2007 Biennial Meeting of the Society for Psychological Anthropology

Manhattan Beach Marriott Hotel

March 9th – 11th, 2007
Tom Weisner, UCLA..............................President, SPA
Tanya Luhrmann, University of Chicago.........President-elect, SPA
Nicole Falgoust, UCLA..................student Board member, SPA
Suzanne Gaskins, Northeastern Illinois University.......member, SPA
Jean Lave, UC Berkeley..........................Board member, SPA
Ashley Maynard, University of Hawai‘i……Secretary-Treasurer, SPA
Christina von Mayrhauser, CSU Northridge...............member, SPA

Conference Organizers

Rosanne O’Rourke
Kimmy Tran
Welcome to the 2007 Society for Psychological Anthropology Biennial meeting!

We have a terrific program, thanks to the contributions of all the presenters this year, and the efforts of your Program Committee. We have some 36 sessions, and over 150 papers on the program this year, an increase of over 20% from recent Biennial meetings. Our theme is conversations across the social sciences. Psychological anthropology has always encouraged such conversations with psychology, human development, neuroscience, linguistics, religious studies, medicine, public health, and many other fields, and the program certainly reflects these kinds of interdisciplinary and mixed methods interests.

We are inviting everyone attending the meetings this year to a dinner and celebration in Pacific Palisades on Friday evening, thanks to SPA Board member Robert Lemelson’s wonderful hospitality and generosity. Get on a bus in front of the hotel Friday at 5 PM for a ride to the party! The banquet Saturday evening at the hotel honors Professor Robert B. Edgerton (UCLA) with the SPA Lifetime Achievement Award.

Enjoy the ideas and conversations this weekend, and welcome to Los Angeles.

2007 SPA Biennial Meeting Program Committee

Tom Weisner, UCLA
Tanya Luhrmann, University of Chicago
Nicole Falgoust, UCLA
Suzanne Gaskins, Northeastern Illinois University
Jean Lave, UC Berkeley
Ashley Maynard, University of Hawai‘i
Christina von Mayrhauser, CSU Northridge
Driving Directions to the Manhattan Beach Marriott

1400 Parkview Avenue
Manhattan Beach, CA 90266

From North:
Take 405 Freeway South, exit Rosecrans Avenue west. Drive approximately one mile on Rosecrans Avenue, turn left at Parkway Drive. Marriott is one block, directly ahead.

From South:
Take 405 Freeway North, exit Rosecrans Avenue. Turn left on Rosecrans Avenue. Drive approximately one mile, turn left at Parkway Drive. Marriott is one block, directly ahead.

From LAX airport (directions vary from different rental car locations):
Take Sepulveda Boulevard south. Drive approximately 3 miles, turn left on Rosecrans Avenue. Turn right at the second traffic light, onto Nash/Parkway. Marriott is one block, directly ahead.

Parking Directions

Marriott is offering SPA conference guests discounted parking: $10 self-parking and $13 valet. Bring your parking ticket to the SPA registration desk in the main lobby of the Marriott, and we will provide you with a discount sticker to put on your ticket.

Limited free street parking is also available in front of the Marriott.
**General Information**

Session meeting rooms include Terrace A and Terrace B, located on the lower level across from the hotel restaurant; and rooms 211, 215, 219 and 223, located on the upper level in the west wing. Meeting rooms are noted in the program on the right side of the gray bar heading each session.

The Book Exhibit, managed by Richard Klein of the LSS, will take place on the upstairs bridge, adjacent to the upper-level meeting rooms, throughout the duration of the conference. Coffee and tea service will also be provided on the bridge.

If you would like an official receipt for your conference registration, please contact Khara Minter at the American Anthropological Association at (phone) or (email).

**********************************************************************************

**Special Note:** Please remember that Daylight Savings begins at 2am on Sunday, March 11. Don’t forget to reset your clock before going to bed on Saturday!

**Social Events**

**Friday, March 9, 5pm**
Dinner party at the home of SPA Board member Robert Lemelson.

Charter buses will be provided for transportation to and from the Marriott. Valet parking will also be available at Rob’s residence.

**Saturday, March 10, 6:30pm**
Annual awards banquet honoring the distinguished career of Robert Edgerton, UCLA. Located in the Parkview room at the Marriott.

**Saturday, March 10, post-banquet to midnight**
Student party organized by SPA student board member Nicole Falgoust at Cozymel’s Restaurant and Margarita Bar.

2171 Rosecrans Avenue
El Segundo, CA  90245

Restaurant is located 3 blocks from the Marriott.
2007 Biennial Meeting of the Society for Psychological Anthropology
Event Program

Thursday, March 8 – Sunday, March 11

Thursday, March 8, 2007

<table>
<thead>
<tr>
<th>Registration</th>
<th>Thursday, March 8, 4 – 10pm</th>
<th>Lobby</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book Exhibit</td>
<td></td>
<td>Upstairs bridge</td>
</tr>
</tbody>
</table>

Friday, March 9, 2007

<table>
<thead>
<tr>
<th>Registration</th>
<th>Friday, March 9, 7:30am</th>
<th>Lobby</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panel</td>
<td>Friday, March 9, 8 – 10am</td>
<td>223</td>
</tr>
</tbody>
</table>

Identifying Possible Universals for Interstellar Communication

Chair
Douglas A. VAKOCH, SETI Institute & California Institute of Integral Studies

Niche, User Interface, and Interstellar Communication
Donald HOFFMAN, University of California, Irvine

What Kind of Mathematics is Likely to be Shared among Extraterrestrial Civilizations?
Louis NARENS, University of California, Irvine

Color Processing Universals and the Construction of Deep Time Messages
Kimberly A. JAMESON, University of California, Irvine; Jon LOMBERG

Eliciting Understanding of the Human Mind in Interstellar Messages
Warren S. BROWN, Fuller Theological Seminary; Fulvia CASTELLI, California Institute of Technology

Inferring Altruism in Interstellar Messages
Douglas A. VAKOCH, SETI Institute & California Institute of Integral Studies
A Student Forum

Convener
Nicole A. FALGOUST, University of California, Los Angeles
Heather M. W. HUFFMAN, University of California, Los Angeles; Liz NICKRENZ, University of Chicago; Amy DEXTER, University of California, Santa Cruz

Individual Papers

Class, Race and Globalization

Chair
Whitney White KAZEMIPOUR, University of California, Los Angeles

Feeling Entitled, Losing Entitlements: Psycho-Cultural Approaches to Neoliberal Attacks on the Welfare State
Jack R. FRIEDMAN, University of Chicago

Ireland: changing economy, changing values
Autumn MAGIERA, Wichita State University

Globalization, Cosmopolitanism, and the Self: Turkish women and the discourses of good-person in the midst of social, political and economic transformations
Sevda NUMANBAYRKATAROGLU, University of Chicago

Meaning and Migration: How Psychological Anthropology Can Contribute to the Understanding of Immigrant Experience
Whitney White KAZEMIPOUR, University of California, Los Angeles

Situated, Mediated, Guided Cognition: Another Way to Look at Racism
Matthew J. RICHARD, Valdosta State University

Panel

Families in pain: Illness, suffering and (inter)subjectivity

Chairs
Mara BUCHBINDER, University of California, Los Angeles
Ignasi CLEMENTE, University of California, Los Angeles
PART I

Introduction
Linda GARRO, University of California, Los Angeles

What a dog can do: Service dogs as agents of healing for children with autism and their families
Olga SOLOMON, University of Southern California & University of California, Los Angeles

“It’s either one pain or another pain”: Social distress and somatic disruption in family chronic pain narratives
Mara BUCHBINDER, University of California, Los Angeles

Suffering: The shared voice of childhood illness
Roberta L. WOODGATE, University of Manitoba

Explanatory models in action: Moral discourse, (dis)ability, and difference in the everyday family lives of children diagnosed with autism spectrum conditions
Karen Gainer SIROTA, University of California, Los Angeles

Discussant
Cindy Dell CLARK, Pennsylvania State University

Panel Friday, March 9, 10am – 12pm

In the Pursuit of Well-Being: Contemporary Families in the United States

Chair
Carolina IZQUIERDO, University of California, Los Angeles

Co-Chair
Tamar KRAMER-SADLIK, University of California, Los Angeles

Introduction: The UCLA Sloan Center on the Everyday Lives of Families (CELF)
Elinor OCHS, University of California, Los Angeles

Coming Together at Dinner: A Study of Working Families
Margaret BECK, University of California, Los Angeles; Belinda CAMPOS, University of California, Los Angeles; Elinor OCHS, University of California, Los Angeles; Merav SHOHET, University of California, Los Angeles

Collaboration and Conflict: Negotiating the Division of Labor among Working Couples in the United States
Carolina IZQUIERDO, University of California, Los Angeles; Thomas BRADBURY; University of California, Los Angeles
Socializing Children into Household Responsibilities: Ideologies and Practices in American Families
Wendy KLEIN, University of California, Los Angeles

Family Time: A Cross-Cultural View from Italy and the U.S.
Tamar KRAMER-SADLIK, University of California, Los Angeles; Marilena FATIGANTE, Università di Roma, La Sapienza; Alessandra FASULO, Università di Roma, La Sapienza

Discussant
Thomas WEISNER, University of California, Los Angeles

Discussion Friday, March 9, 10am – 12pm 219&223

Data Forum on Identity and Personhood: Subjectivity/Intersubjectivity

Convener
Karen Gainer SIROTA, University of California, Los Angeles

Bambi L. CHAPIN, University of Maryland, Baltimore County; Christopher R. ENGELKE, University of California, Los Angeles; Rebecca J. LESTER, Washington University; Holly F. MATHEWS, East Carolina University; Naomi QUINN, Duke University; Robin SHOAPS, University of Chicago; Laura Euka TAYLOR, East Carolina University

Panel Friday, March 9, 10am – 12pm Terrace A&B

Families in pain: Illness, suffering and (inter)subjectivity

Chairs
Mara BUCHBINDER, University of California, Los Angeles
Ignasi CLEMENTE, University of California, Los Angeles

PART II

Whose pain are we talking about? Children with chronic pain and their parents during medical interactions
Ignasi CLEMENTE, University of California, Los Angeles

Storm clouds ahead: The impact of a genetic diagnosis on siblings suffering neurodegenerative disease
Carole H. BROWNER, University of California, Los Angeles; H. Mabel PRELORAN, University of California, Los Angeles

Parents of childhood cancer survivors: Their worries and concerns
Brad ZEBRACK, University of Southern California
Discussant
Mary LAWLOR, University of Southern California

Building bridges between anthropology and clinical work with families: Toward an intersubjective model of illness experience in psychological anthropology
Panelist Roundtable

General Discussion

Invited Lecture  Friday, March 9, 10am – 12pm  CANCELED

The Fabrics of Life: Culture, Nature and Development
Heidi KELLER, University of Osnabrueck, Germany

12 – 1pm Lunch Break

SPA Board Meeting  Board Room – Lobby Level

Discussion  Friday, March 9, 1 – 3pm  Terrace A

Controlling Health and Illness: A Problem of Agency

Convener
Cameron HAY-ROLLINS, Miami University, Ohio

Linda GARRO, University of California, Los Angeles; Jill MITCHELL, University of California, Los Angeles; Robert LEMELSON, University of California, Los Angeles; Eileen ANDERSON-FYE, University of Los Angeles & Case Western University; Ignasi CLEMENTE, University of California, Los Angeles

Discussion  Friday, March 9, 1 – 3pm  Terrace B

Scaling and Bridging: How can Psychological Anthropology Intersect with “Big Scale” Questions?

Convener
Jack R. FRIEDMAN, University of Chicago

Jennifer COLE, University of Chicago; Janis H. JENKINS, University of California, San Diego; Keith McNEAL, University of California, San Diego; Richard SHWEDER, University of Chicago
School, Children and Self

Changes in Cultural Teaching: Schooling and Sibling Interactions among the Zinacantec Maya, 1997-2006
Ashley MAYNARD, University of Hawai’i

Cultural identity as a niche for street working girls in San Cristobal, Chiapas, Mexico
Katrin TOVOTE, University of Hawai’i at Manoa

“It’s Not Therapy, but it is Therapeutic:” Safety, Danger, Play and Reward in a Creative Writing Class
Heather M. W. HUFFMAN, University of California, Los Angeles

“Maturing” Intersubjectivity: Intersubjectivity in Adolescent and Adult Learning
Greg THOMPSON, University of Chicago

Panel

Music-Based Healing Rituals: Elements of Efficacy

Chair
Devon HINTON, Harvard University

Co-Chair
Robert LEMELSON, University of California, Los Angeles

PART I

Tromba Children, Maresaka, and Healing Efficacy on the East Coast of Madagascar
Ron EMOFF, Ohio State University

Dancing Prophets and Divine Horsemen: An Ontology of Musical Energy
Steven M. FRIEDSON, University of North Texas

“Tuning in to You”: Relational Healing through Acoustic Attunement
Nicole A. FALGOUST, University of California, Los Angeles

Flexibility Mneumo-Techniques: A Key Curative Aspect of a Music-Based Healing in Northeastern Thailand
Devon HINTON, Harvard University

Gamba Spirit Possession and Rituals of Healing in Post-Civil War Gorongosa, Central Mozambique
Victor IGREJA, Leiden University; B. DIAS-LAMBRANCA; Leiden University
Discussant
Carol LADERMAN, City College of New York

Panel
Friday, March 9, 3 – 5pm
Terrace A

The Culture of Daily Life: Papers in Honor of John and Beatrice Whiting

Chair
Sara HARKNESS, University of Connecticut

Stories parents tell: Cultural scripts of children’s daily lives
Sara HARKNESS, University of Connecticut; Carmen MORENO; Barbara WELLES-NYSTROM; Ughetta MOSCARDINO, University of Padua; Olaf ZYLICZ; Charles M. SUPER, University of Connecticut

Sleep as a Cultural Activity
Charles M. SUPER, University of Connecticut; Barbara WELLES-NYSTROOM; Moises Rios BERMUDEZ; Agnieszka CARRASCO-ZYLICZ; Sabrina BONICHINI, University of Padua; Grace SORIANO; Sara HARKNESS, University of Connecticut

Culture checks in but it doesn’t check out: Cultural models, parenting practices and child self-regulation
Carol M. WORTHMAN, Emory University; Jason DeCARO, University of Alabama

Dynamics of temperament, culture and parenting: The development of interpersonal assertiveness in Samoan children
Harold L. ODDEN, Indiana University – Purdue University, Fort Wayne

Discussant
Robert A. LEVINE, Harvard University & Boston University

Individual Papers
Friday, March 9, 3 – 5pm
219&223

Values

The Stability of Cultural Goal Configurations in Individuals over Time and their Impact on Subjective Well-Being
John H. SHAVER, University of Connecticut

Re-Re-Thinking Schema Theory and Cultural Modeling
Ken JACOBSON, Boston University

A Study of Values: American, Vietnamese, and Japanese
Roy D’ANDRADE, University of Connecticut
Individual and collective level values: validity issue
Kateryna MALTSEVA, University of Connecticut

Panel Friday, March 9, 3 – 5pm 211&215

Music-Based Healing Rituals: Elements of Efficacy

Chair
Devon HINTON, Harvard University

Co-Chair
Robert LEMELSON, University of California, Los Angeles

PART II

“It is an Imagined Patient.” Politics of Senses and Non-Verbality in Western Music Therapy
Leonardo MENEGOLA, University of Milan

I Feel Your Pain: Revisiting Tuareg (Kel Tamajaq) Possession Aesthetics and Politics
Susan J. RASMUSSEN, University of Houston

Javanese Jatilan and Self-Making: A Phenomenological Approach *FILM*
Dag YNGVESSON, University of California, Los Angeles; Rachmi Diyah Larasati YNGVESSON, University of California, Los Angeles

Discussant
Marina ROSEMAN, Queen’s University

Panel Friday, March 9, 3 – 5pm Terrace B

Beyond Internalization: Respacing Self, Other, and Society

Chairs
Kevin P. GROARK, University of Southern California
C. Jason THROOP, University of California, Los Angeles

Postcolonial inner-outer / self-other
Conerly CASEY, American University of Kuwait

Dreams of Grandeur, Dreams of Power: The Processive Effects of Visitation Dreams among the Highland Maya
Kevin P. GROARK, University of Southern California

From Ghosts to Ancestors: On the Cultural and Psychodynamic Mediation of the Self/Other Relationship
Doug HOLLAN, University of California, Los Angeles
Dream Stages: Stress / Success Models in US Dreams
Jeannette MAGEO, Washington State University

Possession as Play: Spirits and Self-Objects in the Southern Caribbean
Keith E. McNEAL, University of California, San Diego

On Constituting Objects of Experience: The Case of Yap, (Waqab), Federated States of Micronesia
C. Jason THROOP, University of California, Los Angeles

Discussant
Thomas J. CSORDAS, University of California, San Diego

****************************

5 pm Buses depart for Lemelson party Pacific Palisades, CA

Saturday, March 10, 2007

Registration Saturday, March 10, 7:30am Lobby

Panel Saturday, March 10, 8 – 10am 219

Psychological Discourses of the Self and the (Re)Construction of Cultural Differences

Chair
Yehuda GOODMAN, Hebrew University of Jerusalem

The Cultural Borrowing of Biological Theories of Personality into American Society
Suzanne R. KIRCHNER, College of the Holy Cross

“You are my hope and dream”: Projection, desire, and South Korean mothers
Jae Hun HUNG, Washington State University

Self, Psychiatry, and Social Reproduction in Urban China
Jason W. INGERSOLL, University of Chicago

Therapeutic Discourse and the Adolescent Self: Young people narrating trauma in a California crisis shelter
Stephanie BROWN, California State University
Cultured Selves, Differences and Hierarchies: Converting “Russians” and “Ethiopians” immigrants in Israel  
Yehuda GOODMAN, Hebrew University of Jerusalem

**Discussant**  
Rebecca J. LESTER, Washington State University

**Discussion**  
Saturday, March 10, 8 – 10am  
Terrace A

Potential Contributions of Psychological Anthropologists to Interstellar Message Composition

**Convener**  
Douglas A. VAKOCH, SETI Institute & California Institute of Integral Studies

Warren S. BROWN, Fuller Theological Seminary; Donald HOFFMAN, University of California, Irvine; Louis NARENS, University of California, Irvine

**Panel**  
Saturday, March 10, 8 – 10am  
Terrace A

Playing with Reality and Beyond: Imagining the Everyday and the Transcendent

**Chairs**  
Suzanne GASKINS, Northeastern Illinois University  
Tanya LUHRMANN, University of Chicago

Curtained Pretense and Cultivated Work: the Real-World Grounding of Yucatee Maya Children  
Suzanne GASKINS, Northeastern Illinois University

The Shaman’s Toy Box: Children, Illness and As-if Experience  
Cindy Dell CLARK, Pennsylvania State University

“God is in your heart”: Re-imagining self and the sacred in the Himalaya  
Ernestine McHUGH, University of Rochester

Cultivating the As-If God: The Role of Imagination in American Evangelical Beliefs  
Tanya LUHRMANN, University of Chicago

**Discussion**  
Saturday, March 10, 8 – 10am  
Terrace B

Poverty and Anthropological Psychology

**Convener**  
Claudia STRAUSS, Pitzer College
Ryan BROWN, *University of California, San Francisco*; Cameron HAY-ROLLINS, *University of Miami, Ohio*; Dorothy HOLLAND, *University of North Carolina, Chapel Hill*; Amanda LASHAW, *University of California, Berkeley*; Jean LAVE, *University of California, Berkeley*; Edward LOWE, *Soka University*; Carol M. WORTHMAN, *Emory University*

**Panel**  
*Saturday, March 10, 8 – 10am*  
*211&215*

**Conversations around Self and Identity: Testing Theory in Ethnography**

*Chair*  
Timothy McCajor HALL, *University of Chicago*

**Articulation and Erasure: embodying public and personal identities in Minangkabau**  
Greg M. SIMON, *University of California, San Diego*

“*Yes, I’m a practicing homosexual. And practice makes perfect!*: imagining, narrating, and constructing gay male identity”  
Theodore K. GIDEONSE, *University of California, San Diego*

**Rethinking Queer Identities: a psychological anthropology of gay identities in multiple modernities**  
Timothy M. HALL, *University of Chicago*

**Narrative and the Cultural Psychology of Identity: the stories of Israeli and Palestinian youth**  
Phillip L. HAMMACK, *University of California, Santa Cruz*

*Discussant*  
Bertram J. COHLER, *University of Chicago*

*Discussant*  
Doug HOLLAN, *University of California, Los Angeles*

**Panel**  
*Saturday, March 10, 10am – 12pm*  
*211&215*

**Cross-Cultural and Cognitive Research on Color Categorization and Naming**

*Chair*  
Kimberly A. JAMESON, *University of California, Irvine*

**Walpiri Color Terms**  
Paul KAY, *University of California, Berkeley*

**Universal color categories in the World Color Survey**  
Delwin T. LINDSEY, *Ohio State University*; Angela M. BROWN, *Ohio State University*

**Worldwide distribution of color terms: The dictionary project**  
Angela M. BROWN, *Ohio State University*; Delwin T. LINDSEY, *Ohio State University*
Ontogenetic and phylogenetic evidence against universal color categories
Jules DAVIDOFF, University of London, United Kingdom

Discussion  Saturday, March 10, 10am – 12pm  223

Practice: What’s At Stake: The Anthropologist’s Role of Brokering Understanding Among Diverse Stakeholders in Applied/Practice Settings

Convener
Christina von MAYRHAUSER, California State University, Northridge

Christina von MAYRHAUSER, California State University, Northridge; Rebecca GOLBERT, Pepperdine University; Hillarie KELLY, California State University, Fullerton; Julie HEIFETZ; Matt OPPENHEIM, California State University, Long Beach; Leanna WOLFE; Robin LAMAR; Gillian GREBLER

Panel  Saturday, March 10, 10am – 12pm  219

Re-Embodying Identity

Chair
Jonathan S. MARION, California State University, San Marcos

Body Piercing and the Re-embodiment of Commodity-Based Identity
Amelia GUIMARIN, University of California, Irvine

Embodied Identity and Political Action: Lessons from the Participatory Budget in Brazil
Ana Paula Pimentel WALKER, University of California, San Diego

The Body’s Religious Sentiments: Identity and Bodily Practice Among Polish Evangelicals
Jacob SAUNDERS, University of California, San Diego

Being Ballroom: Re-embodying Identity in Competitive Ballroom Dancing
Jonathan S. MARION, California State University, San Marcos

Becoming Paladin: Embodied Narratives, Conflicts, and Identities
Ian J. GRAND, California Institute of Integral Studies

Invited Lecture  Saturday, March 10, 10am – 12pm  Terrace A&B

Culture and Autism

Chair
Suzanne GASKINS, Northeastern Illinois University
Invited Lecturers
Elinor OCHS, University of California, Los Angeles & Olga SOLOMON, University of Southern California

12 – 1pm Lunch break
**SPA Board Meeting (if needed)**
Board Room – Lobby Level

**Panel**
Saturday, March 10, 1 – 3pm
211&215

**Neural and Developmental Foundations of Culture**

*Organizer*
Patricia GREENFIELD, Director, Foundation for Psychocultural Research - UCLA Center for Culture, Brain and Development

*Discussant and Chair*
Robert LEMELSON, President, Foundation for Psychocultural Research - UCLA Department of Psychiatry

*Presenters*
Heidi KELLER, Professor of Developmental and Evolutionary Psychology, University of Osnabrueck, Germany

Patricia GREENFIELD, Distinguished Professor of Psychology, Foundation for Psychocultural Research - UCLA Center for Culture, Brain and Development

Alan FISKE, Professor of Anthropology, Foundation for Psychocultural Research - UCLA Center for Culture, Brain and Development, Department of Anthropology

Mirella DAPRETTO, Associate Professor, Brain Mapping Center, Foundation for Psychocultural Research - UCLA Center for Culture, Brain and Development

**Culture in Talk, American Individualisms, Cross-Cultural Values, and Becoming Muslim: Meet the Authors of the SPA Book Series**

*Organizer/ Chair*
Alex HINTON, Rutgers University

*Finding Culture in Talk: A Collection of Methods*
Naomi QUINN, Duke University
Becoming Muslim: Western Women’s Conversions to Islam  
Anna Mansson McGINTY, University of Wisconsin, Milwaukee

American Individualisms: Child Rearing and Social Class in Three Neighborhoods  
Adrie KUSSE, St. Michael’s College

A Study of Personal and Cultural Values: American, Japanese and Vietnamese  
Roy D’ANDRADE, University of Connecticut

Discussant  
Bradd SHORE, Emory University

Panel Saturday, March 10, 1 – 3pm Terrace B

Beyond Normal and Abnormal: Psychological Anthropology and Mental Health Today

Chairs  
Janis H. JENKINS, University of California, San Diego  
Thomas J. CSORDAS, University of California, San Diego

Schizophrenia, Self, and the Sacred in Urban Brazil  
Ashwin BUDDEN, University of California, San Diego

The narrative body: A case study of the subjective experience of psychosis and PTSD  
Bridget HAAS, University of California, San Diego

Using triangulated datasets to understand Emotional Distress and Depression in Japanese women  
Denise Saint ARNAULT, Michigan State University

The Familial Fabric of Behavioral and Emotional Disorders  
Elizabeth CARPENTER-SONG, Case Western Reserve University

Psychiatry and the Sweatlodge: Integration of Healing Modalities for Native American Youth  
Thomas J. CSORDAS, University of California, San Diego

Turning the Screw: Psychiatry, Manipulation, and Anthropological Understanding  
Rebecca J. LESTER, Washington University

Mental Health and Psychopharmacology: Studies in Subjectivity and Globalization  
Janis H. JENKINS, University of California, San Diego

Discussant  
Tanya LUHRMANN, University of Chicago
Children, Adolescents and Education

Chair
John D. HERZOG, Northeastern University

Intercultural Experience of Foreigners in Japan and its Theoretical Implications for Psychological Anthropology: Differences between Adults and Children
Yasuko MINOURA, Ochanomizu University

A Multivocal Videography of Adolescents in Japanese and U.S. Christian Schools
Hidetada SHIMIZU, Northern Illinois University

Restructuring Processes of Cultural Models: The Case of Assistant Language Teachers in Japanese Schools
Akiko ASAI, Caritas Junior College

At Play with Meaning: An Ethnography of Toy and Object Play in Early Childhood
Alice KIBELE, University of Southern California

Psychological Anthropology and the Problem of “Schooling”
John D. HERZOG, Northeastern University

Subjugated conformists: commonality and diversity of student culture at four U.S. engineering colleges
Daniel AMOS, University of Washington

Panel Saturday, March 10, 3 – 5pm

Practicing Mothering

Chair / Co-Organizer
Kathleen BARLOW, Central Washington University

Co-Organizer
Bambi L. CHAPIN, University of Maryland, Baltimore County

Food Shortages, Coping Strategies and Multiple Mothering
Kathleen BARLOW, Central Washington University

Meals or Pills: Nourishing Maternal Bodies in Urban “Post”-Mao China
Jianfeng ZHU, University of Minnesota, Twin cities

Raising Children with Two Biological Mothers: A Case Study
Suzanne PELKA, University of California, Los Angeles
Ecuadorian Equilibrium in Consent & Discipline: How to Avoid Raising an Antisocial
Heather RAE-ESPINOZA, California State University, Long Beach

Making Children Lajja-Bayai: Sri Lankan Mothers’ Use and Avoidance of Shame and Fear with their Children
Bambi L. CHAPIN, University of Maryland, Baltimore County

Discussant
Susan SEYMOUR, Pitzer College

Discussant
Naomi QUINN, Duke University

Individual Papers Saturday, March 10, 3 – 5pm 223

Cognition

Chair
Mary GAUVAIN, University of California, Riverside

Contributions of Child Age and Cultural Modernity to Cognitive Development: A Comparison Across Four Cultures
Mary GAUVAIN, University of California, Riverside; Robert L. MUNROE, Pitzer College

Phulwari’s Plant People: The Place of Collectivities in the Cognitive Anthropology of the Environment
Jeffrey G. SNODGRASS, Colorado State University

Knowing when to hold ‘em and when to fold ‘em: The importance of perceived “hot” and “cold” patterns in outcomes to gamblers’ strategies and decisions
Will BENNIS, Northwestern University

Heterogeneous individual cognitive types occur across boundaries between cultures
Magoroh MARUYAMA, Interactive Heterogenistics

Discussion Saturday, March 10, 3 – 5pm 211&215

Cultural Heritage Projects in Postcolonial and National Contexts: Shaping Collective Memory in the Digital Age

Organizers
Gelya FRANK, University of Southern California
Janet HOSKINS, University of Southern California
Perishing Survivors: Personal Narrative, New Media, and National Memory Making
Geoff WHITE, University of Hawai‘i

Asian Fusion on the Internet: Immigrant Media and the Global Congregation of Caodaism
Janet HOSKINS, University of Southern California

Anthropology in Collaboration with Indigenous Groups to Preserve Cultural Heritage: A Framework of Issues in a Digital Environment
Gelya FRANK, University of Southern California

We Keep on Living This Way: Transcending Conservation in Performance
Janet KELLER, University of Illinois

Discussant
Sandra BALL-ROKEACH, University of Southern California

Discussant
Aaran GLASS, New York University

Invited Lecture Saturday, March 10, 3 – 5pm Terrace A&B

Perpetrator Motivation, Memory and the Cambodian Genocide

Chair
Robert LEMELSON, University of California, Los Angeles

Invited Lecturer
Alex HINTON, Rutgers University

6:30pm Banquet Manhattan Beach Marriott – Parkview Room

Presentation of Society for Psychological Anthropology Lifetime Achievement Award to

Robert Edgerton, University of California, Los Angeles

After Banquet – midnight
Student Party Cozymel’s Restaurant/Margarita Bar, El Segundo, CA
Panel Sunday, March 11, 8 – 10am Terrace A&B

The Beautiful and the Good: Examining aesthetic processes in social life

Organizer/ Chair
Melissa PARK, University of Southern California

Hidden Hearts, Uncertain Futures, and the Emotion-Work of Parenting in a Chinese City
Teresa KUAN, University of Southern California

Embodied metaphors and the ethics of tussling: A child with autism in an occupational therapy clinic
Melissa PARK, University of Southern California

Constructing and Destructuring the Nation: How Statistics tell the story of the Israeli “Demography” National Narrative
Steven ROUSSO-SCHINDLER, University of Southern California

The Art of Seeing and the Perils of Being Seen in a Cuban Solar
Erica ANGERT, University of Southern California

Discussant
Keith MURPHY

Individual Papers Sunday, March 11, 8 – 10am 211&215

Emotions and Sexuality

Chair
William JANKOWIAK, University of Nevada, Las Vegas

“I’m Not Scared of Anything”: Emotion as Social Power in Children’s World
Junehui AHN, University of Michigan

