



Society for Psychological Anthropology NEWSLETTER

Summer 2019

Corsica
photo by Tashi Dorjee

edited by Amir Hampel & Kathy Trang

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From the **SPA President**



Dear SPA Friends and Colleagues,

The SPA Biennial is always an exciting time to The SPA Biennial meetings are not only an opportunity to learn about developments in our field of study, but also a chance to see old friends and to make new ones. This year, these encounters were catalyzed by the Tamaya Resort and the Santa Ana Pueblo. The SPA leadership selected the Tamaya Resort, in part, because its profits go to the benefit of the people of the Santa Ana Pueblo. In this beautiful setting, animated conversations overflowed the scheduled sessions, out into the hallways, the patios, and lingered out by the fire pits under the stars. In total, 296 people attended the conference.

This year's meetings also marked a number of important firsts for the SPA. We were pleased that representatives from the newly formed European Network for Psychological Anthropology (ENPA) made the trip to New Mexico, and we look forward to future collaborations and work with ENPA. The inaugural Beatrice and John Whiting SPA Biennial Travel Grants and International Early

Career Scholar Travel Grants helped a group of emerging scholars to attend the meetings. Robert Lemelson's Tajen installation demonstrated an interactive and innovative approach to presenting anthropological research. The conference plenary, *Evolving Contributions of Psychological Anthropology to Understanding the Lifecourse*, organized by Jill Korbin, included both established and emerging scholars (Bambi Chapin, Christine El Ouardani, M. Cameron Hay, Abigail Mack, Elinor Ochs, Kathy Trang, Jo Weaver, Carol Worthman). The many panels, roundtables, and plenary sessions were also supplemented by the new flash presentation sessions.

The SPA continued its program of pre-conference professional development workshops, led by Rebecca Lester and supported by the National Science Foundation. By popular demand, this year's workshops focused on (i) grant-writing, (ii) tool development, (iii) public engagement, and (iv) linguistic methods. During the conference, there were additional workshops on publishing and writing led by past and current editors of *Ethos* and of the *Culture, Mind, Society* book series. These programs are supporting the development and dissemination of quality research in psychological anthropology.

We were also pleased to celebrate Tom Weisner (2018) and Bradd Shore (2019), recipients of Lifetime Achievement Award, at a special breakfast. At the banquet, we recognized the recipients of the Boyer (Kevin Groark) and Stirling (Naomi Leite) prizes. We marked another milestone, thanking Ted Lowe for his service as editor of Ethos, and hearing from the new editor, Greg Downey, about his visions for the journal's future. Jill Korbin, SPA President, offers her sincere thanks to Bambi Chapin, Program Committee chair and Jack Freedman and Bridget Haas, Program Committee members for their excellent program, and to Cameron Hay (Secretary), Jeff Snodgrass (Treasurer) and Samantha Hill (Conference organizer) for their important contributions. We also thank all of those who attended and offered their thought, inspirations, and experience to many stimulating discussions.



Looking forward to seeing everyone again at the Biennial in 2021 (details will be forthcoming)!

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*



2018 SPA LIFETIME ACHIEVEMENT AWARDEE

Thomas S. Weisner



Psychological Anthropology is an incredibly rich discipline, and I have been very fortunate to have been a part of our field as my intellectual and personal home, shared with so many wonderful colleagues and students. My graduate experience at Harvard in Social Relations and Anthropology, training by John and Beatrice Whiting, fieldwork in Kenya on the effects of rural-urban migration on children (and the importance of sibling care), participation in the *Children of Different Worlds* project (Whiting & Edwards, 1988), the methods and interdisciplinary training I enjoyed, and the convoy of fellow students and collaborators I came to know, provided a fortunate start. Then, just as fortunate, I joined a terrific program at UCLA in the Anthropology and Psychiatry Departments with a large, interdisciplinary group in psychological and medical anthropology. Robert Edgerton led the Psychiatry program for many years, and the SPA itself, and *Ethos*, began in the late 1970's while I was an assistant professor.

Our field includes most of the big conceptual continents in the social sciences: Culture and context; the mind; our evolved brain and body; both qualitative and quantitative mixed methods; and understanding well-being and outcomes that matter for persons, communities, and institutions. For those of us who study human development, cognition, education or related fields, we can add learning and the acquisition of cultural knowledge. How is cultural information learned in childhood and throughout life: how is it acquired, internalized, transformed, shared, integrated, remembered, used and transmitted? In other words, what's not to like about Psychological Anthropology as an intellectual project!?

Our ethnographic, comparative studies of children, parents, and families around the world is a magnificent achievement accomplished by so many in Psychological Anthropology as well as allied fields, and is an enduring contribution to anthropology and the social sciences. The importance of international, comparative and cultural research on child development is clearly increasing in many fields today.

A number of topics long taken as universal and unquestioned in child development are being critiqued and re-examined, including the presumption of exclusive maternal-child dyadic care in a conjugal family (rather, the importance of socially distributed multiple care of children, including sibling caretaking, in diverse families), autonomous individualism as the primary goal for development; the standard attachment paradigm, dyadic joint attention, the "30 million word gap", exclusive emphasis on children's individual needs and stimulation (in addition, the importance of children's contributions to shared family goals), parent-child play, and many others. Many of us in Psychological Anthropology are deeply involved and often at the forefront of this new, critical research.

