ENPA 2023

PSYCHOLOGY AND ANTHROPOLOGY IN A CHANGING WORLD

Image: Bing AI interpretation of the conference theme

7-9 JUNE 2023

The University of Oslo, Norway

🐦 #ENPA2023

PROGRAMME

ENPA

Associate professor Susanne Bregnbæk

7th June, 10:15 - 11:30

Statelessness, transformative experience and the multiple-self

Professor Tanya Marie Luhrmann

9th June, 11:15 - 12:30

Voices of madness, voices of spirit

DAY 1		*Wednesday, 7 June, 9:00 - 18:30*

TIME	ACTIVITY	ROOM
9:00-10:00	**Coffee, tea, and mingling**	**ES GF[a]**
10:00-10:15	**Welcome Address**	ES A7[b]
10:15-11:30	**Susanne Bregnbæk** *Keynote Address: Statelessness, transformative experience and the multiple-self*	ES A7
11:30-12:30	**Lunch Break**	
PANEL SESSION 1	**How can critical perspectives from psychological and anthropological research connect to and strengthen our understanding of human behavior in the context of ecological crises?** Chair/Discussant: Jonas Kittelsen An Accelerated Planet: How can psychological science study how time and speed is experienced across colonial contexts? (Susanne Normann)	M 3[c]

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[a] ES GF: Eilert Sundts hus, ground floor (Moltke Moes vei 31).
[b] ES A7: Eilert Sundts hus, Trygve Haavelmos auditorium 7.
[c] M: P.A. Munchs hus, seminar rooms (Niels Henrik Abels vei 36).

12:30-14:30	No title (Majken Paulsen)	
	Circulating ecological distress: A critical psychological exploration of 'climate anxiety' in digital media (Christian A. Palacios Haugestad)	
	When not having children is not enough: A critical examination of the paradigm of pro-environmental behaviors (Erik Nakkerud)	
	Why is 'degrowth' absent in psychological research? And why is this a problem? (Johanna Sofia Adolfsson)	

Digital emotions

Chair: Ragnhild Bjørnsen; Discussant: Lena Gross

Emotions and digital companionship in a cloudberry landscape (Stine Rybråten)

Virtually Together, Physically Alone: Body-mind experiences during the pandemic (Tuva Beyer Broch)

M 4

Digital Worlds and the Future of Warfar (Saiba Varma)

The Machine that Loved Me: Some social implications of AI companions and virtual humans (Fartein Hauan Nilsen)

Not only with words: understanding the 'psyche' beyond the verbal

Chair/Discussant: Angélica Gutiérrez González

'C'est nos vies': Dynamic frame building in an autistic workplace (Emily Bailey)

From 'zero empathy' to virtual communities of support: changing worlds, changing 'disorders': A study of 'autistic sociability' in Spain (Angélica Gutiérrez-González)

Embodiment as Corporeality, Animality, and Materiality (Thomas J. Csordas)

M 5

Treating patients 'who don't speak': The challenge of treating children with eating disorders (Giulia Sciolli)

Beyond Words: Children's Expressions of Bereavement in a Zambian Community (Sesilie Smørholm)

Local mental health industries

Chair: Anne Leseth

Professional integration in psychiatry (Anne Leseth)

Crafting the art of listening: The effect of social and cultural backgrounds on the practice of coaching (Sibel A. Güngör and Umay Alkaya)

M 6

Paternalistic legacy and maternity concerns: the local and the global in communication about psyche in Latvia (Agita Lūse)

The Bubble-bath-ification of Self Care: Problematizing Rest in Self-Directed Mental Health Care Promotion (Loa Gordon)

Culture & nosology

Chair/Discussant: Jasmina Polovic

Study of a situation of anorexia nervosa in a young woman in Cambodia (Steve Vilhem)

Cultural idioms of distress as an example of social health distribution: The case of the Javanese ngamuk (Anna Skiba)

M 7

Beyond recognition: beliefs, attitudes, and help-seeking for depression and schizophrenia in Ghana (Peter Adu)

	From disordered worlds to disordered minds: Incorporating anthropology into mental health (Jasmina Polovic)		
14:30-15:00	**Coffee Break**		M GF[d]

Dreaming & dwelling

Chair/Discussant: Tiffany Cone

Culture, Interology and Social Dreaming: An Interdisciplinary Approach to Consciousness (Tiffany Cone)

Dreaming the land: Indigenous territoriality and autopoiesis (Leandro Durazzo and Raquel Diniz)

Motifs and plots of dreams as reflections of cultural changes: Anthropological, psychological and folklore studies approaches (Anna A. Lazareva)

Dreaming of Healing: Acts of Imagination and Dissent in 'The Gift of Disease' by Kathy Acker (Pinelopi Tzouva)

M 3

Psychotherapy and the new c/class (un) consciousness

Chair/Discussant: Arsenii Khitrov

Therapeutic self-care and imagining social space (Arsenii Khitrov)

Culture and class in contemporary Chinese psychotherapy (Keir J. C. Martin)

Psychotherapy: From Dealing with Extreme Violence to Empowering Women Exiles? (Mayssa Rekhis)

Trending healed psyches: psychotherapy in Today's Iran (Zahra Abbasi)

M 4

PANEL SESSION 2

15:00-17:00

The dynamics of culture: approaches from cognitive anthropology

Chair: Lawrence T. Monocello

Choosing Consonance: Latter-day Saint Decision Making for Consonant Sainthood (Elizabeth Bingham Thomas)

The Consistency of Contention and the Importance of Flexibility: Moving Beyond a Static Implementation and Interpretation of Cognitive Anthropological Methods (Nicole L. Henderson)

The Biolinguistics of Cultural Models: Scalar Intimacy as a Process-Oriented Approach to Cultural Consonance (Lawrence T. Monocello)

The Domestication of Machismo: Reflexivity and Consonance of Gender Models in Brazil (H. J. François Dengah II)

Culture as a Space of Meaning: Some Implications (William W. Dressler)

M 5

Temporality & psychosocial being

Chair/Discussant: Maija-Eliina Sequeira

Future orientation amongst children in Finland and Colombia: Engaging ethnographically with a psychological concept (Maija-Eliina Sequeira)

Past life memories: The psychological and social aspects of the belief in reincarnation among the Druze in Israel (Maha Natoor and Avihu Shoshana)

Young future doctors overwhelmed by the COVID-19 pandemic in a poor area in the South of Mexico City (Carolina Martinez-Salgado)

M 6

TIME	ACTIVITY	ROOM
17:15-18:30	Get to know ENPA	ES A7

DAY 2

Thursday, 8 June, 9:30 – 17:30

TIME	ACTIVITY	ROOM
9:00-9:30	Coffee, tea, and mingling	M GF
PANEL SESSION 3 09:30-11:30	**Affliction, moral knowledge, and subjectivity** Chair/Discussant: TBC Psychedelics as Moral Technologies (Sujit Thomas) Phantoms of Pain (Shagufta Kaur Bhangu) 'High Fun', Affliction, and Abjection: Thresholds of Self-Dispossession among Drug Users and Former Drug Users in Northern India (Mauricio Najarro) Lowly: Figure of addiction and passionate knowledge (Samuel McLean) Mirqaan as Remedial Happiness in a London Somali Community (Guntars Eermansons)	M 3
	Challenging the borders of care: anthropology applied to health institutions Discussant: Daria Rostirolla The epistemological boundaries of care: The challenge of professional mestizaje (Miriam Castaldo) Borderland Anxiety (Stéphanie Larchanché)	M 4
	Mentalizing migration Chair/Discussant: Sara El Dayekh Migration Memory and Spatial Imagination in Uzunyayla Circassians (Amine Aktekin) 'Sometimes I happen to find myself happy': Migration and mental health in a globally interconnected world (Delia Da Mosto) To Have and to Lose: What do migrant divorcees in Germany cry about when they cry their divorce? (Sara El Dayekh) Embracing Changes: A Flexible Understanding of Care During Turbulent Times (Begüm Ergun) Tracing trajectories of becoming. The overlap between the experience of mobility and health among those seeking asylum in the United States. (Olga Lidia Olivas Hernandez)	M 5
	Methods, theories, and kinship in psychology and anthropology Chair/Discussant: Kathrin Bauer Multifaceted Dialogues: The complex endeavor of engaging with psy-sciences and their concepts (Kathrin Bauer) Considering the person-centered model of intercultural dynamics: Considering proculturation (Vladimer Lado Gamsakhurdia)	M 6

		Symbolic machines and the performative archive: A cultural examination of large language models (Pedro Jacobetty)	
		Undoing Love: Ghost Afflication and Patrilocal Marriage in the Himalayas (Aftab Jassal)	
		Live to be 100 makes an enormous difference in everything, life itself included! (António Fonseca)	

(Well) Being-in-Relation: Community, the Self, and Ontologies of Entanglement

Chair/Discussant: Naomi Leite

Looking After Sheila: The Self-in-Relation, Agency and Interpersonal Connection in Dementia Care' (Hannah Chisholm)

Navigating Matrescence: Community, Intersubjectivity and the Co-Production of Motherhood (Jade Lee)

In the Presence of Others: Anxious Adults, Orphaned Elephants and the Locus of Healing in Therapeutic Communities (Naomi Leite)

An Ontology of Entanglement: Recovering Interspecies Relations in a Barcelona Urban Garden (Flora Hastings)

Relations with a 'Higher Power': Selfhood and Agency for Nonreligious Members of Alcoholics Anonymous (Lucy Clarke)

M 7

11:30-13:00	**Lunch Break**
11:45-12:45	**Juniors Scholars Mixer** (Kafé Niels in Niels Henrik Abels hus, adjacent to P. A. Munchs hus, ground floor)

PANEL SESSION 4

13:00-15:00

Interdisciplinarity and methodological pluralism in research on human development: perspectives from psychology and anthropology

Chair/Discussant: Amir Hampel

Understanding early socialization: Joining anthropological studies with phenomenological research (L. Bican Polat)

Preparation beyond the schoolyard: Young Chinese children's participation in extracurricular activities (Chang Liu and Lixin Ren)

Therapeutic politics re-considered: Therapeutic culture and the politics of intimate life in the Global South (Daniel Nehring)

'What is there to say?' Interviewing Chinese Fathers (Xuan Li and Kai Sun)

M 3

Trauma & Violence: Exploring the potential for vulnerable individuals and communities

Chair/Discussant: Eleni Kotsira

What are the key features of the current conceptualisation of moral inquiry?: A critical discussion of the concept of moral injury in trauma discourse (Roghieh Dehghan)

'They Have Locked Us In': The Impact of Trauma, Liminality and Protracted Displacement on the Mental Health of Eritrean Refugees Living in Israel (Maya Fennig)

Trauma as a New Self: Learning to Live on Samothraki After the Deluge (Eleni Kotsira)

M 4

	Sex, Sexualities, Gender Identities and Community Mental Health Programmes in Kerala, India: Encounters with violence in (mental health) 'care' and 'cure' (Sudarshan R Kottai)	

Social affects

Chair/Discussant: Bridget Bradley and Anni Kajanus

> The role of shame in forensic psychiatric assessment and treatment (Piyush Pushkar)
>
> Irritation and human cooperation (Anni Kajanus)
>
> The 'slapping' and the 'caressing' gazes: Shame, Guilt, and Buber's Solution (Hagar Hazaz Berger)
>
> Tackling climate anxiety through collective action: possible pathways and areas for exploration (Bridget Bradley and Yasemin Gülsüm Acar)
>
> Doing nothing, doing nonsense, doing boredom in the age of smartphones (Suzana Jovicic)

M 5

Inside the box? IQ tests and psychological measurement of intelligence

Chair/Discussant: TBC

> 'Culture,' representability and nation in the Norwegian versions of WISC 1978-2009 (Jon Røyne Kyllingstad)
>
> IQ Tests as tools of a trade: Anthropological reflections (Håkon Caspersen)
>
> Exhibition Session: 'Inside the Box? Over 100 years of measuring intelligence'. Historicizing Intelligence introduction and exhibition presentation: On the making of an exhibition of psychological tools of measurement (Ageliki Lefkaditou, Jon Røyne Kyllingstad, and Håkon Caspersen)

M 6 & KO[e]

Time	Activity	Room
15:00-15:30	**Coffee Break**	**ES GF**

Movie Screening

> Untitled (in development), an experimental short film (Ingrid Olivia Norrmén-Smith)
>
> Playing in the Rain: Scenes from a Himalayan Pilgrimage (Aftab Jassal)
>
> Soul Singer (Tiffany Cone)

15:30-17:30 — ES A7

DAY 3
Friday, 9 June, 9:00 – 16:00

TIME	ACTIVITY	ROOM
8:30-9:00	**Coffee, tea, and mingling**	**M GF**
PANEL SESSION 5	**The relation in psychotherapy and ethnography: qualia, anxiety, and use of the self** Chair/Discussant: Sean Dowdy Grace, Correspondence and Reflexivity in Ethnography and Psychotherapy (Inga-Britt Krause)	M 3

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[e] KO: Kristian Ottosens Hus (Problemveien 9).

9:00-11:00	Healing In/Dependence: Interpreting Hypnotherapeutic Relationality in Indonesia (Nicholas J. Long)	
	Empathy, Sort Of: Transmutations of Self and Other in a Paddy Field (Sean M. Dowdy)	
	Affecting and Being Affected by Person-Centered Ethnography and Observation (Douglas Hollan)	

Changing political economies and changing selves

Chair/Discussant: Deborah Tooker

Indigenous Interpretations of Changing Self and Society among the Akha of Thailand (Deborah Tooker)

Chengfu: Affectation, Selfhood and Aesthetic and Affective Labor in China's Bureaucracy (Jie Yang)

Entrepreneurial Fantasies of The Neoliberal Self (Claudia Strauss)

M 4

The Guilty Man: Politics of the Moral Self in California's Criminal Justice System (Anna Jordan)

The Daughter-Nan: Problematic Personal Choices and the Entanglements of Moral Personhood in Nepal (Paola Tiné)

Learning death, learning a form of life: lessons from children's words, plays and performances

Chair/Discussant: Jean Hunleth

From Role Playing in a Classroom to the Telling of a Father's Killing: Children's Sense of Play and the Possibilities of the (In)Human (Joséphine Stebler)

Learning the Third Person, Learning a Form of Life: Lessons from Children's Play in a Municipal Bomb Shelter in Lod, Israel (Talia Katz)

M 5

Futures Made and Lost: On Crip Times of Repair among Terminally Ill Children in Colombia (Sebastián Ramírez)

Bearing the Unspoken (Sarah Roth)

Entangled agencies in existential anthropology

Chairs: John Loewenthal and Samuele Poletti; Discussant: Lavinia Ţânculescu-Popa

Suicide and the 'tension of agency' in Sinja, Nepal (Samuele Poletti)

Empowered or infantilised? Entangled agency between young adults and their parents in the USA (John Loewenthal)

M 6

'Auto-ethnographic dialogues' on life-changing events (Laura Di Pasquale)

Identifying Lithuanian cultural themes of love, marriage and children: from freelists to pilesorts

Chair/Discussant: Victor C. de Munck

Romantic Love Across Cultures: A Preliminary Account Using Pilesorts to Compare the Perception of Romantic Love Among Young People in Lithuania and the US (Emilis Nikitinas and Aušrinė Mažulytė)

Perspectives of marriage across age groups in Lithuania (Žygimantas Bučius)

M 7

Conceptualizing 'children' across generations: a Preliminary account using the Pile Sort method to evaluate changes in Lithuania (Jūratė Charenkova)

Polyamory in Lithuania: Cultural Themes and Differences from Monogamy (Ieva Kairienė and Eglė Nefaitė)

11:00-11:15	Coffee Break	M GF
11:15-12:30	**Tanya Luhrmann** *Keynote Address: Voices of Madness, voices of spirit*	ES A7
12:30-13:30	Lunch Break	
12:30-13:30	**Care & community in academia: A mental health workshop for early career scholars** **Led by Naomi Leite**	M 3

PANEL SESSION 6 **13:30-15:30**	**Consciousness & politics** Chair/Discussant: TBC 'Pedagogy of Fear': An ethnohistorical study of the institutionalisation of fear to create a subservient citizenry (Tirthankar Chakraborty) Robot minds: Reading consciousness politically (Matthew Nesvet) Psychologisation of political discourses in Russia amid the full scale military invasion of Ukraine (Polina Kislitsyna and Mariya Levitanus) The Dilemma of Authenticity: Negotiating between Chineseness and Queerness (Tianyi Bai)	M 4
	Roundtable: Critical psychological anthropology: exploring a new-old sub-discipline? Reflections on a personal stumbling path towards critical psychological anthropology (Mayssa Rekhis) Appropriate Education? A critical perspective on NGO-related 'doing good' and anthropological partisanship (Thomas Stodulka) Can critique be uncertain? (Annigje van Dijk) A Matter of Consent: Silencing Sexual Violence through Sexual Moral Orders (Mona Elisa Behnke) Lessons in Care: Economic Precarity, Wellbeing, and Psychology (Nadia Augustyniak)	M 5
	Ethnography meets psychology: theoretical and methodological challenges of interdisciplinary research on children Chair/Discussant: Anni Kajanus Exploring 'personhood' in anthropological and psychological research on children (Francesca Mezzenzana) From Anthropology to Psychology: Opportunities and challenges of cross-disciplinary knowledge transfer (Gabriel Scheidecker) Cultural Relativism vs. Improving Development: Child-Centered Ethnography of a Neuropsychiatry-led Mindfulness Program in a U.S. Elementary School (Bambi L. Chapin) Challenges of Potential Humanity (Jan David Hauck)	M 6
	Mental health dialogues & biopolitics Chair/Discussant: Petr A. Safronov 'An anthropologist in an Inner London NHS mental health clinic': Insights from delivering Open Dialogue while conducting ethnographic research (Kiara Avitali Wickremasinghe)	M 7

	Sites of Care and Sites of Harm: Adolescent Lived Experience and Mental Health (Janis H. Jenkins)	
	Towards institutional changes in German psychology - experiences from student initiatives (Annika Just and Hanne Oeltjen)	
	Supported publicness: Care of mental health and the making of affective collectivities online (Peter A. Safronov)	
15:30-16:00	**Official Closing**	**M GF**

DAY 1: WEDNESDAY, 7 JUNE

KEYNOTE: Statelessness, transformative experience and the multiple-self

Susanne Bregnbæk, Associate professor, University College Copenhagen, subr@kp.dk

This lecture examines the problem of statelessness by exploring the transformative experience of estrangement by a Kurdish Iranian refugee named Hiwa in exile in Denmark. Through a person-centered account, I ask how we as ethnographers can understand the inner life of another, including experiences that sometimes elude conventional language? Drawing on psychoanalytic theories of "the multiple self", I describe Hiwa's changing self-states as involving a triple reorientation in the form of an estranged relationship to his past, present and envisioned future. I suggest that literary expressions, such as Kurdish poetry and writing about exile provided a means through which an inner world of emotions could be shared. The paper seeks to provide a window to the human consequences of the "Paradigm Shift Law" in Danish asylum policies, which entailed making all residence permits temporary - and more broadly to the growing problem of statelessness in Europe.

PANEL SESSION 1 (12:30-14:30)

How Can Critical Perspectives from Psychological and Anthropological Research Connect to and Strengthen Our Understanding of Human Behavior in the Context of Ecological Crises?

Chair/Discussant: Jonas Kittelsen, spokesperson for Extinction Rebellion Young in Norway

This interdisciplinary panel engages both empirically and conceptually and provides critical perspectives on the usefulness of Western philosophical paradigms, such as mainstream psychology to confront the ecological crisis. We invite to a discussion on how people from different cultural contexts engage with and relates to topics that need urgent attention in the period of the Anthropocene. How may time and speed be experienced differently across cultural and colonial contexts, and what are the ecological footprints of the connected everyday practices? How can indigenous Sami reindeer herders challenge the way people in Western ontologies perceives human-animal relationships? How are psychological conceptualizations and diagnostic terms, such as climate anxiety, understood, and what subjectivities are made available in relation to ecological distress; how do these limit our possible responses to the climate crises? What is there to learn for psychological science from the degrowth debate? And can environmental psychology shift paradigm and become both material and relational, local, and global, to comprehend pro-environmental human behaviour and understand the implications of different kinds of environmental choices?

An accelerated planet: how can psychological science study how time and speed is experienced across colonial contexts?