Cultural Schema Theory in the Formation and Regulation of Latter-day Saints’ Sexual Identities
Melvyn HAMMARBERG, University of Pennsylvania

Can You Really Love Two People at the Same Time?
William JANKOWIAK, University of Nevada, Las Vegas

Emotion, Marriage and Modernity in Varanasi: A Case History
Jocelyn MARROW, University of Chicago
Scandalous Behavior: What public group transgression reveals about values and tensions in Egyptian society
Leslie R. LEWIS, University of California, San Diego

**Individual Papers**  Sunday, March 11, 8 – 10am  219&223

**Mental Illness**

*Chair*
Alison Hamilton BROWN, University of California, Los Angeles

**PART I**

Heartache of the State, Enemy of the Self: Locating agency in narratives of bipolar disorder in urban China
Emily NG, Foundation for Psychocultural Research

Have dual diagnosis and psychological anthropology met?
Alison Hamilton BROWN, University of California, Los Angeles; Matthew CHINMAN, RAND Corporation

Compelling Structures: ‘Special Interests’ and the Life-tellings of Young Adults with Asperger’s Syndrome
Liz NICKRENZ, University of Chicago

Movements and Madness: Part 2: The tainted coconut *FILM*
Robert LEMELSON, University of California, Los Angeles

**Individual Papers**  Sunday, March 11, 10am – 12pm  219&223

**Mental Illness**

*Chair*
Clarice RIOS, University of California, Los Angeles

**PART II**

Dietary Choices and “Morning” Sickness during the First Trimester of Pregnancy: A Prospective Multi-Ethnic Study
Geertrui SPAEPEN, University of Chicago

Too Lonely to Die Alone: Group Suicide, Healing and Connection in Japan
Chikako OZAWA-de SILVA, Emory University
“He’s a good boy, just too much mischief”: Social Change and Children’s Mental Health in Rural Alaska
Stacy M. RASMUS, University of Alaska Fairbanks

Producing rationality through detachment within Spiritism in Brazil
Clarice RIOS, University of California, Los Angeles

Discussion
Sunday, March 11, 10am – 12pm

A Discussion of New Interdisciplinary Research on Color Naming and Categorization Within and Across Ethnolinguistic Groups

Convener
Kimberly A. JAMESON, University of California, Irvine

Discussants
Jules DAVIDOFF, University of London, United Kingdom; Michael A. WEBSTER, University of Nevada, Reno; Don DEDRICK, University of Guelph, Canada; Kimberly A. JAMESON, University of California, Irvine

Participants
Paul KAY, University of California, Berkeley; Angela M. BROWN, Ohio State University; Delwin T. LINDSEY, Ohio State University
Workshops on Methodology for Interdisciplinary Research

Sunday, March 11, 11:30am – 5:30pm

Presented by the Foundation for Psychocultural Research - UCLA Center for Culture, Brain and Development at the Biennial Meeting of the Society for Psychological Anthropology

CBD Sunday, March 11, 11:30am – 1pm

Cross-disciplinary approaches to fieldwork

Chair
Patricia GREENFIELD, University of California, Los Angeles

Cross-cultural Comparison
Heidi KELLER, University of Osnabrueck, Germany

Creating an interdisciplinary field site
Clark BARRETT; Greg BRYANT; Elizabeth PILLSWORTH

Long-term fieldwork
Eileen ANDERSON-FYE, University of California, Los Angeles & Case Western Reserve University

Psychological experimentation in a subsistence village setting
Lotte THOMSEN

Introducing students into a field setting
Patricia GREENFIELD, University of California, Los Angeles

1 – 2pm Lunch Break

CBD Sunday, March 11, 2 – 3:30pm

Statistical and Mixed Methods for Cultural Research

Chair
Ashley MAYNARD, University of Hawaiʻi

Mixed Methods
Thomas WEISNER, University of California, Los Angeles
Structural equation modeling
Ashley MAYNARD, University of Hawai’i

Network Analysis
Stephanie REICH

Cultural Consensus Analysis
TBA

CBD Sunday, March 11, 4 – 5:30pm

Getting into Neuroscience Research from Other Disciplines

From Psychology
Jennifer PFEIFER, University of California, Los Angeles

From Applied Linguistics
Amy HUBBARD

From Education
Jennifer VU

The mentoring process
Mirella DAPRETTO, University of California, Los Angeles
Identifying Possible Universals for Interstellar Communication

Chair
Douglas A. VAKOCH, SETI Institute & California Institute of Integral Studies

Proponents of interstellar communication are faced with a daunting task: to identify formats for messages that would be intelligible to independently evolved species with whom we do not have direct physical contact. Given that perceptual systems evolve in specific niches, they do not directly represent objective, external reality (Hoffman, 2007). Rather, perceptual systems provide an adaptive interface between organism and environment. Thus, we might search for universals across species by identifying constituents or characteristics of cognitive and perceptual systems that are plausibly adaptive across a range of environments—both terrestrial and extraterrestrial.

The technological prerequisites for interstellar contact may provide more clues into plausible universals across civilizations capable of communicating. The creation of radio technologies, some have argued, requires an understanding of mathematics, which in turn might be used as a foundation for interstellar messages (Narens, 2007). Similarly, vision has evolved independently multiple times on Earth, suggesting it may also be prevalent on other worlds. If so, might we expect that such characteristics as color would also be represented in extraterrestrial visual systems? (Jameson & Lomberg, 2007).

Finally, effective communication requires an ability to clarify higher-order intentions and emotions. Research on the theory of minds suggests non-linguistic and visually simple ways to do this (Brown & Castelli, 2007). A capacity to communicate such information is especially useful for expressing our intentions for engaging in interstellar communication, e.g., because of altruistic motivations (Vakoch, 2007).

Niche, User Interface, and Interstellar Communication
Donald HOFFMAN, University of California, Irvine

The perceptual systems of homo sapiens, and indeed of each species, constitute a species-specific user interface whose symbols are shaped by evolution not to match or approximate an external, objective, world but instead are shaped to radically simplify and reformat properties of that world in a manner that conveniently hides its causal complexity and informs adaptive behavior. A user interface, such as the windows interface on a PC, is useful precisely because it does not match or resemble the realm it represents. When working with a computer file, we prefer clicking colorful icons rather than toggling thousands of voltages because the icons usefully inform our behavior while hiding the structural and causal complexity of the file that is unnecessary for our purposes. It is no failure of the icons that they do not match or resemble diodes, resistors, and voltages. Similarly, it is no failure of our perceptual systems that they do not match or resemble an external, objective world. Our perceptual systems constitute a user interface adapted to our niche. If, as is widely assumed, evolution operates on life wherever it appears in the universe, then the perceptual systems of any alien intelligence also constitute a user interface adapted to its niche. This raises the
fundamental problem for interstellar communication: How can we translate between distinct user interfaces adapted to distinct niches?

What Kind of Mathematics is Likely to be Shared among Extraterrestrial Civilizations?
Louis NARENS, University of California, Irvine

Mathematics was a term coined by the sixth century B.C. Ionian philosopher Pythagoras to describe a form of knowledge that would help his followers to achieve the kind of correct insights and understandings that would lead to a moral life. Several of the core ideas of Pythagoras and later Pythagoreans concerning the relationship of mathematics to reality have had a profound impact on the development of western science, and still permeate much of modern science.

It is often suggested in the SETI literature that parts of modern mathematics are the best choice of a subject matter that is likely to be universal across those technological civilizations who can receive radio transmissions from Earth. But what is it about mathematics that makes this claim reasonable? Since Pythagoras, our civilization has had many views about the nature of mathematics. Some suggest universalism for mathematics across highly developed technological civilizations; others that mathematics is human specific; and still others that it is a convention among humans shared in particular cultures.

Several modern views about the nature of mathematics are discussed, including the modern decedent of Pythagorism – mathematical realism – which holds that mathematical entities are real things, and that our form of mathematics is a means for discovering relationships and facts about these things. Mathematical realism is the view generally held today by most research mathematicians. It and other views about the nature of mathematics are evaluated in terms of their implications for using portions of mathematics for the content of messages from our civilization to other technological civilizations capable of receiving and decoding them.

Color Processing Universals and the Construction of Deep Time Messages
Kimberly A. JAMESON, University of California, Irvine
Jon LOMBERG

Human color processing and color categorization universals have been widely studied by psychological anthropologists, cognitive anthropologists, linguists and vision scientists. Since the 1960s the accepted view has emphasized the highly similar ways humans from different ethnolinguistic groups categorize and name their color perceptions (Kay 2005, Kay & Regier 2003, Regier, Kay & Cook 2005). By comparison, influences of human culture on color categorization have received less attention, despite being an early research emphasis in the area (e.g., Whorf 1956), and despite recent empirical research underscoring the importance of culturally relative contributors to color category variation across cultures (Roberson 2005, Roberson, Davies & Davidoff 2000, Roberson & Davidoff 2000). Moreover, recent color vision research suggests that individual color perception--which has long been the presumed basis for color naming universals--seems to be more variable than once thought, and implications of this on color processing and categorization have been suggested (Jameson, Bimler & Wasserman 2006, Jameson 2005a, 2005b, 2005c). Color categorization is a paradigmatic example of how human culture might influence the linguistic encoding of sensory experience beyond the constraints imposed by human perceptual experience. As such it bears on the development of communications intended for species of unknown biology and society, and is relevant for deep time communications (e.g., Voyager Interstellar Record 1977), which suppose that color spectra are suitable as a communication code between humans and
extraterrestrial intelligence (ETI). Here I explore the basis for accepting color universals across different ethnolinguistic human societies, and seek insights regarding color content used in constructing deep time messages intended for audiences of unknown origin and intelligence.

**Eliciting Understanding of the Human Mind in Interstellar Messages**

Warren S. BROWN, *Fuller Theological Seminary*

Fulvia CASTELLI, *California Institute of Technology*

Interstellar communication poses the question, “What sort of message would be most likely to cause the receiver to infer something important about the mind of human beings?” This question entails a problem akin to the problem of Theory of Mind within developmental cognitive psychology. A Theory of Mind is the ability of one person to correctly infer the mind of another person – the other’s knowledge, intentions, and emotions.

In the study of both normal child development and developmental abnormalities such as autism, very simple animations have been developed that elicit an inference of mind. These animations probe the ability of children to infer intentionality and emotion based on very short (30 sec) sequences of movements and interactions of 2 shapes (a large and a small triangle). Normal 4-year-old children recognize the intentions and emotions represented in the actions, while children with autism do not.

These animations have several properties that recommend them for consideration in interstellar communication: (1) It is impossible for a normal person NOT to recognize the “interpersonal” nature of the action in the animations. (2) Animations representing a range of interpersonal interactions have been already been developed (e.g., care and compassion, play, bullying, etc.). (3) They are non-linguistic and visually quite simple.

This presentation will describe the animations and their use in developmental cognitive psychology, and consider their value and their limitations as messages from Earth to the interstellar universe.

**Inferring Altruism in Interstellar Messages**

Douglas A. VAKOCH, *SETI Institute & California Institute of Integral Studies*

If some day humankind decides to begin intentional transmissions to make contact with extraterrestrial civilizations, it will be important to understand and communicate our intent in initiating such communications. Because there is no guarantee that any transmission will be evoke a response even if it is detected, initial signals to other worlds can be seen as a manifestation of altruism: while the recipient may benefit, the sender may not.

Sociobiological accounts of terrestrial altruism have emphasized two forms: kin selection and reciprocal altruism. In kin selection, an altruist exhibits self-sacrificing behaviors that benefit close relatives; though the altruist may be harmed or even killed by such actions, indirectly he/she benefits by increasing the chances that shared genetic information will be passed on by relatives. Reciprocal altruism, in contrast, does not require that altruist and recipient be related. The recipient of an act of altruism may reciprocate at a later time, thus benefiting the original altruist. When transferred to interstellar communication, with timescales much greater than humans are used to considering, reciprocal altruism between human and extraterrestrial civilizations would probably occur across generations, while kin selection would not be expected to occur, given the independent evolution of the two species.
Interstellar messages will be described that convey the biochemical basis of the genetics behind kin selection. Moreover, mathematical interstellar messages that convey notions of game theory can be used to communicate core concepts of reciprocal altruism.

**Discussion**  
Friday, March 9, 8 – 10am  
211&215

**A Student Forum**

**Convener**  
Nicole A. FALGOUST, *University of California, Los Angeles*

Heather M. W. HUFFMAN, *University of California, Los Angeles*  
Liz NICKRENZ, *University of Chicago*  
Amy DEXTER, *University of California, Santa Cruz*

The purpose of this discussion session is for SPA student members to gain a better sense of who we are as a community of scholars, the current directions and trends in students’ work, and how we as psychological anthropologists may be distinct from and bridge to other fields that study human psychology (e.g., cultural, social, cognitive, clinical, and developmental psychologies, as well as psychiatry and psychoanalysis).

To this end, we propose to structure an informal discussion along the following lines: First, we will make introductory remarks regarding the purpose of the meeting, and acknowledge that students are at different points in their academic path from conceptualizing and focusing their interests to writing their dissertations. We will then ask each student in turn to describe, as best they can, their research questions and goals, theoretical orientations, population of study, and their method(s) for gathering, analyzing, and presenting their data. Depending on the size of the group, we will note the students’ responses either on a notebook or a white board to create a grid that represents the group as a whole. We will then reflect on what the information reveals about who we are as a group. For example, we may learn that over half the students use a particular method for gathering data, or it may show us that methods are as diverse as the number of students in the room. Anecdotally, we have observed that several students are trying to acquire training in anthropological methodology and clinical treatment. Is this inclination strongly represented at the forum? Accordingly, the grid will help us distinguish any particular trends in the group in terms of training, theory, population, data analysis, or the final form/structure of the dissertation. Our goal is to explore broadly how the student community is conceptualizing their own work and that of our field.

We will also discuss the practicalities of identifying as psychological anthropologists. For instance, what are the attitudes of our various departments across the country about psychological anthropology? Are departments of anthropology open to and encouraging of the work we do? How might we best portray our research when encountering the job market? What funding opportunities are available to us both as students and later in our careers? One of our organizers is a developmental psychologist by training whose research is based in ethnography. We hope to dialogue about productive areas of interdisciplinary research at her department and at other universities.
Finally, we will discuss how the Society for Psychological Anthropology might best serve its student members, and how student members may contribute to the organization as well. Recent topics of interest to students include the exciting funding opportunity made available in the Lemelson/SPA Student Fellowship. Also, we will raise the issue of student representation. Should the student representative be elected or appointed and, if the former, through what venue? Throughout the meeting, the organizers will elicit feedback from the students through creating an informal environment that encourages students’ honest expression of ideas, interests and needs. After the meeting, the leaders will write up a brief report (protecting the confidentiality of the students, of course) to be kept by SPA student representatives for future reference.

**Individual Papers**  
**Friday, March 9, 8 – 10am**

**Class, Race and Globalization**

*Chair*
Whitney White KAZEMIPOUR, *University of California, Los Angeles*

**Feeling Entitled, Losing Entitlements: Psycho-Cultural Approaches to Neoliberal Attacks on the Welfare State**
Jack R. FRIEDMAN, *University of Chicago*

Contentious debates have raged over the future of the welfare state. Central to many of these debates are the claims put forth by neoliberals that stress the “pathological” nature of a culture of “entitlement” that, according to their views, has “infantilized” populations that have become reliant on state support. This paper proposes a multi-scale analytics for examining the lived experience of entitlement, with special attention on the psycho-cultural aspects of entitlement. Entitlement rests at the intersection of the political economic and the psychological, providing a object of analysis for understanding how claims of entitlement and deservedness – the cornerstones of political activism – take on both cultural and personal meaning. By considering how entitlement can be implicated in the workings of motivations, entitlement becomes a powerful object of study for understanding how cognitive cultural models can lead to political behavior. In addition, psychodynamic approaches to entitlement that emerge from self psychology stress the 1) cultural norms that establish what a “normal” sense of entitlement is and 2) how individuals negotiate a “sense of entitlement” in face of the dangers of feelings of under-entitlement and over-entitlement. I argue that entitlement is “good to think with” because it allows the anthropologist to move from different scales of analysis – the psychological, the cultural, the social, the developmental, and the political economic. This paper examines the ways in which middle aged Romanians who have lost their access to many of the welfare “entitlements” of the communist and early post-communist periods talk about their sense of entitlement in light of their knowledge of neoliberal reforms that have demonized the Romanian welfare state and eroded former entitlements. Examples will be drawn from both coal miners (who have lost their jobs as state-owned industries have been closed) and among psychiatric patients (who have lost access to state supported medical care) in Romania.
Ireland: changing economy, changing values
Autumn MAGIERA, Wichita State University

The core values of the Irish conversation in conjunction with hospitality to the outsider has been diminished greatly within the last five years due to the rise in terrorism attacks such as 9/11 as well as the influx of capitalist successes and the accompanying ethics which necessitate it, primarily in equating time with money and the accompanying rise in materialistic ideals. Although these are significant factors I will argue that the dominant impetus to this changing national value core is the influx of foreigners who are living in Ireland due to hardship, economic opportunity or the search of idealistic lifestyles. In many parts of Ireland the Irish have thrived on the tourist dollar and have been notably hospitable. Currently foreigners are staying and working in Ireland in previously unprecedented numbers. The blurring divide between outsider or tourist and Irish citizen or inhabitant is the impetus for a collective inward look and a preservation of Irishness in the face of an array of outside infiltrations. In the intersections of everyday living and competition for resources the Irish are facing the challenge of how to define are redefine themselves in conjunction with ingrained Irish values such as generosity, not only in the context of a globalizing Ireland but also in the face of an increasingly multinational Ireland.

Globalization, Cosmopolitanism, and the Self: Turkish women and the discourses of good-person in the midst of social, political and economic transformations
Sevda NUMANBAYRKATAROGLU, University of Chicago

Notwithstanding the vast social scientific interest in the effects of multiculturalism, cosmopolitanism and globalization, the prospects and pitfalls of the self in the midst of the rapidly transforming world have been significantly understudied and under-theorized. As a possible means to understand the self in a rapidly globalizing and increasingly multifaceted world, this paper discusses the various ways Turkish women as the traditional guardians of Turkish customs and family understand themselves and make sense of their lives.

The process of Westernization in Turkey has gone through a major shift with the full integration of the country to the global economy in late 1980s. This rapid economic integration was accompanied not only by different ways of producing and consuming, but also by ways of being that challenged the existing discourses of good-person. Whereas cosmopolitanism would envision critical, reflexive selves that are fashioned out of multiple inter-subjectivities in such contexts, in the case of Turkey, the challenge of a sociocultural context with rapid social, political and economic transformations was countered by a rigidification of the boundaries of discourses. At the same time, however, the cosmopolitan nature of this context forced the already existing discourses to redefine themselves and become answerable to challenges presented by rival ideologies. The contemporary Turkish sociocultural context is marked by a multiplicity of hybrid discourses accompanied by significantly different moral systems and practices, whose outcome is an increasingly rigidly demarcated yet clearly mutually-influenced discourses of good person. This paper explores the ways this complex sociocultural context influences women's self conceptions through critical analysis of three such discourses, namely the "enlightened conservatism" of the modern Muslim women, "hesitant individualism" of the middleclass women, and the "republicanism" of the older generations.
Meaning and Migration: How Psychological Anthropology Can Contribute to the Understanding of Immigrant Experience
Whitney White KAZEMIPOUR, University of California, Los Angeles

Even though psychological anthropology could contribute significantly to the understanding of immigrants, very few psychological anthropologists are writing in the highly interdisciplinary field of migration research. This field of study would benefit from the inclusion of more of the methods, concerns and data that psychological anthropologists typically use. In this paper, I outline several contributions psychological anthropology could make to the study of immigrant assimilation, adaptation and integration. Using examples from the migration literature and my own research with Iranian-Americans, I show how attention to meaning and internalization reshapes some key concepts in migration research. With the inclusion of meaning and internalization into the methods and analysis of research on immigrant assimilation, migration research can significantly improve its explanatory and predictive power.

Situated, Mediated, Guided Cognition: Another Way to Look at Racism
Matthew J. RICHARD, Valdosta State University

For some years I have complained about the way that race is analysed and I always promised an alternative, though to this point, my theoretical remedies have been partial. I've never been satisfied with a "relations" approach; it presumes too much homogeneity; the notion of agency it implies is too limiting. I want to know more about agents than their political views and economic status. I want to know how they were raised and what roles their parents (and nannies), schools, churches played. I want to examine how racial assumptions were shared between friends and families and neighborhoods and institutions. Following the "flow" of racial ideas enables me to connect the mind to the society and to history in truly enlightening ways. My data consist of childhood memories of my students from south Georgia to which I apply Quinn's "cultural analysis of discourse" in search of cultural models that connect in the brain in myriad ways. The often surprising combinations of concepts shed light on the process of individual action, and beyond that, to history-making.

Panel Friday, March 9, 8 – 10am Terrace A&B

Families in pain: Illness, suffering and (inter)subjectivity

Chairs
Mara BUCHBINDER, University of California, Los Angeles
Ignasi CLEMENTE, University of California, Los Angeles

In anthropological scholarship over the past twenty years, narrative approaches to illness and healing have foregrounded the subjective aspects of illness experience in Western contexts. Such perspectives privilege individual-centered accounts of suffering, and particularly the individual sufferer’s sense of isolation. And yet, the patient’s experience of illness is considerably affected by everyday interactions. In addition to the family’s impact on the individual’s own illness experience, family relations are reshaped as family life reorganizes around shifts in plans, roles, duties, and priorities, while the interruption of health care and treatment places the integrity of the family at risk. Rather than viewing pain as “largely unshared and unsharable,” this session considers what we assert to be a relatively under-explored domain
in anthropology: the intersubjective dimensions of illness and suffering. Based on research conducted in
the United States and Canada, the group of scholars in this session will focus on the family as a key locus
of inquiry into different experiences of illness and suffering, including cancer, chronic pain, and
neurodevelopmental and neurodegenerative diseases. In so doing, these papers examine how illness
experiences are mediated by the intricate web of family and clinical relationships, and more generally,
how subjectivity permeates “inner world” boundaries. The analysis of the immediate sociocultural context
of diverse illness conditions highlights how the meanings and consequences of pain and suffering affect—
and are affected by—perduring family relationships. In brief, we argue that a more dynamic and
interactive model of theorizing illness experience in psychological anthropology is necessary to account
for the intersubjective dimensions of pain and suffering.


PART I

What a dog can do: Service dogs as agents of healing for children with autism and their families
Olga SOLOMON, University of Southern California & University of California, Los Angeles

Animals in anthropology have been considered as sustenance, food taboos, symbols, and totems; their
role is seen as prominent in folklore, dreams, and formation of identity. In recent years, dogs have
become increasingly visible as healers of human sufferings in hospitals, in nursing homes, and in
hospices. Although dogs are commonly used in settings involving autistic children, there is a lack of
empirically-based understanding of what “dogs do”, and what “humans do”, to make the relationship with
dogs therapeutic. Based upon a project on a “dog therapy” program for children with autism, this paper
examines the socio-cultural and symbolic meaning that specially trained service dogs hold for families
with autistic children. The discussion focuses on ways in which service dogs become agents of healing
and transformation for these families, addressing how autistic child - dog interaction affords a new
experience of emotional connection between the affected child and family members. Autism is not a
physical condition that brings about physical suffering, but it imposes a different kind of suffering on
those it affects and their families: of being disconnected from others. A child’s diagnosis of autism and
the experience of raising an autistic child dramatically affects family life leading to increased risk of
marital difficulties and divorce, illness, and depression. Entering these families’ life-worlds, service dogs
seem to be able to 'shepherd' autistic children out of the limitations imposed by autism, and into the rich
possibilities of social interaction and affective connection with others. In doing so, dogs become healing
agents not only for children with autism, but also for their families.

“It's either one pain or another pain”: Social distress and somatic disruption in family chronic
pain narratives
Mara BUCHBINDER, University of California, Los Angeles

“We’re a migraine family, so we know all the tricks,” Faith confided, in an oral history narrative collected
as part of an NIMH-funded study of 74 childhood chronic pain sufferers and their families. Yet, as
became clear in the course of her interview, the pain experiences of her family outstrip the biological
markers of hereditary migraine headaches, to penetrate a dense world of fractured relationships and
family sorrow. This paper examines narratives from Allan, a thirteen year-old boy suffering from chronic migraines, and from his mother, Faith, who suffers from migraines, heart disease and depression. In the course of Faith’s interview, a perplexing fact emerges: despite her own collection of medical conditions and a litany of personal troubles, Faith regards her son’s migraines as the single biggest stressor in her life. How does one balance the physical pain of poor health with the emotional pain of being with a suffering family member? At what point do emotional and physical pain become indistinguishable? To answer these questions, I draw inspiration from the creative work of Ludwig Wittgenstein and Veena Das on the issue of shared pain, and more specifically, the possibility for one to feel pain in another’s body. My analysis suggests that neither anthropological models of the somatization of social distress nor genetic explanations of persistent migraine headache sufficiently represent the intersubjective, empathic processes through which physical pain and emotional pain bleed into one another in the everyday lives of families.

**Suffering: The shared voice of childhood illness**
Roberta L. WOODGATE, *University of Manitoba*

Childhood illness presents children and their families with many challenges. Contributing to the difficult nature of childhood illness are the many stressors, such as repeated invasive procedures, hospitalization, missed work and school, and the reactions of friends and extended family members. Increased symptom distress and the inability to contain symptoms in the children can especially cause emotional upheaval in children and families, escalate the anguish experienced by them, and influence how they function on a day-to-day basis. Illness can affect the child’s as well as the family’s quality of life and is identity-altering. Change is inevitable as families now must undertake an uncertain and arduous journey.

Although there are many unique features to the different childhood illness experiences as well as different circumstances leading up to the multiple stressors experienced by families, the common bond linking families experiencing childhood illness is that of the voice of suffering. This presentation will speak to the phenomenon of suffering in childhood illness as experienced by children and their families. The discussion is grounded in the presenter’s research carried across multiple settings in Western Canada, exploring the childhood illness experience within a qualitative research paradigm. The narratives of families of children and adolescents experiencing cancer, depression, autism, disabilities, and chronic physical illness as captured through a variety of data collection methods (e.g., participant observation, person-centred interviews, focus groups) will be presented.

Finally, this presentation underscores the importance of moving beyond research that mainly seeks to determine the degree of family functioning and adjustment in childhood illness, to promoting research that seeks to understand the many layers of suffering in children and their families.

**Explanatory models in action: Moral discourse, (dis)ability, and difference in the everyday family lives of children diagnosed with autism spectrum conditions**
Karen Gainer SIROTA, *University of California, Los Angeles*

Drawing from ethnographic data documenting the everyday lives of seventeen children, ages 8-13, diagnosed with autism spectrum conditions, this paper examines the role of family discourse in mediating and shaping the children’s apprenticeship into culturally relevant orientations towards disability and well-being. These interchanges comprise fertile opportunity points for revealing explanatory principles in action, both as related to the children’s conditions per se and as indexical of broader culturally-based
streams entailing normative values and practices. Employing discourse and narrative analysis, the current exploration concentrates on how children and family members take up, contest, adapt, and re-work explanatory principles as culturally available sense-making resources in guiding their practical actions, decisions, perspectives, and orientations towards autism. Such processes are examined in situ, as family members strive to make sense of the children’s conditions and as they work to cultivate an atmosphere of hope and possibility as regards the children’s involvement in ongoing streams of social life. Notably, as well, explanatory models of (dis)ability, well-being, and difference are examined and considered as morally inflected relational processes instantiated and forged, moment by moment, amidst the unfolding course of quotidian family life.

Panel Friday, March 9, 10am – 12pm 211&215

In the Pursuit of Well-Being: Contemporary Families in the United States

Chairs Carolina IZQUIERDO, University of California, Los Angeles Tamar KRAMER-SADLIK, University of California, Los Angeles

This panel addresses issues of well-being at the family level through the prism of hybrid methodologies and perspectives developed at the UCLA Sloan Center on the Everyday Lives of Families (CELF). To record and analyze the daily life worlds of working parents and their children, CELF conducted an in-depth, cross-disciplinary study of the experiences of 32 families. At the heart of the CELF enterprise is the desire to capture the psychological, social, and material worlds of working families. To this end we documented one week in the life of families through video-recordings, time-tracked observation, self-reports, photographs and biological sampling of stress levels. Observation of working families’ daily activities evidences the difficulties they face and compromises they make amidst their busy schedules and multiple demands. Our studies indicate that working adults have complex and frequently conflicting ideas about what constitutes a good life and that these ideas shift and get actively negotiated; putting them into practice is an everyday production. This panel, through a nuanced interdisciplinary exploration, addresses the following issues: affective interaction during family dinnertime, a culturally saturated ritual for family togetherness; couples’ well-being in relation to household division of labor; ideologies and practices of children’s participation in household responsibilities and, U.S. parents’ vs. Italian parents' construction of the notion of family time as a time for family connectedness. This session offers insights into the lived realities of U.S. contemporary families as parents and their children face obstacles and challenges in achieving a sense of personal and family well-being in their daily life.

Coming Together at Dinner: A Study of Working Families
Margaret BECK, University of California, Los Angeles
Belinda CAMPOS, University of California, Los Angeles
Elinor OCHS, University of California, Los Angeles
Merav SHOHET, University of California, Los Angeles

Familial bonds, with their demonstrated links to both child and parent well-being, have traditionally been fostered in the United States through the ritual of shared meals. Media reports and survey data suggest that family mealtimes may now be on the wane, as schedules are packed and parents juggle work and family responsibilities. In this study, we present an observational analysis of how and when families eat
dinner together, and the effects of meal practices on other qualities of family interaction, through
naturalistic video recording of 30 dual-earner families with children in Los Angeles, California. Our data
come from ethnographic video documentation across a week for each family, and include frequencies of
dinners together as well as variation in family dinner arrangements and food preparation practices. We
find family behavior to be somewhat different, and more complicated, than what is described in self-
reports. Eating dinner 'together' may not mean that all family members are eating in unison but rather that
they may be eating in different rooms or at different times. A home-prepared meal may be made "from
scratch" or simply removed from a box and reheated. Multiple family members may contribute to dinner
preparation, although women still have primary responsibility for this task. We address the implications
of the observed patterns in meal practices and cuisine for family well-being in the United States.