We are well-positioned to contribute to this revitalization. The WEIRD critique (Western, Educated, Industrialized, Rich and Democratic societies dominate research samples and concepts, making claims of generalizability or universality inappropriate and unlikely) (Henrich, Heine, & Norenzayan, 2010) is widely circulating. We have the ethnographic research and the mixed methods traditions to lead the way to take advantage of this critique, which of course always has been central to Psychological Anthropology.

Psychological Anthropology also takes on many of the central questions of the social sciences more generally – questions that cross into psychology, philosophy, clinical, health and medical topics, and other fields. These include, for example, the origins and sustaining of commitment to a particular way of life in families, communities, and cultural groups, as well as resistance and conflict to it. We focus on the self and self-construal, and social identities. The mind, self and experience are embedded in the social networks, communities and institutions around us; where are the boundaries/gateways? Well-being is a deeply cultural contextual experience and outcome – how best to measure it?

Thanks very much to the SPA for honoring me with the 2018 Lifetime Achievement Award. One of the rewards includes our recent tradition that the awardees (Bradd Shore, our 2019 awardee, and I) enjoy a breakfast with SPA members at the biennial meeting, and the members get to ask us questions. They are interesting questions; here are some from this year's meeting in New Mexico. "How have our ethnographically grounded theories and findings led to broader interdisciplinary conversations (and how did you do manage to do it – it's not easy!)" "Are team and collaborative training and research good, or better to do individual fieldwork and scholarship?" (Bradd Shore appreciates the values of individual fieldwork; I've enjoyed team collaborations). "Why don't other disciplines (as well as much of sociocultural anthropology itself) appreciate and use Psychological Anthropology and culturally-informed ethnographic research more, like education [or fill in your favorite other discipline here]?" "What about the role of psychoanalysis in Psychological Anthropology today?" "Why is funding so damn hard to get in our field using our methods?" And quite a few more; it was fun, and to be continued for many decades to come.

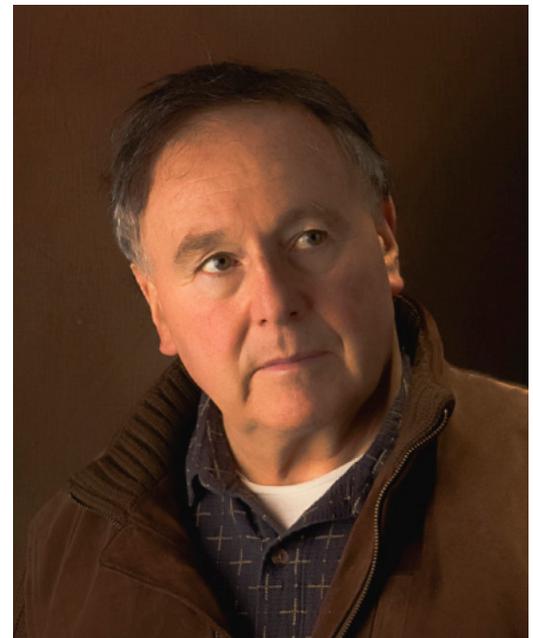
Henrich, J., Heine, S., & Norenzayan, A. (2010). *The weirdest people in the world?* Behavioral and Brain Sciences, 33, 61 - 135.

Whiting, B. and C. P. Edwards (1988). *Children of Different Worlds: The Formation of Social Behavior*. Cambridge, Mass, Harvard University Press.

2019 SPA LIFETIME ACHIEVEMENT AWARDEE BRADD SHORE

My undergraduate background was in literature, and I discovered anthropology "by accident" through my two years as a Peace Corps volunteer in Samoa where I got to know several anthropologists. After my conversion to the discipline, I did my graduate work in Cultural Anthropology at the University of Chicago in the early 1970s when the Anthropology Department there was deep into symbolic anthropology and what was called "culture theory," under the influence of David Schneider (who became my mentor), Clifford Geertz and Victor Turner. While my interests, based on my experiences in Samoa, were naturally oriented toward psychological and cognitive issues, psychological anthropology was not emphasized by the department, and I was actively discouraged from pursuing training the things psychological.

While very much engaged by the symbolic and structuralist dimensions of culture theory in which I was being trained, I also found the anthropology I was being taught devoid of any viable conception of human agency. It was symbol-centered or structure-centered rather than person-centered. There was a stress on meaning, but it was more "meaning of" (symbols and structures) rather than "meaning for" (people as active agents). Hunting about in the literature of the time for remedial models of analysis, I was thrilled to come across Bob Levy's seminal work *The Tahitians*, a masterful person-centered ethnography of Tahiti that gave me just the model I was looking for. And so I became a psychological anthropologist. In the early 1980's I discovered cognitive science and cognitive linguistics and realized that "the cognitive turn" was an important contribution to psychological anthropology. Within anthropology I was strongly influenced by the work of Roy D'Andrade, Naomi Quinn, Janet Keller, Dorothy Holland and, later, Claudia Strauss.



