebecca Seligman

Book Review

A Diagram for Fire. Miracles and Variation in an American Charismatic Movement. Jon Bialecki. Berkeley, CA: University of California Press. 2017. 263 pp.

Peter Stromberg

anthropology
NEWS

Your SPA co-editors on Anthropology-News (Amir Hampel & Kathy Trang) would like to hear from you! Do you have pictures from the field or any accolades, publications, or news you would like to share with other SPA members? Throughout the year, SPA-AN regularly features research by our members and the team is always looking for ways to better engage with the interests of members. If you have an idea for a piece or for a series, be in touch (spa.an.submissions@gmail.com)!



Woman drinking tea in a
Kashgar village market
by You Xiaolu