**Collaboration and Conflict: Negotiating the Division of Labor among Working Couples in the
United States**

Carolina IZQUIERDO, University of California, Los Angeles

Thomas BRADBURY; University of California, Los Angeles

Most studies of household work and the division of labor among couples in the United States have been
carried out in the field of psychology by observing communication in a laboratory context and analyzing
questionnaire and interview data. This study is the first to closely examine videotaped interviews and
naturally occurring interactions between couples to understand how their roles and obligations in the
household actually unfold in everyday life. We highlight patterns of communication, interactive
dimensions of collaboration, and the negotiation of tasks among family members. Through the micro-
analysis of turn-by-turn interaction, this study reveals how marital relationships are plagued by conflict
when there is no clear division of labor resulting in ongoing negotiations and interference in one
another’s household tasks and responsibilities. This analysis identifies areas of individual responsibility
and distress, as well as deepens our understanding of the types of interactions, emotions and experiences
that may promote family well-being.

**Socializing Children into Household Responsibilities: Ideologies and Practices in American Families**

Wendy KLEIN, University of California, Los Angeles

In the 1950’s Margaret Mead discussed the importance of cultural continuity in how families manage
everyday tasks, and noted that rapid social changes, such as migration and women entering the workforce,
affect how families organize household work. Studies on the division of household labor the United States
that examine spousal relationships indicate that managing household responsibilities is often a source of
stress and discontent, partly due to a lack of successful approaches and changing cultural models.
Children’s participation in household work has recently become an increasing focus for understanding
work distribution in the home in the U.S. and for studying the socialization of responsibility and family
obligations. This paper examines ideologies and practices of children’s participation in household work
and reveals that these responsibilities are embedded in a larger network of social exchanges. The analysis
of naturally occurring interactions illuminates parental expectations and children’s orientations to work
through examining instance of collaboration, negotiation, and conflict. In their interactions with their
parents, children actively reproduce, contest, and redefine parent norms in regard to children’s
responsibilities in the home. While household chores is generally an area of conflict and tension in
families, these activities also provide settings for the socialization of children's perspectives on notions of accountability, economic exchange, and moral obligation.

**Family Time: A Cross-Cultural View from Italy and the U.S.**
Tamar KR\textsc{A}MER-S\textsc{ADLIK}, University of California, Los Angeles
Marilena FATIGANTE, Università di Roma, La Sapienza
Alessandra FASULO, Università di Roma, La Sapienza

This paper examines U.S. and Italian parents' discourses on family time. Analysis revealed that talk about family led to a moral discourse as parents expressed views and beliefs about what is 'good' and 'proper' time spent with family. Our U.S. parents talked about sheltering and isolating their nuclear nest from the outside world and from everyday routine by creating special times and special activities for the family. In contrast, Italian parents' discourse allowed the merging of family and time with other community members (e.g. friends) institutions and social spaces. We propose that these differing views are linked to the way in which individuals' sense of control and personal responsibility over family life have been constructed in the two cultural contexts, and we examine certain socio-cultural historical conditions that may have shaped these views.

**Discussion**
Friday, March 9, 10am – 12pm 219&223

**Data Forum on Identity and Personhood: Subjectivity/Intersubjectivity**

*Convener*
Karen Gainer SIROTA, University of California, Los Angeles
Bambi L. CHAPIN, University of Maryland, Baltimore County
Christopher R. ENGELKE, University of California, Los Angeles
Rebecca J. LESTER, Washington University
Holly F. MATHEWS, East Carolina University
Naomi QUINN, Duke University
Robin SHOAPS, University of Chicago
Laura Euka TAYLOR, East Carolina University

A leitmotif of psychological anthropology is its key concern with individuals in culture. In recent years, however, the processual aspects of how individuals come to inhabit mutually shared worlds of sociocultural meaning(s) – and to calibrate and inflect these culturally embedded worlds with personal understandings, motivations, and desires – have become an increasingly salient arena of interest and study within psychological anthropology. In particular, close examination and analysis of such processes constitutes a fruitful sphere of inquiry in developing increasingly nuanced theoretical and methodological perspectives regarding on-the-ground social actors as they go about their daily lives. As such, it is relevant to concerns in psychological anthropology per se as well as across a variety of allied social science (sub)disciplines.

This workshop-style session affords a unique hands-on opportunity to examine and discuss ethnographic data, method, and theory geared towards clarifying and understanding the dynamic processes involved in crafting individual identities/persons/subjectivities, as anchored within socioculturally embedded
intersubjective contexts and relations. Grounded and focused through means of presentation and
discussion of primary data segments/examples, the session brings together scholars from across a range of
vantage points and analytic lenses, methodologically and theoretically (e.g., psychological anthropology,
linguistic anthropology, feminist psychological/psychoanalytic anthropology, medical anthropology,
social work). To further enhance productive dialogue and cross-fertilization, session co-organizers include
a combination of junior and senior scholars and represent a variety of academic institutions.

Specific data examples will be introduced and contextualized by session co-organizers, as drawn and
collected via several differing fieldwork methodologies/settings [e.g., interview data (Chapin, Mathews,
Quinn, Taylor), naturalistic interactional data (Engelke, Shoaps, Sirotu), and clinical ethnographic data
(Lester)]. Moreover, each specific data presentation will set the stage for in-depth collaborative discussion
among session attendees in considering the subtleties and complexities of (inter)relational processes and
situated positioning(s) as co-constituted among research participants/respondents and, additionally, as
such situated processes involve the researcher, as well.

Panel  
Friday, March 9, 10am – 12pm  
Terrace A&B

Families in pain: Illness, suffering and (inter)subjectivity

Chairs
Mara BUCHBINDER, University of California, Los Angeles
Ignasi CLEMENTE, University of California, Los Angeles

PART II

Whose pain are we talking about? Children with chronic pain and their parents during medical
interactions
Ignasi CLEMENTE, University of California, Los Angeles

During medical interactions in the treatment of pediatric chronic pain, a practical problem with important
consequences arises: how are the different but equally relevant perspectives of the child and parent(s)
incorporated into treatment decision-making?

It seems obvious that the child’s subjective experience is central to the diagnosis and treatment of his/her
own pain. Yet he or she may only actually talk when there is an agreement between the child (who may
cede his/her opportunity to talk to their parents), the parents (who may seize any opportunity to talk), and
the clinicians (who may have their own ideas as to the most appropriate person to talk). This presentation,
based on the videotaped visits of seventy four children and their parents to three pediatric tertiary care
clinics in a US university hospital, analyzes how children with chronic pain and their parents negotiate
who will talk about the child’s pain in the clinical encounter, and what rights each of them has to talk
about specific aspects of their collective experience of chronic pain. I argue that the subjective experience
of pain is deeply embedded in multiple social contexts, and that current understandings of the subjective
nature of pain can be enhanced by investigating the subjective within the inter-subjective and the more
social aspects of the pain experience. I illustrate this by showing how a social experience of pain (i.e.,
how parents and children deal with chronic pain in daily lives) is narrated in a different social context (i.e.
the description of such shared experience to clinicians from whom they are seeking medical care).
Storm clouds ahead: The impact of a genetic diagnosis on siblings suffering neurodegenerative disease
Carole H. Browner, University of California, Los Angeles
H. Mabel Preloran, University of California, Los Angeles

Given that illness experience is invariably embedded in social relationships and that the meanings symptoms take on are formed through social interaction, it’s surprising that narrative approaches in medical anthropology have focused largely on individual suffering, all but ignoring the role of situational factors, including the reciprocal effects of illness on sick people and their families. Toward ameliorating this problematical situation, our research focuses on some of the inter-subjective dimensions of illness in cases where several generations and members of the same family suffer the chronic progressive symptoms of an incurable neurological disease.

Here we offer the case of a Mexican immigrant family in which two sisters, a brother, and a paternal uncle all manifest symptoms of a neurodegenerative disorder. We consider the consequences of the fact that the symptoms vary in severity from one family member to the next, and therefore, differentially impact their daily lives, particularly with regard to gender role expectations and experiences.

We also observe how their sufferings become transformed through knowledge that their conditions are genetically-based. While such a diagnosis is typically seen in a negative light because of its implications for the health of other family members and its stigmatizing potential, we find that it can also be legitimatizing and provide a long-elusive explanation for an otherwise undifferentiated set of symptoms.

Nevertheless, in and of itself, the genetic diagnosis did little to restore meaning for this family, whose lives were becoming progressively more disrupted by the effects of their disease. Indeed, while knowing the root cause of their symptoms alleviated certain doubts, it also precipitated haunting new ones, along with the need to create new strategies for confronting encroaching infirmity and maintaining hope.

Parents of childhood cancer survivors: Their worries and concerns
Brad Zebrack, University of Southern California

Numerous studies have examined the psychosocial effects of childhood cancer on teen-age and young adult survivors. Yet, there is relatively little research on the consequences of survivorship for the parents of these people. This study explores the realities of life for parents of survivors of childhood cancer. Data from self-report questionnaires with 190 parents of survivors and follow-up intensive interviews with 31 of these parents are analyzed. Findings indicate that parents’ worries are not so much a function of “objective” physical consequences of their child’s illness. Instead, parents’ worries are primarily related significantly to their own social constructions and the meanings they attach to their own and their child’s cancer experience. The delivery of psychosocial support and quality cancer care that spans a continuum from cancer diagnosis and treatment to long-term survival requires an understanding of the impact of childhood cancer on the entire family system.

Invited Lecture
Friday, March 9, 10am – 12pm

CANCELLED
Controlling Health and Illness: A Problem of Agency

Convener
Cameron HAY-ROLLINS, Miami University, Ohio

Linda GARRO, University of California, Los Angeles
Jill MITCHELL, University of California, Los Angeles
Robert LEMELSON, University of California, Los Angeles
Eileen ANDERSON-FYE, University of Los Angeles & Case Western University
Ignasi CLEMENTE, University of California, Los Angeles

People are often blindsided by illness, even more so if they consciously do things to stay healthy. In addition, many diseases are biomedically incurable. Despite these pernicious realities, more often than not, lay people and healers (including physicians) alike remain convinced in their abilities to prevent and successfully treat illness. Cross-culturally, health and illness are viewed as things that humans can control, and a desire for control organizes peoples’ approaches to health and illness.

Problematically, if health and illness are things that can be controlled through human action, then when health degenerates into illness or illness evades treatment, patients and their healers may be blamed, by others as well as by themselves. In short, if control is demonstrated by health, what does any illness (but particularly chronic or terminal illness) say about one’s agency in the world?

Our purpose in this discussion panel is to explore the concept of control, its usefulness and its boundaries, for understanding human agency with respect to preventing and treating illness.

Towards this end, the one-hour proposed session is designed to invite discussion exploring 1). The variety of ways (for example, through narrative, linguistic forms, and actions) people attempt to control undesirable embodied events, 2). The contexts (for example, temporal, spatial, institutional) in which control is understood as important, 3). How positionality shapes peoples understandings and actions of control (for example, the differences between physicians, patients, and family members), 4). The arenas when control is not significant to people’s dealings with health and illness, and finally, 5). How the concept of control is related – both ontologically and theoretically – to agency.

The discussion will be facilitated by a brief introduction raising key issues surrounding the cultural and psychological dimensions of the concept of control as an aspect of agency. Discussion leaders will offer 5 minute discussions of their ethnographic work, offering examples in which 1). Control emerges as a primary goal in the strategies people use to deal with health and illness, or 2). Control does not emerge as a significant element in people’s approaches to health and illness. Through these examples, and those generated in the broader discussion, we hope to both more fully develop the concept of control as a tool for understanding people’s agency.
Scaling and Bridging: How can Psychological Anthropology Intersect with “Big Scale” Questions?

Convener
Jack FRIEDMAN, University of Chicago
Jennifer COLE, University of Chicago
Janis JENKINS, University of California, San Diego
Keith McNEAL, University of California, San Diego
Richard SHWEDER, University of Chicago

Psychological anthropology has always suffered from the problem of bridging scales of analysis – from the brain to the mind to psychology to culture to behavior to the social and beyond. In general, psychological anthropologists have fallen back on building models at a “small scale,” treating “big scale” questions as purely background and context. At the same time, many anthropologists who emphasize “big scale” questions – today, these would include globalization, neoliberalism, Empire, and many other features of late modernity – either eschew psychological questions and analytics or they treat them as unproblematic and leave them unanalyzed. We consider the various ways in which anthropologists can bridge these scales of analysis by viewing the “big scale” as more than simple context and, rather, as what needs to be explained by an enriched psychological anthropology.

For instance, we ask: What would it mean, is it possible, and what might be the constraints to conducting person-centered ethnography on “big scale” questions – a person-centered ethnography of globalization, for instance? For too long psychological anthropologists using person-centered ethnographic methods have maintained, as Doug Hollan has put it, “mistrust of overly abstract and reified analytical constructs” (2001). This has meant that many people have maintained a healthy skepticism toward the relevance of “big scale” contexts on the lives and understandings of “regular” people. The question, however, is whether or not this “mistrust” emerges from the research subject’s (assumed) lack of personal experiences with “big scale” problems or whether this “mistrust” emerges from an overly-restrictive view of “what the natives know.” Perhaps even more problematic, though, is the assumption that “big scale” experiences are either irrelevant to the psycho-cultural understandings of the person. At best, this is an attempt to avoid imposing “big scale” perspectives on a society where these experiences might not be relevant on a day-to-day basis. At worst, though, is the danger of infantilizing a society by assuming that the “big scale” has no place in the lives of these individuals simply due to the paradigmatic constraints of traditional approaches to psychological anthropology.

A second question: How might we re-imagine political economy through an analytical lens that understands class as a psycho-cultural and experiential category rather than as a purely structural position within a social world? Class and the complementary concepts of power, capital, and certain structural approaches to the state have, of course, been considered from the standpoint of “close ethnography” (Manchester school thinkers leading the early way), however, there has been little attention to what role psycho-cultural understandings of class experience, class identity, class self-understandings, etc. might
play in our understanding of the lived nature of class. Psychological anthropology has the potential to contribute to a radical understanding of the lived experience of class – a lived experience that rests at the intersection of political economy, culture, social organization, subjectivity, and the psyche.

A third question: Psychological anthropologists have tended to rely on an implicit or explicit set of assumptions regarding the universal (or, at least, broadly) shared nature of the structures of the mind, the architecture of the brain, and/or the set of dynamics and processes that act as the motors in human psychology. For instance, many authors have productively mobilized models of the mind/psychological perspectives to consider the psycho-cultural responses to violence and terror through the lens of assumptions about a shared (or, at least, similar) cross-cultural understanding of the psychology of “trauma.” How might these theoretical foundations – the working psycho-cultural assumptions in all of their diverse forms – help us to understand, for instance, similar and different reactions to Empire or neoliberalism or “new” forms of violence/war/terror that have arisen in diverse locales and cultural contexts around the world?

In the background of all of these questions and approaches must be attention to the problems of earlier approaches that have attempted to bring psycho-cultural approaches to bear on “big scale” questions – culture and personality, culture and national identity, etc. These earlier approaches – approaches marked by both the amazing promise and the profound failure of these projects – should provide a powerful warning to those who think that addressing the psychological anthropology of the “big scale” must mean losing the precision and clarity that has been the hallmark of psychological anthropology.

---

**Individual Papers**  
**Friday, March 9, 1 – 3pm**  
**223**

**School, Children and Self**

**Changes in Cultural Teaching: Schooling and Sibling Interactions among the Zinacantec Maya, 1997-2006**

Ashley MAYNARD, *University of Hawai‘i*

In the Zinacantec Maya community of Nabenchauk, there have been two major occupations for children aged 6 to 11 years: schooling and sibling caregiving. Over the course of two generations, there has been a dramatic increase in schooling, particularly for girls. Young girls whose mothers had never been to school are now going to school at a rate of 80%. However, their older sisters were only attending school at a rate of 35% in 1997. Schooling for boys has remained relatively high through this entire time period, at a rate of about 95%.

This change in the rate of schooling, particularly girls’ schooling, has affected sibling caregiving practices. Children who had been to school engaged their younger siblings in discourse patterns that differ from their unschooled counterparts. With increased schooling, children stopped serving as sibling caretakers at younger ages, leaving childcare to younger siblings or to their mothers so that they could pursue school and other forms of work, including performing work for money.

This paper will examine the coordinated changes in schooling and sibling caregiving through analyses of ethnographic observations and field notes, video data of sibling interactions, and interviews. Data come from four waves of a longitudinal study of sibling caregiving: 1997, 2000, 2003, and 2006. The original
study was designed to chart the development of teaching among older siblings who engaged their two-year-old younger charges in everyday activities. Those same two-year-olds were age 5 in 2000, age 8 in 2003, and age 11 in 2006. Unlike their 11-year-old siblings from 1997, these children, now relatively highly educated, were no longer engaged in sibling caregiving responsibilities. Schooling, as one aspect of cultural change, can have dramatic effects, both direct and indirect, on the social support of children.

**Cultural identity as a niche for street working girls in San Cristobal, Chiapas, Mexico**  
Katrin TOVOTE, *University of Hawai‘i at Manoa*

It has been widely proposed that girls are the minority compared with boys among street-working children of developing countries and that those street-working girls perform poorly on the streets, both economically and socially. This study investigated gender differences of street working children in San Cristobal (Southern Mexico). An initial census and a survey of the archives of a local service organization for street children and the city department of urban development revealed similar numbers of boys and girls on the streets. To find explanations for this seemingly unconventional situation, a triangulation of methods and data sources including informal talks, semi-structured interviews, and ethnographic observations of activity settings was applied. It was found that street boys and girls performed gender-divided activities according to their traditional cultural roles. The majority of girls received culturally-nuanced guidance and scaffolding from older family members. The results suggest that for girls street work in San Cristobal represents continuity in their developmental stages from home to the street. The nature of the girls’ activities, which are strongly based on their cultural identity and embedded in the working traditions of the Chiapanecan women, may provide the girls with a niche to function comparatively well on the street.

**“It’s Not Therapy, but it is Therapeutic:” Safety, Danger, Play and Reward in a Creative Writing Class**  
Heather M. W. HUFFMAN, *University of California, Los Angeles*

This talk explores how creative writers are taught to tell a story, or what I term an artistic narrative, in a creative writing class in Los Angeles. In particular, this paper focuses on students’ process of creating an artistic narrative from their own personally troubling or traumatic experiences. This talk is based on eight months of participant-observation in a creative writing class in Los Angeles; one semi-structured person-centered interview with each of twelve students; and five unstructured person-centered interviews with the creative writing teacher. During the student interviews, I asked students to describe their creative writing process and their experience taking the class.

This talk will focus on how the process of constructing a creative or artistic narrative out of past troubling or traumatic events is experienced as therapeutic by members of this class, even though this experience was not the explicit goal of the class or of the individual writers; rather, the goal was to produce a piece of creative writing (short story, novel, play) to share with an audience. For these students, writing about personally troubling experience in this class is a process that includes elements of safety, danger, play, and reward, as well as the motivation to be “authentic” in one’s writing in order to connect with an audience emotionally. I will argue that the process in this class both resembles and is distinct from the traditional process of psychotherapy. This research raises questions about the nature and mechanisms of therapy, creative or artistic work as both a cognitively and emotionally self-driven process, and the
ultimate production of artistic cultural narratives as grounded in individual experience. Video clips from the class will be shown.

“Maturing” Intersubjectivity: Intersubjectivity in Adolescent and Adult Learning
Greg THOMPSON, University of Chicago

As a theoretical concept, the notion of intersubjectivity (Vygotsky 1987) has proven extremely useful in the study of socialization and learning in infants and young children. Defining intersubjectivity as shared “situation definition” (e.g., Wertsch 1985), studies of intersubjectivity in infancy and early childhood have demonstrated the socially-mediated nature of many of the developments of infancy and early childhood (e.g., Rogoff 1990, Trevarthen 1993, Tomasello 2000, Wertsch 1985). Yet, when applied to adolescents and adults, this conception of intersubjectivity has not been nearly so useful. This is because the development of the capacity for intersubjectivity, as defined above, appears to be a development that is over and done with by the end of childhood – as evidenced by the relative ubiquity of shared situation definitions of adolescents and adults (cf. Goffman 1974).

The present paper seeks to “mature” the concept of intersubjectivity such that it can more adequately account for the academic learning of adolescents and adults. To this end, I will utilize Jakobson’s concepts of speech event and narrated event as a way to create the necessary analytic distinction between intersubjectivity of the immediate situation of the speech event and intersubjectivity of the abstract concepts of the narrated event. Further, I will argue that this characterization of intersubjectivity can help to better understand academic learning processes of adolescents and adults. In particular, I will show how this multi-leveled conception of intersubjectivity can provide a richer understanding of the effects of construals of self and other in pedagogical interactions on academic learning. Additionally, such a conception of intersubjectivity can help us better understand the way in which what has traditionally been referred to as motivation is, in fact, an interactional emergent that results from the frame and identity work of both the student and teacher. This approach provides a new way of conceiving of motivation that can more adequately capture the social and interactional (as opposed to solely the individual and psychological) nature of learning. Finally, I will suggest how this approach might be usefully employed in related fields such as psychotherapy.

Panel Friday, March 9, 1 – 3pm 211&215

Music-Based Healing Rituals: Elements of Efficacy

Chair
Devon HINTON, Harvard University

Viewed cross-culturally, music often constitutes a key part of healing rituals, frequently accompanied by singing. Usually the music is accompanied by specific types of movements, not uncommonly dance. In these rituals, often there are emphasized visual elements (as in the manner of dress), as well as other emphasized sensory modalities: smell, kinesthetics, tactile sensations. These healing rituals seem to have an impact on a person by addressing multiple sensory modalities, in addition to the verbal modality. By attending to these sensory modalities in the analyses, the panel participants will discuss possible mechanisms of efficacy of these rituals in redressing psychological distress. Panelists will use video to illustrate music-based healing rituals, their multi-sensory aspects, and possible elements of efficacy. We
define music-based healing rituals broadly, as both ritual events aiming to heal an individual and those maintaining the psychological well-being of members of the society.

PART I

Tromba Children, Maresaka, and Healing Efficacy on the East Coast of Madagascar
Ron EMOFF, Ohio State University

Tromba spirit possession in Madagascar, although a multifaceted and multiply empowering performative event, provides Malagasy people primarily with a means of addressing and healing illness. One prominent role of tromba musicians involves the coaxing, appeasing, and enticing of powerful royal ancestral spirits with their favored musical compositions to enter into the present—for if the appropriate music is not performed, with the proper improvisational acuity and intensity, these royal spirits will not take shape in the present ceremony.

Child spirits are often called into tromba ceremonies among Betsimisaraka people in the Tamatave region on Madagascar’s east coast, by performing specialized ceremonial children’s songs. While these child spirits typically do not possess the specialized knowledge of their spirit parents to heal, offer advice, settle disputes, or to see effectively into distant past and future moments, they nonetheless become vital participants in and contributors to Betsimisaraka tromba healing ceremonies. These child spirits often dance wildly, play children’s games, generate commentary among others present, even throw infantile tantrums, all actions which contribute to a Malagasy musical/ceremonial aesthetic known as maresaka, in which varied qualities of sound (music, singing, talk—both among spirits and the living, motion, commotion, and participatory interaction) combine in a densely textured social/aural/visual mix that is particularly seductive to ancestral spirits. This presentation examines ways in which the musically induced presence of child spirits at Betsimisaraka tromba ceremonies and the resultant musical behaviors of these “children” contribute to the efficacious curative potency of these ceremonies.

Dancing Prophets and Divine Horsemen: An Ontology of Musical Energy
Steven M. FRIEDSON, University of North Texas

Based on research in Malawi and Ghana, this paper will use two case examples as boundary markers that point to the foundations of the musical experience of diagnostics and therapeutics in African healthcare systems. At their very core, these musical constructions of clinical reality carry a structured ambiguity resistant to synthetic analysis. Trancing is not something at hand, present to an observing subject. Rather, it is a way of being-in-the-world, and ways of being can never be reduced to things embedded in chains of causality. We may indeed postulate and, not surprisingly, find such linkages, but the moment such an analysis appears it loses contact with the essence of the phenomenon under investigation. In this paper, I want to transpose an aesthetics of music into an ontology of energy, and give music, trance, and healing an ontomusicological hearing, to understand trance dancing as a musical way of being-in-the-world, a way of being-there that is a being-away.

“Tuning in to You”: Relational Healing through Acoustic Attunement
Nicole A. FALGOUST, University of California, Los Angeles
In Afro-Brazilian religions, percussive song calls healing spirits to incorporate in the bodies of mediums through an attunement of their spiritual vibrations. Through possession and dance, these spirits are thought to release negative energies from both the bodies of their mediums and others and from the space itself in the ethnopsychological model of descarregar (discharge). Theorists have postulated that embodying spirit roles leads to a healing expansion of self through adopting disparate personalities and movements. Drawing from my research on Umbanda, I consider the contradictory case of the ogá de atabaques, the drum leader, who, when possessed, never danced nor did his movement and mannerisms change. In fact, he was considered quite a pathetic embodyer of spirits. However, when playing the drums, his signature, reserved ways of moving metamorphosed into an electrified presence, with arms flying and face emoting. In addition to his claiming physical healing through drumming, his participation at the house provided socioeconomic gains: heightened status, shelter, and a new job.

After presenting video that attests to these socioeconomic and psycho-bodily changes, I argue that the greatest benefit of his multi-sensorial, musical exchanges arose from another dimension: the relationship with his spiritual father. Often absent from theorizing about culturally elaborated, multi-sensorial engagements is the fact that they occur not only within given bodies and spaces but among particular persons. Employing Daniel Stern’s notion of affective attunement, I describe a key ethnopsychological model sintonia (attunement) and how the acoustic attunement of the drummer and his spiritual father provided for healing relational wounds deeper than physical or economic hardship.

Flexibility Mneumo-Techniques: A Key Curative Aspect of a Music-Based Healing in Northeastern Thailand
Devon HINTON, Harvard University

In rural Northeastern Thailand, a music-based healing involving kaen music is extremely popular. The ritual is elaborate, often taking several hours to complete; it includes music, dance, and singing. I will argue that one of the main ways that the ritual heals is by promoting psychological flexibility through multiple modalities. These include kinesthetics (method of dancing), sound (kaen music), metaphors (emphasizing nature exemplars of flexibility), dress (presence of multiple patterns), and the sight of key ritual objects (the structure of the kaen itself). It is argued that the ritual employs multiple mneumo-techniques, that is, methods to promote remembering, and that the goal is to facilitate the remembering of the need to be psychologically and emotionally flexible, key values in the Northeastern Thai context.

Gamba Spirit Possession and Rituals of Healing in Post-Civil War Gorongosa, Central Mozambique
Victor IGREJA, Leiden University
B. DIAS-LAMBRANCA, Leiden University

In the aftermath of the Mozambican civil war, the political authorities abandoned the survivors from the rural areas to fend for themselves. Yet people were not devoid of resources to rebuild their shattered social world. One example was manifested through the emergence of gamba spirits. Possession by gamba spirits bears witness to the horrors of the war. For the diagnosis and healing of gamba spirit possession there is a need to joust for justice. This is effectively attained using rituals that recreate the scenario of the civil strife through instruments, songs, staring, body movements, verbal threats and narratives that evoke the extreme violence of war. In this presentation video materials will be used as illustrations.
The Culture of Daily Life: Papers in Honor of John and Beatrice Whiting

Chair
Sara HARKNESS, University of Connecticut

Stories parents tell: Cultural scripts of children’s daily lives
Sara HARKNESS, University of Connecticut
Carmen MORENO
Barbara WELLES-NYSTROM
Ughetta MOSCARDINO, University of Padua
Olaf ZYLICZ
Charles M. SUPER, University of Connecticut

Sleep as a Cultural Activity
Charles M. SUPER, University of Connecticut
Barbara WELLES-NYSTROM
Moises Rios BERMUDEZ
Agnieszka CARRASCO-ZYLICZ
Sabrina BONICHINI, University of Padua
Grace SORIANO
Sara HARKNESS, University of Connecticut

Culture checks in but it doesn’t check out: Cultural models, parenting practices and child self-regulation
Carol M. WORTHMAN, Emory University
Jason DeCARO, University of Alabama

Dynamics of temperament, culture and parenting: The development of interpersonal assertiveness in Samoan children
Harold L. ODDEN, Indiana University – Purdue University, Fort Wayne

Although a considerable portion of Samoan caretaker’s socialization efforts are focused on inculcating deferential and respectful behavior in their children, there is evidence to suggest that parents and other adults can simultaneously promote interpersonal assertiveness and even aggressiveness in some young children. Ethnographic observation suggests that caretakers and other adults selective reinforce the assertive behaviors of infants between 12 and 30 months of age who exhibit a temperamental profile, which can be described as “uninhibited to the unfamiliar” (Kagan & Snidman 2004) in that they demonstrated relative fearlessness in the face of novelty. Reinforcement of these children’s behaviors is usually couched as “play” because such behaviors are considered to be highly disrespectful, and runs counter to the larger cultural expectations that children should be restrained in interactions with adults.
This pattern is of interest to psychological anthropologists as it provides an example of differential pattern of parenting behavior, which is elicited by a child’s temperamental attributes and associated behaviors, and which serves to reinforce and further canalize the development of those attributes. As such it demonstrates a complex individual / environmental interaction in which temperament, culture, parenting practices and the child’s perceived developmental “stage” are all crucial factors. This paper will situate the socialization of such interpersonal assertiveness into the context of contemporary Samoan society, as well as discuss the ways in which the adoption of such an interpersonal style creates a different blend of opportunities and challenges over developmental time for the “interpersonally assertive” child.

**Individual Papers**

Friday, March 9, 3 – 5pm 219&223

### Values

**The Stability of Cultural Goal Configurations in Individuals over Time and their Impact on Subjective Well-Being**

*John H. SHAVER, University of Connecticut*

Ongoing research utilizes traditional methods from cognitive anthropology and psychology as well as novel methods to explore several possible links between culture, goals, personality, and subjective well-being. First a sample of individuals was asked to list several things that they are characteristically trying to do in their lives. From these lists of goals, 80 were taken as representative of the entire set and were free pile sorted by another sample of informants. Eleven different groups of cultural goals were found.

Currently a third sample of informants are being asked to list their goals, with the individual goals being matched to each of the upper level groupings found from the analysis of the free pile sorts. This approach hopes to determine each informant’s goal configuration relative to ‘general types’ of goals found within the culture. During this phase of data collection, informants are being asked how important the realization of each of these goals is to them as well as completing standard measures of personality and subjective well-being. A month after the first data collection phase, the same sample of informants will be asked to again list their goals as well as how successful they were in achieving their previously listed goals. The same measure of subjective well-being will also be collected from each informant. After the data collection phase is completed the stability of individual goal configurations will be measured and the satisfaction of their goals will be correlated with well-being. Cultural consonance analysis will be preformed to determine this impact of deviations from cultural consensus on well-being. Further, possible links between standard measures of personality and cultural goals will be explored.