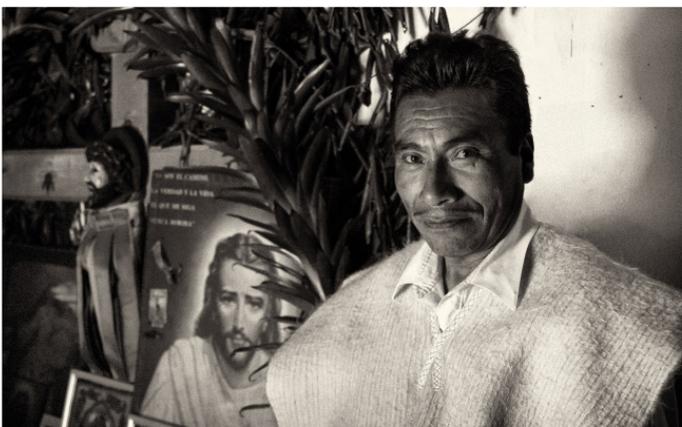
Over the past half-century Psychological Anthropology and the SPA have provided me with a rich and balanced vision of Anthropology, empirically grounded, theoretically nuanced and non-dogmatic. The colleagues I have gotten to know through the SPA have been inspiring models for how to do anthropology, at a time when that was not always so clear. Psychological Anthropology, bringing culture to life, has given me hope for the future of our discipline. And it has given me an intellectual home I can be proud of.

BOYER PRIZE WINNER - KEVIN GROARK

As long as there have been dreamers, people have puzzled over troubling and distressing dreams: Where do they come from? What do they mean? And how should we approach them, both in our lives and in our theories? In my 2017 Ethos article "*Specters of Social Antagonism: The Cultural Psychodynamics of Dream Aggression among the Tzotzil Maya of San Juan Chamula (Chiapas, Mexico)*," I present an analysis of Tzotzil Maya "persecution dreams," discussing the complex connections among sickness, interpersonal aggression, ideologies of social antagonism, and the spectral phantasies that shadow these social phenomena. Building on this ethnographic foundation, I develop a "cultural psychodynamic" account framed in terms of projective-introjective dynamics (functioning at both the individual and social levels), arguing that the aggression dream serves as an experience structure in which inner and outer realities become deeply interwoven, often resulting in an increased sense of insecurity and existential threat. At its broadest conceptual level this article is concerned with the affective power of dreams, the processing and integration of waking affects and social relations within the register of oneiric phantasy, and the subsequent transposition of these phantasy-laden feelings back into waking life, where they influence not only the individual's sense of well-being, but the tenor of actual social relations.



My goal in writing this paper was to show how the integration of anthropological and psychoanalytic sensibilities can increase the depth and dimensionality of our ethnographic understanding. As anthropologists, we are sensitive to the interpretive violence committed when culturally distinct worldviews, ontologies, and social realities are absorbed and homogenized by the reductive "master discourse" of Western psychoanalysis. And yet, as psychically complex individuals, we also know the shallowness of purely culturalist accounts of human experience. The human psyche—our own and those we encounter in the field—is a dynamic system shot through with strong and sometimes contradictory feelings (only some of which are culturally recognized and elaborated), complex and often conflicting desires and impulses (many of which have no available social outlets or spaces for expression), variable zones of unawareness and unarticulation (both culturally and individually produced), and constant attempts to manage the tensions that arise from this complex meeting of the inner and outer worlds. We are all psychically complex—and psychically conflicted—in deeply cultural ways.



Given this, we need something like a "working model of psyche" of to better understand distinctly organized cultural subjects and lifeworlds. This would provide for a more granular focus on the inner world, how it works, and how it is both shaped by and the shaping of the social milieu and cultural context in which it occurs. In this spirit, I have been developing a contemporary "cultural psychodynamic" approach to ethnographic interpretation (see Groark 2008, 2009, 2010, 2013a, 2013b, 2015). The hallmark of this approach is a systematic linking of some notion of "deep" intrapsychic processes with a highly particularized understanding of the con-

stitutive role of cultural dispositions, ethnotheories, and social practices—in other words, joining a contemporary psychodynamic depth psychology to a nuanced cultural phenomenology. Such an integration effectively decolonizes Eurocentric models of mind and experience through adoption of an ethnophenomenological-ontological focus, while simultaneously resuscitating a reculturalized, psychically complex anthropological subject through commitment to a dynamically plausible model of human psyche.

Kevin Groark is a Lecturer (US Asst. Prof.) in the Department of Anthropology at Macquarie University in Sydney, Australia. He is trained in anthropology and psychoanalysis and holds PhDs in both fields. Since 1991, he has carried out ethnomedical and ethnopsychological research in Tzotzil Maya-speaking communities in Highland Chiapas focusing on health and illness, emotion culture, intersubjectivity, and dream experience. His earlier work on cultural psychodynamics has been awarded the 2009 Peter Loewenberg Essay Prize in Psychoanalysis and Culture and the 2011 Boyer Prize for Contributions to Psychoanalytic Anthropology. The 2018 Boyer Prize Essay discussed in this essay was published in Ethos 45(3):314-341.

