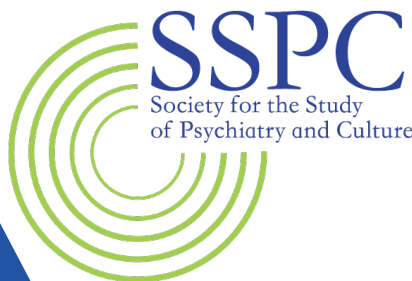


April 27–30, 2023

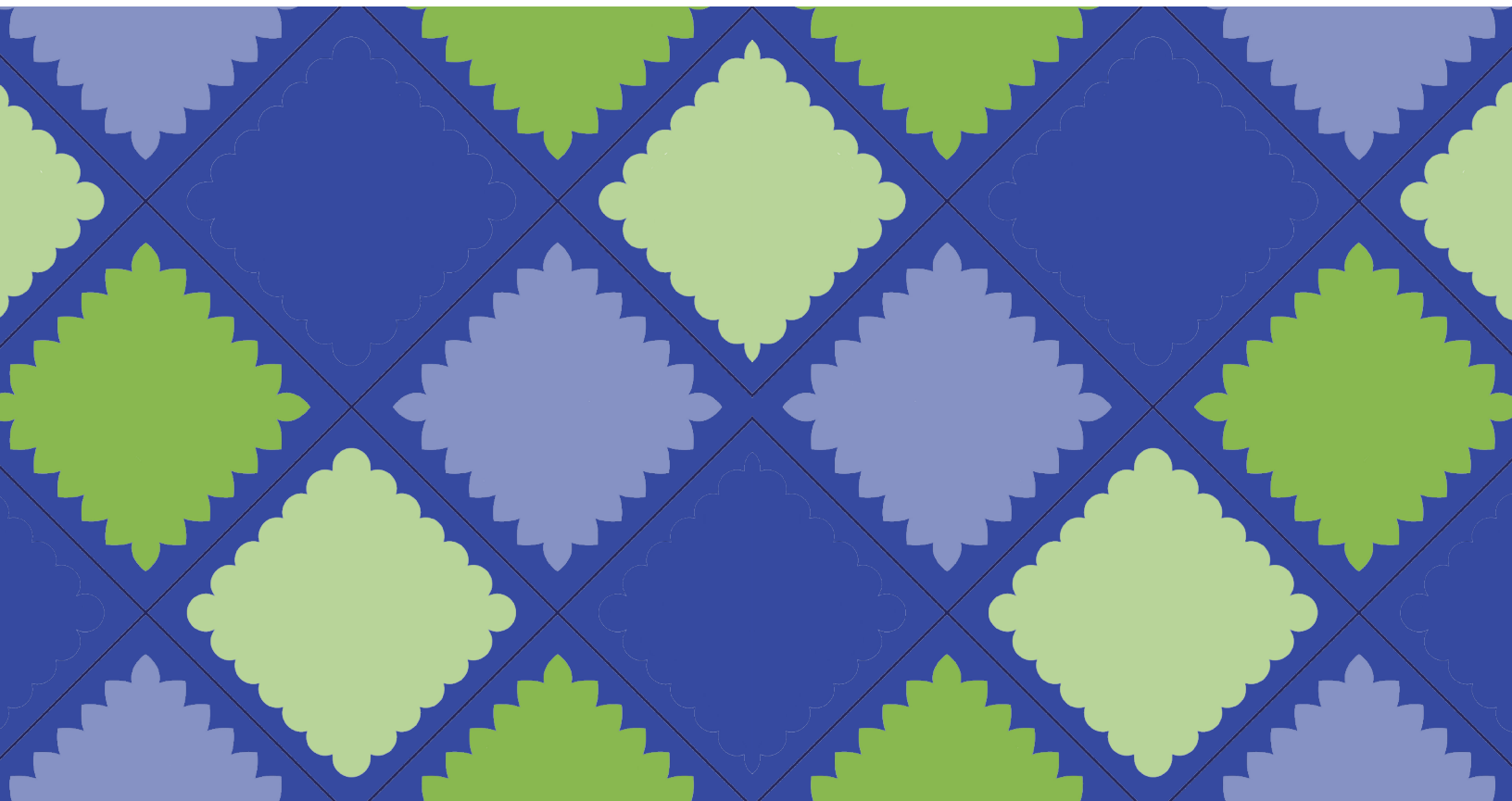
San Diego, CA

Joan B. Kroc Institute for Peace and Justice

PROGRAM BOOK



Society for the Study of Psychiatry and Culture



Society for Psychological Anthropology

**ECOLOGIES
OF MIND**

**PRACTICES
THAT HARM
PRACTICES
THAT HEAL**



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*Welcome from
the Presidents*



**Welcome to the 2023 Joint Meeting of the Society
for Psychological Anthropology and the Society for
the Study of Psychiatry and Culture**

Welcome to San Diego and to this first-time joint meeting of the Society for Psychological Anthropology (SPA) and the Society for the Study of Psychiatry and Culture (SSPC). This conference brings together the annual conference of the SSPC and the SPA Biennial meeting. While providing full scope for the interests of each Society, we have also worked together to develop a joint day of programming at the intersection of the communities. Anthropologists and mental health professionals have long been interested in the ways that sociocultural factors influence the form, behavior, and subjective experience of our bodies and minds. This joint day will allow researchers and practitioners to discuss cross-cutting interests and the underpinnings and consequences of social experience.

The theme of the SPA Biennial is Ecologies of Mind.

Psychological anthropology is rooted in recognition of the social constitution of mind, self and person. Gregory Bateson's concept of an ecology of mind pointed to ways of thinking about mind as constituted by interactions in interpersonal and larger social systems. This ecological perspective provides a shared genealogy and bridge between the concerns of psychological anthropology and contemporary 4E cognitive science, which sees human experience as emerging from embodied, enacted, embedded and extended social processes. The recognition that human psychology has its own ecology and dynamics that depend on local niches and networks as well as on wider social systems is urgently needed to help us address the most pressing challenges of our time: climate change and ecocide; systemic racism and structural

*Welcome from
the Presidents*



violence; social polarization and the erosion of trust in civil society and democratic institutions; and the colonization of imagination and epistemic chaos created by commercial political manipulation of social media. Presentations will explore ecologies of mind in diverse domains and multiple scales from local communities to planetary networks, from embodied realities to virtual worlds.

The theme of the concurrent SSPC meeting is Practices that Harm, Practices that Heal. The turmoil of recent years has reshaped our lives: pandemic, war, and the climate crisis present challenges that reverberate across generations, including forced migration and uncertainty about the future. In many societies, some have reacted to these losses by using cultural identity to blame, stigmatize, or attack those outside their group. Around the world, liberal democracies are under siege by populist political movements and authoritarian leaders. If culture can be mobilized in ways that cause such great harm, can it also heal? How can cultural practices help us to address these challenges? What practices look beyond nostalgia for the past to help us envision a new world with possibilities for coexistence and flourishing? From the rich store of cultural, political, religious, and humanistic practices, which can best help us move forward and repair our communities and global civil society?

Long awaited by both societies, this joint conference is aimed at fostering cross-discipline engagement. We recognize numerous interconnected domains of inquiry in which the intersection of clinical practice, neuroscience, and anthropology can productively inform our understanding of the relationship between the human experience and sociocultural contexts. Our hope is that this meeting will help us build on established research in transcultural psychiatry, cultural neuroscience

*Welcome from
the Presidents*



and ethnographic data on social and cultural influences on thought and behavior, to generate novel, ecologically informed hypotheses for future study.

We have an extremely rich and diverse program, with over 70 workshops, panels, and roundtables as well as a poster session and multimedia installation. Note that regardless of which organization you registered through, you are welcome to attend any sessions. We want to draw your attention to some of the meeting highlights.

SPA Opening Reception: Thursday evening from 5:00 to 6:30 we will have the SPA opening reception (all are welcome) at the Garden at the Sea.

Friday is a day of jointly organized programming that includes:

- **Lifetime Achievement Awards:** Friday Morning from 8:30 to 10:15, we will celebrate the SPA award recipients, Thomas Csordas (2022) and Tanya Luhmann (2023), and the SSPC Lifetime Achievement 2023 awardee, Cécile Rousseau. They will reflect on their career trajectories and engage us in a conversation on the lessons for their respective fields.
- **Joint Plenary:** Friday morning from 10:45 to 12:30, we will have a plenary session on the joint themes of the Societies, with talks by three exceptional scholars: Joseph Gone, Helena Hansen, and Anand Pandian.
- **Poster Session:** Friday evening from 5:45 to 7:00 we will hold a poster session presenting work from many scholars and researchers.
- **Joint Reception:** From 6:15 to 8:00 we will hold a joint reception to meet and mingle with colleagues.

Saturday includes plenaries for each society:

- **SPA Plenary:** From 8:30 to 10:15, we will have an Invited plenary organized by Carol Worthman and Kathy Trang on "Arguing with Bateson."
- **SSPC Plenary:** From 10:45 to 12:30, we have the Charles Hughes Fellowship Presentation by Isaac Ahuvia, followed by the SSPC Business Meeting and Town hall.

Throughout the meeting, you will have the opportunity to explore Batuan, an interactive multimedia exhibit by Robert Lemelson. This includes a film, a website that gives access to interviews and reflections on the

*Welcome from
the Presidents*



Mead/Bateson collection of paintings and their legacy, through the voices of Balinese painters and visually connects the artwork to ongoing ethnographic explorations of Bali.

We also welcome representatives from abroad, including a roundtable by the European Network for Psychological Anthropology (ENPA). This year's meeting is the outcome of exceptional work by a dedicated group who have generously contributed their time, energy, and creativity to the myriad of tasks needed to bring this collaborative event to fruition.

We thank the SPA Biennial Planning Committee (Rebecca Seligman, Bonnie Kaiser, Daniel Lende, and Zhiying Ma) and the SSPC Conference Organizers (Bonnie Kaiser, Gwen Mitchell, and Brienne Kohrt), who have worked tirelessly to organize a meeting where we can all engage in lively interdisciplinary exchange.

And finally, of course, thanks to all of you who contributed talks, panels, posters, and commitment to the fields of Psychological Anthropology and Cultural Psychiatry. It is you who are the life of the conference. To those of you who have attended the SPA or SSPC Meetings for many years, welcome back to what will be another memorable and engaging experience in scholarly and collegial exchange. Both Societies have traditionally held meetings that were small enough to allow for conversation and exchange and large enough to embrace the diversity of the interests and scholarship of our communities. We hope this joint meeting will allow us to maintain that same intimacy and energy, while allowing us to connect with colleagues, make new friends, and forge new collaborations. Our warmest welcome and best wishes for a convivial and rewarding conference,

Laurence J. Kirmayer
President, Society for Psychological
Anthropology

James Griffith
President, Society for the Study of
Psychiatry and Culture



About the SPA

The Society for Psychological Anthropology is a broad, multidisciplinary organization of individuals interested in cultural, psychological, and social interrelations at all levels.

Officers and Board of Directors

Laurence J. Kirmayer, President
Janis H. Jenkins, President Elect
Bonnie Kaiser, Treasurer
Sonya Pritzker, Secretary
Chikako Ozawa-De Silva
Greg Downey
Whitney L. Duncan
Vincent Laliberté
Edward Lowe
Hua (Miranda) Wu

Conference Organizers

Conference Chair:
Rebecca Seligman

Program Review Committee:
Daniel Lende, Zhiying Ma,
Vincent Laliberté

Conference Program:
Bonnie Kaiser, Rebecca Seligman,
Zhiying Ma, Daniel Lende



About the SSPC

The Society for the Study of Psychiatry and Culture (SSPC) is a nonprofit, interdisciplinary organization devoted to furthering research, clinical care and education in cultural aspects of mental health and illness. We aim to promote cultural psychiatry in North American professional groups and to collaborate with national and international organizations in the development of policy and practice. Primarily rooted in North America, we provide an interface for domestic and international interests of cultural psychiatry and mental health.

Officers and Board of Directors

James Griffith, President
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Gwen Mitchell
Sylvana Vargas

Leadership Fellows

Diab Ali
Abishek Bala
Ohemaa Poku
Mariko Shimizu
Alec Terrana

Conference Organizers

**Annual Meeting Organizing
Committee:** Bonnie Kaiser, Gwen
Mitchell, Brieanne Kohrt
Program Review Committee: Gwen
Mitchell (Chair), Diab Ali, Abishek
Bala, Ahmad Adi, Alec Terrana,
Anna Fiskin, Brieanne Kohrt, Fran-
cis Lu, James Griffith, Jenny Liu,
Larry Merkel, Neil Aggarwal, Robert
Kohn, Roberto Lewis-Fernandez,
Sarah El Halabi, Steven Wolin



USD is a completely non-smoking campus. Registrants of the conference will have most meals provided as indicated in the program schedule. For those looking for additional dining options, La Paloma Restaurant in the KIPJ will be open on Thursday and Friday but closed on Saturday and Sunday. A lactation room is available and on the second floor in the women's restroom. Paid parking is available in the West Parking Structure on Thursday and Friday, while parking is free on Saturday and Sunday. To shuttle between parking and the KIPJ, a tram service is available. For more information, please visit the parking and tram services websites: <https://www.sandiego.edu/parking/parking-information/guests.php> and <https://www.sandiego.edu/safety/tram-services/>.

University of San Diego Guest Wifi Instructions

USD offers complimentary wifi for all guests.

If you have an "eduroam" account, you can use that account here. University of San Diego's open and FREE wireless network, usdguest, is available across campus for guests.

After connecting to the network, attempt to access a website to initiate the Guest WiFi login process.

If you happen to lose connection to the guest wireless within your 24 hour time access, simply follow the steps above to re-join.

If you encounter any issues connecting to usdguest or any further questions please contact the Help Desk at help@sandiego.edu, call 619-260-7900 or stop by the Help Desk at University Center 117.



Lifetime Achievement Winner

The Lifetime Achievement Award is given to a person who has made "outstanding and enduring contributions to the field of cultural psychiatry."



Cécile Rousseau, MD
Professor of Psychiatry
McGill University

Dr. Rousseau is an international leader in the study of culture and psychiatry. She has written over 265 peer-reviewed publications, over 50 books and chapters, and numerous expert reports. Dr. Rousseau is sought after by academics, organizations and governments for her expertise with refugees, culture, and migration. Her academic work in child psychiatry is a model for integrating medicine, psychiatry, and the social sciences for a better understanding of human development and our relationship to each other and the world around us. Her focus on children has contributed to the positive development of countless families from diverse backgrounds. Additionally, she has mentored countless students and colleagues across the career spectrum, and many have gone on to influential careers as researchers, clinicians and teachers. Those who have been mentored by her and have worked with her have been enriched by her humanity and wisdom.

Creative Scholarship Winner

The Creative Scholarship Award is presented to a person who has made a "significant creative contribution to the field of cultural psychiatry."



Devon Hinton, MD
Associate Professor of Psychiatry
Department of Global Health and Social Medicine
Harvard Medical School

Dr. Hinton is being recognized for his recent book *Multiplex CBT for Traumatized Multicultural Populations: Treating PTSD and Related Disorders*, which shows significant creativity and innovation, a hallmark of his academic career that has expertly integrated psychiatry and the social sciences. Its scope and quality are described with two reviews by Cambridge University Press:



Award Winners

“Dr. Devon Hinton’s new book *Multiplex CBT for Traumatized Multicultural Populations: Treating PTSD and Related Disorders* is an innovative, timely and invaluable contribution to the clinical literature. In this book, mental health problems are thoroughly understood by not only bridging mind and body issues but by also embedding patients into their social and cultural contexts. The interventions described benefit from patients’ cultural backgrounds which makes clinical interventions more applicable to ethnic minorities and refugee communities. The broadness and depth of Dr Hinton’s multiplex conceptual model is only matched by the richness and clarity of its therapeutic tools.”

“The material also covers clear explanations about the role in PTSD of emotion regulation, negative affect, traumatic associations and triggers, and catastrophic cognitions. Specific examples based on the author’s first-hand experience with various cultural groups provide useful suggestions for every CBT step. A helpful balance between psychological and somatic approaches is maintained throughout, grounding usual CBT techniques in step-by-step instructions for mindfulness, visualization, and relaxation exercises.”

Liz Kramer Service Award

The Liz Kramer Award for Distinguished Service to SSPC is presented for “exceptional contributions to the growth and mission of SSPC.”



Francis Lu, MD

*Luke & Grace Kim Professor of Cultural Psychiatry, Emeritus
University of California, Davis*

For over 30 years, 1993–2023, Francis Lu has been an exemplary contributor to the mission and growth of SSPC. Most prominently, he has been a core part of its continuity of leadership, serving on the Steering Committee and Board of Directors in various roles over that entire time period, including Secretary, 2011–2018. He has chaired or co-chaired three annual meetings, 1994, 2008, 2009. Mirroring his national leadership in highlighting the visibility and importance of culture in psychiatric education and training, Dr. Lu has been a central figure driving SSPC’s education mission. He has expertly served as a mentor to a generation of psychiatrists who have followed his lead in making major contributions in promoting the importance of culture in psychiatric education, research and clinical care. He also has been an incredible source of knowledge for a range of mental health professionals across the career con-



Award Winners

tinuum within SSPC and nationally. He has been recognized for his advocacy for, and contributions to, cultural psychiatry by numerous distinguished service and leadership awards from national and international professional organizations. With this award he is the first person to receive all three of the SSPC awards for excellence, which have previously included the 2008 Creative Scholarship award and the 2020 Lifetime Achievement award.

Charles Hughes Fellowship in Cultural Psychiatry

This award is presented to a graduate student who has an interest in and commitment to research in cultural aspects of mental health and illness.



Isaac Ahuvia, MA
Stony Brook University

Isaac Ahuvia (he/him) is a Ph.D. student in the clinical psychology program at Stony Brook University. He holds an M.A. in psychology from Stony Brook University and a B.A. in sociology from the University of Michigan. Isaac's research is driven by an interest in the cultural aspects of mental health and illness. Through his work, he hopes to critically analyze cultural beliefs about mental health and illness and demonstrate how these beliefs relate to clinical outcomes. He has conducted research on American adolescents' beliefs about depression, diagnosis and self-identification in autistic individuals, and the potential of brief interventions targeting beliefs to alleviate mental health problems. In the future, he hopes to investigate further issues related to mental illness identity and self-management. He is the creator and instructor of a special topics course on the social construction of mental illness at Stony Brook University.



Lifetime Achievement Awards



Tanya Marie Luhrmann, PhD

*Albert Ray Lang Professor of Anthropology
Stanford University*

Tanya Marie Luhrmann is the Albert Ray Lang Professor of Anthropology at Stanford University, with a courtesy appointment in Psychology. Her work focuses on the edge of experience: on voices, visions, the world of the supernatural and the world of psychosis. She has done ethnography on the streets of Chicago with homeless and psychotic women, and worked with people who hear voices in Chennai, Accra and the South Bay. She has also done fieldwork with evangelical Christians who seek to hear God speak back, with Zoroastrians who set out to create a more mystical faith, and with people who practice magic. She uses a combination of ethnographic and experimental methods to understand the way people feel their thoughts and imagine their minds in different social settings, and what follows. At the heart of the work is the question of how things come to feel real to people.

She was named to the American Academy of Arts and Sciences in 2003, received a John Guggenheim Fellowship award in 2007 and elected to the American Philosophical Society in 2022. When *God Talks Back* was named a NYT Notable Book of the Year and a Kirkus Reviews Best Book of the Year. It was awarded the \$100,000 Grawemeyer Prize for Religion by the University of Louisville. She is also the author of *Persuasions of the Witch's Craft*, *The Good Parsi*, *Of Two Minds*, *When God Talks Back*, *Our Most Troubling Madness*, and *How God Becomes Real*, and is currently at work on a book entitled *Voices*.



Thomas Csordas, PhD

*Distinguished Professor of Anthropology, Dr. James Y. Chan Presidential
Chair in Global Health
University of California San Diego*

Thomas J. Csordas is Distinguished Professor in the Department of Anthropology at UC San Diego, where he holds the Dr. James Y. Chan Presidential Chair in Global Health and is Founding Director of the Global Health Program. Csordas has served as Co-Editor of *Ethos* and as President of the Society for the Anthropology of Religion. His research interests include psychological and medical anthropology, 14.



Award Winners

global mental health, anthropology of religion, cultural phenomenology and embodiment, globalization and social change, and language and culture. He has conducted ethnographic research on the Catholic Charismatic Renewal, healing in the Navajo Nation, adolescent psychiatric inpatients in New Mexico, Catholic exorcism in the United States and Italy, and the health of asylum seekers on the US-Mexico border. He is a recipient of the SPA Stirling Award and an elected member of the American Society for the Study of Religion. He has been Visiting Scholar at the Russell Sage Foundation, New York; Museu Nacional, Rio de Janeiro; Collegium Budapest, École des Hautes Études en Sciences Sociales, Paris; Institute for Advanced Studies of the Hebrew University, Jerusalem; Institute for Advanced Study, Princeton; Universidad de Buenos Aires; Tipton Distinguished Visiting Professor of Catholic Studies, University of California Santa Barbara; Rockefeller Foundation Bellagio Center (in collaboration with Janis H. Jenkins). His books include *The Sacred Self* (1994); *Embodiment and Experience* (1994); *Language, Charisma, and Creativity* (1997); *Body/Meaning/Healing* (2002); *Transnational Transcendence* (2009); *Engaging Evil* (with William C. Olsen, 2019); *Troubled in the Land of Enchantment* (with Janis H. Jenkins, 2020).



Continuing Education

Joint Accreditation Statement

In support of improving patient care, this activity has been planned and implemented by Amedco LLC and Society for the Study of Psychiatry and Culture. Amedco LLC is jointly accredited by the Accreditation Council for Continuing Medical Education (ACCME), the Accreditation Council for Pharmacy Education (ACPE), and the American Nurses Credentialing Center (ANCC), to provide continuing education for the healthcare team. Amedco Joint Accreditation #4008163.

Physicians (ACCME) Credit Designation

Amedco LLC designates this live activity for a maximum of 24.75 AMA PRA Category 1 Credits™. Physicians should claim only the credit commensurate with the extent of their participation in the activity.

Psychologists (APA) Credit Designation

This course is co-sponsored by Amedco and Society for the Study of Psychiatry and Culture. Amedco is approved by the American Psychological Association to sponsor continuing education for psychologists. Amedco maintains responsibility for this program and its content. 24.75 hours.

The following state boards accept courses from APA providers for Counselors: AK, AL, AR, AZ, CA, CO, CT, DC, DE, FL, GA, HI, IA, ID, IL, IN, KS, KY, MD, ME, MO, NC, ND, NH, NE, NJ, NM, NV, OK*, OR, PA, RI, SC, SD, TN, TX, UT, VA, WI, WY

MI: No CE requirements.

***OK:** Accepts APA credit for live, in-person activities but not for ethics and/or online courses.

The following state boards accept courses from APA providers for MFTs: AK, AR, AZ, CA, CO, CT, DE, FL, GA, IA, ID, IN, KS, MD, ME, MO, NE, NC, NH, NJ, NM, NV, OK*, OR, PA, RI, SC, SD, TN, TX, UT, VA, WA, WI, WY

AL MFTs: Credits authorized by NBCC or any other state licensing agency will be accepted.

MA MFTs: Participants can self-submit courses not approved by the MAMFT board for review.

The following state boards accept courses from APA providers for Addictions Professionals: AK, AR, CO, CT, DC, DE, GA, IA, IN, KS, LA, MD, MO, MT, NC, ND, NE, NJ, NM, NY (held outside NY ONLY), OK*, OR, SC, UT, WA, WI, WY

The following state boards accept courses from APA providers for Social Workers: AK, AR, AZ, CA, CO, DE, FL, GA, ID, IN, KY, ME, MN, MO, NE, NH, NM, OR, PA, VT, WI, WY



Continuing Education

Social Workers (ASWB) Credit Designation

As a Jointly Accredited Organization, Amedco is approved to offer social work continuing education by the Association of Social Work Boards (ASWB) Approved Continuing Education (ACE) program. Organizations, not individual courses, are approved under this program. State and provincial regulatory boards have the final authority to determine whether an individual course may be accepted for continuing education credit. Amedco maintains responsibility for this course. Social Workers completing this course receive 24.75 GENERAL continuing education credits.

The following state boards accept courses offering ASWB ACE credit for

Social Workers: AK, AL, AR, AZ, CA, CO, CT, DC, DE, FL, GA, HI, ID, IL, IN, IA, KS, KY, LA, ME, MD, MA, MI, MN, MS, MO, MT, NC, ND, NE, NH, NM, NV, OH, OK*, OR, PA, RI, SC, SD, TN, TX, UT, VT, VA, WA, WI, WV*, WY

**OK: Accepts ASWB ACE for live, in-person activities but not for ethics and/or online courses.*

**WV: Accepts ASWB ACE unless activity is held live in West Virginia.*

The following state boards accept courses offering ASWB ACE credit for Counselors: AK, AR, AZ, CA, CO, CT, DC, FL, GA, IA, ID, IL, IN, KS, MA, MD, ME, MO, ND, NE, NM, NH, NV, OK*, OR, PA, TN, TX, UT, VA, WI, WY

AL: Activities without NBCC approval may be approved upon receipt of documentation prior to the activity BEFORE the event. No approvals afterward by the board.

MI: No CE requirement

The following state boards accept courses offering ASWB ACE credit for

MFTs: AK, AR, AZ, CA, CO, FL, IA, ID, IN, KS, MD, ME, MO, NC, NE, NH, NM, NV, OK*, OR, PA, RI, TN, TX, UT, VA, WI, WY

AL MFTs: Credits authorized by NBCC or any other state licensing agency will be accepted.

MA MFTs: Participants can self-submit courses not approved by the MAM-FT board for review.

MI: No CE requirement.

The following state boards accept ASWB ACE credit for Addictions Professionals:

AK, CA, CO, CT, GA, IA, IN, KS, LA, MO, MT, ND, NM, NV, OK, OR, SC, WA, WI, WV, WY



Program Schedule

Thursday, April 27, 2023

(Thursday includes only SPA-organized programming)

* You may attend any sessions, regardless of which organization you registered through. Session codes indicate whether a session was submitted via SPA, SSPC, or jointly *

Time	Session
9:00 – 5:00pm	Registration (Garden of the Sky)
10:00 – 12:00pm	<p>Academic Publishing Workshop (A) - Advanced registration required Facilitators: Neely Myers, Laurence Kirmayer, Rebecca Lester, Ted Lowe, Greg Downey</p> <p>Digital Media Workshop (B) - Advanced registration required; <u>workshop begins at 10:30</u> Facilitators: Eugene Raikhel, Julia Brown, Hua (Miranda) Wu</p>
1:00 – 2:45pm	<p>Symposium: Dreams, Fantasy, and Anthropological Knowledge in Contexts of Ongoing Violence (SPA-Th-1) (A) Organizer: Talia Katz Chair/Discussant: Douglas Hollan</p> <ul style="list-style-type: none"> • Kashmiri masculinities on the way: Cinema, fantasy and the mood of the journey (Marios Falaris) • Bad Life in Belfast (Matthew McCoy) • Lost in Thought?: The Diagnostic Politics of Maladaptive Daydreaming (Elizabeth Durham) • "Why I don't feel guilty": Dreaming and The Emotional Politics of the Imagination (Matthew Newsom) • Above the Palm Trees, In the Shadows of War: On the Public Life of Fantasy in the Neglected Jewish-Arab City of Lod (Talia Katz)



Program Schedule

Thursday, April 27, 2023

Time	Session
1:00 – 2:45pm continued	<p>Roundtable: Socioecologies of Nonhuman Minds in Relational Ontologies: A Cross-Disciplinary Conversation (SPA-Th-2) (B) Organizers/Chairs: Jan David Hauck, Francesca Mezzenzana Presenters: Andrea Taverna, Clark Barrett, Alejandro Erut, Miguel Duarte, Jan David Hauck, Francesca Mezzenzana</p>
	<p>Symposium: Methodological and Analytical Innovations in Understanding the Ecologies of Mind in Contexts of Trauma (SPA-Th-3) (C) Organizers/Chairs: Kathy Trang, Carol M. Worthman Discussant: Carol M. Worthman</p> <ul style="list-style-type: none"> • Unpacking the 'black box' of suicide among Indian women: A latent class analysis predicting risk and resilience profiles of suicidal ideation in a large longitudinal cohort of Indian girls (Kelly Dixon) • A Collaborative Reimagining: "Narrative accommodation" in the therapeutic testimonies of Cambodian survivors of trauma (Elena Lesley) • Impact of environmental factors on psychopathology among MENA refugees after resettlement to the United States (Lana Grasser) • The Perceived Social Ecology of Trauma-Exposed Young Men Who Have Sex With Men (Kathy Trang) • Parental psychopathology and its impact on child health
2:45 – 3:15pm	Break (Garden of the Sky)
3:15 – 5:00pm	<p>Symposium: Changing Political Economies and Changing Selves (SPA-Th-4) (A) Organizer/Chair: Deborah Tooker</p> <ul style="list-style-type: none"> • Indigenous Interpretations of Changing Self and Society among the Akha of Thailand (Deborah Tooker) • Changing selves, changing spirits: The political economy of agricultural burning in Northern Thailand (Julia Cassaniti)



Program Schedule

Thursday, April 27, 2023

Time	Session
3:15 - 5:00pm continued	<ul style="list-style-type: none"> • Chengfu: Affectation, Selfhood and Aesthetic and Affective Labor in China's Bureaucracy (Jie Yang) • Reinventing Self under the Pandemic: Shan Male Migrant Sex Workers in Chiang Mai, Thailand and their Changing Practices in Sex Work During the Covid-19 (Amporn Jirattikorn) • Entrepreneurial Fantasies or The Neoliberal Self (Claudia Strauss)
	<p>Symposium: Systems Thinking in Anthropology: Understanding Cultural Complexity in the Era of Super-diversity (SPA-Th-5) (B) Organizers: Bob W. White, Sylvie Genest Chair: Bob W. White</p> <ul style="list-style-type: none"> • The Paradox of Pluralism in Municipal Integration Policy in Québec (Bob W. White) • Using Systemic Theory to Model Public Policy on Diversity: the PAIX model for countering xenophobia in Québec (Sylvie Genest) • Are healthcare systems failing immigrants? Transnational migration and social exclusion in the workers' compensation process in Québec (Daniel Côté) • An Ethnographer in the Field: How a Systemic Approach Can Help us Understand and Explain What We Do (Maude Arsenault) • A Multimodal and Anthropological Approach to Cohabitation (Francine Saillant)
	<p>Paper panel: Between Worlds: Exploring the Intersection of Dreams, Trances, and Possession in Anthropology (SPA-Th-6) (C) Chair: Peter Stromberg</p> <ul style="list-style-type: none"> • The Comfort of Ghosts (Maayan Roichman) • The Druze reincarnation, Notq and the perception of mind (Maha Nator) • Traumatic memory and the social impasse (Peter Stromberg) • "Shaping" a dream plot in a desirable way: interpretation as a healing practice (Anna Lazareva) • Undoing Love: Ghost Affliction and Patrilocal Marriage in North India (Aftab Jassal)
5:00 – 6:30pm	SPA Welcome Reception (Garden of the Sea)



Program Schedule

Friday, April 28, 2023

Time	Session
7:30 – 6:30am	Registration (Garden of the Sky)
12:30 – 8:00pm	Batuan Interactive: Multi-Modally Rendering an Ecology of Mind (G) Organizer: Robert Lemelson
7:30 – 8:30am	Breakfast (Garden of the Sky)
8:30 – 10:15am	Plenary: A Conversation with Lifetime Achievement Winners (KIPJ Theater) Chairs: Laurence Kirmayer, James Griffith Recipients: Tanya Marie Luhrmann (SPA), Thomas
10:15 – 10:45am	Break (Garden of the Sky)
10:45 – 12:30pm	Plenary: Ecologies of Mind: Practices that Harm, Practices that Heal (KIPJ Theater) Chairs: Laurence Kirmayer, James Griffith Presenters: Joseph P. Gone, Helena Hansen, Anand Pandian
12:30 – 1:45pm	Lunch (Garden of the Sky)
1:45 – 3:30pm	Invited Roundtable: Unsettled World/Unsettled Subjectivity: A Conversation in Psychological Anthropology and Cultural Psychiatry (SPA-F-1) (A) Organizer/Chair: Janis H. Jenkins Presenters: Roberto Lewis-Fernández, Joseph P. Gone, Julia Brown, Ippolytos A. Kalofonos, Neely A. Myers, Byron Good
	Symposium: Psychosocial Distress in Polarized Times: Challenging Commonly Held Views on The Prevention of Violent Radicalization (SSPC-F-2) (B) Organizer: Janique Johnson-Lafleur <ul style="list-style-type: none"> • Multiple group identities and support for violent radicalization among college and university students: Challenge or opportunity? (Diana Miconi) • Associations between online activity use, depression, and support for violent radicalization among young Canadians: A person-centered approach (Tara Santavicca)



Program Schedule

Friday, April 28, 2023

Time	Session
1:45 – 3:30pm <i>continued</i>	<ul style="list-style-type: none"> • Images of the “Freedom Convoy” Children: Medical “Guinea Pigs” or Political “Human Shields”? (Janique Johnson-Lafleur)
1:45 – 3:30pm <i>continued</i>	<p>Paper panel: Global Mental Health (SSPC-F-3) (C)</p> <ul style="list-style-type: none"> • Decentralizing mental health to the community level in rural Mali (Laure Experton, Aude Bouagnon) • Supporting Elders in Syria - Mental Health Training Using Virtual Spaces (Azaad Kassam) • Spiritual Healers’ Explanatory Models of Intellectual Disability in Cape Town, South Africa (Siyabulela Mkhabile) • To gather is to heal: women’s mental health circles in rural Mexico (Ana Ortega) • Adaptation of the Psychache Pain Scale to the Cambodian Context (Panha Pich)
	<p>Roundtable: Fostering Interdisciplinary Advances in the Culture-Mind-Brain Nexus (SPA-F-4) (D)</p> <p>Organizers: Constance Cummings, Carol Worthman</p> <p>Chair: Robert Lemelson</p> <p>Presenters: Greg Downey, Laurence Kirmayer, Dietrich Stout, Seinenu Thein-Lemelson, Kathy Trang, Samuel Veissière, Carol Worthman</p>
	<p>Paper panel: Cultural Models and Cross-Cultural Diagnosis (Joint-F-5) (215)</p> <p>Chair: Timothy Hall</p> <ul style="list-style-type: none"> • Cultural Constituents of Depression and Challenges to Cross-Cultural Diagnosis: Considerations from Czech Depression (Timothy Hall) • Towards epistemic justice in mental health epidemiology: Developing a framework for transculturally valid population measurement tools (Aliza Hunt) • Community Perceptions and Attitudes toward Serious Mental Illness in Cambodia (Bunna Phoeun) • Ruminating Minds: Post-socialist Encounters in Slovenia (Jasmina Polovic) • Idioms of Trauma among Iraqi Refugees: Preliminary Analyses from A Thematic Analysis (Aya Cheaito)



Program Schedule

Friday, April 28, 2023

Time	Session
1:45 – 3:30pm continued	<p>Paper panel: Pluralism, Ethics, and Navigating Care (Joint-F-6) (217) Chair: Michael Galvin</p> <ul style="list-style-type: none"> • MAiD and Mental Illness in Canada: Psychiatric Discourses on Care and Harm (Ellen Badone) • Beyond The Frame: Visualizing Recovery Narratives in Kashmir (Gaurav Datta, Sadaf Masoodi, Uzma Qureshi) • Practices that harm, practices that heal - Clinical ethnographic studies of traditional healing and mental health in Cambodia between 1990-2023 (Maurice Eisenbruch) • Religious and medical pluralism among traditional healers in Johannesburg, South Africa (Michael Galvin)
	<p>Symposium: Shrinking the Planet: Ecologies of Personhood, Psychotherapy, and the New Global Middle Class (SPA-F-7) (218) Organizers: Arsenii Khitrov, Sean Dowdy Chair: Keir Martin</p> <ul style="list-style-type: none"> • Grace, Correspondence and Reflexivity in Ethnography (Inga-Britt Krause) • Systemic theory as an explanans and an explanandum in psychotherapy training in Russia (Arsenii Khitrov) • Is culture the difference that makes a difference in Chinese psychoanalysis? (Keir Martin) • Empathy, Sort Of: Transmutations of Self and Other in a Paddy Field (Sean Dowdy)
	<p>* Workshop: The scary stuff. How to overcome our own anxiety about discussing racism, poverty, and other health inequities (SSPC-F-8) (219) Facilitator: Cody Roi</p>
	<p>* Workshop: United we stand: Working with cultural values along the Openness vs Conservation continuum (SSPC-F-9) (220) Facilitator: Kenneth Fung</p>

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Program Schedule

Friday, April 28, 2023

Time	Session
3:30 – 4:00pm	Break (Garden of the Sky)
4:00 – 5:45pm	<p>Symposium: Indigenous Historical Trauma: Ecologies of Mind, Social Suffering, and Anticolonial Resistance in Native North America (SSPC-F-10) (A)</p> <p>Organizer: Rachel Wilbur Chair: Joseph P. Gone Discussant: Laurence Kirmayer</p> <ul style="list-style-type: none"> • Parenting struggle as a social pathway for the transmission of the historical trauma response: early and later-life factors (Rachel Wilbur) • Colonial Power, Violence, and Systemic Disruption: Moving Away from a Psychocentric Trauma Discourse (Rachel Burrage) • Ideals of Counseling Practice: Therapeutic Insights from an Indigenous First Nations-Controlled Treatment Program (Tony Pham) • Expanding the Scope of Substance Use Interventions with Indigenous Peoples: Trauma-Focused and Trauma-Informed Approaches (Dennis Wendt)
	<p>Symposium: Fortifying or Fracturing Support Systems: Exploring Lived Experience and How Psychological Anthropology Can Contribute to Health Equity (SPA-F-11) (B)</p> <p>Organizers/Chairs: Giselle Sanchez, Ellen Kozelka Discussant: Thomas Csordas</p> <ul style="list-style-type: none"> • Asylum seekers' struggles. A relational approach for the study of emotional and mental health (Olga Olivás-Hernández) • Mental Health Experiences of Multi-ethnic Youth at a Southern California Middle School (Giselle Sanchez) • Caring Ethnography: Anthropological "Accompaniment" with Immigrant Communities in Crisis (Whitney L. Duncan) • Psychological Anthropology as Advocacy: Reimagining Possibilities for Recovery in Rural New England Communities (Elizabeth Carpenter-Song) • Mind the Gap: Engaging with Communities and Cultural Context for Digital Mental Health Equity (Ellen Kozelka)



Program Schedule

Friday, April 28, 2023

Time	Session
<p>4:00 – 5:45pm continued</p>	<p>Symposium: Intervention and Survival in a Context of Hate: Insights on Clinical Work and Violent Extremism (SSPC-F-12) (C) Organizer: Rochelle Frounfelker</p> <ul style="list-style-type: none"> • Risk assessment dilemmas in a specialized clinic for individuals referred for violent extremism (Cindy Ngov) • "Between the self and the other": Clinical presentation of gender-related violent extremism (Rochelle Frounfelker) • Surviving and thriving in spite of hate: Burn out and resiliency in clinicians (Cécile Rousseau)
	<p>Roundtable: Psychological Anthropology and Childhood (SPA-F-13) (D) Organizer/Chair: Tom Weisner Presenters: Jason DeCaro, Suzanne Gaskins, Jill Korbin, David Lancy, Ashley Maynard, Gabriel Scheidecker, Richard Shweder</p>
	<p>Paper panel: Institutions, Clinical Encounters, and Lived Experience of Care (Joint-F-14) (215) Chairs: David Ansari, Zhiying Ma</p> <ul style="list-style-type: none"> • A regime of certainty: Somatoform disorders, medical uncertainty, and the ecology of the clinical encounter (Daisy Couture) • Developing practices of clinical inclusivity in mental health services for immigrants in France (David Ansari) • The capaciousness of uncertainty: From standing over to being-alongside (Jiameng Xu) • Agency, Desire, and Movement: An Ethnographic Study in a Brazilian Psychiatric and Asylum Hospital (Sabrina Del Sarto) • Survivors, Users, or Peers? Emerging Identities in the Mental Health Field of Contemporary China (Zhiying Ma)
	<p>Work-in-Progress Film: The Sacrifice (SSPC-F-15) (217) Facilitator: Robert Lemelson</p>
	<p>Roundtable: Ecologies of Perception - A Roundtable Discussion (SPA-F-16) (218) Organizer/Chair: Anna Corwin Presenters: Joshua Brahinsky, Anna Corwin, Cordelia Erickson-Davis, Tanya Luhrmann, James Matharu, Francesca Mezzenzana</p>



Program Schedule

Friday, April 28, 2023

Time	Session
4:00 – 5:45pm continued	<p>Roundtable: Critical Empathy as a Tool for Ethical Ethnography (SPA-F-17) (219) Organizer: Audrey Jones Chairs: Chikako Ozawa-de Silva, Rebecca Lester Presenters: Chikako Ozawa-de Silva, Rebecca Lester, Audrey Jones, Douglas Hollan, Daniel Lende, Elizabeth Durham, Paras Arora, Shai Satran</p>
	<p>* Workshop: "What Goes Around Comes Around": Do Cultural Psychiatrists Need to Remove Some Psychiatric Diagnoses from the DSM 6? (SSPC-F-18) (220) Facilitators: Lama Muhammad, Natalie Fettinger, Noe Caballero, Neharika Akkoor</p>
5:45 - 7:00pm	<p>Poster session (Rotunda + Garden of the Sky)</p> <ul style="list-style-type: none"> • Transgender health/care and livability (Zoe Senter) • Perils of Personhood: Examining the Body/Mind Problem in Medical Education (Hanna Kinzel) • "I just like trying to cope better and live better with it": Exploring Ambiguities about Choosing to Continue or Discontinue Substance Use after Being Diagnosed with Early Psychosis (Halle Tarvin) • Medication and Neurological Selfhood in College Students with ADHD (Bella Faber-Rico) • Situating Personhood in a Hmong Village: Exploring the Cosmological, Historical, and Relational Aspects of Hmong Personhood (Elizabeth Johnson) • Food as a Conduit for Care in American Households (Baili Gall) • Initiative in household work among Mexican-heritage 3rd graders (Angelica Lopez-Fraire) • Hyst-ory of Psychoanalysis: Encounters Between Psychoanalysis and Anthropology (Jackson Rosette) • Talking With Allah in Alabama (Ellie Booth) • Ecologies of Substance Use Cues (Katelynn Carlsen) • Toward the Use of Anthropology in Developing a Bioculturally Concordant Framework of Dementia in African-American Communities (Melissa Eustache) • "Breastfeeding religion" (muru jiao) versus feminists should not breastfeed: the discourses on breastfeeding and mothers' embodied practice in contemporary China (Yang Liu)

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Program Schedule

Friday, April 28, 2023

Time	Session
5:45 - 7:00pm continued	<ul style="list-style-type: none">• Considering a Post-Election Political Ethos in Brazil's Emigrant Capital (Angela Leocata)• Human connection and cultural humility (Ruthellen Josselson)• Another language of the mind: drawing the field in a psychiatric hospital (Paola Juan)• Evaluation of a novel culturally sensitive Mental Health Training Intervention for South Asian Youth living in Canada (Monika Sohal)• Understanding perceptions and using Critical Consciousness to improve intervention for Justice-involved African-American and Latinx Young Men (Ikenna Achebe)• Innovative Substance Use Disorder Treatment Approach for Historically Underserved Groups (Lindsay Banks, Lei McMiller)• Interactive Installation: Ethnographic Methods for Engaging with Embodiment, Emotion, and Interaction (Sonya Pritzker, Jason DeCaro, Jacob Hickman, Baili Gall, Ellie Booth)
6:15 - 8:00pm	Reception (Garden of the Sky)



Program Schedule

Saturday, April 29, 2023

Time	Session
7:30 – 6:00pm	Registration (Garden of the Sky)
7:30 – 6:00pm	Batuan Interactive: Multi-Modally Rendering an Ecology of Mind (G) Organizer: Robert Lemelson
7:30 – 8:30am	Breakfast (Garden of the Sky)
8:30 – 10:15am	<p>SPA Plenary: Arguing with Bateson (KIPJ Theater) Organizer/Chair: Carol M. Worthman Chair: Kathy Trang</p> <ul style="list-style-type: none"> Arguing With Bateson: An Introduction (Rebecca Seligman) Can We Just Not Talk about “Mind”? A Constructive Conversation with Gregory Bateson’s Ecological and Systems Theory (Greg Downey) Why We Need to Talk More About Mind (Tanya Luhrmann) Steps to a Cognitive Science of Technology (Dietrich Stout) Action Landscapes: Where Practices Meet Ecology and Cybernetics (Carol M. Worthman)
	<p>Symposium: The Migrant’s Adjustment Process: Mastering a new personal and family identity (SSPC-S-1) (D) Organizer: Steven Wolin</p> <ul style="list-style-type: none"> The disruption of the anchors of the self: Migrants living in a Space In-Between (Carlos Sluzki) Transnational Journeys: Expanding meanings of family, community and culture (Celia Falicov) Teaching Abroad as a Migrant (Steven Wolin)
	<p>Paper panel: Reflections on care provision (SSPC-S-2) (217)</p> <ul style="list-style-type: none"> Medical Student Resistance: An Analytic Autoethnography of Organizing the UMMS Medical Student Walkout (Mary Martin) “Her Name Is Muhammad”: Innovate a Novel Way to Fight Racism Using the Experience of a Female Immigrant Psychiatrist in the USA (Lama Muhammad) Explanatory discourses in psychiatry on the higher rates of psychosis for migrants and ethnic minorities: What do scholars say? (Salomé Xavier) Working With/In Diaspora in Group Therapy: Lessons from Starting an Interpersonal Group for AAPI Patients Amidst Rising Anti-Asian Violence (Jonathan Chou, Geoffrey Z. Liu) Articulations for a po(ethic) of responsiveness in the context of expressive art workshops with newcomer youth in Montreal (Keven Lee)



Program Schedule

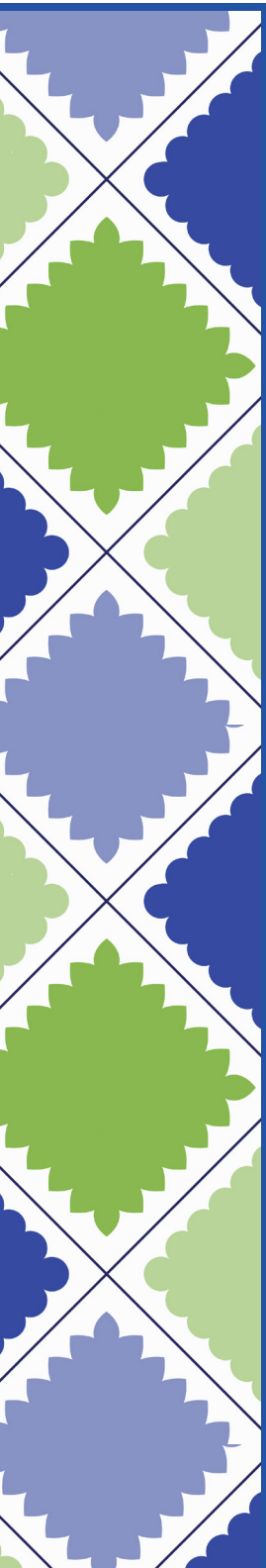
Saturday, April 29, 2023

Time	Session
8:30 – 10:15am continued	* Workshop: Call Us What We Carry: Contemporary Uses of Trauma Informed Narratives in Prevention and Treatment (SSPC-S-3) (218) Facilitators: Brandon Newsome, Sherard Harrington
	Workshop: Trainee Consultation Session (SSPC-S-4) (219) Facilitators: Kenneth Fung, Lisa Andermann, Anna Fiskin
10:15 – 10:45am	Break (Garden of the Sky)
10:45 – 12:30pm	SSPC Plenary: Charles Hughes Fellowship Presentation (KIPJ Theater) <ul style="list-style-type: none"> A Mixed-Methods Investigation of Adolescents' Beliefs About the Causes of Depression (Isaac Ahuvia) Discussant: Kenneth Fung SSPC Business Meeting and Town Hall Facilitator: James Griffith
	Roundtable: Ecologies of Psychic Life (SPA-S-5) (217) Organizers: Samuele Collu, Aidan Seale-Feldman Chair: Aidan Seale-Feldman Presenters: Vincent Laliberté, Yanina Gori, Eric Taggart, Samuele Collu, Aidan Seale-Feldman, Jarrett Zigon
	Paper panel: Anthropological Perspectives on Practices of Self-Training (SPA-S-6) (218) Chair: Lawrence Monocello

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Program Schedule



Time	Session
<p>10:45 – 12:30pm continued</p>	<ul style="list-style-type: none"> • Hooyah! “Self-actualization” in Navy Seal Training (Paul Steven Sangren) • The Bubble-bath-ification of Self-Care: Problematizing Rest in Self-Directed Mental Health Care Promotion (Loa Gordon) • The Power of Pugilism: Zones of empathic resonance and self-development after a diagnosis of Parkinson’s Disease (Julia Sloane) • Between Two Breaths: Transforming Harm into Healing through Freediving and its Re-Negotiations of Self (Suraiya Luecke) • Meanings and/of Muscularities: Embodying Emerging Masculinities in South Korea (Lawrence Monocello)
	<p>Roundtable: Prospects and Futures of Psychological Anthropology - a Roundtable by the European Network for Psychological Anthropology (ENPA) (SPA-S-7) (219) Organizer/Chair: Suzana Jovicic Presenters: Tiffany Cone, Eva Melstrom, Anni Kajanus, Edward Lowe, Thomas Stodulka</p>
	<p>Paper panel: Anthropological Perspectives of Altered States of Consciousness (SPA-S-8) (220) Chairs: Matthew Hiller, Lawrence Ramirez</p> <ul style="list-style-type: none"> • Consume and Transform: Perfumes and healing in vegetalista healing practices of the Peruvian Amazon (Olivia Marcus) • Altering Consciousness in Divine Martial Arts: Spiritual Transformation or Pathological Dissociation? (Boon-Ooi Lee) • The Dissociative Cure: Self and Subjectivity in Ketamine Treatments (Matthew Hiller) • “Mind-at-Large”: Autopoiesis through Psychedelic Collectives (Sujit Thomas) • Trance and Dance on the Tablao: Flow Experience
	<p>Paper panel: Care, kinship, community building (SPA-S-9) (223)</p> <ul style="list-style-type: none"> • A Spectrum of Responsibility: Exploring Neurotypical Siblings’ Involvement in the Care of Autistic Siblings (Emma Quarequio) • The Welfare State Withdrawing: Women’s emotional, relational and economic losses as “lone family caretakers” for people with dementia in Denmark (Ida Vandsøe Madsen) • Sharing Borderline Experience in the Field: Methodological



Program Schedule

Saturday, April 29, 2023

Time	Session
10:45 – 12:30pm continued	<ul style="list-style-type: none"> • Reflections from Peer Research (Brittany Franck) • Re-thinking Linguistic Input and Cultural Pedagogical Models in Bilingual and Multilingual Environments (Nadxieli Toledo Bustamante) • "C'est nos vies": Dynamic Frame Building in an Autistic Workplace (Emily Bailey)
	<p>Symposium: Political Ethos and Subjectivity: Engaging the Political Nature of Ecologies of Mind (SPA-S-10) (D) Organizer/Chair: Angela Leocata Discussants: Janis Jenkins, Mary-Jo DelVecchio Good</p> <ul style="list-style-type: none"> • Covid Containment in Japan: A Political Ethos of Self-Restraint and Enforced Voluntarism (Amy Borovoy) • Patriarchy and Its Discontents: Embodied Injustice and Emotional Struggles of Chinese Young Adults Diaspora During the 2022 Covid-19 Pandemic (Hua (Miranda) Wu) • "Not enough spoons"; A Black Autistic Mother's Struggle with Class, Race, Gender, and Disability (Stephanie Keeney Parks) • Activating the political imaginary: how social media enabled new forms of self and identity in the Trump Era (Seth Hannah)
12:30 – 1:45pm	<p>Lunch and SPA-SSPC Mentoring Event (Garden of the Sky)</p>
1:45 – 3:30pm	<p>Symposium: Opportunities and Constraints of the DSM Review Process: Perspectives from Cultural Psychiatry (SSPC-S-11) (B) Organizer/Moderator: Roberto Lewis-Fernández Discussant: Laurence J. Kirmayer</p> <ul style="list-style-type: none"> • The DSM Review Process and Cultural Psychiatry: The Politics of the Possible (Roberto Lewis-Fernández) • DSM-5-TR: Ethnoracial Equity & Inclusion and Revisions to the Outline for Cultural Formulation and Cultural Concepts of Distress (Francis G. Lu) • DSM-5 Review Processes: Cultural Perspective and Experiences (Renato D. Alarcon) • Sociocultural biases, political context and conduct disorder in DSM-5-TR (Cécile Rousseau)



Program Schedule

Saturday, April 29, 2023

Time	Session
1:45 – 3:30pm continued	<p>Symposium: Ecologies of care: Towards a theory of relational ethics and politics, Part 1 (SPA-S-12) (C) Organizers: Allen Tran, Merav Shohet Chairs: Allen Tran, Sylvia Tidey Discussant: Jason Throop</p> <ul style="list-style-type: none"> • "Our Beautiful Ending:" Towards an ecology of care in the face of uncertain futures (Anna Corwin) • Call and Response: Addiction and Entanglement in Kampala, Uganda (China Scherz, Sarah Namirembe) • Dying in Living Finitude: Relational Death and Transgender Family Care in Bali, Indonesia (Sylvia Tidey) • A Relational Ethics of Survival: Living with and Caring for Renal Failure in the Shadow of COVID-19 (Merav Shohet)
	<p>Symposium: Mental Illness in Practice: Decentering Psychiatry through Emergent Modes of Care (SPA-S-13) (D) Organizers: Liana Chase, Keira Pratt-Boyden Chair: Sumeet Jain Discussant: Ippolytos A. Kalofonos</p> <ul style="list-style-type: none"> • Community-Based Suicide Prevention in Scotland: Mobilising the social within psychiatric epistemologies (Joe Anderson) • Redefining mental health through recovery narratives (Sauharda Rai) • Opening up the 'black-box': what strategies do community mental health workers use to address the social dimensions of mental health? (Sumeet Jain) • 'We and Jehovah know what we face': configuring new perspectives on medical and spiritual care in emerging peer support in Ghana (Ursula Read) • Countering Iatrogenesis and Building Indeterminate worlds: Exploring ways of 'bearing-with' among Mental Health Activists in London (Keira Pratt-Boyden) • What Is Mental Illness? Lessons on Active Uncertainty from 'Open Dialogue' Practitioners in the UK (Liana Chase)



Program Schedule

Saturday, April 29, 2023

Time	Session
<p>1:45 – 3:30pm continued</p>	<p>Symposium: Mental health distress, suicidality, intervention & prevention for individuals expressing hate and violence: An examination of risk models and a consultation toolkit for violent extremism (SSPC-S-14) (215) Organizer: Alaina Sawyer</p> <ul style="list-style-type: none"> • Review of existing data (Alaina Sawyer) • Case Study (Gwen Mitchell) • Socioecological Approaches (Maria Vukovich)
	<p>Paper panel: Resilience, resistance, wellbeing (SPA-S-15) (217) Chair: Cameron Hay</p> <ul style="list-style-type: none"> • Building Structures of Resilience: A waypost for people beginning substance use recovery (Cameron Hay) • Active inference and sustainability: Integrating well-being and resilience at scale (Mahault Albarracin) • “Rest is Actually Productive”: Therapeutic Governance and The Value of Slowing Down During the Covid-19 Pandemic (Nia Parson, Julie Tran) • Building a Mental Iron Dome: The Covert Role of Psychological Resilience on the Border of Israel and Gaza (Keren Friedman Peleg) • Kumeyaay Mental Health: Resistance and Endurance in the Borderlands (Annika Stone)
	<p>Work-in-Progress: Serious Mental Illness (SSPC-S-16) (218)</p> <ul style="list-style-type: none"> • Culturally Adapted First Episode Psychosis Services (G. Eric Jarvis) • Illness Narratives and Voice Hearing Experiences in Service Users with First Episode Psychosis (Katherine Lynch) • Culture and psychosis: Development of documentary film
	<p>Paper panel: Intersections of Technologies and Psychological Anthropology (SPA-S-17) (219) Chair: Matthew Nesvet</p> <ul style="list-style-type: none"> • Robot Minds: Reading Consciousness Politically (Matthew Nesvet) • “I Know Just How You Feel”: on the Mechanization of Empathy (Shai Satran) • When Children’s Minds Meet AI: Re-reading Historical Fieldnotes through a Human-Machine Hybrid Approach (Jing Xu) • Digital Diagnoses: Algorithmic interpellation, digital bio-looping, and the political economy of remote ADHD treatment (Keegan Krause)



Program Schedule

Saturday, April 29, 2023

Time	Session
1:45 – 3:30pm continued	<ul style="list-style-type: none"> Ecologies of a Mistrustful Mind: A Conspiracy Narrative About Big Pharma as Critique of Power in Modern Democracies (Christopher Morris)
	<p>Symposium: Ecologies of youth mental health (SPA-S-18) (220) Organizers/Chairs: Eugene Raikhel, Junko Kitanaka Discussant: Eileen Anderson</p> <ul style="list-style-type: none"> Rethinking and remaking “the social:” Critical pedagogy and mental health among university students in the US (Dominique Béhague, Mikayla Syanne Alsopp, William Minter) Autism in the furry fandom: creative subcultures as transformative spaces (Elizabeth Fein) Mental Health on Campus in Japan: Preliminary Findings from Interviews with College Counselors (Junko Kitanaka) Crisis and critique in US college mental health (Eugene Raikhel)
	<p>* Workshop: Impressionability: Source of Groupthink or its Remedy? (SSPC-S-19) (222) Facilitators: Shambhavi Naga Prathap, KP Hartman</p>
	<p>* Workshop: Building bridges participatory workshop – an aesthetic approach to foster belonging through honouring and sharing ethnocultural diversity with newcomer children, youth, and parents (SSPC-S-20) (223) Facilitators: Keven Lee, Rosy Kuftedjian, Diana Miconi, Rachel Kronick</p>
3:30 – 4:00pm	Break (Garden of the Sky)
4:00 – 5:45pm	<p>Symposium: The Clinic as Fieldsite, the Anthropologist as Therapist: Reflections from Clinician-Ethnographers (SPA-S-21) (B) Organizers/Chairs: Ippolytos A. Kalofonos, Jonathan Yahalom Discussants: Laurence Kirmayer, Roberto Lewis-Fernández</p> <ul style="list-style-type: none"> Veteran Voices and Visions: Adapting the Hearing Voices Approach to the Greater Los Angeles Veterans Affairs

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Program Schedule

Saturday, April 29, 2023

Time	Session
<p>4:00 – 5:45pm continued</p>	<ul style="list-style-type: none"> • Medical Center (Ippolytos A. Kalofonos) • “Men Don’t Get Raped”: Ethnographic Reflections on Conducting Group Therapy for Men Sexual Trauma Survivors (Jonathan Yahalom) • “Nested” Behavioral Displays in Person-Centered Interviewing and Observation (Douglas Hollan) • “If We Integrate, Where Would I Go?” Engaging Multiple Selves in a Case of DID (Rebecca Lester) • Known Unknowns: Epistemological Possibilities in Psychosis (Elizabeth Bromley)
	<p>Symposium: Ecologies of care: Towards a theory of relational ethics and politics, Part 2 (SPA-S-22) (C) Organizers: Merav Shohet, Allen Tran Chairs: Sylvia Tidey, Merav Shohet Discussant: Jarrett Zigon</p> <ul style="list-style-type: none"> • Love: What’s it Good for, Anyway? (Nofit Itzhak) • Extension: The Relationality of Madness in Peru’s Mental Health Reform (Julio Villa-Palomino) • Relational Care and Fluctuations in the Lives of Syrians in Turkey (Begüm Ergün) • The Biopolitics of Family Caregiving in Vietnam’s Psychiatric Hospitals (Allen Tran)
	<p>Roundtable: Repairing the ‘Fractured’ Social Sciences: Bob LeVine’s Mission (SPA-S-23) (D) Organizer/Chair: Rebecca New Organizer/Discussant: Thomas Stodulka Presenters: Eileen Anderson, Patricia Greenfield, Suzanne Kirschner, Catherine Lewis, Barbara Rogoff, Hidetada Shimizu, Dan Wagner</p>
	<p>Paper panel: Cross-cultural assessment, diagnosis, and training (SSPC-S-24) (215) Chair: Alec Terrana</p> <ul style="list-style-type: none"> • “Splitting the Splitting”: Borderline Personality Disorder between East and West (Neharika Akkoor, Lama Muhammad) • The subtle dance to heal and limit hurt: Lessons from Nunavik Inuit communities about the process of decolonizing youth mental health care (Lucie Nadeau) • The Somali Distress and Resilience Scale: Development of a Novel Measure for Somali Adults (Alec Terrana) • Asking about Sexual Orientation and Gender Identity in Mandarin Chinese: Best Practices Developed from a



Program Schedule

Saturday, April 29, 2023

Time	Session
4:00 - 4:45pm continued	<ul style="list-style-type: none"> • Qualitative Study of Transgender and Nonbinary Chinese Young Adults (A. Ning Zhou, Kai J. Huang) • The Use of the Cultural Formulation in Teaching Undergraduate and Graduate Students (Christine Audeh, Larry Merkel)
	<p>Symposium: Culture and Faith as Healing: Caring for the Mental Health of Refugees After Resettlement (SSPC-S-25) (217)</p> <ul style="list-style-type: none"> • A Systematic Review of Evidence-Based Interventions for Afghan Refugee Mental Health: A Cultural and Spiritual Adaptation Analysis (Zainab Hosseini) • Sociocultural Considerations in Measurement of Prevalence and Predictors of Mental Health Issues Among Afghan Refugees in Oklahoma (Munjireen Sifat) • Faith and Cultural Values As Sources of Strength in the Face of Post-Migration Challenges Among Afghan Refugee Young Adults (Mooones Mansouri, Mahmood Omid)
	<p>Paper panel: Migration and Belonging: An Anthropological Inquiry into Identity, Place, and Community (SPA-S-26) (218) Chair: Joelle Taknint</p> <ul style="list-style-type: none"> • Rohingya Refugees Envisioning a Good Life in North Texas (Nusaiba Chowdhury) • At Home in Limbo: Understanding the role of the community of Russian Christian Orthodox Church in Amsterdam in psychosocial well-being of its members with a history of migration (Iveta Lazarashvili) • Identity Under Threat: How adult immigrants experience and manage ethnic and national identities when facing discrimination (Joelle Taknint) • Why Psychiatry Still Needs Psychological Anthropology: Psychosis Amongst Returned Migrant Domestic Workers (Eva Melstrom) • Culture Schema Conflicts, Ideological Resistance, and Contextualized Selves (Mesganaw Mihiret)
	<p>Paper panel: Surviving and Thriving: Exploring Resilience in the Face of Trauma and Violence (SPA-S-27) (219) Chair: Danielle Groleau</p> <ul style="list-style-type: none"> • Healing Survivors of Child Sexual Abuse: A Breeze of Hope Case Study (Kaitlyn Arrow) • Military ecologies of mind: how landscapes of the mind have changed over 20 years in the Danish military (Lars Williams)



Program Schedule

Saturday, April 29, 2023

Time	Session
4:00 - 4:45pm continued	<ul style="list-style-type: none"> • Tracing Diasporic Silence through Phenomenological Go-alongs (Edda Willamowski) • The Dug-Up Heart: Uncovering Trauma in an Indonesian Convent (Meghan Rose Donnelly) • The role of trauma and access to power in the reproduction and abandonment of Female Genital Mutilation/Cutting: examples from Guinea and Nigeria (Danielle Groleau)
	<p>* Workshop: Moving From Theory to Practice at Every Level: Applying Social Determinants of Mental Health to Teaching Trainees, Working with Patients, and Addressing Institutional Policies (SSPC-S-28) (220) Facilitators: Cody Roi, Charles Coleman, Megan Maher</p>
	<p>*Workshop: The Great Migration and Its Legacy of Racial Trauma from the Jim Crow Era (SSPC-S-29) (222) Facilitators: James Lockhart, James Griffith</p>
	<p>* Workshop: Psychological Evaluations for Immigration Court: The nuts and bolts of preparing for, evaluating, and testifying on behalf of detained persons (SSPC-S-30) (223) Facilitators: Brieanne Kohrt, Gwen Mitchell, Diab Ali, Ahmad Adi</p>

*Indicates session is not guaranteed to be available in hybrid format based on room's AV setup. If you are interested in attending one of these sessions virtually, please reach out to the workshop organizer.