Susanne Normann, Senior researcher, Nordland Research Institute, sno@nforsk.no

In 2009, the American Psychological Association Task Force's Report on the Interface between Psychology and Climate Change proposed that one potential contribution of psychological research to understanding climate change could be the study of culturally produced orientations, experiences, and perceptions of time and correlation with energy use and ecological impacts.

The report became the starting point for a growing body of research and publications on human behavior and climate change, but the question of human experiences with time remained largely unaddressed in the emerging field of climate psychology. Postcolonial scholars, however, suggested that human experiences of time and speed may be related to colonial subdivisions (Mbembe, 2019). In places of the Global North, life can be accelerated, leading to high demands for time efficiency and speed in for example transportation, which in turn leads to increasing demand for energy and mineral extraction, often with major impacts on places and populations in Global South societies. Working with decolonial theory, in this conceptual paper I reflect on experiences, perceptions, and orientations towards time efficiency and speed as a significant component of the "coloniality of being." I also attempt to lay out a framework for empirically examining experiences of time in different contexts. Attention to these issues permits us to observe how individual behavior and desires emerge within and reproduce economic, extractivist systems.

No title

Majken Paulsen, Senior researcher, Nordland Research Institute, map@nforsk.no

The multiple and cascading effects of climate change is increasingly making it clear that something has to change. My argument is that this does not only apply to what and how we consume, but also to how we engage with those we share the planet with; other humans, non-human animals, plants and landscapes. In this presentation I challenge the premise that humans should strive to control the non-human and material world, instead I suggest that another path is possible; one where humans and non-human others engage in mutually beneficial agreements, where all the parties involved remain autonomous. By doing this I also challenge the premise that domestication is and must be associated with control, i.e., human control over a domesticated other. The Sámi reindeer husbandry is one example that reveals that this is possible and sustainable. The reindeer and its human herder have coexisted for thousands of years, but the reindeer has kept its ability to survive, as a species, on its own. The reindeer does not rely on its human herder to succeed, and reindeer autonomy is encouraged by the herders – who say that "the reindeer does best when it is allowed to live free from human intervention". Rather than accepting the status quo, I wish to turn the attention towards an alternative way of engaging. By doing so I seek to open up how we think about, and how we interact with the constitutive others we share trajectories with.

Circulating ecological distress - a critical psychological exploration of "climate anxiety" in digital media

Christian A. Palacios Haugestad, PhD fellow, Department of Psychology, University of Oslo, c.a.p.haugestad@psykologi.uio.no

The emotional impacts that the ecological crisis may have on people all over the world (such as "climate anxiety") are receiving increasing attention in psychological research. The diversity and magnitude of these emotional responses are immense, as is the ongoing effort to describe the contextually specific forms of discomfort in terms of established psychological conceptualizations. While the relationship between environmental awareness and emotional distress is increasingly well-documented and frequently discussed in the media, there haven't been many attempts to reflect back on how new categories of ecological distress are socially constructed and their potential societal effects (Madsen, 2020; Wardell, 2020). The purpose of the current study is to conduct a reflexive, open investigation into how psychological conceptualizations and diagnoses "dribble down" into the digital spheres and are understood in online discourse, building on Wardell's initial investigation (2020). Drawing on discursive-affective theory and digital ethnographic work in online forums at the intersection of activism and climate research in the Nordic context, I ask: How does "climate anxiety" circulate in digital spheres? What subjectivities are made available in relation to ecological distress? What can this tell us about the potential recruiting effects of "climate anxiety" in mobilizing action? As psychological theory and constructs permeate western popular culture and our everyday understanding of ourselves, what are the potential limits of conceptualizing engagement with the planet in psychological terms? With this talk, I hope to spark a discussion about how social scientists—clinical and non-clinical—can reflect on their work and involvement in the climate change debate.

References

Madsen, O. J. (2020). En økopsykologi for det 21. århundret? En klimafølelsesskeptikers bekjennelser. Psyke & Logos, 41(2), 34-52.

Wardell, S. (2020). Naming and framing ecological distress. Medicine Anthropology Theory, 7(2), 187-201.

When not having children is not enough: A critical examination of the paradigm of pro-environmental behaviors

Erik Nakkerud, Associate Professor, Department of Psychology, Oslo New University College, erik.nakkerud@oslonh.no

Within environmental psychology, research on pro-environmental behaviors has grown substantially in the last two decades, demonstrating the discipline's commitment to mitigating the unfolding environmental crises. However, the research agenda has to a large degree been dominated by attempts at establishing causal relationships between variables like attitudes, behaviors, and the ecological footprint of the given behaviors. The logical next step has been to calculate what individual behaviors are the most significant in terms of their ecological footprint. Such calculations show that less people also mean less strain on the Earth's ecosystems. Thus, not having children has been presented as a relevant and potentially important pro-environmental behavior. However, the effects of a stop or reduction in the growth of the human population, are delayed, and therefore not sufficient to reach the short-term goals related to the environmental crises. Thus, even if all individuals chose to live environmentally childfree, this would still not be enough to achieve sustainability. This shows how the paradigm of pro-environmental behaviors is unsatisfactory and inadequate, even if we accept its assumptions about the significance of individual actions. However, a paradigm shift should not disregard the material assumption that actual environmental impact is more important than attitudes. Instead, the shift should be from the impact of individuals to the impacts of communities, at both local and global levels, and how individuals can contribute as members of these communities. In other words, I argue that a new paradigm should be both material and relational, drawing on ecofeminist epistemology.

Keywords: pro-environmental behaviors, ecological footprint, living environmentally childfree, ecofeminist epistemology

Why is 'degrowth' absent in psychological research? And why is this a problem?

Johanna Sofia Adolfsson, Post-doctoral fellow, Centre for Development and the Environment, University of Oslo, j.s.adolfsson@sum.uio.no

Political and ecological economists and post-colonial scholars have promoted degrowth as a necessary amendment in the transition to a post-carbon society. According to this expanding body of research, 'growth' in any form, also "green growth", driven by so called "green economies", is incompatible with fighting the ecological crisis. By advocating for degrowth, researchers and activists reject the illusion of unbridled capitalist growth and call for a re-politicization of the public debate aiming at a democratically led social transformation that catalyzes drastic reductions of societies' throughput. Above all, degrowth calls for radical socioecological shift that offers a new imaginary as an alternative to the growth ideology. In essence, on the psychological level, this transformation will need large-scale behavior and attitude change. Yet, while adjacent fields like anthropology engage more substantially in the degrowth debate, the topic remains largely under-studied within psychological science. By drawing on post-colonial- and cultural psychological approaches we may trace this 'neglect' to the psychological discipline's historic- and cultural context, and its embeddedness in the Euro-centric growth and consumerist paradigm. An historic progression that laid ground for the disciplines' main imperative—the centrality of the independent individual. This paper presentation is not to make a stance for or against degrowth, but more to understand why there is lacking interest from the vast field of psychological science into a matter that ultimately is about human cognition and behavior. Degrowth could allow psychological research to think more critically about its potential contributions to understanding human behavior and climate change.

Digital Emotions

Organisers: Tuva Beyer Broch and Saiba Varma; Chair: Ragnhild Bjørnsen; Discussant: Lena Gross.

Tuva Beyer Broch, Researcher, Norwegian Institute for Nature Research, tuva.broch@nina.no

Saiba Varma, University of California San Diego, s2varma@ucsd.edu

Ragnhild Bjørnsen, Inland Norway University of Applied Sciences (INN University), Ragnhild.Bjornsen@inn.no

Lena Gross, The Artic university of Norway, Centre for Sami studies, lena.gross@uit.no

The word "digital" derives from Latin for "finger". In digital worlds, fingers type digits, symbols and signs. Usually writing is connected to mind-work, and in the western world the mind has been detached from senses and emotions for decades. This panel seeks to write forth emotions and senses derived from typing and posting fingers, connecting mind and body. The papers examine how posting and narrating in a digital universe create, shape and preserve interactions with and between other senses, feelings, memories, each other, and society.

We ask: what happens when our fingers scroll over the screen searching for self or other, or self in other, searching interaction, love, friendship or hate (speech)? Pressing keys on a keyboard or holding a pencil to a scrap of paper, hard, gentle, anxious or eager – what sentiments do tenors of typing, scribbling, doodling or sketching trigger? From sensual pleasures to artistic expression to love to violence. What is lost and gained when our hands are separated but unified through screens, unable to physically feel or sense the others' hands and bodies? What "structures of feeling" do digital worlds engender and sustain, and what emotional registers fall away?

Emotions and digital companionship in a cloudberry landscape

Stine Rybråten, Researcher (PhD), Norwegian Institute for Nature Research, Stine.Rybraten@nina.no

Commonly, Sara picks cloudberries with both hands. Quick, tender fingers surround each single, juicy berry to loosen it from its stem before it lands in the palm and is slipped into the bucket. Recently, however, in her most appreciated childhood marshes, picking berries has become a one hand task. The other enables a digital companionship with her aging father, through the smartphone, sharing what they used to share when picking side by side. Almost.

This paper illustrates, with the help of Sara, how the smartphone intertwines and strengthen emotional bonds between people as well as between people and land through a digital presence.

Virtually Together, Physically Alone. Body-mind experiences during the pandemic

Tuva Beyer Broch, Researcher, Norwegian Institute for Nature Research, tuva.broch@nina.no

According to sociologist Rogers Brubaker, digital hyperconnectivity is a defining fact of our time. To be connected or disconnected through digital technology has become the norm. Thus, most youth and young adults maneuver what can be called co-joint friendships. That implies friendship relations established and nurtured both physically and virtually. Through this presentation you will meet 21-year-old Embla, who got her first online friend at the age of 13.

In March 2020, as Norway went into lockdown due to Covid-19, Embla joined my digitalization study based on two years on and off in the field, among 25 young adults' (part of eight different circles of friends). Embla's online friendships are crucial to her life quality and have increased over the years. Most of her friendships are established and nurtured solely online. At first Embla was happy about the lockdown. It allowed her to stay home interacting with online friends. As time passed and the digital was no longer a choice, she started to long for the physical presence of other bodies. However, she does not underestimate online friendships, rather she makes visible the similarities and differences between physical and virtual friendships. A distinction that for the many with co-joint friendships, in which such boundaries between physical and virtual togetherness are fluid, stays unreflected. Emblas' experiences and reflections underscore that the two forms of socialization can be equal, however end up in two distinct ways of being alone together.

Digital Worlds and the Future of Warfare

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This paper examines the increasing militarization of virtual spaces and their social, psychic, and phenomenological effects. Taking as its starting point a 2020 NATO report on the future of warfare which identifies the battlefield of the twenty-first century to be not "air, land, sea, or space," but the "human domain," this paper traces the militarization of online worlds and their effects at various scales. At a geopolitical level, military experts imagine the internet as a space of "cognitive warfare," which, unlike propaganda, is something in which "everyone participates, mostly inadvertently." While "cognitive warfare" is conceptualized as a project by authoritarian regimes to spread mis/dis information, this paper argues that citizens in democratic countries are already participating in cognitive warfare in their everyday lives through forms of virtual battling, such as cancel culture. Through an examination of how virtual worlds enable "cognitive warfare," as well as an auto-ethnographic account of cancel culture, this paper shows how, in digital worlds, dis/re-embodied individuals are increasingly "becoming the weapon."

The Machine that Loved Me: Some social implications of AI companions and virtual humans

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Today, many of us have become wholly accustomed to interacting with our loved ones through digital interfaces. Whether it be social media, video calls or online games, our social presence – and in many cases intimacy – is increasingly mediated by the digital. One effect of this, is that it is possible to form and maintain relationships, arguably relationships that people find quite meaningful, without ever meeting people "face-to-face", as it were. However, what if the person you are interacting with is not another human being, but rather a machine – a social and emotional robot?

This paper explores some of the ways in which love, lust and care are directed towards digital entities in the form of AI companions and virtual humans. Recent studies have shown that such entities are increasingly successful in forming what are held by their users to be meaningful relationships, and it is evident that many people greatly enjoy the company that artificial companions might provide. A phenomenon likely driven by several factors, including the apparent increased capabilities of AI and the growing prevalence of digital communication in our daily lives.

Remaining critical of the social and ethical implications of human-machine relationships, this paper nevertheless attempts to take seriously the various ways in which AI is being domesticated, made sense of through emotional narratives, and brought into the intimate sphere of people's lives.

Not only with words: understanding the 'psyche' beyond the verbal

Chair/Discussant: Angélica Gutiérrez González, PhD, Asociación Autismo Sevilla, Universidad Pablo de Olavide, angelicagutierrez@autismosevilla.org

The panel examines instances of social life when what is understood as the psyche and related to the psyche, such as emotions, end up requiring to be accessed and exchanged with others through non-verbal channels, i.e. channels that go beyond words. The papers explore different contexts in which the corporeal, the material, and even the animal of humanity become more salient than words in helping to understand not only what goes on in people's 'psyche' or 'mind', but in their relational worlds, too. In doing so, the papers highlight the assumptions and limitations of institutions and care practices – often based on talk – that address people's lived experience of distress without giving enough attention to those other aspects of being human and of communicating with others, calling instead for more comprehensive ways to conceive of ourselves and care for one another.

'C'est nos vies': Dynamic frame building in an autistic workplace

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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 on autism largely unexplored in the literature. This paper seeks to address this gap through an ethnographic study of an adaptive workplace for autistic youth in Paris, France. I argue that neurotypical staff members and autistic youth navigate the application and active (re)production of multiple frames, which work to both explain Autism Spectrum Disorder as a classifiable condition and create a metalinguistic base upon which staff and youth establish means of mutual communication. In doing so, this research illuminates one example of how possible frames for the explanation of autism are possibly changing and expanding in the French context, often specifically in response to the recent rejection of psychoanalysis as an explanatory frame. It additionally juxtaposes how professionals working with autistic youth apply the newly sanctioned non-psychoanalytic frame to their descriptions of Autism Spectrum Disorder as a condition and the ways in which they interact with and experience autism as an integral part of the youths' complete personhood.

From 'zero empathy' to virtual communities of support: changing worlds, changing 'disorders': A study of 'autistic sociability' in Spain

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From the clinical world, autism has been described in subjects as asocial, isolated people, who show scarce interest for the rest of the world and with a null capacity to feel empathy for others. This, together with the pathologisation of the "disorder" and the influence of the medical model, has contributed to the stigmatisation of a group in which there is a great variability that does not always coincide with the stereotype drawn in the collective imaginary.

The Internet and social networks have provided a refuge for autistic people, who develop meaningful social relationships in safe environments, with few stimuli and under agreed rules of interaction. The COVID-19 health crisis has come to reinforce these online social spaces, turning them into virtual support communities, allowing to approach the phenomenon of "autistic sociability" and facilitating a deep reflection about the stereotypes associated to autism and autistic people.

In order to analyse in depth and in a situated way this "autistic sociability", the case of CEPAMA, Committee for the Promotion and Support of Autistic Girls and Women, a Spanish association whose mission is to work in favour of autistic women and girls, defending their rights and promoting their visibility and the improvement of their quality of life, is studied. Practices in this context come to question preconceptions about autistic people and their lack of sociability, and to offer new explanations about a changing condition that shows the many forms of human diversity.

Embodiment as Corporeality, Animality, and Materiality

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Dr. James Y. Chan, Presidential Chair in Global Health; Director, Global Health Program; University of California San Diego

Concern with embodiment in psychological anthropology began in part with consideration of Merleau-Ponty's theory of perception, and this paper continues in that vein by considering his theory of nature. Embodiment from this standpoint is our general existential condition and an indeterminate methodological field for a cultural phenomenology attuned to the immediacy of lived experience. Without claiming to define nature or human nature,

the paper offers an outline of embodiment as a framework for integrating corporeality, animality, and materiality. These three domains have generated lively bodies of literature that do not always speak to one another, and that invite phenomenological critique in a world where the existential and ethical position of humanity is increasingly in question and precarious.

Treating patients 'who don't speak': The challenge of treating children with eating disorders

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Most treatment practices for eating disorders rest on the assumption that the patients who are being treated have a psychological, internal world that they are aware of, capable of discovering and communicating about with their therapists. It is also assumed that treatment has the aim of helping patients regain some sort of 'autonomy'. Eating disorders have historically been mostly associated with adolescents and young adults, but in 2019 – while I was conducting doctoral fieldwork in an Italian facility for anorexia and bulimia nervosa – seven patients out of fifteen were between 10 and 12. This paper shows how treating preadolescents puts into question the very paradigm of treatment and its underlying equation between health and autonomy. It argues that preadolescents are more difficult to treat because they fail to undergo the desired steps deemed essential for therapeutic transformation: awareness of being ill and in need of help should lead to a subsequent will to abandon the eating disorder, and to responsibility for one's own treatment through active collaboration with professionals. These young patients are deemed incapable of expressing their thoughts and feelings with the depth considered necessary for successful therapeutic work, and are seen as lacking a supposedly coherent internal world to be disclosed during psychological therapy – making the sought-after collaboration hard to reach. Similarly, helping them 'regain autonomy' is difficult because they cannot disentangle themselves from their families. The treatment logic thus comes to an impasse, forcing professionals (and anthropologists) to question its basis and to look for 'other ways' to care.

Beyond Words: Children's Expressions of Bereavement in a Zambian Community

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In Ng'ombe Township in Lusaka, the death of a parent is often met with silence. In general, children are not encouraged to talk about their late parent, not to cry, and not to linger on the memories. This should help children to "relax their hearts," accept and endure, and focus on the here and now. This paper draws on two years of ethnographic work, and concerns how children who have lost their parent(s) deal with and understand their loss, and how family and community members support them.

I will describe how the deliberate control of children's outward emotional expressions is guided by wider cultural norms and values associated with death, by complex notions of what it means to be a child, and by local perceptions of mental health and well-being. Further, I will explore how these local ways of dealing with loss stand in contrast to some programs introduced by NGOs, targeting bereaved children and their families. Based on this, the paper calls attention to how anthropological insights can challenge and contribute to the quality of international programs targeting vulnerable children and their families.

Local Mental Health Industries

Chair: Anne Leseth, Professor, Center for the Study of Profession, Oslo Metropolitan University, annele@oslomet.no

In this session, panellists consider how stakeholders at all levels – including policymakers, provisioners, and service users – co-constitute spaces of integration, exclusion, suffering, and healing in local mental health care industries. Bringing into conversation data from Norway, Latvia, Turkey, and Canada, this session provides a cross-cultural lens into how mental health care shapes and is shaped by our social contexts. How do changing environments, industries, and diversities come to bear on the production of mental health? Loa Gordon in her paper "The Bubble-bath-ification

of self-care: Problematizing Rest in self-directed mental health care promotion" problematizes the centrality of rest and relaxation in self-care discourses, offering provocations for self-directed support as an ambivalent resource caught between empowerment and disempowerment. Sibel A. Güngör and Umay Alkaya in their paper "Crafting the Art of Listening: The Effect of Social and Cultural Backgrounds on the Practice of Coaching," investigates how practitioners from diverse professional backgrounds blend their knowledge, skills, competencies, and experience with coaching. In Anne Leseth's paper titled "Professional integration in psychiatry," the author covers challenges of recruitment, retention, and practice in an increasingly culturally diverse psychiatry. In the Paper "Paternalistic legacy and maternity concerns: the local and the global in communication about psyche in Latvia," Agita Lūse explores the resources and strategies that patient advocacy organizations employ and argues that those expose a maternal type of care, as opposed to paternalistic attitudes on the part of policymakers in mental health sector.

Professional integration in psychiatry

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Psychiatry, the largest medical specialty in Europe, is facing a severe shortage of staff, accompanied by a marked increase in cultural diversity in the profession. In Norway, there is a critical shortage of psychiatrists in hospitals and, one in four psychiatrists has background and/or training from another country. International staffing is essential for maintaining a sustainable workforce in psychiatry, developing the profession, integrating a diversity of values and perspectives in treatment, accommodating patients' needs, and delivering equitable health services to diverse populations. However, realizing the potential of diversity in psychiatry is contingent on successful professional integration. Formal and informal integration of psychiatrists into the profession must include the organization of services, clinical practice, professional collaboration, and norms and values. However, we know little about how professional integration is achieved and how integration, or lack of integration, affects careers, cooperation, and clinical practice. In this paper we present preliminary findings from a planned interdisciplinary multi-method research project. The project will investigate professional integration in psychiatry through studying 1) recruitment and attrition patterns, professional careers, and motivations; 2) cross-cultural collaboration and clinical practice; 3) cultural and professional norms and values in clinical decision making, 4) co-creating ethnography with patients and professionals on how to integrate cultural diversity in improving mental health treatment and outcome. The project has an anthropological framing, but combines anthropological approaches with sociology, philosophy, and occupational medicine/psychiatry.