CONDON PRIZE WINNER - COURTNEY CECALE

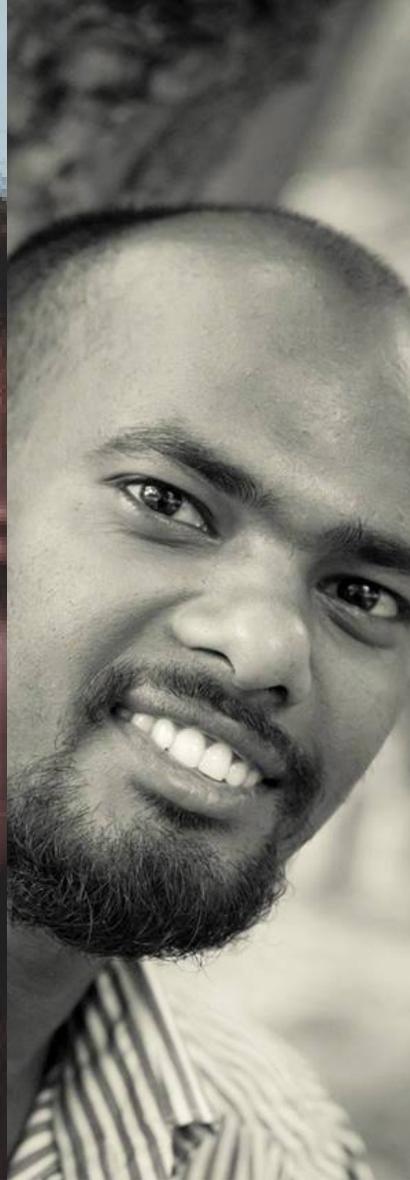


Running 100 miles over trail terrain sounds absolutely miserable to most people — but for some, the experience is sublime. For former heroin addicts turned ultra-marathon runners, the relief achieved through the painful suffering and euphoric mindlessness, however, are comparable. My article, “Moral Modes of Attention: Transforming the Self From Addict to Ultramarathon Runner,” ethnographically explores the high-like experiences for former heroin addicts who have taken up one of the most athletically intense sports on the planet, and risk their bodies every year to accomplish unimaginable feats. Drawing on data collected while interviewing and participating with runners during the 2013-2014 racing season, my article interrogates what it means to be ethically high and still maintain sobriety in the face of social and legal sanctioning. What’s more, it theoretically engages

with the landscape as a meaningful presence. While scholars have written at length about experiences with drug achieved feelings of being high, this paper instead proposes how ideologies of and interactions with landscape help produce certain types of ethical highs, that help people achieve a comparable existential relief from the demands of life and the expectations from their sober moral transformations through processes of creating overwhelming attentional states. I have further developed these early thoughts on the entanglement between ethical attention-scapes and the environment in my current dissertation research, where I study the experiences of scientific laborers on high-altitude melting glaciers trying to predict the future of melt through the embodied expertise of climbing. In this project I specifically examine how, drawing on my Master’s research, attentional states are a practice of expertise, as well as a temporal dwelling mood of loss. Ultimately, my work reveals how somatic experiences are built through interactions with and ideologies of environmental landscapes, broadening conversations in Psychological Anthropology to address emerging questions in the study of climate change.



Courtney Cecale is a doctoral candidate in the Department of Anthropology at the University of California, Los Angeles.



Based on fieldwork in Sydney, Australia, **Emma Balkin**'s research centres on families who have "difficult" children. Considered neither "normal", nor officially disordered, these children occupy a social role of "naughty brats." In a culture where parental identity is yoked to the child, and the idea of the "good child" plays a central role in moral aspirations to the good life, this often causes deep anguish and turmoil in family life. Balkin examines how parents make meaning in these situations and how their experiences are shaped by the assumptions implicit in local parental ethnotheories. Considering the ways in which we are both embodied and em-brained in particular social and historical contexts, she examines how a neoliberal vocabulary, comingled with a psychiatric idiom of distress, is stitched into the fabric of everyday family life, reorienting the family towards a particular ideal of the good life. In doing so, Balkin maps how neoliberal macrostructures are re-shaping the microstructures of everyday experience, including familial relations, expectations of self and understandings of childhood.

Dimitri Chubinidze received his Ph.D. in psychological anthropology from Tbilisi State University ("Georgian Proverbs & Cultural Models of Adaptive Behavior, 2018). During his doctoral studies, Chubinidze received further training in psychological anthropology at Emory University and UC San Diego. His research interests include the study of theoretical and methodological issues of cultural cognition with a central focus on cultural models of person and action, metaphorical reasoning, meaning-making, theory of mind, psychology of set (Einstellung), and extrospection. Currently, Chubinidze is the head of the Scientific Research & Development Department at the faculty of psychology & educational sciences, TSU; invited lecturer at Tbilisi State University, Free University of Tbilisi, and Agricultural University of Georgia; member of the Study of Psychological Set & Attitude Correction working group at Tbilisi State Medical University; and the executive manager of the international Georgian Psychological Journal.

Julia Khan is currently a PhD candidate in her fifth year of research in the field of anthropology, with a sub-major in psychological anthropology, at Seoul National University, South Korea. She was awarded the SPA Early Career Scholar Travel Grant to present a paper which is a part of her dissertation project; the paper is titled 'Making of National Self: The Case Study of Russian-Medium High School Students in Almaty, Kazakhstan.' This work lies at the intersection of nationalism, self, and emotion, and it's primary anthropological site is an urban Kazakhstan school. The task of this research is to reveal how individuals get socialized into a certain nation through emotional education, and to understand what implications this socialization has for the way that people form a sense of belonging in Kazakhstan. Specifically, this study links two domains, national identity and emotion, in order to examine how national selves are created in everyday schooling in a post-Soviet context.

Dalibandhu Pukkalla has completed his M.A. and M.Phil in Social Anthropology at the Department of Anthropology, University of Hyderabad, India. His current research is on ongoing societal changes – especially economic changes, and the degree to which these changes affect (and are affected by) local understandings of motivation among the fishing communities of north-eastern coastal Andhra Pradesh, India. These studies especially focus on analyzing emotions involved in the maritime mode of production. Furthermore, this research also throws light on the role of technology (adaptation of motorization/ mechanization of fishing) and local knowledge practices on the livelihood dynamics of the fishing community. Throughout, Dalibandhu's research is concerned with the way that livelihood practices interconnect, influencing individual emotional actions in the community. His research broadly falls in the specializations of Medical Anthropology, Psychological Anthropology and Maritime Anthropology.