Program Schedule

Sunday, April 30, 2023

Time	Session
7:30 – 12:30pm	Registration (KIPJ Rotunda)
7:30 – 12:30pm	Batuan Interactive: Multi-Modally Rendering an Ecology of Mind (G) Organizer: Robert Lemelson
7:30 – 8:30am	Breakfast (Garden of the Sky)
8:30 – 10:15am	<p>Symposium: A Cultural-Ecosocial Approach to Psychiatric Theory, Research and Practice (SSPC-U-1) (215) Organizer: Ana Gómez-Carrillo</p> <ul style="list-style-type: none"> Restoring the Missing Person to Personalized Medicine and Precision Psychiatry (Laurence J. Kirmayer) A Cultural-Ecosocial Systems View for Clinical Case Formulation (Ana Gómez-Carrillo) The looping effects of diagnostic practice: A computational model of the microdynamics of clinical interaction (Axel Constant)
	<p>Symposium: Sensing the Digital World (SPA-U-2) (217) Organizer: Saiba Varma Chair: Tuva Beyer Broch</p> <ul style="list-style-type: none"> Holding slow time while fast scrolling;; How digital minds fill the handmade with emotions and imaginaries (Tuva Beyer Broch) Unstable Builds: Meaningful Play in Broken Games (Josh Rubin) Sensing as Violence and Pleasure in a Control Society: The Cases of Muslim Influencers and Queer People (Mardiya Siba Yahaya) Digital Warfare, Cancel Culture, and the Neoliberal University (Saiba Varma) Wearable technology and the persistence of bodies behind the 'datafied self' (Kalindi Vora)
	<p>Work-in-Progress (SSPC-U-3) (218)</p> <ul style="list-style-type: none"> Survivors as providers: Understanding the challenges of rural community mental health workers who address gender-based violence (Erika Valtierra-Gutiérrez) Growing up in Protracted Displacement: The lived realities of war-affected refugee children living in Greece and Israel (Maya Fennig) The Lebanese-American Effects of Generational, Adverse Childhood, and Immigration Experiences Study (LEGACIES) (Diab Ali)



Program Schedule

Sunday, April 30, 2023

Time	Session
8:30 – 10:15am continued	<p>Paper panel: (Re)constructing self and other (SPA-U-4) (219) Chair: Michelle Parsons</p> <ul style="list-style-type: none"> • “Get Out of Your Head:” A Qualitative Study of an Idiom-as-Movement Among Students of Performance in the Contemporary United States (Marianna Staroselsky) • An ecology of loneliness (Michelle Parsons) • Limited Ecologies: Selfhood and Authorship in the Context of Clinical Ethnographic Knowledge Production (Talia Weiner) • ‘Life Started Hitting Her Like This, This, This’: Vulnerability, Relationality, and the Making of Hard Corporeal Selves (Pablo Seward Delaporte)
	<p>Symposium: Re(dis)covering the Generative Dialectics of Paradox in Bateson and Nuckolls (SPA-U-5) (220) Organizers: Greg Thompson, Jordan Haug Chair: Jordan Haug Discussant: Charles Nuckolls</p> <ul style="list-style-type: none"> • Recovering Bateson on Intensive Filiation and Ambivalences in Intergenerational Conflict (Jordan Haug) • The emotions of exemplars: Jehovah’s Witnesses and the paradoxes of being an example to the believers (Danny Cardoza) • Moral Ambivalence and Personal Mythmaking (Kimberly Walters) • Millenarian Dialectics of Knowledge and Desire: A Paradox at the End of the World (Jacob Hickman) • Feeling Trumpy: Ethos, Eidos, and Schismogenesis in American Political Interactions (Greg Thompson, Clayton Van Woerkom)
	<p>* Workshop: Healing or Harming? Working with children and families with serious mental health needs in humanitarian settings (SSPC-U-6) (223) Facilitator: Suzan Song</p>
10:15 – 10:45am	Break (Garden of the Sky)

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Program Schedule

Sunday, April 30, 2023

Time	Session
10:45 – 12:30pm	<p>Roundtable: Sharing Research on Children: Challenges and Possibilities of Applied Psychological Anthropology (SPA-U-7) (215) Organizers: Bambi Chapin, Christine El Ouardani Chairs: Bambi Chapin Presenters: Bambi Chapin, Elisa (EJ) Sobo, Elise Berman, Jing Xu, Francesca Mezzenzana, Christine El Ouardani, Tom Weisner</p>
	<p>Symposium: Navigating the Healthcare System through the Prism of Culture (SSPC-U-8) (217) Organizer: Robert Crupi</p> <ul style="list-style-type: none"> • Homelessness viewed as culture: what does it mean to provide culturally competent care? (Anthony Maffia) • Stigmatization of mental illness across cultures and implications for behavioral crisis intervention (Daniel Chen) • Communication with patients about serious illness within the context of culture (Robert Crupi) • Feeding issues at end of life: a performance improvement approach to address race, ethnicity and culture (Brigit Palathra)
	<p>Paper panel: Schemas, Embodiment, "Vibes" (SPA-U-9) (218) Chair: Jason Throop</p> <ul style="list-style-type: none"> • Generating Causality: Omens and Possibilities and Behavior (Kerry Pataki) • Break on Through (Jason Throop) • Cosmic Vibration: Experiences of ecological mind in the Kachemak Bay, Alaska landscape (Hannah Bradley) • You Are What You Do: Towards an Integrative Framework for Embodiment and Cultural Representation (David White) • Individuals in Questions: Grammar as Ecology and Ecology as Grammar (James Matharu)
	<p>Paper panel: Moral Imaginaries and Political Transformation: A Psychological Anthropology Approach (SPA-U-10) (219) Chairs: Samuel Veissière, Seinenu Thein-Lemelson</p> <ul style="list-style-type: none"> • Youth Identity Development and Violence as an Ecology of Mind (Mark Edberg) • Varieties of active imaginations: formal, emergent,



Program Schedule

Sunday, April 30, 2023

Time	Session
10:45 – 12:30pm continued	<ul style="list-style-type: none"> • counter-cultural, solitary (Samuel Veissière) • The Guilty Man: Politics of the Moral Self in California's Criminal Justice System (Anna Jordan) • White Shirts as Sacred Amulets: "World-Making" and "Self-Making" during the Burmese Political Festival (Seinenu Thein-Lemelson) • "Aided Environments" as Inherent in Spinal Cord Rehabilitation Practice (William Lucas)
	<p>Symposium: When the Personal becomes (Newly) Political: Emotions and the Blurring of Public-Private Divides (SPA-U-11) (220) Organizer: Michele Rivkin-Fish, Galia Plotkin Amrami Chair: Jocelyn Chua Discussants: Eugene Raikhel, Allen Tran</p> <ul style="list-style-type: none"> • "Going 'Off Script': Emotion and Accusation in De-Addiction Treatment in Jammu City, Jammu and Kashmir, India (Sugandh Gupta) • Uncertainty, Criticism, and a 'Mood' of Longing: On the Complexity of Moral Lives of Mothers of Transgender Children (Galia Plotkin Amrami) • The Disappearing Liberal Subject: Parody as a Language of Hope and Despair in post-Soviet Russia (Michele Rivkin-Fish, Inna Leykin) • Unstable States: Soldier Mental Health and Stability Operations in the Global War on Terror (Jocelyn Chua)
	<p>* Workshop: Enhancing the Practice of Compassion as a Way to Resilient Well-Being through the Mindful Viewing of Films (SSPC-U-12) (223) Facilitator: Francis Lu</p>
12:30 – 1:00pm	Grab-and-Go Lunch

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EXHIBIT: BATUAN INTERACTIVE: MULTI-MODALLY RENDERING AN ECOLOGY OF MIND

Robert Lemelson, PhD

University of California Los Angeles
Los Angeles, CA

Background: Gregory Bateson, who of course developed the “ecologies of mind” theory, spent formative fieldwork years in Bali with Margaret Mead, researching culture, development, and mental illness. Their visual methodologies included commissioning over 1500 artworks from over 80 artists from Batuan and surrounding areas based on folklore, mythology, daily life, dreams, and fantasies. Through these works, the anthropologists investigated the individual creative mind as embedded within, expressing, and impacting cultural, social, natural, and even supernatural environments. While informing their findings, the paintings remained largely otherwise unseen for decades, until rediscovered and represented to the public by a handful of scholars.

Proposition: The multimodal website based on these paintings, www.batuaninteractive.com, asks the question: can ecologies of mind be made tangible and navigable across time and culture? The project situates the artworks within their larger cultural ecologies via: ethnographic analyses of the paintings; interviews with the original painters and ensuing generations they influenced; historical documentary shorts addressing this period in Bali scholarship and Balinese art; a visual ethnography of contemporary Balinese life which documents the life cycle rituals, healing traditions, social activities, and beliefs depicted in the paintings; and a virtual reality tour of the paintings as they have been recently exhibited and interpreted, alongside other artifacts of material culture.

Issues of Focus: The paintings depict central Balinese concerns: ecologies of rice agriculture and village life, the lurking powers that threaten to disturb and destabilize these, and the sacred, ritual, and personal attempts to protect and uphold individual and collective harmony.

Implications and Results: The larger project depicts the continuities and changes in the ongoing social and psychic dramas of harming and healing in Bali, across areas of experience and genres of human expression. It also represents an effort to do so using innovative forms of interactive media.



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Full List of Authors

Robert Lemelson, Rebecca Hall, Yee Ie, Annie Tucker,
Robert Carleton-Chhiang, Chisako Yokoyama

Learning Objectives: At the conclusion of this presentation participants will be able to:

Be acquainted with artworks from the original Mead/Bateson collection, along with their individual makers and the various cultural, psychocultural, anthropological, artistic and material ecologies within which these works matter investigate some of Bateson and Mead's formative interests and explore the possibilities of 21st century visual, interactive and multi-modal formats to render an "ecology of mind"

SYMPOSIUM: DREAMS, FANTASY, AND ANTHROPOLOGICAL KNOWLEDGE IN CONTEXTS OF ONGOING VIOLENCE (SPA-TH-1)

Organizer:

Talia Katz

Johns Hopkins University

Chair/Discussant:

Douglas Hollan

University of California, Los Angeles

In recent years, renewed attention to the permeability of dreams/fantasies and the everyday has enabled substantive theoretical interventions. Scholars have explored how the porousness between dream and reality unsettles dominant trauma theory (Han 2020) or how tracing the foothold of myth in reverie offers resources for imagining alternative ethical forms (Pinto 2020). Recognizing the diverse genealogies by which anthropologists study dreamscapes, this takes the dense vividness of dreams/imaginal thought (Hollan 2022) as a starting point for anthropological knowledge production. We focus on contexts of ongoing conflict and structural violence, in which life may carry a sense of existential immobility Inspired by Gammeltoft and Segal (2016)'s observation that ethnographic analysis is "enriched by a psychoanalytically attuned attention to events that unfold at the margins of individual consciousness and at the edges of collective life," we consider: What political and ethical insights may be offered by attention to fantasies and dreamscapes? What modes of writing enable an ethnographer to respect the opacity of her materials while letting this opacity imprint knowledge itself?



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KASHMIRI MASCULINITIES ON THE WAY: CINEMA, FANTASY AND THE MOOD OF THE JOURNEY

Marios Falaris

Johns Hopkins University

This paper considers the interplay between ephemeral sojourns young Kashmiri men embark on and the cinematic aperture of fantasy which, in part, propel these trips. I consider particular film sequences which come to mind for young Kashmiri men during daytrips and brief journeys away from home, and what qualities these cinematic fantasies augment in their experiences of these trips. By way of melodies, narrative arcs, and montage, I trace some of the cinematic techniques which participate in producing a subjunctive, as-if mood over the course of these sojourns. In the face of militarized blockages to fulfilling their social and familial roles, young Kashmiri men embark on these fantasy-imbued trips to get away for a time. Despite increased encounters with security forces and checkpoints on these same trips – which interpellate Kashmiri Muslim men as killable, enemies of the state (Zia 2018) – young Kashmiri men nonetheless cultivate a shift in mood which transports them beyond the totalizing structure of occupation. I consider what senses of self are nourished within these journeys, and what resources for experimentation cinematic fantasies provide.

BAD LIFE IN BELFAST

Matthew McCoy

US Department of Veterans Affairs

An drochshaol means “the bad life” in the Irish language. A synonym for An Gorta Mór, “The Great Hunger,” a mid-19th century famine, an drochshaol is also a trope for a pessimistic existence in the wake of biological and cultural devastation. Pan-generational and catastrophic, a confluence of the pathogen *Phytophthora infestans* blighting potato crops and exacerbated by the equally pathogenic processes of imperial British economic extraction on the island of Ireland, this event’s impact on Irish understandings of psychic life was readily felt and discussed by Oilibhéar, one of the author’s Irish Republican participants, in a community study on morality in Belfast, Northern Ireland. Among radical Irish Republicans like Oilibhéar – those who oppose peace with Great Britain until British presence on the island ceases – a palpable relation to the bad life arises in conversations, often spoken about as an infection of the cells that nevertheless seeps into awareness. In one reading of this trope, diseased Irish cells give rise to a weirded consciousness that when relating to itself – engaging in the reflective work of fashioning a sense of self – becomes



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established by an drochshaol. The bad life inaugurates a pessimistic form of consciousness while also thinking inexistence – extinction – into Irish existence. Reframing Bateson's theory of relations, this paper describes an enigmatic "ecology of extinction," or a relation towards the end of human relations.

LOST IN THOUGHT?: THE DIAGNOSTIC POLITICS OF MALADAPTIVE DAYDREAMING

Elizabeth Durham

University of Michigan Ann-Arbor

This paper is a preliminary anthropological take on a phenomenon known as "maladaptive daydreaming" (MD). Coined by an Israeli psychologist, MD involves compulsive imagining to an extent deemed excessive in terms of time and vividness of detail. MD has not been officially recognized as a condition or diagnosis, yet increasing numbers of people hail it as valid in its own right and as apt for understanding their own specific behavior. My preliminary exploration suggests that many of these people are under 40, concentrated heavily in the U.S. and U.K., and use social media platforms like TikTok and YouTube to educate themselves about MD, classify their daydreaming as maladaptive (sometimes as a response to what they identify as "trauma"), and seek online community. These issues of community and conditions of existence—on- and off-line—are at the core of my planned long-term fieldwork on MD's diagnostic politics. Specifically, I seek to interrogate MD's origins amid the ongoing Israeli-Palestinian conflict; and to consider what political and ethical insights are revealed as well as erased by people's unmooring of MD from its origins and application of this diagnosis to an increasingly broader set of circumstances.

"WHY I DON'T FEEL GUILTY": DREAMING AND THE EMOTIONAL POLITICS OF THE IMAGINATION

Matthew Newsom

Southern Utah University

Dreams are an imaginative space in which people reckon with the personal and collective memories that trouble their waking lives. Through dream imagery and narratives people tinker with the moral and political dimensions of the past and consider what these mean for them as cultural selves. In contexts defined by legacies of violence and trauma, such ruminations are rarely simple for descendant generations. Based on fieldwork conducted in Berlin, this presentation focuses on a young woman whose dreams regularly depict the existential immobility



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that stems from her simultaneous Nazi and Jewish heritage. I analyze one such dream to understand how the imagination interweaves with the oneiric, resulting in creative imagery that combines emotional and political experience. I draw upon the imaginative concept of *fernweh* to contextualize the dream's imagery and demonstrate how cultural models, derived through emotional experience and memories, come to define specific imaginaries. Ultimately, I argue the emotional tenor of our imagination is political and suggest dream analysis as a psychoanalytically attuned method for unpacking the mnemonic opacity of our sleeping minds.

**ABOVE THE PALM TREES, IN THE SHADOWS OF WAR:
ON THE PUBLIC LIFE OF FANTASY IN THE NEGLECTED JEWISH-ARAB
CITY OF LOD**

Talia Katz

Johns Hopkins University

How do conditions of ongoing violence impact the possibility of entering into and creating “as-if” scenes of fantasy? This paper responds to these twin questions through engagement with fourteen months of ethnographic fieldwork conducted with the adult community group of the Lod Theatre Center. I focus on the group’s five-month process to produce a clowning street performance entitled “Dreams in a Suitcase.” The performance took place one year after the “May 2021 Disturbances/Pogroms,” an intensification of the War of Occupation which brought particular devastation upon mixed Arab-Jewish cities. The paper describes the labors of fantasizing in a milieu in which spaces for shared existence are rapidly dwindling. I suggest that attention to the content of the fantasies as well as the hopes and disappointments involved in their public enactment offers a route to understand how the mass migrations and catastrophes of the twentieth century have intimately shaped everyday life in Lod. However, rather than viewing fantasies of picnics and weddings as scenes of jettisoning the everyday, I suggest that modest scenes of joy provide flickering opportunities for the growing of life within a milieu saturated in violence.



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ROUNDTABLE: SOCIOECOLOGIES OF NONHUMAN MINDS IN RELATIONAL ONTOLOGIES: A CROSS-DISCIPLINARY CONVERSATION (SPA-TH-2)

Organizers/Chairs:

Jan David Hauck

London School of Economics

Francesca Mezzenzana

Ludwig-Maximilians University

Presenters:

Andrea Taverna

Consejo Nacional de Investigaciones Científicas y Técnicas Argentina

H. Clark Barrett

University of California, Los Angeles

Alejandro Erut

University of Texas at Austin

Miguel Duarte

Universidade NOVA de Lisboa

Jan David Hauck

London School of Economics

Francesca Mezzenzana

Ludwig-Maximilians University

The past years have seen an increase in anthropological and psychological research concerned with nonhumans, exploring cross-cultural differences in how they are conceptualized (including attributions of agency, personhood, or Theory of Mind) as well as in modes of engaging with them (moral responsibility, empathy, relations of care) and how these are mutually constitutive (Mezzenzana and Peluso 2023). Motivated partly by the environmental crisis and the desire to recalibrate the ways in which we relate to the nonhuman world, much of this research strives to take seriously non-Western, especially Indigenous ways of knowing in efforts at advancing decolonizing research agendas and methodologies (Bang and Marin 2015). This roundtable brings together anthropologists and psychologists to discuss how to meaningfully engage Indigenous conceptualizations of and relations with nonhumans, starting with the category of the nonhuman itself. Indigenous ontologies are often described as “relational” (Bird-David 1999; Ingold 2011), where the categories of humanity and non-humanity do not describe fixed sets of entities with intrinsic characteristics, but are rather “conditions” (Descola 1996, 120) that are subject to change depending on relational configurations. Recent research in psychology, comparing attributions of agency to different kinds of nonhumans in an Indigenous society to a US sample, suggests that cross-cultural differences are not due to different folkpsychologies and rather that Indigenous participants evince



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an ecocentric conceptual framework of “folkcommunication,” where inference of agency is based on relationships and interaction rather than mental states (ojalehto et al. 2020). Here we will discuss what it entails taking relational ontologies, folkcommunication, and Indigenous socioecologies (Taverna et al. 2020) as conceptual frameworks to anchor our research, for questions of agency, Theory of Mind, and moral responsibility at the human–nonhuman interface.

SYMPOSIUM: METHODOLOGICAL AND ANALYTICAL INNOVATIONS IN UNDERSTANDING THE ECOLOGIES OF MIND IN CONTEXTS OF TRAUMA (SPA-TH-3)

Organizers/Chairs:

Kathy Trang

Harvard University

Carol M. Worthman

Emory University

Discussant:

Carol M. Worthman

Emory University

Worldwide over 70% of individuals report experiencing a traumatic event that carried the risk of death, serious injury, or sexual violence. These estimates are elevated in contexts of forced migration, conflict, and natural disasters. Among those exposed to trauma, data from the World Health Organization World Mental Health Surveys estimate that approximately 6% may meet criteria for Post-Traumatic Stress Disorder (PTSD), a debilitating psychiatric condition associated with trauma exposure. A number of interventions, including exposure-based therapy, Cognitive Processing Therapy, Eye Movement Desensitization Reprocessing Therapy, and Interpersonal Psychotherapy, show promise for treatment of PTSD; but evidence of their feasibility, acceptability, and effectiveness in cross-cultural settings remain limited. This panel brings together a group of anthropologists, epidemiologists, psychologists, and neuroscientists to consider the individual, interpersonal, and socioecological factors driving differences in outcomes after trauma exposure and treatment. The panelists explore how methodological and analytical innovations across their respective fields have enabled for a more nuanced analysis of the role of the social/cultural ecology in shaping the etiology, phenomenology, and trajectory of post-traumatic stress in Puerto Rico, the United States, India, Cambodia, and Vietnam.



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UNPACKING THE 'BLACK BOX' OF SUICIDE AMONG INDIAN WOMEN: A LATEST CLASS ANALYSIS PREDICTING RISK AND RESILIENCE PROFILES OF SUICIDAL IDEATION IN A LARGE LONGITUDINAL COHORT OF INDIAN GIRLS

Kelly Dixon

University of Colorado Colorado Springs

Indian women account for 36.6% of suicide-related deaths worldwide; early identification of the social determinants of suicidality (ideation and attempts) can be instructive for targeted prevention. Using a large cohort study assessed longitudinally for 3 years from Northern India, we sought to classify young women into unique profiles of risk and protective factors across socioecological levels. Women aged 10-23 (N = 11,864) completed self-report questionnaires measuring socio-demographic and trauma variables. At 3-year follow-up, women were asked to indicate past-year incidence of suicidal ideation (SI), plan, and attempts. Latest class analysis supported a five-class solution. A high-resource/resilient class (Class 1; n = 3,796), a low-resource/high-substance use class (Class 2; n = 1,889), an intergenerational violence class (Class 3; n = 2,300), a high child abuse/high sexual violence class (Class 4; n = 1,020) and a high-resource/low adversity class (Class 5; n = 2,559). Classes significantly predicted odds ratios for SI at follow up; women in Class 3 were associated with the greatest likelihood of suicidal ideation (OR: 0.62, 95% CI: [53-.73]), suggesting that intergenerational violence is the highest risk factor for SI. Results suggest that young Indian women can be meaningfully classified into distinct classes of risk and protective factors, and intervening to disrupt cycles of intergenerational violence may be a particularly impactful strategy to mitigate suicide outcomes.

A COLLABORATIVE REIMAGINING: "NARRATIVE ACCOMMODATION" IN THE THERAPEUTIC TESTIMONIES OF CAMBODIAN SURVIVORS OF TRAUMA

Elena Lesley

Georgetown University

This paper will examine how social and political context influence the implementation and reception of an imported therapeutic process among Khmer Rouge survivors who have experienced multiple forms of trauma. It focuses on the administration of Testimonial Therapy, or "TT," a form of narrative psychotherapy introduced to Cambodia in the larger context of transitional justice efforts. When TT was adopted in Cambodia, it was envisioned by many local aid workers as part of what Hinton has described as the "transitional justice imaginary" (2018), a



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constellation of ideal and aspired-for social and individual transitions that scaffold the transformation of post-conflict authoritarian regimes into liberal democracies. Yet, the research project in question happened to coincide with a historically brutal crackdown on political opposition and free speech in Cambodia – what many international observers described as the death knell of democracy-building efforts in the country. One of the major reasons for the therapy’s resilience was the phenomenon of “narrative accommodation.” While TT originated as a one-on-one method of narrative elicitation concluded with a public ceremony, in the Cambodian context it took on a much more collaborative character. Participants underwent therapy in cohorts of five survivors, and they spent many of their waking hours together – sharing meals, breaks, and sometimes even rooming together. For this reason, the narrative creation process spilled beyond the boundaries of the provider-patient relationship, and the experiences of those from different backgrounds – whether from different social classes under the Khmer Rouge or divergent political affiliations in the present day – eventually came to “accommodate” one another. This presentation thus considers the ecological forces that shape the implementation and durability of narrative psychotherapy for trauma survivors in communities where healing is often practiced in a collaborative form.

IMPACT OF ENVIRONMENTAL FACTORS ON PSYCHOPATHOLOGY AMONG MENA REFUGEES AFTER RESETTLEMENT TO THE UNITED STATES

Lana Grasser

Wayne State University

Civilian war exposure and forced migration predispose persons resettled as refugees to increased risk for posttraumatic stress and anxiety. Resettlement also confers new stressors, including discrimination, inadequate social support, and lack of access to quality, affordable healthcare and education. However, there is a paucity of research examining the role of the resettlement environment on mental health outcomes in refugees, namely of Syria—the country with the most forcibly displaced people worldwide. Understanding the impact of the environment on mental health is crucial in shaping policy and advocating for resources to assist new arrivals. Therefore, we performed an exploratory factor analysis on item-level data regarding households, income, neighborhood environments, and post-migration living difficulties from n=89 adults (46F, Mage=38) resettled as refugees of Syria. We identified three factors: acculturation-related stressors, healthcare, and neighborhood enrichment. A path analysis did not indicate any significant relations between environmental factors and change in



posttraumatic stress and anxiety symptoms from within one month of initial resettlement (2016 to 2017) to post resettlement (~1.7 years later; 2017-2019). However, there was a significant association between the healthcare factor and current posttraumatic stress, $B=14.010$, $z=2.708$, $p=.007$ such that greater problems accessing care was associated with more severe posttraumatic stress. Additionally, there was a significant association between the neighborhood enrichment factor and depression, $B=0.336$, $z=2.015$, $p=.044$. These findings highlight the role of environments on post-resettlement mental health. Prolonged healthcare benefits and increased funding for parks and infrastructure are two structural solutions that may improve not only mental but also physical health.

THE PERCEIVED SOCIAL ECOLOGY OF TRAUMA-EXPOSED YOUNG MEN WHO HAVE SEX WITH MEN

Kathy Trang

Harvard University

In the context of HIV, common mental disorders are known to decrease adherence to pre-exposure prophylaxis and antiretroviral therapy and increase the risk of virologic failure and HIV transmission. To date, few studies have examined how common mental disorders shape the everyday functioning of key populations at high risk for HIV and their propensity to engage in risk-taking behaviors. This study leveraged mobile ecological momentary assessment (EMA) to understand how mental distress impacted the everyday lives of young men who have sex with men (YMSM, $n = 46$) living with or at high risk for HIV in Hanoi, Vietnam. During enrollment, participants completed self-report measures including for PTSD (PTSD Symptom Scale) and feelings of loneliness (UCLA Loneliness Scale) over the past two weeks. Participants then completed a week of mobile prompts, consisting of 6-8 daily surveys reporting on their PTSD symptoms, emotions, and social experiences. Overall, individuals with PTSD (3.6 ± 0.8) reported feeling significantly less safe than those without PTSD (4.2 ± 0.7), $t(37) = 2.6$, $p < 0.05$, and exhibited greater variability in their perception of safety throughout the week (0.9 ± 0.4 among those with PTSD vs. 0.6 ± 0.4 among those without PTSD), $t(36) = -2.5$, $p < 0.05$. Beliefs about the overall worthiness (overall: 3.6 ± 0.7) and quality of the social interaction (overall: 3.7 ± 0.8), as well as about others' perceptions of them (overall: 3.3 ± 0.6), did not vary based on PTSD diagnosis. But those with PTSD showed greater overall variability in the degree to which they perceive an interaction as being worthy of their time, $t(39) = -2.5$, $p < 0.05$. Those with PTSD also believed others generally thought less favorably of them (3.1 ± 0.6 vs. 3.5 ± 0.7), although that difference did not reach significance ($p =$



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0.06). These EMA indicators explained 40% of variation in self-reported loneliness. Post-traumatic stress may profoundly impact the perceived social ecology of YMSM.

PARENTAL PSYCHOPATHOLOGY AND ITS IMPACT ON CHILD HEALTH OUTCOMES IN THE BORICUA YOUTH STUDY

Jenny Zhen-Duan

Harvard University

Parental psychopathology predicts children's poor mental health outcomes. However, the mechanisms through which this occurs remains unclear. Participants (N = 1,402) were all Puerto Ricans (50% Male, 50% Female) from the Boricua Youth Study, a four-wave longitudinal study following individuals from childhood to young adulthood. Results showed that childhood adversities at Waves 2-3 mediated the association between parental psychopathology at Wave 1 and posttraumatic stress at Wave 4 (direct effect, 1.35, 95% CI. 0.18-2.80; indirect effect, 0.24, 95% CI, 0.10-0.50). In addition, the magnitude of this pathway varied by levels of parenting practices (i.e., parental monitoring, parent-child relationship quality). Findings highlight that early assessment of, and interventions for, parental psychopathology may positively impact child development.

SYMPOSIUM: CHANGING POLITICAL ECONOMIES AND CHANGING SELVES (SPA-TH-4)

Organizer/Chair:

Deborah Tooker

Le Moyne College

We look at a variety of ways in which changing political economies, along with nationally and globally circulating discourses about the "self" and "progress", have an effect on local discourses about the self, identity, and subjectivity. A theme in the papers is that of conflict, contradiction, and ambivalence in discourses about the "self" with changing political-economic conditions. These papers illustrate, and theorize about, the relevant contexts within which understandings of the "self" or "psyche" must take place. Tooker looks at changing self concepts in relation to local interpretations of socio-economic change as a dialectical cosmic movement among the Akha, a minority community in Thailand. Cassaniti looks at cosmopolitical realities of self as agricultural practices change in Northern Thailand. Jirattikorn looks at the neoliberal subjectivity of migrant male sex workers in Northern Thailand under pandemic conditions. Yang looks at a self-making process through a form of



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aesthetic and affective labor required for government officials in a changing political-economic environment in China, and Strauss looks at entrepreneurial fantasies among people struggling with economic adversity in a changing U.S. economy.

INDIGENOUS INTERPRETATIONS OF CHANGING SELF AND SOCIETY AMONG THE AKHA OF THAILAND

Deborah Tooker

Le Moyne College

From 1982 to 2018, the Akha community of Bear Mountain in Northern Thailand changed from a mainly subsistence economy to a market-oriented economy. In my interviews with members of the neo-traditionalist younger generation, western psychological ideas such as individualism and interiority have appeared along with contradictions about collectivistic ideas and ideas of individual autonomy and interiority. I explain this by looking at broader Akha notions of social/cosmic change through dialectics and the incorporation of opposites. Thus, western psychological notions get indigenized, not just in relation to self-concepts but also in relation to a larger philosophy of cosmic movement. I invoke Yang's (2015) usage of the Chinese concept of *biantong*, or 'change with continuity' which includes a dialectical movement between more individualistic notions and more collectivistic notions. I also refer to Alting von Geusau's early study (1983) of an Akha dialectical 'attitude' towards social change that includes the interaction of opposites. This conclusion calls for attention to be paid to larger cultural contexts such as the local meaning of social change when tracing the global circulation of ideas of self.

CHANGING SELVES, CHANGING SPIRITS: THE POLITICAL ECONOMY OF AGRICULTURAL BURNING IN NORTHERN THAILAND

Julia Cassaniti

Washington State University

Air pollution has become an increasingly significant health crisis in Southeast Asia, particularly in the summer months when farmers burn their fields to make way for new crops. In this talk I trace recent political and economic changes being made to agricultural land management in the region, and connect these changes with shifts in understandings of self and the spirits of the land. Based on ethnographic interviews with farmers in the District of Mae Chaem in Northern Thailand, I report on different local rituals enacted to propitiate spirits before harvesting, and attitudes about the commercial contract-farming use of fires to



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clear fields before new harvesting cycles. Such a focus, I suggest, draws attention to changing ideas about selfhood that remain hidden when pollution is seen to be the material result of ongoing agricultural practices. Rather than a local cosmopolitics being supplanted by an ostensibly cosmopolitan material one, however, I conclude with a suggestion that even what appears to be contemporary cosmopolitan materialist engagements also themselves invoke new cosmopolitical realities of self and society, and that such may be the case for other environmental practices more broadly.

CHENGFU: AFFECTATION, SELFHOOD AND AESTHETIC AND AFFECTIVE LABOR IN CHINA'S BUREAUCRACY

Jie Yang

Simon Fraser University

I analyze an indigenous Chinese concept, *chengfu*, meaning deep, unfathomable scheming, and its psychological effects on government officials. *Chengfu* is often associated with an individual, who manipulates their subjectivities to hide their real selves for affectation in order to optimize resources for their benefit. Despite negative connotations when associated with one's character, *chengfu* has become a normative subject position in China's officialdom. Through analysis of ethnographic data collected in a Chinese city, I examine the psychological, emotional, and embodied entanglements in officials' everyday experiences of people with *chengfu*. I illustrate when officials with *chengfu* spend their time and energy, not for work, but regulating their subjectivities for affectation, such affective and aesthetic labor creates psychological and emotional toll on officials' mental health, creating inner frictions and unnecessary human cost for the bureaucratic operation. I demonstrate that affects in an "aesthetic order" associated with Confucianism in China's bureaucracy are more subtle and ambivalent than any singular, monological logic can capture

REINVENTING SELF UNDER THE PANDEMIC: SHAN MALE MIGRANT SEX WORKERS IN CHIANG MAI, THAILAND AND THEIR CHANGING PRACTICES IN SEX WORK DURING THE COVID-19

Amporn Jirattikorn

Chiang Mai University

The sex industry involving same-gender sex between men in Thailand has recently seen a shift to a predominantly migrant workforce, particularly in northern Thailand. The majority of male sex workers in Chiang Mai, a metropolitan center in northern Thailand, are Shan migrants from



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Myanmar. Most Shan male sex workers in Chiang Mai are straight-identifying men who have turned “gay for pay”. The paper focuses on male sex work in Chiang Mai, Thailand during the Covid-19 pandemic, exploring how it shapes the ways in which Shan men engage in sex work. It argues that the pandemic has given rise to neoliberal subjectivity of Shan migrant male sex workers. Many develop different strategies that illustrate both the notion of self-constitution that is pragmatic, instrumental and privatized in the ways they engage in sex work as well as strategies for managing a plethora of risks that arise from being self-employed. Based on in-depth interviews with 13 Shan male sex workers who sell sex during the pandemic, the paper attempts to show how Shan men exercise their sexual subjectivity, choice, and self-cultivation in their forays into the sex market.

ENTREPRENEURIAL FANTASIES OR THE NEOLIBERAL SELF

Claudia Strauss

Pitzer College

Flexible capitalism has meant a shift to less predictable jobs and incomes in the United States and other wealthy countries. When I interviewed unemployed southern Californians, I found some whose understanding of their downward mobility was shaped by neoliberal discourses of personal responsibility, which led to despair for one middle-aged woman because she blamed herself but saw no way to alter her situation. By contrast, a low-income single mother in her early 30s was buoyed by optimistic visions of a future in which she could start businesses and become rich. Some critical scholars of entrepreneurship have argued that narratives about successful entrepreneurs that circulate in popular culture now create fantasies about following in their footsteps (Johnsen and Sørensen 2016). In this paper I will consider differing meanings of fantasy, including Žižek’s (1997) argument that fantasy should be understood as constituting desire and not limited to longing for what cannot be achieved or the Freudian definition of a disguise for repressed wishes. Unlike Foucauldian theories of the neoliberal self, theories of fantasy like Žižek’s are useful for understanding the way entrepreneurial narratives are attractive objects of desire.



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SYMPOSIUM: SYSTEMS THINKING IN ANTHROPOLOGY: UNDERSTANDING CULTURAL COMPLEXITY IN THE ERA OF SUPER-DIVERSITY (SPA-TH-5)

Organizers:

Bob W. White

Université de Montréal

Sylvie Genest

Université du Québec à Montréal

Chair:

Bob W. White

Université de Montréal

The objective of this panel is to highlight the efforts made by anthropologists and other social scientists to integrate the theoretical framework and methods of systems thinking into their research. Systems thinking is considered here as a modeling methodology that facilitates the understanding of complex cultural phenomena, such as the dynamics of social relations in a cross-cultural context. Among the various lines of research in this area, this panel focuses more specifically on the various phenomena that are encapsulated by the concept of super-diversity, introduced initially by Vertovec in the context of his work on the evolution of migration patterns (2022). Through this lens, it is possible to refocus the scientific project of anthropology in the sphere of a central problematic well known to the followers of systems thinking, that of “change of change”, which was explored by the anthropologist Gregory Bateson in the context of a general theory of communication, aimed at explaining the movements of adaptation or mutation of the “mind” of human societies (1972). From this perspective, a system is conceived as a theoretical object designed to support and guide the modeling of “wicked problems”, such as the increasing complexity of intercultural relations in contemporary urban settings. A “cultural system”, such as the one Bateson might have called the “mind” of a city, is, in this sense, an artificial model endowed with fundamental generic properties that are assigned to it by a hypothesis to qualify its structure, functioning and processes (White and Genest 2020). To maintain this tripartite division systemic modeling, we will give priority to those proposals that put forward the study of such a “cultural system” by examining the interconnections necessary for the maintenance of its organization (structure); the operative modalities of its internal intelligence (functioning); or its dispositions to change, both static and schismatic (process).

THE PARADOX OF PLURALISM IN MUNICIPAL INTEGRATION POLICY IN QUÉBEC

Bob W. White

Université de Montréal

Researchers in social sciences have become increasingly interested in the question of pluralism in the context of local government, especially with regards to municipal administrations' efforts to make cities more inclusive. What can municipal action show us about the evolution of pluralist thinking? How do cities in pluralist societies mobilize the principles of pluralism in their attempts to ensure greater social cohesion as urban spaces become more and more diverse? This article proposes the use of a systemic framework to show how municipal governments in the predominantly French-speaking province of Québec have attempted to go beyond the paradoxes that structure pluralism in rapidly diversifying urban settings.

USING SYSTEMIC THEORY TO MODEL PUBLIC POLICY ON DIVERSITY: THE PAIX MODEL FOR COUNTERING XENOPHOBIA IN QUÉBEC

Sylvie Genest

Université du Québec à Montréal

This contribution consists of presenting the first version of the PAIX model, a protocol for alerting and intervening against xenophobia that was developed from an in-depth study and systemic understanding of the concerns expressed by Quebec citizens during the general consultation and public hearings on Bill no. 60 (Charter affirming the values of secularism and religious neutrality of the State as well as equality between women and men) and framing the requests for accommodation between January 14 and February 20, 2014). This model tests the scope of the heuristic metaphor method advocated by Gregory Bateson in his writings on the ecology of the mind while mobilizing the grid of analysis of orders and their limits as operationalized by the philosopher André Comte-Sponville from the reflection of Blaise Pascal. The proposal concerns the use of a measure of evaluation of the nature and the degree of risk that involves, for the culture of the majority group, an index of "cultural strangeness". This risk can be level 1 (low), 2 (limited), 3 (important) or 4 (excessive) depending on whether it is a code of defect (D), error (EE), perversion (P) or sabotage (S) - DEEPS - of the culture rooted in the environment weakened by the presence of cross-cultural challenges.

ARE HEALTHCARE SYSTEMS FAILING IMMIGRANTS? TRANSNATIONAL MIGRATION AND SOCIAL EXCLUSION IN THE WORKERS' COMPENSATION PROCESS IN QUÉBEC

Daniel Côté

Institut de recherche Robert-Sauvé en santé et en sécurité du travail

The changing world of work, which increasingly depends on the use of temporary and atypical forms of employment, has had a disproportionate effect on the health and well-being of immigrants. When they have to find a health professional for the first time or report an accident at work, the journey through the maze of medical-administrative bureaucracy can be long and arduous. The aim of this article is to describe the analytical contribution of systems thinking by presenting three situations that illustrate the importance of connecting the individual, organisational, and societal levels, especially focusing on the interplay between these levels. The analysis of intercultural dynamics in the immigrant workers' compensation process sheds light on the way that healthcare systems lead to various forms of marginalisation and exclusion. Throughout this text we ask the question: what can we see with systemic theory that would otherwise be invisible?

AN ETHNOGRAPHER IN THE FIELD: HOW A SYSTEMIC APPROACH CAN HELP US UNDERSTAND AND EXPLAIN WHAT WE DO

Maude Arsenault

Université de Montréal

In fieldwork, ethnographers are called to “collect data” by observing his surroundings and talking to local actors. In order to do so, he or she needs to be able to observe while people act in their everyday activities, and also to build relationships in order to gain the trust of his or her collaborators. How does this adaptation of actions and words happen? How does the ethnographer learn to act and react with regard to particular moments and events? This article advocates for a systemic approach to answer these questions. It will look at a particular fieldwork experience—that of doing participatory observation among health professionals working in the context of super-diversity—to shed light on how ethnographer's adapt to different forms of knowledge and institutional roles. The latter will thus be considered as a system with its own finality and structure, although the analysis in my presentation will mostly look at how ethnographers adapt to this “exotic” professional setting. The key concepts of systems thinking (feedback, transduction and schismogenesis) will be used to make sense of what is happening to the ethnographer in the field and potentially for his/her impact in terms of how the system evolves over time.



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A MULTIMODAL AND ANTHROPOLOGICAL APPROACH TO COHABITATION

Francine Saillant

Université Laval

In the context of a city internationally known for its tourism and history (Quebec City), Canada, we initiated an action research in pursuit of an harmonious cohabitation between different groups in its most diverse neighborhood (Saint-Roch), but also the one that has been stigmatized for the longest time due to its large street population, sex work, drug users, poverty, and immigration. This diverse neighborhood is also composed of a hipster population of artists, start-up workers, members of academic institutions, shopkeepers, as well as a modest income population. The tourist, industrial, commercial, and artistic vocation of the neighborhood, which has been revitalized over the past 20 years, contrasts with the visibility of marginalized groups that is often pointed out. A multi-modal anthropology device was set up to address the issue of cohabitation and to promote encounters between the various social groups, between marginalized groups and others. This device supported by the City of Quebec is the creation of an urban route composed of seven creative stations based on social participation, inter-group dialogue and art. It brings together researchers, social workers, artists, marginalized people and the general population to create a new collective narrative of the neighborhood and to understand cohabitation and non-cohabitation. Photography, archives, sculpture, drawing, installation, are all modes of entry into both individual and collective narratives. The co-creative, participatory, pluralistic and multimodal approach of the project represents an experimental systemic approach that poses many challenges for both evaluation and ethnography. The presentation aims to outline the multimodal device and the challenges it poses for research and evaluation and its relation to Batesonian systemism.

PAPER PANEL: BETWEEN WORLDS: EXPLORING THE INTERSECTION OF DREAMS, TRANCES, AND POSSESSION IN ANTHROPOLOGY (SPA-TH-6)

THE COMFORT OF GHOSTS

Maayan Roichman

Stanford University

Recent research in psychological anthropology has argued that the analysis of haunting experiences has a critical place in the field and theories of subjectivity (e.g., Good et al., 2022; Rahimi and Good, 2019).



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This literature suggests that the presence of ghosts is ambivalent, as they are often both kept hidden and made visible. This paper examines this ambivalent relationship with the 'haunting' by exploring how it unfolds in the everyday lives and work of filmmakers in Israel. For these filmmakers, the creative process of making films is often seen as a deliberate engagement with 'personal ghosts', while also attempting to contain or escape them through the act of filmmaking. To develop a more nuanced understanding of this ambivalent relation, I revisit Freud's work on the 'unhomely', which has been central to hauntology thus far. Particularly, I develop Freud's intricate notion of the 'familiarity' of the unhomely, to examine the intentional ways in which filmmakers interact with their traumas and reconstruct them through their films, inciting discomfort but also providing comfort and reclaiming agency at times.

THE DRUZE REINCARNATION, NOTQ AND THE PERCEPTION OF MIND

Maha Nator

Stanford University

This paper discusses the Druze Notq phenomenon in which a person is understood to be a reincarnation of another person and involves remembering and talking about the previous incarnation. It observes that the recognition process through which Notq is identified requires social effort which helps minimize the sense of loss following a death. Interviews were conducted with 44 Druze adults from Israel who identify themselves as having had Notq, mentioning elements that confirm their Notq. Identifying and confirming the authenticity of Notq involves efforts by community members and requires specific proofs. These efforts establish relationships between families, who share the story with other community members again and again. Druze are involved with the newly created life rather than the finality of death. This is evident in the lack of legitimacy for prolonged mourning and the expectation to release the dead into the new life. Notq is a collective memory work in which the past is continuously woven into the present. The paper observes that this process depends on a distinct way Druze perceive human mind and discusses the intersections between the local concept of mind, reincarnation beliefs, social practices and coping with death.

TRAUMATIC MEMORY AND THE SOCIAL IMPASSE

Peter Stromberg

University of Tulsa

Frederick Bartlett (1950) writes in his classic book *Remembering* that all organisms negotiate the environment based on embodied states that

reflect their earlier experience, what he calls--reluctantly--a schema. Subsequent approaches to cognition, of course, appropriated this term, but in doing so considerably modified its original intent and meaning. For Bartlett, the schema is a fundamentally embodied state that is not static or stored away in the brain, it is a pattern in action.

Bartlett's pragmatic formulation of the schema--which overlaps with what Bateson called a habit--can help to illuminate the paradoxical nature of traumatic memory. The paradox is perhaps best described by Freud (1958 (1914): 148), who wrote that the trauma victim adopts the position, "As a matter of fact I've always known it; only I've never thought of it."

Examining transcripts from psychoanalytic sessions with a sexual trauma victim, I will analyze the patient's account of a dream about the therapist that illustrates the occluded memory of trauma and its manifestation as linguistic and social impasses. Drawing on Hollan's (2104) conception of the selfscape, I argue that a recognition of the ongoing interplay between subjectivity and its environment can help to illuminate the paradoxical quality of such memories and the impasses they generate.

"SHAPING" A DREAM PLOT IN A DESIRABLE WAY: INTERPRETATION AS A HEALING PRACTICE

Anna Lazareva

Independent Researcher

In my previous research, I analyzed prophetic dream narratives collected during the last century in East Slavic regions (published, archive, and field materials). Using a structural semiotic method, I described and systematized invariant structures of such narratives, presenting them in the form of a motif index. I concluded that each plot structure of a dream corresponds with its semantics. In other words, any time a dreamer interprets a dream, he or she shapes the dream plot in a certain narrative structure (corresponding with the local system of dream interpretation and well-known folklore plots of prophetic dreams). However, since the same dream can be interpreted in different ways, dreamers can produce distinct versions of their dream narratives. Every new version of the interpretation supposes a narrative reconstruction of the whole dream plot: if the interpretation changes, the dream plot description also changes. I am going to discuss these processes in my current report.

During a series of in-depth interviews (field research in the Poltava region of Ukraine, 2012-2018), I collected accounts of the same dreams narrated several times. One of the dream plots (recounted twice within a year interval) was initially interpreted as a presage of recovery of the



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informant's ill friend. But after the friend died, this dream was regarded as a prediction of her death. Pragmatic analysis of these two records of the same dream shows that the process of dream interpretation includes, on the one hand, remembering the dream and fantasizing about a desirable future, on the other, using cultural clichés. Interviews with the dreamer show that interpreting dreams as anticipation of benign future events gives hope and provides some feeling of control and predictability of life in situations of uncertainty and lack of hope. So discussing dreams and shaping a dream plot in a form of an auspicious prediction can be regarded as a certain healing practice.

UNDOING LOVE: GHOST AFFLICTION AND PATRILocal MARRIAGE IN NORTH INDIA

Aftab Jassal

University of California San Diego

This paper analyzes how nonhuman actors intervene in, and are a key part of, kinship structures in Uttarakhand, India, where practices of patrilocal marriage are common. Marriage can be a difficult rite of passage for young women, who must learn to navigate unfamiliar social settings, bear new responsibilities, and loosen affective ties with their kin and pasts. Young women who make the fraught transition from natal to affinal home at the time of marriage are said to become particularly vulnerable to bodily attack and affliction by supernatural agents known as *chhal*, who wander restlessly in the wilderness beyond the boundaries of human settlement. Women who have been "attacked" in this way exhibit symptoms of demonic attack and possession, including debilitating headaches, disorientation, lethargy, depression, and bouts of anger and aggression. To cure these afflictions, families sponsor exorcism rituals (*jagar*) to ascertain the identity of the supernatural interloper, and to cajole, threaten, and bribe them to leave their daughters-in-law.

Drawing on feminist anthropological scholarship on kinship and affliction in South Asia, this ethnography argues that *chhal* affliction and its treatment in *jagar* are ways for individuals and families to grapple with the physical, emotional, relational, and ontological ruptures and dislocations inherent in practices of patrilocal kinship. However, while an exorcism performed for a *chhal*-afflicted woman seeks to extricate her from her "past self" and natal kin, in order to facilitate her absorption into her marital home, I show how women themselves experienced and narrativized *chhal* affliction as one of many hardships they endure in patrilocal marriage, thereby interpreting *chhal* affliction as a form of structural, rather than individualized, violence.



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PLENARY: A CONVERSATION WITH LIFETIME ACHIEVEMENT WINNERS

Chairs:

Laurence J. Kirmayer, MD, FRCPC, FCAHS, FRSC

McGill University
Montreal, Canada

James Griffith, MD

George Washington University
Washington, DC

Recipients:

Tanya Marie Luhmann, PhD (SPA award recipient)

Stanford University
Palo Alto, CA

Thomas Csordas, PhD (SPA award recipient)

University of California San Diego
San Diego, CA

Cécile Rousseau, MD (SSPC award recipient)

McGill University
Montreal, Quebec, Canada

PLENARY: ECOLOGIES OF MIND: PRACTICES THAT HARM, PRACTICES THAT HEAL

Chairs:

Laurence J. Kirmayer, MD, FRCPC, FCAHS, FRSC

McGill University
Montreal, Canada

James Griffith, MD

George Washington University
Washington, DC

Presenters:

Joseph P. Gone, PhD, MA

Harvard Medical School, Harvard Department of Anthropology
Boston, MA

Helena Hansen, MD, PhD

University of California Los Angeles
Los Angeles, CA

Anand Pandian, PhD

Johns Hopkins University
Baltimore, MD



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INVITED ROUNDTABLE: UNSETTLED WORLD/UNSETTLED SUBJECTIVITY: A CONVERSATION IN PSYCHOLOGICAL ANTHROPOLOGY AND CULTURAL PSYCHIATRY (SPA-F-1)

Organizer/Chair:

Janis H. Jenkins

University of California San Diego

Presenters:

Janis H. Jenkins

University of California San Diego

Roberto Lewis-Fernández

Columbia University
and NYS Psychiatric Institute

Joseph P. Gone

Harvard University

Julia Brown

University of California
San Francisco

Ippolytos A. Kalofonos

University of California, Los Angeles

Neely A. Myers

Southern Methodist University

Byron Good

Harvard University

This roundtable brings together scholars whose work overlaps the Society for Psychological Anthropology and the Society for the Study of Psychiatry and Culture. For over a century, collaborations among anthropologists, psychiatrists, and allied fields have traversed the intersection of cultural, psychological, and political processes that shape subjectivity. These collaborations have prominently concerned how emotion, cognition, self, and conditions diagnosed as mental illness are inevitably embedded in social situations. The work of Bateson is a pillar of this line of thought given his concept of ethos focused on the constitution of emotional atmospheres and his concept of the double bind focused on the reciprocal construction of interactive settings. While discarded in relation to etiology, the notion of double bind holds enduring resonance for identifying contradictory injunctions and disordered communication. It retains value when considering culture and experience as inherently freighted by ambivalence and paradox not only within kin-based settings but also when extended to nation-states and global/transnational processes. Specifically, the movement in our fields to emphasize the production of subjectivity in relation to institutional and political processes has led to close attention to the ways in which structural violence produces sites of harm. Our discussion therefore engages ecologies of mind, mental health, and well-being in relation to



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issues of decolonization, indigeneity, feminism, the plight of refugees and asylum seekers, the persistence of stigma despite recovery, and the contradiction between neoliberal injunctions for individuals and families to take responsibility for care and social structural constraints on personal agency and capacity for caretaking.

SYMPOSIUM: PSYCHOSOCIAL DISTRESS IN POLARIZED TIMES: CHALLENGING COMMONLY HELD VIEWS ON THE PREVENTION OF VIOLENT RADICALIZATION (SSPC-F-2)

Organizer:

Janique Johnson-Lafleur, PhD

Sherpa University Institute and McGill University
Montréal, Québec

In our globalized world of increasing intercultural connectivity and socioeconomic inequalities, societies are experiencing important transformations that produce both defensive and exclusionary reactions, as well as openness, innovation, and solidarity. The instability and insecurity brought about by these changes can increase social polarizations and the risk for violent radicalization in some vulnerable individuals. More recently, the arrival of COVID-19 in our lives - and the distress, inequities, and uncertainties it has generated - intensified social divisions and gave way to new forms of violent radicalization that are no longer the domain of isolated individuals or marginalized extremist groups. Xenophobic rhetoric targeting specific minority communities is now mainstream and increasingly visible in the media and political spheres, and so are conspiracy theories and anti-system movements responding to public health measures and political authorities.

The literature on the prevention of violent radicalization has pointed to the need for an ecosystemic and locally anchored approach that considers the dynamic interaction between risk and protective factors at multiple levels, integrating individual and collective elements. This symposium proposes to question and challenge spontaneous and commonly held views on the prevention of violent radicalization by drawing on research data from Canada. The presentations will address phenomena that take place both in the social and virtual spaces, including research results on the impacts of online activity on the processes leading to violent radicalization, how multiple identities can represent risk or protective factors for support for violent radicalization depending on specific intergroup and social dynamics, and the disparate images of and discourses on children of “radicalized” parents. Overall, results from these studies highlight the potential drifts of prevention programs,



notably the risk of moralizing or even pathologizing dissent and distress rather than interpreting it as a sign of social suffering, including at a more collective level.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the multidimensional nature of violent radicalization and its relation to psychosocial distress which can be intensified by stressful events such as a pandemic
Better understand the need to consider psychosocial distress and grievances in efforts to prevent violent radicalisation and the risk of moralizing and pathologizing approaches

MULTIPLE GROUP IDENTITIES AND SUPPORT FOR VIOLENT RADICALIZATION AMONG COLLEGE AND UNIVERSITY STUDENTS: CHALLENGE OR OPPORTUNITY?

Diana Miconi, PhD

Université de Montréal
Montréal, Québec

Background

Group processes and identities play a crucial role in shaping the development of positive attitudes towards violent radicalization (VR). Yet, not all group affiliations and interactions are associated with VR. Some groups can be protective by responding to needs of belonging and social connection. This makes group processes a fundamental focus of prevention. However, we do not know much about the impact of specific group identities on support for VR and the mechanisms that can explain how such associations unfold.

Aims

We investigate the independent and cumulative associations between multiple group identities and support for VR among Canadian students and the potential moderating role of ingroup identification and public collective self-esteem in these associations.

Methods

Students at college- and university-level (N = 5,598; Mage=22.7; SDage =7.4; 68.0% women) completed an online survey. Mixed-effects linear regression models and interaction analyses were implemented.