**Re-Re-Thinking Schema Theory and Cultural Modeling**

*Ken JACOBSON, Boston University*

A paper with a very similar title as this one was delivered at the 2005 SPA meeting. That paper attempted to add to schema theory by strongly distinguishing between perceptual and behavioral schema, and by introducing a concept of menu choices as a way of conceptualizing how a particular behavioral schema might be chosen. This paper goes beyond its predecessor in several significant ways. One troubling aspect to the 2005 paper was an inability to state how brain perceptual schema were able to match up with appropriate behavioral schema. This paper, using both neuroscientific and anthropological data, introduces a theoretical model which hypothesizes how that matching might occur. Second, reasoning
along lines analogous to Chomsky’s speculation the evolved human brain is capable of developing the rules of any language “by induction of apparently fantastic complexity,” and not through “differential reinforcement;” this paper asserts that an individual’s repertoire of schema cannot logically be thought of as an all encompassing closed system capable of supplying habituated behaviors for every environment. However, even though schema theory is at root behaviorist, it does not seem necessary to throw the baby out with the bath water. Thus, this paper proposes that, minimally, some schema need to be considered templates, representing past experiences in similar environments, into which, perhaps on a trial and error basis, are plugged schematic menu choices. Third, partially agreeing with the assertions of McClelland and colleagues that smaller bits of information than schema theory allows are the stuff of cognition, this paper proposes that those menu choices may not be fully formed schema. Finally, methodology will be suggested by which to examine those aspects of the model that are socially observable.

A Study of Values: American, Vietnamese, and Japanese
Roy D’ANDRADE, University of Connecticut

A standard textbook claim is that values vary greatly by culture. However, a recent study of American, Vietnamese, and Japanese values found that cultural differences in values are small - on the average, about a third of a standard deviation. Further, in not only this study, but in a large number of other studies, the Japanese turn out to be as \textit{individualistic} in their values as Americans, and Americans turn out to be as \textit{collectivistic} as the Japanese. Part of the discrepancy between the ethnographic descriptions of Japanese and American and these quantitative survey results can be resolved by noting that two cultures can have similar values while holding very different ideas about the actions which count as embodying these values. A more surprising source of this discrepancy emerges from the difference between the values institutionalized in social roles and the personal values held by individuals in a society. Speculations about the historical roots of the difference between Japanese role values and personal values will be briefly discussed.

\textbf{Individual and collective level values: validity issue}
Kateryna MALTSEVA, University of Connecticut

The present study focuses on the link between individual and collective values in the American values profile. In a study conducted at the University of Connecticut, ratings for individual values, collective values, behavioral norms, and psychological and demographic variables were obtained for 136 informants. Evidence for discriminant and convergent validity for individual and collective level values was found using cluster analysis, principle components analysis, and analysis of means. Based on the data collected, an attempt was made to inter-relate values, norms, psychometric scales and demographic information in order to investigate variation in individual tendencies to behave prosocially. Theoretical and methodological implications for modeling of relations between individual- and group-level constructs, scale construction for values and normative items, and refining the dimensionalist approach to studying culture are discussed.

\textbf{Panel} Friday, March 9, 3 – 5pm 211&215

\textbf{Music-Based Healing Rituals: Elements of Efficacy}

\textit{Chair}
PART II

“It is an Imagined Patient.” Politics of Senses and Non-Verbality in Western Music Therapy
Leonardo MENEGOLA, University of Milan

Drawing evidence from four years of fieldwork in Milan, the paper discusses how MT practices embody sets of ideas that speak to a distinctive ideology of healing. This includes the conceptualization of the person (body-Self), of sensed-and-felt "experience," and of the “therapeutic relationship.” Through auditory exchanges, the therapist's and the patient's bodies co-construct "soundscapes" by following an implicit bodily-sensorial pedagogy. The analysis of interactions claims a synesthetic-multimodal and constructionist perspective. Through soundscapes MT séances convey a specific politics of the senses that organizes the way in which the subjectivity and personhood of severely ill patients are treated and conceptualized. The internal coherence of MT practices lie on putting senses and “emotional” perception on the same phenomenological, cognitive, and behavioural grounds. Ethnography of MT shows how cultural representations (e.g., knowledge or beliefs about what "experience" or "a person" is) can be structured not as a language, but rather embodied and processed-through-action.

I Feel Your Pain: Revisiting Tuareg (Kel Tamajaq) Possession Aesthetics and Politics
Susan J. RASMUSSEN, University of Houston

What happens when the anthropologist wanders, however inadvertently, into the space of possession, and the usual relationship between observer and observed (Stocking 1983) is reversed? Usually, anthropological studies of possession and mediumship involve researchers studying others possessed (Crpanzano and Garrison 1978; Lambek 1981; Boddy 1987; Rasmussen 1995; Stoller 1995), or alternatively, researchers apprenticing as healers (Peters 1981; Stoller and Olkes 1987; E. Turner 1996). The proposed essay analyzes this anthropologist’s “auto-ethnographic” (Reed-Danahay 1997) experience of exorcism by local residents who believed her to be possessed during a ritual she arranged for purposes of video-taping, years after her previous study of this topic, upon a return visit to semi-nomadic, stratified, Muslim, Tamajaq-speaking communities in Niger. The essay explores insights gained from this experience into the multi-sensorial healing process, analyzing the songs and dancing and their wider sociopolitical contexts, in relation to experiences of both researcher and local residents.

Javanese Jatilan and Self-Making: A Phenomenological Approach *FILM*
Dag YNGVESSON, University of California, Los Angeles
Rachmi Diyah Larasati YNGVESSON; University of California, Los Angeles

Jatilan is perhaps the oldest and most commonly performed trance possession dance in Central Java. It is performed for a variety of life cycle and commemorative events throughout the year. Jatilan has alternatively been conceptualized (cf. Browne 2003) in a number of conflicting ways: as a theory of emotional release in a society that emphasizes emotional coolness and restraint; as a performance drained of meaning by the repressive apparatus of the New Order regime; and as a form that highlights important subjective tropes of Javanese selfhood. Throughout the Jatilan performance, music, and the accompanying commentary, plays a central mediating role in the trance dance. Yet given this complexity there is a dearth...
of visual material that explores phenomenological aspects of Jatilan. This film examines Jatilan visually and as seen through the eyes of the significant players: the spiritual leaders (pawang) and the trance dancers themselves (penari) as well as audience members and other local experts. This film is based on 6 Jatilan performances recorded during fieldwork from 2001–2007. A variety of performances were recorded: both male and female troupes; both soft and hard (keras) varieties; life cycle and commemorative performances; and fund raising performances for victims of the devastating earthquake of 2006.

**Panel**
Friday, March 9, 3 – 5pm
Terrace B

**Beyond Internalization: Respacing Self, Other, and Society**

**Chairs**
Kevin P. GROARK, *University of Southern California*
C. Jason THROOP, *University of California, Los Angeles*

In this panel we explore what Winnicott (1971) refers to as the “... the limiting membrane that allows the human being to distinguish the difference between me and not me”—the border zone between the psychic and the social. Winnicott postulated the existence of three metaphorical “areas” of experience—the first and second areas correspond to the inner psychic world of the subject and the external “reality” of the object, respectively. In between these extremes, on “the knife-edge between the subjective and that which is objectively perceived” lies the third area—an “intermediate area of experiencing” in which processes of subjectification and objectification give rise to the cultural life of symbolism, creativity, fantasy, imagination, play, and dreaming.

Papers presented in this panel delineate the local psychological and social processes through which this boundary between inner and outer—self and other—is produced and maintained in particular life-worlds. Of particular interest is the constitutive role of fantasy and imagination in these processes. The inner-outer binary underpinning this discussion resonates with a number of increasingly problematic dichotomies in social theory: private/public, psychic/cultural, identity/alterity, surface/depth. etc. We suggest that the persistence of these oppositions suggests the need for a theory of subjectivity that more precisely articulates the nature of the relationships and processes through which this experiential boundary is constituted within particular historical, cultural, and social contexts.

Panelists draw on long-term ethnographic experience informed by diverse theoretical orientations. Issues addressed include: What are the boundaries of self and other, and how are these frontiers experienced and maintained? In what way does the “inner” object world come to structure the “outer” world of cultural forms, and how might this relate to social action? Conversely, what is the impact of cultural factors upon psychic structure and organization? In short, how do the interpersonal and the intrapsychic relate in specific settings, and how might we conceptualize the complex “transitional” space of cultural production and creativity as facilitating this traffic between inner and outer worlds?

**Postcolonial inner-outer / self-other**
Conerly CASEY, *American University of Kuwait*
In 1967, after the de-colonization of Algeria, Franz Fanon wrote, “being colonized by a language has large implications for one’s consciousness. To speak... is to exist absolutely for the other...it means, above all, to assume a culture, to support the weight of a civilization” (1967: 17). Fanon’s thoughts are particularly relevant today, wherein past presents haunt the Ethernets, and people continue to don “white masks” so as to consider themselves universal subjects, equally participating in societies that advocate equality, abstracted from appearance. The real/virtual interface of global cultural relations places a heavy emphasis on the intercultural accountings of identity, memory and consciousness. These transmissions affect what Jackson (1998:21) refers to as “the many refractions of the core experience that we are at one and the same time part of a singular, particular, and finite world and caught up in a wider world whose horizons are effectively infinite.”

Drawing on psychocultural and post-colonial studies, psychoanalysis, and the cognitive neurosciences, I consider inner-outer/self-other dynamics embedded in the personal and social real/virtual interfaces of northern Nigeria’s highly mediated postcolony, where Muslim Hausa youths enter the realm of blood sacrifice at the crossroads of free market industrial capitalism and ethnic and religious orthodoxies. In the Nigerian postcolony, primitivist, dichotic images and vocabularies have emerged of youths as victimized innocents, hypersocialized into market, pleasure, and war economies, and as the new barbarians, “HIV infected”, “potential terrorists”, in need of increased punishment. Youths, desiring and fearing new feelings and thoughts that emerge at these uneasy crossroads, heightened by variable public approval and censorship, give themselves and other youths, as blood sacrifices in violent demonstrations of virility through the control and subjugation of women, and to establish control of markets, state political power, and power in the global War on Terrorism. Through interviews with, and diary entries of, Muslim Hausa youths, I hope to suggest some of the “New World Order” real/virtual remappings of inner-outer/self-other, and newly forming intersubjective assemblages of self-reference that, in northern Nigeria, alter youths’ identities, memories and consciousness.

Dreams of Grandeur, Dreams of Power: The Processive Effects of Visitation Dreams among the Highland Maya

Kevin P. GROARK, University of Southern California

Tzotzil Mayan dreamers are deeply processed by their dream experiences. They awaken happy, sad, terrified, and sometimes transformed by these nocturnal encounters. Drawing on the psychoanalytic work of D.W. Winnicott, Christopher Bollas, and Hans Loewald, I explore the Mayan dream as a transitional experience structure with experientially distinct “processive effects” on the subjectivity of the dreamers. Much of this processive potential is derived from local ethnotheories which frame dream experience as a special domain of experience, in which the dreamer makes contact with the essential nature of self and other. I ask the questions: How can dreams transform a person’s sense of self, and social position? And how can dreams turn an ordinary person into a curer, a servant of God?

Drawing on dream narratives collected in San Juan Chamula (Chiapas, Mexico), I focus on shamanic investiture dreams, explore the ways in which dreaming allows one to gain increased knowledge of the potential and potencies of the self, mediated crucially through contact with powerful dream alters, objects, and landscapes. In particular, I emphasize the role of manifest dream content as a proto-symbolic lexicon for the expression and articulation of personally compelling idioms of shamanic power. Within this genre of investiture dreams, the visiting saint motif plays a central role in the transmission of divine power and access to into the social realm.
The experiential split between the dreamer and powerful dream objects liberates a potent transformational process, in which various aspects of self can be recursively elaborated through repeated and titrated exposure to power-bearing being. Crucially, this process of self-reorganization is facilitated through a reordering of inner and outer, self and other. Indeed, the transformative potential of such dreams appears to derive from the displacement of desire and agency away from the self onto something outside and fundamentally other—the saint or deity that “invests” the dreamer with power. An objectifying and distancing stance toward dream experience, paradoxically, facilitates and encourages deep personal identification.

**From Ghosts to Ancestors: On the Cultural and Psychodynamic Mediation of the Self/Other Relationship**  
Doug HOLLAN, *University of California, Los Angeles*

In this paper I discuss two men, one from the Toraja highlands of Indonesia and one from Los Angeles, who continue to dream of their fathers long after they have died. In both cases, I examine what the dreams might be able to tell us about these men’s ongoing emotional connections to the memories or spirits of their fathers, and how these ongoing emotional connections are mediated by each man’s culturally constituted behavioral environment. I then discuss, in turn, how these men’s memories and dreams of their fathers affect their ongoing relations with other people. I demonstrate how “private” experiences like dreams may receive the imprint of social and cultural forms and how social and cultural forms come “alive” through their engagement with emotion and memory.

**Dream Stages: Stress / Success Models in US Dreams**  
Jeannette MAGEO, *Washington State University*

Many people that anthropologist study see the dream as a border zone between spirits and humankind. For me, the dream is a border zone between the physical waking world of “real” problems and a cognitive/affective world of meanings. This zone consists of stages on which we act out dramas of the me/not me; there scripts are predicated by a cultural model. Here I mean “stage” as at once a Goffman-esque metaphor and a developmental one; developmental both in the personal and in the cultural-historical sense. Dreams are generated by scenes in waking life where a cultural model is experienced as emotionally hurtful or inadequate; where, rather than evoking a sense of mastery, the cultural model evokes anxiety, compelling development.

In an argument in your head with a significant other, the other is not there and yet they are: frustrations that their ways of being engender remain with you. One replays the lines recursively, but also to reach a resolution that one wants someday to actually stage with them. Dreams, I hold, are just such arguments, with all those faced and faceless others who represent the ways our cultural models fail us. In dreams, we symbolically re-stage scenes with them, in one gesture acting out an urge toward mastery of a model, and at the same time iterating it in a manner where there is always a slippage, a difference, or *différance*, that implies both critique and novel possibilities.

Data for this paper were collected from Washington State University undergraduates in 2005 and 2006 in a class entitled, “The Self and Culture.” Students kept dream journals and undertook various assignments to find meaning in their dreams. The dreams I use here come from an assignment in which students
attempted to identify “emotion schemas” they had internalized. Within this set, I focus on those whose dreams featured US stress-and-success models of adult life.

**Possession as Play: Spirits and Self-Objects in the Southern Caribbean**  
Keith E. McNEAL, *University of California, San Diego*

The psychocultural complexity of ecstatic religious practices involving possession-mediumship and spiritistic performance has long preoccupied the analytical attention of social scientists, inviting multifarious approaches and frameworks. Any concern with the cultural psychology of spiritism must account not only for the polyvalent plasticity of the spirit idiom in personal experience (that is, ranging along a continuum from negative affliction to positive self-transcendence), but also the dialectic of divine objects and self-experience within the religious domain. This paper therefore anthropologizes the psychoanalytic concept of “self-object” in pursuit of such an account, proposing that the dynamics of self-object relations such as mirroring, idealization, and twinning provide insight into the psychocultural action of possession praxis viewed in comparative perspective. Further, the paper links the analysis of cultural self-object dynamics to the psychology of play, especially Winnicott’s view of transitional phenomena as well as Bateson’s view of the paradoxical forms of cognition involved in playful behavior of any kind. This line of inquiry is pursued in relation to comparative materials concerning two southern Caribbean possession religions: African-derived orisha worship and Hindu shakti puja. In particular, the Anglophone conceptualization of possession-mediumship as “play” among local practitioners of both traditions is examined in light of the theoretical perspective elaborated throughout the paper.

**On Constituting Objects of Experience: The Case of Yap, (Waqab), Federated States of Micronesia**  
C. Jason THROOP, *University of California, Los Angeles*

This paper engages the problem of the constitution of inner and outer horizons of experience through a phenomenologically informed examination of local understandings of the subjective entailments of “material” objects in Yap, Federated States of Micronesia. To begin, William James’ concept of “pure experience” and Edmund Husserl’s notion of “prepredicative experience” are proffered as examples of “intermediate areas of experience” that may serve as a generative theoretical basis for exploring the constitution and maintenance of subjective and objective variants of experience. Having suggested ways in which such strictly phenomenological approaches may be further informed by a psychoculturally based understanding of processes of objectification drawn from the work of Irving Hallowell and Gananath Obeyesekere, the paper turns to detail the sentimental dynamics embedded in local understandings of objects of exchange in Yap. Of particular interest in this regard are the ways in which Yapese ethnepistemologies view a necessary subjective entailment in objects of experience that mediate social relations.
The theoretical question of this proposed panel starts off from critical anthropologies of psychology. The more specific question is how psychological discourses of the self create or downplay cultural differences, inequalities and hierarchies. It thus continues research into the social role of psychology in modern times (for example Nicolas Rose notion of “inventing our selves”). Still, by contrast to the more prevalent sociological research which emphasizes the universality of psychology and the way modern psychology controls (and allows for liberations of) individuals, I’m interested in the localizations of psychological knowledges and in the differences and hierarchies between groups created along the way. The aim is to explore how presumably universal psychological models (psychological, psychiatric, psychodynamic, psychotherapeutic etc.), based on both professional and popular psychology (and for that matter also popularized cultural psychology and psychological anthropology) are put into social action (and how they define or hide differences) -- in various state-apparatuses and in multiple institutional settings, including non-therapeutic new locales. Salient examples are the ways in which US-produced psychiatric or psychological notions of the self (for instance in relation to post-trauma, anorexia, anxiety, or dyslexia) travel across national and social boundaries and get globalized and then localized in new settings. How is this process taking place? How is it legitimated? Who is carrying out these processes of cultural translation and mediation? What happens in that process and which precise notions of the self and its technologies and discourses are being used and how? What kinds of social work are done when nation-states, therapeutic agencies and other institutions use these knowledges of the self in new settings? Especially important are the differences and hierarchies created by this travel of ideas. That is, how psychological knowledges (especially of the self), when used in new social settings participate in creating and erasing differences.

The Cultural Borrowing of Biological Theories of Personality into American Society
Suzanne R. KIRSCHNER, College of the Holy Cross

This paper explores some of the ways in which biological approaches to individual differences are becoming diffused throughout North American psychological discourse. Biological approaches to personality have long been associated with European research traditions, but for many decades they were marginalized in the United States. This is generally explained as being the result of the interaction of American cultural values (egalitarianism, environmentalism and optimism about human perfectibility) with key events of 20th century history, most notably the Holocaust. While there are longstanding as well as current influential biological models of individual differences that were developed by American researchers, it is only during the past fifteen years or so that such models have become more influential, owing largely to the more general “biological turn” in psychology and psychiatry. It has often been noted that when European intellectual movements cross the Atlantic, they become transformed along certain characteristically “American” lines. Two widely studied examples of this type of transmutation are Freudian psychoanalysis and existentialism. Do such “cultural borrowing” effects still obtain in 2007, given the increasingly global nature of scholarly and popular discourse on all matters, including personhood? Have American researchers, clinicians and parents begun to frame the biology of individual differences in ways that reflect these characteristically “American” cultural themes and values? Drawing upon ethnoraphic data and the analysis of texts, I explore three ways in which this cultural borrowing dynamic is indeed taking place in professional practice and in popular discourse. First, there is the framing of problematic personality traits as “risk factors,” and the concomitant emphasis on “prevention”
and “early intervention.” Second, there is a rhetorical emphasis on the importance of “context” in both the framing and the elicitation of problematic personality characteristics. Third, there is the rise of the fantasy of the “transformed” or “perfected” (often through pharmacological means) personality.

“You are my hope and dream”: Projection, desire, and South Korean mothers
Jae Hun HUNG, Washington State University

This paper explores Korean mothers’ alternate self-model based on the way they seek self-actualization through a symbiotic relationship with their children. In contemporary South Korea, the pervasive discourses on individualism emphasize personal achievements and fair competition and these tenets seem to be transforming society towards individualism. Mothers, however, are left behind. Regardless of employment and class status, their everyday lives center around children’s education and their sense of achievement comes from their children’s educational successes. These mothers are often criticized for being oversolicitous and even greedy. At the same time, they are sympathetically seen as the victims of deep-seated patriarchy. Mothers do not devote themselves for their children’s education for the sake of men’s patrilineages; rather, they transform their nuclear families into sites from which they can obtain social recognition and power. Mothers are crucial agents in the (re)production of middle-class lifestyle and exercise tremendous power over their children’s lives. They intervene in their children’s education because they cannot but redirect their desire in a discursive field in which the education is the path to social mobility. Mothers’ identity is fused with their children’s: they enact their selves through constant symbiotic relationships with their children and project their dreams on children’s lives. In this paper, I seek to illuminate South Korean mothers’ selves through their practices, social perceptions, educational choices, and desires for their children.

Self, Psychiatry, and Social Reproduction in Urban China
Jason W. INGERSOLL, University of Chicago

Published in the early years of the reform era, Arthur Kleinman’s research on depression, neurasthenia and somatization in China established neurasthenia as both the preeminent psychiatric diagnosis among Chinese psychiatrists and as a powerful cultural model of suffering within post-Cultural Revolution Chinese society. Consistent with earlier findings, Kleinman also found that depression was only rarely diagnosed in Chinese settings. Beginning in the 1990s and continuing rapidly into the 21st century, however, these trends reversed, leading to a contemporary context in which diagnoses and cultural representations of depression in Chinese society now proliferate at an astounding rate while the professional and cultural prominence of neurasthenia has all but been negated. This remarkable transition could (and should) profitably be analyzed as a function of changing discursive, institutional and professional practices within a Chinese psychiatry trying to extricate itself from ‘backwardness’ into modernity and to model itself according to the globalizing norms of contemporary Western psychiatry. This paper seeks to expand beyond such an analysis, focused on inscription and the pliant body, by examining how changing representations and practices of the self in contemporary urban China facilitate the proliferation and enactment of depressive diagnoses while simultaneously reproducing current social and economic relations. Specifically, by contrasting representations of the self and self-reflexivity during the Maoist era with a case study of an urban Chinese depressed patient from 2005, I will argue that newly emergent modes of the post-Mao self and self-representing practices in China’s market economy provide the enabling conditions by which depression as both disease- and cultural category is made legible/legitimated in contemporary Chinese society.
Therapeutic Discourse and the Adolescent Self: Young people narrating trauma in a California crisis shelter
Stephanie BROWN, California State University

In a crisis shelter for teenagers in California, young people are required to produce a very specific form of the self. In a series of written and oral activities, the young residents of the shelter are asked to itemize “risk behaviors” in which they have been involved, locate those behaviors as symptoms of trauma suffered during childhood, and begin to narrate their emergence into adulthood as an act of the self surfacing from the dysfunction of family.

The rewards for participating in these therapeutic activities are substantial: shelter residents receive a series of increasing privileges and freedoms if they successfully produce these discourses of the self, resulting in their eventual release from the shelter back into their homes. Additionally, they participate in an imaginary familiar in much of American popular culture, where the psychotherapeutic model of the self is ubiquitous. Those unable or unwilling to adopt these models of the self, in contrast, are identified as needing more serious interventions, very often in more punitive settings such as juvenile hall.

However, despite these obvious rewards, young people had a diversity of relationships towards and experiences with the shelter and similar institutions, and they produced a variety of responses to the demands for self-narration. In this paper, I consider their multifaceted, conflicting, and often ironic responses. Rather than a simple divide between strategies of accommodation or resistance to the authoritative demands of an institution, I found all the young people at the shelter both participating in these discourses—finding belonging through the shared experience of trauma and recovery—and producing talk and behavior that escaped or troubled the available therapeutic categories, demonstrating the inability of these models to capture their experience or account for their positionality.

Cultured Selves, Differences and Hierarchies: Converting “Russians” and “Ethiopians” immigrants in Israel
Yehuda GOODMAN, Hebrew University of Jerusalem

Based on an ethnography of state sponsored religious courts specializing in converting Jewish immigrants to Israel in recent years, I show how the nation-state and its rabbinic agencies use different practices towards two socially and culturally constructed different groups, the “Russians” vs. the “Ethiopians”. Following a binary logic of “egocentric vs. the sociocentric” selves these differences are embodied in the timing of conversion (late/immediate), its location (center/periphery), converted social unit (individuals/families), type of change (knowledge/behavior) and voice (heard/silenced). The Russians are constructed as individual subjects, modern, knowledgeable and skilled. However, having lived in a secular communist regime they are constructed as lacking in religious emotion. By contrast, the Ethiopians are constructed as collectivistic-familial subjects, traditional, filled with religious sentiments and basic patriotism. Still, due to what is conceived as their deep-rooted Christian faith and (even more problematic) their primitivism and lack in knowledge and professional skills they are also treated ambivalently. Thus, the Russians match the state’s modernist and Enlightenment projects, but they lack in their faith. The Ethiopians, by contrast, answer the demand for naïve religious and national sentiments, but they lack the other aspect of the modern nation-state: knowledge and rationality. The immigrants thus
present a split object of desire for the modern national project. The conversion practices are filled with ambivalence towards each group, creating both attraction and repulsion in a dynamic of inclusion and exclusion. These practices reflect thus not only the work of an autonomous religious law, but also an implicit cultural racism that echoes popularized cultural psychology of the self, anchored in East vs. West and modern vs. traditional dichotomies.

**Discussion**
Saturday, March 10, 8 – 10am

**Potential Contributions of Psychological Anthropologists to Interstellar Message Composition**

*Convener*
Douglas A. VAKOCH, *SETI Institute & California Institute of Integral Studies*

Warren S. BROWN, *Fuller Theological Seminary*
Donald HOFFMAN, *University of California, Irvine*
Louis NARENS, *University of California, Irvine*

The Search for Extraterrestrial Intelligence (SETI), which seeks evidence of civilizations circling distant stars by detecting radio or laser transmissions, historically has been dominated by engineers and physical scientists. Recently, anthropologists have begun to consider this subject more seriously. The past three annual conferences of the American Anthropological Association (AAA) have included sessions devoted to SETI, and within the coming year, volumes will be published by The MIT Press, NASA, and Berghahn Books, which include contributions from anthropologists and psychologists, and which have been edited by this interest group and discussion session’s Convenor. This interest group and discussion session will solicit ideas for ways that psychological anthropologists could profitably contribute to these discussions during the coming years, with special emphasis on identifying specific topics and contributors appropriate for session proposals for the 2007 and 2008 AAA meetings. Recommendations of important topics for future research will be incorporated as feasible into the formal recommendations to be endorsed by the International Academy of Astronautics (IAA), through its Study Group on Interstellar Message Construction, which is nearing completion of its final report, as well as through the IAA’s newly formed Study Group Examining the Plausibility of Extraterrestrial Altruism, both of which are chaired by this interest group and discussion session’s Convener. Organizers will make their own comments very brief, allowing most of the time for exploration of ideas raised by members of the audience.

**Panel**
Saturday, March 10, 8 – 10am
 Terrance A

**Playing with Reality and Beyond: Imagining the Everyday and the Transcendent**

*Chairs*
Suzanne GASKINS, *Northeastern Illinois University*
Tanya LUHRMANN, *University of Chicago*

The main argument in this panel is that the as-if imaginative stance, while invoked by individuals, is also culturally structured in historically and socially specific ways. In some societies, the as-if stance is valued and encouraged as a tool to achieve particular individual and cultural goals, while in others, such a stance
is uncommon and even actively discouraged. By “as-if,” we mean imaginative expression that exceeds re-enactment of everyday experience. For example, playing “house” usually falls within the realm of “everyday” pretend, (but it could become “as-if” if the house became haunted), while playing “dragons” usually would be “as-if” pretend. In this panel, we consider variation in the nature of “as-if” in two domains: in children’s play and in religious expression. In the first paper on play, the author uses ethnographic data from a Mayan village to argue that in this setting, “as-if” fantasy play by children is virtually non-existent and is considered culturally inappropriate by adults. In the second, the author uses ethnographic data with chronically ill middle class American children to argue that they regularly rely on “as-if” fantasy play to assert some level of control over the discomforts caused by their illness. In the first paper on religion, the author uses long term data from a Nepal to argue that the nature of “as-if” experience alters as social conditions change and collective orientations toward the supernatural become less powerful. In the second, the author describes the way modern evangelical Christians encourage ordinary human interactions with a God explicitly described as supernatural: everyday behavior with an interlocutor known only through an “as-if” stance. We will use the panel to explore a) the dynamic vs. culturally proscribed nature of “everyday” or “as-if” pretense, and b) the possibility that these different epistemological stances may be associated with specific forms of society.

Curtained Pretense and Cultivated Work: the Real-World Grounding of Yucatec Maya Children
Suzanne GASKINS, Northeastern Illinois University

Many theories of play have focused on pretend play, and the use of symbols, as the type of play that carries the most powerful developmental effect for young children. These accounts usually do not distinguish between “everyday” pretend that is based primarily on recreating and interpreting everyday experiences and “as-if” pretend that relies on imagination to go beyond reality. However, there are significant differences in the demands of these two types of pretend and their potential effects on children’s understanding. It is “as-if” play that researchers from the perspectives of psychoanalysis, play-therapy, and education credit with significant psychological importance. At the same time, while ethnographers of children’s play have argued strenuously that children everywhere engage in pretend play, most of the examples in the ethnographic record are in fact of “everyday” pretend.

A study of children’s everyday activities in a Yucatec Mayan village documents that in this community, “as-if” fantasy play by children is virtually non-existent. Overall, all types of children’s play are curtailed by their engagement in the ongoing work of adults in the home. The pretend play that does occur is organized by older children and based on “everyday” events. In addition, extensive use of the imagination in any form by children is considered culturally inappropriate by adults.

These findings are consistent with reports about children’s play in many cultures. They suggest that for children who do not live in societies where they are isolated from productive activity because adults work outside the home, pretend play may serve primarily the more limited, reality-bound purpose of mastering observed activities and roles described by Vygotsky. The conclusions raise the question of what are the consequences of limited imaginative expression in play.

The Shaman’s Toy Box: Children, Illness and As-if Experience
Cindy Dell CLARK, Pennsylvania State University
Medical anthropologists have diligently documented that illness poses a crisis of meaning to its human sufferers. For children suffering from chronic illness, including severe asthma or diabetes, both the child’s sense of self and lifeworld are jolted by prohibitions against usual cultural practices (no candy for diabetic trick or treaters, restricted gym for students with asthma, hospitalizations, etc.). Physical suffering, inconvenience, fear, and stigmatization become part of childhood – deviating from adult ideals of carefree, childhood utopia.

As-if experience, according to an ethnographic study of chronically ill American middle and working class children, is a ubiquitous source of *imaginal coping*. Imaginal coping refers to the use of imagination to deal with the problems of illness. Asthmatic and diabetic boys and girls age five to ten years -- many of whom took photographs to show what life was like with asthma or diabetes -- put trust in transitional objects (such as stuffed toys or blankets), engaged in pretend play about illness, and used ludic ways of experiencing treatment. For some children, God was invoked as a healing force.