International Early Career Scholar Travel Grant Awardees

MEMBERSHIP NEWS

New Publication

TALKING LIKE CHILDREN

*Language and the Production of Age
in the Marshall Islands*

ELISE BERMAN



Talking Like Children: Language and the Production of Age in the Marshall Islands

Elise Berman

In *Talking Like Children*, Berman analyzes a variety of interactions in the Marshall Islands, all broadly based around exchange: adoption negotiations, efforts to ask for or avoid giving away food, contentious debates about supposed child abuse. In these dramas both large and small, age differences emerge through the decisions people make, the emotions they feel, and the power they gain. Berman's research includes a range of methods -- participant observation, video and audio recordings, interviews, children's drawings -- that yield a significant corpus of data including over 80 hours of recorded naturalistic social interaction. Presented as a series of captivating stories, *Talking Like Children* is an intimate analysis of speech and interaction that shows what age means. Like gender and race, age differences are both culturally produced and socially important. The differences between Marshallese children and adults give both groups the ability to manipulate social life in distinct but often complementary ways. These differences produce culture itself. *Talking Like Children* establishes age as a foundational social variable and a central concern of anthropological and linguistic research.

In Memoriam Naomi Quinn

Naomi Quinn (79), professor emerita of cultural anthropology at Duke University, died on June 23, 2019, in Durham, North Carolina, at home with family. In death, as in life, Quinn followed her own inner voice, with fortitude and resolve. An innovator in the field of cognitive anthropology, her interests spanned neuroscience, human evolution, psychodynamic approaches, childhood socialization, and gender.



For a full tribute to Naomi, please visit *Anthropology News*:

<http://www.anthropology-news.org/index.php/2019/07/29/naomi-r-quinn/>

Matthews, Holly, Claudia Strauss, Karen Sirota, and Bambi Chapin. 2019. "Naomi R. Quinn." *Anthropology News* website, July 29, 2019.



In Memoriam

Dorothy Dotie Caye Holland

Cultural anthropologist Dorothy “Dottie” Caye Holland, 74, died on April 13, 2019, from ovarian cancer. For more than five decades she served others as a scholar and mentor, a social justice activist, and a humanitarian.

Dottie was born in Newport, TN on May 18, 1944. She began her academic career as a mathematician, graduating from East Carolina University magna cum laude in 1966. She then turned her analytical mind to culture and studied modernization in Trinidad for her master’s thesis in anthropology at the University of North Carolina-Chapel Hill. She earned her doctorate at the University of California at Irvine in 1974, based on fieldwork in Samoa, and then began her career in the UNC-CH Anthropology Department until she retired in 2016.

As a scholar Dottie demonstrated a robust thirst for understanding our social and cultural worlds. She was a gifted listener with a delightful sense of humor, always moving discussions to deeper levels of inquiry and intimacy. As a social justice activist she was a champion of environmental health and racial and gender equity. Dottie challenged her colleagues, students, and friends to seek and apply strategies for social change. She encouraged those affected by injustices such as environmental racism and the school-to-prison pipeline to join researchers in searching for solutions. As a humanitarian, Dottie listened and observed with a desire to uplift others. She gave to the needs and interests of those less fortunate. Dottie also cared deeply about her students. She was the consummate mentor who became a life-long friend of many students. She advocated for them and wrote thoughtful recommendation letters, sometimes years after their graduation. Dottie loved to collaborate with her students and other faculty on important research projects in other countries, including Korea, Nepal, Denmark, as well as in many North Carolina communities. She authored nine books and more than 70 journal articles. She had a remarkable ability to theorize about the concrete observations of anthropological fieldwork. Dottie’s reputation as a thinker and leader propelled her to chair her department, to be named the Cary C. Boshamer Professor of Anthropology, and to become President of the Society for Psychological Anthropology.