Crafting the art of listening: The effect of social and cultural backgrounds on the practice of coaching

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As the practical and applied approaches in social sciences diversify, the debate between professionals with academic backgrounds, and practitioners of certified training courses escalates. Although the knowledge of certified practices such as coaching, which have emerged from the different aspects of corporate culture and expanded its scope to other areas, are derived from the theory of positive psychology, malpractices or frauds tilt the scales on behalf of the academic processes. Thus, the hierarchy between theory and practice, formal and informal education is reconstructed and this results against the benefit and well-being of a wider group. Moreover, in particular countries and contexts, practices such as coaching are undervalued and even discredited regarding this hierarchy.

Coaching is a broad field and encompasses practitioners who came from a variety of backgrounds and paths and who practice coaching with a primary professional identity other than the coach. Eventually, rather than diminishing the quality, this offers a great variety and substantiality in practice. This paper explores how these practitioners respond to the challenges of changing their professional identities contextually. It investigates how they blend their knowledge, skills, competencies, and experience with the new practice. This study is based on online surveys and interviews conducted in a coach community in Turkey and it explores how the social and cultural backgrounds of

coaches affect the coach identity of the practitioners, the rapport, and their listening activity. While demonstrating the similarities and differences in approaches, it explores how they all contribute to the "era of the artisan" as coaching matures.

<u>Keywords:</u> Coaching, listening, interviewing, rapport, identity

Paternalistic legacy and maternity concerns: the local and the global in communication about psyche in Latvia

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This paper explores the attitudes that stakeholders in Latvia espouse towards knowledge production and policy-making process in mental health. It aims to account for the political aloofness of Latvian psychiatric service users and their long-term absence from mental health policy fora. Their hesitancy to act collectively and promote their needs and interests, the central argument goes, stemmed from paternalism in doctor-patient relationships and the stigmata that in this post-communist country marked not only mental illness but also psychiatry as a profession. It is questioned to what degree the international disability rights discourses that entail normative principles of interactive universalism (Benhabib, 2002) have succeeded in dismantling the paternalistic attitudes among mental health stakeholders in Latvia. The paper demonstrates that in the efforts to destigmatize suffering psyches and mobilize the sufferers, locally accumulated concerns about maternal mental health have proved much more influential than the global human rights discourses.

The Bubble-bath-ification of Self-Care: Problematizing Rest in Self-Directed Mental Health Care Promotion

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Self-care movements were born out of activistic 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.

Culture & Nosology

Chair/Discussant: Jasmina Polovic, PhD student, University of Oklahoma, jasmina.polovic@ou.edu

Globalization brought changes in social realities to populations throughout the globe. As people have learned to cope with such changes, globalization has also provided them with Western categories pertaining to mental health, psychiatric explanatory models, and professional training that has taught them how to frame certain human experiences in biomedical ways. However, these frameworks may not always coincide with local non-Western ways.

The Culture and Nosology panel explores the intersectional space of local contexts of occurring distress and mental illness classification, encompassing practical aspects of historically and socio-culturally situated human experiences in the context of explanatory models of mental illness, and local idioms of distress.

Study of a situation of anorexia nervosa in a young woman in Cambodia

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In the past, eating disorders have been characterized as culture-bound syndromes, specific to Caucasian subjects in Western, industrialized societies. During the last few decades, studies have demonstrated that eating disorders and abnormal eating behaviors do occur in non-Western countries and among ethnic minorities and that the features of patients suffering from anorexia nervosa (AN) exhibit significant cross-cultural differences. AN has never been described in Cambodia. The absence of sufficient psychiatrists (56 for the whole country) and the competition with traditional medicine justify therapeutic paths that do not lead patients who suffer from AN to consult psychiatrists. The aim of this study is to illustrate the symptomatology of AN in Cambodian context.

Qualitative research with an adult patient suffering from AN and not acculturated to the West, based on a series of in-depth individual and family interviews. Data analysis was done using a complementary approach based on anthropology and psychoanalysis.

The symptomatology of the disorder expresses features which are different from what is commonly described in Occident: no fat-phobia, no anosognosia, no dysmorphophobia. Psychosomatic complaints (such as abdominal pain) are at the forefront, making this description similar to cases reported in mainland China and Hong-Kong. The AN presented by this patient can be understood symbolically by taking into account the patient's family and socio-cultural context.

AN exists in the context of Cambodian culture. Our study is the first to describe its existence. This case of AN in Cambodia displays features which differ from what is currently described in Occident. Notably, its psychosomatic presentation makes its detection more difficult for mental health professionals. Our study supports the view of AN as a universal means used by women throughout cultures to control their body and symbolically defend its use.

<u>Keywords:</u> Anorexia nervosa, Eating disorders, Transcultural psychiatry, Ethnography, Mental health, Cambodia

Cultural idioms of distress as an example of social health distribution – the case of the Javanese ngamuk

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The presentation aims to analyze social health distribution as a diversification of views on illnesses. The author presents the social health distribution by an example of the Javanese disorder ngamuk. The results of ethnographic fieldwork, which the author conducted in Yogyakarta in the years 2019-2020 are the empirical basis of the presentation. The presentation focuses on the perception of mental disorders on Java, and in particular on the identification of symptoms of mental illnesses. Although the presentation focuses on a particular disorder, the conclusions concern the broader phenomenon, which is the social distribution of health, and more precisely – the social distribution of opinions about it. Ngamuk is a disorder classified as a culture-bound syndrome, or a culture idiom of distress by some authors. It is close to amok, and it is characterized by extraordinary attacks of physical aggression (including murder). The main thesis of the presentation is that describing and perceiving illnesses is culturally relativized, which is proof of social distribution of mental health. The presentation will begin with a short introduction about how mental illnesses are distributed throughout different cultures. After that, the author will describe a concept of illnesses related to culture (culture-bound syndromes and cultural idioms of distress), with particular attention paid to ngamuk. After the methodological part, the author will briefly present the cultural

characteristic of Java and Yogyakarta and previous research on the symptoms of mental illnesses among the Javanese and Indonesians. Later, the presentation will focus on the results of empirical research.

Beyond recognition: beliefs, attitudes, and help-seeking for depression and schizophrenia in Ghana

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Background: Mental health Literacy research has been of substantial interest internationally, although there remains a paucity of research about the beliefs and attitudes regarding specific mental disorders in sub-Saharan African countries like Ghana.

Method: A vignette study was conducted to examine the relation between causal attributions, help-seeking, and stigma towards depression and schizophrenia using lay Ghanaians (N = 410). The adapted questionnaire presented two unlabelled vignettes about a hypothetical person with the above disorders for participants to provide their impressions. Next, participants answered questions on beliefs and attitudes regarding this hypothetical person.

Results: Findings showed that causal beliefs about mental disorders were related to treatment options, and stigma: spiritual causal attributions associated positively with spiritual help-seeking and perceived stigma for the mental disorders, whilst biological, and psychosocial causal attribution of the mental disorders were positively related with professional help-seeking. Finally, contrary to previous literature, religiosity was not a barrier to endorsing professional help-seeking, suggesting that Western secular and religious approaches may co-exist.

Conclusion: The endorsement of multiple help-seeking preferences for the mental disorders within the current context in our study highlight the importance of the potential benefits of a possible integration and collaboration of both traditional faith-based help-seeking options and Western approaches in the health care system in Ghana. Our findings have implications for mental health literacy and anti-stigma campaigns in Ghana and other developing countries in the region.

Keywords: stigma, mental health literacy, schizophrenia, depression, help-seeking, spiritual

From disordered worlds to disordered minds: Incorporating anthropology into mental health

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My contribution to Psychological Anthropology is grounded in 2-year fieldwork and counseling work as a psychological and psychiatric anthropologist with Slovenians diagnosed with newly emerging mental disorders within a postsocialist 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 postsocialist Slovenia. Such conditions display distinct illness narratives and embodiment of distress that are inherently connected not only to core local values but also to the Slovenian concept of personhood. 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. I demonstrate the importance of including anthropological knowledge in mental health services by identifying the cultural within the psychological and showing how introducing cultural factors into my clinical practice has severely reduced the use of medicaments and sped up recovery and reintegration with the "patients" I overview.

Dreaming & dwelling

Chair/Discussant: Dr Tiffany Cone, Assistant Professor of Cultural Anthropology at Zayed University, UAE, *tiffany.cone@zu.ac.ae* *or* *tiffanycone@gmail.com*

Culture, Interology and Social Dreaming: an interdisciplinary approach to consciousness

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In response to the call for productive engagements across disciplinary boundaries, this exploratory paper considers the nature of consciousness through an interdisciplinary lens. I draw from psychological anthropology (with an emphasis on cross-cultural and comparative data), process philosophy (specifically Deleuze and the Chinese-language concept of interology), and socio-analysis (a methodology derived from psychoanalysis, organisational behaviour and Social Dreaming). To expand briefly: interology is the English translation of the Chinese-language concept jianxing lun (间性论) and refers to the emptiness within and between objects, an emptiness that both constitutes and connects one object with another (Shang, 2015: 68). Social Dreaming is a mode of dream sharing in which the emphasis shifts from the "psychology of the individual" to the "semiotic field of the community" (Long, 2019: 13). Participants make associations to dreams shared within a matrix which in turn gives access to what Long and Harney have called the 'associative unconscious' (Long, 2019: 13). Viewed through these lenses, consciousness is a 'becoming' or 'relation' rather than a 'being' or 'fixed essence', occurring both between phenomena (e.g between conscious and unconscious processes) and constitutive of that very same phenomena (e.g conscious and unconscious processes). Drawing from ongoing research and a paper-in-progress, I attempt to outline the connections between these 'lines of thought', to not only expand our understanding of consciousness but also to demonstrate the generative value of meaningful dialogue between cognate or 'cousin' disciplines.

Dreaming the land: Indigenous territoriality and autopoiesis

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From Brazilian Indigenous standpoints, we are interested in expanding the concept of autopoiesis, this self-producing, dynamic system that differentiates itself by means of functioning, as Christina Toren defines the Piagetian notion of schème. We will do that by also considering the anthropological notion of territoriality, i.e., taking into account the historical experiences of territorial occupation observed in Brazilian traditional communities. Such territoriality plays a fundamental role in the understanding of the world, in the epistemological, social and dwelling practices of communities such as Indigenous peoples, challenging the universality of concepts such as people/environment, nature/culture, rural/urban etc. Moreover, territoriality helps us to understand the Indigenous ways of dwelling in traditional, material places, but always comprehending their cosmological and spiritual counterpart as a liveable world as well, not isolated from the material land where Indigenous people walk through. By the means of ethnographic notes, we show how Tuxá people, a community from Northern Bahia, in Northeast Brazil, re-accommodates their relationship with ancestral land after reclaiming it, an event that occurred in 2017. From then on, by re-dwelling in the ancestral land alongside with their ancestors, cosmological entities called encantados, some Tuxá began to relate vivid dream episodes during which they found themselves walking through the ancestral land, even when physically sleeping far away from there. In these cases, dreaming is not an unconscious manifestation of any sort, being rather an autopoietic experience of continuity with awakened periods that expands territorial range, as we plan to demonstrate.

Motifs and plots of dreams as reflections of cultural changes: anthropological, psychological and folklore studies approaches

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Anthropologists, cross-cultural psychologists and historians identify specific patterns of dream content distinctive for a particular culture or historical period and explain its correlations with social problems and cultural models (see works of Charlotte Berandt, Jeanette Mageo, Robin Sheriff, etc.). However, many stereotypical dream plots reflect folk beliefs about the meaning of dreams. As a rule, cross-cultural psychologists consider the latter as an impediment to studying the cultural variety of dream content and suggest avoiding the study of dream plots in small-scale traditional societies for this reason. Anthropologists also tend to research separately folk beliefs about dreams (including dream narratives representing local dream theories) and dream content as a reflection of social processes and cultural changes.

Analyzing dream plots that I collected in the Poltava region of Ukraine during 2012-2018, I propose to combine anthropological, psychological and folklore studies methods. I compiled a motif index of prophetic dreams, which described and systematized 171 invariant structures of prophetic dream narratives reflecting East Slavic folk beliefs [Lazareva 2020: 187-231]. While working on the index, I concluded that recurrent dream motifs often correspond simultaneously with folk dream theories, cultural models, and "typical dreams" (like falling out tooth, flying, and being chased). Therefore, universal, culture-bound, and folklore patterns of dream plots are often overlapped and fused in various ways. In my report, I am going to show how a multilateral and interdisciplinary approach to the analysis of repeatable patterns and variability of dream plots will enrich the study of dreams as reflections of cultural models and cultural changes.

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Dreaming of Healing: Acts of Imagination and Dissent in 'The Gift of Disease' by Kathy Acker

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The avant-garde writer and multimedia artist Kathy Acker died of breast cancer. Due to her emotionally traumatic contact with conventional western medical care, after her double mastectomy, she abandoned both her surgeon and mainstream medicine and turned to a number of spiritual healers seeking an alternative way of restoring her health. What had greatly injured Acker on an emotional-psychological level while in the hands of conventional care, what she had found patronizing, infantilizing, insulting, and cruel, was absent with the alternative healers who stood for holistic approaches and indigenous knowledges. What she had found essential in dealing with cancer, her active engagement and clear acknowledgment of her agency, was in the center of the alternative healers' methods and procedures. Her account of this experience, which, nonetheless, failed to heal her, bears the telling title "The Gift of Disease" (1997) and, at first sight, resembles a story of psychological apprenticeship and self-development, typical of the majority of mainstream breast cancer memoirs that get published today. Acker's story however, unlike the individualistic narratives of winners preaching that beating cancer is up to you, is very critical of normative, oppressive, and capitalist arrangements, and looks far beyond what concerned Acker alone, as an isolated case. It functions as a scathing commentary of protest against several injustices, and ultimately confronts us with the very basic need of a seriously ill woman to be seen as a person with her own imagination and will, and escape objectification, which, to her, was worse than death.

Psychotherapy and the New C/class (Un)consciousness

Chair/Discussant: Arsenii Khitrov, Postdoctoral Fellow, University of Oslo, arsenii.khitrov@sai.uio.no

The recent rapid growth of psychotherapy outside its traditional Euro-American heartlands is frequently associated with the rise of a new middle-class of which psychotherapy is often seen as an expression. Our aim is neither to advance nor dispute this association. It is rather to ethnographically document, compare and theorise the nature of the new kinds of group associations that those involved with psychotherapeutic practice and discourse imagine that their engagement responds to and/or brings into being. Such new associations may be seen as expressions of 'Class' in a familiar socioeconomic sense but may also be creations of new and different 'classes' of persons at a face-to-face level or at the scale digitally mediated imagined communities across nations.

In particular, we compare how different groups at different times construct their engagement with psychotherapy as a conscious means by which they seek to re-shape the character of their nation. Such self-perception as a kind of self-created cultural vanguard can be contrasted with the perception that one's group participation in psychotherapy is largely a response to changing economic and cultural conditions. It can also be contrasted with a perception that therapy needs to be introduced to particular groups as technology for creating desired cultural-emotional states in others. Finally, it can be contrasted to a perception that new circumstances have rendered the ideal that psychotherapy can remake the nation obsolete and that therapy now has to be seen largely as a technology for individual emotional survival in a harsh political and cultural landscape.

Therapeutic self-care and imagining social space

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This paper addresses a paradox of discourses around psychotherapy's place in society among Russian psychotherapists and clients. During my fieldwork that I conducted at a psychotherapy training centre in Moscow in 2021–2022, I often encountered therapists and clients who would say that seeing a psychotherapist was similar to going to the dentist or the gym. Being in therapy, or at least being open to the idea that therapy could help, was viewed as a basic self-care, almost hygienic, practice. My interlocutors implied that psychotherapy was an essential practice for people who have self-respect and who strive to lead meaningful lives. Also implied was the idea that people who take psychotherapy seriously belong to a relatively new social group that is partly generational, partly geographical, and partly associated with certain occupations and consumption styles. As such, participation in psychotherapy is imagined as a marker of a certain kind of moral superiority.

At the same time, the people I encountered during fieldwork emphasised that psychotherapy not only improves the person by separating him or her from the Russian society at large, but the whole society too. The whole society is healed by the therapeutic experience of a sufficient (but large) number of people, and then this achievement can be passed on to the next generation as a kind of heritage.

This paper thus reconstructs ethnographically how my interlocutors imagine social space and draw boundaries within it when psychotherapy is involved.

Culture and class in contemporary Chinese psychotherapy

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Contemporary psychoanalytic literature veers between rejection of any discussion of 'culture' as a means by which patients avoid difficult material and attempts to draw a distinction between (for example) 'the Chinese mind' and 'the Western mind'. 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 distinctions. In particular, they often draw attention to the 'type' of person who is the typical client of psychoanalytic therapy in contemporary China. This person is typically young, urban, cosmopolitan, and crucially someone with access to money – either by virtue of work, or their parents income, or a mixture of both. In this paper, I explore the ways in

which, in the minds of trainee analysts, the clients form an imagined 'class' of persons whose identity is made up of many of the determinants of 'social class', in classical social theory, while not being limited to them and how the discursive construction of this 'class' shapes their orientation to their clients in practice.

Psychotherapy: from dealing with extreme violence to empowering women exiles?

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Living, finding a way to reconstruct a life and a sense of self, and getting help to deal with trauma and its symptoms, after experiences of extreme violence were what brought most of my interlocutors to psychotherapy. In fact, most of the women I encountered at the trauma therapy center for refugees in Stockholm were women who went through extreme forms of violence, and have experienced torture, kidnapping, war, detention, displacement, and/or harsh conditions of life in camps before arriving in Sweden, and later to psychotherapy. They came with the urgency of trauma taking over them and their lives, and the desire to get support to be in control again and the center was indeed specialized in trauma-focused therapies. Nevertheless, it was far from being its sole focus, and the therapists described one of the main dimensions of their work with these women as women empowerment. An empowerment that is very much embedded in ideas and public discourses of cultural distance between a gender-equal Sweden and the conservative cultures of these women. While questioning the basis of the cultural distance discourse, this contribution will explore the place and role of the women empowerment dimension in the psychotherapeutic work with exiles. From being considered a pre-condition for trauma recovery and healing, to a way of accompanying patients to social integration, but also a form of support and "sisterhood", what place and role does women empowerment have in the trauma-focused psychotherapeutic space?

Trending healed psyches: psychotherapy in Today's Iran

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Some practitioners of mental health in Iran remark that "psychotherapy is a luxury care" and regard it as a social capital in which one has the financial capability and intellectual reflection to hire a therapist. These comments reflect the dynamic exigencies of mental health help-seeking in contemporary Iran. In my online ethnography and interviews with psychotherapists and young people living in Iran, I realized that curing one's psyche is closely tied to privilege; moreover, having been psychologically cured is associated with capital and engaging with one's subjectivity and sense of self. It becomes a kind of self-making that opens up possibilities to the knowledge and assets aimed at raising one's social class. In this article, I explain how ravândarmâni [curing psyche], which is used interchangeably for several non-medicalized approaches to mental health, becomes a form of social capital and alternative expression of citizenship. This work therefore inquires upon the interconnections between the myth of a happy citizen and the role that psychotherapy as a social construct plays in facilitating this happiness- a cultivated and promising subjectivity- albeit irrespective of the socioeconomic context in which the citizen resides. With an eye for avoiding generalizations regarding the heterogeneity of these practices, I investigate what is the sociocultural place and larger impact of psychotherapy in Iran.

The Dynamics of Culture: Approaches from Cognitive Anthropology

Chair: Lawrence T. Monocello, T32 Postdoctoral Research Scholar, Washington University School of Medicine, monocello@wustl.edu

Over the last 30 years, the theory of cultural consonance—that an individual's ability to approximate a given valued cultural model in their own life is associated with mental and physical health outcomes—has been repeatedly supported across societies and illnesses. Rooted in a cognitive theory of culture, measures of cultural consonance typically derive from methods of cultural domain analysis, a set of radically emic methods which seek to define phenomena from the perspective of the societies in question (i.e., "cultural models"), and cultural consensus analysis, an analytic framework which determines the degree of sharedness and distribution of cultural models in

that society. Recent theoretical and methodological advancements, especially in methods of analyzing "residual agreement," have demonstrated the importance of attending to patterns of variation in the internalization and enactment of an otherwise shared cultural model based on demographic characteristics and/or outcomes.