Results

Identities related to political, gender and sexual orientation groups were independently and cumulatively associated with higher support



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for VR (risk), whereas identities related to religion and profession were independently and cumulatively associated with lower support for VR (protective). Identities related to ethnicity, age or leisure activities (neutral) were only cumulatively associated with lower support for VR. The magnitude of associations between risk identities and support for VR was larger at low levels of public self-esteem and high levels of ingroup identification.

Discussion/Implications

Prevention and intervention efforts need to situate young people's identity development and processes within the broader societal context, in a socio-ecological perspective. Supporting students' multiple identities is a promising strategy to prevent VR, but only if we simultaneously work to promote and build more inclusive schools and societies and actively fight the stigmatization and ostracization of some groups at both the school and societal levels.

Full List of Authors:

Diana Miconi, Anna Levinsson, Cécile Rousseau

Learning Objectives

At the conclusion of this presentation participants will be able to: Identify group identities and processes that shape the development of attitudes towards violence. Explore positive and negative consequences of group identities and processes on support for violent radicalization in socially polarized times

ASSOCIATIONS BETWEEN ONLINE ACTIVITY USE, DEPRESSION, AND SUPPORT FOR VIOLENT RADICALIZATION AMONG YOUNG CANADIANS: A PERSON-CENTERED APPROACH

Tara Santavicca, MScPH

RAPS Team (Research and Action on Social Polarization)
Montréal, Québec

Background

Young adults are at increased risk of supporting violent radicalization (VR), and VR processes are increasingly happening online. In addition, depression among young adults is on the rise and represents a possible risk factor for support for VR. Despite the prominent role that online experiences can play in the lives and mental health of young adults and VR processes, empirical research investigating the association between internet use, depression, and support for VR among young adults is scant.



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Aims

Using a person-centered approach, we investigate patterns of internet use (i.e., reasons for internet use, information literacy, trust in online sources of information, online social interactions) and whether they are differentially associated with depression and support for VR.

Methods

A sample of 2324 Canadians (Mage = 30.1; SD = 5.44; 59.3% women) responded to an online questionnaire. We used Latent Class Analyses (LCA) to identify subtypes of internet use and linear regression to estimate the associations between class membership, socio-demographic variables, depression, and support for VR.

Results

We identified three classes of individuals based on patterns of internet use: 1) Personal sphere/Low trust, 2) Social conformity/Institutional Trust, and 3) Online Community/Undifferentiated trust. Sociodemographic variables (age, gender, education, income, employment, generation, province, and religion) are associated with class assignment. Preliminary results indicate that individuals in the Online Community/Undifferentiated Trust class were more likely to prefer online social interactions and use the internet to post information about, discuss and have conflicts around politics/current affairs on social media, with people they know and strangers. They are also more depressed and are more likely to support VR. Findings also indicate news literacy does not differ between classes.

Discussion/Implications

Programs geared around mental health and community building both online and offline to maintain and strengthen relationships may be a promising avenue for prevention and intervention.

Full List of Authors

Tara Santavicca, Diana Miconi, Rochelle Frounfelker, and Cécile Rousseau

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify different patterns of internet use among individuals that may be associated with support for violent radicalization. Analyze different avenues for prevention and intervention efforts that may reduce support for violent radicalization among young adults



IMAGES OF THE “FREEDOM CONVOY” CHILDREN: MEDICAL “GUINEA PIGS” OR POLITICAL “HUMAN SHIELDS”?

Janique Johnson-Lafleur, PhD

Sherpa University Institute and McGill University
Montréal, Québec

Background

Despite the increasing social polarization of contemporary Western societies, research on children who grow up with radicalized parents is scant. This makes it extremely delicate to inform policies and services to protect such children from potential physical and psychological harm. The literature also indicates that prevention programs and research mainly focus on religious radicalization, leaving other types of radicalizations (e.g., far-right, conspiracy theorists and anti-system movements promoting the use of violence) understudied.

Aims

This paper’s objective is to examine the media images of children from the 2022 “Freedom Convoy” protests against COVID-19 mandates and to reflect on their potential effects.

Methods

A content analysis of media publications with images of “Freedom Convoy” children was conducted, along with clinical ethnography with a Montreal clinical team specialized in violent radicalization whose patients include parents who were sympathizers of the “Freedom Convoy” protests.

Results

Preliminary results indicate that images of “Freedom Convoy” children are rare and mostly on social media. Photographs and videos showed children with neutral or positive affects (playing) more than negative (afraid, sad). The metaphors used in mainstream media depicted children as victims of their parents (“human shields”), while in “Freedom convoy” social media, children were portrayed as victims of political and medical power (“guinea pigs”). While both sides argued that children were instrumentalized by the Other, they did not address the impact of growing up in a divided society, nor the loyalty conflicts that may arise from this situation.

Discussion/Implications

The media images of children of radicalized parents can influence perceptions, including those of professionals. Training professionals about potential personal and institutional bias induced by these images



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may help them better understand the complexity of the predicament of children with radicalized parents (torn between school/society and family) and formulate systemic, trauma and attachment informed protection and intervention plans.

Full List of Authors

Janique Johnson-Lafleur, Christian Desmarais, Lisa Stevenson, Cécile Rousseau

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the types of images of “Freedom Convoy” children that circulate in the media and their potential effects

Explore the complexity of the predicament these children may experience (loyalty conflicts) and formulate systemic, trauma and attachment informed protection and intervention plans

PAPER PANEL: GLOBAL MENTAL HEALTH (SSPC-F-3)

DECENTRALIZING MENTAL HEALTH TO THE COMMUNITY LEVEL IN RURAL MALI

Laure Experton, MD

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Washington, DC

Aude Bouagnon, PhD

University of California San Francisco
San Francisco, CA

For the last decade, Mali has been experiencing intercommunity and armed violence contributing to the development and exacerbation of mental health disorders including but not limited to posttraumatic stress disorder and depression. Despite the urgency and increasing prevalence, there remains a wide gap between need and available health services and community support. The non-profit global health organization Muso best known for its successes in reducing under-five child mortality in rural Mali has made mental health a priority. Since 2020, Muso has been collaborating with policymakers and local health partners to adapt and implement the WHO Mental Health Gap Action Program (mhGAP) and Partners in Health materials with the aim of training non-specialist primary care center providers to deliver mental healthcare in resource-limited settings in an integrated, evidence-based, cross-sectoral manner that prioritizes local knowledge. The initial phases of the intervention, with potential for scaling up, involves training nurses and midwives over a period of 6 to 12 months to assess and manage priority mental health conditions at three community health centers (CSCOMs) near Bankass, and integrating adapted problem management plus (PM+) for the provision of psychosocial support. Although the intervention is



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primarily implemented by non-specialists, it requires a coordinated effort by specialists and public health experts to ensure its optimum delivery through continued support, supervision, and monitoring and evaluation. Mixed methods approaches are being developed to monitor and evaluate the impact of the intervention, including in-depth interviews during clinical supervision. The challenges of integrating mental health into primary healthcare in Mali are vast. In addition to structural challenges and unintended harms of task shifting, there is a risk of importing a biomedical model that medicalizes suffering and abstracts from traditional ways of healing if careful sociocultural adaptation, integration, and revision are not prioritized.

Full list of authors

Laure S Experton, Aude D Bouagnon, Baba Ba, Michael D Morse

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify challenges related to implementing the WHO Mental Health Gap Action Program (mhGAP), including task shifting/sharing, in rural low-income settings.

Explore the cross-cultural differences in mental health conceptualization and care delivery between the US and rural Mali.

SUPPORTING ELDERLY IN SYRIA - MENTAL HEALTH TRAINING USING VIRTUAL SPACES

Azaad Kassam, MD

University of Ottawa
Ottawa, Ontario, Canada

Background

Syria's war has displaced millions. Among them are families who have had to leave their elders behind, resulting in a lack of established support mechanisms. This has been exacerbated by further social and health risks imposed by the pandemic.

Hypothesis

Communities in Syria have reached out for knowledge and skills to assist their senior population with their mental health and well-being, including understanding neurocognitive conditions, mood disorders, and trauma-related suffering. The expansion of video and text communication technology facilitated the possibility of global connection.

Aims

We developed a collaboration amongst volunteer health professionals including psychologists, psychiatrists, pharmacists, geriatricians, culture



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brokers and public health professionals to respond to requests for education and training in senior's mental health.

Methods

Needs assessment was conducted to determine meaningful approaches to the community's request. Culturally and linguistically appropriate educational materials were developed and delivered to Syrian caregivers using video and supplementary electronic platforms.

Results

We present our partnership with Syrian professional and lay volunteers to offer culturally-informed virtual training and cultural case consultation in geriatric mental health. Over 75 volunteers have been trained in care for the elderly. The team experienced challenges with technological infrastructure, ongoing civil instability, and language. Survey data suggests positive outcomes. Further development and sustainability discussions are ongoing.

Discussion/Implications

The pandemic opened the opportunity to link with Syrian communities in an unprecedented fashion due to the pivot to internet-based technology. With an ongoing, iterative feedback process, we continue to develop the quality and scope of culturally meaningful and contextually informed educational opportunities. The development of a global collaborative network creates further opportunities for knowledge exchange.

Full List of Authors

Azaad Kassam, Naheed Rajabali, Hamid Alhaj, Doha Alhaj, Rafat Alyazji, Ghassan Arabieh, Hala Khalaf, Yamen Mustafa, Mego Nerses, Nadia Somani, Saira Suleman, Shellyza Sajwani

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify challenges to populations affected by war and forced displacement including demographic, cultural and family transitions, as well as opportunities to support communities remotely in a culturally meaningful way
Apply what is learned from needs assessment, cross-cultural and cross-national communication in order to develop methods of teaching and knowledge sharing such that practical benefit is realized by the partner community



SPIRITUAL HEALERS' EXPLANATORY MODELS OF INTELLECTUAL DISABILITY IN CAPE TOWN, SOUTH AFRICA

Siyabulela Mkabile, BA, MA, PhD

University of Cape Town
Cape Town, South Africa

Background

The diagnosis of intellectual disability in a child can be challenging for caregivers and families. The initial reaction to the diagnosis, though there may be some relief at having their suspicions confirmed, may be a shock, and ongoing care may represent a constant life stressor. In high-income countries, there is commonly a well-developed, and often state-funded, formal network of support for families of children with ID, commonly linked to health, education, and social services. However, low- and middle-income countries do not have as fully developed a support infrastructure. Spirituality and religion have proved to be important potential source of support world-wide. In South Africa, and in Africa broadly, many spiritual healers identify with a combination of Christian and African religion as the central belief system. It is clear, then, that spirituality may provide an important source in low-resourced contexts, but very little is known about the beliefs and practices of spiritual practitioners regarding ID in low- and middle-income countries.

Aims

The aim of the study is to systematically explore the views of spiritual healers about ID and the potential role spiritual healers may play in assisting individuals with intellectual disabilities and their families.

Methods

An exploratory qualitative research design was used to examine the views and perspectives of Spiritual Healers and family support on intellectual disability in Cape Town, South Africa. Eight spiritual healers participated in the study.

Results

All eight healers interviewed believed that the church has a role to play in assisting families of children with intellectual disability, but many held misconceptions about this condition.

Discussion/Implications

These findings show that there is an opportunity to engage with and further empower spiritual healers in this context, and probably in other, similar contexts, to do more to assist families with children with intellectual disability.



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Full List of Authors

Siyabulela Mkabile, Leslie Swartz

Learning Objectives

At the conclusion of this presentation participants will be able to:
Understand that spirituality may provide an important source of support both to families of people with ID, and to people with ID themselves. This support may be even more crucial in low-resourced contexts, but very little is known about the beliefs

Understand there have been no South African studies systematically exploring the views of spiritual healers about ID and the potential role such healers may play in assisting families, despite the fact that it is likely that many South Africans consult spiritual healers

TO GATHER IS TO HEAL: WOMEN'S MENTAL HEALTH CIRCLES IN RURAL MEXICO

Ana Ortega, BA, MSc

Compañeros en salud - Partners in Health Mexico
Chiapas, Mexico

Background

Compañeros en Salud is a non-profit organization providing healthcare in remote communities in the Sierra Madre of Chiapas, Mexico. In its mental health program, mostly women seek for care, many of them with similar experiences of gender-based violence and/or inequality. In these villages, men dominate the public sphere and there is a lack of spaces where women can get together and share experiences, and socialize. Therefore, we created "women's circles"; psychoeducation groups facilitated by Community Mental Health Workers (CMHWs) based on Western views of mental health and feminism, aimed at bringing women together and providing them with evidence-based mental health coping skills.

Aims

To assess the impact that the circles had on the participants' mental health, social cohesion, views on gender norms, and satisfaction with the intervention.

Methods

Participant observation and analysis of 27 semi-structured interviews of participants that attended women's circles sessions and of the four CMHWs that facilitated the circles and participated in their creation.



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Results

The participants overwhelmingly report an improvement in depressive symptoms and mood since they started attending the group. The women emphasized the importance of having a safe space where they could have fun with other women, distract themselves from their worries and do arts and crafts together. Though they appreciated and repeated lessons learned in the sessions on gender equality and women's rights, such teachings seemed secondary to having fun, getting out of the house, and spending time with other women.

Discussion/Implications

In communities where there are few opportunities for women to get together, these circles can be safe spaces where women can share experiences, broaden their support network, and improve their mental wellbeing. Global health projects need to be critical of the perspectives they might impose and consider particular contexts.

Full List of Authors

Ana Ortega, Margaret Buckner

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the elements that allow women's circles to be a safe space to improve mental health with a gender perspective.
Acquire knowledge on how to implement culturally appropriate and participatory mental health interventions in similar contexts.

ADAPTATION OF THE PSYCHACHE PAIN SCALE TO THE CAMBODIAN CONTEXT

Panha Pich

University of Cambodia
Phnom Penh, Cambodia

Background

The following study was conducted in order to design a Khmer-language adaptation of the Psychache Scale, a 13-item self-report instrument used to assess subjective experiences of psychological pain (Holden, Mehta, Cunningham and McLeod, 2001).

Methods

The Psychache Scale (PAS) was translated into Khmer and back-translated to verify accurate meaning. The Khmer translation was corrected to address cultural and linguistic nuances for the Cambodian population and piloted among 121 students and recent graduates.



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Results

The final Khmer version of the PAS showed high internal consistency (Cronbach's alpha = 0.928). The Psychache Scale showed negative and statistically significant association with age (Kruskal-Wallis $\chi^2 = 20.561$, $df = 4$, $p = 0.000$) and was negatively statistically significantly related to education level (Kruskal-Wallis $\chi^2 = 13.053$, $df = 2$, $p = 0.001$). Furthermore, results also showed that scores on the Psychache Scale strongly predicted scores of depression ($r^2 = 0.545$, $p = 0.000$), anxiety ($r^2 = 0.438$, $p = 0.000$), stress ($r^2 = 0.459$, $p = 0.000$), and Baksbat, a Cambodian-specific syndrome of distress (Chhim 2012) ($r^2 = 0.549$, $p = 0.000$).

Discussion/Implications

Given these results, the PAS can be recommended as a tool to assess psychological pain in the Cambodian context as well as to predict depression, anxiety, stress, and Baksbat. Further research can provide insight on how psychological pain differs according to age and education levels, and how these factors influence decision making.

Full List of Authors

Pich Panha, Dr. Craig Higson-Smith, Sokha Seang

Learning Objectives

At the conclusion of this presentation participants will be able to:
Comprehend culturally-specific manifestations of psychological distress in the Cambodian context
Evaluate the cultural appropriateness of a Khmer-language version of the Psychache Pain Scale and assess its relationships to other measures of psychological distress

ROUNDTABLE: FOSTERING INTERDISCIPLINARY ADVANCES IN THE CULTURE-MIND-BRAIN NEXUS (SPA-F-4)

Organizers:

Carol M. Worthman
Emory University

Constance Cummings

Foundation for Psychocultural Research

Chair:

Robert Lemelson
University of California, Los Angeles

Presenters:

Greg Downey
Macquarie University

Laurence J. Kirmayer
McGill University



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Dietrich Stout
Emory University

Seinenu Thein-Lemelson
University of California, Los Angeles

Kathy Trang
Harvard University

Samuel Veissière
McGill University

Relationships among mind, brain, and culture have engaged many disciplines. Yet lines of thought and inquiry often proceed independently despite evident need for a concerted, multi-dimensional approach. This roundtable explores efforts by anthropologists to cultivate such inquiry, and aims to spark discussion of possibilities, best practices, and challenges. Participants represent a range of established and emerging efforts. Robert Lemelson and the FPR have played a crucial role in bringing the neurosciences and the social sciences together, funding programs and students, scholars, and researchers across many disciplines. Kirmayer and Veissière have led the Culture-Mind-Brain (CMB) program at McGill, and Worthman co-directed the FPR's CMB Research Network. Trang and Thein co-founded the Southeast Asian Mental Health Initiative, to diversify scholarship in this space. Stout directs Emory University's Center for Mind, Brain, and Culture, and Downey co-leads a Templeton-funded research initiative on Concepts in Dynamic Assemblages. These efforts combine approaches that differ in scale, structure, and activities involved, and provide a basis from which to explore ideas, insights, and prospects for exploration of the CMB nexus.

PAPER PANEL: CULTURAL MODELS AND CROSS-CULTURAL DIAGNOSIS (JOINT-F-5)

CULTURAL CONSTITUENTS OF DEPRESSION AND CHALLENGES TO CROSS-CULTURAL DIAGNOSIS: CONSIDERATIONS FROM CZECH DEPRESSION

Timothy Hall, MD, PhD
University of California Los Angeles
Los Angeles, CA

During 1999-2002, I conducted person-centered and mixed-methods fieldwork in Prague, Czechia, examining the effect of cultural models and collective experiences on depressive affects and rates of major depressive disorder (MDD). I proposed several potentially mutually reinforcing hypotheses regarding cultural display rules for affects, management of envy in a cultural model of limited good (Foster 1965), high alcohol consumption, and a generalized learned helplessness stemming from experiences of state socialism (Maier & Seligman 1976). However, it was difficult to connect these ethnographic findings

with quantitative data. Like some neighboring countries, Czechia has relatively high rates of suicide, but the relationship between MDD and suicide is complex. Population-based quantitative (PBQ) surveys estimate rates of MDD among Czech adults in the range of 3-7%; on the low end, this is comparable to global means and lower than rates in the US. This paper considers challenges in cross-cultural diagnosis and in drawing connections between PBQ measures and more person-centered, ethnographic or clinical ways of knowing. PBQ measures of MDD and depressive symptoms each operationalize MDD in slightly different ways; different scales correlate imperfectly with each other and with clinical diagnosis. This is well known to epidemiologists but often underappreciated by clinicians and ethnographers. These limitations are compounded by culturally shaped differences in experience and expression of affect generally and of MDD. MDD occurs cross-culturally, but with documented variations in salience of symptoms in different cultural groups. Translation of standardized scales is complicated by different semantic domains for the translated terms, different cultural rules for displaying and reporting affects, and different benchmarks for assessing happiness or sadness. Thus, differences in MDD appreciated by an ethnographer or clinician may elude standard PBQ assessments.

TOWARDS EPISTEMIC JUSTICE IN MENTAL HEALTH EPIDEMIOLOGY: DEVELOPING A FRAMEWORK FOR TRANSCULTURALLY VALID POPULATION MEASUREMENT TOOLS

Aliza Hunt, PhD

Australian National University
Canberra, ACT, Australia

Background

Typologies of modern psychiatry (DSM/ICD) have dominated global visions of what it is to be mentally ill, providing a rationale for universal approaches to measurement. Increasingly there is evidence that other knowledge systems are poorly represented by existing measurement categories. Consequently, culture-specific assessment tools have emerged. However, when there is a need for population-level measurement, these culture-specific tools generalise poorly across populations.

Aims

This paper suggests the right balance between definitional precision and generalisability in measurement is key to ensuring epistemic justice in psychiatric epidemiology. We evolve Caspi's and colleagues (2014) P-Factor model into P-Factor Plus (PFP); a theory which advances the idea of universal and unique context-dependent markers of mental ill-health. We review the evidence used to develop PFP.



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Methods

Twelve rural Indonesian villages were selected representing five cultural groups, and a full enumeration of older residents undertaken in 2015/16 (N=2526). Two of these villages were followed up in 2017 (N=537). Both samples evaluated modern psychiatry constructs (depression/anxiety/distress) using a battery of psychometric tests.

Results

Some population screeners of depression (PHQ-9), anxiety (GAD-7) and distress (K6/DQ5) domains produced valid measurements, whilst others did not (GDS/SRQ-20). There was significant inter-domain overlap in factorial analyses and lack of conceptual equivalence within domains according to results from Campbell and Fisk's matrices (1959), tests of kappa equivalence, and IRT parameter analyses. Significant remaining variability was explained by cultural group expressions of distress.

Discussion/Implications

A coherent evidence base supporting the existence of categorically distinguishable experiences of psychiatrically defined depression and anxiety were not identified. Instead, we saw overlapping categories reducible to core features across cultural groups, with additional variability explained by differences in cultural idioms. We show how these patterns support PFP and suggest how our PFP can guide the development of screening tools that preserve epistemic justice whilst maximising generalisability in measurement.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Discover how the P-Factor Plus theoretical framework is quantitatively demonstrated in the Indonesian census of older rural villagers.
Conceptually apply P-Factor Plus to begin developing short conceptual screeners for measuring mental ill-health that are at once epistemically just and adequately generalisable across populations.

COMMUNITY PERCEPTIONS AND ATTITUDES TOWARD SERIOUS MENTAL ILLNESS IN CAMBODIA

Bunna Phoeun, PhD

Royal University of Phnom Penh
Phnom Penh, Cambodia

Background

Worldwide, more than 23 million people are diagnosed with serious mental illnesses (SMI), such as schizophrenia. Because community perceptions and attitudes can impact help-seeking and the course



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of illness, understanding and incorporating these perspectives, and addressing misconceptions and harmful attitudes, is a critical component of comprehensive mental health support. These concepts are deeply rooted in local culture and belief systems, yet research to provide local understanding is often lacking, particularly in low and middle-income countries.

Aims

The aim of this study was to assess the community perception and attitudes towards people with SMI in Cambodia.

Methods

Twenty community members considered knowledgeable about mental health (e.g., traditional healers, local authorities, family caregivers) participated in in-depth qualitative interviews that explored perceptions and attitudes toward SMI in Cambodia. Additionally, 115 relative caregivers of people with SMI completed a brief interviewer-administered survey that included open-ended assessment of mental health knowledge and beliefs. Participants included 56 men and 79 women.

Results

While respondents were able to identify signs and symptoms of SMI, the most commonly perceived causes were spiritual (e.g., spells, ghosts); family crisis (e.g., domestic violence); and physical health problems. Both respondent groups showed empathy for people with SMI (e.g., pity) but also reported feelings of fear and shame (e.g., perceived tendency toward violence and not wanting to live with such a person).

Discussion/Implications

Both caregivers likely to seek help and respected local figures likely to be involved in initial help-seeking efforts demonstrated limited understanding of SMI as a medical disorder suitable for management within the formal healthcare system. Commonly reported misperceptions are likely to lead to delayed access to care and poorer treatment within the community. Community mental health education on possible causes, treatment options, and possible outcomes of treatment in the community is needed.

Full List of Authors

Dr. Bunna Pheoun, Sareth Khann, Leang Chanthorn, Thea Soung, Kevin Controy, Amanda Nguyen



Abstracts

At the conclusion of this presentation participants will be able to:
Comprehend the common perceptions in Cambodia toward people with serious mental illness
Propose strategies to overcome barriers to help-seeking for people with serious mental illness in Cambodia

RUMINATING MINDS: POST-SOCIALIST ENCOUNTERS IN SLOVENIA

Jasmina Polovic

University of Oklahoma

My contribution is grounded in a 2-year fieldwork and counseling work as a psychological and psychiatric anthropologist with Slovenians diagnosed with newly emerging mental disorders within a post-socialist context and distress due to Covid-19. I use newly emerging mental disorders as an umbrella term that encompasses particular psychiatric diagnoses (adjustment disorder, depression, anxiety disorder) and clinically recognized Western idioms of distress (burnout) that have either emerged or skyrocketed after the social change in post-socialist Slovenia. Such conditions display distinct illness narratives and the rumination of thoughts that seem to be inherently connected to the Slovenian concept of personhood that is situated in local culture and interpersonal encounters. As the social change introduced certain practices and social institutions that are in discontinuity with Slovenian culture and criminalize the ones that are locally perceived as right and just, Slovenians find themselves in disabling, yet existentially important situations. In such circumstances, Slovenians are exposed to certain social encounters (a specific type of interpersonal encounter in the modern Slovenian workplace and an encounter with the state where the responsibility to mend the disruptions and structural violence is transferred from the state onto the individual) for which they lack the cultural capital to deal with within their cosmological world. This lack has presented to be a significant factor for rumination of the mind. I demonstrate the importance of identifying the cultural within the psychological and showing how introducing cultural factors into my clinical practice has severely reduced the use of medication and sped up recovery and reintegration with the “patients” I overview.



Abstracts

ANALYSES FROM A THEMATIC ANALYSIS

Aya Cheaito, MA

University of Vermont
Vermont, USA

Background

According to the U.S. Committee for Refugees and Immigrants, Vermont has welcomed approximately 8,000 refugees since 1989 (USCRI Vermont, 2019). Given that the refugees represent about 0.2% of the general Vermont population, the state has historically been considered a safe haven for refugees fleeing war, persecution, and torture, receiving 0.6% of all U.S. refugees resettled in 2011 and 2011 (USCRI Vermont, 2019). This welcoming stance makes Vermont the recipient of an outsized proportion of total U.S. refugees. Research shows that even five years after resettlement, rates of depressive and anxiety disorders are increased for refugees (Giacco et al., 2018). On top of traumatic stress, refugees also face systemic issues, including discrimination, cultural and language barriers, and family conflict post-migration (Sangalang et al., 2019). These pre- and post-migration stressors place refugees at a heightened risk for mental health issues (Fondacaro & Mazzulla, 2018; Derr, 2016); however, most psychotherapy treatments do not provide culturally sensitive treatments that taken into account migration and racial traumas.

Aims

This study aims to explore how Iraqi and Congolese refugees living in Vermont express trauma and distress in addition to their experiences in the US healthcare system.

Methods

The study aims to recruit 70 participants. I aim to present findings from 8 qualitative interviews (using the Cultural Formulation Interview) with Iraqi refugees and torture survivors, sharing their views on spirituality, resilience and migration difficulties.

Potential Results

I aim to present the initial quantitative results on PTSD, resilience and social support scores.

Discussion/Implications

I plan to share how trauma and mental health symptoms show up not as idioms in relation to the individual, but a breaking point in relation to others and the community, a cultural element that is not present in the current DSM-5 criteria.

Learning Objectives



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At the conclusion of this presentation participants will be able to:
Identify idioms of distress and resilience among Iraqi refugees and torture survivors
Identify similarities and deviations from DSM-5 or Western based definitions of distress and resilience

PAPER PANEL: PLURALISM, ETHICS, AND NAVIGATING CARE (JOINT-F-6)

MAID AND MENTAL ILLNESS IN CANADA: PSYCHIATRIC DISCOURSES ON CARE AND HARM

Ellen Badone, PhD

McMaster University
Hamilton, Ontario, Canada

Since June 2016, federal law in Canada has permitted eligible adults to request medical assistance in dying (MAiD). Until March 2021, however, the law stipulated that only those whose natural death was “reasonably foreseeable” were eligible to access MAiD. At that time, the legislation was changed to permit MAiD for anyone with a “grievous and irremediable medical condition,” including mental illness. For the latter category, however, a two-year delay until March 2023 was instituted, to enable study and implementation of appropriate safeguards and procedures. Following a Parliamentary review and appeals from psychiatrists, the March 2023 deadline for passage of legislation governing MAiD for people with only mental health conditions has been further postponed. Using publicly available sources including testimony at the Senate hearings on this issue, this paper explores debates among psychiatrists and mental healthcare providers on the issue of extending MAiD to those suffering solely from mental illness. While some psychiatrists claim that denial of MAiD for mental illness is paternalistic and discriminates against the mentally ill, others argue that there is a lack of scientific evidence to support the idea that any mental illness is irremediable and that high quality mental healthcare can alleviate suffering, making MAiD unnecessary. Still others point to the vulnerability of people with mental illness and their potential lack of capacity for decision-making, as well as to inequities in access to mental healthcare despite Canada’s publicly funded healthcare system. This paper analyzes these competing discourses and argues that they are rooted in fundamentally opposed ethical and moral interpretations of the nature of care and harm.



Abstracts

KASHMIR

Gaurav Datta, PhD

University of North Dakota
Grand Forks, ND

Uzma Qures, PhD

Sam Houston State University
Huntsville, Texas

Sadaf Masoodi, MA

Mass Communication and
Journalism, University of Kashmir,
India

Background

Recovery is a complex phenomenon which is contingent on a confluence of socio-cultural and political factors. Despite the growing importance of recovery narratives in addictions research, the context of substance use recovery in conflict zones remain relatively unexplored. Further, as each conflict zone is different in terms of history, risk factors, actors and socio-cultural milieu, development of local contexts of recovery is essential for providing appropriate mental health services.

Aims

This paper examines the trajectories of substance use recovery in the conflict zone of Kashmir.

Methods

Clinical encounters, qualitative narrative interviews and participant observation conducted with 10 service-users in various drug de-addiction centers across Kashmir form the basis of this visual ethnographic project. The first author has lived experience of caring for a person with substance use disorder which facilitated the co-production of narratives in a few cases. Ethnographic exchanges and one such co-produced recovery narrative is presented in the form of a photo-essay in this paper.

Potential Results

This paper unpacks how within the boundaries of a photographic frame recovery emerges as a contested and divergent space for moral agency and conflict. By prioritizing experiential knowledge of the participants' understanding of addiction, recovery and distress, these ethnographic portraits delve deeper into the 'untellable' narratives of living with recovery in Kashmir.

Discussion/Implications

The co-produced photographs bring forth a transdisciplinary understanding of the complex and multi-faceted nature of recovery narratives as it develops in the interstices of institutional settings and community life in Kashmir, a place that has been dominated by conflict



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for more than 30 years. This study creates an intersectional corpus of substance use recovery narratives in the politically complex dynamic of Kashmir, while drawing from psychiatry and photography to broaden the understanding through a less explored visual narrative.

Full List of Authors

Gaurav Datta, Uzma Qureshi, Sadaf Masoodi

Learning Objectives

At the conclusion of this presentation participants will be able to:
Interpret the photographs in a subjective manner which will inform the context of addictions recovery in Kashmir
Analyze different socio-cultural and localized ways that facilitate or hamper recovery in a conflict zone like Kashmir

PRACTICES THAT HARM, PRACTICES THAT HEAL - CLINICAL ETHNOGRAPHIC STUDIES OF TRADITIONAL HEALING AND MENTAL HEALTH IN CAMBODIA BETWEEN 1990-2023

Maurice Eisenbruch, MD, MPhil

Monash University
Australia

Background

Cambodia is a Buddhist society evolving since 1979 from Maoist-inspired genocide to Moscow-driven communism to democracy and a neoliberal economy. Cambodians suffering mental distress have traditionally sought out monks, mediums, and traditional healers for ritual interventions. In spite of the growth of western mental health services, the traditional healing sector provides the mainstay of relief from mental suffering.

Aims

The aim is to explore the shifting balance between traditional practices that harm and those that heal. Three interrelated issues are how traditional healing has remained central; adapted to change; and shown evidence of being harmful.

Methods

In more than three decades of clinical ethnographic fieldwork in Cambodia, I have observed many hundreds of healers at work. In this presentation, I draw on clinical examples to provide a perspective on the continuities and changes in these interventions.

Results



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Traditional interventions to alleviate mental distress have continued, for the most part with benefits to well-being and social cohesion and with little evidence of harm. Monks or healers could perform a particular intervention, e.g., casting a love charm benevolently to prompt the reconciliation of a marital couple or malevolently, on the other hand, to enchant a patient to succumb to child sexual abuse. Traditional funerary ceremonies help overcome the fear of survivors against attack by death ghosts but during COVID-19, the government-decreed mass cremations deprived grieving families of this protection, and healers are adapting in order to meet this need for remoralisation.

Discussion/Implications

Distinguishing the nuances between helpful-safe and unhelpful-harmful aspects of traditional healing beliefs and practices is salient in the face of intersectional inequality and violence, and in response to crises such as the pandemic.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Formulate how to distinguish those traditional healing beliefs and practices that are beneficial from those that are harmful
Critically evaluate the manner in which traditional healing systems adapt to contemporary crises (e.g. the pandemic) and to discern the balance between the helpfulness and harmfulness of these adaptations

RELIGIOUS AND MEDICAL PLURALISM AMONG TRADITIONAL HEALERS IN JOHANNESBURG, SOUTH AFRICA

Michael Galvin, PhD

Harvard University
Cambridge, Massachusetts

Background

Religion and spirituality are powerful social forces in contemporary South Africa. Traditional Health Practitioners (THPs) are commonly consulted for both spiritual and medical ailments as a first line of care. Many studies have assessed African traditional health seeking behaviors but few have examined beliefs, practices, and behaviors of THPs themselves.

Aims

The goal of the study is to explore the perceptions and practices of THPs with regards to syncretic Christianity as well as Pentecostal beliefs. Additionally, this research aimed to examine pluralism among THP treatments which melded traditional and biomedical approaches.



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Methods

Semi-structured in-depth interviews were conducted with 18 THPs in Johannesburg, South Africa between January and May, 2022. Interviews were transcribed and translated into English. Data was managed using NVivo 12 software and thematically analyzed.

Results

The majority of THPs interviewed indicated that initiation as a THP was almost always preceded by a sickness accompanied by dreams/visions that represented an “ancestral calling” to become a healer. Most THPs also trained as both sangomas – who healed according to traditional beliefs – and prophets – who healed according to Christian beliefs. This reflects a syncretic relationship between traditional African beliefs and Christianity. However, not all churches are accepting of traditional beliefs and subsequently these THPs are members only at non-Pentecostal AIC churches who blend both African and Christian practices. Similar to these forms of religious pluralism melding Christianity and traditional beliefs, many THPs also often practice medical pluralism, mixing Western treatments with traditional practices/medicines.

Discussion/Implications

This study sought to explore spiritual worldviews amongst South African THPs. THPs are able to adapt elements of Western and African beliefs into healing practices that span multiple religious and medical fields. Thus, collaborative and decentralized healthcare services would be highly acceptable among such a pluralistic community.

Full List of Authors

Michael Galvin, Lesley Chiwaye, Aneesa Moolla

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the differences between traditional, non-Pentecostal, and Pentecostal Christian beliefs among traditional healers
Observe medical pluralism among the practices of THPs in this context



Abstracts

PERSONHOOD, PSYCHOTHERAPY, AND THE NEW GLOBAL MIDDLE CLASS (SPA-F-7)

Organizers:

Arsenii Khitrov

University of Oslo

Sean Dowdy

University of Oslo

Chair:

Keir Martin

University of Oslo

The growth of new middle-class populations across the non-Western world marks not only a historically unprecedented shift in global economic and cultural power but a potential major transformation in subjectivity, ideation, identity, and personhood for millions of people. The exponential growth of interest in psychotherapy in countries such as India, China and Russia in recent years is a major marker of this transformation. This is a phenomenon that provokes much heated public debate, with many expressing a fear that it marks the growth of a socially destructive 'Western individualism'. For others this development holds out the hope of a greater recognition of psychological diversity and less-constraining forms of subjectivity as well as of overcoming histories of familial or cultural trauma in a variety of ways. Whilst much work has been done on other aspects of new middle-class cultural consumption in contexts such as entertainment or tourism, psychotherapy with its more explicit self-reflection upon the kind of person that the process is intended to produce, remains relatively unexplored ethnographically. Bateson's work as an ethnographer and cybernetician and his insistence on the centrality of concepts such as 'difference', 'relationship' and 'process' in psychological understanding may be considered as a starting point for such an exploration. In these papers, we reflect, document, and analyze ethnographically the systems and subsystems of emergent psychotherapies in different locations around the world, and how those systems inform the ecology of ideas and practices that create, sustain, and transform qualities and descriptions of subjectivity and personhood. The papers reflect on the hopes and fears expressed by participants in this ecology of ideas about the role psychotherapies play in producing transformations in the very systems that have brought them into being.



Abstracts

Inga-Britt Krause

Travis and Portman NHS Foundation Trust

The cross-fertilisation between anthropology and psychoanalysis has been longstanding and fruitful, not least in helping to break down simplistic distinctions between psychology and anthropology, distinctions which as all ethnographers know, evaporate in the actual doing of ethnography or participant observation. It is then remarkable that the association between anthropology and psychoanalysis has not had significant impact on how ethnographers do their work, in how they practice. In this paper I suggest that ethnographic practice/research can build on the work of Gregory Bateson, who as an ethnographer laid the foundation for systemic psychotherapy, in which concepts such as 'difference', 'process' and 'relation' rather than normative interpretive assumptions, are foundational. This paper brings together these concepts in anthropology with those in systemic psychotherapy and argues that enquiry in systemic psychotherapy is ethnography. The systemic psychotherapy work with two young women in their relationships will be described and moments of 'grace', and 'correspondence', ideas put forward by Bateson and Ingold respectively, will be explored. From this I comment on the much used notion of reflexivity in ethnographic and psychotherapeutic research.

SYSTEMIC THEORY AS AN EXPLANANS AND AN EXPLANANDUM IN PSYCHOTHERAPY TRAINING IN RUSSIA

Arsenii Khitrov

University of Oslo

Drawing on my recent ethnographic fieldwork at a Russian private psychotherapy training centre, I examine students' and teachers' use of Gregory Bateson's and Murray Bowen's systemic theories to explain social phenomena; how they mobilise sociological and political vocabulary to explain psychological phenomena; and how they distinguish between the two. Specifically, I illustrate how teachers and students use systemic theories to explain the fall of the Soviet Union and recent conflicts in post-Soviet space, and how they simultaneously use social and political vocabularies to illustrate systemic theories. I show how these exercises, and therapeutic training more broadly, develop teachers' and students' professional, class-related, and political subjectivities.



Abstracts

CHINESE PSYCHOANALYSIS?

Keir Martin

University of Oslo

In my work with US based psychoanalysts who are instructing Chinese psychoanalytic trainees, there is a division between those who reject any discussion of 'culture' as a means by which patients avoid difficult material and a majority who draw a sharp contrast between 'the Chinese mind' and 'the Western mind'. The majority position attempts to take seriously how mind is embedded within the 'ecology' of wider social systems, but frames the difference between those systems in a starkly reified and essentialised manner. My discussions with Chinese psychoanalytic trainees suggests that although they often use a "China/West" dichotomy as a framing for understanding clinical work, they are more likely than their predominantly Euro-American analytic trainers to look at this distinction in fluid terms that are affected by other differences. In particular, they often draw attention to the 'type' of person who is the typical client of psychoanalytic therapy in contemporary China; young, urban, cosmopolitan, and financially solvent. In this paper, I explore how the differences that make a difference for Chinese practitioners of psychoanalysis come in and out of focus in shifting conversational contexts, undermining both the universalising claims of 'traditional' psychoanalytic theory and the 'cultural turn' of recent years.

EMPATHY, SORT OF: TRANSMUTATIONS OF SELF AND OTHER IN A PADDY FIELD

Sean Dowdy

University of Oslo

Inspired by one of Gregory Bateson's "metalogues" with his daughter Mary Catherine Bateson, this paper reflects on empathy as a "sort of" (or *espece de*) mode of apperception—that is to say, a social stance that only emerges consciously from the fluctuations between a merger of mental experience and a more distant, imaginative engagement with another subject. Within this framing of empathy, this paper brings together anthropological theories of empathy with consonant theorizations of the same in clinical psychoanalysis to re-imagine a friendship between the author and a farmer in Central Assam (Northeast India). Ethnographic descriptions of the shared experiences that gave birth to this friendship are compared with clinical descriptions of similar experiences in the author's psychotherapeutic practice in Chicago. In arguing for empathy as something only to be made sense of after its experience has been assimilated to memories of similar experiences, this paper proposes that empathy should not be reduced to a clinical or ethnographic method.



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Instead, it would be best conceived as evidence of a transformation in the relational self—one that is afforded by an openness to the needs of others and a sustained / elicited attention to the qualities of mutual sensual experience. The paper concludes with reflections on how psychotherapy patients in both India and the United States describe experiences of clinical empathy.

WORKSHOP: THE SCARY STUFF. HOW TO OVERCOME OUR OWN ANXIETY ABOUT DISCUSSING RACISM, POVERTY, AND OTHER HEALTH INEQUITIES (SSPC-F-8)

Cody Roi, DO, MPH

Louisiana State University School of Medicine, New Orleans
New Orleans, Louisiana

Background

The recent shifts in cultural awareness of, and appreciation for, the impact that social determinants have across all domains of society has presented a renewed excitement for engagement. Conversations of racism and gender for example, have permeated conversations on politics, healthcare, education, and business at the macro level, and discussions that we have with our friends, partners, children and within ourselves on a more personal level. With an expanding awareness and openness to serious dialogue about social determinants comes the challenge of answering the question “what is my role?”

As psychiatrists embedded within the broader community we are faced with figuring out 1) if we want to be involved, 2) what we want our involvement to be, and 3) how to be involved. For many people, the decision to proactively engage with patients (in clinic) or trainees (in educational settings) on topics of power and privilege is influenced by a number of interacting personal and social factors. When we actively work through and understand those factors we are more likely to feel confident to engage. On the other hand, when we have a passive process for investigating our motivations, skill sets, and areas for growth, we are more likely to avoid engaging in learning, synthesizing, and leading learners on concepts of race and ethnicity.

During this 90 minute workshop Dr Roi will discuss his personal journey with becoming a health educator who teaches applied social determinants. He will discuss ‘engagement anxiety’ and ‘imposter syndrome’ as a personal challenges, and how we can work past these barriers using a system for building our own identity as advocates, leaders and professionals, in order to be the best versions of the leaders that we envision.



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Learning Objectives

At the conclusion of this presentation participants will be able to:
Appraise their own strengths and limitations as social justice advocates in the mental health field
Develop methods to move beyond personal anxieties about actively applying social determinant factors to clinical care and education

WORKSHOP: UNITED WE STAND: WORKING WITH CULTURAL VALUES ALONG THE OPENNESS VS CONSERVATION CONTINUUM (SSPC-F-9)

Kenneth Fung, MD MSc

University of Toronto
Toronto, Canada

Background

Cultural scripts and values influence our everyday functions from perception to action. According to Schwartz, values fall along two dimensions: openness to change versus conservation, and self-enhancement versus self-transcendence. Differences on the first dimension has been associated with the degree of tolerance to social outgroups or minorities, such as by immigration status or sexual orientation. Cultural values that enhance in-group trust and cooperation may lead to distrust and antagonism with out-groups. Bridging this divide may help resolve division and conflicts.

Aims

Engage participants to reflect on personal and cultural values that lead towards unity or division and explore strategies to enhance flexibility and change in the service of increasing the capacity for acceptance.

Methods

The workshop will be informed by Schwartz theory of basic values and mindfulness-based Acceptance and Commitment Therapy (ACT). Social inclusion and exclusion will be discussed in the context of personal and cultural values. We will engage participants with experiential exercises to reflect on their values that functionally unite or divide in social contexts. Application in clinical scenarios with ACT techniques will be explored. This will include patients presenting with interpersonal conflicts arising from in-/out-group differences in which the patient may feel oppressed or inadvertently become the oppressor, e.g., feeling angry that their children is marrying someone of minority race or different religion. Implications for social change will also be explored.

Results



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Participants will be able to reflect on and work through uniting and divisive cultural values to help overcome conflicts in clinical practice with potential use for systems level change.

Discussion/Implications

By attending to cultural scripts and values, participants will have an additional lens and strategy for negotiating sociocultural conflicts clinically and systemically.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify their own personal and cultural values that may functionally divide or unite in social contexts
Develop an approach for clarifying personal and cultural values and strategies that enhance greater social acceptance

SYMPOSIUM: INDIGENOUS HISTORICAL TRAUMA: ECOLOGIES OF MIND, SOCIAL SUFFERING, AND ANTICOLONIAL RESISTANCE IN NATIVE NORTH AMERICA (SSPC-F-10)

Organizer:

Rachel Wilbur, PhD, MPH
Harvard Medical School
Boston, MA

Chair:

Joseph P. Gone, PhD, MA
Harvard Medical School; Harvard
Department of Anthropology
Boston, MA

Discussant:

Laurence J. Kirmayer, MD
Division of Social and Transcultural Psychiatry, McGill University
Montreal, Quebec

Cultural psychiatry has long explored the social origins of common “mental disorders,” even as psychological anthropology focuses on the co-constitution of culture, mind, and mentality. Both disciplines recognize the value of empirical inquiry into distinctive forms of social suffering. Proposed for the joint SSPC and SPA conference day, this symposium features four presentations that empirically engage a prominent explanatory model for mental health problems in Indigenous communities in North America. Contemporary Indigenous peoples suffer disproportionately from addiction, trauma, and suicide, attributed to legacies of colonial subjugation by European settlers.

Known as historical trauma, this explanatory model weds the familiar



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concepts of “historical oppression” and “psychological trauma” to explain community-wide risk for adverse mental health outcomes originating from the depredations of colonial subjugation. Postulated to result from collective, cumulative, and intergenerational transmission of risk beyond first-hand exposure to traumatic experiences, historical trauma is thought to compound over time, impacting successive generations of Indigenous people if unaddressed through therapeutic means. Importantly, healing from historical trauma is routinely attributed to Indigenous participation in traditional cultural practices (i.e., culture-as-treatment). In this symposium, Wilbur et al. use data from 444 urban Two-Spirit American Indians and Alaska Natives to explore a proposed socio-behavioral pathway for the intergenerational transmission of the historical trauma response. Burrage considers the limitations of trauma in accounting for colonial violence in her analysis of 40 Indian Residential School survivor testimonies. Pham et al. identify Indigenous ideals of counseling practice derived from 32 interviews with staff and clients at an Indigenous community addiction treatment center that sought to address the harmful legacy of the Indian Residential Schools. Wendt et al. report findings from a scoping review of the intersection of trauma and substance use interventions for Indigenous Peoples within four settler nations, revealing exemplars for combining professionalized treatment approaches with Indigenous cultural activities.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify avenues through which historical trauma events, stemming from systems of subjugation, impact Indigenous mental health on individual and population levels

Recognize ways in which engagement in culture-as-treatment may work to counteract colonial subjugation, resulting in improved wellbeing for Indigenous communities in North America

PARENTING STRUGGLE AS A SOCIAL PATHWAY FOR THE TRANSMISSION OF THE HISTORICAL TRAUMA RESPONSE: EARLY AND LATER-LIFE FACTORS

Rachel Wilbur, PhD, MPH

Harvard Medical School
Boston, MA

Background

Federal American Indian policy has historically been one of assimilation to extinction. A cornerstone of this effort was the federal Indian boarding schools, which sought to assimilate Indigenous youth into the dominant settler culture. Previous research has implicated boarding school



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attendance as being historically traumatic and contributing to poor health intergenerationally.

Aims

It has been theorized that trauma responses, like those associated with boarding school attendance, may transmit across generations through both biological and socio-behavioral pathways. The present empirical study merges life course theory with historical trauma theory to understand how early and later-life factors may mediate the relationship between boarding school exposure as a historical trauma event and parenting struggle in a population of urban Indigenous adults.

Methods

Data from the Honor Study, a multi-site, cross-sectional health survey of urban Indigenous, Two-Spirit people, was analyzed using recursive path analysis to evaluate a causal model of hypothesized early and later-life mediators between past-generational exposure to Indian boarding schools and contemporary parenting struggle.

Results

Findings indicate that both early and later-life factors mediate the relationship between boarding school exposure and parenting struggle. Respondents with a family history of attendance were more likely to be distressed by experiences of overt or covert microaggressions, which increased parenting struggle. Interestingly, participants with family histories of attendance were found to have elevated levels of social and instrumental support and self-esteem, which was associated with lower parenting struggle.

Discussion/Implications

Within this population there is a clear relationship between family histories of boarding school exposure and parenting struggle, however, the direction of this relationship is differentially mediated by certain early and later-life variables. Participants appear to practice agency and survivance in relation to family histories of boarding school exposure as a historical trauma event, with implications for well-being in both current and future generations.

Full List of Authors

Rachel E. Wilbur, Karina L. Walters, David Huh, Amanda L. Thompson



Abstracts

At the conclusion of this presentation participants will be able to:
Identify mechanisms through which certain socio-behavioral pathways may contribute to the intergenerational transmission of the historical trauma response
Apply findings to interventions aimed at interrupting the intergenerational transmission of the historical trauma response

COLONIAL POWER, VIOLENCE, AND SYSTEMIC DISRUPTION: MOVING AWAY FROM A PSYCHOCENTRIC TRAUMA DISCOURSE

Rachel Burrage, PhD, MSW

University of Hawai'i at Mānoa
Mānoa, Hawai'i

Background

Clinical science has long defined trauma as an individual psychological reaction to an adverse event. But rather than existing in a vacuum, these “potentially traumatic events” are usually generated, experienced, and reproduced within systems of power.

Aims

One such example of systemic disruption, often cited as a clear example of American Indian Historical Trauma, is the Indian Residential School (IRS) system of Canada. Designed to erode the power of Indigenous communities and leadership through forced and coerced assimilation of Indigenous children to Euro-Canadian beliefs and values, the conditions of this system permitted and even promoted acts of violence against Indigenous children.

Methods

This presentation will draw from a thematic analysis of 40 public testimonies shared with the Truth and Reconciliation Commission of Canada by survivors of one Indian Residential School to examine how their experiences relate to psychocentric understandings of trauma as well as processes of systemic disruption.

Results

IRS survivors described a system of control and punishment that at once condoned violence against Indigenous children and also isolated them from family and community. This not only exposed children to a series of “potentially traumatic events” but also disrupted systems of family relations, cultural transmission, and community support that could have otherwise served as protective factors against individual trauma.

Discussion/Implications



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A psychocentric view of trauma risks erasure of some of the most deeply and profoundly felt effects of colonial violence: those that are extra-individual in nature, and which disrupt the very systems individuals must rely on for healing. Such effects cannot be addressed through clinical approaches to healing alone, but instead require healing through family, community, and cultural systems.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Differentiate between systemic disruption and individual trauma as the results of colonial violence
Recognize the need for healing of family, community, and cultural systems in the face of historical trauma

IDEALS OF COUNSELING PRACTICE: THERAPEUTIC INSIGHTS FROM AN INDIGENOUS FIRST NATIONS-CONTROLLED TREATMENT PROGRAM

Tony Pham, MD, MScGH

Massachusetts General Hospital, Harvard Medical School
Boston, MA

Background

Indigenous Canadians suffer disproportionately from mental health concerns tied to histories of colonization, including exposure to Indian Residential Schools. Previous research has indicated that preferred therapies for Indigenous populations fuse traditional cultural practices with mainstream treatment.

Aims

In this study, we address the following research question: What community-driven practical solutions do Indigenous administrators and staff integrate with modern therapeutic practices to address the legacy of coercive assimilation through the IRS system for community members on a Canadian First Nations reserve?

Methods

We conducted thematic analysis on 32 interviews conducted with administrators, staff, and clients at a reserve-based addiction treatment center to identify community-driven and practical therapeutic solutions for remedying histories of coercive colonial assimilation.

Results

We found that counselors tailored therapy through cultural preferences, including the use of non-verbal expression, culturally appropriate guidance, and alternative delivery formats. Additionally, they augmented



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mainstream therapeutic practices with Indigenous traditions, including the integration of Indigenous concepts, traditional practices, and ceremonial activities.

Discussion/Implications

Collectively, this integration of familiar counseling approaches and Indigenous cultural practices in response to community priorities resulted in an innovative instance of therapeutic fusion that may be instructive for cultural adaptation efforts in mental health treatment for Indigenous populations and beyond.

Full List of Authors

Tony V. Pham, Rachel E. Wilbur, Joseph P. Gone

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify two major ideals for counseling practice among community members on a Canadian First Nations reserve
Explore how these two major ideals may beneficially inform related cultural adaptations to treatment approaches for mental health problems across a wider variety of services and settings

EXPANDING THE SCOPE OF SUBSTANCE USE INTERVENTIONS WITH INDIGENOUS PEOPLES: TRAUMA-FOCUSED AND TRAUMA-INFORMED APPROACHES

Dennis Wendt, PhD

McGill University
Montreal, Quebec

Background

The interplay between trauma and problematic substance use among Indigenous Peoples exists against a backdrop of social, community, and political processes that extend far beyond the typical auspices of professionalized mental health or substance use professional services. These problems are situated in a context of individual and intergenerational trauma from colonization, residential schools, and racist and discriminatory practices, policies, and services. One effort to integrate these social processes within clinical practice is through the advancement of trauma-focused and trauma-informed approaches. However, although this integration is widely advocated within Indigenous communities, little is known empirically about these integrative approaches.

Aims



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Our collaborative team (including 6 Indigenous scholars) aimed to synthesize and report the current literature exploring the intersection of trauma and substance use interventions for Indigenous Peoples, through a scoping review of the peer-reviewed literature within the U.S., Canada, New Zealand, and Australia.

Methods

Fourteen databases were searched using keywords for Indigenous Peoples, trauma, and substance use. Of the 1373 sources identified, 117 met inclusion criteria.

Results

Literature on trauma and substance use interventions with Indigenous Peoples has increased in the last 5 years (2012–2016, $n = 29$; 2017–2021, $n = 48$), with most literature coming from the United States and Canada and focusing on historical or intergenerational trauma. Limited sources ($n = 25$) reported specific interventions at the intersection of trauma and substance use—many of which involved combining professionalized approaches with cultural activities.

Discussion/Implications

These sources advocate for multi-faceted, trauma-informed, and culturally safe interventions for use with Indigenous Peoples. This scoping review illuminates gaps in the literature and highlights a need for research reporting on trauma-informed and trauma-focused interventions for substance use with Indigenous Peoples.

Full List of Authors

Dennis C. Wendt, Tara Pride, Alice Lam, Jennifer Swansburg, Martin Seno, Maya B. Lowe, Emiliana Bomfim, Elaine Toombs, Stephanie Marsan, Justin LoRusso, Jo Roy, Erin Gurr, Jade LaFontaine, Jocelyn Paul, Jacob A. Burack, Christopher Mushquash, Sherry H. Stewart

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify key developments and challenges with integrating trauma-focused and trauma-informed approaches in interventions targeting problematic substance use with Indigenous clients and communities.
Explain gaps in research and recommended future research directions, for trauma-focused and trauma-informed approaches for addressing problematic substance among Indigenous clients and communities.



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EXPLORING LIVED EXPERIENCE AND HOW PSYCHOLOGICAL ANTHROPOLOGY CAN CONTRIBUTE TO HEALTH EQUITY (SPA-F-11)

Organizers/Chairs:

Giselle Sanchez

University of California San Diego

Ellen Kozelka

Dartmouth College

Discussant:

Thomas Csordas

University of California San Diego

This panel explores social ecologies that facilitate and/or undermine health equity among marginalized populations. As Bateson (1972) argues, individuals are psychologically connected to their society through interpersonal interaction as well as broader cultural context. In this way, individuals and institutions have the capacity to establish conditions that impact the ability for persons and communities to flourish (Willen 2022). Within the field of psychological anthropology, increased analytical focus on lived experience advances our understanding of the ways individuals and communities struggle to thrive and have a life across a wide range of challenging social, economic, and political environments (Jenkins & Csordas 2020). Through rich ethnographic engagement and focused attention to the lived experiences of community members with whom they conduct their work, participants of this panel address ongoing barriers to health equity and discuss avenues for fortified systems of support in anthropological research.

Panel participants attend to the emotional struggles of asylum seekers and their strategies for fostering wellbeing (Olivas-Hernández), mental health challenges in the educational lives of students in Southern CA and research avenues for support practices in school settings (Sanchez), experiences of anthropological accompaniment alongside U.S. immigrant communities and advocacy for care-based ethnography (Duncan), theoretical and methodological capacities of psychological anthropology in advancing health equity among rural New England populations (Carpenter-Song), and the potentials of digital mental health care in fortifying collaborative strategies in healthcare access and research (Kozelka). Taken together, panelists not only engage theoretical contributions of psychological anthropology to examine health experiences of research participants, but they also discuss strategies for the improvement of socio-ecological conditions among communities.



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THE STUDY OF EMOTIONAL AND MENTAL HEALTH

Olga Olivas-Hernández

University of California San Diego

This paper analyzes the emotional and mental struggles lived by asylum seekers in a condition of strandedness at the border. Multiple factors in their migration processes have undermined their mental health and wellbeing along their mobility trajectories. While they travel through Latin American countries, accessing mental health care is challenging. This work aims to discuss the barriers, strategies, and sources of support asylum seekers have turned to or encountered in their trajectories to overcome their mental and emotional burden. Through a relational ethnography perspective, this paper aims to identify the points of contact and conflict among different actors (asylum systems, NGOs, asylum seekers, and mental healthcare providers) that are enmeshed in the conditions experienced by asylum seekers. Social and political determinants of health shape the conditions and circumstances experienced by asylum seekers, and it is fundamental to enhance comprehension of their impact on their mental and emotional wellbeing. Nonetheless, acknowledging the sources of support, the networks of collaboration, and the strategies developed by asylum seekers to handle their emotional and mental experiences, can give us a better understanding of how mental health equity for asylum seekers can be fostered.

MENTAL HEALTH EXPERIENCES OF MULTI-ETHNIC YOUTH AT A SOUTHERN CALIFORNIA MIDDLE SCHOOL

Giselle Sanchez

University of California San Diego

In California, Latinx youth comprise approximately half of the public school student population yet graduate at a lower rate than the statewide average (California Department of Education 2020). Numerous ethnographic works within educational anthropology reveal the troubling challenges latino/a/x youth can face in the form of differential treatment based upon race, ethnicity, class, gender identity and low academic expectations. Despite continued efforts to identify factors that pose barriers to academic achievement or facilitate educational motivation, less explicit attention has been paid to the impress of conditions of structural violence on adolescent subjectivities. This paper provides an ethnographic lens into the cultural and structural ecologies that contour Latinx educational experiences at a middle school in Southern California with focused attention to experiences of mental health. In line with calls



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for policy-relevant anthropological research among youth, this paper outlines unique contributions of psychological anthropology theory and practice that bear the potential to disclose avenues for enhanced social support practices in service of Latinx youth educational attainment.

CARING ETHNOGRAPHY: ANTHROPOLOGICAL “ACCOMPANIMENT” WITH IMMIGRANT COMMUNITIES IN CRISIS

Whitney L. Duncan

University of Northern Colorado

The COVID-19 pandemic has exacerbated pre-existing health disparities for immigrants and other marginalized groups, laid bare blatant forms of exclusion and racism, and—among those of us privileged enough to be working alongside immigrant communities—inspired new, care-based approaches to advocacy and anthropology. In this presentation, I first discuss Latinx immigrant experiences of undeservingness projects (Kline 2019; Willen 2012) that act as barriers to health equity and to a sense of moral belonging in the U.S. Then, I outline anthropological ‘accompaniment’ as a mode of doing anthropology that aims to bring the ethnographic project and the lived experience of our interlocutors into alignment in ways guided by what’s “at stake” for them in any given moment or crisis (Kleinman 1997). As a feminist care-based, decolonial praxis, accompaniment relies upon trust, presence, and intentional community building as modes of knowledge production and—more importantly—for enacting social change and advocating for justice.