The presentation will discuss how the cultural practices of Americans concerning childhood act to support imaginal coping, even though medical institutions do not attribute as-if experience with serious recognition. In a society that has many settings allowing playful behavior from kids, ill children have license for as-if acts that reframe meanings of self and world. The pivotal value of these acts in turn brings tensile strength, mending the ruptures of meaning from illness. The presentation will also highlight how kids’ shamanic-like capacities for shifting meaning through as-if experience give children appreciable sway over social worlds they occupy.

“God is in your heart”: Re-imagining self and the sacred in the Himalaya
Ernestine McHugh, *University of Rochester*

The changing circumstances brought about by globalization demand a re-imagining of self and other in many dimensions, including the religious. This paper will address a profound shift that has unfolded in relation to the supernatural over the last thirty years among the Gurungs of Nepal, involving a movement away from the collective experience of a pervasive supernatural toward a more compartmentalized and personalized religious orientation. For Gurungs, the once-existing world of sacralized time and space, and ever-present beings like spirits, trolls, and local divinities, has faded. The myths, personal narratives of divine encounter, practices of healing, the meaningful ordering of time and space, and dramatic performative rituals that grew out of such an imagined universe no longer provide the ground within which one conceives the self and enacts relationship. In the urbanized setting in which many Gurungs now live, the supernatural is encountered at specific sites, such as temples, and during specific times, such as festivals, and engaged primarily through personal religious practices. Taking seriously theories that posit the value to the self of “as-if” experiences (especially Donald Winnicott’s concept of “unintegration”), I examine the religious orientations among Gurungs that facilitate these experiences, recognizing that radically different social conditions generate differing epistemologies of the sacred.

*Cultivating the As-If God: The Role of Imagination in American Evangelical Beliefs*
Tanya Luhrmann, *University of Chicago*

One of the most striking features of modern American evangelical religion is the degree to which congregants are encouraged to experience God as if God were an imaginary best friend. The content of this emphasis is itself arguably new. God is represented in many ways throughout the Hebrew Bible and
the New Testament—as king, father, lover, counselor and indeed even as friend—but the implied equality of the “best buddy” friendship evoked in this religiosity may be more specific to our relatively egalitarian era. The form of the emphasis is even more striking. Teachings encourage congregants to experience God as someone interested in all the little detail of their lives, as engaged in the trivial everyday as a giggly girlfriend. Congregants are encouraged to ask God what shirt they should wear that morning. They are given exercises such as setting out an actual second cup of coffee in the morning for God, and then sitting down to chat with him over the steaming mugs. Female congregants go on what they call “date night” with God, where they stroll down to the park and sit on a bench, imagining God besides them, His arm around their shoulders. In the context of this panel, such practices ask the congregant to engage in everyday play with an as-if being: neither to play house, nor to play with dragons, but to play house (as it were) with dragons. This is a highly elaborated fantasy play usually undertaken with the explicit aim of overriding what is perceived to be the skepticism inherent to an “enlightenment” world. The paper explores the ways in which such cultivated as-if fantasy may be historically and socially specific.

Discussion  Saturday, March 10, 8 – 10am  Terrace B

Poverty and Anthropological Psychology

Convener
Claudia STRAUSS, Pitzer College
Ryan BROWN, University of California, San Francisco
Cameron HAY-ROLLINS, Miami University, Ohio
Dorothy HOLLAND, University of North Carolina, Chapel Hill
Amanda LASHAW, University of California, Berkeley
Jean LAVE, University of California, Berkeley
Edward LOWE, Soka University
Carol WORTHMAN, Emory University

We propose an Interest Group/Discussion Session regarding the ways in which psychological anthropologists can draw upon our research and theories to contribute to a greater understanding of how persons cope with and are shaped by low incomes, and the understandings and identities that mediate the way grassroots activists, the public, and policy makers address poverty. Our goal is to exchange research findings and brainstorm, with the participation of the audience, about how psychological anthropologists could productively make an impact on public policy and public discussions.

Specifically, we will consider, first, what we can contribute as psychological anthropologists to a richer understanding of psychosocial interactions in the lives of people who struggle economically. One topic for our discussion, raised by organizer Edward Lowe, is how current theories of human development, including concepts of cultural models, social practice theory, figured worlds, and identities (Holland et al. 1998), offer better alternatives to the old culture of poverty model that rested upon mid-20th century ideas of child socialization and psychological development. To frame this question differently, in the terms of another organizer, Carol Worthman, objective social address or circumstance alone do not explain more than a fraction of differential well-being, but the alternative psychological concept of “resilience” is both inadequate and problematic. Or as a third organizer, Jean Lave, puts the question, how do we as psychological anthropologists transcend the dichotomy between individual and structural explanations of
poverty? In sum, what are the complex interactions among material circumstances, social positionality, figured worlds, cultural models, emotions, identities, stress, and mental and physical health?

Second, we want to question the conventional “poverty knowledge” (in the words of organizer Edward Lowe), that is discourses and cultural models of policy makers, the public, and activists who address poverty and shape the climate of opinion about how to deal with it. How can psychological anthropology intervene in the discursive construction of poverty in the media, among policy makers, and in the academy? What from a psychological anthropology perspective is important in transforming ideas about poverty? Elite discourses? Grassroots groups’ efforts to combat poverty? Cultural models of the public and the figured worlds/identities that mediate those ideas? (For example by reframing the issue as one of “economic insecurity” instead of “poverty,” as some poverty researchers are attempting, can we shift the cultural models and identities of Americans relative to this issue?) In other words, what can psychological anthropology contribute to a sociology of knowledge and action in this arena? And what contradictions are there in the social position of academics as elites wishing to contribute to social transformation for the poor? How does this “vanguardist” position help and hinder us?

Panel Saturday, March 10, 8 – 10am 211&215

Conversations around Self and Identity: Testing Theory in Ethnography

Chair
Timothy McCajor HALL, University of Chicago

Processes of self and identity have re-emerged over the last few years as central themes in many social science and humanistic disciplines. Some of the most interesting work in this area has come precisely from the productive interface of psychology and anthropology. On the one hand, ethnographic realities both test psychological theories and suggest new directions for research, while on the other hand, attention both to individual experience and psychological mechanisms sharpens anthropological theorizing.

The four papers in this panel each critically examine and apply current psychological models of self and identity to ethnographic situations, and specifically examine ways in which identity processes do not play out quite as previously theorized. Greg Simon’s paper follows the story of his Minangkabau interlocutor who simultaneously embodied and erased problematic elements of his experience through tattooing and scarification as he negotiated his private and social identity. Simon thereby interrogates accepted interpretations of Minangkabau culture’s emphasis on social integration and suppression of individual difference. Ted Gideonse examines the formulations of identity processes put proposed by Holland, Lachicotte, Skinner, and Cain (1998) and extends them to the narration of coming-out stories crafted by American lesbians and gay men as part of their identity work. Cage Hall considers problematic formulations of sexual minority identities in recent ethnographies. He argues both that much confusion arises from failing to distinguish analytically among sexual identity, sexual orientation, and sexual behavior, and that taking the findings of queer ethnographers seriously requires us all to rethink some of our assumptions about the particularity of gay identities in the modern West. Finally, Phil Hammack looks at the relationship between individual and group narratives of identity in the context of intergroup conflict. In his fieldwork among Israeli and Palestinian youth, he finds that these master narratives reproduce intergroup antagonism and foil attempts at reconciliation.
Articulation and Erasure: embodying public and personal identities in Minangkabau
Greg M. SIMON, University of California, San Diego

This paper examines the relationship between public expressions of identity and the creative articulation of problematic dimensions of identity in the context of Minangkabau society. Minangkabau norms demand that commitment to social integration, cohesion and egalitarianism be publicly displayed, and that expressions of individualism and conflict be obscured. Rather than see experiences of self in Minangkabau as defined by what is publicly enacted in the realization of such ideals, I draw on twenty-one months of fieldwork in West Sumatra, Indonesia to instead argue that realizing these ideals entails a process by which Minangkabau people transform the publicly unacceptable dimensions of their identities, creatively articulating them in “personal” (pribadi) ways. They are thus preserved with an order that erases them from direct public view.

In this paper, I illustrate such a process with the example of Da Luko, a man who literally embodies the interplay of these articulations and erasures. He uses tattoos in an attempt to keep problematic dimensions of identity literally and figurative close to his own person, and thus out of the public arena. Each image is tattooed as a cryptic memento of an event in his life, but also “in order that others will not know” of these events. Da Luko’s method is a creative variation on self-consciously Minangkabau forms of indirect communication used to articulate those things that cannot be openly revealed. It fails when the very existence of the tattoos is read as a sign of criminality. It is only through erasing the tattoos—further obscuring and personalizing the mementos by transforming them into publicly unreadable scars—that Da Luko experiences himself as reintegrating fully into proper “Minangkabau” social life.

“Yes, I’m a practicing homosexual. And practice makes perfect!”: imagining, narrating, and constructing gay male identity
Theodore K. GIDEONSE, University of California, San Diego

In Identity and Agency in Cultural Worlds, Holland, Lachicotte, Skinner, & Cain (1998) present a persuasive theory of identity construction synthesizing ideas from Vygotsky, Bakhtin, and Bourdieu. As they demonstrate, identity and society are both historical products and intricately intertwined: The two co-develop and are constantly in dialogue. Identity is practiced. Holland et al. describe four contexts for these “practiced identities.” First, “figured worlds,” similar to imaginary or intentional communities, have specific discourses of speech, gesture, symbols and meaning. The second context, “positionality,” refers to power and status within the figured world: How actors are dominated, resist, and strategize within the worlds. Third is the “space of authoring,” the process through which one becomes part of a figured world—by arranging, writing, and embodying various and sometimes conflicting discourses. Finally, “making worlds” is the grand extension of figured worlds, when an imaginary world expands so far into the media and the culture so that, as they say, “even distant others may construe their lives.” In this paper, I test the extension of this model to a process of sexual identity formation. Though still in the early stages of my formal fieldwork, I have been an observing participant in American gay culture for the last 15 years. In many ways, the typical “coming out story” told by self-identified and self-identifying gays and lesbians is comparable to the personal stories of Alcoholics Anonymous, one of the key examples discussed by Holland et al. Both are methods for integrating into new figured worlds, as I describe in this
paper. The coming out process is a way of entering the “homoscape,” to use Richard Parker’s adaptation of Arjun Appadurai’s terminology. As I show, Holland et al and Parker-Appadurai inform each other's models in useful ways. It is important, then, to realize that coming out is not simply an internal process of self-realization but also a cultural process of group identification—especially as it is narrativized (and politicized) through repeated tellings.

**Rethinking Queer Identities: a psychological anthropology of gay identities in multiple modernities**

Timothy McCajor HALL, *University of Chicago*

During the last decade or so, American ethnographers have faced several theoretical challenges in theorizing and describing sexual minority/non-heterosexual groups outside the "West". In particular, members of these groups often fail to demonstrate exclusively same-sex behavior (e.g. by marrying or intending to marry heterosexually); to embrace sexual orientation as a primary or defining component of their social identity; or to form meaningful communities or political organizations above the level of sexual or friendship networks. Queer scholars have often analyzed this in one of two (nonexclusive) ways, as evidence for a strongly Foucauldian, culturally defined sexual plasticity, or as a primitive or incomplete precursor to a fully realized (Western, urban, 1990s-style) queer consciousness.

In contrast, this paper argues that we must attend to the interplay of physiological, psychological, cultural, and social factors that constitute any particular system of sexuality—specifically, how the analytically distinct axes of sexual orientation, sexual behavior, and sexual identity interact with local history and political economy. After describing how these factors have shaped Western gay identities over the last century, I draw on my fieldwork in Czech Republic and the US and on published ethnographies to show how Western gay identities at the turn of the third millennium are in fact better construed as a particular case (or set of cases) among many kinds of sexual identity-orientation configurations in a world of multiple modernities. Moreover, the cross-cultural comparison highlights ways in which western queer identities are already fragmenting and changing in response to developing social conditions.

**Narrative and the Cultural Psychology of Identity: the stories of Israeli and Palestinian youth**

Phillip L. HAMMACK, *University of California, Santa Cruz*

As a social science construct that transcends the often well-fortified borders of disciplinarity, identity allows us to query the process of person-culture co-construction. Approaches that fuse psychological and anthropological perspectives on identity speak to the process of individual meaning-making in a larger cultural and historical context.

Based on fieldwork conducted with Israeli and Palestinian youth from 2003 to 2006, I argue that the context of intergroup or international conflict commands conformity to a master narrative of identity that counters perceived existential insecurity. The youth I have encountered in this fieldwork, while often attempting to resist the press to identify with a polarized narrative that vilifies and nullifies the other, ultimately infuse their personal narratives with the form, ideological setting, and thematic content of their group’s master narrative. Israeli youth tend to appropriate a discourse of strength, power, and exceptionality that characterizes the Israeli national narrative and provides an appealing foil to the narrative of weakness, suffering, and persecution that characterizes Jewish experience in the Diaspora. Palestinian youth construct life stories that represent great tragedies—stories replete with the fury of injustice and dispossession, redeemed only through resistance (armed or otherwise). These personal
narratives closely appropriate the discourse of Palestinian national liberation, though in their divergent ideological settings they also reveal the extent to which a traditional secular narrative is currently vying for legitimacy with an Islamist one.

In this analysis of the personal narratives of youth, I argue that it is through the appropriation of the discourse that characterizes identity polarization between Israelis and Palestinians that the reproduction of antagonism, with its particular power structure, is secured.

**Panel**

Saturday, March 10, 10am – 12pm

211 & 215

**Cross-Cultural and Cognitive Research on Color Categorization and Naming**

*Chair*

Kimberly A. JAMESON, *University of California, Irvine*

This symposium revisits a classic controversy in psychological anthropology: The suggested universality (or, alternatively, cultural relativity) of color categorization across individuals from the same ethnolinguistic group, and across different ethnolinguistic societies. Presentations will survey new findings and innovative multidisciplinary advances in the area. Recently the controversy’s debate has strengthened as new empirical results have emerged -- some strongly in support of universalism, while other results support a culturally relative view. As a result, new perspectives on color categorization behaviors have arisen, and are beginning to clarify well-established views in the area (e.g., Berlin & Kay 1969, Kay & Regier 2003, Regier et al 2005). This progress has a strong potential for advancing psychological anthropology’s general understanding of natural-kind categorization behaviors in individuals, and our understanding of the formation of semantic categories that are shared cross-culturally. The research discussed also bears directly on classical prototype theory, computer modeling of category processing in artificial systems, and the study of cultural and psychological universals. Symposium participants include four distinguished research scientists empirically studying color categorization in the field, laboratory and using computer modeling. They represent the wide multidisciplinary expertise needed to survey the current state of color categorization phenomena found in the literature. Their specializations include: Cognitive Psychology, Cross-cultural investigations, Animal cognition (Jules Davidoff); Cross-cultural linguistics, Color naming theory and Cognition (Paul Kay); Perceptual physiology, perceptual psychology, and environment/behavior interactions (Angela Brown); Visual psychophysics, Perception, and Cross-cultural investigations (Delwin Lindsey). These researchers are leaders the field, actively publishing original research findings in top-tier scientific journals during the last decade. Their recent work reflects an exceptional level of excellence and significance for the symposium topic. By attending this symposium the audience will learn about the state-of-the-art investigations in this multidisciplinary research area.

**Walpiri Color Terms**

Paul KAY, *University of California, Berkeley*

The analysis of Warlpiri color terms that is to appear as one of the 110 analyses of individual color term systems in the forthcoming World Color Survey (WCS) ms. is summarized. The color terms of this
Central Australian language (Pama-Nyungan family) are particularly interesting because of the presence in Warlpiri of some of the social features creating unusual variation and diversity within overlapping Central Australian language communities. Despite the great inter-speaker and intra-speaker variability, universal patterns in color naming are evident. The analysis depends not only on the WCS data, gathered in 1978 by S. and B. Swartz, but also on extensive discussion with two Australianist linguists, D. Nash and D. Wilkins and study of (we believe) all published and unpublished primary sources relating to Warlpiri color terms. The presentation will exemplify and explain several of the analytical tools used and displays exhibited in the forthcoming WCS monograph. For purposes of this abstract, it is assumed the reader is familiar with the WCS stimulus palette. A reproduction is available at http://www.icsi.berkeley.edu/wcs/data.html.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Term</th>
<th>Gloss</th>
<th>Users</th>
<th>BCT</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>maru, marumaru</td>
<td>black, dark, blackish</td>
<td>21 (8)</td>
<td>+</td>
</tr>
<tr>
<td>+</td>
<td>kardiri</td>
<td>white</td>
<td>16</td>
<td>+</td>
</tr>
<tr>
<td>−</td>
<td>yalyuyalyu</td>
<td>red</td>
<td>20</td>
<td>+</td>
</tr>
<tr>
<td>o</td>
<td>karntawarakarntawarra</td>
<td>yellow</td>
<td>20 (4)</td>
<td>+</td>
</tr>
<tr>
<td>#</td>
<td>yukuriyukuri</td>
<td>green, grue</td>
<td>15 (1)</td>
<td>+</td>
</tr>
<tr>
<td>/</td>
<td>walyawalya</td>
<td>earth colored</td>
<td>7 (2)</td>
<td>+</td>
</tr>
</tbody>
</table>

Figure 1. Warlpiri basic color terms.

Figure 2. 100% coverage naming aggregate.

Figure 3. Term map for yalyuyalyu ‘red’.

Each cell in Figure 2 shows the symbol of the term representing the modal response for the color chip represented by that cell. The visual density of the symbol in each cell in Figure 3 represents the proportion of participants who used the term yalyuyalyu ‘red’ for any chip who used yalyuyalyu for the chip in that cell.

**Universal color categories in the World Color Survey**

Delwin T. LINDSEY, Ohio State University

Angela M. BROWN, Ohio State University
The most important data set for studying cross-cultural color naming is the World Color Survey (WCS; Kay et al. 1997), based on 2616 observers, each speaking one of 110 languages. The main challenge presented by the WCS and other data sets of this sort is that they have proved difficult to analyze. We have investigated two statistical approaches to this problem: k-means cluster and concordance analyses. We used k-means, an unsupervised classification program, to sort the WCS chromatic color naming patterns into K categories. Gap statistical analysis showed that K=8 was the maximum number of WCS chromatic categories. Inspection of the color categories revealed by $2 \leq K \leq 8$ showed that (1) the average color naming patterns of the clusters all glossed easily to single or composite English patterns: RED, GREEN, YELLOW-OR-ORANGE, BLUE, PURPLE, BROWN, PINK, and GRUE, (2) there was considerable variation in how similar the color naming patterns were, within color categories, and (3) the structures of the K-means clusters unfolded in a hierarchical way that was reminiscent of Berlin and Kay’s classic sequence of color category evolution. Analysis of concordance in color naming within WCS languages revealed small regions in color space that exhibited statistically significantly high concordance across languages. These regions agreed well with five of the six classic Hering primary colors. Concordance analysis also revealed boundary regions of statistically significantly low concordance. These boundary regions coincided with the boundaries that separate WARM and COOL. Our analyses have accomplished two goals. (1) They have allowed us to examine the WCS data set using an automatic, computerized method, establishing the relatedness of color names within each cluster. (2) They have established that the color terms used in the WCS gloss easily to each other and to primary and composite color terms in English.


Worldwide distribution of color terms: The dictionary project
Angela M. BROWN, Ohio State University
Delwin T. LINDSEY, Ohio State University

It is one of the central facts of color naming that words for Blue are unevenly distributed geographically, with most of the non-Blue languages being spoken near the equator. The purpose of this project was to establish this fact on a more quantitative basis, and to compare the world distribution of Blue to the distribution of other color terms. Our data set was a list of color words from 301 living world languages from various sources, e.g., the website ‘yourdictionary.com’ and MacLaury, 1997. For each language, we obtained an online or printed dictionary, consulted a native speaker or scholar, or used published color naming data. We found the words that glossed to as many as possible of the 11 basic color terms in English, plus Grue. We also obtained the longitude and latitude for each language. Black, White, and Red were present in nearly 100% of the languages at all latitudes. Grue was distributed bimodally: it was present in about 25% of the dictionaries for languages spoken near +/-25° latitude, but was less prevalent near the equator and at higher latitudes. All other color names were less frequent in dictionaries for languages spoken between 25°S and 0° than at higher and lower latitudes. Of the classic Hering primaries, Blue was the least prevalent, especially near the equator, where it was present in about 30% of our dictionaries, a distribution most similar to the values we obtained for Brown and Gray. This contrasts with minimum prevalence around 50% for Yellow and Green. Although Blue varies with latitude more
than other colors do, the prevalence of the other colors, except Black, White, and Red, also varied with latitude. Successful theoretical accounts of the worldwide distribution of color terms will have to account for the worldwide distributions of all the color terms.


**Ontogenetic and phylogenetic evidence against universal color categories**
Jules DAVIDOFF, *University of London, United Kingdom*

The question of whether language affects our categorization of perceptual continua is of particular interest for the domain of color where constraints on categorization have been proposed both within the visual system and in the visual environment. Our initial research in New Guinea (Davidoff et al., 1999; Roberson et al., 2000) found substantial evidence of cognitive color differences between different language communities, but concerns remained as to how representative might be a tiny, extremely remote community. That study has now been replicated (Roberson et al., 2004, 2005) extending previous findings with additional paradigms among a larger community in a different visual environment. Adult semi-nomadic Himba tribesmen in Namibia, also with a 5 term color language, carried out similarity judgments, short-term memory and long-term learning tasks. They showed different cognitive organization of color to both English and the New Guinea language. A group of Himba children was compared over a three-year period to a group of English children on color naming and comprehension, together with the ability to remember colors. Despite large differences in visual environment, language and education, children from both cultures appeared to acquire color vocabulary slowly and with great individual variation. The longitudinal studies confirmed the role of color labels in the acquisition of color categories both in Himba and English and provide further evidence of the tight relationship between language and cognition. Along with investigations of monkey color categories, they give no support to the claim that color categories are explicitly instantiated in the primate color vision system.


**Discussion**
Saturday, March 10, 10am – 12pm 223

**Practice: What’s At Stake: The Anthropologist’s Role of Brokering Understanding Among Diverse Stakeholders in Applied/Practice Settings**

Convener
Our discussion group, composed of anthropologists who practice anthropology professionally in the Los Angeles region and anthropologists who teach and do research on applied subjects at Cal State universities in the Los Angeles region, will address the conference theme by discussing our experiences in brokering understanding among diverse stakeholders in applied/practice settings. These experiences have close parallels to questions posed in psychological anthropology concerning the translation of subjective experience and the interpretation of “what’s at stake” for the people we want to understand and help. How do we figure out our constituents’ subjective experience and needs? How do we help them communicate these needs to each other, often across substantial socioeconomic and psychocultural barriers? How do we figure out what kinds of social science interview or observation methods would most effectively elucidate “what is at stake”, or what “matters”, to stakeholders? What kinds of knowledge generated by psychological anthropology do we draw on when brokering such dialogues across stakeholders and such conversations across the social sciences? How and when do we pull in knowledge generated by other subfields of anthropology (medical anthropology, urban anthropology, economic and legal anthropology) as well as other pertinent social sciences (psychology, sociology, political science, geography) to accomplish our practical aims of understanding and translation? Our group would like to share our professional perspectives on these and related questions and invite members of the psychological anthropology community to join us in that conversation.

Panel Saturday, March 10, 10am – 12pm

Re-Embodying Identity

Chair
Jonathan S. MARION, California State University, San Marcos

Working out of a variety of approaches and models, this panel is geared towards exploring and understanding the interactivity of body and identity. While a number of scholars have started to look to the body as a site of culture, the interconnection of body and identity still remains largely under appreciated. Building off the idea that practice and activity can be valuable sites for anthropological inquiry, this panel focuses on and interrogates the significance of bodily experiences and conceptualizations to understanding the constructions of both personal and collective meanings and identities.

This panel’s use of the term re-embodiment is not to suggest that people are somehow otherwise not embodied, disembodied, or alienated from their bodies. All physical practices, such as sitting at the computer, are, of course, embodied, as, ultimately, are all thoughts about such activities. Similarly, it
would be inaccurate to assume that someone at their computer feels some sense of bodily alienation; i.e. as if somehow their body is not theirs. That people typically take little notice of their bodies (on a day-to-day basis) save when something goes wrong does not mean, however, that bodily experience and perception otherwise cease to be significant in constructions and understandings of personal and collective identities; and it is against this backdrop that this panel engages with re-embodiment, wherein and whereby awareness of and attention to the body can be re-engaged. Borrowing from different traditions across the social sciences, the papers on this panel—dealing with modern body piercing, Brazilian squatting, Polish Evangelicals, competitive ballroom dance, and embodied conflict—each explore some practices and beliefs wherein and whereby personal and collective identities are re-embodied. Rather than answering any questions, this panel is intended as a step in theorizing, conducting research on, and then re-theorizing the significance of re-embodying identity.

Body Piercing and the Re-embodiment of Commodity-Based Identity
Amelia GUIMARIN, University of California, Irvine

Commodity-based identity is a significant part of today's consumer culture society. Some scholars view this reliance on commodities as limiting the power of the individual. However, this study focuses on the activity of body piercing to argue that individuals exercise authority as they utilize commodities to create bodily-centered identity. In the community of college-age individuals, body piercing has emerged as an important commodity used to express personal and communal identity. This project draws upon first-hand ethnographic research and existing theoretical analysis in Anthropology and other Social Science disciplines to argue that body piercing represents the re-embodiment of commodity-based identity.

In this study, the practice of body piercing in the college-age community is analyzed in relation to traditional rites of passage with which it shares undeniable similarities. When children become distanced from their parents, as in the case of 'going away to college,' they enter a new stage in life; they may then undergo a crisis of identity when the structure on which they based their identity, their family unit, is replaced by a community of their peers. This crisis often occurs in conjunction with the crisis of bodily detachment which arises in part from the practice of commodity-based identity. However, in this case, body piercing as a form of commodity-based identity intercedes as a way to reconcile these crises of identity and claim, or reclaim, bodily-centered identity through the activity of body piercing.

Embodied Identity and Political Action: Lessons from the Participatory Budget in Brazil
Ana Paula Pimentel WALKER, University of California, San Diego

A focus on identity in activity is fundamental to understanding how squatters’ perceptions of their social positioning shifts based on the new set of social relations that emerged with the implementation of the Participatory Budget, a municipal mechanism of resource allocation. The evidence comes from fieldwork conducted in Porto Alegre during January and February of 2005 for my master’s thesis in Urban Planning. When squatters perceived that their social positioning changed under the local social relations of power, they also changed their actions by advocating for their rights. The leftist progressive pioneers of the Participatory Budget envisioned political participation in terms of citizen’s rights, independent of land tenure status. Nonetheless, outside of this particular political narrative, legal title is an important index of citizenship rights. Lawful tenants, incapable of preventing squatters from placing their demands through
the Participatory Budget, began to treat squatters as political brokers between themselves and the city administration. The meaning of political participation changed from a political right, as initially envisioned by the framers of the Participatory Budget, to a political responsibility of the squatters. I use the theoretical framework established by D. Holland, D. Skinner, W. Lachicotte, and C. Cain in *Identity and Agency in Cultural Worlds* in order to understand this dialectical relationship between narrative/figured worlds and positional identities. Even though embodied political identity is mostly unconscious, the index of legal title becomes a conscious aspect of squatters’ positional identity. In the figured world of the Participatory Budget, this change in squatters’ positional identity enables them to refuse to act as political brokers for the lawful tenants.

**The Body’s Religious Sentiments: Identity and Bodily Practice Among Polish Evangelicals**

Jacob SAUNDERS, *University of California, San Diego*

This paper examines the relationship between identity and the body in an evangelical community in Poland. Drawing on two years of field research in a Polish Baptist community, I suggest that communal ideas about what the body is, what it does, and what it should do, are central to communal and individual religious identity. In exploring these models of the body, I argue that it is the body’s perceived objectivity and transparency—its capacity to give inner states a physical form—which explains the import that ascetic practices carry in the community. A *żywa wiara* (living faith) is viewed within the community as irrepressible; real emotions, states, and qualities are made visible by the body and through bodily practice; piety, honesty, humility and obedience are thus embodied. I posit that such beliefs about the body are important due to the general suspicion of speech and sentiment present in the community. Statements of faith, claims of religious feeling, and internal spiritual experience are treated with a measure of distrust by the community, as if lacking the objective grounding the body is seen to provide. I explore how the privileging of the body as a source of objective knowledge about faith and sentiments has significant consequences for identity formation within the community. For example, in the development of ideas about proper Baptist bodily practice, in the necessity of communal evaluation of each believer’s body, and in the manner that evaluative models become motivating for individuals.

**Being Ballroom: Re-embodying Identity in Competitive Ballroom Dancing**

Jonathan S. MARION, *California State University, San Marcos*

This paper explores some of the dynamics of ballroom dance that allow for and facilitate the re-embodying of practitioners’ identities. Just as the body is inescapably implicated in human culture and knowledge, the converse is also true. While never separate from physical bodies, views of the body are always contextually construed, inevitably arising in the dialogue between the physicality of bodies and the values and understandings—both personal and cultural—by and through which those bodies are attended. Physical mannerisms, practices, and proxemics (e.g. Levy 1973, Bourdieu 1977, and Hall 1988 respectively) are integral elements of sociocultural discourse, as are the conceptualizations that are formulated out of and in response to these discourses. Uses and understandings of the body thus emerge as never being only natural and, as such, any robust understanding of humans cannot ignore the psychophysicality of human experience and conceptuality.
Like other physical pastimes, ballroom dance allows people to consciously reconnect with their physicality. But dance and other expressive movement styles often go further, allowing people to experience, experiment with, and use their bodies in non-instrumental manners. This paper thus explores some of the dynamics whereby and wherein persons not only come to be aware of their bodies in and through ballroom dance but, specifically, of their bodies in interaction with others. And, as this paper will argue, while any type of physicality may help, partnered dance forms are especially efficacious in facilitating the very re-embodiment that modern modes of work, transportation, leisure, and home life may make all the harder—and thus all the more valuable—to attain.

**Becoming Paladin: Embodied Narratives, Conflicts, and Identities**
Ian J. GRAND, California Institute of Integral Studies

The themes in this paper derive from the view that we develop meanings and values through embodied interaction with the cultural worlds to which we belong. Patterns of movement, gesture, feeling, expression, and thought are all embodied, and the development of these embodied patterns occurs in communities of participation. Because bodily identities symbolize aspects of our participation, it becomes important to look at them clinically.