In this session, presenters grapple with the recognition that, while cultural models themselves tend to be relatively stable (D'Andrade 1992), they are not static, and individuals' engagement with cultural models is often highly dynamic, adaptive, and context-dependent. This session seeks to expand the well-established theory of cultural consonance through multiple theoretical perspectives and creative methodologies. Through this, we demonstrate the potential for the theory and method of cultural consonance to answer emerging questions about the intersections of meaning and well-being in a rapidly changing world.

Choosing Consonance: Latter-day Saint Decision Making for Consonant Sainthood

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Cultural consensus and consonance approaches to anthropology have the power to reveal beliefs and practices shared across groups that anthropologists have long studied separately, such as immigrants and non-immigrants. Where shared cultural models can be identified among such seemingly disparate groups, comparisons invisible within other anthropological frameworks come to light. The revelations that come from this approach give insight into dynamic interpersonal relationships and decision-making processes.

This paper addresses these ideas using research conducted among members of the Church of Jesus Christ of Latter-day Saints (LDS, Mormon) living in Dallas, Texas, USA. Drawing from a sample (n=104) of immigrants (primarily Latinx) and non-immigrants in two Latter-day Saint congregations, the research utilized cultural consensus analysis and cultural consonance measures to study Latter-day Saint's beliefs and practices regarding social support among congregants.

The research reveals that Latter-day Saints from diverse backgrounds (nationally, ethnically, linguistically, etc.) have a shared understanding of what is means to support one another. However, this same group differs in how they envision enacting social support in culturally consonant ways. This is particularly true in how they utilize formal and informal church support structures such as the church's "ministering" program or personal friendships. Importantly, their utilization of these resources is not static. This paper will discuss how Latter-day Saints, particularly immigrant members, are engaged in dynamic decision-making processes that, over time, brings them into contact with multiple congregations, immigrant and non-immigrant members, and opportunities to give and receive social support in culturally consonant ways.

The Consistency of Contention and the Importance of Flexibility: Moving Beyond a Static Implementation and Interpretation of Cognitive Anthropological Methods

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The processes of cultural transmission and internalization that affect the relationship between the individual and the group has long fascinated anthropologists. Spiro is perhaps the most well-known theorist associated with cultural internalization, as he outlined a series of steps through which cultural knowledge is internalized and then leads to behavior. The problem is there has not been a clear outlining of how to study internalization. An adequate operationalization of internalization moves beyond cultural learning to look at the motivation behind learning and the utilization of those acquired models. I propose that methods associated with Dressler's theory of cultural consonance could be generalized for broader scale use and could form the basis of an empirical exploration of internalization. In traditional cases of measuring consonance, the pathway of internalization is straightforward: the individual slowly familiarizes themselves with the model and then begins to mold their lives to fit that model. Nevertheless, not all cultural models are internally motivating, nor do they boast one single blueprint for how life should be lived. Using data collected from fieldwork in Ribeirão Preto, Brazil, I will demonstrate how methods of

cultural consonance can be utilized to investigate the individual and cultural models that are either non-internally motivating or are culturally contested. Thus, it may be that the theory of cultural consonance should be expanded to a general theory of cultural internalization that includes the various components of cultural consonance, the avoidance of cultural dissonance, and the agentic re-construction of a cultural model for one's own use.

The Biolinguistics of Cultural Models: Scalar Intimacy as a Process-Oriented Approach to Cultural Consonance

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Cultural consonance is a reliable and emically valid method for measuring associations between individuals, their cultures, and health outcomes. This approach has been, however, limited by its methodological reliance on a cross-sectional, "content-oriented perspective" (Garro 2003), based on the sharedness and distribution of the elements of a cultural model in knowledge, belief, and behaviors in a population at a given timepoint. In this paper, we draw upon biolinguistic methods, particularly "scalar intimacy" (Pritzker and Perrino 2020), to expand cultural consonance into a "process-oriented perspective," which attends to the ways in which individuals in interaction calculate moment-to-moment the cultural models with which they should affiliate themselves—perform cultural consonance.

Through interviews with long-term couples in the Southeastern US, we demonstrate via an attention to scalar intimacy in interaction that cultural consonance with cultural models of relationships involves a constant (re)negotiation of cultural consonance with a given cultural model and the available cultural models themselves. In other words, people are continuously engaged in multiple, semi-conscious processes of recalculating and reevaluating which and to what extent they should demonstrate affiliation with a cultural model—here, models of "doing-being in a relationship"—positioning themselves not only within the relationship dyad itself, but in relation to other interlocutors, their communities, and what they perceive interlocutors' communities to value simultaneously. Importantly, this often, but does not always, involve attempts to maximize cultural consonance between interlocutors; rather, it is a dynamic process of negotiating cultural consonances across multiple, intersecting spaces of meaning.

The Domestication of Machismo: Reflexivity and Consonance of Gender Models in Brazil

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The relationship between culture and the individual is a central focus of social scientific research. Social structures, including culture, inform, guide, and constrain the thoughts and actions of individuals. However, individuals enact agency, employing actions that are not wholly determined by structural constrains. The tension between structure and agency, and the relationship of the individual and society, has been the central focus of many theoretical endeavors. Until recently, there has been little methodological advancement to allow the field to move past theoretical discussions and more toward building an empirically verifiable model of social structures and individual actions. The method and theory of William Dressler's Cultural Consonance provides the exact necessary approach of linking individual behaviors with the shared sociocultural apparatuses of society. In short, this method allows for the quantifiable assessment of an individual's position within cultural space. This paper continues this conversation by examining the motivations by which gender norms are enacted in Brazil. Specifically, this paper demonstrates that Margaret Archer's notion of reflexivity is a useful concept to interpret the ways by which Brazilians base their actions between the interplay of dominant gendered models from society and their own personal goals and beliefs. Reflexivity is particularly important under conditions of (sub)cultural pluralism, where there are multiple cultural

models to choose from, and when an individual may choose to go against established orthodoxy. As such, we show that Brazilian men who enact heterodoxic religious gender models, in contrast to dominant machismo ideals, do so with greater internalized reflexivity.

Culture as a Space of Meaning: Some Implications

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Culture as a space of shared meaning that individuals inhabit is a metaphor that is employed widely in anthropology and other social sciences. The metaphor is often phrased in terms of a "cultural environment" within which persons dwell (in fact, in the past 5 years, nearly 900 articles have been indexed in the Web of Science with that phrase in the title or key words). Recently, Dressler (Am.J.Hum.Biology, 2020) proposed a model to operationalize such a spatial representation of culture. Employing a cognitive theory of culture, he argued that cultural competence (degree of sharing of culture), residual agreement (alternate configurations of a cultural domain), and cultural consonance (social practice) define three dimensions structuring a cultural niche that developed in the course of human biocultural evolution. A subsequent paper (Dressler et al., J.Cog.Culture, in press) showed that: (a) individuals can be located in these three dimensions; (b) distance within this space from a cultural prototype of successful life-span development is associated with higher psychological distress; and, (c) individuals who articulate a subjective sense of navigating this space express a stronger sense of personal agency and have higher cultural consonance.

I will discuss the implications of this model for the dynamics of culture, especially in terms of the individual experience of culture. The strategic (re)enactment of culture under the conditions of shared preferences and varying constraints may depend both on a reflexive understanding of cultural models and on a subjective sense of visualizing that space of shared meaning.

Temporality & Psychological Being

Chair/Discussant: Maija-Eliina Sequeira, University of Helsinki, maija-eliina.sequeira@helsinki.fi

This panel brings together a diverse range of topics related to temporality and psychosocial being from a broad range of sociocultural contexts. Maija Sequeira discusses differences in future orientation in Finland and Colombia, highlighting the role of cultural context in shaping psychological concepts. Natashe Lemos Dekker examines how older adults in Brazil navigate disruptions to their lives and maintain a sense of possibility and hope for the future. Maha Natoor and Avihu Shoshana explore the belief in reincarnation among the Druze in Israel and how it provides psychological resources and a unique perspective on existential questions. Carolina Martinez-Salgado discusses the emotional experiences of young medical students in Mexico City during the COVID-19 pandemic and how virtual narrative research workshops helped students metabolize their emotional pain. Finally, António M. Fonseca argues that living to 100 years old challenges traditional notions of ageing and retirement, offering an opportunity to distribute learning and professional practice across different life stages and redefine roles and social norms based on individual self-efficacy, openness to novelty, and resilience while considering the potential risks of a very long retirement period.

Future orientation amongst children in Finland and Colombia: Engaging ethnographically with a psychological concept

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In psychology, future orientation refers to the extent to which one thinks about, and plans for, the future. More future-oriented children in the USA and Northern Europe experience positive outcomes later in life, and parents and educators consider that it is an important skill for children to develop. However, it is unclear whether such associations are consistent across diverse cultural settings. Furthermore, little is known about the practices and values that promote the development of future orientation skills.

Ethnographic research in Helsinki, Finland, and Santa Marta, Colombia revealed that the essence of 'future-thinking' differs drastically at a cultural level; they can be broadly considered "prepare for the future" vs "live for the moment" approaches. I demonstrate through a series of vignettes how everyday socialisation practices and cultural values in Helsinki actively promote children's development of future orientation skills, and contrast this to Santa Marta, where future orientation was considered to be of little merit and was not actively taught to children in schools or homes.

I propose that the benefits of future orientation vary according to cultural context; in Colombia, where the future is less predictable, future-thinking is considered less valuable than skills such as adaptability. Further research is needed to determine whether this cultural-level scepticism for future-thinking aligns with objectively-measured outcomes. However, this paper demonstrates how nuanced ethnographic research can reveal the diversity that lies behind psychological concepts and open further avenues for collaborative research.

Past life memories: The psychological and social aspects of the belief in reincarnation among the Druze in Israel

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This study deals with the psychological and social components of the belief in reincarnation among the Druze in Israel by focusing on a phenomenon called Notq - the remembering and talking about the previous incarnation. The study presents two modes of Notq: Solved and Open. The former consists of those in which the person determines his/her previous identity, whilst in the latter the previous life identity remains unknown.

Twenty-three Israeli Druze adults with solved Notq and eleven adults with open Notq participated in in-depth semi-structured interviews. The findings expose the Notq's experience and its manifestations throughout different life stages. The findings also suggest that Notq provides psychological resources which, in the case of solved Notq, create a symbolic type that represents the central ethos of the Druze. In the open Notq, it appears that the connection between these stories and the Druze master narrative, which underpins the belief in reincarnation, provides permission to live in peace with the lack of knowledge about the previous life identity. The discussion describes how Notq can be perceived as a cultural idiom providing unique psychological and cultural resources. By examining the Druze belief in reincarnation and the Notq, this study provides a unique perspective on existential questions that occupy psychological anthropology, such as the perception of death in different cultures and individual and collective dealing with the fear of death and the sorrow of bereavement and loss.

Young future doctors overwhelmed by the covid-19 pandemic in a poor area in the south of Mexico City.

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Being born to the medical profession in a poor region in the south of Mexico City during the covid-19 pandemic was a difficult experience for the young students who went through it. The needs of the pandemic took them away from what they had prepared for. Turned into telephone consultants to offer medical guidance for those suspected of having been infected with the virus, they were located in the position of powerless witnesses of the traumatic situations that poor families were suffering. The knowledge they were just learning to trust crashed against the despair, and on many occasions against the hostility, of the people who tried to decipher from their own culture and from their mad fears the terrible events that devastated them. In that circumstances, I, as their advisor, launched a virtual narrative research workshop so they could share and elaborate the situations in which they were immersed. An important purpose or the workshop was to help them to -using a physiological metaphor- metabolize their emotional pain. But it also allowed us to generate rich and valuable material to learn and reflect on the emotional life of these future doctors.

Affliction, moral knowledge, and subjectivity

Chair/Discussant: TBD

Our panel explores the relationships between affliction, violence and moral and psychological knowledge of human life. By affliction we mean extreme suffering brought on by moments of violence that inflict physical pain and social humiliation, devastating whole persons (mind, body, soul) and constitute sovereign experiences mediating relations to self, other and world (Weil 1943). Paradigmatic examples typically include torture and rape under exceptional conditions of the Holocaust and slavery but also may include more subtle forms of complicity with insidious and pervasive forms of oppression such as caste, racial and gender violence (Avery, 1943; Hartman, 2002; Levi, 1986; Soundararajan 2022; Weil 2015).

In contrast, we dwell on everyday forms of affliction which reveal their own modes of moral and psychological knowledge, rooted in suffering, reflecting on modern "moral theory" (Das 2014). From Aristotle to Kant and Mill, philosophical constructions of human subjectivity excluded the afflicted a priori, presupposing a universal moral subject characterized by bodily integrity, a stable and unchanging self, and the rational capacity for self-determination. We contend that affliction is a constitutive part of everyday life, pursuing culturally and historically contingent forms of psychological and moral knowledge anchored in the wounds of affliction that may even encompass the "annihilation of the self" (Bernstein 2017; Bataille 1943; Weil 1938).

Drawing on the fieldwork of five early-career scholars based at King's College London, University of California Berkeley, and New York University, the panel investigates the moral interrogations and psychosocial consequences of living with affliction. We focus on knowledge of life rooted in suffering and precarity which we call "passionate knowledge." As the archaeology of the concept of "passion" and its etymology shows, in the premodern world, intense suffering, illness and spiritual knowledge were bound together in a single thought and experience. We thereby extend anthropological inquiry into morality and ethics, drawing attention to "the moral making of the world" beyond specialized definitions of the normative in moral theory (Fassin 2012).

Psychedelics as Moral Technologies

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Drawing on elements from a broader multi-sited ethnographic project on the neuroscientific and therapeutic enactments of psychedelic compounds, this paper engages with the moral (dis)orientations and ascetological practices of 'psychonauts' – members of psychedelic societies – in New York, many of whom live and reckon with such afflictions as long-term addiction, complex trauma and depression (Hardon and Sanabria 2017; Sloterdijk 2014; Mol 2002).

As I will show, in reconstructing their moral and psychological worlds, psychonauts grow particularly invested in the promise of "ego-dissolution." In crafting shared narratives around the annihilation of the self and the excavation of trauma, they mobilize an extensive array of interpretive resources including scientific concepts, medical protocols, ritual techniques and countercultural esoterica. Ego dissolution is embraced as a desirable objective and a necessary precursor for 'plasticity' and 'integration', technical terms reconfigured as ways of embodying moral insights attributed to psychedelic states.

In this paper, I analyze the efficacy of psychedelic substances through the 'passionate knowledge' – understood as Rausch (intoxication) and moods of Spinozistic conatus (striving) – revealed in ecstatic states and the affective entanglements of everyday life (Curley 2005; Junger 1970). Passionate knowledge, articulated in multiplying

registers – scientific, religious and therapeutic – encode forms of moral inquiry and direct ethical projects of self-remaking in the face of devastating and enduring psychic injury (Laidlaw 2013).

Phantoms of Pain

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Medical reports of phantom pains across a range of cultural, geographical and bodily sites have been available for at least the last two centuries (Mitchell 1871). This has fuelled researchers across disciplinary boundaries to understand and explain its presence and persistence (Melzack 1990; Merleau-Ponty 1945; Ramachandran 1998).

At a pain management clinic in eastern India, phantom pains are a common form of chronic pain which appear among industrial labour force members following traumatic workplace injury. This paper analyses one such patient's - Rajesh's experience with phantom pain. It describes the moment of injury and its impact on his person and life which has since been marked by recurring episodes of excruciating and debilitating pains. This chronic affliction has reshaped Rajesh's relationship with his own body and life leading him into a state of suspension in time. Unable to move past the moment of injury nor escape it, his struggles demonstrate the limits of therapeutics, meaning making, living a good life and search for a good death.

The paper also demonstrates the moral and normative projects undertaken by medical workers discussing how phantom pains are understood and addressed, and their efforts at reconstructing Rajesh's world even against his will. It delves into their epistemic and therapeutic efforts to understand pain and the emotional debts which are invoked to tie him to life. In the face of a persistent elusiveness of phantom pains, we encounter how pain continues to haunt afflicted patients and clinical spaces recrafting the very notions of what it means to live.

"High Fun," Affliction, and Abjection: Thresholds of Self-Dispossession among Drug Users and Former Drug Users in Northern India

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Medical anthropologists working in South Asia have demonstrated the significant theoretical affordances of the term affliction [malheur], as defined by French philosopher Simone Weil, for describing a specific convergence of physical and social suffering (Das 2014; see also Pinto 2014; Singh 2021) with significant epistemological ramifications both for the afflicted and scholars who would witness and give testimony to affliction through writing and research. Developing the mere capacity to witness affliction, much less depict affliction in a compelling and useful way, is both rare and difficult, requiring risks far greater than the investment of time, money, interest, and expertise. Weil argues that the afflicted thirst for attention, not mere engagement, sympathy, or new policies—all of which have the capacity to compound and exacerbate harm (Weil 2015). And whereas both the afflicted and others (such as mystics) experience a self-dispossession that is almost identical, the difference between these groups is subtle and critical to understand within a robust nonsecular medical anthropology. In this paper, I place affliction in relation to three other terms (decreation, abjection and addiction) in order to argue that different forms of decreation are involved in the ascetic practices, affective attachments, and subject formations of addiction and de-addiction among current and former drug users in Chandigarh, India (Cha 2017; Kristeva 1982). Focusing explicitly on "high fun," the nexus of pleasure, sex, and drugs common among queer, trans, and MSM drug users, I argue that nondual vernacular Sikh theological critiques of renunciation—reinterpreted through critical queer theory—are key to understanding the local articulation of the social abjection faced by drug users, the violent and pleasure-suffused abdication of social roles by drug users, and the spiritual insight necessary for communal therapeutic reorientations in recovery.

Lowly: Figure of addiction and passionate knowledge

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"I can't go on, I will go on"
Samuel Beckett, Unnameable [1958: 418]

Interweaving first-person accounts of long-term severe heroin addiction and life-writing, with philosophical and historical scholarship, this paper develops the concept of passionate knowledge, in relation to the moral and psychical violence suffered, by those afflicted with life-threatening, chronic heroin addiction [the afflicted]. I claim that, from the lowliest experience, comes the possibility of the highest knowledge, which is accessible, in principle, only to the lowly [Weil, 1944].

In section one, I analyse why such maligned, vulnerable human beings, in desperate need, continue to be objects of intense moral passion [fear, disgust, hatred]. The Figure of addiction [the Figure], I claim, embodies [in literal and figurative senses of the term, embody] what I term, the lowly. The lowly is what the Modern psyche fears most: the a priori inability of human power and knowledge to control the absolute negativity of death, and the chaos of disorder [expressed in moral, mental, somatic disease], the Figure has come to represent in Late Modern neoliberal capitalist societies.

In the second, I argue the affliction of spiritual, mental, and somatic anguish, involving moral devastation, the afflicted heroin user so often suffers, form "historical conditions of possibility" [Foucault, 1966] for deep philosophical, existential and psychological insight into the metaphysical pain of the human condition. That we are born, sicken and die, and go on, needing to know why, without hope of doing so [Beckett, 1958].

In the third, I articulate some of the content of this passionate knowledge of the lowly. It is a kind of pre-personal experience. A "limit experience" [Bataille, 1943], at the threshold of consciousness and sense, in the zone of the indiscernible, in which the rudimentary organising categories of subjective experience [e.g., mind/body; thought/feeling; pleasure/pain] breakdown, and life and death become entwined. The result is delirious reason. Using Marguerite Porete's [1293] "doctrine of annihilation" as an example, we find the passionate knowing of the Figure of addiction, is prefigured in another lowly Figure: the female Christian mystic and heretic of the High and Late Medieval world. Both are waiting for a God, who will not arrive.

Mirqaan as Remedial Happiness in a London Somali Community

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Drawing on ethnographic research in a London Somali community, this paper explores recreational khat (Catha edulis) use in the context of refugee afflictions, such as experience of violence, forced migration and life on the margins of the host society. In particular, the paper looks at the euphoric effect of khat, mirqaan, which was key for its recreational appeal. Many khat users described their experience of mirqaan as 'happiness' or 'being happy' (mirqaan-farxad). This state of happiness and descriptions of what it meant to feel happy were set against the backdrop of forced migration and indicated ways to relieve living in an incommodious physical and social environment and addressing body pains, spiritual ills, and trauma. In this paper, I draw on the claim that "emotions might be third-person constructions, a collective product, but they are first-person experiences and not reducible to any of their ingredients," and they are biographical in a sense that they are "given personal relevance and intensity by individual history" (Beatty, 2014:551-552; emphasis original). The 'remedial happiness' of mirqaan intensified connections between moral sensibilities, deeply personal concerns about health and wellbeing, and socially mediated khat use. However, mirqaan was transient, as was the happiness and practices of care it usually enabled. This transient nature foregrounded the significance and search for a happiness that would last through different moral modes of being, shifts in attitude to suffering and dynamics of relationships of care. The nexus between khat use and its emotional re-articulations suggests transformative potential within the interstices of affliction.