PSYCHOLOGICAL ANTHROPOLOGY AS ADVOCACY: REIMAGINING POSSIBILITIES FOR RECOVERY IN RURAL NEW ENGLAND COMMUNITIES

Elizabeth Carpenter-Song

Dartmouth College

In this paper, I argue for how approaches in psychological anthropology -- person-centered ethnography, the emphasis on lived experience, attunement to the impress of political, economic, and social systems – position our discipline to contribute in uniquely meaningful ways to the work of advancing health equity. In over a decade of ethnographic engagement in rural New England, close attention to lived experiences of marginalized persons and families has illuminated paradoxical social responses and missed opportunities in health and social services. I have observed a spectrum of responses to issues of poverty, mental illness, and substance use that can either fortify or fracture opportunities for those on the margins in this setting. In the small towns and villages



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in this region, progressive politics and traditions of philanthropy exist alongside resistance to the development of affordable and supportive housing. In the context of health and social services in this region, the good intentions of care providers to meet complex mental health and social needs are often eclipsed by the bureaucratic realities of practice and inadequate preparation to address social determinants of health and trauma. By elevating lived experiences of marginalization, the theoretical and methodological foundation of psychological anthropology brings opportunities and responsibilities to counter pervasive cultural narratives that reinforce stigma and social exclusion as well as to advocate for new approaches in healthcare in the service of social justice and health equity.

MIND THE GAP: ENGAGING WITH COMMUNITIES AND CULTURAL CONTEXT FOR DIGITAL MENTAL HEALTH EQUITY

Ellen Kozelka

Dartmouth College

The transition to and acceptance of digital mental health at the onset of the COVID-19 pandemic has been heralded as a “paradigm shift” for providing and accessing care (Torous et al 2021). While growth in the field of mental health technology is exciting in its possibilities for expanding treatment access, it is not without complications. Researchers consistently note troubles enrolling participants in studies and issues with the uptake of digital tools in real-world clinical settings, despite their efficacy in clinical trials (Noel et al 2019). The skills and orientations from a psychological anthropological approach provide crucial insights into the diverse understandings of digital mental health tools. In this paper, I document the both overlapping and vastly different conceptions of the category digital mental health, its therapeutic benefits, and how specific tools should be integrated in routine practice at one community-based clinic among leadership, clients, and frontline staff. I then present our team’s method of contextual engagement with all stakeholders to help direct research and practice toward collaborative and equitable action strategies that fortify rather than fracture mental healthcare options in community health settings. Recognizing and discussing the diversity in understandings of and experience with digital mental health is critical to closing the gaps in care across contexts and stakeholder groups.



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HATE: INSIGHTS ON CLINICAL WORK AND VIOLENT EXTREMISM (SSPC-F-12)

Organizer:

Rochelle Frounfelker, ScD, MPH, MSSW

Lehigh University
Bethlehem, Pennsylvania

In the past decade, there has been an increase in interest and attention among national and international governments and organizations related to the phenomena of violent radicalization (VR) and violent extremism (VE). Notably, there is a recognition of the gap between the need for, and existence of, evidence-based programs and services to prevent VR and intervene and reduce the threat of individuals at risk for, and affiliated with, VE. Still dominated by security and political agendas, the field raises critical ethical issues around the definition of the mandate of clinical services addressing VR and VE, the partnership with security partners and much needed firewalls, and the dilemmas associated with the medicalization or psychologization of social suffering. This symposium presents a rare opportunity to hear and learn from practitioners and researchers involved with VE clinical services at the Montreal Polarization Team in Quebec, Canada. Presentations highlight and explore emerging and controversial issues in clinical work, including conducting risk assessments and exploring the relationship between gender-based violence and VE. We also examine the personal and professional risks of being a clinician in this field, and ask participants to reflect on how professional bodies and colleagues can best protect and support the mental health and well-being of clinicians engaged in this work.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize controversial issues in clinical work in the field of violent radicalization/violent extremism
Identify promising practices for intervention and self-care within the field of violent radicalization/violent extremism

RISK ASSESSMENT DILEMMAS IN A SPECIALIZED CLINIC FOR

INDIVIDUALS REFERRED FOR VIOLENT EXTREMISM

Cindy Ngov, MScPH

McGill University
Montreal, Quebec

Background

In the fields of psychology or criminology, assessing the risk of violence is a core component in the establishment of a treatment plan and in the monitoring of the intervention process. However, practitioners from the violent extremism field currently lack guidance on which assessment tools to use, in light of the slim body of literature in this domain.

Aims

Addressing the challenges associated with risk assessment in a specialized clinic called Polarization providing services for individuals with mental disorders referred for concerns about violent extremism, this mixed methods paper describes an approach to risk assessment in this clientele and examines its perceived utility for clinicians.

Methods

A mixed method concurrent triangulation design is used to combine available quantitative data on risk assessment of individuals referred to the Montreal Polarization Team, obtained through a file review (n=50), with qualitative data collected through a focus group with practitioners and clinical ethnography.

Results

Results confirm that risk assessment in individuals with mental disorders, attracted by violent extremism is a complex exercise. They suggest that structured instruments are useful and that it may be important to go beyond field silos in risk assessment in mental health and in violent extremism. They show that divergences in risk assessment among clinicians may reflect biases associated with the therapeutic alliance, countertransference and with societal discourses, and that risk assessment entails a risk of profiling individuals from specific backgrounds. Clinicians report that these divergences cannot always be resolved and may indicate the need for continuous monitoring.

Discussion

Overall results circumscribe the urgent need for more prospective research, and confirm the limits of cross-sectional risk assessment in individuals presenting with hate discourses and attracted by violent extremism who have a mental disorder diagnosis.

[Full List of Authors](#)



Abstracts

Cindy Ngov, Cecile Rousseau

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify some of the challenges of risk assessment in patients attracted by violent extremism
Recognize the clinical utility and limits of risk assessment tools for this clientele

“BETWEEN THE SELF AND THE OTHER”: CLINICAL PRESENTATION OF GENDER-RELATED VIOLENT EXTREMISM

Rochelle Frounfelker, ScD, MPH, MSSW

Lehigh University
Bethlehem, Pennsylvania

Background

Until relatively recently, the role of gender in VE has largely been ignored or rudimentary in analysis. While past research has frequently asserted that societal norms of manhood, which encourage men to be violent, drive the association between men and VE, more nuanced investigations are needed. Other gaps and issues related to gender and VE include the exploration of the relationship between misogyny and VE and gender stereotypes and recruitment strategies of extremist organizations.

Aims

This study aims to address the knowledge gap in this topic by examining the role of gender among individuals engaged in VE clinical intervention services in Montreal, Quebec.

Methods

We use a mixed methods approach to understand the experiences and characteristics of individuals with a gender-related extremist ideology and compare them to other extremists enrolled in services.

Results

Integrating quantitative and qualitative findings provides an opportunity to draw meta-inferences on gender-related VE, including a typology of the phenomena as well as clinical characteristics and social dynamics relevant to gender-related VE. First, gender-related VE can be understood as a strategy to enact “protection of the self” in relationship to personal identity distress and social exclusion and difficulties with intimacy. Second, gender-related VE exists and is expressed at an intersection of individual, relational, and sociopolitical distress.

Discussion/Implications



Abstracts

Our results suggest that models for training practitioners in the field of VE should include a variety of violence domains and the evolution of misogynistic representations in the social realm and appropriation by specific extremist online and offline groups. Beyond training, partnering with gender-based violence intervention programs and service providers is warranted given their expertise in misogynistic, masculinist, and anti-gender beliefs and behaviors.

Full List of Authors

Rochelle L. Frounfelker, Janique Johnson-LaFleur, Catherine Montmagny Grenier, David Duriesmith, Cecile Rousseau

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize ways in which gender-based violence intersects with violent extremism
Identify policy, programmatic, and clinical implications of gender-related violent extremism

SURVIVING AND THRIVING IN SPITE OF HATE: BURN OUT AND RESILIENCY IN CLINICIANS

Cécile Rousseau, MD

McGill University
Montreal, Quebec

Background

Hate discourses are hurtful for their targets and can shatter social cohesion. In a clinical setting, although they may be interpreted as signs of distress and despair in the patient, they may affect the clinicians in different ways and erode their capacity to provide care.

Aims

This clinical presentation will discuss the experience of the Montreal Polarization Team clinicians, reviewing their subjective experiences and the hardships and rewards associated with the clinical engagement of individuals attracted by violent extremism.

Methods

We qualitatively analyze individual practitioner and team reflections on their clinical practice from 2016 to the present.

Results



Abstracts

Results first show that massive exposure to hate discourses in a clinical setting is associated with clinicians reporting somatic manifestations such as nausea, stomach ache, headaches, choking sensations, among others. Concurrently they endorse affects ranging from intense anger and rage to sadness and numbing. To deal with their clinical work, practitioners use a wide range of conscious and unconscious individual and collective strategies, which may lead them to minimize the risk of violence, to deny their own reactions, or to reject their patients. Solidarity, non-politically correct humor and a community of practice are identified as supportive.

Discussion

To mitigate the emotional burden of being frequently confronted with hate, team relations play a role. But avenues to decrease the exposure and avoid heroic positions are also warranted to decrease the risk of burn-out. The ethical challenges of confronting hate in clinical encounter and navigating between complicity and disengagement will be discussed.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the possible emotional impact for clinicians of working with violent extremists
Identify some strategies which may protect the clinicians from burn-out in such a context

ROUNDTABLE: PSYCHOLOGICAL ANTHROPOLOGY AND CHILDHOOD (SPA-F-13)

Organizer/Chair:

Tom Weisner

University of California, Los Angeles

Presenters:

Jason DeCaro

University of Alabama

Jill Korbin

Case Western Reserve University

Ashley Maynard

University of Hawaii

Richard Shweder

University of Chicago

Psychological Anthropology and Childhood provides a forum for

Suzanne Gaskins

Northeastern Illinois University

David Lancy

Utah State University

Gabriel Scheidecker

Freie Universität Berlin

conversation on the past, present and future of research and advocacy for the cultural and comparative study of child development. Psychological Anthropology has long led the way across the social sciences in this work, and participants in the Roundtable continue to be leaders in the field. Roundtable participants have worked in communities around the world. Although the focus is on children, parents and human development, the theories and topics in this field include most across Psychological Anthropology. Participants have contributed to new evidence and theory across a wide range of topics (e.g., emotions, learning, cognitive development, language, moral development, disability and mental illness, and gender). Our field focuses on children's experiences organized within culturally specific patterns of children's everyday activity (e.g., work and play, multiple and child caregivers), as well as by cultural institutions (e.g. education, nutrition and health care, media). The field examines environmental risk factors, child maltreatment, and biocultural influences, as well as history and change, including migration, cultural change, and colonialism. A wide range of ethnographic and mixed methods also characterize the field. The roundtable will also consider the importance of the cultural study of child development for informing interventions and ethical and translational uses of local cultural practices.

PAPER PANEL: INSTITUTIONS, CLINICAL ENCOUNTERS, AND LIVED EXPERIENCE OF CARE (JOINT-F-14)

AGENCY, DESIRE, AND MOVEMENT: AN ETHNOGRAPHIC STUDY IN A BRAZILIAN PSYCHIATRIC AND ASYLUM HOSPITAL

Sabrina Del Sarto

Federal University of Santa Catarina (UFSC) and
University of California San Diego

Although Psychiatric Reform movements have transformed the institutional reality for patients in psychiatric hospitals, in Brazil, some institutions still maintain permanent residents in their wards. In this research, we investigated the social life of permanent residents in psychiatric hospitals in the state of Santa Catarina. We found two psychiatric institutions that maintain 180 residents, with an average age of 62 years and an average length of stay inside the hospital of 31 years. They have lived an institutional life with intense medicalization and no contact with the world outside the hospital. Ethnographic data (2021-2022) revealed that although the patients have lived only inside the hospital, with schedules only for waking up, eating, receiving medication, and sleeping, without alternative activities, they still manage to subsist their particularities and live inside the institution in a singular way.

SURVIVORS, USERS, OR PEERS? EMERGING IDENTITIES IN THE



MENTAL HEALTH FIELD OF CONTEMPORARY CHINA

Zhiying Ma

University of Chicago

In recent years, new identities have emerged for psychiatric “patients” in China, such as “users,” “survivors, and “peers.” This paper shows that these identities have emerged with the circulation of global activisms, the country’s ongoing welfare reconstruction, and the strategic alliances built by/with various stakeholders. In particular, they are responses to the dominance of institutionalization in the country’s mental healthcare for people diagnosed with serious mental illnesses, as well as to the rise of community mental health in the country that is still very much expert-driven and biomedically oriented. These identities allow people to resist medical oppressions and to assert their voices in institutional and community mental health policies, but they might also trivialize and misrepresent people’s lived experiences. Since social scientists are often entangled in the production of these identities, we should be reflexive of the contexts that shape and are shaped by them, conscious of our own roles in the process, but also open to appreciating the slow, uneven, and unexpected changes that these new identities might bring.

A REGIME OF CERTAINTY: SOMATOFORM DISORDERS, MEDICAL UNCERTAINTY, AND THE ECOLOGY OF THE CLINICAL ENCOUNTER

Daisy Couture, MA Medical Anthropology

McGill University (Department of Anthropology,

Department of Social Studies of Medicine)

Montreal, QC

Background

Somatoform disorders (aka somatic symptom disorder) are fraught with uncertainty – from diagnosis and prognosis to treatment. Medical and social scientific research on these conditions has tended to highlight the therapeutic benefits of definitive diagnosis; however, more recent scholarship, influenced by movements such as epistemic humility and humanistic medicine, has stressed the importance of acknowledging and utilizing uncertainty (Greco 2017, Simpkin & Schwartzstein 2016). Uncertainty is a fraught and structuring force in somatoform disorders as patients and clinicians attempt to navigate crises of (de)legitimation and anxiety around efficacy and authority.



Abstracts

To understand clinician and patient orientations to the uncertainty in the context of somatoform disorders and how attempts to navigate it affect care and illness experience.

Methods

Two months of ethnographic fieldwork at a Canadian neuropsychiatric clinic, including participant observation of in and out-patient encounters and interviews with clinicians and somatoform patients. My analysis takes an ecological approach to the clinical encounter, investigating the ways in which patients and clinicians shape the conditions of (im)possibility for themselves and each other.

Results

In interviews, patients and clinicians were avowedly conscious of the fundamentally uncertain nature of medicine (and particularly psychiatry); however, in the clinical encounter, both parties enacted medicine as a regime of certainty – a term I offer to describe a tradition that bounds the practices, perceptions, and responsibilities of medicine by certainty. Patients and clinicians materialized medicine as a system that could and should provide access to objective truth about suffering, making uncertainty an unacceptable mode to inhabit.

Discussion/Implications

While certainty is generally therapeutic in the moment, this paper suggests that it often fails to hold the dynamic experiences of somatoform symptoms long-term; furthermore, I argue that medicine as a regime of certainty participates in the marginalization of suffering that does not neatly correspond to organic pathology.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize how an ecological approach to the clinical encounter is productive in efforts to theorize about and/or transform the culture of medicine

Analyze how an insistence upon certainty shapes the possibilities for suffering, care, and recovery in somatoform disorders

DEVELOPING PRACTICES OF CLINICAL INCLUSIVITY IN MENTAL HEALTH SERVICES FOR IMMIGRANTS IN FRANCE

David Ansari, PhD

University of Illinois College of Medicine at Chicago
Chicago, IL



Abstracts

Mental health services have been developed for immigrant populations in France who have been excluded from the healthcare system. Transcultural psychiatry is one of the leading approaches to support immigrant populations with language interpretation and recognizing the social and cultural dimensions of mental illness. Transcultural psychiatry in France is also an important space for therapists in training who wish to provide more inclusive mental health care. Many of the professionals who practice transcultural psychiatry and train in this field are immigrants or have parents or grandparents who immigrated to France.

Aims

This project examines how therapists in training learned to develop practices of clinical inclusivity, which recognize the social, cultural, and political domains of mental illness and seek to address the barriers to accessing mental health care. This project also seeks to examine how aspects of the hidden curriculum may enhance or hinder this process of learning.

Methods

This project draws on ethnographic fieldwork conducted in four mental health clinics for immigrants and their descendants in Paris, as well as 65 interviews with clinicians and therapists in training.

Results

Therapists in training played important roles in enacting clinical inclusivity, including serving as language interpreters or cultural mediators with patients. These responsibilities altered their roles as novices since they also inhabited roles as experts. Therapists also spoke about their experiences and origins to allow patients to feel more comfortable and open in therapy. Therapists could speak freely, but they also corrected and ignored each other's speech and questioned their authenticity.

Discussion/Implications

Practicing clinical inclusivity required more than just the presence of diverse therapists. Therapists in training found it affirming to reflect on their own experiences and forms of belonging in therapy. But the policing of speech and valuing certain ways of belonging undermined efforts of promoting inclusivity.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Examine the hidden curriculum of learning to become a therapists who supports patients who are immigrants and refugees
Evaluate how future therapists perceive the learning process as novice

therapists but as linguistic and cultural experts

THE CAPACIOUSNESS OF UNCERTAINTY: FROM STANDING OVER TO BEING-ALONGSIDE

Jiameng Xu, MD,CM-PhD

University of British Columbia
Vancouver, British Columbia

Background

The philosopher of phenomenological hermeneutics, Hans-Georg Gadamer (2004), worked out a theory of meaning that takes as a starting point our capacity for being addressed by that which we are trying to understand. This fundamental, existential openness to that which has something to say to us suggests an ethical imperative undergirding what we might consider desirable and good in practices of care: to not turn away from the alterity of another, but rather to remain present to the particularities of a situation when what we expect does not arise.

Aims

This essay aims to explore the possibilities of care, listening, and understanding when uncertainty, revealed where routine “regimes of significance” (Katz 1996) are no longer sufficient, is experienced in its capaciousness as something that holds (Stevenson 2014) rather than overwhelms us.

Methods

I will draw upon two ethnographic cases located upon an inpatient psychiatric ward in which I, first as participant-observer and later as clinician, was caught up in a movement from standing over a patient to being-alongside someone who is inviting me into their world. Taking on a first-person, narrative-phenomenological (Mattingly 2010) and poetic (Bleakley & Neilson 2022) lens, this interpretive analysis highlights the bodily-sensing, aesthetic (Park 2012) dimensions of remaining open to uncertainty long enough that we begin to hear what it has to say to us.

Results

Such an investigation posits that the ethics of care practices take their power not only from normative dimensions but also from seemingly small, fleeting moments in which one’s way of being in uncertainty is fundamentally transformed.

Learning Objectives



Abstracts

At the conclusion of this presentation participants will be able to:
Recognize the importance of aesthetic and bodily-sensing dimensions of experience to making sense of the meaning of another in settings of healthcare delivery
Explore their own experiences of a shift in their way of being which led to greater possibilities within a therapeutic relationship

WORK IN PROGRESS: KETUT SUDIARTA: THE SACRIFICE (SSPC-F-15)

Robert Lemelson, PhD

University of California Los Angeles
Los Angeles, CA

Background

Since adolescence, Ketut Sudiarta lived with severe mental illness. His tumultuous adulthood was shaped by episodes of instability and violence: he wandered the streets, attacked his half-sister who died from her injuries, was incarcerated and hospitalized, and ultimately, after two previous attempts, died by suicide. Ketut was also a fond friend and family member who tried to live a fruitful life, and participated in an ambitious healing process to address and redress the wrongs of which he seemed a part. This longitudinal ethnographic film (in-progress) is shot and narrated by Ketut's childhood friend and explores the grief, concern, and culturally-informed meaning-making surrounding a deeply troubled life.

Aims

Psychological anthropology's long-standing interest in the experiential, symptomatic, and outcome differences in major mental illness trajectories outside the Euro-american context endures. This visual ethnography explores culturally-specific approaches to violent episodes and individuals within the extended family system by documenting responses that focus on inclusivity and collective healing. Taking guidance from spiritual leaders, Ketut's difficulties are framed as the product of troubled relationships in and across interconnected and mutually influential human and spiritual realms.

Methods

Visual psychological anthropology—longitudinal, person-centered, collaborative, experience-near, and narrative film grounded in emotional meaning—can be a powerful medium to communicate complex and difficult realities.

Results



Abstracts

This film aims to convey the nuance of Ketut's experience and provide an emic, attuned perspective to viewers witnessing a response to violence so different than in the United States.

Discussion/Implications

The film unpacks the lived experience of healing methods that don't pathologize violence or mental illness but integrate even highly upsetting and disruptive behavior into a shared system of meaning, addressing the deep ambivalence felt by some as they wrestle with their own emotions and perspectives while submitting to collective strategies that seek to re-establish harmony.

Full List of Authors

Robert Lemelson, Chisako Yokoyama, Anak Agung Agus Indra Kusuma

Key Questions

- 1) Is the narrative of the film coherent and compelling?
- 2) Are the relevant theoretical underpinnings of (visual) psychological anthropology communicated clearly?
- 3) How do audience members experience the ethical aspects of viewing a film about an individual who is both violent and vulnerable?

Learning Objectives

At the conclusion of this presentation participants will be able to: Recognize a collective approach to healing and meaning-making regarding major mental illness and episodes of violence which is grounded in Balinese beliefs, values, and practices of family, community, and spirituality; and compare this with American models of medicalization, criminalization, and extrusion.

Explore the possibilities of visual psychological anthropology and ethnographic film to address disturbing episodes of major mental illness and violence, across viewing cultures and within fraught histories of representation.

ROUNDTABLE: ECOLOGIES OF PERCEPTION - A ROUNDTABLE DISCUSSION (SPA-F-16)

Organizers:

Anna Corwin

California Institute of Integral Studies

Presenters:



Abstracts

Joshua Brahinsky
University of California, Berkeley

Anna Corwin
California Institute of
Integral Studies

Cordelia Erickson-Davis
Stanford University

Tanya Luhmann
Stanford University

James Matharu
Ludwig-Maximilians University

Francesca Mezzenzana
Ludwig-Maximilians University

The present roundtable brings together scholars working at the intersection of anthropology, psychology, philosophy and neuroscience who each engage ecological frameworks. Ecological frameworks offer embodied, non-representational approaches to perception that question the dichotomy between mental processes and bodily experiences.. From this perspective, in Ingold and Palsson's words (2013) humans are "biosocial becomings" who are created by the environments they inhabit and co-produce. We will explore three key questions central to the study of perception including: 1. What are the ethical implications of various methodological and theoretical approach(es) to the study of perception? 2. What implications do ecological approaches to perception have for conversations on reality, hallucination, and psychotic experiences; 3. Most ecological theories of perception claim to be non-representational yet definitions of representation vary: what do we mean with the concept of representation? The goal of the roundtable will be to have a meaningful discussion and to provide a space for new ideas, big questions, and creative pathways.

ROUNDTABLE: CRITICAL EMPATHY AS A TOOL FOR ETHICAL ETHNOGRAPHY (SPA-F-17)

Organizer:
Audrey Jones
Emory University

Chairs:
Chikako Ozawa-de Silva
Emory University

Rebecca Lester
Washington University in St. Louis

Presenters:
Chikako Ozawa-de Silva
Emory University

Rebecca Lester
Washington University in St. Louis

Audrey Jones
Emory University

Doug Hollan
University of California,
Los Angeles



Abstracts

Daniel Lende

University of South Florida

Elizabeth Durham

University of Michigan Ann-Arbor

Paras Arora

Stanford University

Shai Satran

Hebrew University of Jerusalem

Anthropologists are confronted with questions of difference and sameness fundamental to cross-cultural inquiry and interpersonal intelligibility. “Critical empathy” is a tool for navigating these poles, acknowledging both common humanity and individuality, while maintaining a critical attitude towards the potential pitfalls of over- or under-empathizing with our interlocutors. If anthropology is to contribute cross-cultural understanding, we cannot afford to ignore the potential of critical empathy, especially at a time when understanding across difference is at an all-time low, and the costs of such a lack are so high. Our roundtable will consider the following: how do we employ critical empathy in interviews with interlocutors, our imagination of other people’s worlds, our teaching, our writing, and our public scholarship? How do we honor the common humanity of those we study while respecting difference and not reducing their experiences to our own? How can we empathize compassionately while retaining a self-critical reflexivity to prevent the pitfalls of empathic distress, burnout, helplessness, or collapsing differences between self and other.

WORKSHOP: “WHAT GOES AROUND COMES AROUND”: DO CULTURAL PSYCHIATRISTS NEED TO REMOVE SOME PSYCHIATRIC DIAGNOSES FROM THE DSM 6? (SSPC-F-18)

Lama Muhammad, MD

University of California San Diego
San Diego, California

Natalie Fetting, MD

University of California San Diego
San Diego, California

Noe Caballero, MD

University of California San Diego
San Diego, California

Neharika Akkoor, MD

University of California San Diego
San Diego, California

Background

The U.S. Census Bureau predicts that in 2043, minority populations will become the majority in the United States. Therefore, integrating culturally attuned practices into routine psychiatric care will only increase in importance. Hence, it is time to stand our ground as cultural psychiatrists and fight the stigma of psychiatric illness by excluding what might negatively affect the diverse population’s acceptance of these disorders and adjust our Diagnostic and Statistical Manual of Mental Disorders (DSM) diagnoses.



Abstracts

Experts in cultural psychiatry will be increasingly called upon to answer pragmatic questions about some psychiatric diagnoses and parse the interactions between culture and psychiatric illness.

Methods

The presenters will introduce a bioethical and cultural approach to some psychiatric diagnoses and the suggestion of removing them from DSM6. The presenters will describe, using clinical examples, the application of cultural formulations and discuss common pitfalls in practicing, given some documented DSM criteria.

Discussion/Implications

1) Beyond Personality disorders:

Some personality disorders affect patients' ability to cope; however, there is a vast difference between not being able to cope and harming others to cope. Cases incorporating bioethical principles into diagnosing and managing psychiatric disorders will be discussed.

2) Refugees, asylum seekers, and undocumented immigrants

The interactions between relocation, mental illness, developmental history, and legal troubles can be unique stressors for patients. Specific examples illustrating these complex interactions will be discussed.

3) History of DSM:

The presenters will review educational resources in DSM V Cultural Formulation Interview and the history of significant diagnoses' changes in DSM through decades.

Conclusion

By the end of the symposium, participants will have been exposed to many facets of controversial psychiatric diagnoses. They will leave with tools they can apply to culturally complex patient care in their home institutions.

POSTER SESSION

TRANSGENDER HEALTH/CARE AND LIVABILITY

Zoe Senter

Boston University

Trans life is pervaded by symbolic, structural, and physical violence that threatens our safety and wellbeing. Across the United States, dozens of bills to ban trans healthcare have been introduced, alongside other legislative attempts to criminalize gender deviance and circumscribe trans possibilities. Even within the field of trans healthcare, the US's prevailing biomedical model works to limit trans people's access to the



Abstracts

very care it intends to provide. Proceeding from the medicalization of gender variance, trans healthcare functions as a biopolitical apparatus that regulates trans expression and gatekeeps access, using binary, Eurocentric gender norms as its standards of care. My (auto)ethnographic honors thesis research with trans young adults considers how, in a system that sickens us and positions us as sick, we create livable spaces for ourselves. This often involves negotiating the allowances and limitations of the trans self constructed by biomedicine and drawing on trans networks of care for guidance, resilience, and material resources. I explore how trans subjectivities are shaped by these structural and social forces as well as individual journeys of gendered becoming. As trans voices are often minimized in the discussions surrounding trans health, I aim to elevate our perspectives and embodied experiences to forward trans ways of being that go beyond biomedical, individualized explanations of our lives.

PERILS OF PERSONHOOD: EXAMINING THE BODY/MIND PROBLEM IN MEDICAL EDUCATION

Hanna Kinzel, MS

University of the Incarnate Word School of Osteopathic Medicine
San Antonio, Texas

Background

Borrowing conceptual tools from Henri Bergson, I examine Jeff McMahan's two intuitions on when we cease to exist in *The Ethics of Killing*. I then discuss the two theories of brain death that determine different ways of thinking about patients diagnosed with persistent vegetative states and their treatment, contending that these theories, mired in Cartesian dualism, treat the patient as a mechanism and the brain as a receptacle for personhood.

Aims

This essay demonstrates how personhood as a separate category from the organism is an unproductive and insufficient representation of a living system and disregards the interconnectivity of the body-mind relationship.

Methods

Drawing on the work of John Dewey and William James, I propose that personhood as a moral category should be eliminated in medical decision making because personhood does not accurately represent the patient as an integration of various processes.

Results



Abstracts

Our definition of death reflects how we regard the patient as an assemblage of parts, some of which confer special properties. The brain, carved off from the rest of the body, is isolated, studied, and deemed the seat of personhood. This dualistic conception of the brain and the body muddles end-of-life decision making and tramples an important truth. The person is not a discrete and severable entity, but the culmination of an integrated process.

Discussion/Implications

McMahan's work simultaneously leads us nowhere and shows the way to a truer conception of death. Personhood as a moral category should be eliminated because it flouts the reality that a patient is an integrated whole, not an assemblage of pieces. Eliminating the person/body dichotomy paves the way for a more honest medical education and approach to patient care.

"I JUST LIKE TRYING TO COPE BETTER AND LIVE BETTER WITH IT": EXPLORING AMBIGUITIES ABOUT CHOOSING TO CONTINUE OR DISCONTINUE SUBSTANCE USE AFTER BEING DIAGNOSED WITH EARLY PSYCHOSIS

Halle Tarvin

Southern Methodist University

Young persons diagnosed with early psychosis may be more vulnerable to the adverse effects of substance use than the general population; it is important to know what motivates them to use or refuse substances after a psychotic break. The research team conducted one-hour interviews informed by the social ecological model with 17 diverse young adults (about ⅓ self-identified as Latino, ½ Black, ⅓ white) enrolled in specialized early psychosis services in Texas. Interviews explored how these clients thought about the role of substance use in their lives before and after their enrollment in treatment. The drug of choice for most clients was cannabis (n=11, 65%) followed by alcohol (n=5, 29%). Some young adults chose to continue substance use to increase mental wellness, enhance everyday experiences, cope with stress, and gain social benefits. Clients who cut back expressed experiencing feelings of distress, life-altering events related to substance use (e.g., accidents), or the urge to harm one's self or others while using. Both groups saw advantages to quitting and continuing. It is important to develop a nuanced understanding of how young adults experiencing early psychosis make choices about substance use to design services that are appealing to them. The option for clients to engage with services which are empowering and supportive can build one's sense of agency and facilitate pathways to wellness.



Abstracts

MEDICATION AND NEUROLOGICAL SELFHOOD IN COLLEGE STUDENTS WITH ADHD

Bella Faber-Rico

Boston University

“How do psychiatric diagnoses that tie identity to neurobiology, and psychiatric medications that alter neurobiology, inform our understandings of ourselves? This ethnographic research investigates how American college students with ADHD negotiate their identities in relation to diagnoses and treatment and explores the questions of morality and deservingness that result from these contexts.

Social science fields are often critical of our understanding of ourselves as brains—and, further, as brains in need of care—because of how closely “brainhoods” are tied to the increasing biopolitical power of psychiatric institutions. At the same time, this research reveals that “brainhood” is a deceiving term. ADHD informs every aspect of how young adults experience being in the world: socially, temporally, and embodied (Nielsen, 2017). Further, far from being silenced by a diagnostic label, these young adults have often devoted a great deal of effort to self-advocating for a diagnosis despite institutional, emotional, and social barriers. This work of making internal experiences legible to skeptical outsiders, from clinicians to family members to professors, offers much to anthropological discussions of agency and morality of patients in mental health care (Buchbinder, 2015; Lester, 2019).

Still thornier moral tensions emerge when psychiatric medication, and its transformative powers over the self, is added to the mix. Decisions about medication use are entwined with questions of whose struggles, and what types of struggles, are worthy of aid; at times these decisions require the drawing up of new boundaries around the “true” self versus the “medicated” self. My research seeks to shed light on these shifting self-identities and the question of what it means to be a self in a cultural context defined by brainhood. “

SITUATING PERSONHOOD IN A HMONG VILLAGE: EXPLORING THE COSMOLOGICAL, HISTORICAL, AND RELATIONAL ASPECTS OF HMONG PERSONHOOD

Elizabeth Johnson

Brigham Young University

The supposed tension between structure and agency has driven much social theory. While Williams, Gantt, and Fischer argue that agency “preserves meaning and purpose in human action,” and is the right of all human beings (Williams et al., 2021), other theorists, including Foucault



Abstracts

and Sahlins emphasize structural accounts of how individuals act. In this paper, I explore the relationship between agency, social structures, and personhood. Based on two months of ethnographic research performed in a Hmong village in northern Thailand, I argue that individuals operate within the structures of a historically embedded cosmology and that their relationships with both the living and the dead help realize full personhood. My Hmong interlocutors found opportunities to situate themselves in their context to become a “full person” more completely in the community. This occurred on both individual and communal level. One disabled interlocutor cosmologically situated her personhood by adopting Christian cosmology and practices, while other interlocutors integrated a Buddhist cosmology into their traditional practices. In this way, agency and social structures are not mutually exclusive, but mutually constitutive.

FOOD AS A CONDUIT FOR CARE IN AMERICAN HOUSEHOLDS

Baili Gall

University of Alabama

“Previous ethnographic research has shown that mealtimes are a rich site for capturing the nuances in family interactions and are often referred to as an “opportunity space” that can be used for the socialization process of children (Ochs et al., 1989, p. 238). Here, within each household, there exists a unique ecological landscape shaping how children and parents are socialized to enact and receive care. Drawing upon research conducted in the homes of families living in the Southeastern United States (Pritzker et al. 2017-2022), this study incorporates psychological, biological, and linguistic anthropology, and specifically engages food that’s served during mealtimes as a “conduit for care” with both nutritional as well as cultural implications. Focusing on detailed analyses of mealtime interaction amongst several families in the broader study, I investigate how children learn to express their own physical and affective desires for food/care at the same time as they are invited to recognize the cultural, affective, and familial moral value of the items being served. This mutual and emergent process, I demonstrate, is often quite “messy” in terms of the ways in which children submit requests for care (both explicitly and implicitly), the ways in which parents and/or siblings respond to such requests, and the ways in which care and/or lack of care is continually perceived and received.

Altogether, I thus argue that the implications of analyzing care during mealtimes are important in psychological anthropology, as it allows researchers to gain an understanding of how children (and adults) learn about food and nourishment, as well as how they digest socialization events to engage in their agentive capacity to shape their own embodied niche and, therefore, culture at large.



INITIATIVE IN HOUSEHOLD WORK AMONG MEXICAN-HERITAGE 3RD GRADERS

Angelica Lopez-Fraire

California State University, Dominguez Hills

“This study examines the extent of initiative shown in household work among 20 3rd graders of two cultural backgrounds from southern CA: Mexican-heritage children from families likely to have experience with Indigenous practices (mothers’ formal schooling = 12 yrs or less) and Mexican-heritage children from families with extensive experience with formal schooling (mothers’ formal schooling = 12+ yrs). Interviews were conducted with mothers about the types of chores their children participate in and the extent to which they engage in this type of work under their own initiative. Initiative was coded on the extent to which children engaged in the chore on their own without being asked (coded as initiative) or the extent to which they engaged in the chore because they were asked to do it (coded as adult control). Type of chore was coded to examine the extent to which it was for their own benefit (e.g. putting away their own clothes) vs. for benefit of the entire family (e.g. washing dishes for the family, not just their own). Learning by Observing and Pitching In (LOPI) is a way of organizing learning common in Indigenous and Indigenous-heritage communities of the Americans where children are present and included in community activities and are expected to observe and pitch in when ready (Rogoff, 2014). Like previous studies, Mexican-heritage children from families likely to have experience with Indigenous practices showed more initiative when participating in household work and to participate in more chores for benefit of the entire family when compared to Mexican-heritage children from families with extensive experience with formal schooling. Findings also indicated that participation in school is highly valued in all families, regardless of whether children are expected to help, or are expected to engage in child focused activities. Results from this study have implications for how we think of children’s helping across contexts: home, school, and in the community.

[Full List of Authors](#)

[Angelica Lopez-Fraire, Maricela Correa-Chávez](#)

HYST-ORY OF PSYCHOANALYSIS: ENCOUNTERS BETWEEN PSYCHOANALYSIS AND ANTHROPOLOGY

Jackson Rosette

Boston University



Abstracts

Despite the many critiques levied against it, psychoanalysis continues to be a productive force in anthropology, inviting us to question the assumptions often made about subjectivity and the transmission of culture. By locating subject formation in our own insular family dramas, Freud and his followers provide a language that destabilizes notions of clean, bounded selves in favor of a narratively conceived “I,” with a focus on the ways that this self is deployed in social interactions, therapeutic and otherwise. Psychoanalysis is made even more useful through anthropological insights on how experiences of intimacy and family are embedded in larger institutional and social histories (see, e.g., Hollan 2000; Ochs and Capps 2001; Shoheit 2021). This poster is based on an honors thesis that revisits Sigmund Freud’s 1905 case study, *Fragment of an Analysis of a Case of Hysteria*, a seminal work in psychoanalysis, notable for the transition it marks in Freud’s clinical understanding of hysteria and the attention it calls to the medium of the case history. A critical reading of the “Dora” case, at once treating the text as an ethnographic and literary object, takes seriously the notion of a narrativized self by engaging with the symbolic structure of Freud’s treatment and the stories of his patient. By attending to the structure and art of narratives, in and beyond (psycho)therapeutic treatment, we catch an invaluable glimpse of what we call subjective experience and the forces that shape it.

TALKING WITH ALLAH IN ALABAMA

Ellie Booth

University of Alabama

The project consists of an ethnographic study examining whether and how adults of all genders in the Islamic community in Tuscaloosa, Alabama experience and maintain a connection to the divine in everyday life. Specifically, this project seeks to address the question of the intersection between communication, embodiment, and religiosity in the everyday lives of Tuscaloosans who self-identify as either Islamic or Muslim. The research uses the methods of participant-observation and person-centered-ethnography to draw narratives around the lived experience. The project focuses on the following central research questions: (1) Do practitioners of Islam in Tuscaloosa experience an active connection to a divine entity, whether the individual identifies the entity as Allah or uses another terminology?; (2) What does this connection consist of in terms of direct or indirect forms of verbal or nonverbal communication or felt experience?; (3) How does this connection (or lack thereof) impact the embodied experience of different individuals over the course of different interactions or throughout the day? While some scholars such as Elysia Guzik have looked at embodiment and communication as factors in the conversion



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to Islam, the literature surrounding the intersection of embodiment, communication, and religiosity within the Islamic religion lacks a strong ethnographic basis. This project thus aims to contribute to a deeper ethnographic understanding of the Islamic community in Alabama, an underrepresented and understudied group. In anthropological literature, this project will contribute to a vibrant and ongoing conversation about the diverse ways that human interaction—both conversations about religion as well as mundane interactions in everyday life— is continually mediated by participants variably felt connection to divine entities or forces.

ECOLOGIES OF SUBSTANCE USE CUES

Katelynn Carlsen

University of South Florida

Substance use cues, colloquially called “triggers,” are understood to shape behaviors related to drug seeking and use. Research in psychology and cognitive science has employed Ecological Momentary Assessment (EMA) to understand cues in everyday environments. Yet, there is little anthropological work on participants’ perceptions and understandings of cues, and what features of these cues draw participants in. This exploratory study seeks to better understand how individuals relate to and navigate landscapes of use. Bateson’s Ecologies of Mind helps frame this work through an examination of how cues, the mind, and brain are at once tied together and distributed across landscapes of use. Empirically, our examination of cues brings together the context of substance use with in-the-moment assessment of stimuli related to that use. Employing an ethnographically enhanced EMA protocol, this project uses real-time mixed methods data collection to understand the context around cues and consumption in college students who use alcohol, caffeine, and/or nicotine. It complements this EMA mixed methods data with follow-up interviews to better understand how participants relate to specific cues. Specifically, this poster will focus on how an ethnographically attuned EMA can elicit important facets of cue encounters not typically explored in psychology labs, including real time descriptions of cues in everyday settings and data on sensory engagement with cues. As cues are typically understood to be the precursor to relapse for individuals who experience problematic substance use, methodological improvements for understanding such ecologies are critical to better treating substance use disorders.



BIOCULTURALLY CONCORDANT FRAMEWORK OF DEMENTIA IN AFRICAN-AMERICAN COMMUNITIES

Melissa Eustache

University of South Florida

Insights from anthropology may be an asset to contextualizing the ethnoracial disparities present in the prevalence and incidence of Alzheimer's disease and related dementias (ADRDs) amongst African Americans. African Americans are among the most burdened by ADRDs in the United States, with a 19% prevalence rate in African Americans over 65. Disparate prevalence rates in the United States can be linked to compounding risk factors that African American people are exposed like biomedical, environmental, and psychosocial factors including experiences of racism. Local understandings of the disease and practices reinforced by kinship structure and religiosity can contribute to perpetuating these disparities especially within the context of the efficacy and accuracy of diagnosis, treatment and procurement of support resources. Anthropological inquiry can offer methods and tools to explore and potentially make amends for the discordance that can exist between dementia in the biomedical space and in the perceptual field of lay people. Interpretive phenomenology, prioritizing the interpretation of lived everyday experiences of caregivers and persons with dementia and can reveal ways those experiences are shaped by cultural values and conceptions around aging. Ontology, by rendering dementia as an object from the percept of various subjects can add to the discourse and begin to synthesize the ways these different renderings are reconciled and prioritized.

"BREASTFEEDING RELIGION" (MURU JIAO) VERSUS FEMINISTS SHOULD NOT BREASTFEED: THE DISCOURSES ON BREASTFEEDING AND MOTHERS' EMBODIED PRACTICE IN CONTEMPORARY CHINA

Yang Liu

Southern Methodist University

This poster weaves together interviews with two mothers in 2021 and social media data to examine discourses and embodied practices of breastfeeding in contemporary China. Breastfeeding has been strongly recommended by authorities such as the Chinese government and hospitals based on the scientific discourse emphasizing the benefit of breastfeeding for infant and maternal health. There are mainly two conflicting discourses about breastfeeding on Chinese social media: the first is so-called "breastfeeding religion" (muru jiao), which asserts that a good mother nourishes her offspring exclusively through breastfeeding;



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the other is proposed by some self-alleged feminists, who view breastfeeding as the oppression of women. Faced with these complicated discourses and their seeming ethical implications, breastfeeding has become a “moral experiment” (Mattingly, 2014) through which Chinese mothers are trying to develop a sense of moral agency as “good” mothers. Through embodied practices of breastfeeding and sharing and discussing these breastfeeding experiences with other mothers online, mothers find their own way to breastfeed and reflect on different moral discourses on breastfeeding and the relation between motherhood and selfhood.

CONSIDERING A POST-ELECTION POLITICAL ETHOS IN BRAZIL'S EMIGRANT CAPITAL

Angela Leocata

Stanford University

Vale do Rio Doce, Minas Gerais is known as Brazil's emigrant capital. Since the 1980s, Mineiras have migrated to the U.S., with the MetroWest of Massachusetts viewed as Minas Gerais' “twin region.” Scholars characterize this migratory circuit as one of returns. A shared aspiration among Mineiras, it is conceptualized, is to temporarily migrate to the U.S., and ultimately return to Vale do Rio Doce. Rather than on the “cusp of departure” (Chu 2010), the Mineira diaspora might be understood as one on the cusp of return. Here I consider how Brazil's recent election can magnify historically-mediated divisions and dynamics within the Mineira diaspora. Invoking the return as a central analytic, I ask how political mistrust and sharpened divisions among the Brazilian migrant population engenders and undercuts aspirations of the return. Exploring the phenomenology of a political ethos shaped by fear, inequality, and exclusion, I examine how political rhetoric encompassed divisive questions of migrant legitimacy and “deservingness” (Willen 2012). Drawing on research among Vale do Rio Doce and the MetroWest, I explore how this particular political ethos (Jenkins 1991) shaped, and in some cases, suspended, migratory aspirations.

HUMAN CONNECTION AND CULTURAL HUMILITY

Ruthellen Josselson, PhD

Fielding Graduate University
Santa Barbara, CA

Background

I spent 10 years training Chinese therapists in Western group therapy.

Aims



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1. To illustrate the interpersonal foundations of cultural difference.
2. To show how others' experience of us is a window into cultural assumptions - ours and theirs.
3. To document the processes of a Western mind trying to understand an Eastern one.

Methods

Long-term case study and reflective report focusing on the dilemmas of differences in interpersonal experience.

Results

That I was teaching therapy, including live demonstrations, gave me access to a deeper layer of psychological reality than most Western people ever encounter. Culture involves taken for granted assumptions that, because they are taken for granted, are narrated from within that reality but are difficult to observe. These psychological assumptions can best be illustrated with stories. We have awareness of some of our own culture's stories, but some are unconscious, part of the fabric of our lives.

Discussion/Implications

Cultural humility involves being open to surprise and nurturing curiosity about how others think and construe their experience in their own terms, through their own narratives. It means learning to recognize our own taken for granted assumptions. Interpersonal misunderstanding becomes a pathway to greater insight.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Discover the nuances of differences in interpersonal experience across cultures
Identify foundational assumptions Western people bring to the understanding of Eastern culture

ANOTHER LANGUAGE OF THE MIND: DRAWING THE FIELD IN A PSYCHIATRIC HOSPITAL

Paola Juan

Stanford University

This poster presents a series of field notes of a certain kind: field drawings made at an open-door psychiatric hospital in the Swiss Alps. These drawings, from maps of the territory to events and encounters with people that inhabit the space, will lead us to explore how to represent, on the affective level, the territory of an open-door psychiatric hospital, and the encounters that are made possible in this space. This poster



thus examines how to frame a graphic description of the affective and phenomenological experiences made while inhabiting this hospital. How does belonging in this heterotopia feel like, and how can we represent visually an environment that is organized around both psychological and material constraint and freedom? What kind of relationships develop in this space, and how to describe them? How to give texture to encounters across a spectrum of psychic states, with graphic methods? What does drawing (in) the field produce in a space organised around psychic suffering? Graphic anthropology brings to the forefront the primacy of subjectivity. It highlights the intersubjectivity of the encounter, and the reflexive presence of the ethnographer. It is a medium of exploration, both on psychic, social, and spatial levels. This medium seems relevant to provide ethnographic descriptions that account for encounters between people experiencing different psychic states. It also allows one to give texture to the gaze of the ethnographer, as well as to signify its affective experience of the field.

EVALUATION OF A NOVEL CULTURALLY SENSITIVE MENTAL HEALTH TRAINING INTERVENTION FOR SOUTH ASIAN YOUTH LIVING IN CANADA

Monika Sohal, BKin

University of Calgary
Calgary, Alberta

Background

Canadian youth aged 15-24 experience had the highest rates of mental illness, compared to other age groups. South Asian youth face unique stressors such as limited mental health knowledge, intergenerational conflict, migration stress, identity development and language barriers. Culturally informed community initiatives that facilitate opportunities for youth to develop mental health literacy and advocacy may be valuable in tackling a growing burden of disease.

Aims

To assess the effectiveness of a culturally sensitive mental health training for South Asians aged 16-25 volunteering to raise awareness of mental illness in their greater community. We evaluated effects of facilitated training and youth led community outreach on participant knowledge, perceptions, and well being.

Methods

A mixed methods, prospective cohort study was conducted with participants (n=15 pre/post-training; n=8 post-outreach). Questionnaires on mental health knowledge and well-being were completed pre/post



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training and post-outreach. Focus groups to explore responses were also completed. The Mental Health Knowledge Schedule (MAKS) and Warwick-Edinburgh Mental Well-being Scale (WEMWBS) were used to collect quantitative data. Paired t-tests compared scores post-training and outreach ($p < 0.05$).

Results

A significant increase in mental health literacy (MAKS) was observed ($p = 0.01$) immediately after training. There was no significant difference after outreach in both MAKS and WEMWBS scores. Focus groups conducted post-training revealed well-received training aspects and key learning points. The professional panel and culturally tailored presentation of mental health was particularly informative and participants felt more comfortable supporting the mental health of others and self. Post-outreach revealed the realization that the South Asian experience of mental health is distinct, with need for culturally sensitive support.

Discussion/Implications

Overall, our findings suggest that a culturally-tailored mental health training program improves mental health knowledge and perceptions. As this was a novel intervention to promote mental wellness in South Asian communities with unique barriers, continued implementation may have positive benefits.

Full List of Authors

Raveen Virk, Monika Sohal, Harleen Hehar, Ravneet Sran, Jasleen Brar

Learning Objectives

At the conclusion of this presentation participants will be able to:
Design a culturally tailored youth mental health intervention program
Determine methods to measure mental health knowledge, perception and well-being



CONSCIOUSNESS TO IMPROVE INTERVENTION FOR JUSTICE-INVOLVED AFRICAN-AMERICAN AND LATINX YOUNG MEN

Ikenna Achebe, MD, MPH, MA

Columbia University
New York, NY

Background

Justice-involved young adult (JIYA) males are at high risk for HIV yet frequently do not access HIV services. A better understanding of testing behaviors and motivation, as well as facilitators and barriers to testing is necessary for 'treatment-as-prevention' approaches to be successfully implemented among JIYA. The justice system may be a crucial point of intervention to reduce HIV risk and promote HIV testing with interventions targeted to the unique needs of JIYA.

Aims

Substantial racial/ethnic disparities exist in HIV infection rates among justice-involved young adult (JIYA) males. A better understanding of testing behaviors and motivation, as well as facilitator and barriers to testing is necessary in order for Treatment as prevention (TasP) approaches to be successful among this vulnerable population. The purpose of this qualitative study is to understand and address these barriers.

Methods

Participants were recruited from three alternative sentencing programs (ASP) in a large northeastern city. Demographic information and HIV behavioral risk were assessed for JIYA. Qualitative interview guides were informed by Andersen's Behavioral Model of Health Services Use. Results: Four broad themes emerged from analysis of transcripts: 1) contrasting perspectives among JIYA towards HIV risk and testing; 2) reasons for HIV testing were based on their own sex behaviors, support from family/peers and access to testing opportunities; 3) mixed reasons for not testing in the past; 4) disparate attitudes and behaviors to risk and testing among JIYA suggest that the justice system may be a crucial point of intervention to reduce HIV risk.

Discussions/Implications

Youths and Staff disclosed various environmental/structural barriers for not getting tested for HIV. These findings contribute to the literature on marginalized youth and practical barriers to services and elucidate the need for services within neighborhoods as opposed to larger metropolitan geographical areas.

[Full List of Authors](#)



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Ikenna Y. Achebe, MD, MPH, MA, Stephanie Campos, PhD, Techna Cadet, MS, Taryn Sirias, Jane Kim, M.S.Ed, Katherine S. Elkington, PhD

Learning Objectives

**At the conclusion of this presentation participants will be able to:
Understand how critical consciousness was useful in promoting engagement**

Recognize challenges with incorporating critical consciousness into the groups

INNOVATIVE SUBSTANCE USE DISORDER TREATMENT APPROACH FOR HISTORICALLY UNDERSERVED GROUPS

Lindsay Banks, MA

University of California, Davis
Sacramento, CA

Lei McMiller, LMFT

San Joaquin County Behavioral Health and DUI Courts, San Joaquin Police Department (LEADS Program), Dignity Health, Adventist Health
Stockton, CA

Background

Homeward Bound represents an innovative approach to expand the substance use disorder continuum of care in San Joaquin County, California. It is delivered by a Federally Qualified Health Center with history of supporting historically underserved communities. The program involves shared data use agreements and expedited referral pathways between providers, and wrap around housing and case management services through a collaboration with San Joaquin County Behavioral Health Services. Services include respite care, sobering, counseling, case management, and medication-assisted treatment.

Aims

This study evaluates Homeward Bound's success in using a collaborative, community-based model to reduce justice involvement and improve recovery outcomes for San Joaquin County residents.

Methods

A formative and summative evaluation of Homeward Bound was conducted. Adults who accessed services between 08/01/2018 and 06/07/2021 were included. Analysis focused on service delivery, expansion and receipt, the access and engagement amongst historically underserved groups (i.e., homeless, Latinx, African American, history of involvement in criminal justice system), treatment outcomes, and client recidivism.

Results



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1,284 individuals were included in the analysis. Individuals from historically underserved groups engaged and remained in care comparable to housed, and other racial and ethnic groups. The program was successful at reducing recidivism. Reductions in depressive symptoms were reported one-month post-baseline, with further reductions evident the longer in care. Satisfaction with care was high, with 70.5% of clients reporting the highest level of satisfaction, and 92.5% reporting at least moderately high satisfaction (n = 295). Notably, there was an increase in engagement during COVID-19, likely due to closure of other services and increased need for housing support.

Discussion/Implications

Overall, Homeward Bound represents a solution – based in collaborative, coordinated service delivery across multiple systems to address gaps in the continuum of substance use disorder care that can reduce health inequities and improve recovery outcomes.

Full List of Authors

Mark Savill, Lei McMiller, Betsey Rose, Alfonso Apu, Lindsay Banks, Andrew Padovani, Ruth Shim

Learning Objectives

At the conclusion of this presentation participants will be able to:
Explore how cross-sector collaborations can enhance the recovery of underserved and marginalized communities with substance use disorders
Identify effective systems of care to eliminate behavioral health inequities

INTERACTIVE INSTALLATION: ETHNOGRAPHIC METHODS FOR ENGAGING WITH EMBODIMENT, EMOTION, AND INTERACTION

Sonya Pritzker

University of Alabama

Jason DeCaro

University of Alabama

Jacob Hickman

Brigham Young University

Baili Gall

University of Alabama

Ellie Booth

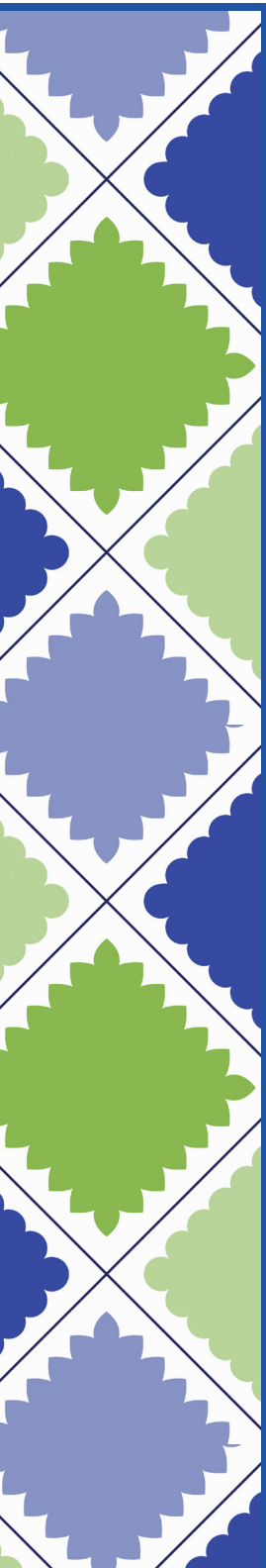
University of Alabama

Several psychological anthropologists interested in embodiment and emotion have variably experimented with the incorporation of psychophysiological measures and psychobiological concepts in their research (New technological developments offer a wealth of opportunities for including increasingly mobile and unobtrusive psychophysiological measures into ethnographic research. This



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interactive installation provides an opportunity for SPA attendees to engage directly with mobile psychophysiology equipment that can be included, depending on local conditions, in both remote and in-person ethnographic research. The Empatica E4 wristband, specifically, measures electrodermal skin conductance, temperature, and heart rate and further generates IBI data that can be used to derive broad patterns in HRV. In this installation, which can be set up during a poster session, reception, or at any other time during the conference, we will set up both systems for individuals or pairs to engage with these devices, both of which conveniently allow for real-time viewing of measures within the respective proprietary software packages. We thus invite individuals or pairs of individuals to wear an E4 and proceed to engage in conversation with others or (in the case of a pair) with one another; to engage in guided or self-generated movement practices or meditation; or to actively consider specific chosen memories or anticipated events. This open set-up will allow immediate participants as well as other interested attendees, with the consent of participants, to observe the moment-to-moment physiological changes that occur while interacting, moving, contemplating, remembering, or anticipating. Presenters, with varying experiences in the integration of the methods of psychological anthropology, linguistic anthropology, and psychophysiology are available to discuss questions raised by the installation, such as: How might we draw upon such tools to expand our ethnographic understanding of embodiment, emotion, or interaction? What are some of the risks, drawbacks, and or values of including physiological measures in our research? How might we avoid the risk or reducing embodiment to physiology, for example, or how might we frame physiological data as just one (more) aspect of a complex socio-cultural field of practice? Such questions (and more) will be encouraged as a form of play as we engage the possibilities and implications of these devices for conducting ethnographic research in psychological anthropology.





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Organizer:

Carol M. Worthman

Emory University

Chairs:

Kathy Trang

Harvard University

Carol M. Worthman

Emory University

From its inception, anthropology has struggled for grounding concepts and modes of inquiry suited to the challenges of engaging the varieties of human experience. Bateson's signal contribution was to foreground situated dynamics, including constraints and affordances, that mediate the relationship of context with content in human experience and behavior. His multi-level process-oriented systems perspective focused on how things work or go awry, and what generates stability or change as well as distress or well-being. This view regarded minds as operating systems that integrate context, blurring subject-object divides. It also probed dynamic aspects of culture by highlighting axes of tension—ethos and eidos, double bind, schismogenesis, feedback loops—and promoted methodological frame-shifting, juggling loose and rigorous observation and analysis.

The scholars in this session both argue with this approach and take it forward. We ask: What of Bateson's work still speaks to us and what do we reject? If we eat the chicken and discard the bones, what remains?

ARGUING WITH BATESON: AN INTRODUCTION

Rebecca Seligman

Northwestern University

While aspects of Bateson's theory can feel somewhat obscure and may resist application to specific ethnographic problems, other elements continue to inspire elaboration. For instance, his work inspires us to think ecologically and steers us to consider the ways in which individuals and minds are constituted by their relational entanglements. It also lays a foundation for incorporating notions of recursivity, feedbacks, and circular causality into our theories of mind, body, and self and highlights the role of both communication and meta-communication within systems. These ideas reverberate in numerous influential paradigms, from autopoiesis and neurophenomenology, to embodied cognition and affordance theory. In this brief introduction, I reflect on the ways in which Bateson's work offers



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a scaffold for our engagement with complexity and inspires us to think big. I argue that the flawed and incomplete nature of some of his theory leaves space for us to fill in and enrich – especially with first-person experiential data that can further ground these ideas.

CAN WE JUST NOT TALK ABOUT “MIND”? A CONSTRUCTIVE CONVERSATION WITH GREGORY BATESON’S ECOLOGICAL AND SYSTEMS THEORY

Greg Downey

Macquarie University

The breadth and idiosyncrasy of Gregory Bateson’s thinking can often be frustrating to a contemporary anthropological reader. As his biographer, David Lipset, wrote about him, Bateson was “doubly anachronistic, both ahead and behind his times.” One can be left with the feeling that his concerns, especially his grand ambitions, are born of a context so different from our own that the burden of this double anachronism simply exceeds the usefulness of his work. One of the key problems when trying to draw on Bateson for contemporary systems theory in neuroanthropology, for example, is his idiosyncratic use of the concept, “mind,” and the way he builds up to grand theories which seem fatally obsolete (such as the way his work on the origin of schizophrenia in the “double bind” were extended by psychiatric collaborators).

This presentation steers away from Bateson’s over-arching, holistic ambitions (or the ambitions projected on his work) to try to reinvigorate parts of his theoretical toolkit that continue to be useful. I argue that many of his middle-level theoretical tools – his focus on patterning, complimentary interpretive modes, microsocial dynamics, and interfaces of thought with actors and resources external to the individual – remain useful for constructing ecological accounts of cognition and perception, especially at multiple explanatory scales.