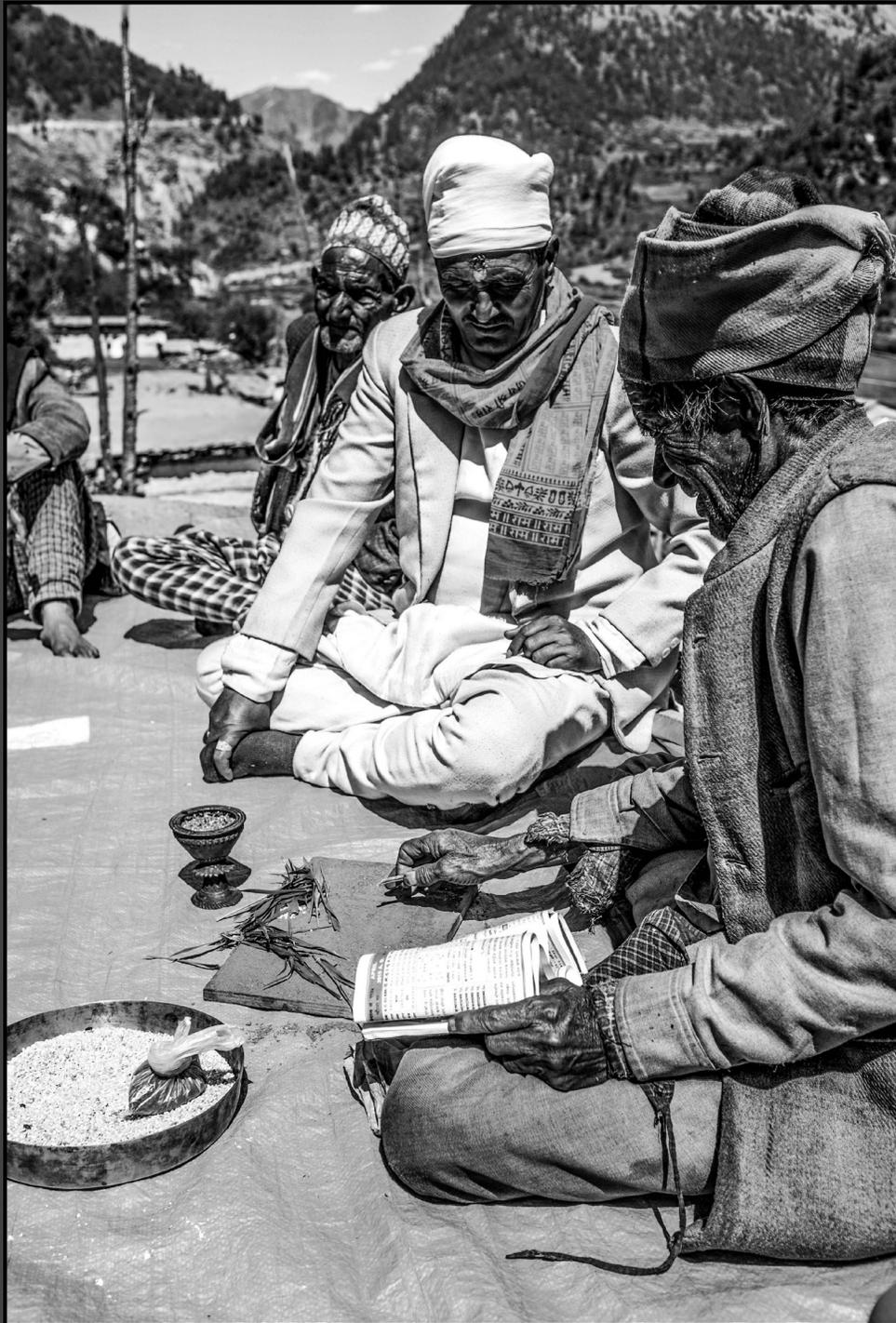


Her writing about cultural models, figured worlds and the role of identity and agency in social movements has inspired many others who use her theories and perspectives in their work. Her book, *Identity and Agency in Cultural Worlds*, which she wrote with Bill Lachicotte, Debra Skinner, and Carole Cain, has become a major text in anthropology, psychology, and education research. In 2017, more than 30 graduate students and faculty organized and spoke at “The Living Legacy of Dorothy Holland” session during the American Anthropology Association meetings in Washington, DC. One of Dottie’s best known books is *Educated in Romance: Women, Achievement and College Culture* which she wrote with Margaret Eisenhart. The book reported findings from a National Institute of Education-funded study of Black and White women who majored in math and science in college – but who were diverted from their careers by a strong peer-dominated “culture of romance.” This careful research helped explain why some women struggle to succeed in nontraditional fields. In one of her last research collaborations, Dottie and colleagues Charles Price and Pat Johnson recognized the pressing challenges Black men experience in the United States. Rather than focus on pathology, they conducted in-depth interviews to learn what knowledge, people, and resources Black men in different regions and generations summon when facing difficulties, and how they understand and experience race. The project is now developing educational products to be shared with parents, communities, and organizations.

Dottie created a large extended family of former students, colleagues, and friends that included her beloved partner Charles Odoms, and Pat Johnson, a friend and colleague for half a century (both of Hartford, CN); Jeff Boyer, his children Chelcy and Josh, and their children; Kim Allen, a former student and friend, and Kim’s son Allen Buansi, who Dottie described as a “son from another mother.” One of Dottie’s many leadership roles was as founding director of the Graduate Certificate in Participatory Research (GCPR) at UNC-CH, an interdisciplinary learning community for research in partnership with communities. In tribute to her grandfather, Ashby Gaines Holland, a columnist for the Newport (TN) Plain Talk newspaper, who saw something special in the little girl growing up in Appalachia, Dottie left a legacy gift to GCPR to fund the Holland Seed Grant Awards. Donations in memory of Dottie to the Graduate Certificate in Participatory Research may be made here:<http://participatoryresearch.web.unc.edu/>