2) Challenging the Borders of Care: Anthropology Applied to Health Institutions

Discussant: Daria Rostirolla, PostDoc, ENSEIS (Lyon, France), rostirolla.daria@gmail.com

The anthropological study of borders and boundaries, an area of recent growth within the discipline, addresses the ways that borders and boundaries are implicated in our understanding of such phenomena as subjectivity and diversity, migration, or nationalism. This increased attention emerges in a time when, far from receding in the face of globalization, borders have proliferated – be they material, bureaucratic, metaphorical, or disciplinary.

In the context of (mental) healthcare provision to migrants more specifically, we argue that borders provide a lens for looking at some fundamental questions facing those of us working as applied medical/psychological anthropologists: how are the epistemic borders between deserving and undeserving migrants being challenged? How can borders in healthcare access be negotiated and/or overcome? How do we achieve disciplinary complementarily across theoretical and methodological borders?

In this symposium we try and address these questions from various institutional settings and national contexts: the hospital (La Sapienza, Rome), a NGO-based clinic (Centre Minkowska, Paris), and a social cooperative (CivicoZero, Rome). We hope to fuel a conversation on the limits and opportunities for applied medical/psychological anthropology to improve (mental) healthcare provision to migrants in precarious borderland institutional contexts.

The epistemological boundaries of care: the challenge of professional *mestizaje*

Miriam Castaldo, MA, PhD., Medical anthropologist, National Institute for Health, Migration and Poverty (INMP), Rome-Italy, miriam.castaldo@gmail.com

For about 15 years in the Italian public health service and as a medical anthropologist I have been engaged with care practices addressed to migrants persons in multidisciplinary settings, composed of psychologists, psychiatrists, cultural mediators, social workers, among other professional figures.

A substantial part of my work is based on the continuous rethinking of the type of positioning that is possible with the theoretical and methodological tools of medical anthropology in the public health sphere, and also on the analysis of how to contribute to medical and psychological practices that do not devalue the so-called patient, but make him a subject of care, not a body to be classified and filed away.

In these practices, my daily attention is directed towards the 'other' than myself (migrant people who require care, but also clinicians, social and health care personnel), but it is also directed towards myself, to the recognition of my profession in institutions, to my tools - close to both medical anthropology and critical ethnopsychiatry, but also those of public and practice anthropology.

The work I would like to present aims to explore the epistemological nodes of medical, public and professional anthropology in institutional healthcare, its interactions with other disciplines on the one hand, and the politics of citizenship, the right to asylum, and the experience of suffering brought by patients on the other.

Borderland anxiety

Stéphanie Larchanché, PhD, Lecturer, Sigmund Freud University, Paris, slarchanche@gmail.com

As a discipline situated at the borderland by excellence, anthropology has always been confronted with the feeling of anxiety. Both physical and symbolic borders, along with attendant social constructions of "otherness", characteristically trigger anxieties (both for the anthropologist herself and the subjects she observes). Such anxieties relate to an existential sense of vulnerability – caught at the intersection between both conscious and unconscious individual and collective narratives. As an object of inquiry of its own, borderland anxiety thus seems an ideal point of departure to explore the negotiations between individual and collective worlds – at the heart of anthropological inquiry.

In this presentation, I approach borderland anxiety based on two decades of research on healthcare provision to migrants in Paris, and on my own borderland position as an applied anthropologist at a transcultural psychiatry clinic, Centre Minkowska. By documenting anxieties expressed both by referring professionals and staff at Centre Minkowksa as they relate to obstacles to care provision to migrants, I analyze the evolution of the shape of borderland anxiety at the intersection of individual, institutional and collective narratives.

Beyond analytical purposes, my intention is to identify anxiety trigger schemas that may be used as pedagogical tools to help professionals grapple with everyday ethics and decenter from their work in the context of professional training or practice analysis groups.

Mentalizing Migration

Chair/Discussant: Sara El Dayekh, PhD Candidate at the Institute of Social and Cultural Anthropology, Freie Universität Berlin, saraeldayekh@gmail.com

In order to try to understand the mental health of migrants and the reasons they might or might not accept or seek professional support, or sometimes uncover the remains of the memory of those who had to leave their homelands a century ago, one must first understand what is at stake for them, the issues they deal with and that matter– "how are lives composed, and with what views in mind? What are compelling, enduring concerns?" (Wikan 1990, 126). Migrants can have a lot to grapple with, and sometimes what looks like avenues of help can inadvertently lead to oppression. A migrant's emotions around the rifts they live and face signpost their values, and acknowledging these emotions for what they are is necessary and delicate work that requires open and humble communication between anthropology and psychology. Thus, in this panel, we come with some questions we have found relevant and pressing while working with different migrant communities and support systems emerging within and around them. What remains in migrants' memory about migration in the context of intergenerational transition and what they brought in their mind when they had to resettle in their new land in the context of spatial imagination? What do migrant divorcees cry about when they cry their divorce? What are some of the alternative, flexible, and intersubjective understandings of care during turbulent times that migrants themselves come up with to help them embrace incoherency? What controversies lie between the controlling or liberating role of biomedical diagnoses, the relationship between the inclusion of traditional medical practices, and the attention to the social determinants of health? Panelists attempt to answer these questions, reflecting on their work with various migrant groups and their orbits.

Migration Memory and Spatial Imagination in Uzunyayla Circassians

Amine Aktekin, MA, Istanbul University, amine.aktekin211@gmail.com

This research has been emerged to understand Uzunyayla province of Kayseri, Turkey which is described as "the second Caucasus" by the Circassian elites (Miyazawa, 2004) since it is one of the first and foremost settlement of the immigrants in the Circassian migration from the Caucasus which continued in a series of waves starting from the end of 1840's; as "a place where the migration memory is affected" as well as examine the spatial projection of the migration memory here.

The preliminary study was carried out in the village of Karakuyu (Şegem or Kundetey in accordance with the locals) which is the first destination ("camping site" as Miyazawa described it) of Circassian immigrants in the Uzunyayla region of Kayseri and first pilot findings were obtained. Given the general frame of the field research, participants were asked about the place they came from more than 100 years ago, whether they heard the reason they were exiled (once their answer is exile), whether they heard the village of Karakuyu had been built by their predecessors or by other communities lived in the village before them (if any), what they heard from the elders about Caucassia (motherland)   etc. By asking those questions, the motivation was to learn more about what remains in the participants' memory about migration in the context of intergenerational transition; what they heard from the parents regarding the history of their settlement, the village, narratives they used to tell in order to remember the

motherland, their cultural practises and understand their memory of conflict with the other communities surround them.

'Sometimes I happen to find myself happy': Migration and mental health in a globally interconnected world

Delia Da Mosto, Master's Degree in Medical Anthropology and Global Health, Universitat Rovira i Virgili, Tarragona, Spain, delia.damosto@estudiants.urv.cat

The mental health of migrants and refugees depends on a wide range of factors. As a response to the increasing need for mental health and psychosocial support among people on the move who live in Italy, the NGO Approdi developed a complex methodology of intervention based on the principles of ethnopsychiatry and an attention to the social determinants of health. Clinical activity, carried out both in presence and online, follows a 3-phase methodology (Stabilisation; Narration; Integration) and is based on the involvement of the patient to create a local network that can guarantee adequate support. The clinical team of the association is formed by professionals with different backgrounds (psychotherapists, ethnopsychiatrists, cultural-linguistic mediators, social workers and medical anthropologists). Due to the group setting of the clinical sessions and the constant comparison of all involved professionals, Approdi tries to develop an interdisciplinary and intercultural approach to mental health based on the specific needs and cultural backgrounds of the person.

Through participant observation and in-depth interviews with the clinical team, the aim of this study is to analyze the practices that are carried out in the NGO and develop a critical analysis of their limits and contradictions. Specifically, I will address some of the controversies lying between the controlling or liberating role of biomedical diagnoses, the relationship between the inclusion of traditional medical practices and the attention to the social determinants of health, and the strengths and shortcoming of its political activity due to its charitable nature.

To Have and to Lose: What do migrant divorcees in Germany cry about when they cry their divorce?

Sara El Dayekh, PhD Candidate at the Institute of Social and Cultural Anthropology, Freie Universität Berlin, saraeldayekh@gmail.com

Volumes have been written about the difficulties migrants face as they settle in their receiving countries and how they mitigate them. Marriage migration, moving across borders to marry a partner or join a spouse, has become more common than ever. Like all marriages, these sometimes end in divorce.

Migrant divorcees have a lot to grapple with, and sometimes what looks like avenues of help can inadvertently lead to oppression. In order to support grieving migrant divorcees, one must first understand what is at stake for them. Starting with little social capital, a migrant divorcee grieves the further loss of social support, possibly stigma. They lose one of their defining social roles, and if residency was given on grounds of marriage, maybe that too. A grieving migrant divorcee's choice to seek help requires trust, one that can be easily ruptured if mental health professionals try to help from a place of generalizations and assumptions. A migrant's emotions around their divorce signpost their values. Recognizing these emotions can help them adapt to this new reality within their new reality, and that is hard and delicate work that requires open and humble communication between anthropology and psychology. Why divorce grief takes a certain shape, and the definition of normality that is sought through therapy, are things that should be explored by patients and practitioners, together. Otherwise the entire helping experience can contribute to further isolation. Hence comes my question: what do migrant divorcees living in Germany cry about when they cry their divorce?

Embracing Changes: A Flexible Understanding of Care During Turbulent Times

Begüm Ergun, PhD, Boston University, begum@bu.edu

At the beginning of the Syrian civil war, the Turkish state pursued an open-door policy and ambiguously accepted Syrians as 'misafir,' meaning 'guest,' a precarious (legal) status that does not guarantee them rights as refugees but

promises inclusion through a shared religious fellowship. This ostensibly welcoming era did not last long, and today, the Turkish state's necropolitical agendas sometimes dismiss Syrian refugees' presence and other times reinforce hatred discourses towards them. Syrians' fluctuations from being seen as religious fellows and victims deserving attention and care to strategic baits that could be sent back or released to Europe reveal the state's inconsistent politics of care. On the other hand, humanitarian aid organizations, which demand Syrians' performance of recovery, are thought to stabilize fluctuations, prevent conflicts, and recover traumas. However, my preliminary ethnographic fieldwork suggests that everyday care practices at the community and family levels both mitigate fluctuations of the inconsistent state policies and trouble assumptions about the stability of the humanitarian aid organizations. As change and turbulence have been an endemic part of Syrian families with displacement, cleavages in the family, and building a new life, they find ways to create temporary moments of embodying those constant shifts —which could be both destructive or flourishing, if not complete settlements. Their flexible, intersubjective, and transgressive understanding of care, recovery, and growth propose an alternative imagining of trauma and change that should not be considered to mandate disremembering and leaving wounds behind but rather to embrace the phenomenologies of incoherency and trouble the teleological understanding of subjectivity in migration stories.

Tracing trajectories of becoming. The overlap between the experience of mobility and health among those seeking asylum in the United States

Olga Lidia Olivas Hernandez, Profesora-Investigadora, El Colegio de la Frontera Norte - Centro Público de Investigación Conacyt - Departamento de Estudios Sociales, Tijuana, Mexico, olivas@colef.mx

This work aims to analyze the subjective experience of being under a condition of strandedness as an asylum seeker. We explore how the tensions among structural forces, agency capacities, and the indeterminacy of the experience shape asylum seekers' mobility and health trajectories. Utilizing a person-centered ethnography from the perspective of the anthropology of becoming, we focus our analysis on Lucia's case. In the first section, we analyze her mobility trajectory and the subjective experience of waiting amidst changing migration policies and the restrictions imposed by the pandemic. In the two following sections, we analyze experiences related to her emotional wellbeing and health conditions, focusing on her strategies to overcome or endure the suffering while being in forced immobility. We conclude that asylum seekers stranded in Mexico experience structural violence within the political, social, medical, and economic systems. At the same time, we argue that they do not remain static under these circumstances, and they play an active role in making meaning about their adversities and in developing strategies to confront them. This active role shows us the continuous processes of becoming they experience in the face of limitations, possibilities, desires, and indeterminacies in their mobility and health trajectories.

Methods, theories, and kinship in psychology and anthropology

Chair/Discussant: Kathrin Bauer, Institute for Social and Cultural Anthropology, Freie Universität Berlin, ka.bauer@fu-berlin.de

This session's papers explore diverse methodological, theoretical, and speculative approaches to enhance our comprehension of minds, mental processes, and their imitation. The panel will tackle three key questions. First, it will assess the continued relevance of employing interdisciplinary methods and frameworks, developed through the collaboration between anthropology and psychological sciences, for collecting comprehensive field data. Second, it will examine how person-centered approaches, partly influenced by the enduring interest in psychoanalytic perspectives, shed light on the experiential dimensions of cultural processes. Lastly, it will discuss strategies for addressing the emerging symbolic communication machines that mistakenly appear to possess cognitive capabilities.

Multifaceted Dialogues: The complex endeavor of engaging with psy-sciences and their concepts

Kathrin Bauer, Institute for Social and Cultural Anthropology, Freie Universität Berlin, ka.bauer@fu-berlin.de

Throughout the work on my PhD project "The diversity of divergence: Attention Deficit Hyperactivity Disorder (ADHD) and its absences in different Colombian communities" I engaged in multiple ways with psy sciences. I started from a psychiatric concept, incorporated hypothesis from evolutionary psychology and a neurodiversity perspective in my original theoretical frame and developed research instruments inspired by psychiatric scales. When I entered the field, I relied on the support of a local psychiatrist who granted me access to consultations and put me in contact with families from different socio-demographic backgrounds. This allowed me to get a grip on the diversity of experiences of children diagnosed with ADHD in an urban setting. A first insight was the importance of formal education in the creation of ADHD as a mental disorder. I then turned to rural communities to examine the role of the environment and found different forms of absence of ADHD highlighting the role of both environmental influences on development as well as the importance of local norms and expectations towards children in the conceptualization of ADHD. With these findings, I returned to academia and gathered interpretations by scholars from different disciplines. In this paper, I summarize my insights on the multifaceted influences of the social, cultural and structural context on ADHD. Moreover, I reflect on the various ways of engaging with psy sciences and their potential to provide a more complex perspective on our shared fields of interest.

Considering the person-centered model of intercultural dynamics: Considering proculturation

Vladimer Lado Gamsakhurdia, Professor, Ivane Javakhishvili Tbilisi State University, ladogamsakhurdia@gmail.com

Intercultural communication and its influence on mental dynamics are among the most significant topics that are conceptually positioned between psychology and anthropology. It has been differently conceptualised in different historical periods. However, I argue that none of the traditional mainstream approaches to that matter provide a proper reflection of the related phenomena and aim to propose an alternative theoretical look.

The effects of the interaction of different cultural groups were famously labeled as acculturation which was offered by Herskovits in the middle of the twentieth century, however, that concept got subsequently related to significant conceptual issues as it got oriented largely on the sociological level of analysis and quantitative measurement leaving psychological dimensions (e. g. idiosyncratic developmental dynamics and phenomenological aspects) out of scope. Interestingly, acculturation studies are out of fashion in cultural anthropology, however, remain among the most popular topics of study in cross-cultural psychology which is oriented on the measurement of inter-group comparisons. As a result, acculturation research became predominantly quantitative. Attempts to promote individual-centered "psychological acculturation" did not succeed.

My theoretical proposal of proculturation aims to (re)emphasize the person-centered view on intercultural dynamics and highlight how social positioning between native and foreign cultures influences individual selfhood, identities, and meaning-making processes of their phenomenological experiences and normative system. Proculturation is considered an inevitable process of personal and cultural transformation that is driven by a human subject who is influenced by all cultures with whom an individual interacts. I highlight the high significance of distinguishing the individual level of analysis from the macro dynamics and argue for the necessity of an ethnographic approach in the psychological studies of proculturation/acculturation.

Symbolic machines and the performative archive: A cultural examination of large language models

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Sonya Matthews, School of English, Queen's University Belfast

William Waites, Department of Computer and Information Sciences, University of Strathclyde

Recent advances have brought us to the point where computer programs can convincingly emulate some uses of language that, until now, have been exclusively the domain of humans. The potential nature and social implications of algorithmic models of cognition have been considered on a theoretical level in detail since at least the 1940s.

Now we are faced with machines which are capable of producing novel textual compositions that, while, on inspection, may fail to reflect deep understanding, they nevertheless can easily be mistaken for having been produced by a human. In this article, we explore the relationship between humans and symbolic machines. These machines are reflective of ourselves - similar to us as they "learn" from data produced by humans but also radically different. They are also extensional, playing the role of cognitive prostheses, interfaces between inner experience and the external world. We explore this idea through a series of thought experiments and speculative exercises to draw attention to significant aspects of these models for the human and social sciences.

Undoing Love: Ghost Affliction and Patrilocal Marriage in the Himalayas

Aftab Jassal, Assistant Professor of Anthropology, UC San Diego, afjassal@ucsd.edu

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. Women who have been "attacked" by chhal exhibit symptoms of demonic attack and possession, including debilitating headaches, disorientation, and depression. To resolve chhal affliction, 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 psychic, 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.

Live to be 100 makes an enormous difference in everything, life itself included!

António M. Fonseca, CEDH – FEP, Catholic University of Portugal, afonseca@ucp.pt

Society views those who have reached the age of 100 with awe. But becoming a centenarian is more than just a landmark. We'll discuss what it means to live to an advanced age, as well as implications for the whole life cycle anticipating the effects of a long longevity. Opposing to an ageist narrative that usually portrays the last decades of life as a period marked by vulnerability and dependence, a longevity perspective sees the extra 30 years of life gained in recent decades as a dividend that can be distributed across all stages of life, altering personal expectations and social norms. Today, we are still clinging to the idea that young people should graduate at the age of 20-25, being then destined for professional life for the following decades. But, thinking about a long existence of 100 years, wouldn't it be more logical to project that learning and professional practice will have to alternate at different moments of the life cycle? On the other hand, at a time of labor shortages in some activities that require greater specialization, does it make sense to disregard the knowledge that older workers have just because the chronologically determined time has come for them to leave the workforce? And is it reasonable to accept only one way of defining "age" when science offers so many new tools to measure health and vitality? With people living longer, roles and social norms considered universal – because associated with age – will become more fluid and self-defined, less socially uniform and more regulated from an individual point of view, where variables such as self-efficacy, willingness to experiment, openness to novelty and resilience will constitute, along with knowledge, a cognitive and emotional tool kit associated with a good life. We´ll detail our analysis discussing specifically how living to 100 complicates transition from work to retirement. Bearing in mind that one of the most serious risks arising from aging is linked to the loss of a useful function in life, which for many people comes down to carrying out some type of work, it may happen that a very long retirement period (more than 30 years in a 100-year lifespan…)

may lead to a loss of self-esteem and a sense of control over one's life. This means that changes in the work context and in the transition from work to retirement may translate into changes in terms of psychological functioning and individual well-being.

5) (Well) Being-in-Relation: Community, the Self, and Ontologies of Entanglement

Chair/Discussant: Naomi Leite, Reader in Anthropology, SOAS, University of London, nl15@soas.ac.uk

Neither self nor society, but the relational space in-between: this panel examines the constitutive character of being-in-relation, whether that relation is between two individuals, between the individual and an emergent group, among individuals living in community, among species in a shared landscape, and between individuals and an unnamed transcendent force or 'Higher Power'. In each case, papers on this panel explore the generative nature of such relationships and the locus of meaning within them—in terms of identity, wellness, healing, planetary balance, and reality itself. From landscapes of dementia to maternity yoga classes, from Alcoholics Anonymous to urban gardens, from anxiety treatment programs to elephant orphanages, we track how trajectories and configurations of connection—connection-seeking, connection-accepting, connection-breaking, connection-sustaining—shape and summon subjects, provide spaces of care and of (mis)recognition, and make progress toward wholeness, wellness, and/or "truer" relations. By decentring attention from the individual to the webs of interpersonal and interspecies relations in which all living beings are suspended, we hope to shed light on ontologies, logics, and practices of self-shaping, community-building, and world-making that rest on the presumption of fundamental entanglement. Together, we propose a shift in the focus of psychological anthropology from the individual to the intersubjective 'herd'—metaphorically or literally—in recognition of the fact that humans, like all mammals, are nothing if not relational beings.