WHY WE NEED TO TALK MORE ABOUT MIND

Tanya Marie Luhmann

Stanford University

Bateson’s approach to the mind was decidedly idiosyncratic and cybernetic. He used the word “frames” but in fact he was describing competing epistemic interpretations held by an observer: in the play frame the threat is not really a threat, in the doublebind the “I love you” is really a rejection. He called these complex inferences an “ecology of mind.” This paper suggests that we should return to the observation that

there is a phenomenological awareness of what we might call the interior, the private, the aware and something which is other, what we might call body, world, material. Anthropologists are often quite uncomfortable with the idea of a blunt contrast between “mind” and “body.” Bateson invites us to focus on the contrast, not the content of the opposition, and to embrace the experience of the contrast. Here I want to use his model of the contrast to invite us to explore different terms that have arisen recently in anthropological discourse: porosity, opacity and the like.

STEPS TO A COGNITIVE SCIENCE OF TECHNOLOGY

Dietrich Stout

Emory University

Humans live in a world shaped by technology. Evolutionarily, our engagement with technology has also shaped us, transforming human bodies, brains, and life histories. Technology is thus central to human experience...but what exactly is it? “Technology” is a hazardously simple term that obscures the complexity of processes involved, which span scales from individual action to the development of social institutions and encompass activities as diverse as pottery-making and computer coding. While this scope presents a challenge for a coherent cognitive science of technology, I will argue that it also presents an opportunity for synthesis. Interaction across levels of organization is a key feature of evolutionary thinking that allows complex phenomena to be understood in terms of recurring relationships and processes. Focusing on features of material production, collaboration, and social reproduction that typify technological systems, I propose a Perceptual Motor Hypothesis for the evolutionary-developmental construction of technological cognition from phylogenetically ancient systems for body awareness and engagement with the world.

ACTION LANDSCAPES: WHERE PRACTICES MEET ECOLOGY AND CYBERNETICS

Carol M. Worthman

Emory University

For anthropology, Bateson’s emphasis on ecology deepened contextualization of human experience and behavior, while his work in cybernetics offered tools for probing cultural dynamics. We pull these frames into a practices perspective to integrate high-order cultural features with on-the-ground dynamics that reciprocally shape the conditions of everyday life and animate lived human experience. Using eco-systemic dynamics and practice theory, we situate practices in a



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social-ecological framework and propose action landscapes as person-specific fields of possible practices that are place- and time-contingent. Action landscapes are continuously configured by actions on both sides of an interface between actor and context which may operate synergistically or antagonistically. This view of social life brings analytic specificity to relationships between structure and agency, and society and individual. Inclusion of social niches and niche partitioning in action landscapes affords insight into the interplay of constraint and possibility in a field of intentional social actors, and how diversity is both produced and enacted. Application to Ju/'hoansi hunters illustrates the analytic depth that these approaches afford.

SYMPOSIUM: THE MIGRANT'S ADJUSTMENT PROCESS: MASTERING A NEW PERSONAL AND FAMILY IDENTITY (SSPC-S-1)

Organizer:

Steven Wolin, MD

George Washington University
Washington, DC

The three presentations in this Symposium will identify significant psychosocial challenges to the identity and lived experiences of the new migrant: 1) Getting stuck in their loss of belonging to what they have lost and where they want to be. Participants will learn how to explore and repair that disruption to acquire a new identity (Sluzki). 2) Transnational social fields and complex cultural identities present risks and strengths for the immigrant and her family. A model of clinical practice that integrates relational, community, and cultural/sociopolitical contexts when working with immigrants will be presented with specific suggestions to strengthen bonds strained by separations and reunifications (Falicov). 3) Misunderstanding the rules of behavior after arriving in a new country can be complex, threatening, and consequential. Having experienced some of the same confusion and misunderstanding while teaching abroad, I will recall several situations that have helped me empathize with the immigrant's experiences and suggest to participants the cultural humility needed to avoid replicating them in their work with recent immigrant families (Wolin)

Learning Objectives

At the conclusion of this presentation participants will be able to:
Explore and make explicit the three-dimensional space between what migrants have left and where they want to be, subjectively and objectively
Formulate transnational therapies that integrate relational, community, and socio/political contexts when working with immigrants

THE DISRUPTION OF THE ANCHORS OF THE SELF: MIGRANTS



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LIVING IN A SPACE IN-BETWEEN

Carlos Sluzki, MD

George Washington University Department
of Psychiatry and Behavioral Sciences
Washington DC

Most migrants –and especially when forced to migrate due to economic, social, or political upheavals- find themselves navigating a vast three-dimensional space in between separating what they left and where they want to be both subjectively and objectively. In fact, they may get stuck in that space for an indefinite period, challenging not only their experience of belonging but that of being, as they lose anchors during their ordeal, many, sometimes essential, anchors of their identity. When working with immigrant individuals or families, that disruptive process should be explored and made explicit --rather than taken for granted-- to reduce its devastating impact on the complex and unavoidably prolonged process of traversing spaces in-between old and new circumstances... and the new self.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Explore and make explicit the three-dimensional space between what migrants have left and where they want to be, subjectively and objectively
Assist the migrant in reducing the devastating impact of traversing spaces between old and new circumstances... and the new self

TRANSNATIONAL JOURNEYS: EXPANDING MEANINGS OF FAMILY, COMMUNITY AND CULTURE

Celia Falicov, PhD

University of California San Diego
San Diego, CA

For today's immigrants, country and family connections continue to evolve through communication technologies, transnational social fields, and complex cultural identities that present risks and strengths. A model for "transnational therapies" will be presented that integrates relational, community, and cultural/sociopolitical contexts when working with immigrants. Clinical practices such as constructing a "catching-up life narrative" and writing a "certificate of spousal or parental legitimization" are geared to strengthen vital bonds strained by separations and reunifications. Cultural humility on the part of practitioners is regarded as crucial for culturally-attuned collaboration with clients.

Learning Objectives



Abstracts

At the conclusion of this presentation participants will be able to:
Recognize the risks and strengths of transnational social fields and complex cultural identities
Plan clinical practices such as constructing a “catching up life narrative” and writing a “certificate of spousal or parental legitimization”

TEACHING ABROAD AS A MIGRANT

Steven Wolin, MD

George Washington University
Washington, DC

For the recent immigrant, misunderstanding the rules of behavior after arriving in a new country can be complex, threatening, and consequential. As a teacher in several foreign countries, especially in Asia, I experienced some of the same confusion and misunderstanding borne out of ignorance of the rules of comportment in their culture. Although the incidents and implications for me were much less consequential than for the migrant family, my experiences have taught me a lot. I will describe several situations that have helped me empathize with the migrant experiences and reduce the risk of replicating them in my work with recent immigrant families.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the confusion and misunderstanding borne out of ignorance of the rules of comportment that I have experienced as a teacher in several Asian cultures

Apply my experiences to empathizing with the experiences of the immigrant to reduce the risk of their replicating them and acquiring cultural humility on both sides

MEDICAL STUDENT RESISTANCE: AN ANALYTIC AUTOETHNOGRAPHY OF ORGANIZING THE UMMS MEDICAL STUDENT WALKOUT

Mary Martin, BSW

University of Michigan Medical School
Ann Arbor, MI

Background

In July 2022, medical students at the University of Michigan Medical School received national attention for walking out of their White Coat Ceremony in protest of the school-sponsored speaker's anti-abortion activism.

Aims

I aim to provide an analytic autoethnographic account (Anderson, 2006) of my experience engaging in resistance as a medical student who helped organize the UMMS White Coat Ceremony walkout.

Methods

For data collection, I first compiled meeting minutes, recordings, surveys, electronic correspondences, and journal entries made when organizing the walkout. Using a reflexive approach, I conducted multiple readings of the data to evoke critical reflection. During this process, I engaged in discourse with students, faculty, researchers, and community members with varying perspectives on the medical student walkout (Anderson & Glass-Coffin, 2016). Additionally, I embraced the connection between rationality and affectivity (Tisdell, 1998) to allow space for vulnerability (Anderson & Glass-Coffin, 2016). I then began narrating, including outlining a timeline of events and noting themes present in the reflections until saturation was reached.

Results

The resistance efforts were driven by democratic consensus of incoming students with input from key community experts. Prior to considering methods of protest, we attempted negotiations with school administrators for a selection of a new speaker; all of which failed. A walkout was carefully selected as a method of peaceful protest while maintaining professionalism and respect for UMMS. I found this to be an emotionally tumultuous experience characterized by admiration, hope, disappointment, disgust, and frustration.

Discussion/Implications



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My experience helping organize the medical student walkout can be viewed as participating in a medical student legacy of resisting the tolerance of extremism in an ever-divisive society (Ellaway & Wyatt, 2021).

Learning Objectives

At the conclusion of this presentation participants will be able to:
Explore an example of medical student resistance in the Dobbs era
Recognize the UMMS White Coat Ceremony walkout as participating in a legacy of medical student resistance

“HER NAME IS MUHAMMAD”: INNOVATE A NOVEL WAY TO FIGHT RACISM USING THE EXPERIENCE OF A FEMALE IMMIGRANT PSYCHIATRIST IN THE USA

Lama Muhammad, MD

University of California San Diego
San Diego, CA

Background

While fighting racism is a hot topic worldwide, teaching about empathy and learning about other cultures are still under-established. Psychiatrists are terrific at defining many mental illnesses. However, we don't explore mental health's elements nor put its definition under the cultural microscope.

Empathy is the mainstay in fighting racism as it promotes prosocial behavior and discourages aggressive behavior towards others. It is almost impossible to practice or teach empathy without teaching and recognizing the culturally influenced core stones of mental health and immigrants' perspectives.

Methods

The presenter will discuss the cultural aspect of mental health based on her own “lived experience” and then explore a novel way to teach empathy in cultural psychiatry. Finally, evidence-based, culturally adapted strategies to approach some unique, complex cases will be discussed.

Results

Psychiatrists should innovate many definitions of mental health, Collaborate with international experts in cultural psychiatry and motivate immigrants to share their lived experiences.



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Discussion/Implications

Unfortunately, no global definition exists for mental health. With the increase in diversity of the population in the US, teaching empathy to fight racism has become an increasingly essential skill. Despite the increasing emphasis on developing cultural skills, the field needs to catch up in implementation and incorporation into training. This presentation will include case-based and discussion portions to learn more about teaching empathy, fighting racism, and defining mental health with its different chronotropic frames.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify novel ways to fight racism using human experiences and their sociocultural contexts
Evaluate multiple chronotropic frames to address cultural differences

EXPLANATORY DISCOURSES IN PSYCHIATRY ON THE HIGHER RATES OF PSYCHOSIS FOR MIGRANTS AND ETHNIC MINORITIES: WHAT DO SCHOLARS SAY?

Salomé Xavier, MD, MSc

McGill University
Montreal, Quebec

Background

Psychiatric discourses are influenced by diverse philosophical approaches that determine basic notions about mental disorders, such as their definition, meaning, causes and processes. Besides their philosophical underpinnings, psychiatric discourses are also deeply influenced by historical, political and socio-cultural aspects. These factors determine what kind of information is considered and shared as knowledge. Findings from recent studies suggest that migrant and ethnic minority populations are at higher risk for developing being diagnosed with psychosis. However, the reasons for why this is the case have been intensely disputed.

Aims

This study aims to explore academic discourses on the topics of migration, ethnic minorities and psychosis through a critical lens, acknowledging the social underpinnings of such discourses and their power to shape practices.

Methods

Editorials, commentaries and letters regarding the topics of interest published in peer-reviewed journals were retrieved from database



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searches. Texts were subjected to a critical discourse analysis, searching for dominant discourses while describing their nuances, convergences and divergences. Results: The three main themes identified (Psychiatry is racist; Psychiatry does not see colour, but individuals; Society is to blame) portray distinct views on problem definition, attributed causes and solutions regarding this study's topics of interest. They also express distinct perspectives on how socio-cultural aspects may be integrated into explanatory models of psychosis.

Discussion

The analysed mainstream academic discourses were shaped by historical, social, philosophical and political factors, and were largely determined by knowledge hierarchies that reflect local and global societal dynamics of power.

Full List of Authors in Order

Salomé Xavier, Srividya Iyer

Learning Objectives

At the conclusion of this presentation participants will be able to: Identify and recognize concurrent discourses on psychosis risk among minoritized populations and how these relate to underlying explanatory models of psychosis. This presentation will convey an account on how these discourses evolved in relationship with social and historical contexts, over the last 30 years.

Interpret this study's results and elaborate on possible ways forward in prevention and care-provision in the field of psychosis, in particular concerning minoritized populations.

WORKING WITH/IN DIASPORA IN GROUP THERAPY: LESSONS FROM STARTING AN INTERPERSONAL GROUP FOR AAPI PATIENTS AMIDST RISING ANTI-ASIAN VIOLENCE

Jonathan Chou, MD, MS

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Boston, MA

Geoffrey Z. Liu, MD

McLean Hospital
Belmont, MA

Background

In 2021, in the wake of rising anti-Asian violence in the US and abroad, the authors started the first psychotherapy group at a historically white academic standalone psychiatric hospital for Asian Americans and Pacific Islanders (AAPI).



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Aims

In this presentation, we will discuss key moments in the creation, process, and termination of the group. Special emphasis will be placed on our experiences as clinicians of Asian descent as we formed and led this group.

Methods

The group, which lasted twelve weeks, most closely resembled an interpersonal psychotherapy group. Attention was paid to dynamics that arose between members as well as between members and group leaders. Efforts were also made to run the group in line with the multicultural orientation (MCO) framework, which emphasizes approaching cultural topics with humility, comfort, and opening up opportunities to reflect on the impact of culture on the discussion at hand.

Results

This presentation will center three key clinical moments from the group experience. In this way, we hope to highlight both the theories that helped us in the clinical work, as well as important questions and dilemmas that we ran into. Specifically, we explore what happens when a conflict erupts over the identification with, or distancing from collective racial trauma (racial melancholia vs. racial dissociation), how to manage intersectional microaggressions using the MCO framework, and the limits of psychodynamic interpretations in multicultural settings.

Discussion/Implications

There is a need to think critically about how group work is done with marginalized individuals and/or communities, which may require rethinking mainstream psychodynamic/interpersonal approaches to group therapy. Clinical encounters cannot be divorced from the histories and institutions that frame those encounters; allowing the impact of these histories and institutions on the clinical work to stay invisible risks perpetuating the inaccessibility of mental health treatment for marginalized individuals and communities.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the complexity of creating and navigating clinical spaces that center experiences of race and ethnicity, especially as they intersect with issues of mental health.

Identify some of the barriers that may prevent institutions and groups from successfully establishing such spaces in a sustainable and critically self-reflective way

ARTICULATIONS FOR A PO(ETHIC) OF RESPONSIVENESS IN THE CONTEXT OF EXPRESSIVE ART WORKSHOPS WITH NEWCOMER YOUTH IN MONTREAL

Keven Lee, PhD

McGill University
Montreal, Canada

Across the world, the number of displaced persons—whether forced or voluntary—keeps rising, and current expectations predict that the trend will more than likely persist. In 2022, Canada received more than twice as many asylum-seeking claims as in 2019, with more than 80% processed in the province of Quebec. In the Greater Montreal region, where most newcomer families resettle, school boards are facing growing demands for Welcome Classes—specialized classrooms for newcomer youth designed to facilitate integration through specialized French-language learning—as well as a rise in social tensions resulting from increasing ethnocultural diversity within schools' walls. Over the past 25 years, our research-intervention team has been offering expressive art workshops, following a psychological first aid approach, for the youth in Welcome Classes to support their well-being and resilience. In the current context of heightened tensions, heightened numbers and heightened needs, there is a vital importance to better understand how to offer youth and schools timely support adapted to their present capacities. In an interview with one facilitator, when asked about a moment one feels compelled to talk about, one facilitator reflects on their experience with one “very removed” girl. The kind of kid that, if you are sitting in a circle, would always be “six inches outside of the circle.” The facilitator reflects on their ambivalence between “pushing” or “inviting” youth to participate in the workshops. Building upon ethnographic fieldwork of these expressive art workshops and interviews with facilitators, this paper will explore practices of “deep listening” and of “being there” that lead to what the facilitators call “beginnings” and “shift in presence” and how such practices can inform a po(ethic) of responsiveness that leave space open for other ways of being with that might have important ramifications on the wellbeing of newcomer youth within and beyond schools' walls.



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WORKSHOP: CALL US WHAT WE CARRY: CONTEMPORARY USES OF TRAUMA INFORMED NARRATIVES IN PREVENTION AND TREATMENT (SSPC-S-3)

Brandon Newsome, MD

Kennedy Krieger Institute/
John Hopkins University
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Baltimore, MD

Sherard Harrington, MFA, PhD

Boston University Academy
Boston, Massachusetts

In October 2021, a mental health state of emergency was issued by American Academy of Child and Adolescent Psychiatry, American Academy of Pediatrics, and Children's Hospital Association for child mental health. Although focusing on children, increases in behavioral health utilization has proliferated across the lifespan leading to health systems needing to rethink how we address prevention and treatment. Indeed, some populations experienced additional hardships via the COVID-19 pandemic secondary to difficulty accessing services, differential death rates in different populations, and employment challenges. This was in the setting of a national reckoning on race and social constructs with ongoing socio-political issues.

Given this, there has been a focus on innovative routes to address mental health from a preventative, culturally humble, and structurally competent perspective. One avenue is through the creative arts; it is known that through literature and the arts, youth and young adults are given dimensions to both see and express lived experiences.

There is an importance to skillfully approaching populations in a culturally sensitive and developmentally appropriate manner to improve health outcomes. This presentation focuses on unique considerations in using bibliotherapy as an avenue of prevention and treatment. Dr. Harrington, who received his Ph.D. in Literature, will utilize Amanda Gorman's collection of poetry, "Call Us What We Carry" to provide an example of contemporary literature used to create dialogues on mental health in the school setting from a preventive lens. This collection expresses grief related to race and the COVID-19 pandemic. The tools used in demonstrating the applicability of this work to bibliotherapy will be made applicable to creative works that examine other topics. Dr. Newsome, who works in the Center of Child and Family Traumatic Stress will discuss uses of bibliotherapy in clinical treatment. The presentation will conclude with discussions on exemplars and considerations for implementations.



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Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the effectiveness of a creative works for bibliotherapy use from a position of cultural competence and sensitivity
Apply knowledge learned regarding bibliotherapy into practice utilizing clinical cases

WORKSHOP: TRAINEE CONSULTATION SESSION (SSPC-S-4)

Kenneth Fung, MD MSc

University of Toronto
Toronto, Canada

Lisa Andermann, MPhil, MD, FRCPC

University of Toronto
Toronto, Canada

Anna Fiskin, MD, MS

University of California San Francisco
San Francisco, CA

SSPC CHARLES HUGHES FELLOWSHIP PLENARY: A MIXED-METHODS INVESTIGATION OF ADOLESCENTS' BELIEFS ABOUT THE CAUSES OF DEPRESSION

Awardee:

Isaac Ahuvia, MA

Stony Brook University
Stony Brook, NY

Discussant:

Kenneth Fung, MD MSc

University of Toronto
Toronto, Canada

Background

Depression is common and rising among U.S. adolescents, with severe consequences. Research suggests that individuals' beliefs about what causes mental illness may inform their attempts to manage their disorders and, consequently, their clinical outcomes. However, little is known about adolescents' beliefs about what causes depression, or how these beliefs may relate to other clinical constructs.

Aims: To assess (1) what causal beliefs depressed adolescents hold; (2) whether these beliefs differ for their own depression vs depression generally; (3) whether these beliefs vary across groups; (4) the associations between these beliefs and relevant clinical variables.

Methods: This study explored the causal beliefs about depression held by a sample of U.S. adolescents with elevated depression symptoms (N = 281). Qualitative content analysis was used to identify causal beliefs from open-ended survey responses. Quantitative methods compared the perceived causes of one's own depression vs others' depression, compared causal beliefs across groups, and measured the association between causal beliefs and additional clinical constructs.



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Results: The most common causal beliefs were dysfunctional home and family relationships (52%) and stress from school (42%). Several causal beliefs were expressed more in regards to one's own depression than others' depression (e.g., adverse childhood events, 11% vs 3%, $p = .004$) and vice versa (e.g., social media use, 12% vs 2%, $p < .001$). Additionally, significant relationships emerged between certain causal beliefs and demographic and clinical variables.

Discussion: Adolescents' causal beliefs about depression are diverse and multifaceted. The causal beliefs endorsed about one's own depression differ substantially from those endorsed about depression generally, and both types of causal beliefs are associated with additional clinical variables. Limitations of the current study include a lack of data on behavioral indicators of illness management (e.g., help-seeking), which keeps us from speaking to the relationship of causal beliefs to these behaviors.

Full List of Authors:

Isaac Ahuvia, Sharon Chen, Lucy Gordon, Kathryn Fox, Jessica Schleider

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the diverse set of causal beliefs adolescents hold about depression and their consequences.

Evaluate theories for how causal beliefs might impact clinical outcomes.

ROUNDTABLE: ECOLOGIES OF PSYCHIC LIFE (SPA-S-5)

Organizers:

Samuele Collu
McGill University

Aidan Seale-Feldman
University of Notre Dame

Chair:

Aidan Seale-Feldman
University of Notre Dame

Presenters:

Vincent Laliberté
McGill University

Yanina Gori
University of California, Los Angeles

Eric Taggart
Private Practice

Samuele Collu
McGill University



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Aidan Seale-Feldman
University of Notre Dame

Jarrett Zigon
University of Virginia

Today the world is increasingly permeated by an apocalyptic sense of despair and exhaustion. This affliction manifests itself through an intensification of psychic distress, affective depletion, intersectional violence, and rising authoritarianism. As planetary disasters, global pandemics, and algorithmic forms of domination challenge humans and nonhumans, we are called to develop analytical tools that address affliction and drained vitality that moves across different scales and forms of life, from the planetary to the human, and back again. This roundtable asks how and why we should analyze contemporary conditions of psychic life ecologically. Thinking from the work of Gregory Bateson, Félix Guattari, and Byung-Chul Han, we seek to consider the porous connections between subjectivity and the network of diverse forces, technologies, and forms of life that bring it into being today. How might an ecological perspective that takes into consideration the relation between human and non-human forces change the way psychological anthropology has conceptualized affliction and identified possibilities for healing?

PAPER PANEL: ANTHROPOLOGICAL PERSPECTIVES ON PRACTICES OF SELF-TRAINING (SPA-S-6)

HOOPYAH! "SELF-ACTUALIZATION" IN NAVY SEAL TRAINING

Paul Steven Sangren
Cornell University

Desire defines an important aspect of human "psychic unity." I invoke Gregory Bateson's discussion of the role of heuristic concepts like desire as well as his thoughts regarding schizophrenia. My case in point is self-actualization in Basic Underwater Demolition/Seal (BUD/S) Training. I draw upon my experience as a reserve officer (USNR) in BUD/S class 55, anthropological studies of rites of passage, and an extensive popular literature on Seal training. Observers and trainees speculate frequently upon why some trainees ("tadpoles") succeed in becoming "frogs" whereas others fall short. Such speculation emphasizes desire (versus physical prowess), autonomy, agency, but also recognition, teamwork, and a litany of other personal virtues – in sum, "self-possession" or "self-actualization." Similar processes are discernible in a wide variety of contexts across cultures. Analysis mindful of this heuristic concept invites understanding human commonalities as well as cultural differences. It also provides a framework for comparing and evaluating a spectrum of kindred approaches from Lacan (as in the notion of the imago), Deleuze (desiring machines), Girard (mimetic desire), Marx (species being), and Freud.



THE BUBBLE-BATH-IFICATION OF SELF-CARE: PROBLEMATIZING REST IN SELF-DIRECTED MENTAL HEALTH CARE PROMOTION

Loa Gordon

McMaster University

Self-care movements were born out of activist need for “self-preservation” among marginalized groups encountering systemic barriers to well-being. Emergent anthropological conversations recognize that while self-directed care can be a “tactic for survival” among the most vulnerable, processes of commodification and pressures of neoliberalization can divorce self-care from its radical roots. While self-directed configurations of care are increasingly prevalent in mental health promotion and programming, the “responsibilization” of people as simultaneous providers and recipients of their own care has yet to be adequately investigated as a lived experience among self care’s practitioners. Drawing from cross-provincial fieldwork at mental health events across Canada, I investigate the emergence of Rest as a key discourse in institutional settings where encouragements to take breaks and incentives to be idle are permeative. This paper contends with the type of subjectivities that are created when self-care divests itself from activeness to an ethos of inactivity in the name of psychological well-being. Data involves fieldwork, interviews, and archival analysis in conversation with students from several Canadian universities, the stakeholders and staff of their Student Wellness Services, and representatives from national community mental health organizations. Findings reveal that practitioners of self-care desire purposeful activity, which conflicts with institutional invitations to Rest – invitations that can rarely be actualized due to superseding demands of productivity. Outlining provocations with theoretical and clinical relevance, this paper also contends with problematics of discouraging doing as a mode of healing when undoing structures of inequity is a primary health goal among young Canadians.

THE POWER OF PUGILISM: ZONES OF EMPATHIC RESONANCE AND SELF-DEVELOPMENT AFTER A DIAGNOSIS OF PARKINSON’S DISEASE

Julia Sloane

University of California San Diego

This paper follows a group of people with Parkinson’s Disease as they train at a boxing gym in San Diego, California, in an effort to delay illness progression and re-assert their personhood. Boxing gyms are well known and researched as spaces for self-transformation (Owton



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2015, Kosiewicz 2018). Parkinson's fighters work to be seen as still generative and aging successfully despite their diagnoses. Maintaining a valued sense of self and ethical subjectivity in an unreliable body with Parkinson's is greatly facilitated by the alignment with a durable cultural model known for acknowledging and withstanding relentless physical punishment. The fighter self calls on cultural tropes of resilience, strength and determination in anticipation of abuse and amid disrupted bodily experience. Boxing is not just a health intervention but a moral exercise that imbues the body with a distinct iteration of a familiar ethical subjectivity. The gym becomes a valued feature in the ecology of the fighter's mind by creating a zone of empathic resonance that validates marginal self-experiences as human and moral, while enabling skill acquisition and new patterns of psychological framing. Physical exercise in parallel with the empathic resonance that occurs between fighters at the gym generate feelings of self-continuity, growth and protective factors like belonging, immune support, and overall improvement in quality of life (Launay, et al. 2016, Larson, et al. 2021).

BETWEEN TWO BREATHS: TRANSFORMING HARM INTO HEALING THROUGH FREEDIVING AND ITS RE-NEGOTIATIONS OF SELF

Suraiya Luecke

University of California Los Angeles

What happens between two breaths? Ethnographic fieldwork with freediving practitioners in Menorca shows that the space between two breaths has the capacity to harm yet also to heal. This paper explores how the practice of freediving – diving underwater on a single breath – can transform harm into healing through nested and interwoven processes of re-negotiating the self.

The practice of freediving involves holding one's breath – for as long as twelve minutes – and diving deep down underwater. Prolonged breath-holds and underwater submersion can elicit sensations of intense pain and suffering, both psychological and physiological. To overcome these sensations, freedivers must cultivate resilience to mental and physical harm. To do so, they must re-negotiate their relationship to these sensations, and their relationship to pain, suffering, and harm. They must re-negotiate their own limits, their own boundaries of self.

These processes of re-negotiating the self that freediving demands are perceived to transform harm into healing. They influence freedivers' relationships not only with themselves, but also with other humans and with the more-than-human. Thus, while these processes of re-negotiating the self originate at the level of the individual, they come to impact



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freedivers at social and ecological scales. This paper will explore these re-negotiations of self – when they are perceived as healing versus harming, how they cultivate resilience, and how they come to impact freedivers’ relationships to self and other. As freediving increasingly enters global popular awareness, it becomes important to understand when the practice can harm, when it can heal, and how one can maximize the latter.

MEANINGS AND/OFF MUSCULARITIES: EMBODYING EMERGING MASCULINITIES IN SOUTH KOREA

Lawrence Monocello

Washington University in St. Louis

2019 marked the emergence of a masculine body ideal in South Korea known as the helch’ang. A shortened form of helsŭ ch’angnom, or “gym whore,” it refers to a style of presentation that hybridizes chimsŭngnam (beastly man) body maintenance practices, such as weightlifting and muscularity-oriented dieting, with more widespread kkonminam (flower boy) appearance maintenance behaviors like skincare, hairstyling, and fashion. Larger muscles are typical of chimsŭngnam presentations, but a local form of muscularity known as chan’gŭnyuk (small muscle) is typically regarded as more socially acceptable. Based on 18 months of ethnographic fieldwork (August 2019-January 2021), including participant-observation, cognitive anthropological methods like cultural domain analysis and cultural consonance analysis, and interviews using a person-centered ethnographic approach, and informed by continued engagement with interlocutors from 2021 to present, in this presentation I examine what muscularities mean for South Korean men, what meanings come to bear on decisions to pursue different muscularities, and what health outcomes result from affiliation in belief and/or behaviors with a given muscularity. Implications for the study of body image and disordered eating in men across cultures will also be discussed.



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ROUNDTABLE: PROSPECTS AND FUTURES OF PSYCHOLOGICAL ANTHROPOLOGY - A ROUNDTABLE BY THE EUROPEAN NETWORK FOR PSYCHOLOGICAL ANTHROPOLOGY (ENPA) (SPA-S-7)

Organizer/Chair:

Suzana Jovicic

Universität Wien

Presenters:

Tiffany Cone

Zayed University Abu Dhabi

Eva Melstrom

Macalester College

Anni Kajanus

Helsingin Yliopisto

Edward Lowe

Soka University of America

Thomas Stodulka

Freie Universität Berlin

Psychological Anthropology has faced challenges in gaining recognition and prominence in academic landscapes outside of the United States, due to multiple reasons including the critique of the psychologizing ethos or interdisciplinary approaches, the role of psychological anthropologists in nationalist and war-related agendas, or the absence of postcolonial and decolonial theory. This roundtable, organized by the European Network for Psychological Anthropology (ENPA) and based on the upcoming ENPA Special Section of the journal *Ethos*, aims to provide a platform for scholars from diverse backgrounds to reflect on current debates and future prospects of psychological anthropology. Contributions and conversations will focus on methodological, theoretical, and conceptual innovations, as well as reflections on the future potential of global psychological anthropologies that address power asymmetries, critical epistemologies, and the effects of universalizing “Western” psychologies. Moreover, the roundtable will highlight the importance of diversifying and decolonizing research methods and infrastructures in psychological anthropology. This roundtable (and the upcoming ENPA Special Section) thus constitutes a constructive and collaborative space for scholars to propose alternative streams in psychological anthropology and engage in generous and constructive intellectual exchange with colleagues.



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PAPER PANEL: ANTHROPOLOGICAL PERSPECTIVES OF ALTERED STATES OF CONSCIOUSNESS (SPA-S-8)

CONSUME AND TRANSFORM: PERFUMES AND HEALING IN VEGETALISTA HEALING PRACTICES OF THE PERUVIAN AMAZON

Olivia Marcus

New York University

The use of perfumes, incense, colognes, and plant and flower essences in Amazonian healing practices is a hallmark feature of *vegetalismo*, a form of healing in Peru's Amazonian regions. Sprayed, smoked, rubbed on bodies, and poured in medicinal baths, these odorous tools are vital allies to the *curandero* for cleansing bodies and spaces, for protection, or to add potency to medicinal plants. *Vegetalismo*, and in particular *ayahuasca* shamanism, has become notably popular for spiritual seekers and people struggling with various mental health conditions. While there is often a focus on the visual and visionary features of the so-called 'psychedelic' experiences with *ayahuasca* practices, there is much to be explored concerning other aspects of the sensorium, particularly olfaction. In line with the theme of this year's conference, I focus on an aspect of my fieldwork in the Upper Peruvian Amazon that engages with the embodied, enacted, and embedded perceptions of healing with plants and spirits. Focusing in on the history of *Agua de Florida* and its ubiquity in Western Amazonia, I suggest the necessity of a sensory anthropology for exploring the vast healing potential of *vegetalismo*. Going beyond the visual to consider other sensory experiences lends insight into the various healing mechanisms in Amazonian shamanism that are often overlooked by western epistemologies of health and healing.

ALTERING CONSCIOUSNESS IN DIVINE MARTIAL ARTS: SPIRITUAL TRANSFORMATION OR PATHOLOGICAL DISSOCIATION?

Boon-Ooi Lee

Nanyang Technological University, Singapore

Altered states of consciousness (ASC) are generally defined as alternate patterns of subjective experience qualitatively different from an ordinary or a normal waking state in (Western) psychology. Although ASC are features of many pathological conditions, some forms of ASC are not only adaptive but may also enhance personal transformation. The research reported in this presentation is a preliminary analysis on divine martial arts (DMA; 道) in Singapore. The movements of DMA are believed to be under a deity's control. This paper aims to answer two questions: what are



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the characteristics of ASC induced in DMA, and how do these ASC differ from pathological dissociation? Since the meanings of ASC may vary across individuals, we systematically observed and interviewed 10 DMA practitioners at a Chinese temple. Thematic experience analysis suggests that DMA differs from pathological dissociation. Participants voluntarily practiced DMA at a specific time and space (temple), retained a measure of awareness, and had control over the duration of their sessions. Although there were changes in the sense of self-agency and ownership for actions with various bodily sensations, they were not clinically maladaptive. In fact, DMA had a clear transcendental significance. Our findings further suggest that ASC are more than an intraindividual phenomenon, but are embodied, intersubjective, situated and enacted in a sociocultural context. The DMA movements may be pre-reflective in the sense that the body responds to a cultural and physical environment that affords possibilities for inducing ASC in people who have relevant perceptual and sensorimotor abilities (e.g., focused attention, physical strengths) and background knowledge (e.g., cultural beliefs, the induction procedure). In general, the practice of DMA illustrates how the experiences and meanings of ASC are enacted in a particular ontological world, which may confer a sense of spiritual transformation in Chinese culture.

THE DISSOCIATIVE CURE: SELF AND SUBJECTIVITY IN KETAMINE TREATMENTS

Matthew Hiller

University of Michigan Ann-Arbor

Within psychiatry, dissociation has traditionally been viewed as a pathological state. However, as ketamine treatments have gained popularity in mental health care, dissociation is being reimagined as a therapeutic modality. Drawing on 14 months of ethnographic fieldwork as a psychedelic integration therapy intern in a ketamine infusion clinic in the Midwest, my paper explores the ways that health care providers and patients in ketamine treatments conceptualize dissociation as a potentially therapeutic experience. Based on my findings, I make the case that this reimagining of dissociation as a therapeutic modality hinges on two contrasting, but interrelated, uses of the term. The first use refers to dissociation as an alteration in subjective experience that disrupts an individual's internal sense of self-continuity or connection to reality. The second use, alternately, portrays dissociation as a fundamental condition of ordinary consciousness in which elements of experience—memories, emotions, aspects of identity—are blocked from awareness. I suggest that in ketamine treatments the chemical inducement of dissociation is viewed as a means to access and “integrate” these aspects of



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experience. Therefore, dissociation becomes the cure for dissociation. To contextualize my fieldwork findings, I will review differing ways that dissociation has been conceptualized within psychiatry and anthropology. I will then consider how these theorizations relate to contemporary uses of the term within ketamine treatments. Additionally, I will reflect on the ways in which conceptualizations of dissociation in ketamine treatment imply an “ecological” understanding of the mind.

“MIND-AT-LARGE”: AUTOPOIESIS THROUGH PSYCHEDELIC COLLECTIVES

Sujit Thomas

New York University

The resurgence of psychedelic research in the past decade has generated a growing ethnographic literature on the clinical and experimental uses of a formerly proscribed category of drugs in ‘secular’ Western contexts (Pollan 2018, Noorani 2021, Langlitz 2012). Despite the acknowledgement of the dispositive role of “set and setting” in the efficacy of psychedelics, however, there has been relatively little scholarly engagement with self-constituted ‘psychedelic societies’ in shaping the necessary “micro-climates” for the incubation of contemporary psychedelic culture in the US. (Hartogsohn 2020). Drawing on long-term fieldwork with scientists, clinicians and members of psychedelic societies in Bristol (UK) and Brooklyn (NY), I analyze the role of these autopoietic collectives in composing the morphogenetic rhythms through which psychedelic compounds are stabilized, acquiring vitality and efficacy (Hardon and Sanabria 2017, Ingold 2003).

In this paper, I use a single ethnographic vignette, debating the design of psychedelic retreats, to reveal two such pathways: 1) the migration of protocols and expertise across clinics, spiritual centers, labs, and underground retreats 2) the emergence of ‘psychedelic marketing’ through exchanges between psychiatric patients, venture capitalists, small-time entrepreneurs and ‘psychonauts’.

In these collectives, psychedelic fantasies narrate another “pharmaceutical imaginary” predicated on the remediation of psychic injury and the enhancement of mental capabilities (Jenkins 2011). They disclose processes of subject-formation best understood, I argue, as forms of autopoiesis articulated in two situated concepts, both originating in the ecological thought of Bateson and his occasional interlocutor Aldous Huxley, ‘ego dissolution’ and ‘the Mind-at-Large’.



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TRANCE AND DANCE ON THE TABLAO: FLOW EXPERIENCES IN FLAMENCO PERFORMANCE

Lawrence Ramirez

University of California Riverside

At the climax of a flamenco performance, dancers may enact of state of ecstatic motion that seems “out of control.” In flamenco parlance, this is called the “duende,” a Spanish folkloric term that refers to a spirit that inhabits a home (dueño de casa), thereby connecting, at least metaphorically, this aspect of flamenco performance to the concept of spirit possession. Thus, this moment of ecstatic dance shares commonalities with other modes of trance, possession, and dance. Yet, ethnographic accounts of dancer experience of the duende are not simply about “losing control” or “being taken over;” they also convey experiences of hyperawareness and fluid decision-making. This type of experience aligns with the concept of a “flow” state. The “out of control” experience of possession and the “very in control” experience of flow states pose two contending accounts within perform experiences.

This paper explores these two aspects of consciousness, trance and flow, through a phenomenological paradigm. Additionally, this paper interrogates discourses of “authenticity” and performativity that situate duende states of ecstasy as “fake” or theatrically “inauthentic.” By attending to phenomenological experiences of the dancers, the nuances of stage presence and rapture, with a spectrum from intentional hyper-focus to engrossing trace, may be considered.

PAPER PANEL: CARE, KINSHIP, COMMUNITY BUILDING (SPA-S-9)

A SPECTRUM OF RESPONSIBILITY: EXPLORING NEUROTYPICAL SIBLINGS’ INVOLVEMENT IN THE CARE OF AUTISTIC SIBLINGS

Emma Quarequio

Boston University

An Autism Spectrum Disorder diagnosis prompts a triangulation of care among the autistic individual, their family, and their healthcare provider, as well as discussions regarding the multifarious implications of the diagnosis for the lives of the autistic person and their family members (Fein 2020; Solomon 2010; 2015). Management of the autistic person’s condition and advocacy on their behalf may require increased financial and time commitments. Additionally, the sibling(s) of autistic people are often asked to assume sole legal, domestic, and medical responsibility for their sibling when their parent(s) can no longer do so. Among the strongest determinants of sibling response to these responsibilities are cultural contexts, material conditions, and social psychology.



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This research seeks to analyze the trajectory of a neurotypical sibling's life as they navigate if and how they will care for their autistic sibling by drawing on ethnographic Interviews and participant observation at sibling support group meetings. The research will consider how factors including gender, race, ethnicity, and socioeconomic status, as well as siblings' understandings of kinship, community, and moral responsibility shape the various forms of care they provide and/or plan to provide. Additionally, this project seeks to understand how neurotypical siblings conceive of their respective roles as future caregivers according to their colloquial and medical understandings of Autism Spectrum Disorder.

THE WELFARE STATE WITHDRAWING: WOMEN'S EMOTIONAL, RELATIONAL AND ECONOMIC LOSSES AS "LONE FAMILY CARETAKERS" FOR PEOPLE WITH DEMENTIA IN DENMARK

Ida Vandsøe Madsen

University of Copenhagen

The Danish Welfare State is built on the premise that every tax-paying citizen gain access to a wide range of benefits, among these affordable care homes with extensive care. Family norms has therefore formed so that no one is responsible for taking care of elderly family members, as the State is seen as the main caretaker. However, recent reforms has resulted in cuts in the care sector. To save money, the reforms are built on inclusion of family members in tasks that before were the state financed care homes' responsibly. Yet, family norms has not changed. This means that one person, often a woman, end up as a "lone family caretaker". Based on 10 months of ethnographic fieldwork, I unfold this phenomenon via the case of Barbara, a young woman caring for her elderly father with dementia. Barbara suffers from low mood and energy levels, has put her job on hold and find it hard to connect to other people. Her mother and brother refuse to help. Via a critical phenomenological perspective on familial and structural disregard, I show how lone family caretakers, often women, suffer emotionally, relationally and financially because of the recent structural changes in the infrastructure of elder care in Denmark.

BEING BORDERLINE IN THE FIELD: METHODOLOGICAL INSIGHTS FROM PEER RESEARCH

Brittany Franck

University of Arizona

In this paper, I will offer methodological insights from my ongoing fieldwork with adults living with a diagnosis of borderline personality disorder (BPD) in the U.S. In particular, I will focus on how my status



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as a researcher with a BPD diagnosis shapes field encounters. Being a peer researcher not only helped create conditions for trust-building, but also placed me in a unique position in the midst of informants' everyday practices of hope and recovery. Such practices often occurred in spaces outside of clinics and beyond the formal interview encounter—such as in text messages, support groups, virtual writing sessions, coffee houses. I also reflect on how the limitations I encountered in designing my methodology—in particular, the lack of a “borderline community” and the ways conversations had to be hidden from roommates or partners, reflects the ongoing challenges to hope and recovery that individuals face, especially stigma and the idea of borderline peer groups as too “high risk”.

RE-THINKING LINGUISTIC INPUT AND CULTURAL PEDAGOGICAL MODELS IN BILINGUAL AND MULTILINGUAL ENVIRONMENTS

Nadxieli Toledo Bustamante

California State University, Sacramento

An increasingly large number of children in the world are growing up in bilingual or multilingual environments that are culturally and linguistically shifting. In those environments many children are addressed by caregivers in a language that is different to the language spoken among adults. Because of prevalent ethnocentric and normative conceptualizations of learning and of linguistic input that privilege ostensive teaching and language directly addressed to children, it is frequently assumed that in those communities (many of them indigenous communities in colonial and post-colonial settings) there is an inevitable linguistic, cultural, and perhaps psychological discontinuity across generations. In this presentation, I draw from language socialization and other socio-cultural research of human development and learning (e.g., de León 1998; Correa-Chávez and Rogoff 2009; Gaskins 2006; Ochs and Schieffelin 1984) to problematize the assumption that in bilingual and multilingual communities, cultural pedagogical models that are not based on ostensive teaching and direct language input cannot lead to linguistic, cultural, and psychological continuity. To illustrate my argument, I am going to discuss the case of three bilingual families in Juchitán de Zaragoza, an urban Zapotec community in southeastern Mexico.



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“C’EST NOS VIES”: DYNAMIC FRAME BUILDING IN AN AUTISTIC WORKPLACE

Emily Bailey

Columbia University

In 2018, The Guardian published an article claiming that France was “50 years behind” the rest of the developed world on autism, citing evidence that many autistic children, at the time of writing, could not access mainstream education and are often subjected to overmedication, institutionalization, and misapplication of psychoanalytic practices. Many researchers, parents, and activists argue that the persistence of this issue is rooted deeply in French ‘culture’. The controversy surrounding the prevalence of psychoanalysis in autism treatment in France often colors discussions of the condition, leaving various other frames of autism largely unexplored in the literature. Through a pilot ethnographic study, the proposed paper seeks to offer an exploration into the diverse “ecologies of autism” that exist in an adaptive workplace in Paris, France (beyond that of the psychoanalytic) and demonstrate how autism can have multiple meanings and afford multiple responses in a singular environment. Predicated on Goffman’s concept of the frame (1974), I argue that these meanings are co-produced by autistic youth and neurotypical staff members through their collective participation in labor. Further, I show how actors in the café exert agency over such frames in order to make themselves and others legible across time and space.

SYMPOSIUM: POLITICAL ETHOS AND SUBJECTIVITY: ENGAGING THE POLITICAL NATURE OF ECOLOGIES OF MIND (SPA-S-10)

Organizer/Chair:

Angela Leocata

Harvard University

Discussants:

Janis Jenkins

University of California San Diego

Mary-Jo DelVecchio Good

Harvard University

This panel centers the primacy of lived experience as an avenue to consider contextually diverse articulations and affects of political ethos. In dialogue with Gregory Bateson’s work on ethos as anthropological attention to the emotional tone of societies, the panel will engage Janis Jenkins’ vital elaboration of the concept to attend not only to cultural orientations but the role of the nation-state in constructing a specifically political ethos in relation to social domains of power and interest.



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Revisiting the idea of emotional atmospheres within and across social settings, we consider political ethos and its interplay in communal and individual subjectivity.

Organized by a shared theoretical commitment, we grapple with various socially unsettled issues: from social burdens of COVID-19 efforts in East Asia to Brazil's divisive post-election climate and the chronicity of structural violence in the United States. Invoking the political nature of "ecologies of mind," we engage ethnographic encounters with and among global sociopolitical unrest and uncertainty. In doing so, we strive to bridge the enduring tension among extending structures of violence, exclusion, and inequality with the immediacy of how they are embodied and lived with.

COVID CONTAINMENT IN JAPAN: A POLITICAL ETHOS OF SELF-RESTRAINT AND ENFORCED VOLUNTARISM

Amy Borovoy

Princeton University

The coronavirus pandemic and the asymptomatic spread of the virus called attention to citizens' experience of "society"— collective action, trust, social norms, and common interests. While many governments relied on some form of lockdown to contain the spread, Japan relied primarily on a political ethos of "self-restraint," education, and "voluntary" restrictions. Public health researchers often juxtapose "individual responsibility" with legal or government measures (Kersh 2009). In contrast, Japan's policies focused on the internalization of social norms, public health messaging, record-keeping, habits, and standardization of health metrics—policies consistent with other public health campaigns. Here I want to explore the psychological experience and "emotional climate" of this environment (Jenkins 1991: 143). Through a survey of newspapers, public opinion surveys, photography, nursing websites, and Ministry of Health documents from 2020-2022, I explore an atmosphere of sensitivity to social norms, stress, vigilance, informal surveillance, and in some cases stigma and discrimination towards the sick. But Japan's measures raise questions about what personal freedom might mean during pandemic.



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PATRIARCHY AND ITS DISCONTENTS: EMBODIED INJUSTICE AND EMOTIONAL STRUGGLES OF CHINESE YOUNG ADULTS DIASPORA DURING THE 2022 COVID-19 PANDEMIC

Hua (Miranda) Wu

University of California San Diego

This essay seeks to analyze a unique phenomenon during the 2022 Covid-19 pandemic and people's diverse reactions toward the State's "zero-case" policy: people's strong emotional reactions towards the government's policy creating a narration of parental government versus children-citizens. Research on emotional processes and mental health, especially through radical social transitions such as the Covid-19 pandemic, has been focused on the serious consequences of living through precariousness, both on a personal level and through social movements. However, what we consider to be private lived experiences and public moral judgments were rarely discussed in an interwoven manner. Using Jenkins' idea of a "political ethos", this essay seeks to bridge between the personal experience with patriarchy and the public reaction towards authoritarianism. Using embodied injustice as the foci of analysis, I explore how young adults who suffer from patriarchal emotional abuse and intergenerational trauma are more likely to struggle with political depression or participate in protests, showing how embodied injustice cuts across multiple layers of social realities, leading to transforming relations, life goals, and self-identity/realization.

"NOT ENOUGH SPOONS"; A BLACK AUTISTIC MOTHER'S STRUGGLE WITH CLASS, RACE, GENDER, AND DISABILITY

Stephanie Keeney Parks

University of California, Los Angeles

Mari, a Black mother of an autistic child and a newly diagnosed autistic woman herself, has been coming to terms with how the category of autism has shaped her life past, present, and future. She struggles with the ways that blackness and disability come together to create the experiences that complicate how she's navigating systems and social worlds to make the best life possible for her and her son. Her refusal to engage in the demands for normative behavior placed upon her by both the state and her social world leaves her feeling "without enough spoons" to attend to her and her son's needs. She is in a predicament where one must perform her autism in a way that is convincing enough to allow her access to service and support but also cannot be perceived as so impaired that it will place her in danger of losing custody of her child to the state. A confluence of class, race, gender, and disability leaves Mari



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feeling as though she must survive the struggles of race and racism AND the demands of Black Americans' that she "overcome" her disability. This is a political ethos that she is refusing. A radical refusal that includes sex work instead of traditional employment, a rejection of sending her child to state-sponsored schools, a denial of recommended health care, and a refusal of her family and friends' demands to parent her child in ways that are more "typical."

ACTIVATING THE POLITICAL IMAGINARY: HOW SOCIAL MEDIA ENABLED NEW FORMS OF SELF AND IDENTITY IN THE TRUMP ERA

Seth Hannah

University of California San Diego

This talk examines the emergence of new forms of political subjectivity that emerged in online communities during the rise to power of President Donald J. Trump. Large numbers of Americans with low levels of political awareness or engagement were rapidly transformed into ardent political combatants on social media platforms such as Facebook. Not only did they formulate newly held strong positions on a variety of political issues and staunch support for candidates like Donald Trump, they also came to strongly develop new personal identities and social networks closely tied to their newfound political engagement. How and why did this transformation occur? Drawing on data from archived Facebook posts and comments, and theoretical insights from symbolic interactionist sociology and psychological anthropology, I will argue that exposure to and deployment of new forms of media and imagery (symbols) along with new rituals of social interaction enabled by social media technology, allowed for the transformation of the self as new local "ecologies of mind" mixed with individual subjectivities to construct new politicized identities.

SYMPOSIUM: OPPORTUNITIES AND CONSTRAINTS OF THE DSM REVIEW PROCESS: PERSPECTIVES FROM CULTURAL PSYCHIATRY (SSPC-S-11)

Moderator:

Roberto Lewis-Fernandez, MD, MTS

Columbia University
and NYS Psychiatric Institute
New York, NY USA

Discussant:

Laurence J. Kirmayer, MD

McGill University
Montreal, Quebec, Canada

This symposium will discuss two major recent initiatives in the APA Diagnostic and Statistical Manual (DSM) review process – the 2022 DSM-5-Text Revision (DSM-5-TR) and the ongoing real-time review of any



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aspect of the Manual, including diagnostic criteria (DSM-5.1) – from the perspective of participants in this process. Talks will focus on institutional pressures within DSM to respond to critiques about insufficient inclusion of culture-related information in the Manual; the goals and strategies of participants in the revision process; and possible opportunities and pitfalls of engaging in this review. Individual topics will include: the new Prolonged Grief Disorder in DSM-5.1; the work of the Cross-Cutting Culture Review Group that revised narrative description of all disorders for DSM-5-TR as well as the Cultural Formulation chapter; and the belated creation of an Ethnoracial Equity and Inclusion Work Group in response to the social awakening over the impact of structural racism, including in psychiatry.

We will discuss how the review process attempted to balance appropriate inclusion against over-generalization, the challenges of incorporating diverse forms of evidence into text and criteria that match the DSM format, the risks of overmedicalization, and other relevant topics. Presenters will discuss specific disorder groupings, including personality and disruptive, impulse-control, and conduct disorders. New developments with respect to the Cultural Formulation chapter will also be described as well as improvements and remaining limitations regarding the role of social determinants of mental health. Participants in the symposium should gain greater understanding of the opportunities and constraints involved in working within the DSM system.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Understand the process of incorporating culture-related information in the Diagnostic and Statistical Manual, focusing on the balance of opportunities and challenges

Identify novel approaches for inclusion of culture-related material and ways to address overmedicalization and decontextualization in future editions of the DSM

THE DSM REVIEW PROCESS AND CULTURAL PSYCHIATRY: THE POLITICS OF THE POSSIBLE

Roberto Lewis-Fernandez, MD, MTS

Columbia and NYS Psychiatric Institute
New York, NY

Background

This talk will present an overview of the Diagnostic and Statistical Manual (DSM) review process, including DSM-5-TR (the recently published Text Revision) and DSM-5.1 (the ongoing real-time review of any aspect of the Manual).



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Objectives

The opportunities and constraints of working within this institutional process will be discussed, focusing on specific examples.

Methods

Personal reflection on the review process. The presenter is the chair of the Internalizing Disorder Review Committee of DSM-5.1 (that includes depressive, anxiety, and other disorders) and was the chair of two DSM-5-TR review committees, on culture-related diagnostic issues and on ethnoracial equity and inclusion.

Results

The process of review that resulted in the inclusion in DSM of a new category of Prolonged Grief Disorder illustrates how the dangers of over-medicalization are considered by Manual developers. The drafting of text for specific components of the disorder chapters reveals the challenges of condensing complex information on cultural variation, prevalence and distribution, and social determinants of mental health into statements that meet institutional traditions about DSM forms of writing and allowable topics for inclusion in a diagnostic as opposed to a treatment manual. The example of the Cultural Formulation chapter (both Outline and Interview) suggests ways that the DSM system can be used to promote greater attention to cultural and contextual thinking in clinical evaluation and treatment planning at the cost of potential oversimplification.

Discussion/Implications

The presentation will illustrate a processual perspective on a constraining institutional effort that nevertheless presents substantial potential gain

Learning Objectives

At the conclusion of this presentation participants will be able to:
Clarify the challenges and opportunities of participating in the DSM revision process to address cultural variation of individual disorders and reduce the decontextualization and reification involved in the psychiatric diagnostic process

Illustrate the pros and cons of engaging in the DSM revision process using various types of DSM inclusions: new diagnostic categories, narrative descriptions of disorders, and the chapter on cultural formulation



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DSM-5-TR: ETHNORACIAL EQUITY & INCLUSION AND REVISIONS TO THE OUTLINE FOR CULTURAL FORMULATION AND CULTURAL CONCEPTS OF DISTRESS

Francis G. Lu, MD

University of California Davis
Sacramento, CA

Background

As part of the development of the DSM-5-Text Revision (TR; March 2022) the American Psychiatric Association appointed a Cross-Cutting Culture Review Group to provide a comprehensive review and update of the impact of culture on diagnosis. APA also appointed an Ethnoracial Equity & Inclusion Work Group to ensure that explanations of ethnoracial and cultural differences in symptom presentations and prevalence in the entire text took into consideration the impact of racism and discrimination – together with other social determinants of mental health – and emphasized the use of non-stigmatizing language.

Aims

To review the work done by the Review Group that revised the Outline for Cultural Formulation and Cultural Concepts of Distress as well as the work done by the Ethnoracial Equity & Inclusion Work Group.

Methods

Reflections of a participant in the Ethnoracial Equity & Inclusion Work Group and the Cultural Issues Review Group.

Potential Results

Revisions were made throughout the DSM-5-TR especially in the Introduction, the Culture-Related Diagnostic Issues sections, and in the Outline for Cultural Formulation and Cultural Concepts of Distress in Section III.

Discussion/Implications

These changes substantially updated DSM-5 in addressing issues of racism, discrimination, and mental health equity including social determinants of mental health in the process of diagnosis. The revisions to the Outline for Cultural Formulation gave more specificity to cultural identity including intersectionality and the importance of the individual prioritizing aspects of their cultural identity. Social determinants of mental health are explicitly stated as stressors in section C of the Outline. Hikikomori was added as a tenth example of a cultural concept of distress.



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Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the important changes in the DSM-5-TR concerning issues of racism, discrimination, and mental health equity including social determinants of mental health

Recognize the process by which these revisions were made in the DSM-5 revision process

DSM-5 REVIEW PROCESSES: CULTURAL PERSPECTIVE AND EXPERIENCES

Renato D. Alarcon, MD, MPH

Mayo Clinic School of Medicine

Rochester MN, USA

Universidad Peruana Cayetano Heredia

Lima, Peru

Background

The elaboration of updated versions of DSM provides a valuable opportunity to discuss different aspects of a critically important clinical instrument and strengthen its cultural contents.

Aims

To identify and analyze, from a cultural perspective, conceptual aspects and evolving personal experiences and observations about the multifaceted and evolving DSM-5-TR and DSM-5.1 processes and share the steps that shaped the author's views as a member of three work groups.

Methods

Personal observations, analysis, and reflections on the work and products of the DSM-5.1 Steering Committee, the culture-related material for Personality Disorders (PDs) in DSM-5-TR, and the discussions of the DSM-5-TR Ethnoracial Equity and Inclusion Work Group.

Results

The study of a reviewed, broader version of the Cultural Formulation constituted a symbol of the promises and challenges, advantages and disadvantages of the cultural perspective in the psychiatric nosological/diagnostic field. In turn, the pervasive debates about PDs' categorical and dimensional approaches, issues of validity, reliability and clinical utility, and comparisons between four options (including DSM-5-TR and ICD-11) were the topic of several special sessions. The cultural perspective of the Equity and Inclusion Work Group allowed the elimination of statements, phrases, expressions, assumptions, or implications that may have been fostered by pervasive biases, prejudice, xenophobia or racism.



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Discussion

Cultural considerations regarding all psychiatric disorders and the diagnostic process entail continuous assessment, educational/training updates, and all-inclusive research strategies. Overall, the review process was not free of passionate debates and disagreements but was always intended to be guided by objective principles. The results will foster further improvements.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Discuss socio-cultural concepts, ideas and personal experiences related to the development of DSM-5-TR and DSM-5.1

Assess the value and relevance of the Ethnoracial Equity and Inclusion Work Group's contributions to the updating of diagnostic systems in general, and APA Manuals in particular

SOCIOCULTURAL BIASES, POLITICAL CONTEXT AND CONDUCT DISORDER IN DSM-5-TR

Cécile Rousseau, MD

McGill University
Montreal, Quebec, Canada

Roberto Lewis-Fernandez, MD

Columbia University and NYS
Psychiatric Institute
New York, NY

Background

The text of the childhood externalizing disorders has been the object of two waves of revisions for DSM-5-TR. The first one followed the usual expert consultation process, to include new pertinent literature. The second one, as the US was shattered by the death of George Floyd, targeted potential racist biases.

Aims

This presentation will explore the sociocultural biases inherent to the epidemiology of externalizing behaviors in children and youth and the consequences of taking into account the impact of structural violence on these diagnostic categories. Methods: A reflexive perspective on the DSM-5-TR revision process for externalizing disorders among youth, supported by a targeted literature review, will be proposed.

Results

The over-representation of racialized minorities and first nations youth among individuals diagnosed with conduct disorder and adolescent-onset conduct disorder, and in some studies with refugees, suggests that socio-cultural factors may shape behaviors and that some externalizing behaviors may constitute idioms of distress and of resistance.



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Discussion/Implications

The present political context may open the door to an examination of some of our professional blind spots with regards to youth externalizing behaviors. It may be timely to examine to what extent some of these may constitute a normal response to a society perceived as unfair and discriminatory for one's family and community.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Explore the multiple meanings that externalizing behaviors may have in specific sociocultural contexts
Analyze critically the pros and cons of the revision of DSM-5-TR regarding youth externalizing behaviors

SYMPOSIUM: ECOLOGIES OF CARE: TOWARDS A THEORY OF RELATIONAL ETHICS AND POLITICS, PART 1 (SPA-S-12)

Organizers:

Allen Tran
Bucknell University

Merav Shohet
Boston University

Chairs:

Allen Tran
Bucknell University

Sylvia Tidey
University of Virginia

Discussant:

Jason Throop
University of California, Los Angeles

This panel examines the affective politics and ecologies of relational ethics. While anthropological debates on subjectivity, empathy, and ontology productively analyze the discursive construction of psychic processes to connect the personal to the political in times of political-economic upheaval or personal crises, much of the work on political subjectivities remains premised on self–society or state–citizen binaries. Conversely, recent anthropological theories of care attend to interpersonal processes of selfhood and how care is achieved through intersubjective practices. In theorizing the mutual construction of self, society, and politics, we ask: How would our perspectives shift if relations of care were the starting point of critical analysis, cultural politics, and cultural phenomenology? How do families and communities mediate political projects to discipline individuals? How can frameworks of the state-citizen dynamic be expanded to foreground the intersubjective entanglements that challenge state and medico-scientific discourses of progress?