Developmentally, we imitate, practice, and improvise with other people's gestures and movements and excitatory expressions, both in and out of the family of origin. We are, moreover, influenced by a broad range of media and multicultural images. These practices are automated and become part of one's identity either as whole set pieces or as partial incorporations. We live various bodies as we go through our daily worlds, both consciously and unconsciously, and these enactments may be in conflict or harmony with each other.

In this paper patterns of imitation will be looked at as means to the individuals embodied identity. Psychological conflict will be seen as the conflict between embodied enactments that symbolize and evoke particular cultural and familial values and meanings. Implications for psychotherapy will be discussed.

**Invited Lecture**
Saturday, March 10, 10am – 12pm
Terrace A&B

**Culture and Autism**
Elinor OCHS, University of California, Los Angeles
Olga SOLOMON, University of Southern California

**Panel**
Saturday, March 10, 1 – 3pm
211 & 215

**Neural and Developmental Foundations of Culture**

*Organizer*
This symposium will present the integrative interdisciplinary approach of the FPR-UCLA Center for Culture, Brain, and Development, founded five years ago with a grant from the Foundation for Psychocultural Research. The symposium will be divided into two parts. The first part will examine relationships between culture and development, while the second part will expand this focus by presenting a program of research that integrates culture, brain, and development.

Part 1 (30 minutes): A theory and data concerning two cultural pathways through universal development will be presented by Keller and Greenfield. Keller's presentation will provide evidence for the theory utilizing cross-cultural comparative data on infant care and development from India, Cameroon, Costa Rica, Greece, the United States, and Germany. Greenfield's presentation will focus on patterns of change over time in these pathways, drawing on data from the Zinacantec Maya of Chiapas, Mexico and Latino immigrants in Los Angeles.

Part 2 (30 minutes): A joint presentation by Fiske and Dapretto will be focused on the study of Fiske's set of universal social relations. How do they develop behaviorally? What are their neural underpinnings and how does this neural foundation develop? How do the relations manifest themselves cross-culturally? Fiske and Dapretto will answer these questions in a joint presentation. Data brought to bear will come from a variety of interdisciplinary collaborative approaches: a behavioral experiment assessing the development of children's understanding of social relations, fMRI investigations of children and adults, and a study of the structuring of Fiske's social relations in Greenland.

Relational models theory characterizes four fundamental relational structures that people in all cultures combine and implement in diverse ways to coordinate most social relationships. The four relational models (RM) are the frameworks that people use to plan, generate, interpret, remember, evaluate, and sanction social interaction. Scores of studies have supported the saliency of the RM in everyday social cognition, shown how they are related to social dysfunction and conflict, and demonstrated the value of
RMT as an interpretive tool for illuminating social relations and society (www.rmt.ucla.edu). We are now exploring new aspects of the RMs. The first study we report here uses cartoon-like representations of two of the RMs, communal sharing and authority ranking, showing how understanding of these RMs develop in American children. Another study shows that a new non-verbal measure of RM perceptions and preferences, the CIRCA, is readily understood by people in diverse cultures and levels of education, including Danes, Swiss, Shuar hunter-horticulturalists in Ecuador, and Inuit hunters in Greenland—as well as Inuit children. In other studies using the CIRCA, we have found that preferences for particular RMs are associated with distinct ideologies, personalities, and levels of psychological health.

In an earlier fMRI study with American adults, we showed that watching realistic videos of communal sharing and authority ranking interactions strongly activates a distinct set of brain regions that are deactivated by nearly all non-relational tasks that have ever been studied. A new fMRI study that we report here investigates whether this functional neural specialization is also evident in children and if not, what brain regions are activated by observing communal sharing and authority ranking interactions.

Ethnographic and first-person reports strongly suggest that MDMA (“Ecstasy”) activates strong communal sharing emotions, motives, and behaviors in humans. Animal studies have shown that parental behavior and pair-bonding in mammals is mediated by oxytocin and vasopressin; it is possible that the effects of MDMA are related to these peptides. We report a study showing that MDMA produces dramatic affiliative contact behaviors in rats that appear to be homologous with communal sharing.

In our research we study the cultural, historical, cognitive, developmental, neuroanatomical, neurochemical, evolutionary and phylogenetic aspects of social relationships. Understanding each of these aspects of social relationships illuminates each of the others and we hope will contribute to an integrated and comprehensive understanding of sociality.

Saturday, March 10, 1 – 3pm

Terrace A

**Culture in Talk, American Individualisms, Cross-Cultural Values, and Becoming Muslim: Meet the Authors of the SPA Book Series**

Chair
Alex HINTON, Rutgers University

**Finding Culture in Talk: A Collection of Methods**
Naomi QUINN, Duke University

This edited collection presents a range of previously unpublished, unavailable methods for the systematic reconstruction of culture from interviews and other discourse. Authors set the design and evolution of their methods in the context of their own research projects, and draw general lessons about investigating culture through discourse. These methods have largely grown out of the work of the cultural models school, and represent the approaches of some of the very best methodologists in cultural anthropology today.

**Becoming Muslim: Western Women’s Conversions to Islam**
Anna Mansson McGINTY, University of Wisconsin, Milwaukee
While Islam has become a controversial topic in the West, a growing number of Westerners find powerful meaning in Islam. Becoming Muslim is an ethnographic study based on in-depth interviews with Swedish and American women who have converted to Islam. Proceeding from the women’s life-stories, the author explores the appeal of Islam to some Western women and the personal meaning assigned to the religion. While conversion is often perceived as entailing a dramatic change in worldview, the women’s experiences point to an equally important continuity. Notably, the conversion is triggered by particular personal ideas and quests, and within Islam the women can further explore already salient thoughts.

American Individualisms: Child Rearing and Social Class in Three Neighborhoods
Adrie KUSSEROW, St. Michael’s College

In this detailed ethnography, Adrie Kusserow explores the important issue of class differences in the socialization of individualism in America. It presents American Individualism not as one single homogeneous, stereotypic life-pattern as often claimed to be, but as variable, class-differentiated models of individualism instilled in young children by their parents and preschool teachers in Manhattan and Queens. By providing rich descriptions of the situational, class-based individualisms that take root in communities with vastly different visions of the future, Kusserow bring social inequality back into previously bland and generic discussions of American Individualism.

A Study of Personal and Cultural Values: American, Japanese and Vietnamese
Roy D’ANDRADE, University of Connecticut

A standard textbook claim is that values vary greatly by culture. However, a recent study of American, Vietnamese, and Japanese values found that cultural differences in values are small - on the average, about a third of a standard deviation. Further, in not only this study, but in a large number of other studies, the Japanese turn out to be as individualistic in their values as Americans, and Americans turn out to be as collectivistic as the Japanese. Part of the discrepancy between the ethnographic descriptions of Japanese and American and these quantitative survey results can be resolved by noting that two cultures can have a similar values while holding very different ideas about the actions which count as embodying these values. A more surprising source of this discrepancy emerges from the difference between the values institutionalized in social roles and the personal values held by individuals in a society. Speculations about the historical roots of the difference between Japanese role values and personal values will be briefly discussed.

Panel Saturday, March 10, 1 – 3pm Terrace B

Beyond Normal and Abnormal: Psychological Anthropology and Mental Health Today

Chairs
Janis H. JENKINS, University of California, San Diego
Thomas J. CSORDAS, University of California, San Diego

Since Ruth Benedict’s pioneering essay on the normal and abnormal, and the collaboration between psychiatrist Harry Stack Sullivan and anthropologist Edward Sapir, the study of mental illness and its
treatment have been integral to psychological anthropology. Despite being out of the mainstream in recent years, these issues remain essential to theoretical development in the field, and in turn the field has a significant contribution to make to understanding the fundamental human processes involved in mental illness and healing. The contributions to this session exemplify some of the most critical work being done in this area today. The papers are sequenced to highlight the range of substantive issues and methodological concerns relevant to this field. Papers one and two are case studies of the individual experience of mental illness (urban Brazil; the United States). Papers two and three emphasize bodily symptoms and experience among immigrant communities (male Sudanese refugees; female Japanese immigrants). Papers four and five turn to the mental health of young people (African and Anglo-American youth; Native American youth). Papers five and six draw on clinical ethnography to examine psychocultural dimensions of treatment (ethnic specialty clinic; eating disorders clinic). Papers six and seven deal with the formation of subjectivity (within a clinical setting; by interrogating global forces that shape psychopharmacological consumption). In sum, these papers suggest that if psychological anthropology is concerned with making a contribution to the broader field of anthropology and the human sciences with respect to fundamental human processes, culture theory, experience, and subjectivity, then a concern with these issues is essential.

**Schizophrenia, Self, and the Sacred in Urban Brazil**
Ashwin BUDDEN, *University of California, San Diego*

Anthropologists have made significant strides in bringing schizophrenia within reach of psychocultural theory by illuminating how meaning, subjectivity, and social engagement constellate around this psychiatric illness. In this paper specific attention is paid to religious ecology and spiritual sentiments that shape schizophrenic experience and selfhood in relation to clinically oriented contexts. I draw on an ethnographic case study of “Paulinho,” a 23 year-old schizophrenic and epileptic male and practicing Kardecist spirit medium in the Brazilian city of Santarém. Excerpts from person-centered interviews highlight how his health seeking and coming to terms with psychiatric disorder and have culminated in a dual explanatory model that references both biomedical and spiritual knowledge and therapies. One consequence is that Paulinho makes subtle distinctions between those voices, visions, and sensations that are “part of himself,” (psychotic symptoms) and those that are manifestations of spirits. Here, metaphors of distance and tone that implicate embodied attunement are salient. I consider the significance of this subjective duality in two ways: (1) with respect to contemporary medico-religious pluralism in Brazil, wherein clinical and religious explanations and interventions have power in the course and care of mental illness and (2) in the light of the relative proximity of psychotic episodes and ritually cultivated interplay between human and spiritual agents, and theoretical models positing them to be either isomorphic or symbolic substitutions. Although clinical psychosocial programs and spiritual study at Kardecist centers provide pathways for moral development, Paulinho consistently struggled with comportment and debilitating experiences in spirit medium ritual, despite his high dissociative propensity. His case thus, provides an opportunity to reexamine commonplace notions of therapeutic efficacy in spirit mediumship and to suggest a need for a more coherent interactionist model of pathology in psychological anthropology.

**The narrative body: A case study of the subjective experience of psychosis and PTSD**
Bridget HAAS, *University of California, San Diego*
This paper focuses on the subjective experience of mental illness in a young adult male Sudanese refugee, diagnosed with psychosis and posttraumatic stress disorder (PTSD). Using the case study, this paper argues that the psychiatric setting constrains, if not silences, culturally meaningful ways of articulating and understanding distress, thereby constituting a form of violence. In this case study, personal narratives of pain and suffering reflect an intersubjective self that is grounded in a political, socio-moral world. These self-narratives, which are shifting and socially contingent, conflict with those of the psychiatric and medical communities, which locate illness in the individual body. Through an examination of psychiatric medical records, we can see the discursive production of a mentally ill subject. This identity production, however, is at odds with subjective experiences of mental illness. Interview data with this young man reveal that bodily symptoms and etiology are discussed in terms of social rupture and loss, in ways that trouble psychiatric nosology. In a recent article on Peruvian women’s experiences of headache, Darghout et al. (2006) suggest that headache can be seen as “embodied testimony” (p.290). Drawing on this concept, this paper also asks how experiences of what is diagnosed as psychosis or PTSD can be seen as non-verbal narratives of social rupture and familial loss. Yet, it is these very social and emotional messages of bodily experiences that are often elided in the psychiatric encounter.

Using triangulated datasets to understand Emotional Distress and Depression in Japanese women
Denise Saint ARNAULT, Michigan State University

Psychological anthropologists were among the first to have examined the relationships between the body and emotion, complicating the dichotomy between the mind and the body, and applying this to the understanding of distress and depression worldwide. The Japanese are among those around the world who exhibit numerous, diverse somatic symptoms when presenting for either primary care or psychiatry. However, the nature, meaning or clinical significance of these symptoms, or their co-occurrence with socio-emotional symptoms, has not been systematically studied. This research project uses triangulated datasets to capture and explore experienced symptoms, the social and cultural meaning and relevance of these symptoms, and the way that these symptoms do (and do not) map onto western-defined illness categories. Using preliminary data from seven female Japanese sojourners to the US, we present similarities and differences in symptom sets, ethnopsychological exploration (including bodymapping), and ratings on psychiatric inventories. Our preliminary conclusion is that the Japanese may have some predictable modes of describing experience that can be used in western psychiatry. In addition, while we find that some of these symptom-sets map onto western-defined illness categories, others do not. Culturally specific illness definitions are also explored.

The Familial Fabric of Behavioral and Emotional Disorders
Elizabeth CARPENTER-SONG, Case Western Reserve University

Beginning with socialization studies of the Culture and Personality school, scholarly interest in children has deep roots in psychological anthropology. More recently, the emergence of the field of Childhood Studies stands as a testament to renewed interest in the study of children. The global expansion of pharmaceuticals and concomitant medicalization of a range of children’s problems brings with it the opportunity to tie psychological anthropology’s interest in self and subjectivity together with an interest in children’s everyday lived experience. Ethnographic investigation of behavioral and emotional disorders reveals how these problems are inextricable from the intimate dynamics and social worlds of families. Problems play out on banal stages—at the dinner table, over a board game, shopping for school clothes—to reveal a fragile balance between harmony and conflict, the assumptive flow of life shattered by raised
voices and slamming doors. Drawing upon data from a 13-month ethnographic study of U.S. children ages eight to thirteen with bipolar spectrum disorders and/or Attention Deficit/Hyperactivity Disorder according to research diagnostic criteria (Ohio Dept. of Mental Health Grant #06.1212; PIs: E.Youngstrom & J.Jenkins), this paper will examine families’ lived experiences in relation to psychopathology and clinical processes. Understanding how families position themselves vis-à-vis behavioral and emotional disorders opens a space for the consideration of how children are socialized in a milieu characterized by considerable ambiguity and pervasive tension. Families’ experiences are also increasingly mediated by a range of pharmaceuticals, yet rarely are children’s perspectives on “taking meds” considered. This paper will conclude with two portraits of children’s ‘pharmaceutical transformation’ as an entry point for consideration of how psychoactive medications may impinge upon or crucially inform a child’s sense of self.

Psychiatry and the Sweatlodge: Integration of Healing Modalities for Native American Youth
Thomas J. CSORDAS, University of California, San Diego

In any community, the repertoire of therapeutic modalities available for the treatment of mental illness can be considered to be a reservoir of cultural resources that can be brought to bear in situations of serious emotional, cognitive, and behavioral disturbance. Conventional western or biomedical psychiatry includes resources including psychotherapy for individuals, families, or groups, and a broad array of psychopharmacological agents. Beyond conventional psychotherapy and psychopharmacology, an additional reservoir of therapeutic resources exists in the form of indigenous, folk, spiritual, and ritual healing modalities. This paper describes a unique circumstance in which indigenous therapeutic resources are integrated with resources of conventional psychiatry in an inpatient psychiatric unit specializing in the treatment of Navajo Indian adolescents. As the only such unit of its kind, its staff is in the unique position of creating a distinctive clinical culture and treatment program, and if successful their work is likely to be a model for comparable programs in other Native American, ethnic, or immigrant groups within the United States. At present, from the psychiatric side patients are treated with individual psychotherapy, group therapy, family psychoeducational therapy, art therapy, Dialectical Behavioral Therapy, and psychopharmacology. From the indigenous Navajo side, patients are treated with what may be called an identity therapy, with didactic emphasis on knowledge of clan identity and Navajo cosmology in the classroom, ritual running and a blessing ceremony each morning, and group and individual sweat lodge ceremonies. The argument is a reflection on the therapeutic totality created by the integration of these resources with respect to cognitive, sensory, emotional, biological, and cultural dimensions of experience.

Turning the Screw: Psychiatry, Manipulation, and Anthropological Understanding
Rebecca J. LESTER, Washington University

With the ascendance of biomedical psychiatry in recent years as a global (and globalizing) force, mental illness has become increasingly medicalized by researchers, clinicians, and sufferers alike. As a result, anthropologists interested in mental illness have found themselves in an interstitial disciplinary space; often, their work is considered “too psychological” for medical anthropologists and “too biomedical” for psychological anthropologists. Indeed, a sub-sub-discipline of “clinical ethnography” has emerged in recent years as a vehicle for articulating this new research agenda. One might argue, however, that it is
precisely in grappling with locally construed tensions between the “material” (body) and the “ideological” (mind/self)—that is, what it means to be human—that such research sits at the center of the anthropological endeavor more broadly. Drawing on ethnographic and case material from an American eating disorders treatment center this paper aims to demonstrate the utility of clinical ethnography for “mainstream” anthropological theorizing. I approach these questions through the theme of “manipulation” in the eating disorders clinic and its entanglements with local notions of proper agency and authenticity. Eating disordered patients are notoriously “manipulative” and are frequently characterized by clinic staff as secretive, dishonest, sneaky, sly, and “gamey.” Such assessments often sit at odds with clients’ own experiences, yet have profound practical implications for the trajectory of treatment. Through a close reading of the cases of two such clients I explore how clinical mental health settings like this one offer us a close-up view of the processes by which abstract concepts and values come to assume the valence of lived reality for participants, as well as the various ways in which such processes are resisted, rejected, or transformed through practice—fundamental and enduring concerns of anthropological inquiry.

**Mental Health and Psychopharmacology: Studies in Subjectivity and Globalization**

Janis H. JENKINS, *University of California, San Diego*

This paper addresses a critical contemporary issue, that is, the problem of the increasing proliferation of psychopharmacological drug use worldwide. How does the historically and globally unprecedented consumption of psychoactive drugs shape the self, agency, and identity? In this paper, I argue that the study of these fundamental psychocultural processes is indispensable for the field of psychological anthropology, a field that has as a matter of intellectual birthright is in the position of wielding a highly influential role in defining and analyzing various domains of mental health. For instance, how are current developments in the regular use of psychopharmacological drugs shaping patterns of healing and psychotherapeutic practice? Through an anthropological exploration of current research, I explore (1) the nexus of the subjective experience of psychoactive pharmaceuticals, on the one hand, and (2) the global forces that shape psychopharmacological consumption, on the other. This fusion is needed since studies of globalization that specifically take into account the problem of psychopharmacology often do not consider the experience of medications for those who take them. Likewise, the limited set of studies of medication experience has thus far not given due consideration to the economic and political dimensions of the problem. This specific set of interrelations is critical to consider since key issues surrounding this transformation have largely gone largely unexamined in psychological anthropology.

*Individual Papers*  
Saturday, March 10, 1 – 3pm  
219&223

**Children, Adolescents and Education**

*Chair*  
John D. HERZOG, *Northeastern University*

**Intercultural Experience of Foreigners in Japan and its Theoretical Implications for Psychological Anthropology: Differences between Adults and Children**  
Yasuko MINOURA, *Ochanomizu University*
Japan is once considered as a homogeneous society, but since around 1980 globalization of economy has brought into Japan so called “new comers.” In the end of 2005 non-Japanese passport holders who stay in Japan for more than 90 days reached over 2 million, constituting 1.6% of the total population. They are Korean (30%), Chinese (24%), Brazilian and Peruvian (17%), Philippine (10%), American (3%), etc. Three fourth are new comers, while one fourth are old comers most of whom came to Japan from Korean peninsula and Taiwan under Japan’s colonial regime. Publications on foreigners in Japan by sociologists, anthropologists, psychologists, and education specialists have increased both in Japanese and in English to the extent that allows a secondary analysis. This presentation aims at finding out, by a secondary analysis, how macro factors influence individual’s psychology in exploration of a common framework for conversation between the more psychologically oriented and the more sociologically oriented works. Foreigners’ Japan experience differs depending upon a slot of Japanese society they are placed in: a mass production factory for most Japanese-Brazilians, a school for assistant language teachers and children, a Japanese office for a businessman dispatched by a multinational company, a university or college for those who came to Japan as a student. Age of incoming foreigners and intended duration of stay are factors to be taken into consideration. Structural position to which a foreigner is assigned creates tension and conflicts between them and Japanese, while their intercultural experiences affect their identity, their image of Japan as well as their homeland. Studies on foreigners in Japan turned out to be a fascinating opportunity to develop a theoretical linkage of micro-macro factors and to learn about negotiating processes of individual’s cultural meanings under the host societal institutions, and various ways of resolving tension between cultural homogenization and cultural diversification in local contexts, clarifying problematic Japan’s economic, political and legal structures.

A Multivocal Videography of Adolescents in Japanese and U.S. Christian Schools
Hidetada SHIMIZU, Northern Illinois University

This study shows (1) visual (i.e., photographed and videotaped) images of adolescents and their environments in a Christian school in Japan and the U.S, and describes (2) normative values given to these images by their peers, teachers, and parents as indicators of how the Japanese and American adolescents’ lives were organized culturally in and out of school. The adolescents were asked to take digital photographs from their environments, representing their daily lives, what they liked and disliked, and possible future lives. They were then asked to explain what these pictures were, why they are selected, and what they represented. They were also asked to describe themselves, their moral and future goals in videotaped interviews. Short movies about the Japanese and U.S. adolescents, containing clips from both the pictures and interview sections, were shown to groups of adolescents, teachers, and parents in Japan and the Unites States -- who were asked to normatively evaluate them in terms of their likes and dislikes and moral and emotional attitudes toward them. While both the Japanese and U.S. viewers found the surface patterns of adolescents’ lives similar cross-culturally (e.g. fascination with cell phones, music, and clothing, etc.), they were intrigued by some fundamental differences in the manner of self-presentation (critical self-assessment in Japan, and “uniqueness-centered” self-expression in the U.S.), moral orientations (Confucian emphasis on interpersonal harmony in Japan, and Judeo-Christian emphasis on “doing God’s will” in the U.S.), and achievement goals (making social contributions in Japan and achieving individual excellence in the U.S.) of adolescents in the two cultures. Using this evidence as a point of departure, this paper argues that despite the common denominators of formal schooling and Christian-based moral ideology, the adolescents in Japan and the U.S. operate on distinct cultural models of self to weave through divergent pathways for personal and educational development.
Implications of the cultural insiders’ and outsides’ rationales for and reactions to these cultural models, respectively, will be discussed.

**Restructuring Processes of Cultural Models: The Case of Assistant Language Teachers in Japanese Schools**

Akiko ASAI, *Caritas Junior College*

Since the Japanese government introduced the Japan Exchange and Teaching program in 1987, young foreigners visited Japanese public schools as Assistant Language Teachers (ALTs) (approximately 6,000 per year in recent years) to teach a foreign language and to promote international exchange. This study examines how ALTs recognize Japanese educational practices, and how they have modified their own cultural models (D’Andrade & Strauss, 1992) when they encounter cultural practices different from theirs. Focuses are on individual psychological processes and related factors accompanying modification.

Fieldwork was conducted for nineteen months, in which 43 ALTs and 32 Japanese Teachers of English (JTEs) were interviewed and classes were observed in 19 middle schools. Grounded theory approach was used to extract categories for analysis. Core categories identified were negative emotions, self-efficacy (SE, Bandura, 1977), educational skills, educational interest, and relationships with JTEs, school environments, and school visiting systems.

ALTs’ negative emotions were attributed to low SE because of the gap between their own educational values and the values they observed in Japanese schools, and management of students’ misbehavior. This study finds that ALTs mitigated negative emotions, by reorganizing their own cultural models in three ways: (1) incorporating new meanings, (2) changing the importance of meanings by reducing their commitment to Japanese education, and (3) creating new meanings enabling them to belong to both cultures. The motivating force behind this process lies in individuals’ desires to defend their own unique existential values. This micro restructuring of ALTs’ cultural model is influenced by their relationships with JTEs and students, school environments, and local management of the JET program.

**At Play with Meaning: An Ethnography of Toy and Object Play in Early Childhood**

Alice KIBELE, *University of Southern California*

This ethnographic study used qualitative methods to explore the meaning of toys and other objects as illuminated by young, typically developing children. The study’s primary unit of analysis was the intersection of child, object, and the social and physical contexts of interaction. Data were collected over six months by methods including participant observation, limited audio recording and extensive video recording in the children’s classroom and large outdoor playground.

Research participants included 26 ethnically diverse, four-year-old children enrolled in a single classroom of a large, university-affiliated childcare center in Southern California. The voices and actions of the children themselves remained central throughout interpretation. Data gathered from selected parents and other adults served to triangulate the study’s findings. This paper presents both broad and fine-grained analyses of the data, and draws heavily on narrative and action theories.

The study’s results suggest the meaning of toys is located not in the objects themselves, but as they are activated, or made real by children in socio-cultural, physical/material, and temporal contexts. Particular
toys achieve meaning out of proportion to the objects themselves. Children use toys and other available 
objects to illuminate, subvert, and transform culturally invested meaning. Toys convey belonging and 
bridge literal and metaphoric distances, alternately inviting and buffering social participation. They bridge 
distances between the child, home and family, and the larger world, including daycare. This study 
confirms the importance of toy play as a necessary, enriching component of early childhood experience.

**Psychological Anthropology and the Problem of "Schooling"**  
John D. HERZOG, Northeastern University

Many people criticize secondary and college education, in the US and in the world; psychological and 
educational anthropologists are among those scrambling to understand its problems. Unfortunately, we 
anthropologists often fail to think holistically about schooling. Most of us accept "school" as a given; we 
are content to tinker with it, and do not ask whether, in 21st Century circumstances, a new institution may 
be called for.

This narrow vision allows us to disregard important components of society, such as the workplace, 
slightly older peers, adult mentors, the mass media, travel, secular rituals, etc., that now impact youth, and 
that could be adapted formally to the educational process. This is odd: holism is central to anthropology, 
but we fail apply it. We also usually ignore the affective complexities of existing schools and their 
structural and moral aspects, as well as recent psychobiological and human evolution findings about how 
young people learn. School practice does not acknowledge the near-adult capabilities, perceptions, and 
feelings of students. That young humans learn best when active in a real world environment; that learning 
is enhanced when learners have exemplary mentors, and when they feel situated in community; such ideas 
are seldom included in anthropological theorizing about education.

Nevertheless, programs exist that demonstrate what happens when the ordinary parameters of "education" 
are enlarged. My wife and I have been studying one such system, French compagnonnage, that is based 
on explicit rejection of the school and the classroom as appropriate learning environments for most 
purposes. I will discuss some of its major components relating to the notions about adolescents' learning 
proposed above. These aspects include 1) full-time employment; 2) movement and activity; 3) 
mentoring by recent graduates; 4) contact with skilled and nurturing adults; 5) changes of residence; 6) 
rituals and initiations; 7) small classes in subjects advantageously taught in such settings; 
8) community building customs and activities.

The most obvious characteristics of a compagnonnage environment are the "engagement" of its members 
in learning, and the progress each youth makes toward mastering his/her profession, acquiring aspects of 
French culture, and learning about himself/herself. This stems from the correspondence of the program’s 
procedures with ways of human learning and development that mainstream schooling does not exploit, 
and is one example of non-school-based education especially suited to 21st Century conditions.

**Subjugated conformists: commonality and diversity of student culture at four U.S. engineering 
colleges**  
Daniel AMOS, University of Washington

This paper is based on our National Science Foundation funded ethnographic research of engineering 
education at four U.S. colleges. Our field sites are a historic African American university, a large
Northwest, public university, a medium-sized, elite west coast university, and a small Rocky Mountain college focused on science, technology, engineering, and math. Our study retraces a path first cleared by Howard Becker, Blanche Geer, and Everett Hughes over forty years ago. Similar to the Kansas medical students studied by Becker, Geer, and Hughes, engineering students at the four colleges stand in a relationship of subjection to college faculty and administrators in regards to academic matters. School authorities decide what courses engineering students need to take and what work they have to do, how their work is assessed, and what the consequences of those assessments are (Becker 2005). Engineering students at the four colleges are “a subject people,” who have entered a “society in which they did not make or enforce the rules—at least not the important ones (Horowitz 1987:118).”

Where subject peoples are free to communicate with one another, they identify common problems, define possibilities of action, and create shared vocabularies of motives and common practices (Becker, Ibid.:3). In the United States, college students frequently create cultures that protect them from what they see as the arbitrary actions of college officials and faculty (Ibid.). Horowitz (1987) believes that for two centuries three basic student cultures have persisted in the United States. The first form is the student culture of high living, hard drinking, and denigration of scholarship attributed to fraternities and sororities. More students have been oriented towards a second form of student culture. They have submitted to college as a place where the faculty has knowledge and the administration the legitimate authority, and have worked hard (Becker Ibid.:5). A third student group, campus radicals and political activists, has rebelled openly. We believe that the second form of student culture predominates at the four engineering colleges, as the world of real adult work has made “…professional and technical expertise, and the college grades that demonstrated that you possessed them, the necessary condition for success (Ibid.).” Similar to Becker, Geer, and Hughes’ medical students, we believe that most engineering students confirm to the requirements of college and become oriented towards grades, because engineering faculty members rarely reward students who act as though the life of the mind were central (Ibid.).

Given Becker’s formulation that the problems created by subjection lead to the development of culture that serves to cushion or oppose the effects of subjection, this paper discusses the ways that similarities and variations in the conditions of subjection lead to likenesses and differences in the kinds of cultures developed by the engineering students at four colleges. The paper discusses the shared identity that engineering students form when comparing themselves to non-engineering students. It contrasts the varying degrees of choice that engineering students feel they have at the four colleges.

Panel Saturday, March 10, 3 – 5pm 219

Practicing Mothering

Chair / Co-Organizer
Kathleen BARLOW, Central Washington University

Co-Organizer
Bambi L. CHAPIN, University of Maryland, Baltimore County

This panel will look at mothering as it is practiced in different cultural contexts. The goal is to look at mothering in everyday action and experience rather than focusing on the level of cultural ideals. Whereas mothering is often described as an idealized set of qualities and values that characterize a person as a
“good mother” and promote the well-being and development of children, it is also practice in specific contexts. These practices not only meet children’s developmental needs, they help them move toward culturally defined models of personhood in culturally shaped and negotiated contexts. At the same time, these practices are part of particular women’s culturally shaped and negotiated personhood. In this panel, we will consider some of the culturally variable ways that mothering is practiced, distributed, and shaped by cultural expectations and the effects of these practices.

This panel will include five papers, each of which examines aspects of mothering practices in particular instances drawn from a range of cultural settings. Barlow will discuss material from the Murik of New Guinea on mothers’ management of scarce food resources in a prestige economy based on abundant giving of food. Zhu will offer her observations of the different ways Chinese mothers and their mothers-in-law negotiate daily food consumption based on generationally different understandings about how to make a mothering body. Pelka will explore the responses of co-mothers in lesbian-led families in the US to their children’s preferential behavior towards one or the other of them. Rae-Espinoza will examine ways that Ecuadorian mothers balance discipline and consent with their children. Chapin will present material from Sri Lanka regarding mothers’ use and avoidance of shame and fear in interacting with their children.