Looking After Sheila: The Self-in-Relation, Agency and Interpersonal Connection in Dementia Care'

Hannah Chisholm, SOAS, University of London, chisholm.h.m@gmail.com

In a 'dementia landscape', notions of agency, selfhood, and time become porous—mediated through past and present social connections and through the establishment of meaning-in-relation. This paper examines the case of an elderly British woman with dementia, Sheila, whose care in a long-term facility was navigated through a triangulation of relationships between Sheila, her relatives, and her carers. The differing approaches of each party towards managing Sheila's presentation of self as a key component of her care, and the tensions that resulted, raise questions around the social mechanisms of what it means to be 'well'; what aspects and forms of self-management and social interaction are to be taken of signs of wellness; and when and under what conditions agency is taken to be inalienable. With the parameters of her own negotiations of wellness softened by dementia's temporal alchemy, I look to interpersonal relations to ask: in whom—in whose eyes, in whose reading of 'reality', in whose power—is Sheila's wellness situated? Exploring these questions reveals complex relationships between elderly care-home dwellers' connection-seeking trajectories, the purpose of (perceived) revitalisation of agency, and the matrix of what constitutes 'real wellness' in a dementia landscape.

Navigating Matrescence: Community, Intersubjectivity and the Co-Production of Motherhood

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Becoming a mother is often imagined as a binary shift from one defined state to another. The concept of matrescence, by contrast, posits that *becoming* a mother is just that—an open-ended process, a nuancing or reconfiguring of selfhood, rather than a binary move. In the UK, pregnant women are frequently exhorted to 'find your community' or to 'seek out your village', and organizations such as the National Childbirth Trust promote opportunities to meet other expectant parents while stressing that the resulting interpersonal connections are just as fundamental to preparing for childbirth as the information provided in classes on labour and caring for a newborn.

Typically, however, little justification is offered for this claim. In this autoethnographic paper, I use my own experience of matrescence, from early pregnancy through the first year of my daughter's life, as a lens for examining the role of intersubjective relationships in shaping the emergent self-as-mother. I focus in particular on the role of unanticipated communities, through the case of my participation in a pregnancy yoga class and the community that grew up organically around it. Such communities, I suggest, co-produce the state of motherhood, fostering a re-imagining of the self that rests as much in relations with other women as it does within the mother/child dyad.

In the Presence of Others: Anxious Adults, Orphaned Elephants and the Locus of Healing in Therapeutic Communities

Naomi Leite, Reader in Anthropology, SOAS, University of London, nl15@soas.ac.uk

Can there be therapeutic benefit in simply being in the presence of others? Is there inherent good in becoming interpersonally involved? This paper takes two very different cases—a London residential treatment program for adults with severe, refractive anxiety disorders and a Nairobi-based orphanage for traumatised baby elephants—to explore how living-in-relation provides a therapeutic space for well-being to emerge and flourish. Contrary to the dominant model of psychotherapy as a dyadic relation between patient and therapist, in therapeutic communities the subjective experience of being-in-relation—including mutual responsibility, reciprocal care, and intersubjective belonging—forms a core element of treatment. This is, in part, due to the tacit understanding that social isolation is part and parcel of being psychologically unwell. Hence, in the logic and practice of such therapeutic communities, mental healthcare is reframed as a social accomplishment rather than a technology of the self: far from a mere setting for treatment, here community emerges as both context and cure. That this is as true for orphaned African elephants overcoming traumatic separation from the herd as it is for deeply anxious human beings in Britain suggests that there is a larger mammalian principle of intersubjective relation at stake: are we not, in the end, all community-seeking animals who must connect with others to survive?

An Ontology of Entanglement: Recovering Interspecies Relations in a Barcelona Urban Garden

Flora Hastings, SOAS, University of London, fh21@soas.ac.uk

Drawing on long-term fieldwork among Spanish ex-peasants *(campesinos)* in a large urban food garden, this paper examines competing notions of the 'real' nature of interspecies relations on a healthy planet and the differing ontologies underlying them. Thousands of rural peasants, often from pre-industrial subsistence farming villages across Spain, migrated to Barcelona from the 1950s. For many of these migrants, the move marked a shift from a rural ecosystem in which they had to negotiate survival with a range of non-human and abiotic forces, to an industrial labour market where livelihood was premised on waged work and food was purchased as a commodity, rather than cultivated over time and through physical engagement. Their stories about why they were driven to cultivate the urban garden reflect what I call a 'subsistence nature-culture' ontology, grounded in a sense that humans are and should be entangled within a wider ecosystem of multiple living and physical forces, and within this, human agency is constantly limited by the fluctuations and needs of a host of other beings (e.g., seeds, rain, parasites). The conflicting bourgeois nature-culture dualism carved into Barcelona's infrastructural design and consumption-based economy feels wrong or 'un-real' for many, inspiring a desire for reconnection to interspecies entanglement that leads them literally to tear up the city's design and 'recover' the life-giving relations still present beneath it.

Relations with a 'Higher Power': Selfhood and Agency for Nonreligious Members of Alcoholics Anonymous

Lucy Clarke, PhD researcher, University of Kent, lcc36@kent.ac.uk

This paper explores how narratives around agency, power, relations, and selfhood imbue the spiritual approach of godless members of Alcoholics Anonymous (AA). AA is an international mutual-help fellowship described in its literature and by its members as 'spiritual but not religious'. This 'spirituality' is structured around a 12-step program,

which encourages members to develop a relationship with a Higher Power. Members choose their own Higher Power—some choose an Abrahamic God, others choose 'nature', or other people, or even AA itself. Members variously pray, surrender, and 'admit wrongs' to their Higher Power. How does the program work for members who are atheist, agnostic, or otherwise non-theistic, a state I describe as 'godless'? What relations between the self and 'something beyond' are necessary for the program to work. How do members develop a relationship with a transcendent force that they do not articulate in theistic or supernatural terms? Established members of AA express that the program's spiritual practices have facilitated a necessary, radical change in their lives, even as they continue not to believe in a deity. Many describe feeling more at peace with the world, in contrast to the hopelessness and lack of control that they experienced prior to AA involvement. Instances of radical change through spiritual practice are rare in studies involving nonreligious people, which have largely characterised the nonreligious as rationalist and materialist, with individualised conceptions of agency. Attending to godless members of AA, however, gives us insight into the ways that nonreligious people reach altered states of self-in-relation through connection with the transcendent.

PANEL SEASSION 4 (13:00-15:00)

Interdisciplinarity and methodological pluralism in research on human development: perspectives from psychology and anthropology

Organisers: L. Bican Polat & Xuan Li

L. Bican Polat, Clinical Associate Professor of History, NYU Shanghai, bican.polat@nyu.edu

Xuan Li, Assistant Professor of Psychology, New York University Shanghai, xuanli@nyu.edu

Discussant: Amir Hampel, Clinical Assistant Professor, New York University Shanghai, amir.hampel@nyu.edu

This panel will explore the different ways in which research on psychological development may benefit from interdisciplinary investigations of cultural phenomena. We will discuss (1) how synergistic encounters between psychology and anthropology may enable the creation and integration of a diversity of methods within developmental research and (2) how this methodologically pluralist research framework may expand our understanding of psychological development across diverse socio-cultural contexts. More specifically, we are interested in examining how critical attention to cultural processes may qualify and complement psychological explanations of early social-emotional life, parent-child interactions, and familial intimacy. The panel discussion will cover both psychologically-informed, cognitive approaches in anthropology (and in cultural phenomenology) and culturally-informed research in psychology. Drawing on observations of parent-child interactions in non-Western/non-WEIRD societies, the participants will reflect on how a critical emphasis on the cultural specificity of certain psychological phenomena may advance research on human development.

Understanding early socialization: Joining anthropological studies with phenomenological research

L. Bican Polat, Clinical Associate Professor of History, NYU Shanghai, bican.polat@nyu.edu

This paper explores the intersections between anthropology and phenomenology. It examines parenting schemas found in non-Western societies that rely on nonverbal communication and highlights how they differ from Western parenting styles that valorize mutual gaze and verbalization of emotional experience. I begin with a brief explanation of the key concepts used in phenomenology to describe the ways individuals come to experience the perspective of the group through embodied, empathic interactions. In particular, I foreground how a plurality of social selves and perspectives are involved in transforming first-personal self-experience to include a "we-perspective." Next, I offer an analysis of anthropological studies that document socialisation experiences in non-Western settings. These ethnographies show how subtle displays of gestures and bodily movements are used to convey to children emotionally charged normative messages and thereby enact culture-specific dispositional

attitudes. I read these ethnographic observations together with phenomenological analyses of embodied social interaction, focusing on the cultural specificity of the affordances made available to facilitate a transformation in children's self-experience. I thus argue for an integrated approach that may help expand the investigative focus in developmental research to include nonverbal communication and culture-specific self-transformative experiences.

Preparation beyond the schoolyard: Young Chinese children's participation in extracurricular activities

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An understanding of children's development cannot be separated from the ecological-cultural context where their development unfolds through participation in everyday routines of life (Weisner, 2002). In China, involvement in organized extracurricular activities (EAs) has become a routine activity for many young children. Chinese families often invest heavily in EAs. A growing body of research, following a traditional developmental approach and utilizing quantitative methods, has been conducted to examine how much participation in EAs is beneficial for Chinese children's academic and psycho-social outcomes. Yet, this eludes the question of how Chinese parents, the main decision-makers of EA participation, perceive its benefits for young children, and to a broader extent, the question of what cultural meanings EAs entail in the Chinese context. Adopting an anthropological approach, we interviewed 21 Chinese parents of preschool-aged children. In this presentation, we show how EAs serve as an interesting site in which Chinese parents try to juggle the "modern" and the "traditional" values of childrearing, the "local" and the "global" visions of education, as well as the "present" and the "future" demands for children. These findings reveal layers of factors that drive the rapid increase in young Chinese children's EA participation, as well as offer a window into the changing childrearing discourses in contemporary China. Our findings help extend developmental research by contextualizing EAs and EA participation in a cultural context, without which our interpretations of the quantitative findings on the developmental benefits/harms of EA participation for young Chinese children can be severely constrained.

Therapeutic politics re-considered: Therapeutic culture and the politics of intimate life in the Global South

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In this paper, I consider the role of psychotherapeutically informed discourses of personal development and wellbeing in the construction of intimate relationships among middle-class couples in Trinidad and Tobago. In so doing, I make a case for the importance of a sociology of psychologies that is attentive to the central role of popular therapeutic discourses and practices in everyday responses to a wide range of institutionally situated social issues and problems, notably in intimate and family relationships. In this context, I offer a critical re-appraisal of longstanding arguments about therapy culture as source of social atomisation and the de-politicisation of personal relationships, from the perspective of research in a post-colonial society in the Global South. My argument is grounded in multi-methods qualitative research on popular therapeutic practices of intimate and couple relationships among middle-class people in Trinidad, including in-depth interviews, participant observation, and the analysis of a wide range of therapeutic media, from social media sites to self-help books.

'What is there to say?' Interviewing Chinese Fathers

Xuan Li and Kai Sun

Xuan Li, Assistant Professor of Psychology, New York University Shanghai, xuanli@nyu.edu

Kai Sun, New York University Shanghai

Research on fathers, fathering, and fatherhood has grown exponentially over the past decades, attracting psychologists, anthropologists, sociologists, and neuroscientists to examine the quantity and quality of fathering using diverse methodological approaches. Recent studies are ever more inclusive of fathers' voicing of their own

beliefs and experiences, assuming that interview, which has been previously used among mothers for its strengths in eliciting rich data, would result in similar responses from fathers. In this paper, we will reflect on our research experiences and findings from semi-structured interviews with urban Chinese fathers on family-related issues. We argue that the semi-structured interview settings widely employed in psychological and sociological research on fathers, rooted in WEIRD norms, may limit the breadth and depth of Chinese fathers' responses, thereby affecting the accuracy and conceptual potential of the data. We also propose methodological recommendations to improve future interview-based research with fathers from non-WEIRD backgrounds.

Trauma & Violence: Exploring the potential for vulnerable individuals and communities

Chair/Discussant: Eleni Kotsira, Senior Social Researcher & Designated Safeguarding Lead, University of St Andrews / Alma Economics, helena.kotsira@gmail.com

Mental health discourse has expanded beyond the disciplinary boundaries of psychology and psychiatry, with anthropology being one of the disciplines that have deeply engaged over the past decades with concepts of trauma- and stressor-related disorders. In their empirical studies and ethical discussions, anthropologists have problematized diagnostic criteria that determine who falls under the various categories within the wide 'mental disorders' umbrella. In doing so, they have exposed the limitations of such concepts and have approached them in ways that recognize the agency of individuals as well as that of entire communities.

This panel sheds light on how vulnerable and/or marginalized individuals and communities respond to different forms of violence imposed on them, whether these are structural, political or institutional. The papers address the multiplicity of modes of coping and healing that individuals and communities come up with, sometimes leading to an unintended resilience. The foci of discussion include contexts of displacement and asylum seeking, environmental disasters, mainstream mental health services as well as community-based approaches. Concentrating upon agency and resilience, this panel highlights the boundaries as well as the potential of mental health discourse, and particularly of the use of concepts of trauma- and stressor-related disorders. By situating individuals and communities at the heart of the discussion, the case studies presented highlight the dynamic interactions these develop when faced with trauma and violence.

What are the key features of the current conceptualisation of moral inquiry?: A critical discussion of the concept of moral injury in trauma discourse

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The past decades have seen a rapid growth in empirical research on moral injury. This new notion was developed in modern trauma discourse to express the moral and ethical aspects of US veterans' experience, not subsumed within the conceptual framework of Post-Traumatic Stress Disorder (PTSD). Interestingly, since the Covid-19 Pandemic, research on MI has skyrocketed and become rapidly appealing in nonmilitary contexts too.

The eager reception of moral injury in academia suggests that something about this new concept renders it useful, and indeed promising and exciting, to scholars - moral injury seems to be filling a longstanding hiatus in mental health discourse.

The similarity of moral injury with other mental health diagnoses raises the questions as to the need for moral injury as a new term. While some contend that moral injury fits under the rubric of PTSD or is a risk factor of mental health disorders, others are concerned that moral injury may pathologise legitimate moral emotions. Particularly, authors from social science and philosophical fields underline moral injury's potential as a distinct notion, fundamentally different from PTSD, which main function is to challenge psychiatric assumptions.

In short, moral injury remains a contested concept. I therefore aim to map the epistemological and ontological space in which moral injury is thought about by critically examining the defining characteristics of moral injury as encapsulated in its cross-disciplinary use.

'They Have Locked Us In': The Impact of Trauma, Liminality and Protracted Displacement on the Mental Health of Eritrean Refugees Living in Israel

Maya Fennig, Postdoc, McGill University, Montreal, maya.fennig@mail.mcgill.ca

Multiple studies have found that refugees significantly underutilize mental health services. Yet, little is known about how refugees who live in contexts of protracted displacement cope with and recover from violence, trauma and chronic stress. The unique experiences of refugees living in Israel, particularly those fleeing the violence of Eritrea, is even less understood. This critical ethnographic project sought to explore Eritrean refugees' distinctive explanatory models of mental health – their own ideas of what may have caused their predicament, the consequences of their distress, and their strategies of coping. In-depth interviews were conducted with 34 Eritrean refugees aged 26–40 having been identified as suffering or having suffered from psychological distress. Participants reported experiencing severe violence in Eritrea, during flight, and struggled with daily life in Israel. Reported coping strategies were rooted and shaped by the Eritrean cultural context and systems of knowledge. They included concealment, silence and forgetting, engaging in religious and spiritual practices, seeking social support, and, for some, accessing formal psycho-social services. Findings underscore the profound effects of protracted displacement, with participants noting the anxiety, uncertainty, and inability to build their lives brought forth by their liminal status. Taken together, these elements may deplete refugees' coping resources and undermine their natural processes of recovery and healing. My findings justify the need to re think traditional models of trauma and recovery, integrate spirituality and cultural healing into interventions, consider how structural realities impact daily experience, and account for refugees' unique perspectives on distress within the care process.

Trauma as a New Self: Learning to Live on Samothraki After the Deluge

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What can the contribution of anthropologists be when working with communities facing post-disaster trauma? What are the role, responsibilities and – equally important – needs of the anthropologist in a post-disaster site?

This paper will elaborate on these matters based on ethnographic material gathered during and in the wake of an environmental disaster – an unprecedented rainfall resulting in floods and landslides – that occurred in September 2017 on Samothraki, a remote island in Northern Greece.

Of particular interest are:

- the process of conducting fieldwork and the ethics of researching a community struggling with its wellbeing, particularly when the researcher is also struggling with their mental health as a result of the disaster
- the disaster response offered by the state, nonetheless lacking any kind of emotional support for the islanders.

Separated from the rest of the world by the sea, the islanders not only had to learn to live again in a place that for the months that followed the disaster had lost its familiarity, but also to reconsider their own relationship with the surrounding (natural and human-built) environment if they were to make their way of living more sustainable. It will be argued that, in the absence of any other provision, the islanders made use of their own trauma as a means of developing a new relationship with their environment, in the process allowing for a new 'self' to emerge for the community.

Social Inclusion, Structure Oppression, and Trauma: Capoeira in the Margins

Sex, Sexualities, Gender Identities and Community Mental Health Programmes in Kerala, India: Encounters with violence in (mental health) 'care' and 'cure'

Sudarshan R Kottai, Assistant Professor, Indian Institute of Technology Palakkad, sudarshan@iitpkd.ac.in

Community mental health programmes (CMHPs) have taken centerstage in both governmental and non-governmental sectors in India. Although CMHP policies mandate close liaison with the community in order to establish locally sensitive and culturally safe mental health services, the imagination of community is fraught with exclusionary tendencies, particularly with respect to people who present pressing concerns of sexual life and distress emanating from a plethora of social sufferings caused by invisibilisation and invalidation of non-cis-heteronormative subjectivities. Mental health professionals trained in the mainstream paradigms fail to offer context-sensitive care dismissing priorities and aspirations of marginalised sexual subjects who seek services. As a consequence, pathological conceptualisations about sexualities, psychosocial disabilities and resultant sufferings dominate the clinical narratives. Drawing from ethnographic fieldwork carried out at CMHPs in Kerala, India, this talk will illustrate how the lack of a human rights- based approach to sex, sexual orientation and gender identity (SOGI), result in mis/overdiagnosis of pressing concerns of sexual life as mental 'disorders' to be treated within a reductionistic biomedical framework. Top-down, provider-centric approaches characterised by diagnostic algorithms and an ahistorical and acultural stance disempowers the marginalized sexual subjects robbing them of opportunities to exert agency, develop critical consciousness and also recognize sexuality as a political issue warranting collective resistance to majoritarian dominance- all vital for transformative social change and mental health. I will end by emphasising on the need for experience-near anthropological approaches in mental health knowledge production and practice to prevent violences in 'care' and 'cure' that push non-normative lifeworlds into oblivion.

Social affects

Chair/Discussant: Bridget Bradley and Anni Kajanus

Bridget Bradley, Lecturer, Social Anthropology, University of St Andrews, bb203@st-andrews.ac.uk

Anni Kajanus, Associate Professor, Social and Cultural Anthropology, University of Helsinki, anni.kajanus@helsinki.fi

When does boredom become a form of social suffering? Can irritation be reimagined as cooperation? In what ways can guilt and shame produce a social conscience? How might anxiety simultaneously inspire and hinder activism? Anthropological research has furthered understandings of affective experiences, reinforcing the notion that emotions are embodied, social, relational, cultural and political. These perspectives have recently been welcomed by psychology, with many scholars moving beyond the traditional view that emotions are limited to individual minds. This panel seeks to understand affective experiences in a changing world, and explores some lesser-studied emotions within the context of diverse, yet overlapping global crises. These interdisciplinary papers bring together work from anthropology, psychology and psychiatry, and include examples ranging from smartphone use for young people in Austria, the 2020 COVID-19 lockdown and the political crisis in Israel today, activism relating to the climate crisis in Britain, everyday interactions in China, Finland and the US, and psychiatric assessments and management in England.