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Together, the papers on this panel outline how relational ethics emerge from existential threats to identities (Tran, Scherz and Namirembe, Itzhak), bodies (Shohet, Tidey), and communities (Corwin, Ergun, Villa-Palomino) by analyzing the affordances of care that are structured across interpersonal relationships (Itzhak, Scherz and Namirembe, Shohet), families (Tran, Tidey), and communities (Ergun, Villa-Palomino). Doing so challenges teleological narratives of progress (Corwin), treatment (Shohet, Tran, Villa-Palomino), and life, death, and extinction (Ergun, Tidey, Corwin). Crises do not just threaten ways of living but also cultivate ways of relating that sustain individual and collective life. Here, affects such as hope and love become not just a form of ethics but a way of being with others.

“OUR BEAUTIFUL ENDING:” TOWARDS AN ECOLOGY OF CARE IN THE FACE OF UNCERTAIN FUTURES

Anna Corwin

California Institute of Integral Studies

Since 1965, the number of American Catholic nuns has fallen from 180,000 to a mere 41,357 in 2020, marking a 77% decrease over the past fifty-five years (Center for Applied Research in the Apostolate). As the number of women joining convents declines, the corresponding median age of sisters in most convents has risen sharply. Many older sisters are now living with what can be seen as dual terminal conditions – those of their individual bodies and of the convent itself. Contemporary media has consistently portrayed the nuns’ demographic decline through the lens of moral failure, equating “success” with growth and demographic decline and death with moral failure. Discourse in the convent, however, reveals alternative moral frameworks. Drawing on ethnographic data gathered over the past fifteen years, the paper explores the tension between these contemporary discourses and the sisters’ own accounts about their futures. The ethnographic data reveal a myriad of social and institutional practices emphasizing acceptance of death and decline, as recordings of the nuns’ discussions illuminate how the nuns actively refuse to be valued through the metrics of demographics or labor. Drawing inspiration from Jonathan Lear (2006) and Marquis Bey (2022) among others, the paper highlights the interactional achievement of hope in the face of extinction, suggesting that hope is a relational skill cultivated in community over time.



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CALL AND RESPONSE: ADDICTION AND ENTANGLEMENT IN KAMPALA, UGANDA

China Scherz

University of Virginia

Sarah Namirembe

University of Virginia

In this talk we explore the affordances of relational models of personhood in substance abuse recovery in Uganda. We describe a world that is densely populated by beings that might be obscured in certain versions of medical, social science, and philosophical discourse, a world in which people feel called to respond to forces that seem to come from beyond themselves. Through their engagements in ritual, the members of an urban community of basamize in Kampala, Uganda acknowledge and attend to promises and covenants that long precede their existence. Understanding this situation, and many others like it, requires us to understand how people engage not only with the criteria established by the promises they make but also, and perhaps more importantly, how people find themselves caught up in situations defined by criteria and relationships which precede their own existence. Exploring this situation allows us to ask how our thinking about ethical life might differ if we foregrounded prior entanglements and forms of dependence that exceed our willing commitments. Anthropological understandings of ethics are so often founded upon an understanding of the subject as acting from a position of relative freedom (Laidlaw 2002). What would happen if instead of seeing ethics as an activity engaged in from a position of relative freedom, we looked more carefully at the prior entanglements which demand our response? And perhaps more importantly, how might a decision to respond transform a person's experience of the world and its possibility?

DYING IN LIVING FINITUDE: RELATIONAL DEATH AND TRANSGENDER FAMILY CARE IN BALI, INDONESIA

Sylvia Tidey

University of Virginia

For Balinese Hindus, death marks both the end of one's bodily existence and a transition into one's spiritual next existence: reincarnation into younger branches of the ancestral tree or, ultimately, the achievement of eternity. The ngaben cremation process and purification rites that accompany it are necessary for freeing spirits from their earthly housing. This requires significant care from family and intimate others, who must prepare the body, collect funds, and conduct the rites. Not everyone is assured such care and, consequently, the possibility of continuing one's spiritual journey and ancestral incorporation. For example, often



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burdened with the double stigma of gender-nonconformity and a positive HIV status, many transgender women (waria) in Bali fear their families' reluctance to ensure proper care in death. This makes the question of how to live a worthwhile life without risking the alienation of family care deadly serious for Balinese waria. Drawing on participant observation with a now deceased waria and in-depth interviews with her kin, this paper takes up this question by addressing the necessity of care, understood as an attuned relationality towards intimate others, in ensuring a good death and afterlife. Bringing Anne O'Byrne's (2010) insights on relationality in birth to bear on the phenomenological insistence on the individuating character of death, I suggest that death, like birth, can be a marker of our living finitude that shows us to be in relation, since in Bali, death ends only one's own possibilities and needs to rely on others, rather than ending one's existence altogether.

A RELATIONAL ETHICS OF SURVIVAL: LIVING WITH AND CARING FOR RENAL FAILURE IN THE SHADOW OF COVID-19

Merav Shohet

Boston University

This paper draws on ethnographic interviews with twenty poor and racialized Boston Medical Center end-stage kidney disease (ESKD) patients and five nephrology clinicians enrolled in a study designed to research the syndemic effects of the pandemic and stigmas associated with patients' marginalized status and chronic terminal illness. I show how unlike clinicians, who use a "grammar of crisis" (Giordano 2020) to characterize patients' worsened situations, patients underscored the chronic dimensions of their lives. They framed COVID-19 as "just one more thing," adding to the long litany of troubles in their lives. Haunted by the anger and hurt they felt in response to White racism, some patients articulated a political etiology of their illness (Hamdy 2012). At other times, however, these same patients affiliated with biomedical accounts that privilege individual agency and control over one's life in the short term, while also narrating faith, prayer, or a church community not as a numbing salve, in Marx's or Freud's terms, but as a source for coping and perduring in life, with the possible hope of flourishing even with the pain, rather than giving in to the despair of disenfranchisement or simply calling it quits. Conversely, clinicians, who only expressed faith in science, articulated deep distress over both our nation's broken healthcare system and ordinary medicine's (Kauffman 2015) initial inability to prevail over COVID-19. I propose that we understand these ostensibly opposed orientations in terms of a relational ethics of survival where care may involve shared goals but not necessarily a unified politics.



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SYMPOSIUM: MENTAL ILLNESS IN PRACTICE: DECENTERING PSYCHIATRY THROUGH EMERGENT MODES OF CARE (SPA-S-13)

Organizers:

Liana Chase

Durham University

Keira Pratt-Boyden

University of Exeter

Chairs:

Sumeet Jain

University of Edinburgh

Discussant:

Ippolytos Kalofonos

University of California,
Los Angeles

Recent years have seen a diversification of the ways in which mental healthcare is delivered, with a trend toward growing reliance on lay and non-specialist providers. In the Global North, therapeutic approaches that once existed on the margins – such as peer support and co-counselling – are increasingly accepted and integrated within mainstream mental health services. In the Global South, there has been a proliferation of transdiagnostic interventions that can be delivered by lay counsellors and community health workers. These emerging modes of intervention are typically framed by policy makers as technical solutions to pragmatic constraints, offering more efficient ways to address the same problems. By contrast, this panel takes as its starting point that changes in therapeutic practices inevitably reshape the objects of those practices. Drawing inspiration from Mol's (2002) praxiographic approach to illness/disease ontology, we are interested in the ways 'mental illness' is being reimagined through innovative approaches to caregiving in the arena of mental health. How is mental distress enacted in novel ways when care is provided by peers or lay people rather than mental health professionals? How and to what extent do such enactments decenter contested dominant psychiatric ontologies of distress? And what critical lenses do we as anthropologists require to respond? We welcome ethnographic contributions exploring emergent modes of care within and beyond clinical settings.

COMMUNITY-BASED SUICIDE PREVENTION IN SCOTLAND: MOBILISING THE SOCIAL WITHIN PSYCHIATRIC EPISTEMOLOGIES

Joe Anderson

University of Edinburgh

This paper presents on-going ethnographic research from Suicide Cultures, an interdisciplinary study at the University of Edinburgh working with people who have attempted, been bereaved by, or work in areas that



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respond to suicide. Drawing from anthropology (Kleinman, 1988; Chua, 2012; Jenkins 2013) and critical suicidology (Marsh, 2010; Chandler, 2020), this paper outlines tensions that arise as peer led responses to suicide work with and challenge clinical forms of mental health care. People in Scotland with experiences of suicidality are designing community-based peer-support initiatives in place of failing statutory psychiatric mental health services that have become overwhelmed due to austerity cuts and COVID-19.

For over a century, suicide has been largely constructed within the epistemology of psychiatry. People who experience suicide attempts are seen as pathologically ill and irrational (Tack 2019; White et al. 2016; Marsh et al., 2021). Statutory responses to suicide reflect contradictory logics of care and control. They focus on individual interventions like pharmaceutical medication, psychological therapies, or in some cases techniques of surveillance and restraint, which are delivered by psychiatrists, GPs, and the police.

The often brutal, legalistic ways that people who have attempted suicide are treated by law enforcement and hospitals has motivated Scottish citizens to launch peer-led responses that engage in social and community-based care. These lived experience-led groups challenge dominant discourses that frame grief and suicidality as departures from, rather than part of, normal life, by conceptualising suicide within both discourses of mental illness as well as the social and cultural worlds in which they take place. Statutory services have an ambivalent relationship to these peer-led responses just as community-based organisations harbour resentful attitudes towards state mental health care which they see as neglectful and even abusive.

REDEFINING MENTAL HEALTH THROUGH RECOVERY NARRATIVES

Sauharda Rai

George Washington University

The use of recovery narratives is growing in the field of global mental health. Often taking the form of participatory and collaborative approaches, these narratives are used for various purposes including research, advocacy, and promoting critical dialogues. In Nepal, Ethiopia, and Uganda, these narratives accompanied with photographs are used as a form of intervention to reduce mental health stigma and improve the quality of mental health care in primary health care settings. People with lived experience of mental health conditions (PWLE) are invited to facilitate a part of mental health training of non-specialist health workers where they share their recovery stories and interact in structured and unstructured sessions aimed at promoting social contact. In this presentation, I discuss how the concepts of mental health



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conditions, treatment, and recovery are created through these stories and interactions and how that influences the behavior and actions of non-specialist health workers. I further ask - How do these non-specialists learn and imagine mental health condition symptoms and care across the spectrum of biomedical DMS/ICD based training and working in societies with different ethopsychological framework and how do they balance it? By using real photographs and stories generated by PWLEs, I will explore these issues in this panel.

OPENING UP THE 'BLACK-BOX': WHAT STRATEGIES DO COMMUNITY MENTAL HEALTH WORKERS USE TO ADDRESS THE SOCIAL DIMENSIONS OF MENTAL HEALTH?

Sumeet Jain

University of Edinburgh

Community-based workers promote mental health in communities yet little attention has been given to the ways they operate and the strategies used. For example, how do they translate biomedical concepts into frameworks that are acceptable and accessible to communities? How do micro-innovations lead to positive mental health outcomes, including social inclusion and recovery? The aim of this study was to examine the types of skills and strategies to address social dimensions of mental health used by community health workers (CHWs) working together with people with mental health problems. We interviewed CHWs (n=46) about clients with psychosocial disability who were randomly selected from 1000 people registered with a local non-profit community mental health provider. Notes taken during interviews were cross checked with audio recordings and then coded and analysed thematically. CHWs displayed culturally nuanced skills in forming trusting relationships and in-depth knowledge of the context of their client's lives and family dynamics. They used this information to analyse political, social and economic factors influencing mental health for the client and their family members. The diverse range of analysis and intervention skills of CHWs built on contextual knowledge to implement micro-innovations in a be-spoke way, applying these to the local ecology of people with mental health problems to address social determinants that shaped the mental health of clients.

[Full List of Authors](#)

[Sumeet Jain, Pooja Pillai, Kaaren Mathias](#)

'WE AND JEHOVAH KNOW WHAT WE FACE': CONFIGURING NEW PERSPECTIVES ON MEDICAL AND SPIRITUAL CARE IN EMERGING PEER SUPPORT IN GHANA

Ursula Read

University of Warwick

The circulation of rights-based approaches and a drive to include the voices of people with 'lived experience' in global mental health have opened spaces for people living with mental illness in Ghana to forge new identities as mental health advocates and claim their rights as equal citizens. Social media is a key tool for these forms of self-representation, providing platforms for advocacy and 'awareness-raising' and forging online communities of support. Whilst in the global north users of mental health services have come together in opposition to the medicalisation of their experience, in Ghana medicalisation is often embraced by people living with mental health conditions as a means to refute 'spiritual' interpretations which may cast blame on the person or result in them being subjected to abusive and harmful healing practices. In this way so-called 'explanatory models' may be inverted from identifying 'cultural' explanations, as commonly deployed in transcultural psychiatry and global mental health, to sense-making through medical diagnosis. At the same time Christian teaching and practice are widely valued within emerging peer support networks in Ghana as important expressions and enactments of care, for example through prayer and sharing of inspirational Biblical quotations. Through the mobilisation of these medical and religious identities and configurations of care within novel spaces for peer support, people living with mental health conditions in Ghana are imagining new ways of bringing together conflicting perspectives on mental illness and challenging moralistic and stigmatising perspectives within popular discourse and the practices of many Christian healers. They also suggest new approaches to global conversations on the role of spirituality and psychiatry in making sense of mental illness experience.

COUNTERING IATROGENESIS AND BUILDING INDETERMINATE WORLDS: EXPLORING WAYS OF 'BEARING-WITH' AMONG MENTAL HEALTH ACTIVISTS IN LONDON

Keira Pratt-Boyden

University of Exeter

As past or current patients of the National Health Service (NHS), mental health activists self-identify as 'survivors', 'evaders' and/or 'ex-users' of formal mental healthcare. These terms express how engagement with



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services has left activists with a profound sense of grievance; decrying invasive managerial systems and the insensitivity of clinical encounters; many of which involve coercion or iatrogenesis. Whilst activists strive to assert their autonomy and competence and call out epistemic injustice, the biomedical system positions them as vulnerably dependent, in turn discounting their concerns and corroding their sense of independence. This is the context in which activists come together to build worlds through their own modes of healing. This paper explores worldbuilding among activists as the everyday relational and spatial practices and ways of 'bearing-with' which are founded on permissiveness, indeterminacy and mutual support. I explore what kinds of relationships are afforded by these modes of 'bearing-with' and by making spaces to 'be', 'become', and to 'go through madness' together.

WHAT IS MENTAL ILLNESS? LESSONS ON ACTIVE UNCERTAINTY FROM 'OPEN DIALOGUE' PRACTITIONERS IN THE UK

Liana Chase

Durham University

'Mental illness' is a contested category subject to widespread critique by psychiatric service users and survivors. Open Dialogue (OD), an innovative model of psychiatric crisis care emerging from rural Finland, offers a unique response to these contestations. OD is a non-diagnostic approach that encourages clinicians to tolerate uncertainty about the nature of mental distress. Upending entrenched hierarchies within the clinical encounter, it places the client in the driver's seat of a flexible, transparent, and dialogical process that strives toward meaning rather than cure. In recent years, OD has captured the imaginations of activists, clinicians, and people using services in the UK, where it is currently subject to a major randomized controlled trial. This paper draws on 16 months of clinical ethnography in OD teams to explore how the ideal of 'tolerating uncertainty' translated into practice within the UK's National Health Service. It discusses practitioners' views on the affordances of this approach as well as the challenges they faced sustaining uncertainty in the face of pressing suffering, and within systems and institutions built on a conception of mental illness as stable, knowable, and curable. My analysis focuses on the generative properties of the stance of 'active uncertainty' OD practitioners cultivated in this setting— that is, on the kinds of knowledge and of care that become possible when we hold open the question of what, exactly, requires caring. I close with reflections on the promise of active uncertainty as an epistemological stance in the anthropology of mental health.



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SYMPOSIUM: MENTAL HEALTH DISTRESS, SUICIDALITY, INTERVENTION & PREVENTION FOR INDIVIDUALS EXPRESSING HATE AND VIOLENCE: AN EXAMINATION OF RISK MODELS AND A CONSULTATION TOOLKIT FOR VIOLENT EXTREMISM (SSPC-S-14)

Organizer:

Alaina Sawyer, MA

University of Denver

Denver, CO

Background

Historically, approaches to understanding radicalization and violent extremism have been made through threat/risk assessments and law enforcement lenses. Prevailing wisdom within this literature has been that violent extremists are not mentally ill and their extremist ideas are fixed and based on rigid cognitive maps and thinking. However, only a small proportion of research originates in disciplines that focus on the individual and their social and cultural systems, such as psychology, social work and psychiatry. Increases in online behavior analyses reveal that individuals' engagement with extremist groups and ideologies is dynamic and shares characteristics with other mental health crises, such as suicidal ideation. Therefore, it is imperative for the mental health field to become more involved in researching and providing psychological support to members of this population and the larger community.

Aims

This presentation will review existing research and literature that demonstrate the relationship between radicalization and other mental health crises. A clinical case study and a recently developed mental health consultation approach to addressing socioecological contexts of radicalization will be shared to demonstrate how interdisciplinary methods can be effective in preventing and mitigating risks associated with radicalization.

Results

To effectively engage in this work requires collaboration across the field and clarification of appropriate roles and interventions at all stages of radicalization. The relationship between psychological interventions and extremism warrants clarification on an individual clinical basis as well as within broader socioecological contexts.



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Discussion/Implications

There are presently gaps in individual and community-based approaches to preventing and responding to radicalization. It is imperative the field considers the cultural, social, structural, and interpersonal contexts associated with radicalization and contributes to the development and implementation of interventions for this population.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the utility of mental health and suicide prevention and intervention work in the field of violent radicalization/violent extremism
Identify promising practices for intervention and risk assessment within the field of violent radicalization/violent extremism

REVIEW OF EXISTING DATA

Alaina Sawyer, MA

University of Denver
Denver, CO

Background

The US has witnessed years of increase in violence motivated by extremist ideology. With advances in technology and magnified by heightened virtual engagement during the pandemic shut down, we are increasingly seeing people utilize social media platforms as community spaces. This allows researchers to codify and analyze human behavior as never before, through analysis of online search terms and algorithms. This data reveals how ideological groups recruit, indoctrinate, and motivate members. When clinicians engage with this information, it's clear that, what was years ago considered static, predictable behavior, is in fact behavior that mirrors pathways to other presentations of mental illness. Despite these expanding insights, there is little being done to implement psychological interventions with this population.

Objectives

This presentation will review existing data that analyzes online behaviors of radicalized individuals and groups and that demonstrates the correlation between mental illness and radicalization to extremism. The presenter will outline risk and preventative factors shared by those experiencing mental health crises and those who radicalize to extremism.

Findings

There are clear opportunities for clinicians to intervene at all stages of the radicalization process. This requires increased awareness in the field of common behaviors, risk and protective factors, and interventions associated with radicalization. By emphasizing the commonalities



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between radicalization to extremism and other presentations of mental illness, clinicians may be able to better adapt and utilize existing interventions.

Conclusions

Individuals are seeking belonging, purpose, and identity in online spaces. We see this through online behavioral trends collected and analyzed by various research teams. When clinicians interact with this data, they recognize common risk factors and mental health symptoms. Using this information, clinicians should adapt and implement interventions that may support disengagement with extremist ideologies or may aid in preventing radicalization in the first place.

Full List of Authors

Alaina Sawyer, Gwen Mitchell, Maria Vukovich

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize how current online behavioral trends demonstrate commonalities between radicalization to violence and other presentations of psychological distress.

Identify the need and opportunity for clinicians to adapt psychological interventions for those at risk of, or in the process of, radicalization to violent extremism and the challenges currently impeding that progress.

CASE STUDY

Gwen Mitchell, PsyD

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Denver, CO

Background

Social media data gathered from extremist websites and forums are increasingly showing highlighting growing evidence that people who ascribe to violent extremists' beliefs are experiencing moderate to severe levels of mental health issues at rates much greater than the general public. Issues include family conflict, psychological distress, social determinants, and suicidality. Knowing whether violent extremists or people motivated by hate are struggling with mental health concerns has implications for prevention, rehabilitation, and the "softer" side of counterterrorism and deradicalization.



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Objectives

This clinical presentation will use a review of existing literature and a deidentified case study of an individual who was sentenced to life without parole for a brutal homicide that evidenced elements of him being groomed and radicalized while being severely suicidal. The presenter will then examine the arguments and evidence for and against the possibility that individuals at risk of being radicalized could be suicidal in the context of a broad range of explanations for their radicalization.

Findings

Much of the evidence against the possibility that violent extremists are suicidal is based on anecdotes or faulty assumptions about mental distress and suicide from fields of study that are not interested and may be uncomfortable with the concept of suicide and exploring suicidal ideation with this group of people. Relatively few formal systematic studies of suicidality in violent extremists have been conducted. Nonetheless, there is emerging evidence that suicidality may play a role in a significant number of cases.

Conclusions

The field needs a more multidimensional approach, more systematic data at the individual level, and greater international cross-disciplinary collaboration. Interventions for individuals at risk for radicalization should include culturally informed psychiatric diagnostic interviews as well as suicidality rating scales. Incorporation of theories of suicidality, like Joiner's Interpersonal theory, should be integrated into risk and threat assessment procedures.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify some of the challenges of risk assessment in patients who are displaying concerning behaviors driven by violent extremism and/or hate.
Recognize the clinical utility and limits of risk assessment tools for this clientele.

SOCIOECOLOGICAL APPROACHES

Maria Vukovich, PhD

University of Denver
Denver, CO

Background

Gaps in prior efforts to prevent violence driven by extremism and hate have called for a socioecological approach that takes into account everything that may be influencing the problem, including the individual, relational, community, and societal factors at play. Extremism, hate, and mass violence cannot be separated from the historical roots and ongoing practices of racism, sexism, homophobia, transphobia, and



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white supremacy that perpetuate systemic injustice, including inequity in access to food, water, housing, healthcare, employment, and education. Additionally, this approach may better identify how different levels within a socioecological framework relate to one another and may contribute to risks or protection for individuals who may engage in violent extremism, hate, and mass violence.

Objectives

A professional mental health consultation approach was developed to address the cultural, social, and structural determinants of health that can drive violent extremism and hate. Interdisciplinary methods are presented through 7 distinct scenarios based on cases the program has consulted on. The cases include concerning behaviors that resulted in primary, secondary, and tertiary prevention response. Personal histories are described to depict how culture, social and structural conditions contributed to risk and protective factors in each case. Grievances associated with white supremacy, racism, incel, anti-government, anti-authority, anti-immigrant, anti-Muslim, Covid-19, etc. are included in the cases. Holistic techniques and tools for conducting interdisciplinary interventions will be shared.

Findings

The impact of implementing the interdisciplinary interventions for each case scenario will be presented with analyses on how cultural, social, and structural factors related to their pathways to violent extremism and hate.

Conclusions

There remains a gap in prevention methods to address violent extremism and hate that utilize a socioecological framework and interdisciplinary methods. It can be effective to address the cultural, social and structural determinants of health that may put individuals at risk or buffer vulnerabilities.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify ways to gather information about risk and protective factors related to culture and social determinants of health for individuals engaged in violent extremism and hate.

Apply relevant case scenarios that illustrate how cultural, social and structural determinants of health can drive concerning behaviors related to violent extremism and hate.



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PAPER PANEL: RESILIENCE, RESISTANCE, WELLBEING (SPA-S-15)

BUILDING STRUCTURES OF RESILIENCE: A WAYPOST FOR PEOPLE BEGINNING SUBSTANCE USE RECOVERY

Cameron Hay

Miami University Ohio

The week started with Christa's car being towed on the same day she was evicted and the day after she was fired, all because of 20 years of substance use that she had kept hidden from everyone. That day was her rock bottom, and "ripe for change" as Bateson would put it, Christa agreed to a 5-day detox hospital stay. Then what? With recidivism rates of up to 88% for people with opioid addictions, going back to one's previous environment and life patterns often results in relapse and overdose. Her family was frantic to find a place she could continue the work of recovery. But finding placement in a recovery house – a safe, structured, sober environment for rebuilding one's life – is currently left to chance: a lucky google search or luckily knowing someone in the recovery world who can call her network to find an open bed? Based on four years of mixed methods research in the recovery community, I suggest that the veil that keeps resources of recovery hidden to those outside the recovery world is the result of social demands, referred to as NIMBY, that are a form of structural violence, or as Bateson would put it, part of the double-bind that inadvertently enables relapse and overdose. Yet even within double-bind systems, structures of resilience can be built as wayposts for those seeking change. I suggest that, in counterbalance to structural violence, structures of resilience are those structures that facilitate the ability of people to identify and make use of resources to maintain and enhance their wellbeing. In this paper, I illustrate how psychological anthropology, with its commitment to understanding human experience within context and with using a partner-to-research approach, can facilitate the building of structures of resilience. In this case, we are building an app that moves aside the veil so that the possibility of finding a recovery house with an open bed is not left to chance.

ACTIVE INFERENCE AND SUSTAINABILITY - INTEGRATING WELL-BEING AND RESILIENCE AT SCALE

Mahault Albarracin

Université du Québec à Montréal

Our paper presents a novel concept of understanding the relationship between resilience, sustainability, and well-being in complex systems



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by relating these concepts to the edge of chaos and black swan events. It relates these concepts to the principles of active inference. We explain how complex systems self-organize towards a state of optimal computation, which keeps them in a resilient state. Modeling this optimal state is crucial for maintaining visibility and avoiding a bad bootstrap. The concept of sustainability is central to this process, as it can be understood as the edge of chaos itself. We suggest ways to foster resilience, sustainability, and well-being in complex systems, and highlights the importance of understanding the interdependencies between these concepts to promote overall system well-being. Additionally, we propose that fostering resilience alone is not enough for sustainability, and that well-being is also important for both the entities within the system and the system as a whole.

“REST IS ACTUALLY PRODUCTIVE”: THERAPEUTIC GOVERNANCE AND THE VALUE OF SLOWING DOWN DURING THE COVID-19 PANDEMIC

Nia Parson

Southern Methodist University

Julie Tran

Southern Methodist University

This paper is based on analysis of interviews (n=65) conducted during 2021-22 that examined coping during the Covid-19 pandemic in a mostly socio-economically advantaged, White population in the U.S. It explores how during that period, maintaining and even improving one's health through self-care became an important form of coping and posits that this constituted an expansion of therapeutic governance in the United States context where notions of “productivity” engender the very forms of stress, burnout, and illness that require self-care. In our interviews, the need for self-care, that is, practices to care for one's own physical and mental health, were performed seemingly in the service of maintaining one's well-being, but in effect constituted a moral valuation linking self-care with moral value and personhood. This paper posits that techniques of caring for one's physical and mental health were performed in order to maintain “productivity,” as a crucial way for one to remain “on-track” during the pandemic present and “productive” and therefore a person of value, into the imagined future. Our interlocutors provided narratives of embodied techniques of self-care that valorized self-care as panacea in relation to the growing recognition, during the dramatic yet mundane daily life in isolation of the pandemic, that normative values of productivity had the tendency to erode personal and communal well-being. This analysis draws from Li Zhang, Rebecca Seligman, and other scholars' theorizing of therapeutic governance and regimes of self-care. Many of our interlocutors drew from notions of the value of “productivity” to justify a renewed focus on self-care during the pandemic. Their narratives



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revealed new recognition of the value of slowing down, resting, exercising, and taking care of their physical health to care for their mental health, with the goal of maintaining productivity and U.S. ideals of professional and material success.

BUILDING A MENTAL IRON DOME: THE COVERT ROLE OF PSYCHOLOGICAL RESILIENCE ON THE BORDER OF ISRAEL AND GAZA

Keren Friedman Peleg

College of Management Academic Studies

The Israeli state-sponsored “resilience-building” program has been offered to residents as a means of minimizing the risk of developing a mental illness due to chronic exposure to the violence of the Israeli-Palestinian conflict, a process often framed as “building a Mental Iron Dome.” This metaphor, associating a powerful source of state security with individual mental health, points to the ways psychology, psychiatry, and nationalism have become intertwined in Israel, as residents’ coping mechanisms such as self-awareness, mental agility, and optimism are now a widely recognized tool in the state’s preparedness arsenal. Based on an analysis of resilience-oriented guidelines written by the Israeli Ministry of Health and disseminated to Jewish-Israeli families living near the border with Gaza, and in-depth interviews with mental health practitioners, I argue that the program has been employed as a covert means of: 1) Reframing the effects of a political conflict as a psychological matter, normalizing the necessity to cope with the cruelty of war as a reality of everyday life, and 2) Offering a non-monetary form of state compensation for the chronic insecurity of life near the border.

KUMEYAAY MENTAL HEALTH: RESISTANCE AND ENDURANCE IN THE BORDERLANDS

Annika Stone

University of California San Diego

This presentation will focus on Kumeyaay experiences of healing, ceremony, and spirituality to explore how intertribal knowledge exchanges influence wellness practices in Native communities within the U.S. and Mexico. As a transnational tribe, the Kumeyaay rely on a variety of health modalities, including biomedical and indigenous medicine, to improve their wellness and mental health. Intertribal exchanges occur between local tribal bands, the larger Kumeyaay community in the borderlands, and across indigenous groups in North America. These interactions foster positive relationships and engage with indigenous pedagogies which



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leads to beneficial mental health outcomes. Community and intertribal events such as gatherings and ceremonies are healing spaces that promote overall tribal wellbeing and unity. I argue intertribal relationships have been paramount to the restoration of dormant cultural practices and act as a community network to enhance the lives of Kumeyaay tribal members throughout the U.S. and Mexico. This research contributes to global mental health literature by investigating the lived experiences of Kumeyaay members in relation to cultural knowledge and practices of mental health across borders and indigenous groups.

WORK-IN-PROGRESS: SERIOUS MENTAL ILLNESS (SSPC-S-16) CULTURALLY ADAPTED FIRST EPISODE PSYCHOSIS SERVICES

G. Eric Jarvis, MD

McGill University
Montreal, Quebec

Background

Standard programs for patients and families with first episode psychosis (FEP) are heavily influenced by biomedical illness models and treatments supplemented by psychosocial interventions focusing on family and work/education interventions. Culturally adapted interventions for psychosis generally are linked to improved outcomes, but cultural adaptations for FEP programs that treat youth from ages 16-30 years of age and their families are uncommon and difficult to implement.

Aims

This study in progress aims to discover what aspects of family psychoeducation seminars for the family members of patients with early psychosis, a common evidence-based intervention of FEP programs, can be modified to provide culturally adapted content and process for diverse participants.

Methods

Literature reviews of beliefs, causes, and interventions related to psychosis were conducted for four minority communities served by the local FEP program: South Asian, Filipino, African Caribbean, and West African. Pre- and post-treatment psychoeducation questionnaires were administered to all family member participants. Focus groups (FGs) with family members who have participated in family psychoeducation seminars and with community members from the four minority communities permitted in depth discussions regarding psychosis and how to implement more inclusive assessments and interventions.



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Results

Adherence to study procedures yielded greater participation by ethnically diverse families in psychoeducation seminars, particularly by members of Black communities. Literature reviews and FGs with community members suggested that key cultural themes to consider in seminar content included racism, stigma, spiritual causes of psychosis, and family dynamics. Family questionnaires and FGs indicated the need for less formal content and for a format that privileged lived experience and more fluid participation from community partners, peer workers, and family members.

Discussion/Implications

Preliminary evidence supports radical changes to family psychoeducation format and process in addition to content. These efforts improve attendance of diverse family members and facilitate their active participation.

Full List of Authors

G. Eric Jarvis, MD, Alessandra Miklavcic, PhD

Key Questions

What prompted the investigators to carry out this study?
What cultural adaptations have been easiest and hardest to implement?
How did the study investigators engage community members and partners?

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the need for cultural adaptations to standard psychiatric services for patients and families with FEP.
Propose potential cultural adaptations for use in other psychiatric services and contexts.

ILLNESS NARRATIVES AND VOICE HEARING EXPERIENCES IN SERVICE USERS WITH FIRST EPISODE PSYCHOSIS

Katherine Lynch, BA

McGill University
Montreal, Quebec

Background

Studies conducted by the World Health Organization found that outcomes of schizophrenia were better in “developing” than “developed” countries. In the International Study of Schizophrenia, most of the “developing



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world” sites were in India. Luhrmann and Marrow have suggested that schizophrenia outcomes may be better in India due to inoffensive voice hearing experiences and overlap between auditory-visual hallucinations and religious experience. In a direct comparison between settings, individuals with schizophrenia in San Mateo, California, primarily interpreted their voice hearing experience as symptoms while in Chennai, India, they interpreted them more as relationships, and the latter was found to be more neutral in tone.

Aims

- 1) To explore how South Asian individuals who are enrolled in a first episode psychosis (FEP) program interpret their experience.
- 2) To investigate the quality of the voice hearing experience of these FEP service users.

Methods

Semi-structured interviews will be conducted with South Asian service users enrolled in a FEP program. The data will be collected using the McGill Illness Narrative Interview (to elicit service user illness narratives) and the Adapted Appendix DS1 Interview Protocol (to explore service user experience of voice hearing).

Potential Results

This study will elucidate the illness narratives and voice hearing experience of South Asian FEP service users to expand clinical and lay understanding. Anticipated outcomes include documenting the spiritual interpretations of voice hearing in some service users and how this affects their experience navigating the predominantly biomedical milieu of the FEP clinic.

Full List of Authors

Katherine Lynch, MSc (in progress), G. Eric Jarvis, MD, MSc

Key Questions

1. I would invite attendees of the presentation to reflect on how the data from the two different interview schedules (the MINI and the Adapted DS1 Protocol) are brought together and made sense of through the methodology employed by the study, that being Interpretative Phenomenological Analysis (IPA).
2. In line with IPA, the objective of the study is to remain as close as possible to the utterances of the service users who participate in the study. I would therefore like to hear back regarding the theoretical perspectives employed in the data analysis process, and whether this impedes or enhances the interview data.
3. There is an additional layer to the project which is related to how the



service users (with spiritual interpretations of voice hearing experience) navigate the FEP clinic (a predominantly biomedical milieu). I would like feedback with respect to how to fit this within the larger project.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify that illness narratives inform voice hearing experience.
Recognize the varied interpretations of auditory-visual hallucinations, instead of or in addition to biomedical explanations, that may arise in people with psychotic disorders.

CULTURE AND PSYCHOSIS: DEVELOPMENT OF DOCUMENTARY FILM TO REDUCE PUBLIC STIGMA IN INDONESIA

Ria Dwi Agustina, MSc

McGill University
Montreal, Quebec

Background

Stigma towards psychosis patients is pervasive and is associated with delayed help seeking behavior. Several interventions have been utilized to reduce public stigma related to mental illness. Film is considered as an easy and effective tool to be used in anti-stigma campaign. However, limited studies about video intervention in reducing stigma in LMIC, include Indonesia.

Aims

- (1) To develop a novel video intervention with the local context that substantiated in an understanding of how stigma affects people with psychosis and caregivers' life.
- (2) To evaluate the feasibility and acceptability of the video intervention in reducing public stigma in Indonesia.

Methods

A short-documentary film was produced based on narrative findings from previous filmed interview and observation. A pre-post cross sectional study will be conducted. The participants group will be recruited from universities, mental health hospitals, and public health centers in Yogyakarta, Indonesia. Two hundred participants will be recruited such as university students and health professionals. Participants will be evaluated using Explanatory Model Interview Catalogue Community Stigma Scale (EMIC-CSS), Social Distance Scale (SDS), and Knowledge About Psychosis (KOP).

Potential Results

Researcher hypothesizes that (1) watching a documentary film about



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people with psychosis and caregivers significantly reduce community stigma against psychosis, (2) watching a documentary film about people with psychosis and caregivers significantly reduce social distance towards psychosis (3) watching a documentary film about people with psychosis and caregivers significantly increase the knowledge about psychosis.

Discussion/Implications

By systematically developing an indirect contact intervention to reduce public stigma with local context in Indonesia, this study will be valuable to promote anti-stigma program against psychosis in Indonesia. Health and social workers can use the video intervention as a tool to reduce the public stigma that potentially low-cost, efficiently scale-up and accessible to reach a wider audience in Indonesia.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Describe the process of development of documentary film to reduce public stigma in Indonesia
Identify the association between video intervention with community stigma, social distance, and public knowledge about psychosis

PAPER PANEL: INTERSECTIONS OF TECHNOLOGIES AND PSYCHOLOGICAL ANTHROPOLOGY (SPA-S-17)

ROBOT MINDS: READING CONSCIOUSNESS POLITICALLY

Matthew Nesvet

University of California Davis

What can different efforts to reproduce human consciousness in machines tell us about how mind is conceptualized in recent computer science and engineering? If we think of mental states differently, might we also come to think about computer and human minds and consciousness and human-machine relations in a different way? In this paper, I think with robot and human interlocutors about the logics and politics that figure consciousness and personhood. I explore how the situated understandings of human and machine enable certain ways of thinking about the meaning of consciousness and foreclose other ways consciousness can be conceived. My main contention is that consciousness can be read politically—and doing so reveals conscious states are at heart cultural and political practice.



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“I KNOW JUST HOW YOU FEEL”: ON THE MECHANIZATION OF EMPATHY

Shai Satran

Hebrew University of Jerusalem

Renewed critical interest in empathy has allowed for a better understanding of the concept and its varied manifestations. Anthropological research, however, has yet to engage with the construct's most widespread, recent, real-life use in contemporary Western neoliberal contexts. In this paper I introduce one such under-theorized form of empathy, which I term 'mechanical empathy': If empathy traditionally is concerned with the empathizer's experience of understanding an other, mechanical empathy relates to the empathizee's feeling of being understood. I explore the origins of this form of empathy in 1960s clinical psychology research, and delineate empathy's transition from a subjective experience to a mechanical communication skill, a process connected directly to neoliberal pressures, specifically in the service sector. Through an ethnography of computerized psychotherapy, I demonstrate how these pressures are depleting the resources required for empathic understanding, endangering the very concept of empathy and threatening to render it a form of deception. Finally, I argue for a broader understanding of empathy in anthropology: this more inclusive discussion is not only ethically justified, but one that the discipline is uniquely suited to conduct.

WHEN CHILDREN'S MINDS MEET AI: RE-READING HISTORICAL FIELDNOTES THROUGH A HUMAN-MACHINE HYBRID APPROACH

Jing Xu

University of Washington

This paper is part of a larger project that rediscovers a unique and unpublished fieldnotes archive on childhood in Martial Law era Taiwan. The late anthropologists Arthur P. Wolf and Margery Wolf collected thousands of pages of systematic field-notes on children (ages 3-12) in a Taiwanese village (1958-1960). Designed as an improved replication of the Six Cultures Study of Socialization, the Wolfs' research occupies a significant niche at the intersection of psychological anthropology, Chinese studies and Taiwan studies. Focusing on 1678 observational episodes of children's social interactions in naturalistic contexts, this paper used a human-machine hybrid analytical approach, combining ethnographic "close-reading" and NLP (natural-language-processing) "distant-reading," including AI language models. In this new framework, I examined children's developing socio-moral sensibilities in situations of



cooperation, conflict and the grey area in between, i.e., playful teasing. While computational techniques uncovered latent patterns of children's social life, even deep-learning algorithms lost to young children in making sense of pretend play. Such playful teasing contains important "meta-communicative" properties, in Gregory Bateson's words (Bateson 2000 [1972], 185), is predicated upon "shared intentionality" that underpins unique human sociality and culture, and highlights the intersubjective dimensions of social life in cultural contexts. Children's social cognition in discerning layered intentions and moral sentiments inspires reflections on ethnographic epistemology and sheds light on the mystery of human sense-making.

DIGITAL DIAGNOSES: ALGORITHMIC INTERPELLATION, DIGITAL BIO-LOOPING, AND THE POLITICAL ECONOMY OF REMOTE ADHD TREATMENT

Keegan Krause

Northwestern University

In the United States, attention deficit hyper-activity disorder (ADHD) is increasingly bio-medicalized and accompanied by stimulant-based pharmaceutical treatment. Recently, "boutique" psychiatric services have proliferated, offering rapid, individualized, and remote ADHD diagnoses and stimulant prescriptions. This brand of individualized medicine is also merging with digital entrepreneurship on social media platforms, where content-engagement has become synonymous with financial gain. The short-form video platform, Tik Tok, has become an ideal space for this sort of health entrepreneurship, where creators have begun to integrate what may be perceived as mental health "awareness" with subtle forms of business promotion. ADHD related content represents a prominent cache of media on the platform, some videos garnering millions of views. However, many of these videos are also curiously ambiguous as to their professional affiliation and social intention. Furthermore, engagement with just one ADHD-related video on the platform can subsequently facilitate Tik Tok's algorithm to flood one's feed with ADHD-related content and ads for online "psychiatric services". In this paper, I critically analyze a string-sample of 5 Tik Tok videos that were populated under the search term "ADHD" in order to address the following questions: Are these useful videos promoting ADHD awareness, or subliminal loops that pathologize common biosocial experiences for economic gain? Does repetitive ADHD content engagement facilitate a kind of "algorithmic interpellation" into an ADHD self-diagnosis? In doing so, I explore how ADHD experiences and contemporary routes to ADHD diagnoses are entangled in a digital political economy of ADHD treatment, and discuss the potential for digital bio-looping that manifests through the interplay of algorithmic and cognitive embodiment.



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ECOLOGIES OF A MISTRUSTFUL MIND: A CONSPIRACY NARRATIVE ABOUT BIG PHARMA AS CRITIQUE OF POWER IN MODERN DEMOCRACIES

Christopher Morris

George Mason University

Taking its cue from a growing social science literature that links the problem of conspiracy theory to people's efforts to make sense of political power, this paper asks: How does thinking about conspiracies—even if largely nonfactual—reveal real anxieties about the institutions, normative values, and practices people associate with modern democracies? What social and cultural work does such thinking do for its proponents? My case study for exploring these questions centers on a specific conspiracy theory promoted by a medical doctor turned prominent vitamin entrepreneur. The theory claims that the world's major pharmaceutical companies, in collusion with national governments, seek to maintain and exacerbate disease rates to increase industry profits. I discuss how the theory, like others, adopts elements of accepted discourse and mimics social-scientific interest in critical revelation (that hidden explanations about the world can be revealed). At the same time, the theory frequently departs from accepted discourse to capture the imagination and erode trust in democratic institutions.

SYMPOSIUM: ECOLOGIES OF YOUTH MENTAL HEALTH (SPA-S-18)

Organizers/Chairs:

Eugene Raikhel

University of Chicago

Junko Kitanaka

Keio University

Discussant:

Eileen Anderson

Case Western Reserve University

This panel both reaches beyond “crisis” and “epidemic” frameworks, and builds upon longstanding psychological anthropology interests in youth, personhood, and wellbeing, to explore youth and college student mental health through ecological perspectives which bring together attention to human subjectivity with a focus on wide-ranging questions of politics, ethics, epistemology, and value. If college students were once taken as stand-ins for a “universal human psyche” by countless psychology experiments, the papers in this panel train a lens on the specificity of youth and college students as selves and psychological subjects. We ask how the epistemic frameworks used by young people, and the psy-professionals who work with them, shape their apprehension of possibilities, and how they and interact with other elements of the



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broader social ecology. For example, the increasing prevalence of neurodevelopmental styles of reasoning in the psy sciences has, for example, drawn attention to youth and young adulthood as critical periods for the emergence of a range of conditions and forms of psychic distress. More recently, young people and psy-professionals alike have been turning to a range of social-structural concepts and critiques to make sense of and transform the institutional conditions which shape mental health and illness. We address these and related questions through the framework of an explicitly comparative panel, drawing on research carried out in Japan and US.

Full List of Authors:

Mikayla Syanne Alsopp, James Blair, William Minter, Mariah Sanders, Dominique Béhague

RETHINKING AND REMAKING “THE SOCIAL:” CRITICAL PEDAGOGY AND MENTAL HEALTH AMONG UNIVERSITY STUDENTS IN THE US

Mikayla Syanne Alsopp
Vanderbilt University

William Minter
Vanderbilt University

Dominique Béhague
Vanderbilt University and Kings College London

This paper reports on a student-led critical pedagogy research project in which a group of 10 university students, together with a faculty member, developed and executed a qualitative study. The study explored how college students at a university in the US South conceptualize, theorize, and seek to intervene upon the relationships between social factors and mental illness/well-being. The project was informed by recent calls in public health for a shift from pedagogic approaches that emphasize facts, literacy, and documentation of the social determinants of health (SDH), to approaches where learning unfolds through praxis and change experiments. Results elucidate three understandings of how social contexts are related to mental health. The first two -- (1) the social determinants of health and (2) neoliberal subjectivity and racial capitalism -- can provide a powerful language for interrogating hierarchical systems of power. Yet because neither responds to student-researchers' interest in theories that inform social change, we used prefigurative and speculative methods to explore a third notion of the social, that of (3) world-making practices. We end by reflecting on how this project can serve as a guide for learners-as-educators and educators-as-learners seeking to engage critically with “the social” in health.



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AUTISM IN THE FURRY FANDOM: CREATIVE SUBCULTURES AS TRANSFORMATIVE SPACES

Elizabeth Fein

Duquesne University

For many young people on the autism spectrum, the transition into adulthood presents a time of crisis, in the Eriksonian sense: a turning point characterized by both great potential and great vulnerability. Sexual and romantic relationships grow in complexity; the workplace poses new demands; and youth are often under social and/or familial pressure to leave the homes they grew up in and form their own households, either alone or with others. Many face what Roux et al (2015) call “the services cliff,” losing the support, structure, and services they have gained through school systems. Meanwhile, negative social experiences have left many with a sense that they do not possess the social competencies needed to compete for opportunities – jobs, friendships, romances – within a social marketplace where participation is contingent on the display of desirable personal characteristics, leaving them without the opportunity to develop these skills through mentored practice. This presentation examines the role of creative subcultures as an intervention into this vicious cycle of exclusion and marginality.

The “furry” fandom is an international creative culture organized around an appreciation for anthropomorphic (human-animal hybrid) animals, of the type one might see in a cartoon or other imaginative media. Participants share artwork featuring human-animal characters in a variety of situations, create and roleplay fursonas (versions of themselves as an anthropomorphic character), and sometimes even dress up in fursuits (head-to-toe custom-built costumes). Through a mixed-methods study of autism in the furry fandom, this presentation will argue that the alternative social practices developed within such subcultural spaces – alternative logics of social organization, alternative channels of social communication, and alternative models of the relationship between self and performance – allow for experiences of personal and social transformation.

MENTAL HEALTH ON CAMPUS IN JAPAN: PRELIMINARY FINDINGS FROM INTERVIEWS WITH COLLEGE COUNSELORS

Junko Kitanaka

University of Chicago

While mental health counseling has been part of Japanese universities since the 1950s, it has been in the spotlight since the 2000s with the heightened awareness of depression and developmental disorders and rising concerns about youth suicide. In contrast to the earlier



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“psychological boom” of the 1990s, when students would come seeking to explore their own psychological space, counselors today are faced with a growing number of students who have explicitly adopted more medicalized, neurobiological language to understand life’s difficulties. Torn amongst themselves about the usefulness of such psychiatric language, counselors are debating their effects on students’ identities and resilience while searching for ways to go beyond generic psychiatric categories to talk about youth mental health. Based on interviews with 20 college counselors in a range of Japanese universities, this paper examines the dilemma faced by counselors over the growing demands for counseling as a kind of panacea (including for suicide prevention) and the changing nature of the neurobiological and psychological languages that are now redefining students’ sense of self in Japan.

Full List of Authors:

Katsuya Kushihara, Hayuru Hino, Suguru Hasuzawa, Yuto Kano, Kaito Towhata

CRISIS AND CRITIQUE IN US COLLEGE MENTAL HEALTH

Eugene Raikhel

University of Chicago

Even before the covid-19 pandemic, a language of crisis pervaded the world of college student mental health, with help-seeking, diagnoses, and other indicators increasing steadily for at least a decade in North America. This sense of crisis has of course been amplified by the pandemic and its aftermath, with a range of important social actors, including the US Surgeon General, describing a broader crisis of youth mental health. However, a closer and more critical perspective finds little agreement about the sources or even the nature of this crisis. This paper draws on a preliminary set of interviews with 35 US mental health professionals working with college students, including 10 counseling center directors, to examine their interpretations of the “college mental health crisis.” While participants generally agreed that the domain of college mental health had been radically transformed over the past decades, their characterizations of the reasons for these changes ranged widely. Widely cited explanations included reduced levels of mental illness stigma and increased access to higher education, the effects of social media on young people, the increasing professionalization and precarity of students, and the experience of social-political anxieties. Significantly, a range of mental health professionals articulated distinct but related critiques of current institutional responses. These included criticisms regarding the highly medicalized and diagnostic framing of “mental illness” as a problem. This paper focuses largely on these critiques and discusses their significance in the context of contemporary young people’s conversations about mental health in the US.



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WORKSHOP: IMPRESSIONABILITY: SOURCE OF GROUPTHINK OR ITS REMEDY? (SSPC-S-19)

Shambhavi Naga Prathap

University of Denver
Denver, Colorado

KP Hartman

University of Denver
Denver, Colorado

Groupthink has been defined as a phenomenon where collective, albeit irrational or non-optimal opinions are formed as a result of conformity, or are motivated by a strong belief that dissent is impossible (Groupthink, n.d.). Interestingly, a recent study has suggested that, “social conformists, or people-pleasers, may be neurologically hardwired to always agree with others” (Borrelli, 2016). Furthermore, impressionability has been associated with being easily influenced or manipulated, which has contributed to its negative connotation (Pollak, 2016). However, there are certain positive aspects of impressionability that are often overlooked, but can be supportive for creative thinking and personal growth because they encourage open-mindedness towards new ideas (Pollak, 2016).

The relationship between impressionability and groupthink has not been adequately studied, so this workshop is aimed at encouraging a thoughtful debate on how impressionability relates to groupthink, and discussing how the strengths of impressionability can be used as a tool to disintegrate the bonds that reinforce the groupthink mentality.

Learning Objectives

At the conclusion of this presentation participants will be able to: Identify, assess and integrate concepts pertinent to groupthink mentality, and evaluate its influencing factors. Additionally, participants will be equipped with tools to critically examine various perspectives on the sources of groupthink through a multicultural lens

Explore applications of the various concepts associated with groupthink to mitigate its negative effects, formulate courses of action based on peer-driven discussions, and appraise potential outcomes of each.



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WORKSHOP: BUILDING BRIDGES PARTICIPATORY WORKSHOP – AN AESTHETIC APPROACH TO FOSTER BELONGING THROUGH HONOURING AND SHARING ETHNOCULTURAL DIVERSITY WITH NEWCOMER CHILDREN, YOUTH, AND PARENTS (SSPC-S-20)

Keven Lee, PhD

McGill University
Montreal, Canada

Rosy Kuftejian, MA

Jewish General Hospital
Montreal, Canada

Diana Miconi, PhD

Université de Montréal
Montreal, Canada

Rachel Kronick, MD, MSc

McGill University
Montreal, Canada

More than 103 million people have been forcibly displaced as of mid-2022 (UNHRC, 2022), a number that is expected to keep rising (McAuliffe & Triandafyllidou, 2021). Since the reopening of borders in Canada, refugee claims have doubled those of 2019, reaching nearly 50 thousand, 81% of which are filed in Quebec. Alongside increasing migration (either forced or voluntary), polarization and social tensions are growing in host societies (Rousseau et al., 2017) as well as within school walls (Archambault et al., 2019; Beaumont et al., 2018). These tensions shape post-migration reception and often foster discrimination and exclusion of newcomers, thus having important impacts on their wellbeing, mental health, and resilience.

Building on our team's two arts-based, action-research projects—Reconnect and Welcome Haven—with newcomer families in Montreal (Canada), which aim to foster wellbeing, social inclusion and equity, we propose a participatory workshop focusing on the approaches of creative expression with children, youth and parents. We will begin by presenting the implementation of Reconnect's art-based participatory workshops with newcomer youth in schools and the process of creating a newcomer Youth Advisory Council. We will also share how Welcome Haven, a community-based series of refugee claimant-led experiential knowledge exchange workshops for refugee claimant families, contributes to an emerging sense of belonging and empowerment. We propose to facilitate two participatory exercises with attendees (one art-based and one on experiential knowledge exchange) based on the approaches of Reconnect and Welcome Haven. These spaces and approaches in which ethnocultural values, beliefs systems and aesthetic forms are honoured in effort to build bridges rather than segregating walls. Through storytelling, music, and art, newcomers—like the participants in this workshop—may begin to create transformative experiences (Mattingly, 2014), having the potential to deepen (mutual) understanding.



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Learning Objectives

At the conclusion of this presentation participants will be able to:
Integrate new participatory strategies to engage with newcomer youth and families in transformative ways
Apply their experience of our participatory workshops in their own related research and/or practice field.

SYMPOSIUM: THE CLINIC AS FIELD SITE, THE ANTHROPOLOGIST AS THERAPIST: REFLECTIONS FROM CLINICIAN-ETHNOGRAPHERS (SPA-S-21)

Organizers/Chairs:

Ippolytos Kalofonos

University of California,
Los Angeles

Jonathan Yahalom

University of California,
Los Angeles and US Department
of Veterans Affairs, West
Los Angeles

Discussants:

Laurence J. Kirmayer

McGill University

Roberto Lewis-Fernández

Columbia University and NYS
Psychiatric Institute

Ethnography involves the immersion of the researcher into everyday life to better understand the perspectives of insiders within a specific social world. While commonly overlooked, drawing on the intersection between clinical practice and ethnographic research has precedent and facilitates the researcher-clinician's attention to the nuances and broader context of lived experience that ethnographic inquiry more generally seeks to characterize. Ethnographically reflecting on clinical practice can generate culturally nuanced perspectives relevant to psychological anthropology touching on therapeutic relationships, distress, motivation, identity, subjectivity, and cognition.

In this panel, we feature the unique perspective of mental health providers who are simultaneously engaged in ethnographic research and clinical practice. Through exploring different facets of clinical practice, we seek to consider: i) how ethnography might contribute to clinical practice; ii) the way clinical experience can enhance ethnographic insight; iii) the limitations of a dual clinical-ethnographic positionality; and iv) and the practicalities of engaging in ethnographic research while serving as a clinician.



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VETERAN VOICES AND VISIONS: ADAPTING THE HEARING VOICES APPROACH TO THE GREATER LOS ANGELES VETERANS AFFAIRS MEDICAL CENTER

Ippolytos Kalofonos

University of California, Los Angeles

The Veteran Voices and Visions (VVV) project adapts the Hearing Voices approach to the Greater Los Angeles Veterans Affairs Medical Center. VVV includes a research component to study the adaptation process and to understand how participating in VVV groups may help Veterans live with their voices and make meaning from their experiences with unusual mental states. Our approach has involved multidisciplinary collaborations including contributions from Veterans who hear voices, Veteran peer specialists, social workers, psychiatrists, psychologists, and researchers. The project takes a person-centered, ethnographic approach towards the experience of psychosis by creating groups where it is normative to hear voices and see visions. It seeks to validate personal understandings of unusual experiences commonly diagnosed as psychosis rather than privileging biomedical framings, and by encouraging and supporting participants to engage with their experiences as potentially meaningful rather than only interpreting them as symptoms of an illness to be eliminated. Groups are co-facilitated by a clinician and a VA peer with their own lived experience of unusual mental states. Participants share stories of suffering and recovery, coping strategies and worldviews, and often end up supporting each other in their ongoing life projects. We interview Veteran participants of our VVV groups about their own frameworks of understanding and their experiences in these groups. We also take fieldnotes on the groups themselves. This presentation will explore some of our preliminary experiences with this project, including the possibilities and contradictions of bringing this community-based, peer-driven approach to a large health system. Ethnography is relevant in two ways: in the way the approach itself can be considered ethnographically oriented, and in the ways we are trying to evaluate and understand the intervention as a process.



“MEN DON’T GET RAPED”: ETHNOGRAPHIC REFLECTIONS ON CONDUCTING GROUP THERAPY FOR MEN SEXUAL TRAUMA SURVIVORS

Jonathan Yahalom

University of California, Los Angeles and US Department of Veterans Affairs, West Los Angeles

At the initiation of treatment for sexual trauma, men survivors commonly insist that men cannot be raped. In so doing, they reveal the profound gender-based shame that underlies men’s sexual trauma. Due to shame, these men wait decades to seek treatment and commonly pursue lifestyles marked by failed relationships, substance use, incarceration, and suicidality. Yet while shame appears central to these men’s trauma reactions, it remains under-addressed by clinical best practices. In this paper, I draw on 5 years of experience conducting group psychotherapy for U.S. veteran men survivors of sexual trauma. As a clinician-ethnographer, I reflect on the way shame is constituted within specific cultural norms concerning masculinity, sexuality, selfhood, and race, and how thinking ethnographically can improve clinical practice.

“NESTED” BEHAVIORAL DISPLAYS IN PERSON-CENTERED INTERVIEWING AND OBSERVATION

Douglas Hollan

University of California, Los Angeles

Any type of person-centered interview or observation generates comments, gestures, and other behaviorals from interviewees that may be highly ambiguous at times, leaving interviewers and observers confused or uncertain about what is motivating, shaping, or influencing interviewees responses or behavioral displays. Such ambiguities often arise because a behavioral expression in the here and now may be “nested” within memories and behavioral residues from the past or latent proclivities, and conversely, that interviewees’ explicit recollections of the past or latent proclivities may be nested within or triggered by contextual variables in the here and now. In this paper, I first give some examples of how this nesting and phenomenological blurring of past, present, and latent proclivity has arisen in my own person-centered interviewing before suggesting how an ecological model of social interaction and consciousness, including both intrapersonal and extrapersonal variables, may be useful, not in resolving such expressive ambiguity, but rather in helping to comprehend and tolerate its highly dynamic and polysemic nature.



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"IF WE INTEGRATE, WHERE WOULD I GO?" ENGAGING MULTIPLE SELVES IN A CASE OF DID

Rebecca Lester

Washington University in St. Louis

The first time Ella time traveled in my office, it took me a minute to realize what was happening. There was no dramatic fanfare, no shuddering or twitching, nothing anyone who didn't know her would notice. But I saw it: a slight shift in how she held her body. Her face softened almost imperceptibly. And her voice sounded different, pitched just a smidge higher than usual. At first, I found it curious. As it continued, I felt a growing sense of unease. Acting on a hunch, I asked her how old she was. "I'm seven," she said. Ella was nineteen. A survivor of long-term, severe childhood sexual abuse, Ella reported recurrent nightmares, debilitating flashbacks, unbearable body memories, chronic hypervigilance, pseudoseizures, severe anxiety, various forms of self-harm, and disordered eating. But this wasn't all. Ella regularly missed pockets of time. She "spaced out" unexpectedly, "waking up" wearing different clothes. She experienced intense thoughts, feelings, and urges that felt like they were coming from someone other than herself and for which she could give no explanation. Ella clearly met the diagnostic criteria for Dissociative Identity Disorder (DID). A highly controversial diagnosis, DID is a lightning rod for critique, skepticism, and derision. Patients who present with symptoms of DID are almost uniformly dismissed by clinicians and laypeople alike as faking, neurotic, or both. As an anthropologist/clinician, I approached Ella's DID symptoms differently than many clinicians do, bringing anthropological theories and methods into the therapy room. I eventually came to an understanding of Ella's symptoms that I didn't foresee at the outset.