Photo Essay
Astrological Divination in Nepal

Samuele Poletti



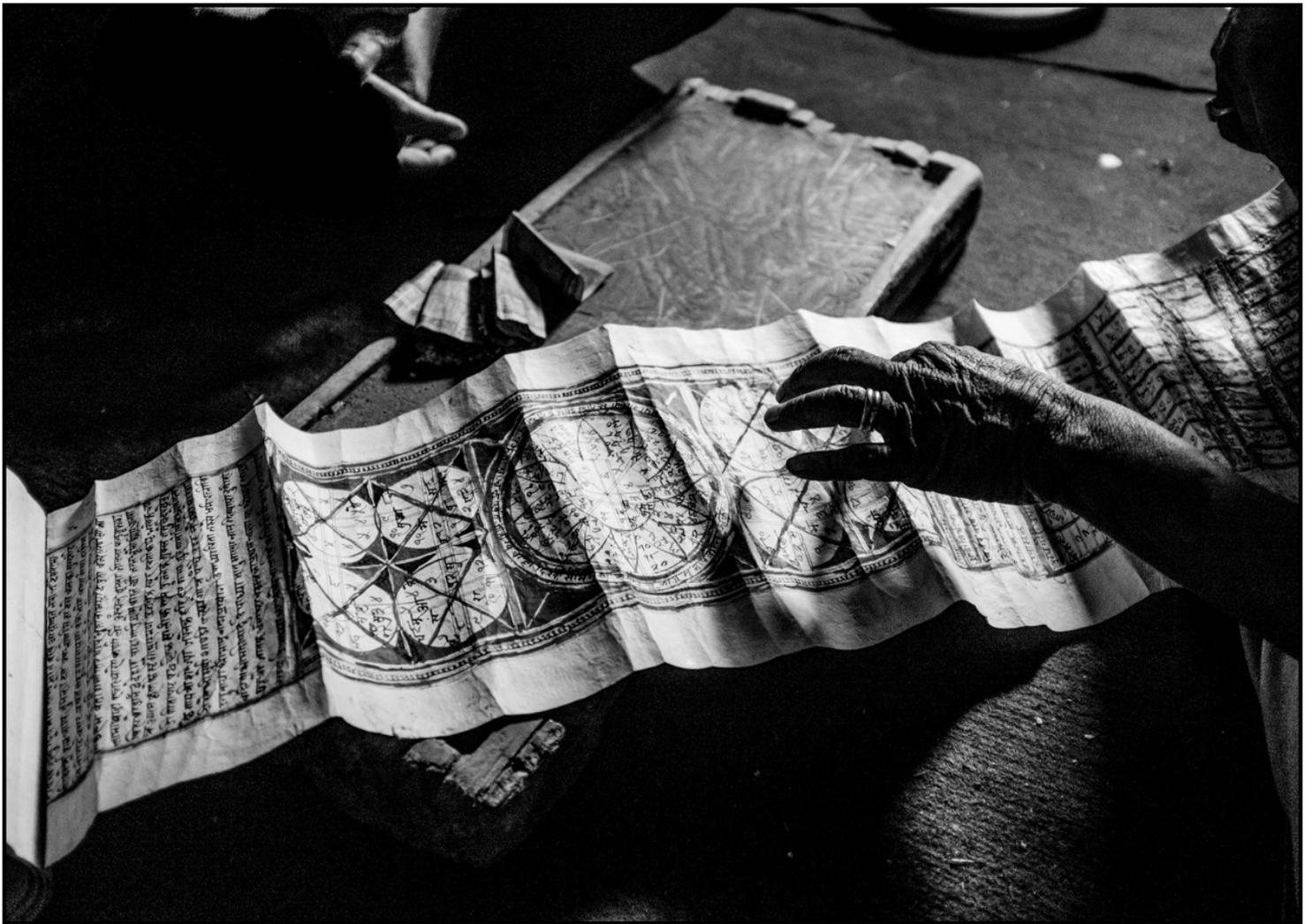
How might the perception(s) of death shed light upon the ways in which people make sense of existence? This was the main question that oriented me throughout my 18-month doctoral fieldwork in the Sinja Valley of Jumla District, in northwest Nepal (October 2014 – June 2016). As part of this work, astrological divination emerged as a form sense-making which, by providing access to the ‘hidden motifs’ of life events, provides existential narratives that structure the kaleidoscope of situations that people encounter in life. Nevertheless, since unprecedented experiences challenge the ‘life plot’ thus generated, altering previous interpretations, this hermeneutic endeavour needs to be constantly readjusted. Thus conveying a ray of hope to act upon what is initially approached as a hopeless fate, astrological knowledge forwards the perception that troubling events, apparently out of control, are also liable to be acted upon, revealing a permanent tension between ‘fatalism’ and ‘freedom’ in Sinja.

An astrologer preparing the horoscope (cinā) for a new-born baby in the Sinja Valley, western Nepal. (Poletti 2015)

If you wish to know more about astrological divination in Sinja and how it provides people with existential narrative, please refer to this article: Poletti, Samuele. (2018). “Obscure existential narratives: Predetermination and Freedom in Nepalese Horoscopic Knowledge.” *HIMALAYA* 38(1): 55–67.

Available open access here:

<https://digitalcommons.macalester.edu/himalaya/vol38/iss1/10/>



The horoscope (cinā) typically takes the form of a piece of paper embellished with graphic motifs. (Poletti 2015)

Jaggy, a friend of mine, observes the astrologer unfolding his horoscope, which constitutes a sort of existential narrative. (Poletti 2016)



The wooden 'blackboard,' used to make the necessary calculations to forecast the influence of the planets. (Poletti 2015)

ETHOS

Journal of the Society for Psychological Anthropology

Editor

Greg Downey (2018-2023), Macquarie University

June 2019

Regular Research Reports

Young Americans' Dreaming in the Specular Age

Robin E. Sheriff and Jeannette Mageo

Agency, Cultural Consonance and Depressive Symptoms: A Brazilian Example

William W. Dressler, Mauro C. Balieiro, and José Ernesto dos Santos

Youths' Individual Pathways Towards Contextual Well-Being: Utilizing Electrodermal Activity as an Ethnographic Tool at a Theater After-School Program

Scarlett Eisenhauer

Ordinary Ethics and Reflexivity in Mundane Family Interactions

Tamar Kremer-Sadlik

Situated Comparison: A Methodological Response to an Epistemological Dilemma

David Flood and Julie Starr

"The Heavier Selves": Embodied and Subjective Suffering of Organ Sellers in Bangladesh