The role of shame in forensic psychiatric assessment and treatment

Piyush Pushkar, Lecturer, University of Manchester, piyushpushkar@doctors.org.uk

Feelings of guilt and shame play an important role in the assessment of mentally unwell offenders. Professionals ask about patients' feelings of guilt, shame and remorse in relation to their offence(s), while patients may also be consumed by such feelings caused by other issues, such as the stigma of mental illness itself. Clinicians use the

answers to these questions to form clinical judgements regarding diagnosis and risk. Clinicians then make decisions based on these assessments, that can have a profound influence on the lives of offenders.

There is extensive literature within psychiatry and psychology on the role of guilt and shame in psychopathology, personality and risk assessment. For example, the ICD-10 diagnostic criteria for dissocial personality disorder include an "incapacity to experience guilt". Proneness to experiencing guilt is considered a protective factor with respect to future recidivism, whereas shame is a risk factor. Such findings push towards particular treatment recommendations, such as psychological interventions that foster feelings of guilt (in relation to a past offence) without incurring shame.

Shame has also been explored by anthropologists and philosophers. These scholars have drawn links not just with trauma, adverse childhood experiences and offences, but also with class, gender and ethnicity. How clinicians perceive, ask about and understand the shame felt by their patients is much less studied. This paper maps out the possibilities for linking the clinical literature with that of the social sciences, with a particular focus on the political implications and consequences for clinical practice in relation to risk.

Irritation and human cooperation

Anni Kajanus, Associate Professor, Social and Cultural Anthropology, University of Helsinki, anni.kajanus@helsinki.fi

Irritation is a pervasive feature of the human experience, and of human sociality in particular, yet it has been very little studied by social and natural scientists. Research on irritation as it bears on interpersonal relationships, rather than as a physical reaction to a sensory experience, is particularly thin. This paper investigates irritation as a feature of human cooperation. On the one hand, it might be felt that irritation is a threat to our close relationships; that if taken too far it will compromise the very patterns of cooperation and care on which these relationships depend. And yet the pervasiveness of irritation, not least among very close kin, suggests something else: that in some sense we may need irritation – even that it is a constitutive feature of human sociality. I investigate the role irritation plays in the maintenance and disintegration of cooperative relationships, drawing from a pilot study in Finland, China and the US that focused on irritation with strangers, siblings and spouse/partner. While the study showed cultural variance in experiences of irritation, it also pointed to consistencies in how irritation works as a mechanism of cooperation.

The 'slapping' and the 'caressing' gazes: Shame, Guilt, and Buber's Solution

Hagar Hazaz Berger, Hebrew University, hagarhazazberger@gmail.com

In this paper I am examining the notion of guilt and shame thought an ethnography during the first days of the Covid-19 outbreak in Israel. I am examining that through Buber's solution, who suggested that guilt and shame can produce a social conscience, or a "caressing gaze", as I suggest.

This lecture, which is based on an ethnographic research, focuses on the subjective experience of people who were placed in isolation in Israel during the first days of the COVID-19 outbreak. In this lecture, I examine the differences between subjective experiences of different individuals, tracing the cultural construction through which feelings of guilt and shame are formed as cultural roles.

I present a notion of what I call the "slapping" gaze of guilt and shame, exploring how these gazes are used to punish, rebuke or impose social sanctions during a global epidemiological crise, and how they affect the isolators, generating feelings of shame and guilt. Finally, I offer a solution in the form of the "caressing gaze", as suggested in the work of the philosopher Martin Buber, which can form the basis for shaping cultural perception in Israel with a perspective of what is happening in Israeli society today and the Western world in general.

Tackling climate anxiety through collective action: possible pathways and areas for exploration

Bridget Bradley, Lecturer, Social Anthropology, University of St Andrews, bb203@st-andrews.ac.uk

Yasemin Gülsüm Acar, Lecturer, Psychology, University of Dundee, UK, yacar001@dundee.ac.uk

Globally, young people rate climate change as the most important societal issue (Ojala, 2018), 77% think the future is frightening, 66% are very or extremely worried, and 45% reporting that feelings about climate change affects their daily life (Marks et al., 2021). A concept that attempts to capture the psychological impact of climate change is 'eco-anxiety', which has diffused into public discourse (see BBC, 2019). Eco-anxiety contains common features of anxiety, such as uncertainty and lack of control (Pihkala, 2020; Stanley et al., 2021) and is conceptualized as a manifestation of the impact of climate change on wellbeing and yet, in-depth qualitative research on the everyday experiences of eco-anxiety is lacking in both anthropology and psychology. Recent research found that engagement in collective action decreased the symptoms of depression related to climate anxiety (Schwartz et al., 2022). However, the study did not address what aspects of collective action function as a buffer for climate change anxiety. In this presentation we will discuss our previous and upcoming research on the relationship between climate anxiety and activism. Bradley's study examined how family life impacts experiences of climate anxiety and the motivations and challenges of participating in climate action for parents and young people (Bradley 2021). Acar's work seeks to understand what factors harm or improve people's psychological wellbeing in the context of climate change, focusing on the roles of identity, intersectionality, and collective action (Acar 2023). Together, we propose new collaborations and areas of overlap between psychology and anthropology that could be further developed to understand climate anxiety and climate action.

Doing nothing, doing nonsense, doing boredom in the age of smartphones

Suzana Jovicic, Postdoctoral researcher and lecturer, Department of Social and Cultural Anthropology, University of Vienna, suzana.jovicic@univie.ac.at

"When I am bored" was a typical reply my young interlocutors gave when asked when they usually use their smartphones. As time passed, time also slowed down in the youth centres that constituted my main ethnographic fieldsite in Vienna, Austria. Slowly, this kind of superficial boredom that triggered a quick scroll through Instagram, turned into a more existential, chronic boredom among youth affected by unemployment and waiting for an apprenticeship or a job; a search leading to endless loops of job applications and rejections. In this context, "doing nothing" begins to weigh heavily once it becomes a reminder of neglect and stagnated coming-of-age. In other words, it becomes a form of "social suffering" (van den Berg & O'Neill, 2017). This link between boredom and the underprivileged is fairly recent. After being associated with monasteries and then with aristocracy among European intellectuals, boredom became subsequently linked to the unemployed, potentially dangerous young men left behind by the rapid industrialization in the late 19th/early 20th century (Musharbash, 2007; Toohey, 2011). In contemporary Vienna, state institutions aim to "remedy" boredom of the potentially dangerous, and often male and immigrant, youth – by creating social programmes aiming to keep them occupied. In this paper, I argue that the discourses that once enveloped the "bored" youth of early industrialization have now shifted to digital spaces, in which discourses on digital "empowerment" further alienate those seemingly doing "nonsense", while at the same time instilling a sense of guilt in those who dare to be bored.

Inside the box? IQ tests and psychological measurement of intelligence

Chair/Discussant: TBC

What is an IQ test? What is their societal function and has it changed throughout time? How have they travel and become adapted in new circumstances, and do they measure the same?

These are some of the questions that this panel invites you to consider as it presents the exhibition "Inside the Box? Over 100 years of measuring intelligence" and work in progress from the research project 'Historicizing Intelligence: tests, metrics, and the shaping of contemporary society' based at the Museum for University and Science History,

Cultural History Museum, University of Oslo. The purpose of this project, that brings together scholars from the history of science, law, STS, and social anthropology, is to study the historical development of intelligence tests, IQ, and concepts of intelligence that such tests are based on and have helped to produce. This includes an attention to its various roles and functions in today's Norway, that address the values and relations of authority and legitimacy into which intelligence measurements are woven.

The temporary exhibition "Inside the box? Over 100 years of measuring intelligence" can be seen at Blindern Campus, in the hall of Kristian Ottosen's Hus. It shows a selection of historical psychological tests from the Department of Education. Such tests have been used in research and higher education, in the healthcare system, courthouses, the military, and in work life. Their long and always controversial history connects them to debates over the role of heredity and environment, the politics of segregation and integration, and policies related to sorting and accommodation.

'Culture,' representability and nation in the Norwegian versions of WISC 1978-2009

Jon Røyne Kyllingstad, Museum of University and Science History, Cultural History Museum, University of Oslo

The Wechsler Intelligence Scale for Children (WISC) is the most common IQ-test for children in the world. I will present some thoughts and findings from a study of creation of Norwegian versions of three editions of the test, WISC-R (1978), WISC-III (2003) and WISC-IV (2009), focusing in particular on the concepts of "culture", "population" and "representability" that underlie this process.

The transformation of the test from an American into a Norwegian version includes linguistic translation, cultural adaptation and "norming" of the IQ scale. The cultural adaptation aims to ensure that the test items in the new version have the same level of difficulty as the original version. The norming procedure aims to calibrate the scoring system so that test results obtained from a representative population sample are distributed according to a normal distribution curve.

WISC is a test-battery, and you need linguistic and cultural competence to solve many of the tests. That's why they must be culturally adapted. But what are the concept of culture that are being operationalized through this adaptation process, and to whose culture are the tests adapted? My preliminary answer is that the adaptation of WISC-tests have, in practice, been based on a monolithic, quantitative and hierarchical notion of a national culture: All Norwegians share a given store of cultural knowledge and skills, and individuals can have more or less of this shared culture. And who ends up representing this "culture" to which the tests are adapted? Mainly white majority children of parents who belong to the academic elite.

IQ Tests as tools of a trade: Anthropological reflections

Håkon Caspersen, Museum of University and Science History, Cultural History Museum, University of Oslo,
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Psychological tests of general intelligence, like tests in general, exists as part of systems of expert knowledge. They have a long history and are institutionalised as an indispensable modern technology in diverse settings, with a wide range of utility value. Not only for the psychological or educational sciences, but as part of governing legibility practices that characterise the high modern state.

The WISC-V (Wechsler Intelligence Scale for Children – version V) is one of the most influential tests of general intelligence. It is in daily use as a screening-technology both in psychological-educational counselling services and in the psychiatric services for children and youth. Besides perhaps online "IQ-like" puzzles and ability testing in the army at a later stage, it is the most likely way a child is to encounter a test of general ability directly.

This paper will take as its starting point the training of future WISC-V test administrators to tease out a few central characteristics of these tests' role and function: both as a practical tool and as a marker of professional expertise. "IQ tests are important psychological tools" says the lecturer to her 2nd year psychology students, they help us "reach underneath the skin... we need to dig deeper than outer symptoms". Why are they counted as important

tools? What job, or jobs, are these tests doing? And how do they make the invisible visible? A social anthropologist queries.

Exhibition Session: 'Inside the Box? Over 100 years of measuring intelligence'. Historicizing Intelligence introduction and exhibition presentation: On the making of an exhibition of psychological tools of measurement

Håkon Caspersen, Museum of University and Science History, Cultural History Museum, University of Oslo

Jon Røyne Kyllingstad, Museum of University and Science History, Cultural History Museum, University of Oslo

Ageliki Lefkaditou, Institute of Health and Society, University of Oslo

MOVIE SCREENING

Untitled (in development), an experimental short film (2023)

Ingrid Olivia Norrmén-Smith, MSc | Independent Researcher and Filmmaker, Montréal, Quebec (Canada), i.olivia.norrmensmith@gmail.com

0:13

Untitled takes shape as a moving-image collage composed of historical footage to evoke the experience of navigating pregnancy and motherhood content – medical and cultural – in our contemporary digital media ecosystem. The film aims to be an immersive sonic and imagistic bombardment, at times humorous, at times terrifying, at times wondrous. By way of an archival cinematic poem, Untitled will explore the overwhelming, torrential landscape of biomedical narratives and cultural constructions concerning the perinatal period in a neoliberal environment where fierce competition, optimization, and unrelenting self-surveillance to impress the gaze of the other are normative practice.

Untitled is a feminist work that evokes the barrage of expectations placed on women during pregnancy and early motherhood. It is a film that reflexively and critically engages with public health messaging and the translation and communication of scientific research. The film draws links between dominant biomedical narratives and pop-culture representations of the perinatal period that shape women's psychic experience of this time. It is a piece of research-creation stemming from an interdisciplinary psychiatric research project.

Playing in the Rain: Scenes from a Himalayan Pilgrimage (2023)

Aftab Jassal, Assistant Professor of Anthropology, University of California, San Diego, San Diego, CA (USA), afjassal@ucsd.edu

0:18

This eighteen-minute ethnographic film describes how local deities are made present via 'possession,' or divine embodiment, in the Himalayan region of Kumaon, India. The film follows embodied deities as they travel between the homes of their worshipers and large public temples, where they congregate once a year as part of an annual Hindu pilgrimage tradition.

In the months of July and August, during the monsoon season, deities from across Kumaon are said to travel back to their childhood home, an ancient temple site called Jhakar Saim. On this pilgrimage journey, accompanied by devotees and priests, deities "go on vacation," that is, they receive a welcome respite from their adult responsibilities, which include protecting, healing, and caring for their devotees. During the pilgrimage, embodied as playful, childlike, and feminized presences, deities exult in each other's company as they dance around the sacred fire in the courtyard of Jhakar Saim temple. However, when it comes time for them to leave the temple and once again return to everyday life, some deities lament their return and shed tears of sorrow. Drawing on localized

understandings of Hindu devotees in the region, A Pilgrimage of the Gods offers a vivid portrait of emotionally charged interactions between humans and divinities in the Himalayas.

Soul Singer (2014)

Tiffany Cone, Assistant Professor of Cultural Anthropology, Zayed University, Abu Dhabi, tiffany.cone@zu.ac.ae

0:44

I co-directed Soul Singer with the late Bangladeshi filmmaker Gazi Mahtab Hassan in 2016. The film follows a Baul singer, Bimol Baul, through a day in his life in Dhaka, Bangladesh. The Bauls are understood as both a musical tradition and religious sect, though they do not identify with any organised religion nor with a caste system, special deities, temples or sacred places. Baul philosophy and practice is influenced by elements of Buddhism, Sufi Islam and Bengali Vaishnavism (tradition within Hinduism). In the film, Bimol shares some songs of the great Baul poet and mystic, Lalon Shah, meets with a follower of the Baul tradition, and has an ongoing conversation with Gazi about the nature of the soul, of knowledge and of creation within Baul philosophy. It is thus a socio-culturally specific reflection on the nature of self, body and spirit, and in this way I believe it connects with the broader themes of this conference. I am honoured to show this film on behalf of my late co-director who sadly passed away last year in Bangladesh. I could not have made this film without him. I dedicate it to his memory.

DAY 3: FRIDAY, 9 JUNE

PANEL SESSION 5 (9:00-11:00)

The relation in psychotherapy and ethnography: qualia, anxiety, and use of the self

Chair/Discussant: Sean Dowdy, Chicago Psychoanalytic Institute, sean.dowdy@sai.uio.no

A precept of most contemporary schools of psychotherapy is that, when all is said and done, it is social relationships that heal. Of course, the prelude is that social relationships are also the primary source of psychological harm — being the etiological core for all sorts of pathologies, ruptures, maladaptive patterns or repetitions, systemic failures, and inflexible personality organizations. The question that follows for many practitioners of psychotherapy and related practices is thus: how does one do a therapeutic relationship right? Should the therapeutic relationship be directive or non-directive? Should therapists emphasize or primarily attend to verbal or non-verbal forms of communication? Should therapy use suggestion or avoid it? Should a therapist embrace silence or speech? Et cetera. All of these questions, fraught with "oughts" and anxieties, involve what is to be done with the translation of sensuous experience (or "qualia") into meaningful techniques for the facilitation of a therapeutic experience.

Since the birth of the ethnographic method, anthropologists also have noted the pharmakon-like ambiguity of social relations, from which entire worlds are created and destroyed via relational threads. And yet, anthropologists are far more prone to sterilize "the relation" and purge themselves of being instrumental to its articulation — often because of their own disciplinary anxieties. These papers attempt to bring methodological considerations about human relationships in global psychotherapies into direct conversation with ethnographic methods. Key to this conversation is the exploration of how both clinicians and ethnographers attempt, succeed, or fail in uses of the self-in-relation—i.e., to translate the affective rhythms, shapes, timbres, tones, pitches, intensities, smells, brightnesses, and other sensuous qualia of human-to-human relating into an experience of healing, understanding, and/or communication.

Grace, Correspondence and Reflexivity in Ethnography and Psychotherapy

Inga-Britt Krause, Professor II, University of Oslo; Consultant Systemic Psychotherapist, The Tavistock Institute; Visiting Professor, University of Bergamo, bkrause@tavi-port.nhs.uk; ingabrittkrause@gmail.com

I teach research and research methods to psychotherapists and being a social anthropologist, I encourage many of them to carry out some ethnography. In a con text of logical empiricism and positivism of psychiatry and mental health research this meets often meets with incredulity and intolerance. Indeed, I have myself remarked on how difficult it is to get away from emulating the physical sciences in the social ones. I suggest that the answer lies in using and developing the relational approaches and in particular that pioneered by Bateson as he too joined mental health professionals armed with his ethnographic experience and developed further in some of the New Materialism put forward by anthropologists and other critical qualitative researchers. The paper outlines what this entails for the psychotherapeutic enquiry as well as for the ethnographic one. The paper argues for a rapprochement between systemic psychotherapy and ethnography.

Healing In/Dependence: Interpreting Hypnotherapeutic Relationality in Indonesia

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Participants on Indonesia's burgeoning hypnosis scene are frequently taught that 'all hypnosis is self-hypnosis', for which the hypnotist serves primarily as a 'guide'. Such a way of understanding the collaborative relationship at the heart of the hypnotic encounter has its origins in Euro-American liberal and legal cultures, and stands at sharp odds with the dynamics of most Indonesian healing traditions, which emphasise deference to and dependence upon the extraordinary expertise and prowess of the healer. It is, moreover, a model of therapeutic relationality that, despite its totalising vision, leaves key analytic and normative questions regarding hypnotherapeutic relationality unresolved: most notably, questions of whether the therapist-as-guide is an indispensable component of the healing process, or whether the ultimate telos of hypnotherapy could or indeed should be a client's independent self-healing. Such questions are further complicated by the fact that much Indonesian hypnotherapy occurs within previously-existing relationships, such as those between teacher and pupil, or parent and child, which are imbued with their own ethical imperatives and complex affective histories.

These are not matters on which Indonesian hypnotherapists are uniformly agreed, a situation that is giving rise to a plethora of emergent hypnotherapies. In this paper I examine the forms of ethical reasoning that underpin Indonesians' determination of what counts as a 'good' or 'healthy' therapeutic relationality. Those who stress the importance of self-hypnosis see themselves as enabling their clients to make use of their own inner resources, liberating them from the financial and psychological sequelae of dependence. Others highlight the importance and value of deferring to the suggestions of a well-meaning, healing-oriented therapist given the ambient risks of inhabiting a cultural and linguistic environment. Yet drawing on my own ethnographic relationships with therapists that I know well, I suggest that such normative horizons are often underpinned by personal quests to transcend their own wounded modes of relating and to cultivate ways of engaging with others that will prove efficacious and positive both within and beyond therapeutic practice. Such a person-centred approach suggests the value of moving beyond rigid normative guidelines of 'best practice' for (hypno)therapy in favour of more creative and open-ended considerations of how the collaborations at the heart of therapeutic relationality can heal.

Empathy, Sort Of: Transmutations of Self and Other in a Paddy Field

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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. 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.

Affecting and Being Affected by Person-Centered Ethnography and Observation

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Person-centered interviewing is a type of open-ended interviewing and observational style that attempts to describe and represent human behavior and subjective experience from the point of view of the acting, intending, sensing, and attentive subject and to actively explore, rather than to assume, the emotional and motivational saliency of social, cultural, political, economic, and material forces. A key concern is to actively engage with and illuminate the complexities of individual subjectivities and personhood rather than to ignore or obscure that complexity (Hollan 2001, 2005, in prep). Such an approach to human behavior and ethnography inevitably engages the emotions and memories of ethnographers and subjects alike, in ways that are similar to, but different, than psychotherapeutic encounters. I illustrate this with two examples from my Indonesian field work, one in which I focus on myself and why I continue to write about a Toraja man I first met forty years ago, and a second in which I speculate about how I affected the memories and concerns of another Toraja elder.