KNOWN UNKNOWN: EPISTEMOLOGICAL POSSIBILITIES IN PSYCHOSIS

Elizabeth Bromley

University of California, Los Angeles

Not infrequently, I am interviewing a person experiencing psychosis in the hospital who tells me they were never homeless. Yet I am interviewing this psychosis-experiencing person because they were homeless, because they came to the hospital from the street, perhaps even because I met them on the street where they were living, often for a decade or more. I know of them and come to speak to them only because they were homeless. And yet they tell me they were not homeless, never homeless, never lived on the street. This happens regularly. "I wasn't homeless; I



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lived with my aunt [who does not exist].” “I’m trying to tell you; I didn’t live on the street; I lived with my girlfriend [who is a celebrity].” “I was a guest, a student, living in the professor’s house with his family [which is impossible].” “I was hanging out on the sidewalk with my boyfriend [where you two were living].” How do I consider this assertion that ‘I was not homeless’ as a clinician? How do I consider this assertion as an ethnographer? Which frames from which of those two perspectives allow for an ethical engagement with the other person, and why? I will draw on Steph Grohmann’s insights about space and the notion of care as collective tinkering (e.g., Heerings et al., *Ethics and Social Welfare*, 2021) to consider what either perspective has to offer to me, to my patient, to our scholarship, and to our efforts to ameliorate social problems.

SYMPOSIUM: ECOLOGIES OF CARE: TOWARDS A THEORY OF RELATIONAL ETHICS AND POLITICS, PART 2 (SPA-S-22)

Organizers:

Merav Shohet
Boston University

Allen Tran
Bucknell University

Chairs:

Sylvia Tidey
University of Virginia

Merav Shohet
Boston University

Discussant:

Jarrett Zigon
University of Virginia

This panel examines the affective politics and ecologies of relational ethics. While anthropological debates on subjectivity, empathy, and ontology productively analyze the discursive construction of psychic processes to connect the personal to the political in times of political-economic upheaval or personal crises, much of the work on political subjectivities remains premised on self–society or state–citizen binaries. Conversely, recent anthropological theories of care attend to interpersonal processes of selfhood and how care is achieved through intersubjective practices. In theorizing the mutual construction of self, society, and politics, we ask: How would our perspectives shift if relations of care were the starting point of critical analysis, cultural politics, and cultural phenomenology? How do families and communities mediate political projects to discipline individuals? How can frameworks of the state-citizen dynamic be expanded to foreground the intersubjective entanglements that challenge state and medico-scientific discourses of progress?



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Together, the papers on this panel outline how relational ethics emerge from existential threats to identities (Tran, Scherz and Namirembe, Itzhak), bodies (Shohet, Tidey), and communities (Corwin, Ergun, Villa-Palomino) by analyzing the affordances of care that are structured across interpersonal relationships (Itzhak, Scherz and Namirembe, Shohet), families (Tran, Tidey), and communities (Ergun, Villa-Palomino). Doing so challenges teleological narratives of progress (Corwin), treatment (Shohet, Tran, Villa-Palomino), and life, death, and extinction (Ergun, Tidey, Corwin). Crises do not just threaten ways of living but also cultivate ways of relating that sustain individual and collective life. Here, affects such as hope and love become not just a form of ethics but a way of being with others.

LOVE: WHAT'S IT GOOD FOR, ANYWAY?

Nofit Itzhak

University of California San Diego

This paper brings into dialogue Catholic iterations of love as an ethics or way of being in the world with others, with feminist ethics of care, especially the work of Carol Gilligan. Drawing on fieldwork conducted in France and in Rwanda with Catholic charismatic development NGOs, the paper considers the models of agency and of action implicit in both Catholic and feminist relational ethics. It then argues for the ways in which thinking through these two ethical perspectives in tandem opens interesting avenues for investigating what love is – politically, socially, and as a concept through which anthropologists make sense of human sociality.

EXTENSION: THE RELATIONALITY OF MADNESS IN PERU'S MENTAL HEALTH REFORM

Julio Villa-Palomino

Bucknell University

Efforts to change mental healthcare in Peru have entailed the transition from psychiatric hospitals and asylums to a Community Mental Health Model. This reform is often framed as an “extension de servicios” and has meant the creation of a dedicated budget for mental health, building nearly 250 Community Mental Health Centers, halfway houses, and residences for deinstitutionalized clients. It has also meant that people no longer imagine severe mental illness and madness as something confined in the asylum but rather as a presence in the community, and relationally embedded in it instead of sequestered. I take “extension” as a useful analytic lens to explore the different scales and effects of the

implementation of the Community Mental Health reform in Peru. Drawing from 16 months of ethnographic fieldwork and interviews with residents and health providers of Ciudad Norte, an impoverished and underserved district located at the outskirts of Lima, I argue that the politics of extension have socialized madness in both novel and generative ways. Madness has entered residents' daily conversations to frame and understand not only mental health issues, but other concerns such as insecurity, violence, and corruption. Further, the proximity to madness has been met with deep suspicion, which has been directed to the Community Mental Health reform, health providers, deinstitutionalized clients, and neighbors. By ethnographically engaging with the notion of extension, I signal the multiple ways that this reform has affected relationality and ethics.

RELATIONAL CARE AND FLUCTUATIONS IN THE LIVES OF SYRIANS IN TURKEY

Begüm Ergün
Boston University

Syrian refugees' fluctuating experiences, from being seen as victims and co-religionists deserving of care to strategic baits and "guests under temporary protection" that could be released into Europe, reveal the Turkish state's inconsistent politics of care. Local and international humanitarian aid organizations, on the other hand, are applauded for stabilizing fluctuations, preventing social conflicts, and healing traumas, based on a teleological and individualizing understanding of recovery and change. Drawing on exploratory pre-dissertation ethnographic fieldwork conducted in summer 2022, I argue that Syrians' everyday care practices at the community and family levels both mitigate the state's inconsistent policies and trouble humanitarian aid organizations' linear assumptions about trauma and stability. Care among my interlocutors living in the margins of Istanbul does not follow a singular meaning; rather, it includes relational and entangled experiences of constant adaptation and negotiation of the current conditions, ambivalences, and discrepancies that they face. Since displacement, change and turbulence have been an endemic part of Syrian families' lives, I argue that fluctuations do not necessarily disenfranchise them from reimagining a good life; rather, these shifts are constitutive parts of their imagined future. A flexible, intersubjective, and transgressive lens on their ecologies of care, recovery, and growth proposes an alternative imagining of trauma and change that should not be considered to mandate disremembering and leaving wounds behind. From a relational perspective, care practices at the community level embrace phenomenologies of incoherency and instability while problematizing the teleological understanding of selfhood, subjectivity, and meaning-making.



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THE BIOPOLITICS OF FAMILY CAREGIVING IN VIETNAM'S PSYCHIATRIC HOSPITALS

Allen Tran

Bucknell University

This paper examines the role of family caregivers (người thân or người nhà) in psychiatric hospitals in Ho Chi Minh City, Vietnam. In biopolitical approaches to the treatment of chronic diseases, patients are framed as individuated selves who undertake neoliberal projects of self care. Here, psychopharmaceuticals are a technology of a deinstitutionalization and individuated self (Rose 2003), and medication adherence has become a means for patients to manage themselves in the wake of decreased state welfare programs (Buus 2014, Brijnath and Antoniadis 2016, D'Arcy 2019). In Vietnam, however, psychiatrists stress the importance of adherence without the expected calls for self care. Rather, these injunctions are directed at the family caregivers in attendance at the patient's consultations. That is, adherence is framed as a project of familial care. I argue that families, not individual patients, are responsabilized for medical care. Challenging the state-citizen binaries that characterize studies of biopolitics in Southeast Asia (Cf. Gammeltoft 2014), I suggest that the manner in which Vietnamese families become enrolled in and, in turn, negotiate medicine taking is not simply a dilution of biopolitical projects but an extension of them into the family.

ROUNDTABLE: REPAIRING THE 'FRACTURED' SOCIAL SCIENCES: BOB LEVINE'S MISSION (SPA-S-23)

Organizers/Chair:

Rebecca New

University of North
Carolina at Chapel Hill

Discussant:

Thomas Stodulka

Freie Universität Berlin

Presenters:

Eileen Anderson

Case Western
Reserve University

Patricia Greenfield

University of California,
Los Angeles

Suzanne Kirschner

College of the Holy Cross

Catherine Lewis

Northeastern University

Barbara Rogoff

University of California,
Santa Cruz

Hidetada Shimizu

Northern Illinois University

Dan Wagner

University of Pennsylvania



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Three years ago, on a cold sunny weekend in March, a small group of Robert A. LeVine's former students gathered at Harvard's Graduate School of Education for a Festschrift Working Conference. Funded by The Robert Lemelson Foundation, purposes of the day-long event were to celebrate Bob in person; examine his contributions to his students' research careers; and consider how to use that work to illustrate and expand upon LeVine's long-standing mission of restructuring the 'fractured' social sciences. We left Cambridge full of goodwill and good intentions, ready to move ahead on a book honoring LeVine's legacy in psychological anthropology. Two days later, a global pandemic changed the world as we knew it. Plans for a Festschrift publication were set aside.

This Roundtable creates an opportunity for other SPA scholars to join Bob's former students in revisiting his personal and scholarly contributions to the study of culture and human development; and consider their relevance in a world of unanticipated challenges and new possibilities. Rather than formal papers, presenters from diverse disciplines -- psychology, sociology, anthropology, health and education -- share highlights from research on, e.g., international literacy and early education initiatives, ethnographic studies of parenting and early learning, psychoanalysis in cultural contexts, mixed method studies of child and adolescent development, and new intellectual pathways in European psychological anthropology. These examples are provocations for more inclusive discussion among attendees on the contemporary feasibility and meaningfulness of cross-cultural, collaborative, multi-method and interdisciplinary research long associated with LeVine's example. Insights from this Roundtable conversation will inform the direction of a revised volume, with a tentative title and subtitle of Bob's choosing: "Reconstructing the Social Sciences: [for]What we still don't know about culture and human development."

PAPER PANEL: CROSS-CULTURAL ASSESSMENT, DIAGNOSIS, AND TRAINING (SSPC-S-24)

"SPLITTING THE SPLITTING": BORDERLINE PERSONALITY DISORDER BETWEEN EAST AND WEST

Neharika Akkoor, MD
University of
California San Diego
San Diego, CA

Lama Muhammad, MD
University of
California San Diego
San Diego, CA

Background

Borderline personality disorder (BPD) has a challenging nature that is internationally recognized; however, there are differences in symptoms and consequences among cultures which become very important to acknowledge in an increasingly diverse world.



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Method

The authors will introduce a novel way to guide BPD clinical encounters in different cultures through three case presentations.

The authors will then review the literature about the cultural concepts of symptomatology, cross-cultural bias, and prognoses of borderline personality disorder among different cultures.

Discussion/Implications

There is a pivotal need for understanding borderline personality disorder nosology's differences among cultures, yet not much research or applications have been made in that regard.

The correct diagnosis can lead to a better prognosis, which is the central aspect that good cultural psychiatric care might influence.

Additionally, understanding the cultural aspects of the correct diagnosis becomes essential in reframing the significant stigma of mental illness, which is still prevalent in many communities.

Results

Cultural Psychiatrists should be aware of the different presentations of BPD between cultures and complications related to psychiatric management.

Full List of Authors

Neharika Akkoor, MD, Natalie B Fettinger, MD, Noe Caballero, MD, Lama Muhammad, MD

Learning Objectives

At the conclusion of this presentation participants will be able to:

Recognize the limitations of the traditional psychiatric interview model in complex cultural consultations for patients with BPD

Identify the different presentations of BPD between cultures and complications related to psychiatric management

THE SUBTLE DANCE TO HEAL AND LIMIT HURT: LESSONS FROM NUNAVIK INUIT COMMUNITIES ABOUT THE PROCESS OF DECOLONIZING YOUTH MENTAL HEALTH CARE

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Background

The literature has emphasized, in mental health care provided to Indigenous peoples, the importance of a historically informed perspective, and of clinicians' attitude of cultural respect and humility,



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as key to a decolonizing approach to therapy. It has also shown how complex traumatic experiences are frequent for this population, therefore calling for a trauma-informed care. It has less explored how to unpack the pathways and conditions by which clinicians can implement a safe-enough decolonizing therapeutic space addressing complex trauma, particularly in the field of youth mental health.

Aims

This presentation proposes to explore these potential pathways and conditions while focussing on the non-Indigenous clinician's role and positionality.

Methods

This exploration will be done using stories from the presenter's 15 years of clinical experience as a child psychiatrist consultant in Nunavik, Quebec, with Inuit children, youth and families, and data from a research project implementing a community of practice in youth mental health and wellness in the same region.

Results

The quality of the presence, time and space aspects, the impact of culture on ways to process healing, and differences in approaching traumatic issues by various family members are key issues to consider. As well a reflection is essential on the subtle dance towards healing while bringing painful topics in a context of power inequity which can easily repeat colonial positionality.

Discussion/Implications

Building a therapeutic relationship between Indigenous children, youth and families and non-Indigenous clinicians cannot proceed without an understanding of these pathways and conditions, and of the ambiguities the non-Indigenous clinicians may carry, despite the wish to be well-intentioned. Avenues will be proposed to work on these ambiguities and foster a care where repair and transformation is possible.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify factors influencing the quality of the therapeutic relationship between non-Indigenous clinicians and Indigenous children, youth and families, in the context of mental health care in communities with high level of trauma
Recognize how the positionality of the non-Indigenous clinician treating Indigenous families is complex and should be unpacked while exploring its ambiguities



THE SOMALI DISTRESS AND RESILIENCE SCALE: DEVELOPMENT OF A NOVEL MEASURE FOR SOMALI ADULTS

Alec Terrana, BA

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Background

Somali refugees in the United States face a multitude of adversities, including acculturation challenges. Although resilience has been hypothesized to play an important role in mediating the development of subsequent negative mental health outcomes, there is not yet a measure specific to the experiences of resilience within the Somali refugee community.

Aims

To build upon prior qualitative research into barriers and facilitators of good mental health among Somali adults living in San Diego by developing a measure of distress and resilience specific to this population.

Methods

A community-based, mixed method investigation was conducted via focus group discussions (n= 4), cognitive interviews (n= 4), and iterative survey adaptation, resulting in the 16-item Somali Distress and Resilience Scale (SDRS). Survey data were then collected from male and female Somali refugee adults in San Diego (n=183), administering this novel scale alongside standardized measures of depression, anxiety, and trauma exposure.

Results

Qualitative findings supported the inclusion of items addressing both barriers, such as resource hardships and discrimination, and facilitators of good mental health, such as religious faith and a sense of oneness with the broader Somali community. Logistic regression revealed that, while there was a significant association between the SDRS and a standardized measure of resilience (Connor-Davidson Resilience Scale) used for validation purposes, neither resilience measure demonstrated a significant association with symptoms of anxiety or depression.

Discussion/Implications

Absence of a demonstrated association between the SDRS and standardized measures of negative mental health outcomes suggests that further assessment of the measure is necessary to determine its possible value and most fruitful applications. More broadly, development



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and assessment of the SDRS raises larger questions about the limitations of conceptualizing resilience as an individual-level construct among Somali adult refugees and its presumed ability to predict negative mental health outcomes within this population.

Full List of Authors

Alec Terrana, Jenny Wei, Najla Ibrahim, Bonnie N. Kaiser, Wael Al-Delaimy

Learning Objectives

At the conclusion of this presentation participants will be able to:
Describe the process of developing and piloting a novel measure of resilience specific to Somali adults in San Diego
Reflect on the challenges posed by conceptualizing resilience as an individual-level construct and possible implications for practice

ASKING ABOUT SEXUAL ORIENTATION AND GENDER IDENTITY IN MANDARIN CHINESE: BEST PRACTICES DEVELOPED FROM A QUALITATIVE STUDY OF TRANSGENDER AND NONBINARY CHINESE YOUNG ADULTS

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Background

Given the demonstrated health inequities and increased mental health needs among sexual and gender diverse individuals, it is a public health priority to collect information about sexual orientation and gender identity (SOGI). However, mental health providers serving monolingual Chinese-speaking immigrants/refugees seldom ask about SOGI and report discomfort and lack of knowledge regarding how to ask about SOGI.

Aims

In this qualitative study with transgender and/or nonbinary (TNB) bilingual Mandarin-speaking adults, we sought to develop best practices for asking about SOGI in Mandarin Chinese.

Methods

Chinese TNB adults (aged 18+ years), fluent in English and Mandarin Chinese, residing in the US, were recruited from local and international community-based organizations and social media groups to participate in a qualitative study. All interviews were conducted virtually using a semi-structured interview guide. Each interview was summarized and double-coded using thematic analysis; differences were discussed until consensus was reached. Participants were each given a \$25 gift card for participation.



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Results

We have interviewed five (of anticipated ten) participants. All participants identified as ethnically Chinese and were international students from China, Taiwan, and Southeast Asia. Age range 19-31 years. Transfeminine, transmasculine, and nonbinary identities were represented. Participants reported a cultural taboo with discussing gender and sexuality, so native terms are not yet developed in Chinese; many Chinese terms for SOGI are literal translations from English. Pronouns (gendered and nongendered) sound the same in spoken Chinese, so pronoun distinctions were less relevant. Participants identified strategies and behaviors that providers could apply to discuss SOGI with patients in more supportive ways. Providers should understand the impact of Chinese culture, including the pressures from parents/family, and the need for privacy.

Discussion/Implications

We developed best practices for asking about SOGI in Mandarin Chinese in a culturally/linguistically-attuned manner and provide guidelines for improving healthcare experiences of Chinese TNB people.

Full List of Authors

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Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify unique Chinese cultural considerations when discussing sexual orientation and gender identity.
Acquire knowledge and skills to improve the healthcare experiences of Chinese transgender and nonbinary individuals.

THE USE OF THE CULTURAL FORMULATION IN TEACHING UNDERGRADUATE AND GRADUATE STUDENTS

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Background

The CF and the CFI have been shown to be effective in the clinical setting for understanding the impact of culture on psychological distress. It's possible use in non-clinical settings has been neglected.



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Aims

The aim of this paper/poster is to demonstrate that the CF can be useful in helping undergraduate and graduate students in understanding the role of culture in the life and illness narratives of individuals with psychological distress. Dr. Merkel has been teaching a course through the Anthropology Department of the University of Virginia since 2008 titled World Mental Health for advanced undergraduates and graduate students. About half of students each year are from a social science or humanities backgrounds while the other half are from a science background. A major assignment in the course is for each student to do a series of interviews with someone they know who has a history of mental distress. After describing the person's life and illness narratives, they then use the CF framework to do a cultural formulation on that person.

Method

Findings are based on 1) interviews with these students after completing the course, 2) comments provided in the official critique of the course done by the students at the end of the semester, 3) unofficial communications with Dr. Merkel from the students, and 4) Dr. Merkel's experience teaching the course.

Results

We demonstrate that the CF is a helpful framework for student to begin understanding the interaction between culture and individual distress. We also discuss areas that the students have found to be more difficult in understanding the CF and ways that it has to be modified to meet the needs of the course.

Discussion/Implications

The CF can be used in an academic, non-clinical setting to help advanced students appreciate the influence of culture upon emotional distress.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize how the CF may be used in non-clinical, academic settings to provide a framework for learning about the impact of cultural on psychological distress
Formulate ways in which the CF can be used in their teaching



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SYMPOSIUM: CULTURE AND FAITH AS HEALING: CARING FOR THE MENTAL HEALTH OF REFUGEES AFTER RESETTLEMENT (SSPC-S-25)

Most of the world's refugees come from countries who have faced long histories of Western colonization, and the root causes of their forced displacement can often be partially traced back to interests of Western nations. When refugees desperately search for safety in these Western countries, they are often faced with a host of systemic challenges, starting with refusals of entry based on their ethnic and cultural identities. The gross systemic inequities refugee families face also extend to academic scholarship. Western scholars often shed light on the plethora of mental health challenges associated with forced migration, but they tend to fall short in covering the wealth of sociocultural strength and resilience exhibited by these populations. Forcibly displaced individuals are often portrayed as pitiful and in need of saving without much attention to how they tactfully use their resourcefulness to rise above unimaginable adversities. Moreover, when mental health interventions are developed to address refugees' needs, they are often rooted in assumptions of homogenous human functioning informed by Western ideals. Many programs linguistically adapt what is used within developed countries to promote competencies that are assumed to be universal with myopic hopes of addressing the complicated sequelae of exposure to forced displacement.

This symposium seeks to elucidate the role of sociocultural factors such as ethnocultural identity and spiritual development on promoting Afghan refugees' psychological well-being. The first paper will provide a systematic review of interventions that have addressed Afghan refugee mental health in Western contexts depending on cultural and/or spiritual adaptations. The second paper will explore quantitative measurement issues pertaining to the responsible and holistic capturing of mental health priorities among Afghan refugees. The third paper will qualitatively describe the role of faith and cultural factors in impacting Afghan refugee youth's resilience in the face of challenges associated with acculturation and resettlement.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the nuances of how refugee individuals and communities use their sociocultural sources of strength to practice resilience in the face of adversities associated with different stages of forced migration
Critically analyze the assumptions undergirding cultural adaptation frameworks dictated by Western scholars and recognize the differences between adaptations that are top-down vs. bottom-up



A SYSTEMATIC REVIEW OF EVIDENCE-BASED INTERVENTIONS FOR AFGHAN REFUGEE MENTAL HEALTH: A CULTURAL AND SPIRITUAL ADAPTATION ANALYSIS

Zainab Hosseini

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Background

Under the United Nation's High Commissioner for Refugees' (UNHCR) 7-decade mandate, Afghan refugees have faced some of the largest and most protracted experiences with forced displacement. The intergenerational exposure to forced migration has had innumerable consequences for the psychological well-being of this population across different stages of their displacement. Afghan refugees who have resettled into Western nations face a unique set of challenges as they must navigate acculturation into societies that are linguistically, culturally, and spiritually distinct from their own backgrounds.

Aims

This systematic review explores the 1) effectiveness and 2) cultural and spiritual adaptation of intervention programs that have addressed the psychological well-being of Afghan refugees resettled into Western countries since the year 2000.

Methods

Through the systematic search of four databases, 1709 studies emerged from our search teams, 17 of which met the criteria for this review. Of the total 1047 participants in these 17 studies, approximately 496 were refugees from Afghanistan.

Results

The majority of studies evaluated programs that were conducted in group settings (N=15) and with nationally heterogeneous groups of refugees (N=15). Programs primarily employed a Cognitive Behavioral Therapy (CBT) approach (N=5) or included components of CBT with other modalities such as drama therapy (N=7). Neurofeedback (N=1), family therapy (N=1), emotion regulation (N=2), and mindfulness-based (N=1) interventions were also used. Most studies (N=11) only incorporated peripheral changes to interventions in the service of cultural and spiritual adaptation. Effect sizes ranged from large ($d=3.0$) to small ($d=.22$). Comparisons between programs with similar modalities, dosages, and measurement tools suggest that interventions with core cultural/spiritual adaptations may be more effective ($d=1.5$) in reducing depressive symptoms than those with only peripheral changes ($d=0.77$).



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Discussion/Implications

Cultural and spiritual adaptation of interventions targeting the psychological well-being of refugee populations undergird the effectiveness of programs.

Full List of Authors

Zainab Hosseini, Hamza Syed, Zainab Raza, Ifrah Mahamud Magan, Rania Awaad

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the range of therapeutic modalities that have been employed to address mental health challenges among Afghan refugees
Recognize the nuances of how levels of cultural and spiritual adaptation can impact interventions effectiveness

SOCIOCULTURAL CONSIDERATIONS IN MEASUREMENT OF PREVALENCE AND PREDICTORS OF MENTAL HEALTH ISSUES AMONG AFGHAN REFUGEES IN OKLAHOMA

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Background

Refugee populations face a host of adverse life events across different stages of forced migration that can significantly impact their mental health and well-being. The use of culturally and linguistically-attuned measurement tools in capturing these sequelae is among the first steps in adequately understanding how common mental health challenges can be in this population. This is especially in light of the immense heterogeneity in how symptoms of diverse mental health challenges can manifest themselves in different cultural groups.

Aims

This study aims to describe the process of culturally and linguistically adapting measurement tools for capturing mental health challenges among Afghan refugees, including PTSD, depression, and anxiety-related symptoms. Further, it aims to elucidate the prevalence of these mental health challenges in this population and explore socioculturally relevant predictors such as perceptions of social support and hopes for the future.

Methods

This study employed a community-based participatory research approach to recruit 270 Afghan refugees recently resettled in Oklahoma City.



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Through a cross-sectional survey design, participants responded to a variety of culturally and linguistically adapted questionnaires in Pashto and Dari.

Potential Results

Results of this study will include detailed discussions of the use of equity-driven frameworks for the cultural adaptations of measurement tools. Additionally, results will include discussions of the prevalence and predictors of PTSD, depression, and anxiety symptoms in this population.

Discussion/Implications

The use of culturally and linguistically attuned measurement tools in the study of mental health challenges among refugees is an imperative part of employing equity-driven approaches to facilitating healing and growth among this population. Implications for use with broader refugee populations will be discussed.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify concrete steps in ensuring cultural and linguistic relevance of measurement tools in capturing mental health challenges
Identify the heterogeneity in symptoms of mental health challenges among diverse global populations.

FAITH AND CULTURAL VALUES AS SOURCES OF STRENGTH IN THE FACE OF POST-MIGRATION CHALLENGES AMONG AFGHAN REFUGEE YOUNG ADULTS

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Background

Past scholarship on the well-being of refugee populations has consistently emphasized the role of sociocultural and faith-based identity development in protecting refugee children and young adults throughout different migratory phases. The study of sociocultural and faith-based protective factors must be rooted in an intentional approach that considers the unique environmental demands of each migration phase on children. During post-resettlement, refugees children and young adults face a unique set of challenges associated with acclimating into a new environment, especially those who are from non-dominant ethnocultural and religious backgrounds.



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Aims

Using a Culture as Prevention framework (Henson et al., 2017), this study aims to understand how refugee young adults who have recently resettled in Southern California use their ethnocultural values and faith-based principles to find the necessary strengths for navigating post-resettlement stressors, including acculturative stress, survivor's guilt, and legal challenges.

Methods

This study employed a qualitative approach. 50 Afghan refugee young adults in Southern California were recruited to participate in semistructured interviews exploring their most common challenges and the factors that help them cope with these adversities.

Results

Thematic analyses suggest that refugee adolescents build on their ethnocultural and faith-based principles to maintain a purposeful and peaceful affect in the face of the challenges they face. Specifically, young adults report that their ability to experience deep social cohesion with other members of their ethnic groups, as well as their belief in God giving them a sense of purpose and direction, motivates them to "keep going."

Discussion

Findings have significant implications for the design and implementation of mental health support programs that are relevant and attuned to the unique needs of refugee children and young adults from non-dominant ethnocultural and religious backgrounds.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify concrete ways in which refugee young adults tap into their ethnocultural and religious values to practice resilience in the face of challenges associated with post-migration stressors
Practice implementing ethnocultural and faith-based values into the development of treatment plans targeting post-migration stressors such as acculturative stress, survivor's guilt, and legal challenges



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PAPER PANEL: MIGRATION AND BELONGING: AN ANTHROPOLOGICAL INQUIRY INTO IDENTITY, PLACE, AND COMMUNITY (SPA-S-26)

ROHINGYA REFUGEES ENVISIONING A GOOD LIFE IN NORTH TEXAS

Nusaiba Chowdhury

Southern Methodist University

Refugees resettled in the United States are expected to achieve self-sufficiency as quickly as possible. The Office of Refugee Resettlement defines self-sufficiency as “earning a total family income at a level that enables a family unit to support itself without receipt of a cash assistance grant” (Tota 2018) though use of the Supplemental Nutritional Assistance Program and other support does not negate having reached “self-sufficiency”. At the same time, the refugee resettlement apparatus does not support refugees in achieving true self-sufficiency causing issues for resettled refugees. This project investigates how refugee serving staff at resettlement agencies and non-profits conceptualize self-sufficiency and its links to a “good life”. Additionally, research with refugees focuses on how the Rohingya in North Texas understand and seek to create a “good life” within the constraints of the resettlement system. These constraints include access to childcare in an environment where some refugee serving staff may not support larger families even though family formation is integral to Rohingya refugees recreating home and belonging.

AT HOME IN LIMBO: UNDERSTANDING THE ROLE OF THE COMMUNITY OF RUSSIAN CHRISTIAN ORTHODOX CHURCH IN AMSTERDAM IN PSYCHOSOCIAL WELL-BEING OF ITS MEMBERS WITH A HISTORY OF MIGRATION

Iveta Lazarashvili

Public Union International Centre for Education and Information of Women

Religion is considered as one of the powerful factors variously influencing mental health positively or negatively, however the knowledge on the role of religious communities in health of migrants is insufficient. We have studied contribution of participation in the community of Russian Christian Orthodox Church in Amsterdam to psychosocial well-being of its members with a history of migration in first generation with field research in 2005-2006 and follow-up in 2022. Qualitative research methods were used –ethnographic study of church community with participant observation, in-depth interviews with participants of various ethnic origin from countries of former Soviet Union and Eastern Europe. Contribution of church community to the psychosocial well-being of



migrants as a socio-cultural space and a psychosocial adaptive system in re-rooting, strengthening resilience and personal growth as well as the role of the religious community in migrant integration into larger society are discussed from the perspective of female-migrant, psychiatrist and medical anthropologist. Results of study contribute to the knowledge on the role of religious communities in health of migrants and show the necessity of more comparative community studies in various religious settings to identify the interplay of factors and practices affecting migrant (mental) health in a negative or positive way.

IDENTITY UNDER THREAT: HOW ADULT IMMIGRANTS EXPERIENCE AND MANAGE ETHNIC AND NATIONAL IDENTITIES WHEN FACING DISCRIMINATION

Joelle Taknint, PhD, MSc

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Background

Immigrants can simultaneously establish a strong sense of identity and belonging to their ethnic group and to the receiving (national) society (Fleishman & Verkuyten, 2016). However, experiences of discrimination threaten the maintenance of dual cultural identities (Molina et al., 2015). Research to date has largely focused on discrimination-identity relations in adolescence and young adulthood.

Aims

This qualitative study investigates the impact of ethnic/racial discrimination on immigrant adults' ethnic and national identities. We unpack the barriers and facilitators of creating a dual sense of belonging, and identify strategies used to preserve identity following discrimination.

Methods

Participants (n=31) were ethnic/racial minority immigrants to Canada in mid-life (aged 40-65). Largely voluntary migrants, participants originated from 18 different countries, and represented 12 different religious backgrounds. Participants responded to open-ended questions asking about discrimination, identity, and belonging. Data was analyzed using descriptive coding and thematic analysis.

Results

Our findings provide insight into: how immigrant adults protect their sense of ethnic identity by both normalizing and externalizing experiences of discrimination, how discrimination is used as a motivation to fight injustices, and how discrimination creates increased closeness with,



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or isolation from, ethnic and national groups. We discuss the essential role of emotional experiencing following discrimination in identity preservation. We highlight specific strategies identified by participants for creating a sense of belonging to both their ethnic culture and to Canadian society at large, amidst the harmful realities of racial discrimination.

Discussion/Implications

We situate our findings in relation to social identity management and biculturalism literatures. We discuss how aspects of our findings diverge from discrimination-identity patterns in young adulthood prevalent in the empirical literature. Drawing from our data, we share individual and institutional level interventions for cultivating immigrant belonging and preventing discrimination. Additionally, we discuss clinical implications for supporting ethnic identity affirmation in psychiatry practice.

Full List of Authors

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Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify effects of discrimination on ethnic identity and national identity
Plan strategies to support identity affirmation for immigrant patients in clinical practice

WHY PSYCHIATRY STILL NEEDS PSYCHOLOGICAL ANTHROPOLOGY: PSYCHOSIS AMONGST RETURNED MIGRANT DOMESTIC WORKERS

Eva Melstrom

Macalester College

In 1932 Sapir made a compelling case for a complementary relationship between the cultural anthropologists and the psychiatrist. Sixty years later, Good (1992) hinted that perhaps the psychiatrists no longer needed the cultural anthropologist, and yet the anthropologist committed to prodding new and old psychiatric phenomena emerging across cultures. As the global mental health paradigm continues to bustle across borders, an anthropological sensibility brings attention to that which is at stake in such global regimes of care enacted across high-, middle-, and low-income countries. This paper offers insight into forms of psychical healing critical to resource-limited setting where pharmacological treatment is incongruous with the realities of everyday life.

This paper examines the case of psychosis amongst returned Ethiopian domestic workers temporarily residing in NGO shelters, established to provide "care". Respectively, this paper considers the immaterial implement of empathetic attunement as a mechanism of healing and care. Following Hollan (2008, 2014), this paper explains how the empathic



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work of understanding is embedded in an intersubjective encounter, implicating the imaginative and emotional capacities of the person to be understood and those of the person (or persons) trying to understand. I reason that this felt intersubjectivity lays bare the relationship amongst abstract reasoning, care, and therapeutic sociality, and exposes the healing power of atmospherically diffused care specifically produced through empathetic attunement and imagination.

CULTURE SCHEMA CONFLICTS, IDEOLOGICAL RESISTANCE, AND CONTEXTUALIZED SELVES

Mesganaw Mihiret

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This paper, an excerpt of from a dissertation, *Imagined Placemaking: Tizita, "Place-Based-Nostalgia", and the Creation of Immigrant Selves among Amhara Ethiopians in Minnesota, USA*, discusses how Amhara cultural schema conflicts and minority's ideological resistance through identity performance and mobilization contribute to the development of contextualized immigrant selves. The paper seeks to offer a more nuanced approach of understanding the complexity of postimmigration experiences and their contribution to the formation of contextualized selves by drawing from major conflicting cultural schemas such as shame schemas, stereotyping schema, and clash of time conception, and theories of self-construct. I argue that minority ideological resistance to the mainstream society is a path taken by minority immigrants to overwrite stereotypical representations with what they believe are authentic self-images—a path preferred to ameliorate the tensions between divergent cultural schemas. Moreover, theories of self-constructs help to better understand the development of immigrants' contextualized self. Twenty Statements Test of self-schemas was used to determine if first-generation Amhara immigrants incorporated more Western self-schemas. The result shows that the first-generation immigrants' self-construal model is not entirely replaced by the Western model; but instead, transformed into multiple, contextually shifting selves— that led to the creation of contextualized immigrant selves capable to function in a changed, foreign environment. Moreover, the paper consolidates how these contextualized multiple personal identities develop out of a chain of historicity, scrutinization of postimmigration challenges, and imagined placemaking anchored on tizita ("place-based-nostalgia"). Therefore, integrating cultural schema conflicts, ideological resistance, and self-constructs draws a more nuanced approach of understanding how contextualized immigrant selves develop.



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PAPER PANEL: SURVIVING AND THRIVING: EXPLORING RESILIENCE IN THE FACE OF TRAUMA AND VIOLENCE (SPA-S-27)

HEALING SURVIVORS OF CHILD SEXUAL ABUSE: A BREEZE OF HOPE CASE STUDY

Kaitlyn Arrow

Eastern University

Child sexual abuse (CSA) is a complex problem that health professionals have tried to understand for centuries. While the effects of CSA on survivors and their community has been frequently studied, the factors that contribute to healing is less so. Even in these few studies, most are focused on a specific method of psychotherapy and are practiced solely within Western societies. These narrow glimpses into the healing process leave out many important factors that can only be seen from an anthropological perspective of the child and their community. In Bolivia, an organization called A Breeze of Hope (ABH) has noticed the need for holistic healing for CSA and has a team of psychologists, social workers, and lawyers who work to prosecute perpetrators and focus on healing the child long-term. Through interviews with survivors, family members, and ABH staff, actively participating in the day-to-day activities at one of ABH's centers, and reviewing research on CSA in the existing literature and the research ABH has conducted, this paper presents an ethnographic and scientific look at factors for healing CSA and how organizations in Bolivia and around the world can provide more comprehensive care to survivors and their communities.

MILITARY ECOLOGIES OF MIND: HOW LANDSCAPES OF THE MIND HAVE CHANGED OVER 20 YEARS IN THE DANISH MILITARY

Lars Williams

Danish Institute for International Studies

Since the early 1990s, Denmark has been engaged in three international military missions: Balkans (1992-1999), Iraq (2003-2007) and Afghanistan (2002-2021). While all three missions were part of international coalitions and involved physical and tactical training prior to deployment, the mental training pre-deployment and psychological debriefing processes post-deployment varied widely between the three missions. This paper argues that the discursive and practical contexts for these missions created very different ecological niches for understanding what the mind is and what mental health issues could be expected following experiences of war. Drawing from interviews with psychologists



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and military personnel employed in the Danish military between 1992 and 2023, this paper explores how the development of psy-practices, such as psychoeducation and therapeutic debriefing, have changed in the Danish military. It asks how this has impacted the understanding of what (soldiers') minds are and what constitutes mental health issues following experiences of war. This argument contributes to debates on how the concept of ecological niches may shed light on the relation between sociocultural contexts and notions of mind and mental illness.

TRACING DIASPORIC SILENCE THROUGH PHENOMENOLOGICAL GO-ALONGS

Edda Willamowski

Freie Universität Berlin

Experiences of war, displacement, and relocation have long-lasting effects on modes of social being, affective belonging, and structural dis-/advantage. I conducted several years of person-centered ethnographic research with elderly persons, who had fled Vietnam during the 1970s/80s and who came to reside in Germany. I met my elderly interlocutors in a psychiatric outpatient clinic and followed them into their daily lifeworlds. With the particular methodological use of phenomenological go-alongs (Poser & Willamowski 2020), I was able to trace some of their situated, embodied, and emplaced memories, which continue to affect my interlocutors' modes of being decades later. I came to understand this phenomenon as "diasporic silence." With the notion of "diasporic silence", I refer to cohesive and disruptive forces connecting my interlocutors despite deeply uprooting experiences. Their belonging expresses through silence, a deeply engrained socio-cultural practice that changed with age and in the course of migration. A pathologizing gaze the arrival society has on the connection between war and displacement affects silence, too, referring to a deeply engrained social racism in German institutions. One aim of my paper is to show how phenomenological go-alongs can provide a spatial-sensorial approach to the understanding of embodied memories and the affective dynamics of silence. Another aim of my paper is to question the long-term effects arrival regimes have on modes of belonging.

THE DUG-UP HEART: UNCOVERING TRAUMA IN AN INDONESIAN CONVENT

Meghan Rose Donnelly

University of Manchester

Is everyone traumatized? What if we took trauma to be a fundamental aspect of human existence? Prominent in some strands of popular psychology, this is also the stance taken by an eastern Indonesian



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order of Catholic nuns who 'dig up' their hearts as part of a continual process of self-formation. Set against a backdrop of Christian theologies of discernment, state concerns for human development and local resonances of ritual sacrifice, nuns learn to interpret their childhoods as harmed by emotional trauma sustained in the company of kin. Once excavated, this trauma must be addressed in the convent through conscious efforts of mutual care, making trauma a moral category that creates new forms of subjectivity. Nuns use what they know of each other's trauma to try and heal each other by 'just understanding,' making little allowances, and providing everyday encouragement. Through acts of acknowledgement and support, the idiom of trauma makes the company surrounding a nun directly responsible for her self-formation.

This paper is about the ways Indonesian Catholic nuns conceptualize trauma as something that all humans sustain, how it moulds the self as it forms towards its Christian ideal, and how its causes—and cures—are rooted in the company of other people. I suggest that their experiences highlight the sociality of trauma more broadly and argue that trauma is one articulation of how people become themselves in the company of others.

THE ROLE OF TRAUMA AND ACCESS TO POWER IN THE REPRODUCTION AND ABANDONMENT OF FEMALE GENITAL MUTILATION/CUTTING: EXAMPLES FROM GUINEA AND NIGERIA

Danielle Groleau

McGill University

Female genital mutilation/cutting (FGM/C), comprises all procedures that involve partial or total removal of the female external genitalia and/or injury to the female genital organs for cultural reasons. Approximately 200 million women and girls currently alive have undergone FGM/C, and more than 3.6 million additional cases of genital cutting occur worldwide every year (UNICEF, 2013, 2016). Beyond the sociocultural arguments put forward by practicing societies, FGM/C was never found to provide health benefits (WHO, 2020). While the physical health consequences of FGM/C are well documented, studies on the psychological experience of FGM/C remain limited both in number, scope and quality (Abdalla & Galea 2019; Omigbodun et al., 2020, 2022; Doucet et al., 2022). Correspondingly, the role played by women in the reproduction and rejection of this harmful practice has remained poorly addressed in the literature. These gap in knowledge limit guidance for global mental health policy and programming that aims to eradicate FGM/C and provide psychological counseling.



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Two focused-ethnographies were completed in Guinea-Conakry and Nigeria inspired by the theoretical work of Bourdieu, on access to various forms of capital/power. This presentation will examine more closely how FGM/C, a harmful violent cultural practice, reproduces itself via complex cultural and psychological process. We will focus our attention on the role played by trauma combined to access to various forms of capital/power in the reproduction and rejection of FGM. We will also discuss how culturally appropriate strategies can contribute to abandon FGM/C in practicing communities and contribute to help women heal.

Full List of Authors

Danielle Groleau, Marie-Hélène Doucet

WORKSHOP: MOVING FROM THEORY TO PRACTICE AT EVERY LEVEL: APPLYING SOCIAL DETERMINANTS OF MENTAL HEALTH TO TEACHING TRAINEES, WORKING WITH PATIENTS, AND ADDRESSING INSTITUTIONAL POLICIES (SSPC-S-28)

Cody Roi, DO, MPH

Louisiana State University
School of Medicine, New Orleans
New Orleans, Louisiana

Charles Coleman, MD

Louisiana State University
School of Medicine, New Orleans
New Orleans, Louisiana

Megan Maher, MD

Louisiana State University School of Medicine, New Orleans
New Orleans, Louisiana

Background

Understanding social determinants has always been an important component of case formulation and treatment planning for child and adolescent patients (CAA). Historically external factors have been applied uni-dimensionally, to contextualize the way in which biology is shaped, as if social determinants are the trellis on which the inevitable biologic vine grows. For example, a practitioner might see a patient of a minority group as necessarily vulnerable, thus worsening their mental health – rather than understanding the ways in which being a minority shapes their experience more broadly, potentially worsening mental health in some ways, but acting as a resilience factor in other ways. An approach to the biopsychosocial model that views of social determinants as static, fixed constructs, externally acting upon patients renders social factors as clinically irrelevant – leading to topics like racism, gender, power, privilege, etc., to be exciting for lectures and conference themes, but offers little in the way for how to apply these factors at the individual and system-wide level. Furthermore, when social factors cannot be applied to treatment plans and policy building, biological and psychological



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interventions become leaned on, becoming tools for inadvertently acting out on CAA patients such as with the increased use of psychiatric hospitalization and polypharmacy.

In this workshop we present the ways in social determinants of health can be applied at three levels: The broader health care system, the education level, and the individual patient level. Dr Coleman will present his work with the IRB to create research policies and procedures that are mindful of social determinants. Dr Roi will present strategies, activities, and games, for engaging and exciting learners in medical education on the topic of social determinants. Lastly, Dr Maher will discuss strategies for cocreating treatment plans that are informed by social determinants with individuals.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Appraise the ways in which racism can influence study and research protocols
Identify the three key elements of teaching social determinants to students using interactive activities

WORKSHOP: THE GREAT MIGRATION AND ITS LEGACY OF RACIAL TRAUMA FROM THE JIM CROW ERA (SSPC-S-29)

James Lockhart, MD

George Washington University
Washington, DC

James Griffith, MD

George Washington University
Washington, DC

There is a void of research on posttraumatic symptoms suffered by the generation of African Americans who experienced first-hand the Jim Crow culture of the American South. Between 1910 and 1970, this generation abandoned the South in the Great Migration to northern, midwestern, and western cities, in which approximately six million African Americans undertook one of the largest migrations in history. With Emancipation Proclamation in 1864, newly freed African Americans had gained the right to vote, to receive an education and to travel freely. As Reconstruction ended, however, caste system akin to slavery was re-instituted by white southerners through acts of humiliation, extreme violence, and birth of the Ku Klux Klan. This racial apartheid was codified into Jim Crow laws in legislatures throughout the South that added legal punishments for violations of racial segregation. The clinical impacts of this racial violence and social exclusion have yet to be adequately described and studied by psychiatrists, historians, or social scientists. These posttraumatic impacts continue to be evident across the generations in adverse effects upon the physical and mental health of African-Americans today.

(1) The first presenter, a 41 year old African-American psychiatry resident, will tell his family story of migration north to escape Jim Crow culture,



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moving from Arkansas to Chicago; this story will illustrate a spectrum of racial traumas, particularly lynchings and physical violence, that produced life-long impacts upon the generation of African Americans who were its witnesses. The second presenter, a 72 year old White psychiatrist tells his family story of growing up in southern Mississippi in racially segregated schools, churches, and other social settings; this story will illustrate how fear operated within the dominant White population to motivate Jim Crow culture and its racial violence. Both presenters will draw upon these histories for insights to help understand ongoing racial traumas and their consequences today.

(2) Findings from an anonymous social media survey will be presented to illustrate how incidents of racial violence or threats of violence can precipitate both normal fear and clinical trauma responses for many African Americans, suggesting how such trauma responses may play key roles in police encounters that escalate into violence. We will discuss how ideas of shared fate and vicarious trauma help explicate racial trauma as a collective phenomenon.

(3) Concordance between symptoms precipitated by racial trauma and DSM-5 diagnostic criteria for posttraumatic stress disorder will be illustrated, with a recommendation that racial trauma should be added to Criterion A of the diagnostic criteria for 309.81 Posttraumatic Stress Disorder in DSM-5.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Describe types of traumatic experiences that African Americans endured during the Jim Crow era that have had persistent long-term effects since then;

Describe how racial trauma can precipitate symptoms that fulfill diagnostic criteria for 309.81 Posttraumatic Stress Disorder (DSM-5);
Examine how social media can expand exposure to racial trauma and posttraumatic symptoms.

WORKSHOP: PSYCHOLOGICAL EVALUATIONS FOR IMMIGRATION COURT: THE NUTS AND BOLTS OF PREPARING FOR, EVALUATING, AND TESTIFYING ON BEHALF OF DETAINED PERSONS (SSPC-S-30)

Brienne Kohrt, PhD

California State University
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Background

There are currently over 24,000 immigrants being held in one of the 230 ICE detention facilities in the United States (TRAC, 2023). Prior to the Covid-19 lockdowns, which urged the release of thousands of detainees, the daily population in ICE facilities reached 56,000. It is estimated that 16-25% of immigrant detainees suffer from a diagnosable mental illness (Politico, 2020). In some cases, this diagnosis alone is grounds for asylum or cancellation of removal based on persecution of individuals with mental illness and/or a severe shortage of mental health resources in the immigrant's country of origin. However, this typically requires a formal psychological evaluation and testimony in immigration court by the mental health evaluator.

A handful of organizations that provide training in how to conduct these evaluations exist, including the Physicians for Human Rights Network, Mount Sinai, and the International Rescue Commission. However, given that each case brings with it unique cultural, linguistic, ethical, and humanistic considerations, ongoing mentoring, case consultation, and training is recommended. This is crucial not just for accurate diagnosis, but also for developing a trauma-informed approach to working with the client, their family, and the legal system.

Aims

The purpose of this workshop is to review the process of psychological evaluation and testimony in immigration courts, including:

- 1) the types of referral questions often posed by immigration attorneys
- 2) the process of reviewing and understanding collateral sources
- 3) methods of culturally-anchored clinical interviewing
- 4) selection and implementation of appropriate diagnostic tools and symptom questionnaires
- 5) critical aspects of the evaluation report
- 6) the process of testifying in immigration court

Methods

The presenters will integrate de-identified case studies throughout the workshop, and will also reflect on the personal meaning of the work in pursuing social justice and global equity as it relates to mental health.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the purpose and procedures of the various types of psychological evaluations conducted for immigration court
Formulate an evaluation approach and assessment plan based on the referral question, cultural background, and spoken language of the immigrant at risk for deportation

Recall common questions and strategies for testifying in immigration court

Recognize the ethical, societal, and personal impact of psychological evaluations for immigration court

SYMPOSIUM: A CULTURAL-ECOSOCIAL APPROACH TO PSYCHIATRIC THEORY, RESEARCH AND PRACTICE (SSPC-U-1)

Organizer:

Ana Gómez-Carrillo, MD

McGill University
Montreal, Canada

Psychiatry has increasingly adopted explanations for psychopathology underwritten by neurobiological reductionism. With the recognition of health disparities and the realization that the postal code is a better predictor of health outcomes than the genetic code, there are increasing efforts to ensure cultural and social-structural competence in psychiatric practice. While neuroscientific and social-cultural approaches in psychiatry remain largely separate enterprises, they can be brought together in a multilevel explanatory framework to advance psychiatric theory, research and practice. In this symposium, we outline how a cultural-ecosocial systems approach can promote social-contextual and systemic thinking for more clinically useful formulation and person-centered care. This moves the concerns of cultural psychiatry to the center of psychiatric theory, research and practice.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Acquire a conceptual basis of the cultural ecosocial view and Identify it's key components

Apply an eco-social systems view to clinical case formulation and evaluate the potential impact of looping effects in clinician-patient interaction

RESTORING THE MISSING PERSON TO PERSONALIZED MEDICINE AND PRECISION PSYCHIATRY

Laurence J. Kirmayer, MD, FRCPC, FCAHS, FRSC

McGill University
Montreal, Canada

Background

Precision psychiatry has emerged as part of the shift to personalized medicine and builds on frameworks such as the U.S. NIMH Research



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Domain Criteria (RDoC), multilevel biological “omics” data and, most recently, computational psychiatry. The shift is prompted by the realization that a one-size-fits all approach is inadequate to guide clinical care because people differ in ways that are not captured by broad diagnostic categories. Advances in technology have made a greater degree of specificity or precision potentially more attainable. To date, the search for precision has largely focused on biological parameters. However, psychiatric disorders involve multi-level dynamics that require measures of phenomenological, psychological, behavioral, social structural, and cultural dimensions. This points to the need to develop more fine-grained analyses of experience, self-construal, illness narratives, interpersonal interactional dynamics, and social contexts and determinants of health. In this paper, we review the limitations of precision psychiatry arguing that it cannot reach its goal if it does not include core elements of the processes that give rise to psychopathological states, which include the agency and experience of the person. Drawing from contemporary systems biology, social epidemiology, developmental psychology, and cognitive science, we propose a cultural-ecosocial approach to integrating precision psychiatry with person-centered care.

Full List of Authors

Ana Gómez-Carrillo, Vincent Paquin, Guillaume Dumas, Laurence J. Kirmayer

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize and appraise the limitations of precision psychiatry
Identify the key components of a cultural-cosocial systems view

A CULTURAL-ECOSOCIAL SYSTEMS VIEW FOR CLINICAL CASE FORMULATION

Ana Gómez-Carrillo, MD

McGill University
Montreal, Canada

Contemporary psychiatry seeks the mechanisms of mental disorders in neurobiology and aims to characterize psychopathology in terms of brain circuitry and systems. However, mental health problems clearly depend on developmental processes of learning and adaptation through ongoing interactions with the environment. Human environmental niches are socially and culturally constructed. Symptoms or disorders emerge in specific social contexts and predicaments that cannot be fully characterized in terms of brain function but require a larger ecological



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systems view. Illness experience emerges from embodied cognitive and social processes that mediate and modulate the translation of physiological or psychological disturbance into symptoms and behaviors. Causal processes can begin anywhere in this larger ecosocial system. In particular, individuals' narrative self-construal, culturally mediated interpretations of symptoms and coping strategies as well as the responses of others in the social world can contribute to the mechanisms of illness and recovery. In this paper, we outline the conceptual basis and practical implications of this cultural-ecosocial systems view for an integrative approach to psychiatric theory and practice. The cultural-ecosocial systems view understands mind, brain and person as situated in the social world and as part of larger, self-reflexive systems. This view can be incorporated into a pragmatic approach to clinical assessment and case formulation that characterizes mechanisms of pathology and identifies targets for intervention.

Full List of Authors

Ana Gómez-Carrillo, Laurence J. Kirmayer

Learning Objectives

At the conclusion of this presentation participants will be able to:

Acquire a conceptual basis of the cultural ecosocial view

Apply an eco-social systems view to clinical case formulation

THE LOOPING EFFECTS OF DIAGNOSTIC PRACTICE: A COMPUTATIONAL MODEL OF THE MICRODYNAMICS OF CLINICAL INTERACTION

Axel Constant

McGill University

Montreal, CA

Mental health assessments involve communicative interactions between client and clinician. Like any interpersonal interaction, this process can change the cognition and experience of both participants. In clinical settings, this interaction shapes the ways in which clients recollect and present their symptoms and distress and the ways that clinicians respond. This interactional process may introduce biases that change patients' symptom presentations over time, sometimes in unpredictable ways. The philosopher Ian Hacking framed the self-constituting and vindicating effects of diagnostic practices in terms of what he termed the "looping effect of human kinds" i.e., the fact that people's self-understanding and experiences change in response to the categories and descriptions they live under—and these categories change, in turn, as a function of people's subsequent experience. Though Hacking has



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provided detailed historical studies of looping effects in psychiatric nosology, there is a need to better understand the dynamics of looping. Studying the mechanisms of looping effects of human kinds is difficult, however since they depend on social and cultural context which are difficult to experimentally manipulate. In this paper, we develop a computational modeling approach to looping effects in clinical interaction that can shed light on these dynamics. Our results support the claim that interactive looping effects are not simply a variable to control in clinical work, but involve dynamics that can be harnessed during the interview to achieve clinical outcomes, for instance, by improving key aspects of the therapeutic relationship such as the alignment of the client and the clinician over the client's understanding of her condition. The potential tools that could be derived from our model could allow clinicians to leverage those interaction dynamics to promote cognitive and behavioral change in a wide range of conditions.

Full List of Authors

Axel Constant, Ana Gomez-Carrillo, Laurence Kirmayer, Karl Friston

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the applications of computational modeling in cultural psychiatry
Evaluate the potential impact of looping effects in clinician-patient interaction

SYMPOSIUM: SENSING THE DIGITAL WORLD (SPA-U-2)

Organizer:

Saiba Varma
University of California
San Diego

Chair:

Tuva Beyer Broch
Norsk institutt for naturforskning

In *Steps To An Ecology of Mind*, Gregory Bateson (1972) offered a theorization of relational embodiment, in which the human mind, located in the body, is constituted by a relational process that involves others with whom we are in communication. Inspired by this work and by other scholars of race, colonialism, embodiment and the digital, this panel explores what happens to body-minds and senses when digital practices that have become part of human's everyday life around the globe are scrutinized. Rather than understanding the digital as absenting the body and its senses, we ethnographically bring racialized, gendered, able and non-able bodies into the digital by asking how living in a digital era both challenges and actualizes our senses, including touch. How does the digital offer modes of de/colonizing our bodies, or do digital surveillance



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and other technologies recolonize our bodies and lifeworlds in particular ways? What “structures of feeling” and political-economic orientations can we sense in and through digital cultures? We argue that the digital environments in which we live demand a redeployment of our bodies and senses, rather than their erasure. For instance, “virtual hands” which may lack physical touch can still offer us new modes of sensing. Contributors draw on empirical, ethnographic material to discuss how touch interplays with the political and social, other senses, bodies and minds in our lifeworlds. Foregrounding taction both methodologically and theoretically, the papers let hands/human bodies be the protagonists, driving the storytelling, analysis, and theory.

HOLDING SLOW TIME WHILE FAST SCROLLING; HOW DIGITAL MINDS FILL THE HANDMADE WITH EMOTIONS AND IMAGINARIES

Tuva Beyer Broch

Norsk institutt for naturforskning

The digital era in which we live has led to countless online social movements, all driven by emotions. Research shows that an increase in frequency and intensity of emotion expression drives online engagement. Young people often have large online networks that lead to tremendous exposure in sharing and receiving others’ personal emotions. This paper builds on fieldwork that stretched over two years, starting March 2020 as Norway went into lockdown due to Covid-19. I got to know 25 young adults (part of eight different circles of friends), who were forced into an intense digitalized everyday life that made them reflect on the meaning of their own and other bodies. Emotions as experienced online seem to differ from those that are materially embodied or physically present. Through two young women, this paper explores reflections on slow writing, holding a letter in their hands, in juxtaposition to fast scrolling on their phones, receiving and sending messages and pictures. In the meetings between their hands and paper, their hands, and their phone screens, they sense time and experience emotions through touch and imaginaries. Amelia and Embla connect mind, body and senses, as they share their understanding of touching what others have made by hand, imagining the thought behind the embodied materiality.

UNSTABLE BUILDS: MEANINGFUL PLAY IN BROKEN GAMES

Josh Rubin

Bates College

Scholarship that focuses on the disjunctures between user experiences and the normative expectations baked into digital products has tended,



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for the most part, to examine products that have already appeared on the market. Literature in queer games studies, for example, has showcased not only the damaging constraints imposed on player experience by the designed procedures of finished videogames but also the ways that players creatively subvert and resist these designed procedures in their strategies of queer engagement and play. A second body of literature has considered how games themselves can “direct attention to new ways of being embodied” (Nakamura 2016, 41) through the purposeful design of a player’s character. Stitching together accounts of user experiences collected during ethnographic research on videogame design with foundational work in queer games studies, this paper argues that there are forms of non-normative play and player experience that have been long overlooked because they occur prior to a videogame’s release. These forms of play occur during “playtesting,” occasions in the game development process when games are shared with players for the purposes of collecting their feedback. The games shared with players during playtesting are colloquially described as “unstable builds,” because their systems are not fully realized. This paper argues that these “unstable builds” produce meaningful experiences for players because they are provided with the comparatively rare opportunity to explore a game that does not yet contain definitive expectations for engagement. With its focus on the openness of the “unstable builds” that players encounter during playtesting and the experiences this openness engenders, then, this paper directs attention also to the practices of user research and game development that efface these queer forms of digital play and result, quite often, in games that reaffirm normative expectations of experience and use.

SENSING AS VIOLENCE AND PLEASURE IN A CONTROL SOCIETY: THE CASES OF MUSLIM INFLUENCERS AND QUEER PEOPLE

Mardiya Siba Yahaya

Team CommUNITY

As pleasure, the digital enables multiplicities in how people craft their identities, relationships and engagement beyond their physical bodies and environments. Muslim women online creators, in this way are considered as ‘agentic’ because their online identities are a source of income and social capital. Minoritized communities such as queer people also rely on digital spaces to build support, community, friendship, and intimacy while sharing their experiences within a society that continuously erases them.

Simultaneously, digital spheres are characterised by racial, masculine and heteronormative hegemonies and systems. Black Muslim women and queer people are reminded through violence that they do not belong. Meanwhile, platform surveillance abstracts them from context, and amplifies how they experience surveillance online and



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offline. These realities complicate the notion that certain communities are able to agentially craft their identities without the lingering fear of violence or control. Thus, in experiencing sensuality online, black Muslim women and queer people's digital bodies may exist as sites of pleasure, however, are marred with experiences of violence facilitated and enacted from a distance. Distance, in this research, becomes important in conceptualizing the organization and effect of digital surveillance on people's lives and bodies. While my work brings together the collective practices of subversion and resistance of Muslim creators, I highlight the temporality in their routines, in relation to the systemic nature of surveillance. As such, I argue that to decolonize the digital body, we must hard-code liberation in the digital while actively dismantling and pushing back on violence in the physical.