Our goal is to work towards seeing what might be gained by a focus on specific mothering practices. Our two discussants, Naomi Quinn and Susan Seymour, will start us off on this project with their commentary on these papers. It is our hope that a lively general discussion will follow and continue after the session.

**Food Shortages, Coping Strategies and Multiple Mothering**
Kathleen BARLOW, Central Washington University

In Murik society, abundant giving of food is a crucial image of the maternal and of prestige-building activities. Living on the sandy margins of a large mangrove area produces an occasionally abundant and often precarious subsistence base, and mothers must of necessity teach children how to cope with scarce food resources. I will discuss two brief scenarios of adult-child interactions in which mothers and children struggle over this difficult breach in expectations, and the distribution of maternal actions through a larger group which plays a crucial role in negotiating each situation and restoring equilibrium between the primary mothering figure and the child.

**Meals or Pills: Nourishing Maternal Bodies in Urban “Post”-Mao China**
Jianfeng ZHU, University of Minnesota, Twin cities

Since the late 1990s, it became quite common that in urban China young Chinese pregnant women consume all kinds of maternal nutrition supplements to supply balanced and adequate nutrition for their maternal bodies in order to give birth to a “high quality” baby. Drawing on the fieldwork conducted in Zhengzhou, central China, during the summer of 2006, this paper illuminates how the urban Chinese women learn to consume maternal supplement by gathering knowledges from different sources including popular maternal health magazines, public prenatal classes, posters distributed by various maternal nutrition supplements manufactures. Furthermore, it examines how through consuming certain vitamin supplements, the Chinese younger women form a new understanding of the body and the self at a molecular level. It thus shows how a modern subject, so to speak, an individualized body, is produced through this nutrition consumption process to meet the demands of the market for “rational” consumers and the state’s desire for a “high quality” population. Facing this emerging fashion of maternal nutrition
taking, mother and mother-in-law are concerned that daughter’s reduced food taking will not supply adequate nutrition for the fetus. In providing embodied prenatal health care, cooking maternal meals in particular, for the pregnant daughter, the mother (-in-law) plays an important role in counterpart. Focusing on the debate between the two generations regarding vitamins intake either as meals or as pills, this paper will explore the negotiation with consumerism in the post-Mao era which contributes to the emergence of new subjectivities of younger mothers.

**Raising Children with Two Biological Mothers: A Case Study**

Suzanne PELKA, *University of California, Los Angeles*

This talk reports on the lived experience of co-mothering within a New York lesbian-led household. Melissa and Tracie Feinmann have two young children, Kolya (3 ½) and Sienna (1) whom they chose to conceive using in-vitro fertilization (IVF) so that Melissa could be the children’s genetic/egg mother and Tracie, their birth/womb mother. The data presented is a small piece of Pelka’s larger ethnographic study of 30 lesbian couples who created their families in one of three ways: adoption; assisted insemination (AI); or in-vitro fertilization (IVF). This talk examines the children’s (parent) preference behaviors (instances in which Kolya and Sienna actively seek out one mother over the other such as at bedtime or when they are hungry or distressed) and Melissa and Tracie’s responses to these situations.

**Ecuadorian Equilibrium in Consent & Discipline: How to Avoid Raising an Antisocial**

Heather RAE-ESPINOZA, *California State University, Long Beach*

In Ecuador, “antisocial” is the term used for deviant elements, including both hard deviance such as criminal activity and soft deviance such as homelessness. The fear that children may grow up to become “antisocial” directs mothers’ behaviors. Rather than focusing on the child intensely and independently, mothers seek to involve the child’s care in a web of relatedness. Mothers do not actively teach children this involvement in society through occasional, stated directives but subtly through continuous experience. Discipline is not a separate act to prevent negative behavior, but is encapsulated in a larger set of social interactions. Discipline is assured with the removal of continuous small reinforcements to express disappointment, rather than the institution of punishments. In order for the removal of rewards to be notable to the child, there must be a previously established equilibrium to compare to. Mothers seek a balance between discipline and “consenting.” Consenting differs from permissiveness, which refers to an inability to enforce rules consistently and control the child, in that it focuses on the child’s construction of requests. Mothers acquiesce to children’s demands to demonstrate the consideration that one must have for others. In this manner, the child is not the focus of attention awaiting responses to his or her behavior in a dyadic relationship, but a participating element in the social sphere. When mothers give in to children’s requests it is not a lack of mothering that might lead to spoiling but mothering itself to prevent future antisocial behavior.

**Making Children Lajja-Bayayi: Sri Lankan Mothers’ Use and Avoidance of Shame and Fear with their Children**

Bambi L. CHAPIN, *University of Maryland, Baltimore County*
As Sri Lankan children grow, they are expected to develop a sense of and sensitivity to “lajja-baya”, a emotional cluster term centered on what we might translate as shame and fear. Mothers are pleased to see this sensitivity develop in their children, a development which they say happens naturally as children’s “understanding” increases. However, observation of parent-child interactions and conversations about discipline reveal everyday practices that mothers do with their children which not only make use of shame and fear to shape children’s behavior but which also work to shape, encourage, and sometimes limit the development of the sensitivity itself. In this paper, I will describe some of these practices in a Sinhala village in central Sri Lanka and the contrast provided by my own mothering practices in this village, a contrast that led to an illuminating discussion of the ideas and assumptions behind such practices.

Individual Papers Saturday, March 10, 3 – 5pm

Cognition

Chair
Mary GAUVAIN, University of California, Riverside

Contributions of Child Age and Cultural Modernity to Cognitive Development: A Comparison Across Four Cultures
Mary GAUVAIN, University of California, Riverside
Robert L. MUNROE, Pitzer College

Cultural contributions to cognitive development have been the focus of research in psychology and anthropology for over a century. These contributions range from informal social practices to large-scale changes in the physical and subsistence patterns of a community. The aim of this research was to examine how cultural changes associated with modernization relate to cognitive development. We defined modernization as changes in the economic, technological, and social conditions that align a culture with the activities, institutions, and tools associated with industrialized nations. The data were collected by Munroe and Munroe in 1978-79 in four communities, the Logoli in western Kenya, Newars in Nepal, Samoans in American Samoa, and Garifuna in Belize, which at that time represented a broad range of traditional and modern elements in the society. Naturalistic observations of structured play and the performances of 3-, 5-, 7-, and 9-year-old children (N = 192) on seven cognitive measures were compared. Results replicated age-related improvement in all measures. Evidence of contributions of modernity was found in children’s structured play and cognitive performances especially in skills important in schooling (e.g., free recall, pattern recognition, task exploration). Results will be discussed in relation to the ways in which processes of modernization may contribute to cognitive development. We will also discuss the data in relation to assumptions about cultural change and psychological development as hypothesized in the Flynn effect, which describes a temporal increase in intelligence scores.

Phulwari’s Plant People: The Place of Collectivities in the Cognitive Anthropology of the Environment
Jeffrey G. SNODGRASS, Colorado State University

First, I discuss why the deep and abiding conservation thought of Indigenous Adivasis inhabiting a wildlife sanctuary in southern Rajasthan (India) does not generally translate into more actual conservation
practice. I point to a lack of meaningful institutions that organize individuals for collective action: lacking institutions for monitoring and policing forest resource use, even committed individuals lose the will to behave sensibly in regards to their forests. Second, based on qualitative and quantitative data, I present an exceptional case of motivated conservation practice in this wildlife sanctuary. I argue that Indigenous herbalists are markedly more committed than non-herbalists to preventing or mitigating resource over-harvesting and environmental damage to their lands. I also suggest that it is herbalists’ social and economic dependence on the jungle that leads them to embrace a worldview expressing a deep love and appreciation of nature, which in turn promotes a greater awareness of threats to their lands as well as specific conservation attitudes, commitments, and actions. Third, to further explain these results, I present a framework drawing on social psychology and cognitive anthropology that gives equal attention to the manner in which beliefs and values are personally internalized in individual lives and publicly institutionalized in super-organic collectivities. I suggest that this perspective provides a potentially useful frame for environmental anthropologists wishing to prioritize insiders’ emic perspectives on environmental issues as they intersect with, and are constrained by, social and ecological contexts.

**Knowing when to hold ‘em and when to fold ‘em: The importance of perceived “hot” and “cold” patterns in outcomes to gamblers’ strategies and decisions**

Will BENNIS, Northwestern University

Among many long-term gamblers, the single most important consideration as to how to bet concerns perceived patterns in previous outcomes, including patterns in "luck." These patterns are taken to be predictive of the immediate future such that skilled observers can gain an advantage. The degree to which these observed patterns work in predicting future outcomes, however, is generally agreed by gambling researchers to result from erroneous perceptions of events and/or erroneous beliefs about the nature of probability itself (see, e.g., Gilovich, Vallone, & Tversky, 1985; Wagenaar & Keren, 1988). This paper considers in detail how gamblers understand the concept of luck and associated "natural" patterns in outcomes, and how they attempt to both use and change these patterns for their benefit. It also considers why the most experienced gamblers are often also the most adamant believers that these patterns can be used to predict future outcomes, pointing to their experience within the sociocultural and physical environment of the casino. The emphasis will be on shared beliefs among experienced blackjack players, but some consideration will also be given to differences depending on (a) amount of gambling experience, (b) culture, and (c) type of game. The paper is based on 1) participant observation as both a dealer and patron in casinos in the Las Vegas area (about 750 hours), and as a patron (but not dealer) in casinos in northwestern Indiana (about 100 hours), and in Prague, Czech Republic (about 400 hours), and 2) approximately 200 interviews with casino patrons and employees about their strategies for and beliefs about winning. The findings are important to a better understanding of why people gamble with a negative expected return, as well as how decision makers who face repeated risky or uncertain choices over an extended period of time may come to interpret and be influenced by random variation in previous outcomes.

**Heterogeneous individual cognitive types occur across boundaries between cultures**

Magoroh MARUYAMA, Interactive Heterogenistics
Anthropologists tend to assume that even though there is heterogeneity of individual cognitive types in each culture, the individual types ought to be subcultural variations and therefore the differences among the individuals are presumably smaller than the differences between cultures when cultures are compared in terms of the “average” individual in each culture. However, since the 1950s a small number of researchers knew (summarized in Current Anthropology by Maruyama, 1980) that: (1) In each culture, even when the culture is “ethnically pure,” there is heterogeneity of individual cognitive/cogitative types; (2) Any individual cognitive/cogitative type that is found in a cultural, social or gender group can be found in all other cultural, social or gender groups: in other words, each individual cognitive/cogitative type is transcultural, transsocial and pangenderic. Furthermore, recent data in comparative animal psychology, especially in primatology, indicate that some individual cognitive/cogitative types are transeidosic (eidos = species); (3) In the 2000s, neuroscience has begun to confirm the above; (4) Cultural differences consist in the way one of the individual cognitive/cogitative types becomes, for historical or political reasons, official, powerful or dominant, and in the way it utilizes, ignores or suppresses other types; (5) Beneath the surface of culturally ritualized, socially conditioned standardized stereotypical behavior, the heterogeneity of individual cognitive/cogitative types exists in camouflaged or disguised forms.

Discussion
Saturday, March 10, 3 – 5pm

Cultural Heritage Projects in Postcolonial and National Contexts: Shaping Collective Memory in the Digital Age

Organizers
Gelya FRANK, University of Southern California
Janet HOSKINS, University of Southern California

This panel examines the environment of digital information in working with communities to record and disseminate cultural heritage. Anthropology’s role and methods of engaging with groups to record cultural heritage have remained relatively stable through the past century. But many of the problems and challenges posed to anthropology by postcolonial critics -- such as Linda Tuhiwai-Smith in Decolonizing Methodology-- are shifted and magnified by new technologies. In particular, non-western perceptions of these technologies as producing authoritative materials that, in Euro-American style, cut off local subjective practices of negotiating meaning are seen as dangerous accompaniments.

Commemoration of national and international conflicts, tragedies and pandemics has become another active focus for production of collective memory using digital media. Many of the old unresolved issues remain especially in small-scale polities, certain transnational immigrant groups, native sovereign nations, and other communities characterized by high degrees of mutual recognition and interrelationship. Personal narratives of life experiences and transformation of suffering often reveal sensitive information about the group, not just the individual narrator, and are valuable precisely for that reason. In so far as they trouble public-private boundaries new technologies of representation may also unsettle and transform local concepts of person.

An exploration of open source media and other ways of constructing the social and technical dimensions of digital media use is called for to anticipate and avoid unwanted consequences such as the invasion of
the privacy of others, questions of retaining control over intellectual and cultural property and related ethical-moral and cultural issues, while also building new forms of social identification and engagement. The panelists will discuss strategies and challenges for anthropologists involved in eliciting, analyzing, recording and disseminating cultural heritage in a range of contemporary contexts. The session aims overall to help develop frameworks of analysis for the relationship between individual subjectivities and collective representations as mediated by digital technologies in diverse polities and communities.

**Perishing Survivors: Personal Narrative, New Media, and National Memory Making**

Geoff WHITE, *University of Hawai‘i*

Survivor accounts of moments of wartime violence have long been among the most potent means of personalizing the national imaginary. Such narratives use the moral language of emotion and subjectivity to imbue collective histories with personal significance. In what ways is the advent of new electronic means of representation, especially video and internet technology, transforming the emotion work of survivor testimonials? And, conversely, how do (electronically mediated) personal narratives validate and reproduce dominant histories?

The video archive of the Holocaust Museum and web-based memorials to the victims of 9-11 are poignant examples of electronic technologies that now mediate public memories of tragedy and loss. What are the institutional contexts that support these new media and how do they affect the social and emotional meanings of personal testimony? What happens to personal stories when the generation of survivors passes away and only their narratives remain, encoded in the distillations of (electronic) texts and images?

This paper addresses these questions through consideration of recent efforts to render the narrative accounts of Pearl Harbor survivors in video, DVD and web-based modes of representation. The discussion begins with a look at the institutional contexts for new forms of electronic storytelling, followed by an examination of the mutations that occur as narrative accounts migrate from embodied testimonial to the digital archives of audio, video and web-based representation. The analysis compares the (meta)pragmatics of narrative practices in interactive, performative contexts with those produced in video and internet formats in order to identify some of the social, political and discursive factors affecting national memory making in virtual America.

**Asian Fusion on the Internet: Immigrant Media and the Global Congregation of Caodaism**

Janet HOSKINS, *University of Southern California*

Transnational communities of Vietnamese refugees have rebuilt the infrastructure of their new, synthetic religion through a series of websites linking temples in California to others in France, Australia, Canada, Germany and Vietnam. List serves debate highly charged issues concerning Vietnamese government censorship of the internet, returning the bodies of religious leaders to the homeland, and how to translate Asian religious teachings into Euro-American languages and cultural contexts. Since this religion was born in French Indochina at a time of intense anti-colonial resistance, many of its most distinctive features reflect on the divisions between eastern and western philosophies, and attempt to reconcile these differences by absorbing them into an encompassing, holistic view, a sort of "New Age" faith made in Vietnam.
Anthropology in Collaboration with Indigenous Groups to Preserve Cultural Heritage: A Framework of Issues in a Digital Environment
Gelya FRANK, University of Southern California

In collaborating with indigenous groups to preserve cultural heritage, the digital environment takes us deeper into the now well-examined critiques of “preserving” (as against “inventing”) tradition, of ethnographic authority, and of constructing cultural identities. This paper begins to address issues in anthropologists’ collaborations to build capacity for indigenous sovereignty and social transformation, agendas at the top of the list in Native North America. This paper draws on a history project on the Tule River Reservation (Southern Valley and Foothill Yokuts) in Central California using facilitated engagement in activities to meet the Tribe’s goals of preserving reservation history and increasing public awareness and respect for the Tribe. The paper discusses activating communities in recording their own histories, use of interdisciplinary teams with an occupational science orientation to build intergenerational relations, dealing with personal claims to intellectual and cultural property, consensus and dissent in representations of collective histories; problems of reconstructing a Tribal identity with new media in the aftermath of the Native California genocide and federal administration; and issues of accountability in every sense of the word.

We Keep on Living This Way: Transcending Conservation in Performance
Janet KELLER, University of Illinois

I speak to a heritage project entitled NoKonofo Kitea/We Keep on Living This Way. Taking its title from the opening line of a customary song from the South Pacific community of West Futuna, Vanuatu, the project aims to present, translate, and understand aspects of the wisdom of elders and ancestors embodied in spoken/written lore and musical lyrics. These goals emerged in a process of collaboration over 30 years and grow out of the principles of indigenous narrative theory with its links to Western scholarship.

Through the collaborative process we ultimately came to challenge the idea of a narrative archive as a static repository of past knowledge (Baumann and Briggs 2003) with the idea that written collections of oral narrative constitute resources for dialogue and negotiation of past and present, self and other, individual and collectivity. We came to blur boundaries of oral and written literatures in writing-for-reading-out-loud (Schieffelin 2000) – a genre that accentuates the subjective processes of fine tuning tellings to circumstance and listener negotiated meaning.

NoKonofo Kitea takes up the notion of “reaccentuation” from Bakhtin (1989), to elaborate on “fluid and context-specific” dialogues (Reganvanu 2005) through which narrative meaning and subjective authority are constructed and affirmed. Narrative heritage, so understood, is transformed from bounded memory to productive action. Such a heritage, as much practice as product, challenges individuals to reshape modernity, to rethink dilemmas created by globalization.

Grounded in performance our heritage project has been little impacted by digital technologies even as they have become increasingly available. Intensely negotiated and dialogic processes of “creating heritage” have not changed. It is still to dynamic processes of written/oral communication rather than to more advanced technologies that islanders turn for wisdom from the past.
Perpetrator Motivation, Memory and the Cambodian Genocide
Alex HINTON, Rutgers University

Sunday, March 11, 2007

Panel Sunday, March 11, 8 – 10am Terrace A&B

The Beautiful and the Good: Examining aesthetic processes in social life

Chair
Melissa PARK, University of Southern California

There have been concerted efforts across the social sciences to forge interdisciplinary hybrids that approach aesthetics in a way that embraces multiple levels of analysis: the micro and the macro, the individual and the collective, the phenomenological and the structural, the sensual and the symbolic. These efforts have ranged from the study of neurological perception of sensations to a focus on the cultural forms of style. Despite this range, one commonality in an aesthetic approach to experience is its inextricable entanglement with moral judgments about what could be or should be considered the beautiful or the good.

This panel will examine the role of aesthetics in social life in a variety of localities: from the aesthetics of mediating political aims and personal ambition in urban China to constructing and destructuring national narratives in West Jerusalem; and from the aesthetics of gaze in the composition of space in ritual performances in Cuba to embodying cultural metaphors in performances of healing in biomedicine in the United States. In what ways do personal poetics—the rhythms, balance, perceptions, sensing—undermine, support, or contradict public cultural genres and forms in architecture, healthcare, public policy, and nationhood? How do aesthetic devices construct the good and how might varying sensual and stylistic constructions pose or delve more deeply into moral dilemmas for individuals within larger sociocultural arenas?

Hidden Hearts, Uncertain Futures, and the Emotion-Work of Parenting in a Chinese City
Teresa KUAN, University of Southern California

Since the economic reforms of the late 1970s, children in China have come to carry enormous political significance. Two major state policies have shaped and continue to shape this process. The first, the family planning policy that restricts most families to having one child, was promoted as not only important for population reduction but also as good for child rearing. The second, related to the first, is commonly known as the “education for quality” (suzhi jiaoyu) reforms, which seeks to raise the “quality” of the Chinese population by cultivating psychologically sound individuals with initiative, creativity, and practical ability. These reforms are to be carried out not only in schools, but in the family as well.

This paper examines the intersection between popular advice and the lived experience of raising children in this specific historical context. Unlike the material discussed in Nikolas Rose’s Governing the Soul, popular manuals and expert advice in China offer less in the way of how to measure development in the
name of producing normality. Rather, experts routinely advise parents on how not to measure their child, reminding parents to control their tempers, their inclinations to push, etc. In making their arguments, experts often invoke a hidden soul seated at the inner recesses of the child’s heart. This soul is sometimes imagined as an organism with its own nutritional needs, sometimes as a physical location with meteorological phenomena. While these aesthetic devices help to popularize the importance of psychological health, I have found that they pose tricky moral conflicts for parents who must also consider a vast and uncertain future, and other practical exigencies such as cultivating a child who can compete in an intensely tough examination system.

**Embodied metaphors and the ethics of tussling: A child with autism in an occupational therapy clinic**  
Melissa PARK, *University of Southern California*

What are the ethics of care when tussling becomes part of and integral to healing? Following the definition that the aesthetic embraces both the sensual and the stylistic, this presentation will examine how the “tussling” between a child with autism and an occupational therapist trained in sensory integration leads to the emergence of a healing, and what I am calling an embodied, metaphor of intersubjectivity. The therapist’s actions, in a “sense(s),” prepares the child to enact a twister that is both a sensual multi-modal experience of bodily praxis and resolution to and signifier of the struggle between oneself and another. However, in western biomedicine where touch is legislated, such co-created tussling thwarts notions of sterile, procedural, legitimized forms of healthcare and raises questions of treatment efficacy as well as ethics.

By drawing on a later section of this session, I will propose that the emergence of this twister and then subsequent act of blowing bubbles for a baby meld into an embodied metaphor of conflict and care. My working definition of embodied metaphor, as a “little text” (Ricouer, 1973) that can guide a life across time will be discussed also in relation to the moral weight of asking “what is at stake?” The pursuit of an answer to this question will then take us out of the clinic and into the child’s home, when he gives a value judgment to his spontaneous re-enactment of his twister. By so doing, this presentation will examine the aesthetics of tussling and twisters that lead to the development or construction of “the good,” opposed to the conflict that could be assumed at first glance. The development of such moral judgment for a child with autism also speaks to the potential efficacy of healing practices that work—aesthetically—and through the body.

**Constructing and Destructuring the Nation: How Statistics tell the story of the Israeli “Demography” National Narrative**  
Steven ROUSSO-SCHINDLER, *University of Southern California*

Even before the state of Israel was established in 1948, Jewish Zionist leaders were obsessed with the demographic ratio between Jews and Palestinians in Palestine. Without a significant Jewish majority, they worried there would be little chance of establishing and maintaining a legitimate Jewish democracy. After the Jews won the 1948 war against the surrounding Arab countries, 710,000 Palestinians became refugees (United Nations figures) leaving the newly established state of Israel with a large and stable Jewish population majority. After winning another war against its Arab neighbors in 1967, Israel occupied the West Bank, East Jerusalem (both previously occupied by Jordan), and the Gaza Strip
(previously under Egyptian administration). As a result, almost overnight Israel became responsible for an additional one million Palestinians, causing the issues of demography to resurface.

This paper examines how the Israeli “demography” national narrative has been constructed since peace negotiations ended between Palestinians and Israelis in January 2001. I do this by looking at the process of how the “demography” narrative is constructed at the level of the nation in the Israeli media and then performed at the level of the individual in small group discussions. However, instead of employing a Foucauldian analysis of demography where statistics produced by the Israeli state are deployed as a tactic of governmentality (a “science of the state” used to identify problems specific to the population of Israel), I explore the aesthetics of statistics. Statistics serve to define the stakes of the Israeli “demography” national narrative and serve as one of the tools used in rhetorical performances of the Israeli “demography” national narrative. I conclude by discussing how statistics can lead core national narratives to either narrate the nation, as Homi Bhabha suggests or, the opposite, destructure the nation.

The Art of Seeing and the Perils of Being Seen in a Cuban Solar
Erica ANGERT, University of Southern California

In a low-income tenement known as a solar in Central Havana a cajon para los muertos, or party for the spirit of the dead, is a common celebration among Santeria believers. Spiritists in trance channel the wishes of the deceased to the living family members who are cleansed with flower water, perfume, and cigar smoke during a sacred mass. Friends and relatives crowd the courtyard to drink, eat, and dance while locally famous rumba musicians sing and drum in attempt to appease both the dead and the living. This paper examines two such celebrations, both of which honored the deceased composer, Calixto Callava and occurred in the tenement where he had lived. The first was sponsored by the government and filmed for a television series highlighting national Cuban culture. Callava's widow hosted the second gathering, in attempt to appease his spirit who would not allow her to re-marry. Both parties were deemed equally successful in their efforts to solidify the power of the dead, but they differed in terms of their performative dimensions, intended audience, and their use of public and private spaces within the solar. I propose that the unique structure of the solar tenement allows for hybrid encounters between people of varying status and background. Its anti-panoptical architecture gives poor residents an advantage in visually monitoring the living spaces. The central courtyard can easily turn into a stage where tenants can throw large ritual celebrations expanding their dense networks while at the same time fostering popular urban culture and a national Cuban identity.

Individual Papers        Sunday, March 11, 8 – 10am  211&215

Emotions and Sexuality

Chair
William JANKOWIAK, University of Nevada, Las Vegas

“I’m Not Scared of Anything”: Emotion as Social Power in Children’s World
Anthropological studies on emotions and emotional socialization have largely focused on understanding “the way that innerness is shaped by culturally laden sociality” (Rosaldo 1984). This approach has greatly informed our understanding of emotions in that it highlights the importance of cultural contexts in human emotion and its development. Little work, however, addresses the way children actually engage in meaning making process. How children acquire emotional meanings and how they contribute to cultural learning have been less an issue than discovering ethnopsychologies which are assumed to outline stages of emotional development and shape the kinds of emotional behavior appropriate for children.

This paper—drawing evidences from ethnographic fieldwork among American middle-class children—examines how children actively participate and engage in meaning-making process. Specifically, I will investigate how children appropriate, strategically use, and at times transform emotions and sentiments to construct and regulate social relations among themselves and between themselves and adults. By analyzing children’s discourses on emotions, this study will demonstrate that children neither passively internalize culturally appropriate emotions and sentiments nor are they unable to strategically, and innovatively recruit emotion on their own. Indeed, even very young children are to selectively use adult-desired emotional displays in responding to and negotiating with caregivers, while simultaneously using emotions to organize and regulate day-by-day encounters with peers. In doing so, children demonstrate not only a keen engagement with adult cultural inputs, but actively use and transform this information to maintain and manipulate social relations in their world. The paper will critically extend previous studies on emotional socialization by focusing on the contribution children’s emergent knowledge about emotions and active use of them make to cultural learning and reproduction.

Cultural Schema Theory in the Formation and Regulation of Latter-day Saints’ Sexual Identities
Melvyn HAMMARBERG, University of Pennsylvania

This paper explores issues of sexual orientation and identity among the Latter-day Saints during the past decade. The church employs two marriage schemas to distinguish between heterosexual civil marriage in contrast to heterosexual celestial (or temple) marriage. At the same time the church has opposed legalization of homosexual civil marriage (or civil unions). This creates a schema conflict which places gay and lesbian members of the church in a double-bind with regard to the law of chastity and seems to undercut the church’s culture of the family as committed to a single standard of sexual morality.

Can You Really Love Two People at the Same Time?
William JANKOWIAK, University of Nevada, Las Vegas

Passionate love refers to any intense attraction that involves the intrusive thinking about one person within an erotic context with the expectation that the feeling will endure for some time into the future. These emotional states may also be manifested behaviorally as “labile psychophysical responses to the loved person, including exhilaration, euphoria, buoyancy, spiritual feelings, increased energy, sleeplessness, loss of appetite, shyness, awkwardness, ... flushing, stammering, gazing, prolonged eye contact, dilated pupils, ... accelerated breathing, anxiety ... in the presence of the loved person (Fisher 1998:32).

American psychological studies that investigated this phenomenon reported that around 25 percent of the
undergraduates surveyed acknowledged that, at one time or another, they had been “in love” with more than one person. Most of those that admitted loving more than one person at the same time, also admitted not enjoying the experience and were relieved when it ended. Utter than large undergraduate survey there are no stories that seek to explore how people experience, manage or justify being in “love” with several people at one time. In this paper we will report our findings from a sample of 33 male and females living (but not born) in Las Vegas, Nevada who insisted they were in deeply in love with two people at the same time.

Our in depth interviews revealed, however, that everyone made an immediate and clear distinction between two different types of love: comfort love and passionate love. Significantly, no one in our sample admitted to being in a state of excited or passionate love with two or more individuals nor did anyone acknowledge that they were involved in a comfort love relationship with two different individuals. Everyone admitted having a comfort love relationship with one partner and a passionate love with a different partner. When we queried their ability to love three people at the same time, there was surprise and negative exasperation at what that arrangement would involve. Our paper will provide rich case illustrations of people in multiple loves while discussing some of the implications our findings have for a general theory of love.

Emotion, Marriage and Modernity in Varanasi: A Case History
Jocelyn MARROW, University of Chicago

The experience of social distress may powerfully motivate subjects to experiment with alternate forms of relating and concomitant emotional expressions. Particularly in urban settings of the developing world, modern, globally distributed forms of sociality may be “tried on” in an attempt to mitigate suffering, then adopted or discarded. This paper describes one young, lower middle-class Banarsi housewife’s experimentation with new ideas about self-fulfillment, emotional expression, and companionate, romantic marriage. Based on two years of field work in Varanasi, India, I present a case history of a woman, Mona suffered from conversion hysteria, diagnosed and treated by a psychiatrist, and then from spirit possession, and was finally alleviated of her distress through exorcism. This paper deals with the impact of Western psychiatric ideas about emotional “honesty” and ventilation in interpersonal relationships. Further, this case history examines Mona’s encounter with modern ideas about “love” marriage as she attempts to imagine how her own life might be if she were to reconfigure her own relationships according to these ideals. Mona’s confrontation with emotional and social modernity through biomedicine is an emergent process, a “structure of feeling,” in Raymond William’s terms. Mona’s emergent emotional life may appear to be the private an idiosyncratic struggle of one woman to alter the affective content of her circumstances, yet her struggle might well be indicative of the lived experiential quality of many similarly situated Banarasi women’s lives insofar as their emotional experiences may not be solidified as fixed forms and institutions.

Scandalous Behavior: What public group transgression reveals about values and tensions in Egyptian society
Leslie R. LEWIS, University of California, San Diego

On the second night of Eid this year, thousands of Cairenes converged on the city center to celebrate, at least in part, a release from the restrictions of the previous fasting month of Ramadan. To many people’s shock and horror, the mostly-male crowd transformed into a mob of roaming molesters. Touched off,
some witnesses say, by frustration at the selling-out of a popular film, hundreds to thousands (reports vary) of boys, adolescents and young men went berserk, breaking the windows of the cinema before moving on to assault unsuspecting women nearby. The mob chased and surrounded every woman in sight, groping at them lasciviously and trying (sometimes successfully) to tear off their clothes. Initial reports of the event surfaced in the blogosphere and when the news trickled down to ordinary Egyptians, it was met with disbelief. Given Egypt’s conservative social and cultural traditions, and a decades-long trend towards greater public religiosity, such unprecedented behavior was so outrageous as to strain credulity. Official sources were silent on the topic, fearing publicity which might negatively affect tourism. Eventually some newspapers and talk shows addressed the issue. Drawing on eyewitness accounts and soul-searching analyses, they tried to make sense of the deeply troubling event and devise strategies to avoid such situations in the future.