Monir Moniruzzaman

anthropology
NEWS

The European Network for Psychological Anthropology (ENPA)



Although psychological anthropology played a crucial role in the early life of our discipline, it seemed relegated to the margins of European Anthropology over the last fifty years. There are various reasons for this, stemming from an 'anti-psychologizing' disciplinary ethos to the decline of interdisciplinary collaboration due to psychology's quantitative and experimental turn. Historically

speaking, and to mention just a few, the German "Völkerpsychologie", the British "Torres Strait Expeditions", and different versions of psychoanalysis and ethno psychoanalysis, all made important methodical, theoretical and transdisciplinary contributions to the broader anthropological project. Since then, methodological, theoretical and conceptual approaches of psychological anthropology have moved into rich new fields, becoming increasingly concerned with power asymmetries, critical epistemologies, and the social and human effects of universalizing 'Western' psychologies. In the face of growing human and cultural interconnectedness, contemporary psychological anthropology has fostered important insights into new forms of inequality and structural violence in local and global contexts, into changing forms of human subjectivity, and into how different emotions, affects and behaviors are understood, managed and responded to in diverse settings.

Today, as the global political economy becomes more multi-polar, the assumption that psychological and bio-psychiatric 'insights', predominantly produced in the 'West', are to be imposed on other social groups, is itself now open to question, creating new tensions between universalizing and relativizing understandings of the human condition that psychological anthropology is uniquely positioned to address. Psychological anthropology has, in its more recent instantiations, broadly rejected the universalizing tendencies of psychological discourse, preferring to illuminate historically and socio-culturally situated concepts of self, personhood and what it means to be human. In short, psychological anthropology had broadly avoided postulating the 'psyche' as an a priori given, rather understanding how different cultural understandings of 'psyche' and 'self' affect individual and social behavior and experience. This critical perspective at times conflicts with some of mainstream psychology's key assumptions, according to which human beings are subjected to universal psychological patterns of feeling, thinking and interacting. However, rather than only aiming to refute such perspectives, the European Network for Psychological Anthropology (ENPA) encourages researchers and practitioners to scrutinize, relativize and contextualize them, thereby encouraging fruitful dialogue and exchange with neighboring disciplines such as cultural psychology, transcultural psychiatry, neuro-anthropology, developmental psychology, philosophy, psychotherapy and bio-psychiatry (to only name a few).

The European Network of Psychological Anthropology (ENPA) is affiliated to the European Association of Social Anthropologists (EASA) and collaborates with the Society for Psychological Anthropology (SPA). The network was founded by Dr James Davies, Dr Keir Martin and Dr Thomas Stodulka in January 2018 and it was launched at the EASA conference in Stockholm in August 2018 (please see podcasts here: <http://enpanthro.net/audio/>). The ENPA has launched its website (<http://enpanthro.net/>) in May 2019 including a members' directory and is currently establishing a blog where we invite colleagues to elaborate on current (political) issues from perspectives at the intersection between anthropology, psychology, psychotherapy or psychiatry every month. We have scheduled the first ENPA conference for early June 2020 (info to be circulated soon) in Helsinki, Finland. The ENPA is very much looking forward to seeing you there!

Twitter: @enpanthro / <https://twitter.com/enpanthro>

Website: <http://enpanthro.net/>

Thomas Stodulka

Open Minds

East Asian Network for Society, Culture, and Psychology

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www.openminds-easia.net

We are pleased to announce the launch of a new academic network, Open Minds. This online platform connects scholars of/in East and Southeast Asia who are working at the junctures of social science and psychology. This includes scholars who are critically analyzing therapeutic ideologies, as well as scholars who are exploring the interaction of sociocultural forces and individual psychology.

This network aims to support the increasing numbers of scholars working on these topics in East and Southeast Asia. In this region, psychotherapeutic services are expanding rapidly, self-help psychology is widely popular, and psychological techniques are being integrated into emerging forms of governance. In addition to studying these contemporary phenomena, researchers in the region are addressing issues of abiding scholarly interest, producing work on family life, socialization, morality, emotion, cognition, individualization, technology, and mental health. Research on the mutual constitution of self and society has been deeply shaped by scholarship from East and Southeast Asia, as scholars worldwide continue to build on classic studies of Balinese selves, of independence and interdependence, and of the cultural and political contexts of psychological distress. Ongoing research in this region is yielding new insights into the links between culture, emotion, and cognition; between subjectivity, history, and mental health.

The Open Minds network connects scholars in these lively and growing fields of inquiry in order to support research, teaching, and graduate training. The Open Minds website allows users to post information about conferences and publications, and to engage in a discussion forum. While the site can be accessed in different languages, a centralized members directory allows all users to identify scholars across the region. The directory can be searched by research field and site, so it is simple to find, for example, any researchers who are working on 'emotion/affect' in Indonesia, or 'self-help/popular psychology' in Korea.

The Open Minds network aims to facilitate dialogue and collaboration within the region and among fields of inquiry. We welcome colleagues from across a range of disciplines including anthropology, psychology, sociology, political science, economics, human geography, history, literature and film, cultural studies, media studies, and the neurosciences.

If you are interested in joining Open Minds, you can register at this link:

<http://www.openminds-easia.net/register/>

We hope to see you on Open Minds!

Daniel Nehring and Amir Hampel



Abu Dhabi
photo by Tashi Dorjee