DIGITAL WARFARE, CANCEL CULTURE, AND THE NEOLIBERAL UNIVERSITY

Saiba Varma

University of California San Diego

In US political cultural discourse, critics of cancel culture have predominantly been located on the right of the political spectrum. However, more recently, leftist social justice activists have presented powerful critiques of cancel culture on the grounds that it reinforces carcerality and purity politics and silences dissent and debate within the left. These critiques offer an important starting point to think about the digital as a space of/for what military experts call "fifth generation warfare." Yet, despite the rise of cancel culture within US academia—particularly the shift away from "vertical" to "horizontal" callouts, that is, a shift away from the social justice origins of cancel culture towards a more punitive system of callouts—there has been a limited discussion of the effects of cancel culture on academic discourse and on the bodies of those being canceled. Foregrounding an auto-ethnographic account of being canceled, this paper examines the "structures of feeling" that constitute the experience of being canceled. Finally, it theorizes (re)-embodiment as an important site of healing from the pressures of the toxic, neoliberal university.

WEARABLE TECHNOLOGY AND THE PERSISTENCE OF BODIES BEHIND THE 'DATAFIED SELF'

Kalindi Vora

Yale University

Wearable devices that measure, track and analyze physical data about

the user have become integrated into the ways we understand health and wellness. As walking self-experimenters, we become relationally embodied with our devices. A 'datafied self' meets the rapid growth of medicine's reliance on data and algorithms. From the perspective of disability studies, the subject position of a quantified self stands near a seemingly slippery slope between fitness and moral fitness in the US. Normative assumptions about bodies continue to structure the design or wearable technologies as well as their modes of datafication.

This paper explores the way that a contest between big and small data, and between autotheories of health versus medical theories of how to quantify the health of the individual plays out on individual bodies through wearable health trackers. Using autoethnography and review of medical research papers on wearable technologies and algorithmic medicine, it argues that self-tracking requires us to attend to both the underlying logic that human bodies are an assemblage of data and information flows, as well as to how these effect both the individual and socio-political understandings of the meaning of health, life and the human body.

[1] Drawing on experience and scholarship from disability studies, which has engaged the experience of people already living with necessary technological augmentation, and feminist science and technology studies of wearable technologies, It asks where we may find opportunities for users to seize control of the means of big data production, or otherwise challenge the impact of hegemonic discourses organizing health and medicine through wearable devices. [1] Dolezal, L. & Oikkonen, V. (2021) Self-Tracking, Embodied Differences, and Intersectionality.

**CATALYST: FEMINISM, THEORY, TECHNOSCIENCE. 6 (1), 1–15. PP. 6.
WORK-IN-PROGRESS (SSPC-U-3)**

**SURVIVORS AS PROVIDERS: UNDERSTANDING THE CHALLENGES OF
RURAL COMMUNITY MENTAL HEALTH WORKERS WHO ADDRESS
GENDER-BASED VIOLENCE**

Erika Valtierra-Gutiérrez, BA

Compañeros En Salud (PIH Mexico)
Chiapas, Mexico

Background

Since 2019, the non-profit organization Compañeros En Salud (CES) has been delivering a task-sharing model with community mental health workers (CMHWs) for common mental health conditions in Chiapas, Mexico. The region has high rates of intimate partner violence (IPV), driving anxiety and depression. CMHWs have experienced different forms of gender-based violence (GBV) themselves. This creates a complex situation where CMHWs are tasked to address mental health and IPV



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among service beneficiaries, who are members of their own community, while also trying to deal with their own experiences of IPV and GBV. Literature about the challenges that CHWs face in their work is mostly focused on logistical issues, supervision, and training, with little attention to the emotional and social factors that may lead to burnout or vicarious trauma.

Aims

To assess CMHWs' barriers and facilitators in addressing mental health and GBV. To identify burnout risk and protective factors among CMHWs.

Methods

A focus group will be run with all 9 female CMHWs to elicit barriers and facilitators regarding their professional role. All participants will be invited to a subsequent discussion using participatory qualitative methods.

Potential Results

Challenges may include personal emotional reactions from past or ongoing experiences of GBV, changes in the CMHWs' relationship with the community, experienced or internalized lack of legitimacy for their role as care providers, challenges in their emerging professional identity, and changes in perception of self. Facilitators may include having a job with steady income, public medical insurance, and cultural sensitivity; a sense of accomplishment from assisting community members, a tailored supervision process, a training curriculum, and the development of care practices.

Discussion/Implications

Data will allow the organization to address barriers and support facilitators that incorporate a gender-based perspective to support CMHWs, encourage community engagement and professionalization.

Full List of Authors

Erika Valtierra-Gutiérrez, Bibhav Acharya, Fátima Rodríguez-Cuevas, Craig Van Dyke

Key Questions

1. What are some challenges that come up when CMHWs are not necessarily identified as "peers" but they still share some lived experience (e.g., having experienced IPV) with service beneficiaries?
2. What are the risks of elaborating a participatory method where study subjects further discuss their own answers?
3. What are some potential strategies to support CMHWs who may be at higher risk of burnout and experiencing vicarious trauma given their own experiences while supporting clients who have mental health conditions driven by IPV and GBV?

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify possible ethical issues in this research (and propose ways to address them) while listing the challenges faced by CMHWs when they are tasked to address the barriers that they are struggling with.
Plan guidelines for a participatory qualitative analysis

GROWING UP IN PROTRACTED DISPLACEMENT: THE LIVED REALITIES OF WAR-AFFECTED REFUGEE CHILDREN LIVING IN GREECE AND ISRAEL

Maya Fennig, MSW, PhD

McGill University, School of Social Work
Montreal, Quebec

Background

With the rapid increase of refugees, many host countries have reacted with restrictive migration control responses. As a result, millions of refugee children are forced to grow up in contexts of protracted displacement, characterized by long-term and intractable exile. While research has examined the bureaucratic and legal realities of protracted displacement, less is known about its impact on children, particularly within countries of the Global North. Nowhere is this more evident than in Greece, which tends to be misunderstood as a transit country, and Israel, which has developed some of the region's strictest anti-refugee policies. Over 50,000 refugee children are currently living in these countries in extended exile.

Aims

How does protracted liminality impact the experiences, needs, challenges, and opportunities of war-affected refugee children living in the Global North? How does liminality shape child identity, belonging, rights, citizenship, and imagined futures? Our research aims to ethnographically explore the lived realities of war-affected refugee children in protracted displacement in Greece and Israel.

Methods: Interviews, focus groups and arts-based workshops will be conducted with 50 children affected by war and protracted displacement in Israel and Greece. In each of these countries, interviews will also be conducted with 40 parents/guardians, and focus groups will be carried out with 10 key community members.

Potential Results

The research will provide a comprehensive understanding of the



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intersecting impacts of protracted displacement on children and their policy/practice needs. Our theoretical focus on liminality as a lived condition of social/subjective formation among refugees pushes conventional approaches to liminality which have tended to address matters of legal status.

Discussion/Implications

We will share some challenges we have encountered in our research including ethical, methodological and practical questions arising from working directly with children in these precarious contexts. We hope to receive constructive feedback on how to overcome these challenges.

Full List of Authors

Maya Fennig, Myriam Denov

Key Questions

What are the ethical, methodological and practical challenges that you foresee in working directly with young children in these precarious contexts?

How do you think these can be overcome?

This is our first time designing and implementing arts-based workshops with young refugee children. Do you have any suggestions or feedback in regards to the design, implementation and analysis of these workshops?

Learning Objectives

At the conclusion of this presentation participants will be able to:
Identify the characteristics of protracted displacement and recognize some of the ways it impacts the experiences, needs, challenges, and opportunities of war-affected refugee children in the Global North
Explore the the methodological intersections of art, ethics, and community-based research with war-affected refugee children and youth

THE LEBANESE-AMERICAN EFFECTS OF GENERATIONAL, ADVERSE CHILDHOOD, AND IMMIGRATION EXPERIENCES STUDY (LEGACIES)

Diab Ali, MD

University of Colorado - Denver/Anschutz Medical Campus
Aurora, CO

Background

There is burgeoning evidence on generational effects of childhood stress on psychiatric risk and resilience. This has been underexplored in transgenerational models, especially in groups of non-Western cultural and non-European racial descent. Lebanese-Americans (LAs) are of interest due to the reliable presence of severe collective stress to children in Lebanon during the Lebanese Civil War (1975-1990), followed by



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migration to the U.S., with many now having children and grandchildren. Within three generations of LAs (F0 “grandparents,” F1 “parents,” and F2 “children”), we aim to determine whether F0 preconception war exposure and subsequent features of migration to the U.S. are associated with psychiatric features in F1s and F2s, evaluating potential moderators of these relationships.

Methods

By ambidirectional cohort design, we collect retrospective and longitudinal psychiatric data on F1 LA men and women, aged 18-45 years, living in the Detroit Metropolitan Area. Comprehensive psychiatric data is collected on F0, F1, and F2 LA cohorts from recruited F0 and F1 participants. Relationships between F1 and F2 outcomes (e.g. psychiatric symptoms) and F0 war exposure will be assessed including potential modification by the inclusion of demographic and sociocultural covariates. These include sex, age, cultural attitudes, migration history (including refugee status), parenting style, experience of stressors, and structural determinants. Variables associated with outcome variables and war exposure will be assessed in forward multiple regressions, evaluating each covariate singly and combining in larger models.

Discussion

This study will provide a thorough characterization of family psychiatric dynamics in Lebanese-Americans, a severely underrepresented population in research. Findings as they relate to F0 childhood stress and sociocultural moderators may lay groundwork evidence on how disparities in generational stress transmission and psychiatric predisposition may be affected at the clinical to public health levels, toward “breaking the cycle” of historical stress, vulnerability, and cumulative traumatization of specific cultural groups.

Full List of Authors

Diab Ali MD, Susan Mikulich PhD, Neill Epperson MD

Learning Objectives

At the conclusion of this presentation participants will be able to:
Organize, design, and plan for a transgenerational human study in mental health outcomes within a specific racial, ethnic, and/or cultural group.
Measure and assess for a variety of social, structural, and cultural covariates/moderators of mental health dynamics across multiple generations following war exposure and forced migration of a group.



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PAPER PANEL: (RE)CONSTRUCTING SELF AND OTHER (SPA-U-4)

"GET OUT OF YOUR HEAD:" A QUALITATIVE STUDY OF AN IDIOM-AS-MOVEMENT AMONG STUDENTS OF PERFORMANCE IN THE CONTEMPORARY UNITED STATES

Marianna Staroselsky

The City University of New York

This paper offers a qualitative and ethnographic exploration of identity distress, a DSM construct (American Psychiatric Association, 1980; 1987; 1994) and quantitative measure developed by Berman (2004). After a pilot survey and interviews with college students revealed the importance of impression management and dramaturgical coping in identity distress as a lived phenomenon in the contemporary United States, a series of ethnographic studies were conducted to observe this dramaturgically-oriented phenomenon. The focal field sites consisted of three performance pedagogies ranging from non-fictional, to semi-clinical, to absurdist in orientation: Neo-Futurism, Anxiety Improv, and Clown Play. Identity distress emerged as an "idiom-as-movement" concerned with performative techniques applicable to everyday impression management and interactional ease or "face-ease" most commonly voiced through the expression "get out of your head." Several kinds of dramaturgical strategies from "yes, and" to "it's not that serious," to character creation and perezhivania, were applied by performance students from the three pedagogies to cope with this idiom of distress. Three primary case studies illustrate a different cultural iteration of identity distress experience and coping process: Kay, a non-binary, trans college student navigating their misgendering distress through Neo-Futurism and college theatre training, Zainab, a mixed race, first generation Muslim woman in her early 20's attempting to find a confident sense of self in spite a treacherous landscape of stigma threats through social anxiety improv methods, and Alex, a neurodiverse college student seeking belonging and sense-making of "faulty logics" through comedic methods from clown play and improv. Primary identity distress themes and a six stages model of identity distress coping are offered.

AN ECOLOGY OF LONELINESS

Michelle Parsons

Northern Arizona University

Psychology has often conceptualized loneliness as a lack of emotional



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and social relationships. Anthropology has contributed a more relational approach in thinking of loneliness as a lack of recognition, a lack of exchange, or a lack of bodily coordination. What are the implications of seeing loneliness and belonging as something we enact together and between? In this paper I think about a few of the possibilities of a multiscalar ecology of loneliness.

LIMITED ECOLOGIES: SELFHOOD AND AUTHORSHIP IN THE CONTEXT OF CLINICAL ETHNOGRAPHIC KNOWLEDGE PRODUCTION

Talia Weiner

University of West Georgia

Clinical ethnography often presents itself as a research modality ideally suited to psychological anthropology's project of foregrounding the ways in which even seemingly interiorized psychological processes and experiences are in fact always produced in and through dynamic social ecologies. In its insistence on forms of "self-reflective immersion" that of hardness was given substance in an encounter between Lourdes and a woman in a situation of violence in her campamento, as well as in life history interviews and conversations that I had with Lourdes in the aftermath of the shooting. I argue that hardness, as a moral project for building a well-bounded, isolated, autonomous, even passive body, enables an ethical engagement with the world for subjects differentially vulnerable to harmful relationships. The article asks how hardness so understood configures corporeality, relationality, and moral experience in ways that challenge both philosophical accounts of vulnerability and state-based politics of vulnerability.

SYMPOSIUM: RE(DIS)COVERING THE GENERATIVE DIALECTICS OF PARADOX IN BATESON AND NUCKOLLS (SPA-U-5)

Organizers:

Greg Thompson

Brigham Young University

Jordan Haug

Brigham Young University

Chair:

Jordan Haug

Brigham Young University

Discussant:

Charles Nuckolls

Brigham Young University

If Gregory Bateson was any kind of anthropologist, he was an anthropologist of paradox. For example, in *Naven* (1936), Bateson explored the standardization of ethos and eidos as unresolved "contradictions," and introduced the possibility that the "dynamic equilibrium" of schismogenic differentiation was itself a generative



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process, or a “tour-de-force played on [the dialectic of] paradox.” From his metalogues with his daughter, Mary Catherine Bateson, to his interest in the double bind, Bateson always centered the problem of the paradox in his work.

This panel argues Bateson’s approach to paradox is still relevant to psychological anthropology by revisiting Charles W. Nuckolls’s critical engagement with Bateson’s ideas throughout his distinguished career (e.g., Nuckolls, 1995, 1996, 1999, 2017). Using Nuckolls’ contributions as a common reference, our panel explores the explanatory possibilities of thinking like Bateson, i.e., paradoxically. In doing so, we wish to explore tensions between ethological and eidological relations, the progressive drive of schismogenesis, the therapeutics of schismogenic reversal, and the standardization of motivational ends in cultural values. By appreciating Nuckolls’s critical work on paradoxical “problem[s] that cannot be solved,” we propose there is still much to gain from keeping these contradictions alive.

The papers in this panel show how the psychodynamics highlighted by Nuckolls and Bateson’s insistence on the paradoxical are alive and well in situations as diverse as the metapragmatics of partisan political speech; ambivalences towards cultural exemplars in religious communities; the standardization of despotism in intergenerational conflicts between kin; how sex workers can be caught in the double binds of humanitarian myth making; and the paradoxical desires of both millenarians and the analysts who seeks to explain away millenarian motivations.

RECOVERING BATESON ON INTENSIVE FILIATION AND AMBIVALENCES IN INTERGENERATIONAL CONFLICT

Jordan Haug

Brigham Young University

Gregory Bateson’s insights into the oppositions between structural and affective relations, as well as the configurations between ethological and eidological relations, still stand as a uniquely holistic and productive approach in understanding people’s emotional lives through the normative pressures of socialization. In revisiting Charles Nuckoll’s psychoanalytic application of Bateson’s work on intergenerational tensions, this paper explores the ambivalence sisters’ sons have towards their elder uterine kin on the island of Misima, Papua New Guinea. While young Misiman men frequently engage in political exchange as rhizomatic alliances between peers, I ask in this paper why young Misiman men still feel “trapped” (hi kakauwagil) by the intergenerational verticality of lineal relations. I argue that the affective ambivalence young Misiman men have



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towards their elders reflects deep investments in the structural relations of autonomy found in Misiman personhood. However, the more pressing question is why these same young men have, what Deleuze and Guattari call, a “libidinal investment in the social field” of their own domination by elder generations. I propose the answer to this question of how young people are tricked into this investment lies in how Misimans treat the flux of intensive filiation as key to the secret germination of political power, regardless of the visibility of peer alliance making. In doing so, I argue that Bateson and Nuckolls’s interventions on the ambivalences present in kin relations help us appreciate the standardization of intensive filiation as affective investments in kin relations, leading to the possibility of perpetual intergenerational conflict machines.

THE EMOTIONS OF EXEMPLARS: JEHOVAH’S WITNESSES AND THE PARADOXES OF BEING AN EXAMPLE TO THE BELIEVERS

Daniel Cardoza

Brigham Young University

Among Jehovah’s Witnesses “Circuit Overseers” (COs) and “Bethelites” are commonly referenced as moral examples of individuals who fully love Jehovah. COs and Bethelites are what Robbins calls “exemplars,” subjects who fully realize a value while in the world. However, the majority of “publishers” (lay Witnesses) do not (desire to) become COs or Bethelites, as this would mean they could not fully devote themselves to the evangelism for which they are known. It’s important to note that evangelism is also seen as the way to demonstrate one’s love for God. In this paper I suggest that what Charles Nuckolls calls a “repertoire of paradox” is central to becoming exemplary. I explore how becoming exemplary turns on ambivalences that, if resolved, would negate the individual’s exemplary status. This is because the value would not be realized to its fullest extent. This expands Robbins’ theory of exemplarity beyond the embodiment of ideas, or in Nuckolls’ Batesonian terms, “eidos,” to include emotion, or “ethos.” Including ethos in the theory of exemplarity, and more particularly its dialectical relationship with knowledge structures, supports an understanding of value realization as the embodiment of value in the subject, providing a stronger basis for Robbins’ central claim—and, I argue, reveals why so few Witnesses (desire to) become their exemplars. This also raises questions about the temporality of human exemplars: people change, and paradoxes, often must resolve. I conclude with a discussion of what the dynamism of the ethological aspects of exemplarity means for understanding Witness forms of apotheosis.



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MORAL AMBIVALENCE AND PERSONAL MYTHMAKING

Kimberly Walters

California State University, Long Beach

Critics of the anti-trafficking movement have pointed out that the production and circulation of shocking tales of sex trafficking can obscure public understanding of the nuances of the trade in sexual services (e.g., Vance 2010, Shah 2014). Others have noted that transnational legal responses to the mounting panic over sex trafficking have left women who cross borders for work more rather than less vulnerable to victimization while denying women's aspirations and agency (e.g., Agustín 2007, Parreñas 2011, Cheng 2011). Still others have characterized the intense production of knowledge about sex trafficking as a form of political mythmaking servicing humanitarian budgets (e.g., Doezma 2010, Ticktin 2011).

While affirming the insights of such critiques, my project seeks to further them by suggesting another form of mythmaking that is equally central to the process of representing trafficking transnationally—personal mythmaking. Drawing on Nuckolls (1993) and Bateson (Bateson et al., 1956), I argue that myths offer temporary resolutions to the unsolvable oppositions structured into social expectations. I suggest that Telugu sex workers often author self-narratives rising to the level of personal myths that moderate the double bind of the necessity to continue in a business that marks them as morally transgressive. By focusing on traumatic entrances into the sex trade (as advocated by the anti-trafficking movement), these women deflect scrutiny of their sustained participation in the business. By calling for more adequate humanitarian intervention on their behalf, these women also manage to fashion an improbable horizon that indefinitely suspends any immediate demand that they cease selling sex.

MILLENNARIAN DIALECTICS OF KNOWLEDGE AND DESIRE: A PARADOX AT THE END OF THE WORLD

Jacob Hickman

Brigham Young University

Millenarian activists often find themselves stuck between a rock and a hard place—between the end of the world, and the stubborn ways in which that world sometimes fails to fulfill its own purpose. On the one hand, the signs of the times are everywhere, and the world presents itself as a polysemous landscape, ripe for apocalyptic interpretation. On the other



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hand, the world sometimes fails to bend to millenarian expectations (e.g., 'when prophecy fails'). At least this is how these activists' discourse and actions tend to be perceived by outsiders—including law enforcement and academic accounts. And this theory of millenarian knowledge tends to be accompanied by a stark theory of motivation, namely deprivation theory. However, is it possible that millenarian outlooks are fundamentally misunderstood, and that deprivation theory is more revealing of the world of the analyst than the world of the millenarian activist? In *The Cultural Dialectics of Knowledge and Desire*, Charles Nuckolls articulates a dialectical theory that seeks to reconcile theories of knowledge and motivation. Nuckolls' approach is useful to unpack the knowledge systems and motivational structures of millenarian activists. Millenarian claims (about the ultimate fate of the world, for example) should not be seen in the monist (and referentialist) terms that ideologically underpins dominant understandings of these groups. Rather, seeing these outlooks as a paradoxical "problem[s] that cannot be solved," and thus as a culturally productive tensions that produce the misunderstood discourses and practices of these groups, allows for a more ethnographically precise account that undercuts canonical understandings of millenarian knowledge and motivations.

FEELING TRUMPY: ETHOS, EIDOS, AND SCHISMOGENESIS IN AMERICAN POLITICAL INTERACTIONS

Greg Thompson

Brigham Young University

Clayton Van Woerkom

University of Michigan

In this paper, we take up Nuckolls' uptake of Bateson's concept of schismogenesis in the context of American political interactions during and before the Trump presidency. In particular, we consider examples of verbal exchanges (caught on video) that illustrate the processes by which a liberal elite view of American conservatives as "irredeemable deplorables" has become, in Bateson's terms, "standardized", that is, entextualized as an encapsulated and extractable perspective repeatedly able to produce moments of recognition infused with an (infuriating) emotional energy. We show how Mr. Trump and his functionaries appear to repeatedly manipulate his liberal interlocutors (themselves also of a "standardized" ethos and eidos) into producing these emotionally charged encounters in which they dismiss Trump as (variously) deplorable. Through a close reading of the unfolding-in-practice of some of Mr. Trump's deplorable sins, we argue that Mr. Trump and his team repeatedly reproduce a moment of liberals' recognition of conservatives as "irredeemable" and "deplorable" (words offered by his opponent and which still sell t-shirts to this very day!), especially



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in terms of identity politics. In so doing, and in true populist fashion, Mr. Trump metonymically instantiates himself as a totemic emblem of conservatives, repeatedly, often ludically, animating his base while also producing a tension of symmetrical schismogenesis. We consider how the standardized eidon and ethos, both liberal and conservative, at play serve as motivation to complementary schismogenic political action of the kind taken on January 6, 2021, reasserting White men as occupiers of the seat of American power. In closing we consider how this schismogenic moment illustrates a disequilibrium that Bateson only began to recognize late in his career in his reformulation of “dynamic equilibrium.”

WORKSHOP: HEALING OR HARMING? WORKING WITH CHILDREN AND FAMILIES WITH SERIOUS MENTAL HEALTH NEEDS IN HUMANITARIAN SETTINGS (SSPC-U-6)

Suzan Song, MD, MPH, PhD

Harvard University / Boston Children’s Hospital
Boston, MA
George Washington University
Washington, DC

Globally around the world there are an unprecedented number of forcibly displaced persons, half of whom are under the age of 25 years old. The current system of mental and psychosocial support (MHPSS) is organized around the Inter-Agency Standing Committee (IASC) pyramid of general, targeted and specialized interventions. In practice, this has led to siloed support, with most funding going towards general prevention and promotion of psychosocial wellbeing and very little towards specialized services for children with SMH needs. With around half of the world’s population living in countries where there is just one psychiatrist to serve 200,00 or more people, many children with SMH needs are left without assistance. In recent years, there has been emerging consensus that other actors should be involved in the care of children with SMH needs though non-specialists often feel underequipped and instead refer to treatment for psychotropic medication which may then interfere with socio-emotional wellbeing.

In this interactive workshop, participants will think critically about the current humanitarian MHPSS systems for children and families in humanitarian settings. Findings from a recently commissioned UNICEF five-country case study (Bangladesh, Colombia, DRC, Iraq, South Sudan) will be discussed. Participants will engage with a dimensional, life-course, developmental and preventive approach to assessment of MHPSS risk and resilience needs. Main evidence-based MHPSS interventions will be presented. Small group, case-based discussions will help participants



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identify their individual expertise and approaches to brainstorming which mental health system of care most resonates with their experiences and approaches to mental health support.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Describe community-based, clinical, and psychosocial approaches to humanitarian mental health and psychosocial support (MHPSS) for children and families in humanitarian settings
Determine how to conduct a socio-ecological, risk, and resilience assessment of mental health and learn current evidence based MHPSS interventions for children and families in humanitarian settings

ROUNDTABLE: SHARING RESEARCH ON CHILDREN: CHALLENGES AND POSSIBILITIES OF APPLIED PSYCHOLOGICAL ANTHROPOLOGY (SPA-U-7)

Organizers:

Bambi Chapin

University of Maryland
Baltimore County

Christine El Ouardani

California State University,
Long Beach

Chair:

Bambi Chapin

University of Maryland Baltimore County

Presenters:

Bambi Chapin

University of Maryland
Baltimore County

Elisa J. Sobo

San Diego State University

Elise Berman

University of North
Carolina at Charlotte

Jing Xu

University of Washington

Francesca Mezzenzana

Ludwig-Maximilians University

Christine El Ouardani

California State University,
Long Beach

Tom Weisner

University of California, Los Angeles

Developmental psychologists, clinicians, and educators have been at the forefront of designing interventions and advice aimed at improving children's lives. Further, the research and theories of development that



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undergird these interventions are largely based on dominant Euro-American ideas and practices. Although psychological anthropologists have developed productive ways of examining and conceptualizing how children develop within particular social and cultural contexts, along with a rich ethnographic record from communities around the world, we have not fully communicated our findings outside of our sub-discipline and have only rarely participated in intervention efforts.

This roundtable brings together anthropologists of children and families in particular settings in China, Ecuador, Morocco, Sri Lanka, and the U.S. to discuss challenges we have encountered in working across disciplinary frameworks, in interdisciplinary teams, and with allied professionals. Three panelists will start off the discussion by sharing recent experiences working in clinical and school settings, identifying some of the conflicts and challenges they have encountered and ways they are working through them. We will then move to discussing efforts to communicate our findings with scholars from other disciplines and the general public in order to help create more culturally-sensitive theories and to shape public discourses about how children should be treated, a discussion led by comments from three more panelists. We will close with remarks from a senior scholar in this area.

SYMPOSIUM: NAVIGATING THE HEALTHCARE SYSTEM THROUGH THE PRISM OF CULTURE (SSPC-U-8)

Organizer:

Robert Crupi, MD

NewYork-Presbyterian Queens
Flushing, New York

The aim is to provide insights into the various ways in which culture impacts health provider's ability to engage patients and their families in order to understand their values and concerns, and align their goals of care with treatments being offered. The presentations will address culture in the context of homelessness, mental health crisis intervention, conversations around serious illness and feeding issues around dying patients. Anthony Maffia C.S.W. will speak to the concept of homelessness as a unique cultural entity with challenges in providing healthcare access and engagement with providers. Dr. Daniel Chen will address mental health crisis intervention and its relationship to stigmatization of mental health illness across cultures. Dr. Robert Crupi will discuss how identity and emotional regulation vary across cultures and influence conversations about serious illness. Dr. Brigit C. Palathra will describe a performance improvement effort targeting feeding issues



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at end of life and how they are affected by race, ethnicity and culture.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize the impact of culture on health care delivery
Evaluate training needs and identity barriers to training

HOMELESSNESS VIEWED AS CULTURE: WHAT DOES IT MEAN TO PROVIDE CULTURALLY COMPETENT CARE?

Anthony Maffia, LCSW

Jamaica Hospital Medical Center/MediSys Healthcare Network
Jamaica, New York

Background

Homelessness has been in growing crisis in urban centers throughout the United States. It has been paralleled by a rising tide of mental illness and substance abuse, mostly recently witnessed by the alarming increase in fentanyl-related deaths. Lack of mental health and substance abuse services has contributed to the problem as the demand for those services continue to increase. In addition, the COVID-19 pandemic, rising inflation, unemployment and the costs of homes and rent have all contributed to housing insecurity and homelessness. In some urban centers, homeless individuals have banded into communities living in tent cities that create their own unique culture.

Aims

To explore a culturally competent approach to engaging homeless clients

Results

Homelessness in many respects can be viewed as culture because of its shared views and norms of its inhabitants. Many homeless live in encampments because they think that shelters are unsafe or don't want structure. Residents often police conflicts themselves in order to keep authorities away. Residents sometimes work together for mutual aid such as sharing income to buy drugs or keeping violent men out of areas reserved for women. Homelessness creates unique barriers to healthcare access associated with not having a permanent address, phone or other means for scheduling appointments and receiving follow up care. Novel programs have been created such as providing free cell phones to improve access to healthcare and social services.

Discussion/Implications

Healthcare access is integral to addressing the issue of homeless and averting poor health outcomes. Cultural competency is needed to achieve



better access to this and deserves further study.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize that the urban homelessness environment represents a unique culture
Identify how the healthcare system can improve access to care for this population

STIGMATIZATION OF MENTAL ILLNESS ACROSS CULTURES AND IMPLICATIONS FOR BEHAVIORAL CRISIS INTERVENTION

Daniel Chen, MD

Jamaica Hospital Medical Center/MediSys Healthcare Network
Jamaica, New York

Background

Mental health crisis intervention refers to services that offer immediate, short-term assistance to individuals who are experiencing an event resulting in severe emotional, mental and behavioral distress. It may take the form of suicide prevention telephone hotlines, hospital-based crisis intervention and community-based mental health services mobilized during a disaster. The Jamaica Hospital Medical Center's Department of Psychiatry and Behavioral Sciences has a mobile mental health crisis intervention team that is integrated with its hospital-based services and works in collaboration with public agency mental health and social services as well as law enforcement. The hospital and its mobile mental health crisis intervention team serves a community that is among the most culturally diverse in New York City.

Aims

To analyze the role of culture in stigmatization of mental illness as a barrier to treatment

Results

Stigmatization of mental illness is a significant barrier to treatment that increases the likelihood of mental health crises in need of rapid intervention. Cultural attitudes often contribute to stigmatization. The Jamaica Hospital Medical Center's Department of Psychiatry and Behavioral Sciences has incorporated cultural competency training and use of certified language translators for its hospital-based clinics and mobile mental health crisis intervention team to reduce stigmatization and other cultural/linguistic barriers to care. Its mobile mental health crisis intervention team collaborates with relevant cultural/ethnic community-based organizations to overcome the stigma of mental



illness and seeking treatment.

Discussion/Implications

Cultural competency is critical to reducing stigmatization of mental illness and acceptance of mental and behavioral health services among minorities for effective crisis intervention and linkage to long-term care.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Distinguish the different modalities for mental health crisis intervention
Apply a culturally sensitive approach to mental health crisis intervention

COMMUNICATION WITH PATIENTS ABOUT SERIOUS ILLNESS WITHIN THE CONTEXT OF CULTURE

Robert Crupi, MD

NewYork-Presbyterian Queens
Flushing, New York

Background

Health care providers are challenged when a patient's cultural attitudes differ from their own. In North America and Europe, autonomy and individual rights to make life choices are considered to be core values. In the United States, the Patient Self Determination Act of 1990 was enacted to ensure those rights are protected, including fundamental rights to treatment choices, informed consent, truth-telling, open communication with health providers and control over the individual's own life and death. These values can sometimes be in conflict with other cultural norms.

Aim

To explore cultural factors pertinent to healthcare provider conversations with patients around serious illness

Results

The health care provider should recognize the influence of culture on a patient's behavior, attitudes, preferences, and decisions around serious illness and end-of life care. It should not be assumed that a patient's identification with a particular ethnic group or religion necessarily mirrors the beliefs associated with that ethnicity or religion. Cultural competency is a critical component in the assessment of the pertinent themes for the individual patient. Cultural factors to consider include death as a taboo subject, collective decision-making, perception of the physician's status and health care experience in the country of origin, perception of pain and request for pain relief and use of traditional healing. The health care provider needs to possess an awareness of his/her own cultural identity,



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attitudes, biases, and prejudices in providing health care services.

Discussion/Implications

Health care providers must consider cultural constructs in their conversations with patients about serious illness to better align goals of care with treatment.

Full List of Authors

Robert S. Crupi, MD, Brigit C. Palathra, MD

Learning Objectives

At the conclusion of this presentation participants will be able to:
Recognize what constitutes cultural competency in difficult conversations around serious illness
Explore the role of culture, personal narrative and meaning at end-of-life for the individual patient

FEEDING ISSUES AT END OF LIFE: A PERFORMANCE IMPROVEMENT APPROACH TO ADDRESS RACE, ETHNICITY AND CULTURE

Brigit Palathra, MD

New York-Presbyterian Queens
Flushing, New York

Background

Percutaneous feeding tubes (PEGs) provide no advantage with mortality, risk of aspiration, or adequate nutrition, specifically in dementia. A retrospective review of patients admitted in 2018 to NewYork-Presbyterian Queens (NYPQ), who underwent PEGs, showed that 4% had goals of care (GOC) documentation, only 10% a palliative care consultation (PCC), and 42% had an ICD code for dementia. For performance improvement, NYPQ implemented a hospital policy in June 2019, requiring PCC to improve shared decision-making (SDM), assure GOC are clarified and the real risks, benefits, and alternatives are discussed prior to offering PEGs. NYPQ serves an ethnically diverse population in Queens, NY. We sought to examine associated racial/ethnic trends in PEG insertions before and after implementation of this policy in this unique population.

Aims

Describe a retrospective study of inpatient PEG placement insertions by radiologic or endoscopic technique in July2018-June2019 (pre-policy) and July2019-June2020 (post-policy). We compared trends in racial/ethnic identification and diagnosis of dementia amongst initial PEG insertions and reinsertions.



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Results

There was an overall reduction in all PEG insertions pre-policy vs post-policy implementation: Non-Hispanic Whites 65 vs 51 (21%), Asian 65 vs 46 (29%), Black 42 vs 27 (35%), and Hispanics 27 vs 12 (56%). The percentage distribution of racial/ethnic groups receiving PEGs pre-policy and post-policy remained static. Furthermore, in dementia patients, initial PEG insertions were reduced by 90% in Hispanics, 76% in Blacks, 33% in Whites and 30% in Asians.

Discussion/Implications

This descriptive study intends to describe trends in racial/ethnic identities of patients receiving PEGs associated with the above mentioned hospital policy. Results suggest that all studied racial/ethnic groups were open to having discussions about nutrition, artificial feeding and alternatives. Institutional support to ensure PCC access for populations receiving PEGs may be associated with better opportunities for SDM and high value care across racial/ethnic boundaries. Further studies are needed.

Full List of Authors

Brigit C. Palathra, MD, Robert S. Crupi, MD

Learning Objectives

At the conclusion of this presentation participants will be able to:
Compare racial/ethnic trends associated with PEG tube placement in a hospital with an ethnically diverse population
Analyze changes in PEG insertion rates for dementia patients across racial/ethnic populations a. Compare insertions rates pre-policy and post-policy in dementia patients

PAPER PANEL: SCHEMAS, EMBODIMENT, "VIBES" (SPA-U-9)

GENERATING CAUSALITY: OMENS AND POSSIBILITIES AND BEHAVIOR

Kerry Pataki

Portland Community College

We are concerned with prediction and its objects and behaviors that cultures use to achieve certain desired results. Mary Douglas and others have observed that objects difficult or impossible to classify are perceived by many cultures to have power. Less attention has been paid to why this occurs, what is the source of this power and how does one access it including that which we term luck? We explore these questions with examples drawn from omen behavior of the Dayak of Sarawak, cock fighting and deep play in Bali, gambling with cards, dice and the roulette



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wheel in Las Vegas, the vagaries of warfare, and recent challenges to the credibility of elections. We are also concerned about situations where humans must cope with the praxis of power in immediate relation to unpredictability. This usually faced through strategized coping or systemic distancing, and particularly so in impoverished, disenfranchised, exploited and traditional groups who often resort to solutions through omens, gambling and chance, particularly in situations of desperation. We wish to assess the cultural assumptions behind these behaviors, and especially where such information could contribute to confronting power, survival and amelioration.

Full List of Authors:

Kerry Pataki, J. David Cole

BREAK ON THROUGH

Jason Throop

University of California Los Angeles

When confronted with something unexpected, with an event, situation, or happening that breaks through our taken for granted ways of being in the world, possibilities for becoming otherwise may be glimpsed, even if only fleetingly so. While at times striking in the moments that they first arise, many of these experiences are quickly covered over by our habitual ways of responding, interpreting, and orienting to the world. As such, momentary glimpses of potentiality are reclaimed by the weight of our background expectations in a way that largely extinguishes any possibilities for renewal that such moments may have otherwise initially revealed to us and/or to others. Some of these moments are not so easily passed over, however. Some take a hold of us, and in so doing hold open the possibility that we could renew our life, in the process transforming ourselves, our relationships, and commitments. The pull that such moments have upon us may be so strong that we cannot but keep thinking of them, returning again and again to wonder what to make of them, and how we should respond. The question remains, however, as to why some unexpected moments breakthrough in such a powerful way, while others do not. And why is it, that the intensity of such moments may not on the surface appear to be of the earth-shattering sort that arise when violence or disaster radically unsettles our taken for granted modes of being and dwelling in the world. This paper will look to dreams as one existential site for potentiality to emerge in lives and worlds. What dreams reveal is precisely that potentiality need not require a grand rupture or breakdown to become visible. The paper concludes by arguing that as variably prominent and differentially intensive sources of potentiality, dreams too deserve more careful consideration if we are going to respond in a phenomenologically rigorous way to develop an anthropology of



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potentiality.

COSMIC VIBRATION: EXPERIENCES OF ECOLOGICAL MIND IN THE KACHEMAK BAY, ALASKA LANDSCAPE

Hannah Bradley

University of Virginia

This paper explores the experience of “cosmic vibration” as a form of ecological aesthetic communication. In the majority settler population along Kachemak Bay’s Northern shore, there is lay mysticism of the area as “Cosmic Hamlet” with a special “vibe”, including common stories of the “Baycrest moment” when the landscape’s beauty calls new arrivals home. The tidal headwaters where this paper focuses has been the site of multiple countercultural communes, and is now an overlapping Critical Habitat Area, cattle grazing lease, and trail corridor. The ecological complexity of Kachemak Bay produces many overlapping and intersecting rhythms in the movement of tide, light, salt, melt, migrations, plant communities, rock formations, and more. At the intersection of multiple rhythms, Gregory Bateson understood the production of a new pattern, and so in this paper I use Bateson’s conceptions of mind and biosemiotic communication to understand the Vibe of Kachemak Bay as a form of ecological mind, drawing on local narratives of relationship to landscape, and observations of ecological patterns, including multispecies trail construction. Bateson provides a way to take as possible intuitive forms of sensing meaning in the landscape based in formal relationships between systems, while recognizing perception may be framed by cultural epistemologies.

YOU ARE WHAT YOU DO: TOWARDS AN INTEGRATIVE FRAMEWORK FOR EMBODIMENT AND CULTURAL REPRESENTATION

David White

Culture Logics

Cognitive anthropology tends to subdivide between studies of cognition in practice (e.g. distributed cognition) and cognition in content (e.g. cultural models). Yet evidence from across cognitive science disciplines suggests that sustained and contextually consistent experience shapes neural structure which in turn is reflected in tacit cultural schemas reified in cultural practice. What is less clear is the direction of causality: do practices beget models, or the other way around? Using research from a modern industrial organization, I argue cultural schemas and models (as complex schemas) are functionally embodied in local task ecologies. Drawing from theories of grounded cognition (embodied, enacted, embedded, extended) and cultural models, I show how meaningful

interaction with regularities in the social and technical environment endow organizational cultural reference systems with predictable models, which in turn are reified in practices and social affordances. This framework has implications wider than just industrial settings: it illuminates one aspect of the complex dynamics between embodiment and culture while showing how the practice-content distinction is largely an epistemic one, thereby helping reduce divisions within these sub-fields.

INDIVIDUALS IN QUESTIONS: GRAMMAR AS ECOLOGY AND ECOLOGY AS GRAMMAR

James Matharu

University of Oxford

I argue that a standard of success for answering, “What is__?” allows a fertile possibility space, in which one individual may non-metaphorically ‘be’ many: this stone, that bird, and that figure in the dream. To understand how requires an ‘ecological’ view of grammar, and a ‘grammatical’ approach to ecology.

Anscombe (1981) shows how direct-objects of verbs are neither things nor words for them. Rather, we exercise our capacity to ‘hear’ and ‘see’ direct-objects in our ability to give right words in answer to “What’s the direct object?” by looking and listening to things and words. Direct-objects’ identities can’t be elucidated except *in terms of* an open practice of question/answer in a dynamic environment. They enact themselves through actions to which they don’t reduce.

I argue the coherence of invoking ‘question-becomings’: individuals who can only be elucidated by reference to questions of the form, “What/Who is__?”, to which there’s an *open-ended set* of correct answers created through what Ingold calls ‘correspondence’ between becomings (Ingold 2017b, 2020, 2022). A question-becoming, A, may be what’s given by naming multiple numerically-distinct individuals (some entities, others not) in answer to, “What is A?”



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PAPER PANEL: MORAL IMAGINARIES AND POLITICAL TRANSFORMATION: A PSYCHOLOGICAL ANTHROPOLOGY APPROACH (SPA-U-10)

YOUTH IDENTITY DEVELOPMENT AND VIOLENCE AS AN ECOLOGY OF MIND

Mark Edberg

George Washington University

Identity development in youth is in part context-driven and a clear example of situated mind. This paper examines how contexts of structural marginalization exert their effects through multiple social-ecological levels down to the individual behavior of youth violence and related risks. Specifically, this paper traces one path in which long-term structural constraints intersect with the psychology of adolescent identity development via a construct called the cultural persona – a form of archetype or model that embodies the value-structure, role and performance of violence and related risk behavior within the kinds of underground or street economies that develop and persist in high-poverty communities as an outcome of structural marginalization. The mechanism is described, together with its limitations, and the author briefly outlines a new National Institutes of Health-funded youth firearms violence prevention (community collaborative) effort that seeks to apply this perspective.

VARIETIES OF ACTIVE IMAGINATIONS: FORMAL, EMERGENT, COUNTER-CULTURAL, SOLITARY

Samuel Veissière

McGill University

In Carl Jung's original formulation, practices of active imagination are effortful techniques of attention, introspection, or meditation that "translate unconscious processes" into images, narratives, or personified entities. Over the past decade, I have studied the manifestations of social, relational, and other-directed dimensions of consciousness and cognition – a process I call 'thinking through other minds' – through a variety of formal and emergent cultural practices; for example, Yidam meditation in Ladakh (learning to see the world through the eyes of an enlightened being), or Tulpamancy on the Internet (a subculture organized around conjuring imaginary friends experienced as voluntary hallucinations). Of late, I have turned to the more disorganized, spontaneous, transgressive,



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and solitary imaginative practices of individual patients referred to a specialized clinic for persons at risk of violent radicalization in Montreal. This paper presents a dimensional typology of active imaginations based on these three case studies. I focus on the structuring (and de-structuring) role of social forces and cultural representations in the content of mental life, and interrogate the ways in which active imaginations can both enhance and hinder the capacity to function and thrive in real, face-to-face interactions.

THE GUILTY MAN: POLITICS OF THE MORAL SELF IN CALIFORNIA'S CRIMINAL JUSTICE SYSTEM

Anna Jordan

Washington State University

A longstanding conversation in the anthropology of morality concerns where we might locate ethics as domain for inquiry—within human subjectivity or the social. Though, in the United States, the experiences of formerly incarcerated people provide a unique context for understanding the intersection of these two related realms, in that individual efforts at virtuosity are expressly conditioned by penal power. Indeed, in its authority to assign blame and inflict punishment, the criminal justice system (CJS) stands as proxy for normative moral ideologies. The (un) freedoms and futures of system-impacted individuals thus depend heavily on carceral logics that are rooted in the sociopolitical history of the CJS. These logics often surface in discourses that frame criminality as a moral failure of the individual.

This paper is based on my dissertation fieldwork with parolees in Los Angeles, California. Utilizing theory in phenomenology and the anthropology of morality, I examine the ethical exigencies of (re)entry as articulated by the changing landscape of sociopolitical consciousness and situated within a particular legacy of punishment. Specifically, I focus my analysis on a man I call Chalo and his subjective struggle with moral identity. I argue dominant rehabilitation discourses emphasizing moralized notions such as “individual responsibility” and “change” deeply impede on Chalo’s moral self, which necessitates his creative engagement with and reimagination of concepts like guilt in order to shoulder their weight. Ultimately, I seek to contribute to the critical evaluation of moral theory in anthropology by elucidating the contradictory forms ethics takes in lives characterized by control.



WHITE SHIRTS AS SACRED AMULETS: "WORLD-MAKING" AND "SELF-MAKING" DURING THE BURMESE POLITICAL FESTIVAL

Seinenu Thein-Lemelson

University of California Los Angeles

Drawing upon Stanley J. Tambiah's idea of "world conquerors" and "world renouncers," this article examines the Burmese political festival (nainganyei pwe) as a ritual, affective, and material space, where former political prisoners reinterpret violence and engage in forms of collective and personal "world-making." The article focuses on one practice in particular: the ritual dress of white shirts worn by the 88 Generation. It is argued that there are psychological benefits in donning this symbolic attire. Like sacred amulets described by Tambiah, the white shirt provides ontological security to former political prisoners. For leaders (gaungzaungs) in the movement, the white shirts are integral to how they create and embody power, becoming conduits of charismatic authority. Within the context of the nainganyei pwe and when combined with other "technologies of the self," the white shirts constitute a reassertion of agency by survivors of political violence.

"AIDED ENVIRONMENTS" AS INHERENT IN SPINAL CORD REHABILITATION PRACTICE

William Lucas

University of South Florida

Activity-based therapy for people with spinal cord injury (pwsCI) is considered a "divergent" form of rehabilitation that focuses on systematizing neuroplastic processes to promote recovery for chronic patients. Focusing on SCI contrasts with other disabilities as pwsCI: (1) encounter disability suddenly and traumatically; (2) have different physical and social experiences due to injury etiologies; and (3) have hopes which are often directed by medical professionals attempting to instill a particular ethical outlook. While the human mind is adept at creating pure concepts, "What the unaided consciousness (unaided by art, dreams, and the like) can never appreciate is the systemic nature of mind" (Bateson 1972, 145). Indeed, integrated systems (rather than standing apart) rely upon modes of expression such as art, humor, stories, and other media. Drawing on ten months of ethnographic data from a rehabilitation center in Central Florida, this paper presents vignettes where pwsCI reside in "aided environments" where social dynamics of joking, multimedia consumption (both in and out of the therapeutic floor), and moral narratives about "hope" all coalesce to create a specific ontology of "hope" that emerges there. The aim here is



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to systematize hope, moving towards more integrated perspectives where hope becomes workable both on the therapy floor and in patient well-being, conceptualizing a biocultural approach to SCI care and recovery predicated on the notion of “hope.” While illustrating the power of moral narratives and structural bureaucratic mechanisms to modify patient well-being and outcomes, this paper also offers a means of theorizing institutional/structural, narrative, and affective aspects of human life as mutually reinforcing dynamics that must be thought of as simultaneous and integrated processes.

**SYMPOSIUM: WHEN THE PERSONAL BECOMES (NEWLY) POLITICAL:
EMOTIONS AND THE BLURRING OF PUBLIC-PRIVATE DIVIDES
(SPA-U-11)**

Organizers:

Michele Rivkin-Fish

University of North
Carolina at Chapel Hill

Galia Plotkin Amrami

University of North
Carolina at Chapel Hill

Chair:

Jocelyn Chua

University of North Carolina at Chapel Hill

Discussants:

Eugene Raikhel

University of Chicago

Allen Tran

Bucknell University

This panel examines multiple ways in which emotional expressions mediate boundaries between public and private under conditions of political disruption and social uncertainty. Attention to the purposeful deployment of emotions in public spaces and discourses offers insights into the transformation and politicization of institutions. On the other hand, socio-political changes may induce actors to alter their public emotional expressions or reassess established feeling rules, potentially transforming subjectivities. This panel presents an array of such processes, examining the pragmatic effects of emotional rhetoric, moral moods (Throop 2014), and authoritative standards for normative emotional expression. Our cases also examine different types of social actors and scales, from the macro level of US military policy to the meso scale of expert discourses in Russia and the micro-level of kin dynamics in India and Israel. We demonstrate how institutions and public discourses place limits on the expression of emotions and trace the ways actors navigate these limits, such as by shifting linguistic registers



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and moral moods, and/or abandoning authoritative scripts. Moreover, we examine what such alternative channels of emotional expression imply for social reproduction or change. Finally, these papers illustrate how anthropological sensibilities can discern politically charged and morally informed emotions manifested outside the limits of normative discourses.

“GOING ‘OFF SCRIPT’: EMOTION AND ACCUSATION IN DE-ADDICTION TREATMENT IN JAMMU CITY, JAMMU AND KASHMIR, INDIA

Sugandh Gupta

University of North Carolina at Chapel Hill

In Jammu City, individuals recovering from substance abuse and their familial caregivers learn to follow a “script” (Carr 2010) in order to win trust, confidence, and treatment at the government-run Opioid Substitution Treatment Center, where free Buprenorphine is distributed daily for the management of heroin cravings. However, in the politically volatile region of Jammu and Kashmir, where unemployment looms large and clients seeking treatment are often from low socio-economic strata, clients and their caregivers don’t always follow the script. Sometimes they question the clinical staff and their acumen for treatment and recovery; at other times, they question the integrity of clinical staff by alleging medication misuse and preferential treatment. In this paper, I explore these moments of going “off-script” as spaces for emotions that are socio-politically charged but are often curtailed for fear of punishment and refusal of treatment.

UNCERTAINTY, CRITICISM, AND A ‘MOOD’ OF LONGING: ON THE COMPLEXITY OF MORAL LIVES OF MOTHERS OF TRANSGENDER CHILDREN

Galia Plotkin Amrami

University of North Carolina at Chapel Hill

The past decade has seen a growing presence of transgender children in Israel. Based on in-depth narrative interviews with Israeli mothers of transgender children, this study explores how the process of the child’s gender affirmation intersects with maternal subjectivities. I will illustrate that when children undergo a socio-medical process of gender affirmation, mothers experience their mothering as constantly challenged, evaluated, and transformed. The models of good mothering and constant critical gaze, combined with the social exclusion of transgender people,



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direct mothers to a path of political becoming and incessant self-work to be the best possible version of a “good mother.” However, the mothers’ narratives also reveal their moral dilemmas and uncertainties. I will discuss the explicitly articulated moments of ambivalence and the more diffuse manifestations of longing as a “moral mood” (Throop 2014), which links the mothers’ past moral concerns with their attempts to imagine a better future. While various forms of longing have different affective manifestations, they all reflect mothers’ attempts to cope with the radical uncertainty that characterizes mothering transgender children. I argue that the concept of “moral moods” can be a valuable theoretical tool to grasp the underarticulated affective states and moral concerns of those who must act in uncertain circumstances while subjected to a continual critical gaze.

THE DISAPPEARING LIBERAL SUBJECT: PARODY AS A LANGUAGE OF HOPE AND DESPAIR IN POST-SOVIET RUSSIA

Michele Rivkin-Fish

University of North
Carolina at Chapel Hill

Inna Leykin

Open University of Israel

Russian critics associated with the so-called liberal camp have often challenged their country’s political direction through a parodic genre known as *stiob*. With roots in unofficial cultural creativity during the Soviet era, *stiob* mocks official discourses through a combination of hyper-identification and ambiguity (similar to the American TV show “The Colbert Report”). This paper explores the use of this parodic genre by a social scientist, Anatoly Vishnevsky, a leading public intellectual of the post-Soviet liberal milieu. Vishnevsky was committed to popularizing rigorous demographic research as a foundation for policymaking in post-Soviet Russia. We argue that for Vishnevsky, like other Russian liberal intellectuals, *stiob*’s attributes, particularly its mimetic ambiguity, made the genre an important channel for expressing emotional experiences of both hope and growing political impotence. Specifically, his parodic column simultaneously educated the public and gave voice to the moral mood of Russian oppositional communities in ways that could not be expressed in scientific registers. Pragmatically, *stiob* afforded expressions of political critique, frustration, and despair, without calling attention to the act of crossing the boundaries of science itself and without engaging in psychologized confessions. In light of Russia’s militarized repression, we discuss the implications of *stiob* as an oppositional genre for Russia’s disappearing liberal presence more generally.

UNSTABLE STATES: SOLDIER MENTAL HEALTH AND STABILITY OPERATIONS IN THE GLOBAL WAR ON TERROR

Jocelyn Chua

University of North Carolina at Chapel Hill

Premised on a logic of control and aimed at securing “failed” and “weak” states, the concept of “stabilization” saw formative growth in military strategy in the Iraq and Afghanistan wars. Specific policies enacted in the name of stability enshrined occupation and political administration in the transition of states as the responsibilities of the US Army. They also envisioned a “soldier-diplomat” not only technically proficient in warfighting, but also capable of supervising civil affairs and providing humanitarian aid. In this paper, I examine military ideas about who “stable” enough to do the work of stabilization. Through an analysis of military policy as well as the multivocal ways US soldiers use the phrase “stability” to talk about the stable and unstable soldiers they knew in deployment, I explore how military actors attribute the failure of stability operations in Iraq and Afghanistan to soldier mental and emotional instability—instability most often described as uncontrolled anger toward foreign Others. Attention to how military actors discern who is stable enough to do the work of stabilization helps us to see how soldier emotion and mental health have been made into political, operational, and security-related concerns in military strategy in the global war on terror, in ways that blend Orientalist and psychiatric ideas of disorder and instability.

WORKSHOP: ENHANCING THE PRACTICE OF COMPASSION AS A WAY TO RESILIENT WELL-BEING THROUGH THE MINDFUL VIEWING OF FILMS (SSPC-U-12)

Francis Lu, MD

University of California Davis
Sacramento, CA

Background

Compassion has been defined by Paul Gilbert as “a sensitivity to suffering in self and others with a commitment to try to alleviate and prevent it.” Further, the Dalai Lama has observed, “Only the development of compassion and understanding for others can bring us the tranquility and happiness we all seek.” Clinician well-being is essential for safe, high-quality patient care (Epstein, 2014). Mindfulness-based interventions for compassion training have been demonstrated (Szuster, 2020)



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Objectives

This workshop aims at a mindfulness experience through viewing excerpts from two documentaries in which inspiring persons from diverse religious backgrounds—Fred Rodgers (Christian perspective) and the Dalai Lama (Tibetan Buddhist perspective) -- practice compassion as a way to resilient well-being for the purpose of renewing these qualities in the lives of the seminar participants and in our work with patients.

Methods

After an introduction to workshop agenda and process, film #1 (“Won’t You Be My Neighbor?” directed by Morgan Neville in 2018) will be briefly described and film clips shown all together. A post-viewing process will consist of silent reflection, individual journaling of the film experience, dyadic sharing, and group discussion. These processes will be repeated with film #2 (“The Last Dalai Lama?” directed by Mickey Lemle in 2016). General discussion of both films and the workshop process will conclude the workshop.

Results

Participants will develop skills in mindful viewing of films and the practice of compassion.

Learning Objectives

At the conclusion of this presentation participants will be able to:
Develop skills in identifying how film characters embody compassion as a way to resilient well-being so as to identify these strengths in themselves and in their patients.

Develop skills in the mindful viewing of film to experience compassionate characters who have found their way to resilient well-being for the purpose of incorporating such potentials in the viewers’ own lives.



Casa de la Paz

West Patio

Garden of the Sea

Production Studio 138

Operations & Events 134

Gallery

Reflection Room

Gallery

G

F

E

D

C

B

A

W

Green Room

Green Room

M

127

Theatre

Elev

Elev

Institute for Peace & Justice 121

Rotunda

School of Peace Studies 113

South Parking Lot

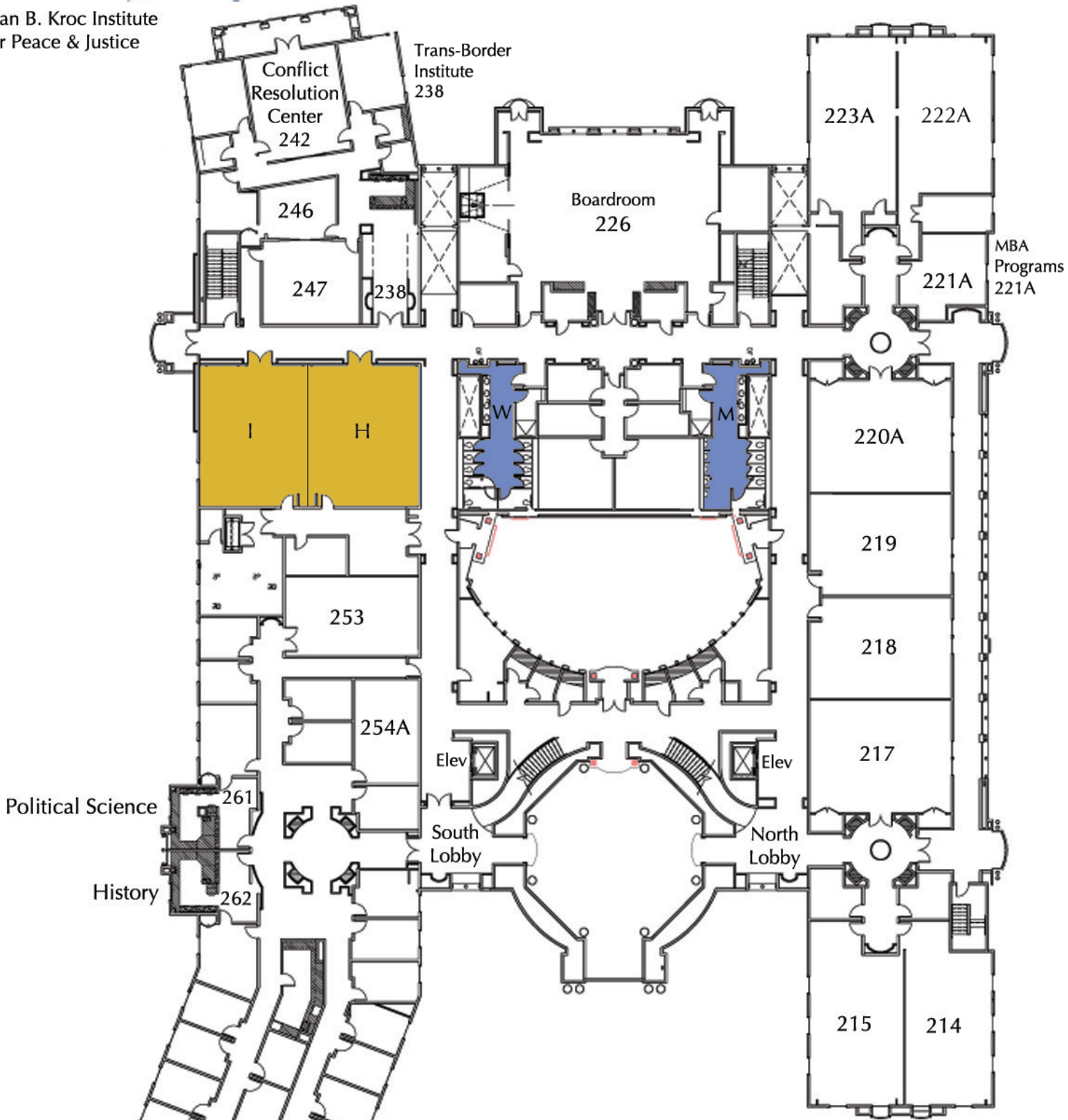
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