This paper will examine the downtown group assault on women and its discursive aftermath for what each reveals about tensions related to values, sexuality and power in Egypt today. I will argue that this act of public transgression offers a useful lens through which to view and understand public notions of rightness and morality, the conscious and unconscious motives of individuals, and the ways that social, political and economic conditions both foster and amplify tensions within and among individuals in society.

*Individual Papers* Sunday, March 11, 8 – 10am 219&223

**Mental Illness**

*Chair*
Alison Hamilton BROWN, *University of California, Los Angeles*

**Part I**

**Heartache of the State, Enemy of the Self: Locating agency in narratives of bipolar disorder in urban China**
Emily NG, *Foundation for Psychocultural Research*

Past works in anthropology and psychology have described the Chinese orientation toward life as situation-centered with an external locus of control rather than individual-centered with an internal locus of control, as in the United States. This analysis has also been applied to the understanding of mental illness in China: depressive patients have been said to focus on the concrete circumstances surrounding the dysphoric mood rather than the psychological aspects of the illness. This presentation focuses on the narratives of individuals diagnosed with bipolar disorder in Shenzhen, a coastal city in southern China chosen by Deng Xiaoping to symbolize and embody China’s future after Mao. In the span of 25 years, Shenzhen has exploded from a fishing town of 3,000 to a skyscraper-jammed metropolis of over 10 million people. It has attracted millions of labor migrants and investors due to its status as a Special Economic Zone, and is a site of rapid culture change. This study is based on semi-structured interviews with bipolar patients at Kangning Hospital, a Western-style mental health institution in Shenzhen. In this presentation, I will explore the notions and locations of agency across the stories of four patients. My data suggest that there has been a shift in discourse on agency between generations. Those who grew up in the Maoist era are inclined to explain the control over and responsibility for bipolar disorder in context of
circumstances beyond the self, while youth of the post-Mao generation tend to narrate themselves as primary agents in their illness. I argue that these intergenerational differences relate to the past decades of historical, economic and sociopolitical changes in China, and discuss potential implications in psychological and political domains.

**Have dual diagnosis and psychological anthropology met?**
Alison Hamilton BROWN, *University of California, Los Angeles*
Matthew CHINMAN, *RAND Corporation*

One of the most challenging populations within the mental healthcare system today is the dually diagnosed, i.e., individuals with co-occurring mental health (MH) and substance abuse (SA) disorders. It is well established that at least half, if not the majority, of individuals with MH disorders have SA disorders, and vice versa. Accordingly, dual diagnosis (DD) receives substantial attention in the mental health field. However, it receives very little attention in psychological anthropology. Some ethnographic studies of people with severe mental illness make reference to the SA found within this population, but the focus is not on the duality of the disorders, and the perspective is not one specifically of psychological anthropology. In this paper I cast a psychological anthropology lens on data from a three-year evaluation of a modified therapeutic community for dually diagnosed veterans. In this evaluation, we collected longitudinal qualitative data on the program environment, as perceived by both residents and staff, and we collected longitudinal quantitative data on residents’ psychosocial outcomes and treatment utilization. We observed that the program evolved over the course of the evaluation, from a more traditional therapeutic community (e.g., confrontational, recovery-oriented) to a modified therapeutic community with a stronger emphasis on mental health and DD. Residents were adamant that they should be accorded a certain respect due to their mental illnesses; they should not be considered “just addicts.” Staff perceptions and treatment of residents shifted from being punitive and judgmental to being flexible and empathetic. This paper will consider the ways in which treatment and identity formation intersect and evolve over the course of time, especially in response to heightened subcultural prestige accorded to diagnostic categories such as “dually diagnosed.” It will also consider the ways in which psychological anthropology can become a stronger voice in the development of research and theory regarding this highly challenging subculture.

**Compelling Structures: ‘Special Interests’ and the Life-tellings of Young Adults with Asperger’s Syndrome**
Liz NICKRENZ, *University of Chicago*

Asperger's Syndrome is a neurodevelopmental condition characterised by difficulties with reciprocal social interactions, pre-occupation with routines, and an overwhelming obsession with topics of interest, so powerful as to interfere significantly with day-to-day interpersonal functioning. This paper explores the way in which these “special interests,” often viewed by clinicians as a pathological symptom of a neurological disorder, can take on great meaning for individuals with Asperger's, as a means of establishing coherence upon a world that is often experienced as deeply chaotic, discontinous and unpredictable.

This paper examines the "special interest" as a means of appropriating pre-established cultural forms of organization to structure the telling of a life. By analyzing a series of interviews conducted with several young adults with Asperger’s Syndrome, I examine how participants relate the process of developing from childhood into adulthood, looking particularly at how they rely on the systematic pattern of facts
within their special interest to organize and communicate information about their own life story. I examine the commonalities shared between their seemingly widely divergent interests, from the principles of compound interest through the taxonomy of dinosaurs to the plotlines of cartoons, arguing that all of these interests share an underlying structural organization which removes some of the burden of placing events into causal or temporal order. Understanding the developmental consequences and creative possibilities of this particular form of engagement with socio-cultural artifacts, patterns and practices calls for conversations across the disciplines of clinical and developmental psychology and anthropology, all of which have insights to contribute to the study of how individuals come to learn and create their social and cultural worlds.

Movements and Madness: Part 2: The tainted coconut *FILM*
Robert LEMELSON, University of California, Los Angeles

This is the second film in a series exploring the lives of Balinese and Javanese individuals who have been subjects in longitudinal research on neuropsychiatric disorders and their relation to subjectivity, phenomenology and cultural models of the person and emotion. This one-hour film explores the life of a young man, Estu, from rural central Java. Estu initially entered into the research project because he displayed symptoms of what was diagnosed psychiatrically as Tourette’s syndrome. It is locally understood as saratan, which was previously classified as a type of “bad habit” and locally understood as a characterological in nature, but increasingly is seen as a form of “nervous disorder” (penyakit saraf). However, as the film progresses it become evident that his Tourette’s, or saratan, while of psychiatric or cultural interest, is clearly not the issue disturbing Estu or his family. Instead, it is Estu’s continual breaking of familial expectations, legal restrictions, and social norms which make him extremely “troublesome”.

The question of which model(s) to use to understand and frame his experiences are central to this film. The tensions between developmental, religious, cultural and ethical models are each explored at length. Community members, psychiatric consultants, local healers, family members and Estu himself are interviewed multiple times to uncover what are the issues “at stake” for understanding Estu and his troubles. As the film was shot over a 5-year period, we see both changes in Estu’s behavior and his and other’s interpretations. The film makes the case for the necessity of a longitudinal, experience near and densely contextualized approach in order to come to a more accurate understanding and framing of his experience.

Individual Papers Sunday, March 11, 10am – 12pm 219&223

Mental Illness

Chair
Clarice RIOS, University of California, Los Angeles

Part II

Dietary Choices and “Morning” Sickness during the First Trimester of Pregnancy: A Prospective Multi-Ethnic Study
Geertrui SPAEPEN, University of Chicago
In the early months of pregnancy, nausea, alone or accompanied by vomiting, is a common occurrence. This side effect of pregnancy, colloquially known as "morning sickness", afflicts up to eighty percent of pregnant women. Thirty women across several ethnic groups were recruited and interviewed at the end of their first trimesters. Detailed quantitative and qualitative data were collected. Subjects were asked about their diets prior to pregnancy and currently, the cravings and aversions they experienced, and the strategies they developed for coping with pregnancy sickness. The data were examined from several theoretical perspectives rooted in evolutionary biology. The reported food aversions support the teratogenic and pathogenic food predictions made by Hook and Profet (Hook (1976; 1978); Profet (1988; 1992)). Affirmation of Haig's (1993) proposed model was found in the coping strategies the subjects adopted. In addition, Caucasian-American women reported a higher severity of pregnancy sickness than the immigrant minority women. Primiparous women, too, reported more severe pregnancy sickness than multiparous women. This study also addresses cultural implications and offers dietary and lifestyle suggestions for women dealing with pregnancy sickness.


Too Lonely to Die Alone: Group Suicide, Healing and Connection in Japan
Chikako OZAWA-de SILVA, Emory University

The recent sharp rise in suicides, group suicides, and “internet suicide pacts” in Japan have been attracting international attention and disturbing the nation. While Japanese attitudes toward suicide in general have traditionally been tolerant, the public and mass media have not been inclined to view internet suicide pacts and other group suicides involving strangers in this way. Rather, such suicides are seen as almost callous, copycats, and too weak-willed to die alone. As they are not undergoing serious suffering, it is thought, they have no good reason to die.

This paper is an attempt to understand the recent rise of suicide in Japan by examining this apparently “callous” and “thoughtless” category of group suicide through an analysis of internet suicide websites and depictions of group and internet suicide in Japanese popular culture (film and anime). It shows that far from being a case of suicides without the cause of suffering, a root cause of such suicides may be a deep kind of existential suffering, characterized by a profound loneliness and a lack of connection with others, that has grown more serious due to wide-ranging social transformations in Japan. The displacement of traditional values and social roles in post-war Japan, exacerbated by the bursting of the bubble economy and the tragedies of 1995 (the Kobe earthquake and AUM terrorist gas attack), has created a cultural environment in which post-war generations feel the absence of a clear ikigai (“worth of living”). The recent “Healing Boom” and interest in healing and spirituality has been one result of this social upheaval; rising suicide rates has been another.
The idea that group suicide itself could be a therapeutic act and a means to achieve healing, while anathema in the west, depends on Japanese cultural understandings of death, which is not seen as a separation that obliterates the individual and severs him or her from society and being with others, but rather as a transition into another place with others. Thus, group suicide in Japan has often been a way of asserting and establishing one’s connection with others, and the profoundly paradoxical nature of this problem, together with the loss of meaning and rising social suffering in Japan, has been recognized and thematized in Japanese popular culture. Most studies of social suffering have focused on social conditions of poverty, oppression, and prejudice, yet the rise in suicide in an affluent and modern society such as Japan may point to a profound social suffering on an emotional and existential level, no less significant for its apparent intangibility.

“He’s a good boy, just too much mischief”: Social Change and Children’s Mental Health in Rural Alaska
Stacy M. RASMUS, University of Alaska, Fairbanks

There have been several recent attempts to improve the mental health of Alaska Native youth, but rates of reported substance abuse, juvenile delinquency and suicide continue to rise in some areas despite the increased presence of mental health service programs. One reason for this may be that, to date, there has been little effort made to understand local norms and definitions of what constitutes a healthy child in the rural villages. This paper will present findings from a two-year NIMH-funded study of Children’s Mental Health and Wellness in two rural communities in the Interior of Alaska. This ethnographic study used a community-based participatory approach (CBPR) to explore the contemporary experience of childhood and adolescence in two Athabascan villages in the Interior of Alaska. In this paper I will describe how the process of rapid social change in these remote regions has created generational cohorts with very different experiential realities. I will examine how the adaptive survival strategies of Alaska Native youth are commonly identified as psychopathological responses by mental health professionals serving these remote communities. I will conclude that current mental health efforts in Alaska would benefit from a locally informed perspective where implications for the normalization of potentially disruptive or destructive behavior are considered when trying to intervene with youth in these villages.

Producing rationality through detachment within Spiritism in Brazil
Clarice RIOS, University of California, Los Angeles

This paper is part of a larger research project that examines the ways in which Spiritism — a Brazilian religion based in spirit possession — comes to be perceived as a particularly rational religion. Also known as Kardecism, Spiritism has its origins in 19th century Europe and shares with Afro-Brazilian religions a belief in spirits and in their ability to communicate with humans and interfere in our everyday lives. Yet, Spiritism is generally regarded as more rational than those other religions. Why? I argue that what makes Spiritism more rational is not so much the object of its beliefs as it is the ways in which spiritists engage with the spirits and the spiritual world, an engagement that emphasizes detachment and mediation. Drawing from Norbert Elias' discussion of involvement and detachment as different processes of knowledge production, the paper, first, focuses on the strategies of detachment that orient the relationships between humans and spirits at a spiritist center in Rio de Janeiro, Brazil. Secondly, a brief overview of the Spiritist doctrine will show how these strategies of detachment fit into an ideology that links agency and rationality. In sum, I argue that in order to understand the meaning of rationality within
Spiritism, it is necessary to go beyond a strictly cognitive approach and situate the issue within a larger moral and ritual framework.

**Discussion**  
Sunday, March 11, 10am – 12pm  
211&215

**A Discussion of New Interdisciplinary Research on Color Naming and Categorization Within and Across Ethnolinguistic Groups**

*Convener*
Kimberly A. JAMESON, *University of California, Irvine*

*Discussants*
Jules DAVIDOFF, *University of London, United Kingdom*  
Michael A. WEBSTER, *University of Nevada, Reno*  
Don DEDRICK, *University of Guelph, Canada*  
Kimberly A. JAMESON, *University of California, Irvine*

*Participants*
Paul KAY, *University of California, Berkeley*  
Angela M. BROWN, *Ohio State University*  
Delwin T. LINDSEY, *Ohio State University*

This session aims to summarize and discuss new and important details underlying a classic psychological controversy: What is the empirical basis for the universality of color representation and naming across individuals and cultures? Discussants will briefly survey recent advances for specific components of the proposed discussion topic. The goal of the discussion is to provide an up-to-date account of various views in the area, including some new perspectives that challenge and support the received theory of color categorization. Because participants represent a range of views, attendees will enjoy a balanced discussion of the controversy, and hear about new directions in an area they may have considered settled long ago.
<table>
<thead>
<tr>
<th>Author Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>AHN Junehui</td>
<td>23, 95</td>
</tr>
<tr>
<td>AMOS Daniel</td>
<td>20, 84</td>
</tr>
<tr>
<td>ANDERSON-FYE Eileen</td>
<td>10, 26, 42</td>
</tr>
<tr>
<td>ANGERT Erica</td>
<td>23, 95</td>
</tr>
<tr>
<td>ARNAULT Denise Saint</td>
<td>19, 79</td>
</tr>
<tr>
<td>ASAI Akiko</td>
<td>20, 82</td>
</tr>
<tr>
<td>BALL-ROKEACH Sandra</td>
<td>22</td>
</tr>
<tr>
<td>BARLOW Kathleen</td>
<td>20, 85, 86</td>
</tr>
<tr>
<td>BARRETT Clark</td>
<td>26</td>
</tr>
<tr>
<td>BECK Margaret</td>
<td>8, 37</td>
</tr>
<tr>
<td>BENNIS Will</td>
<td>21, 89</td>
</tr>
<tr>
<td>BERMUDEZ Moises Rios</td>
<td>12, 49</td>
</tr>
<tr>
<td>BONICHINI Sabrina</td>
<td>12, 49</td>
</tr>
<tr>
<td>BRADBURY Thomas</td>
<td>8, 38</td>
</tr>
<tr>
<td>BRYANT Greg</td>
<td>26</td>
</tr>
<tr>
<td>BROWN Alison Hamilton</td>
<td>24, 98</td>
</tr>
<tr>
<td>BROWN Angela M.</td>
<td>16, 25, 68, 69, 102</td>
</tr>
<tr>
<td>BROWN Ryan</td>
<td>16, 63</td>
</tr>
<tr>
<td>BROWN Stephanie</td>
<td>14, 59</td>
</tr>
<tr>
<td>BROWN Warren S.</td>
<td>6, 15, 30, 60</td>
</tr>
<tr>
<td>BROWNER Carole H.</td>
<td>9, 41</td>
</tr>
<tr>
<td>BUCHBINDER Mara</td>
<td>7, 8, 9, 34, 35, 40</td>
</tr>
<tr>
<td>BUDDEN Ashwin</td>
<td>19, 78</td>
</tr>
<tr>
<td>CAMPOS Belinda</td>
<td>8, 37</td>
</tr>
<tr>
<td>CARPENTER-SONG Elizabeth</td>
<td>19, 79</td>
</tr>
<tr>
<td>CARRASCO-ZYLICZ Agnieszka</td>
<td>12, 49</td>
</tr>
<tr>
<td>CASEY Conerly</td>
<td>13, 53</td>
</tr>
<tr>
<td>CASTELLI Fulvia</td>
<td>6, 30</td>
</tr>
<tr>
<td>CHAPIN Bambi L.</td>
<td>9, 20, 21, 39, 85, 87</td>
</tr>
<tr>
<td>CHINMAMMatthew</td>
<td>24, 98</td>
</tr>
<tr>
<td>CLARK Cindy Dell</td>
<td>8, 15, 61</td>
</tr>
<tr>
<td>CLEMENTE Ignasi</td>
<td>7, 9, 10, 34, 40, 42</td>
</tr>
<tr>
<td>COHLER Bertram J.</td>
<td>16</td>
</tr>
<tr>
<td>COLE Jennifer</td>
<td>10, 43</td>
</tr>
<tr>
<td>CSORDAS Thomas J.</td>
<td>14, 19, 77, 80</td>
</tr>
<tr>
<td>D’ANDRADE Roy</td>
<td>12, 19, 51, 77</td>
</tr>
<tr>
<td>DAPRETTI Mirella</td>
<td>18, 27, 75</td>
</tr>
<tr>
<td>DAVIDOFF Jules</td>
<td>17, 25, 69, 102</td>
</tr>
<tr>
<td>DeCARO Jason</td>
<td>12, 49</td>
</tr>
<tr>
<td>DEDRICK Don</td>
<td>25, 102</td>
</tr>
<tr>
<td>DEXTER Amy</td>
<td>7, 31</td>
</tr>
<tr>
<td>DIAS-LAMBRANCA B.</td>
<td>11, 48</td>
</tr>
<tr>
<td>EMOFF Ron</td>
<td>11, 47</td>
</tr>
<tr>
<td>ENGELKE Christopher R.</td>
<td>9, 39</td>
</tr>
<tr>
<td>FALGOUST Nicole A.</td>
<td>7, 11, 31, 47</td>
</tr>
<tr>
<td>FASULO Alessandra</td>
<td>9, 39</td>
</tr>
<tr>
<td>FATIGANTE Marilena</td>
<td>9, 39</td>
</tr>
<tr>
<td>FISKE Alan</td>
<td>18, 75</td>
</tr>
<tr>
<td>FRANK Gelya</td>
<td>21, 22, 90, 91</td>
</tr>
<tr>
<td>FRIEDMAN Jack R.</td>
<td>7, 10, 32, 43</td>
</tr>
<tr>
<td>FRIEDSON Steven M.</td>
<td>11, 47</td>
</tr>
<tr>
<td>GARRO Linda</td>
<td>8, 10, 42</td>
</tr>
<tr>
<td>GASKINS Suzanne</td>
<td>15, 17, 60, 61</td>
</tr>
<tr>
<td>GAUVAIIN Mary</td>
<td>21, 87, 88</td>
</tr>
<tr>
<td>GIDEONSE Theodore K.</td>
<td>16, 65</td>
</tr>
<tr>
<td>GLASS Aaran</td>
<td>22</td>
</tr>
<tr>
<td>GOLBERT Rebecca</td>
<td>17, 70</td>
</tr>
<tr>
<td>GOODMAN Yehuda</td>
<td>14, 15, 56, 59</td>
</tr>
<tr>
<td>GRAND Ian J.</td>
<td>17, 74</td>
</tr>
<tr>
<td>GREBLER Gillian</td>
<td>17, 70</td>
</tr>
<tr>
<td>GREENFIELD Patricia</td>
<td>18, 26, 74, 75</td>
</tr>
<tr>
<td>GROARK Kevin P.</td>
<td>13, 53, 54</td>
</tr>
<tr>
<td>GUIMARIN Amelia</td>
<td>17, 72</td>
</tr>
<tr>
<td>HAAS Bridget</td>
<td>19, 78</td>
</tr>
<tr>
<td>HALL Timothy McCajor</td>
<td>16, 64, 66</td>
</tr>
<tr>
<td>HAMMACK Phillip L.</td>
<td>16, 66</td>
</tr>
<tr>
<td>HAMMARBERG Melvyn</td>
<td>23, 96</td>
</tr>
<tr>
<td>HARKNESS Sara</td>
<td>12, 49</td>
</tr>
<tr>
<td>HAY-ROLLINS Cameron</td>
<td>10, 16, 42, 63</td>
</tr>
<tr>
<td>HEIFETZ Julie</td>
<td>17, 70</td>
</tr>
<tr>
<td>HERZOG John D.</td>
<td>20, 81, 83</td>
</tr>
<tr>
<td>HINTON Alex</td>
<td>18, 22, 76, 92</td>
</tr>
<tr>
<td>HINTON Devon</td>
<td>11, 13, 46, 48, 51</td>
</tr>
<tr>
<td>HOFFMAN Donald</td>
<td>6, 15, 28, 60</td>
</tr>
<tr>
<td>HOLLAN Doug</td>
<td>13, 16, 55</td>
</tr>
<tr>
<td>HOLLAND Dorothy</td>
<td>16, 63</td>
</tr>
<tr>
<td>HOSKINS Janet</td>
<td>21, 22, 90, 91</td>
</tr>
<tr>
<td>HUBBARD Amy</td>
<td>27</td>
</tr>
<tr>
<td>HUFFMAN Heather M. W.</td>
<td>7, 11, 31, 45</td>
</tr>
<tr>
<td>HUNG Jae Hun</td>
<td>14, 58</td>
</tr>
<tr>
<td>IGREJA Victor</td>
<td>11, 48</td>
</tr>
<tr>
<td>INGERSOLL Jason W.</td>
<td>14, 58</td>
</tr>
<tr>
<td>IZQUIERDO Carolina</td>
<td>8, 37, 38</td>
</tr>
<tr>
<td>JACOBSON Ken</td>
<td>12, 50</td>
</tr>
<tr>
<td>Name</td>
<td>Pages</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Jameson Kimberly A.</td>
<td>6, 16, 25, 29, 67, 102</td>
</tr>
<tr>
<td>Jankowiak William</td>
<td>23, 95, 96</td>
</tr>
<tr>
<td>Jenkins Janis H.</td>
<td>10, 19, 43, 77, 81</td>
</tr>
<tr>
<td>Kay Paul</td>
<td>16, 25, 67, 102</td>
</tr>
<tr>
<td>Kazemipour Whitney W.</td>
<td>7, 32, 34</td>
</tr>
<tr>
<td>Keller Heidi</td>
<td>10, 18, 26, 41, 75</td>
</tr>
<tr>
<td>Keller Janet</td>
<td>22, 92</td>
</tr>
<tr>
<td>Kelly Hillarie</td>
<td>17, 70</td>
</tr>
<tr>
<td>Kibele Alice</td>
<td>20, 83</td>
</tr>
<tr>
<td>Kirschner Suzanne R.</td>
<td>14, 57</td>
</tr>
<tr>
<td>Kuehnert Tamar</td>
<td>8, 9, 37, 39</td>
</tr>
<tr>
<td>Kuang Teresa</td>
<td>23, 93</td>
</tr>
<tr>
<td>Kusse Adrie</td>
<td>19, 76</td>
</tr>
<tr>
<td>Lamar Robin</td>
<td>17, 70</td>
</tr>
<tr>
<td>Lashaw Amanda</td>
<td>16, 63</td>
</tr>
<tr>
<td>Lave Jean</td>
<td>16, 63</td>
</tr>
<tr>
<td>Lawlor Mary</td>
<td>10</td>
</tr>
<tr>
<td>Lemailson Robert</td>
<td>10, 11, 13, 18, 22, 24, 42, 74, 99</td>
</tr>
<tr>
<td>Lester Rebecca J.</td>
<td>9, 15, 19, 39, 80</td>
</tr>
<tr>
<td>Levine Robert A.</td>
<td>12</td>
</tr>
<tr>
<td>Lewis Leslie R.</td>
<td>24, 97</td>
</tr>
<tr>
<td>Lindsey Delwin T.</td>
<td>16, 25, 68, 69, 102</td>
</tr>
<tr>
<td>Lomberg Jon</td>
<td>6, 29</td>
</tr>
<tr>
<td>Lowe Edward</td>
<td>16, 63</td>
</tr>
<tr>
<td>Luhrmann Tanya</td>
<td>15, 19, 39, 80</td>
</tr>
<tr>
<td>Mageo Jeannette</td>
<td>14, 55</td>
</tr>
<tr>
<td>Magiera Autumn</td>
<td>7, 33</td>
</tr>
<tr>
<td>Maltseva Kateryna</td>
<td>13, 51</td>
</tr>
<tr>
<td>Marion Jonathan S.</td>
<td>17, 71, 73</td>
</tr>
<tr>
<td>Marrow Jocelyn</td>
<td>23, 97</td>
</tr>
<tr>
<td>Maruyama Magoroh</td>
<td>21, 89</td>
</tr>
<tr>
<td>Mathews Holly F.</td>
<td>9, 39</td>
</tr>
<tr>
<td>Maynard Ashley</td>
<td>11, 26, 27, 44</td>
</tr>
<tr>
<td>Mcginty Anna Mansson</td>
<td>19, 76</td>
</tr>
<tr>
<td>McHugh Ernestine</td>
<td>15, 62</td>
</tr>
<tr>
<td>McNeal Keith E.</td>
<td>10, 14, 43, 56</td>
</tr>
<tr>
<td>Menegola Leonardo</td>
<td>13, 52</td>
</tr>
<tr>
<td>Minoura Yasuko</td>
<td>20, 81</td>
</tr>
<tr>
<td>Mitchell Jill</td>
<td>10, 42</td>
</tr>
<tr>
<td>Moreno Carmen</td>
<td>12, 49</td>
</tr>
<tr>
<td>Moscardino Ughetta</td>
<td>12, 49</td>
</tr>
<tr>
<td>Munroe, Robert L.</td>
<td>21, 88</td>
</tr>
<tr>
<td>Murphy Keith</td>
<td>23</td>
</tr>
<tr>
<td>Narens Louis</td>
<td>6, 15, 29, 60</td>
</tr>
<tr>
<td>Ng Emily</td>
<td>24, 98</td>
</tr>
<tr>
<td>Nickrenz Liz</td>
<td>7, 24, 31, 99</td>
</tr>
<tr>
<td>Numanbayrkataroglu Sevda</td>
<td>7, 33</td>
</tr>
<tr>
<td>Ochs Elinor</td>
<td>8, 18, 37, 74</td>
</tr>
<tr>
<td>Odden Harold L.</td>
<td>12, 49</td>
</tr>
<tr>
<td>Oppenheim Matt</td>
<td>17, 70</td>
</tr>
<tr>
<td>Ozaawa-de Silva Chikako</td>
<td>24, 101</td>
</tr>
<tr>
<td>Park Melissa</td>
<td>23, 92, 93</td>
</tr>
<tr>
<td>Pelka Suzanne</td>
<td>20, 86</td>
</tr>
<tr>
<td>Pfeifer Jennifer</td>
<td>27</td>
</tr>
<tr>
<td>Pillasworth Elizabeth</td>
<td>26</td>
</tr>
<tr>
<td>Preloran H. Mabel</td>
<td>9, 41</td>
</tr>
<tr>
<td>Quinn Naomi</td>
<td>9, 18, 21, 39, 76</td>
</tr>
<tr>
<td>Rasmussen Susan J.</td>
<td>13, 52</td>
</tr>
<tr>
<td>Reich Stephanie</td>
<td>27</td>
</tr>
<tr>
<td>Richard Matthew J.</td>
<td>7, 34</td>
</tr>
<tr>
<td>Rios Clarice</td>
<td>24, 25, 100, 102</td>
</tr>
<tr>
<td>Roseman Marina</td>
<td>13</td>
</tr>
<tr>
<td>Roussoschindler Steven</td>
<td>23, 94</td>
</tr>
<tr>
<td>Saunders Jacob</td>
<td>17, 73</td>
</tr>
<tr>
<td>Seymour Susan</td>
<td>21</td>
</tr>
<tr>
<td>Shaver John H.</td>
<td>12, 50</td>
</tr>
<tr>
<td>Shimizu Hidetada</td>
<td>20, 82</td>
</tr>
<tr>
<td>Shoaps Robin</td>
<td>9, 39</td>
</tr>
<tr>
<td>Shohet Merav</td>
<td>8, 37</td>
</tr>
<tr>
<td>Shore Bradd</td>
<td>19</td>
</tr>
<tr>
<td>Shwedler Richard</td>
<td>10, 43</td>
</tr>
<tr>
<td>Simon Greg M.</td>
<td>16, 65</td>
</tr>
<tr>
<td>Sirota Karen Gainer</td>
<td>8, 9, 36, 39</td>
</tr>
<tr>
<td>Snodgrass Jeffrey G.</td>
<td>21, 88</td>
</tr>
<tr>
<td>Solomon Olga</td>
<td>8, 18, 35, 74</td>
</tr>
<tr>
<td>Soriano Grace</td>
<td>12, 49</td>
</tr>
<tr>
<td>Spaepen Geertrui</td>
<td>24, 100</td>
</tr>
<tr>
<td>Strauss Claudia</td>
<td>15, 63</td>
</tr>
<tr>
<td>Super Charles M.</td>
<td>12, 49</td>
</tr>
<tr>
<td>Taylor Laura Euka</td>
<td>9, 39</td>
</tr>
<tr>
<td>Thompson Greg</td>
<td>11, 46</td>
</tr>
<tr>
<td>Thomsen Lotte</td>
<td>26</td>
</tr>
<tr>
<td>Throop C. Jason</td>
<td>13, 14, 53, 56</td>
</tr>
<tr>
<td>Tovote Katrin</td>
<td>11, 45</td>
</tr>
<tr>
<td>Vakoch Douglas A.</td>
<td>6, 15, 28, 30, 60</td>
</tr>
<tr>
<td>Von Mayrhoouser Christina</td>
<td>17, 70</td>
</tr>
<tr>
<td>Vu Jennifer</td>
<td>27</td>
</tr>
<tr>
<td>Walker Ana Paula Pimentel</td>
<td>17, 72</td>
</tr>
</tbody>
</table>
WEBSTER Michael A. 25, 102
WEISNER Thomas 9, 26
WELLES-NYSTROOM Barbara 12, 49
WHITE Geoff 22, 90
WOLFE Leanna 17, 70
WOODGATE Roberta L. 8, 36
WORTHMAN Carol M. 12, 16, 49, 63
YNGVESSON Dag 13, 52
YNGVESSON Rachmi Diyah Larasati 13, 52
ZEBRACK Brad 9, 41
ZHU Jianfeng 20, 86
ZYLICZ Olaf 12, 49