Changing political economies and changing selves

Chair/Discussant: Deborah Tooker, Ph. D., Professor of Anthropology, Le Moyne College, Syracuse, NY USA, tookerd@lemoyne.edu

In this panel, 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. The notion of the "neoliberal self" underlies some of the papers and is problematized. Another 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. Jirattikorn looks at the moral subjectivity of activist teachers in Myanmar with changing political conditions. Yang looks at a self-making process through a form of 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, Ph. D., Professor of Anthropology, Le Moyne College, Syracuse, NY, USA, tookerd@lemoyne.edu

In the time period of my fieldwork (1982-2018), the Akha community of Bear Mountain in Northern Thailand has undergone a change from a mainly subsistence economy to a market-oriented economy with cash crops and wage labor. I recently started to see the appearance of western psychological ideas such as individualism and interiority in Akha discourse. In my interviews with members of the neo-traditionalist younger generation , I noticed what appeared to be contradictory remarks in the same conversation. These were contradictions about collectivistic ideas such as obligation to family/lineage and ideas of individual autonomy and interiority. While at first interpreting this as an acceptance of 'multiplicities', I here conduct a further analysis to include broader Akha notions of social/cosmic change through dialectics and the incorporation of opposites. In this approach, western psychological

notions get indigenized, not just in relation to self concepts but also in relation to a larger philosophy of cosmic movement between opposites. I invoke Yang's study of 'psychologization' in China "in which socioeconomic issues are managed in "psychological" modes of thinking" (2015:6) and her usage of the Chinese concept of biantong, or 'change with continuity' which includes a dialectical movement between more individualistic notions (of potentiality) and more collectivistic notions. I also refer to Alting von Geusau's early study of an Akha dialectical 'attitude' towards social change that includes the interaction of opposites as people move through time and space in a cosmic process. 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.

Chengfu: Affectation, Selfhood and Aesthetic and Affective Labor in China's Bureaucracy

Jie Yang, Professor, Simon Fraser University, Canada, Yangjie@sfu.ca

I analyze an indigenous Chinese concept/subject position, chengfu, literally translated as "city and residential complex," and its psychological effects on government officials in order to examine affective and aesthetic labor required in China's bureaucracy. Despite sophisticated etymologies, chengfu now means deep, unfathomable scheming, often associated with a character setup, manifesting as individuals who manipulate their subjectivities to misrepresent or hide their real selves for affectation in order to optimize resources for their own benefit. While chengfu has negative connotations when associated with one's persona, it has become a normative, ideal subject position for a super-individual to survive in China's officialdom. Through analysis of ethnographic data collected at three bureaucratic units in a city of Shandong province, I examine the psychological, emotional, and embodied entanglements in officials' everyday performances and experiences of people with chengfu. I illustrate when officials with chengfu spend their time and energy, not for work-related duties, but regulating their own voices and behaviors for affectation, such affective and aesthetic labor creates psychological and emotional toll on officials' mental health and overall wellbeing, creating mental frictions and unnecessary human cost for the operation of China's bureaucracy. The power dynamics do not really lie in the antagonistic relationship between the governor/superior and the governed/subordinate, but everyone can be affected and can affect by manipulating the space of in-betweenness of any interpersonal interaction. Affects in an "aesthetic order" associated with Confucianism (Hall and Ames 1987) in China's bureaucracy are more subtle and ambivalent than any singular, monological logic can capture.

Entrepreneurial Fantasies of The Neoliberal Self

Claudia Strauss, Ph.D., Professor of Anthropology, Pitzer College, USA, claudia_strauss@pitzer.edu

Flexible capitalism (Harvey 1989) has meant a shift to less predictable jobs and incomes in the United States and other wealthy countries (e.g., Allison 2013). When I interviewed unemployed southern Californians, I found some whose understanding of their downward mobility was shaped by neoliberal discourses of personal responsibility (Rose 1996, Strauss 2018), 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, Jones and Spicer 2005). In this paper I will consider differing meanings of fantasy, including Žižek's argument (1997) 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.

The Guilty Man: Politics of the Moral Self in California's Criminal Justice System

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In the United States, formerly incarcerated people exist in a kind of "collateral afterworld" after their release from prison, which is characterized by extended carceral control and surveillance, moral judgment, and precarity. Consequently, their (un)freedoms and futures depend heavily on carceral logics that are rooted in the changing sociopolitical history of the criminal justice system. These often surface in discourses that frame the problem of criminality in terms of the moral failure of the individual. At the same time, recent changes in state penal policies and public outcry concerning police violence against people of color has ushered in a new level of cultural awareness to carceral issues, suggesting perhaps an emerging horizon of social change.

This paper is based on my dissertation fieldwork with recent parolees living in Los Angeles, California. Utilizing theory within the anthropology of morality, I examine the ethical exigencies of post-prison life as articulated by the changing landscape of sociopolitical consciousness and situated within a particular legacy of punishment. In particular, I focus my analysis on a man I call Chalo and his subjective struggle with his own moral identity. I argue that dominant rehabilitation discourses emphasizing moralized notions such as "individual responsibility" and "change" deeply impede on Chalo's moral self, which necessitates a 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.

The Daughter-Nan: Problematic Personal Choices and the Entanglements of Moral Personhood in Nepal

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When 25-year-old Sushila went to the Bihar monastery on the outskirts of Bhaktapur, committing herself to stay there as a Buddhist nun, her parents could not accept her decision. Her story exemplifies how dramatic social change engenders a peculiar set of clashes and conflicts between kins in Nepal. If in some cases social rules can be revised by parents who want to preserve their relationship with their children, in other cases accepting moral creativity initiated by the children, such as refusing marriage to become a nun, can be emotionally painful and difficult to accept in their heart. This is because social roles are intertwined, and one's moral and social fulfilment depend on the behaviour of others. This presentation examines problematic personal choices such as that of Sushila, that challenge domestic samskāra roles and push towards a revision of the entanglements that shape moral personhood in contemporary Nepal.

Learning death, learning a form of life: lessons from children's words, plays and performances

Co-Organizers: Talia Katz, Sarah Roth, Joséphine Stebler; Chair/Discussant: Jean Hunleth

Talia Katz, PhD Candidate, Department of Anthropology, Johns Hopkins University, TKatz1@jh.edu

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Joséphine Stebler, Senior Lecturer – School of French as A Second Language; Director of the Ecole du Cours de vacances; Faculty of Arts – University of Lausanne, josephine.stebler@unil.ch

Jean Hunleth

How do children learn their form of life and inherit their culture from those who initiate them? Apart from describing this inheritance in terms of socialization to a set of normative rules (Das 1998), how could we approach the ways in which children come into knowledge of life? In this panel, we take investigating how children learn death and dying as our route through these questions. Existing work in anthropology has explored the lived experiences of those who die (Irvine 2016; Desjarlais 2016), the subjectivities of 'living in prognosis' (Jain 2007), and the echoes of loss beyond the individual and into relational ties (Das & Han 2016). However, ethnographic work has only begun

to center the 'dissonant voices' of children (Johansson 2013) as agents of knowledge production who play an important role in the everyday (re)knitting of life marked by loss. The papers gathered in this panel pay close attention to the words, play, and performances of children as they come into knowledge of death. We ask: what might it mean to let children's knowledge of life and death mark adult concepts? We consider how children sometimes ventriloquize adult concepts (Das 2015), but also how children's incorporated responses to detail generate new modes of understanding living and dying (Han 2020). We draw from critical perspectives in developmental psychology, anthropology, allied clinical disciplines and philosophy, as we consider productive tensions between the figure of the child in clinical literature vis-a-vis her concrete experiments with words, plays, and actions as she navigates the worlds of death and dying.

From Role Playing in a Classroom to the Telling of a Father's Killing: Children's Sense of Play and the Possibilities of the (In)Human

Joséphine Stebler, Senior Lecturer – School of French as A Second Language; Director of the Ecole du Cours de vacances; Faculty of Arts – University of Lausanne, josephine.stebler@unil.ch

By asking for a renewed attention to the ways in which children come into knowledge of life, this paper aims at investigating in what sense looking at children's "sense of play" (Erard 2017) can introduce a hesitancy in the way we – adults, anthropologists – are inclined to approach what it means to live a human existence. Recollecting – with the help of video recordings – some scenes from a one-year fieldwork in a pre-elementary school of Lausanne in Switzerland, where I explored pedagogical possibilities inspired by psychodrama and centered around Wittgenstein's notion of "language games" (Wittgenstein 1986), I offer to look at some modalities of roles alternation in (5 to 6 years old) children's plays and reading performances. While connecting these shifts of roles and places with some aspects of ethnographic work, as suggested by Favret-Saada's work on witchcraft (Favret-Saada 1985, 2009, 2015), I will more specifically address the sense of fluidity that emerges from children's "games of alternance" (Wallon) and from their (aesthetic) incorporation of contradictory – that is complementary, in a grammatical perspective – voices and postures. Drawing from Cavell and Das's conversation around the wittgensteinian notion of "forms of life", the juxtaposition of my examples from school with a scene of dying taken from a more violent and precarious context will then allow me to investigate the routes that can lead, following children's footprints, to an acknowledgement of "the inhuman as a possibility of the human rather than it's boundary" (Das 2022). This shift could then open up a space to approach death as something different than the opposite of life.

Learning the Third Person, Learning a Form of Life: Lessons from Children's Play in a Municipal Bomb Shelter in Lod, Israel

Talia Katz, PhD Candidate, Department of Anthropology, Johns Hopkins University, TKatz1@jh.edu

What might we learn about living and dying in a world of ongoing conflict from paying attention to how children learn the third person voice and the concept of "character?" I approach this question by drawing from fourteen months of ethnographic fieldwork with elementary schoolers (ages 6-10) enrolled in an after-school theatre program in the city of Lod, Israel. My fieldwork began shortly after the May 2021 War, in which the city experienced both rocket fire from above and rioting on the ground in mixed Arab-Jewish neighborhoods. The fieldwork also coincided with the Omicron wave of the Coronavirus pandemic as well as the children's loss of their group leader to a critical illness. Within this milieu, every week for ninety minutes, they gathered to play and create in a municipal bomb shelter repurposed to serve as a theatre during times of peace. This paper focuses on three of their enactments dealing with war and death. I track the words of the children, their dialogue with their instructor, and their choice of props and costumes — examining how the context in which they live inflects everyday objects like a costume ring, a pair of sunglasses, and an oversize men's dress shirt. I ask whether these enactments point us towards understanding this context as a "form of death" (Das 2016) rather than a form of life? If so, might the contradictions, ambiguities, and imaginative logics of children's play point us towards "fleeting moments of aliveness" within a world in which there is no 'outside' to violence?

Futures Made and Lost: On Crip Times of Repair among Terminally Ill Children in Colombia

Sebastián Ramírez, Lecturer, Department of Anthropology, Princeton University, srtwo@princeton.edu

In 2011 the Acosta family left their home in the rural hinterlands of Colombia after being threatened by local armed actors keen on stealing their small farm. They made their home in the suburbs of Bogotá and entered the state's nascent bureaucracy of reparation for victims of the war. In this way they joined the more than nine million Colombians who have been forcibly displaced by the war, been legally recognized as victims, and become entitled to a suite of government programs meant to help those uprooted by the violence. Santiago and Adriana, the family's two middle children, were diagnosed with muscular dystrophy soon after their arrival. The tragedy of their victmization opened the possibility of access to health services previously unavailable in their remote home in the mountains. However, their diagnosis was not hopeful. Santiago was told he only had five years left to live. Adriana had perhaps ten more. They soon discovered that the availability of healthcare was little more than a promise, as systemic bureaucratic and economic obstacles continued to hinder actual access to potentially life-prolonging procedures. This paper explores how horizons of repair are understood through the lens of children whose future has been foreclosed. Thinking alongside Santiago and Adriana, I inquire what an image of the home, of reparation, and of hope is formed amid violence and within curtailed biomedical horizons. In exploring the crip time of reparation, I ask what shape a sense futurity takes amidst calamity, how a sense of the possible is curtailed or rethought within injury and loss.

Bearing the Unspoken

Sarah Roth, PhD candidate, Department of Anthropology, Johns Hopkins University, sarahroth@jhu.edu

Ryan, a sixth grader with Batten disease, sits on the couch at NIH's Clinical Center, his oversized headphones streaming music. Ryan and his parents have traveled overseas, from Norway to Bethesda, to participate in a genomic sequencing study. With Ryan's attention diverted, Ryan's parents tell the care team the story of his unfolding condition. A few years back, Ryan began losing his vision; they began looking for a cause. After a series of misdiagnoses, Ryan was given the label of Batten disease, a 'life-limiting' condition affecting the nervous system that typically shortens life into the teens or twenties. Shortly after his diagnosis, Ryan's family began looking for studies at NIH. "We know there is nothing to do," Ryan's mother explains. "And yet, how can we not do everything possible?" The family explores how they carry the weight of Ryan's eventual death; how it circulates in their family. They share that they have not been able to discuss Ryan's prognosis with him. Instead, it orbits their discussions, an undercurrent never made explicit. Yet, Ryan knows that he is "sick," with increasing levels of debility becoming ever more apparent, and the early stages of memory loss. In this paper, drawing from clinical and ethnographic work at NIH, I ask: How does the "inordinate knowledge" (Das 2020) of a progressive diagnosis make its way into the everyday life of the family? How does the child come to bear this knowledge, even when it remains unspoken?

Entangled agencies in existential anthropology

Organisers/Chairs: John Loewenthal and Samuele Poletti; Discussant: Lavinia Ţânculescu-Popa

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Socio-cultural anthropology can be criticised for focusing on the social and cultural frameworks within which human beings exist and not so much on human beings themselves. Systems, patterns, and cultural logics seem to supersede actual persons as foci for analysis. Psychological anthropology offers the scope for a more intimate engagement, recognising individual persons and their inner lives. The concomitant field of existential anthropology forms a 'study of human beings' in the literal sense of studying the sentient, mortal beings whom we speak to rather than treating

their lives as evidence of a sociological theme. 'Agency' appears to be a key concept for the intellectual project of an existential anthropology. Michael Jackson described existential anthropology as an attempt to highlight how persons strive to carve out for themselves a margin of agency in a world largely exceeding anyone's comprehension and control, in an ongoing struggle between being an actor and being acted upon. This panel wishes to shed further light on the entangled agencies that contribute in shaping people's lives and deaths. We wish to promote the analytical merit of a person-centred approach while simultaneously downplaying a possible individualist reading of existential anthropology by showing the many ways in which human subjectivity is a product of relentless intersubjective exchanges. We ask, how do individual lives entangle with other forms of agency? From intergenerational dynamics surrounding life choices to the lingering agencies of the dead, from the actions of leaders to the power of external objects or other people's role in someone's suicide, this panel focuses on the manifold relationships affecting personal vicissitudes in a changing world.

Suicide and the 'tension of agency' in Sinja, Nepal

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The act of willfully ending one's own life presupposes a certain degree of agency, which, in turn, is intimately entangled with an implicit view of the subject supposedly acting out its will. While this is relatively straightforward to assume within an individualist framework, things get more complicated when persons are said to be fluid "dividuals" who appear to develop their sense of self in contiguity with others amid networks of relational interactions. In a deeply relational society such as Nepal's, in fact, the agency responsible for a suicide cannot be attributed solely to the free will of a single agent, but necessarily spreads over the entire social fabric that bred such an act. Actually, only from a detached position of privilege can suicide be treated as a problem of a philosophical nature, to ponder upon as a deliberate choice of a free subject. The case of a woman who took her life in Sinja, a remote valley in northwest Nepal, spurs us instead to conceive of self-destruction as a failure of the performance of self that imposes itself on someone's being, acting upon people's will to the point of leaving them no other option. This suggests that conceptualizing suicide and its relation to agency cannot be disjoined from understanding how specific notions of (gendered) personhood are articulated in a given context. As there is not one single way in which people become people, self-destruction too is no less heterogeneous, making of 'suicide' not a single phenomenon, but a number of processes whereby different people put an end to their lives.

Empowered or infantilised? Entangled agency between young adults and their parents in the USA

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This presentation shares findings from an 18-month ethnographic study of the aspirations and transitions of students and graduates from a high-profile university in New York City. In particular, I discuss a forthcoming article on parental involvement in student aspirations during and after higher education. During this period, bonds of family nurtured from childhood underwent elements of continuity, intensification, contestation and fading. The presentation shares examples of intra-familial negotiation over subject and career choices, and by association, over agency and the future. Elsewhere, Zaloom (2019, p. 95) describes the irony that young adult attempts at independence through higher education may depend upon "extended financial assistance" from parents and invoke "intimate connection" surrounding choices that also lead to family separation. This presentation, focusing on three individuals of different cultural backgrounds, explores such social relations in the emergence of adulthood. Inter-generational relations appeared to form contexts of both facilitation and constraint for the young adults to imagine and articulate their lives. Further to 'agencies' being entangled, agency itself spread across individuals and could not be reduced to singular persons. These uncertain boundaries between human beings can be understood in the context of what Martin (2019a, p. 6) describes as "the ambiguities of individualism". At a socioeconomic level, parental involvement appeared advantageous for the young adults. Psychologically, it seemed to undermine their sense of self and to stifle the emergence of their own aspirations. Tensions regarding the extent to which inter-generational involvement is empowering or infantilising may be considered in relationships across the life course.

'Auto-ethnographic dialogues' on life-changing events

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This paper explores inter-subjectivity in relation to how embodied perception, knowledge and social life are transformed following Traumatic Brain Injury (TBI). TBI is an injury to the brain caused by a substantial impact to the head or body. Effects may include reversible or permanent brain damage, coma, hallucinatory noise, disordered cognition, personality changes and long-term difficulties in speech, movement and coordination. Commencing from my own experience of TBI I am developing, with other people who have experienced a TBI, a co-creative method I call "Auto-ethnographic Dialogues". This offers an intersubjective frame of interpretation to recognise, reflect and interpret new modalities of experience and expression. Co-creative, audio-visual practices are employed to research and represent how experiences of Traumatic Brain Injury are shaped through conversations with others—including past and future versions of oneself—and in interaction with places and objects.

Identifying Lithuanian cultural themes of love, marriage and children: from freelists to pilesorts

Discussant: Prof Victor C. de Munck, Vilnius university, demunckv@gmail.com

The panel consists of researchers who have been collecting data for two years on how Lithuanians across four age grades (18-29; 30-39; 40-59 and 60+) perceive romantic love, marriage and children. Using two systematic emic methods, freelisting and pilesorting, we have collected freelist and pilesort data from two independent samples from each of these four age groups. We conducted two systematic data collections for freelists and pilesorts in order to evaluate the external validity and reliability of our initial findings. This study is motived by the kernel observation that motived Lesthaege and Kaa (1986) to pose a "second demographic transition." They posited that this transition moved in the opposite way of the first demographic transition which led to that occurred with exponential population growth as a consequence of the Industrial revolution. While there are many reasons for the "second demographic Transition" our focus is on three areas of intimate relations—love, marriage, and children. Not so long ago there was talk of the Malthusian population bomb; now there are apocalyptic fears of massive ethno-national extinction due to radical changes in the pillars of family: love, marriage, and children. We present initial data from Lithuania to describe contemporary cultural themes that comprise how different generations in Lithuania view love, marriage and children.

Romantic Love Across Cultures: A Preliminary Account Using Pilesorts to Compare the Perception of Romantic Love Among Young People in Lithuania and the US

Emilis Nikitinas and Aušrinė Mažulytė

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In this presentation, we will present results of collected data with the intent on figuring out how the younger generation (18 to 29 year olds) of Lithuanians perceive romantic love and whether this perception is cross-cultural, the latter of which can be understood by comparing the findings with previously conducted research in the US. To accomplish this, we first collected data using the freelisting method, asking respondents to "name 4 or more things…[they] associate with romantic love". After which, the gathered data was used to conduct a pile-sorting task. In the pile-sort task, informants were asked to organize index cards with terms listed on each one according to perceived similarity. The informants had the freedom to make as many piles as they wanted or saw appropriate. This exercise's objective was to reveal the web of connections between the given terms and analyze their conceptual relationships, an example of which could be the depiction of contrasting values of romantic love. This, when compared with the pile-sort data obtained in the US regarding the same question in the book "Romantic Love in America" by Victor C. de Munck, could reveal the differences of understanding the concept of romantic love across

cultures. Differences and similarities of romantic love between Lithuania and the US will be discussed in more depth during the presentation.

Perspectives of marriage across age groups in Lithuania

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Using a pile sorting (also known as Q sort) method our research group obtained data that can be used to compare similarities and difference in conceptions of marriage across for age groups (18-29; 30-39; 40-59; and 60+). The data was gathered utilizing the systematic emic pile-sorting method, which seeks to identify the key ideas that make up a specific cultural domain. Any coherent cultural construct that has broad consensus among members of a culture is referred to as a cultural domain. A quick and easy way for gathering data is pile sorting, which involves asking a sample to arrange cards with words into various piles.

Our research group made the decision to ask a sample of Lithuanians to sort piles of words that best describe what marriage means to them. We sought to identify and compare ideas and themes salient both within Lithuanian society and to examine if there were deifferences in themes across age groups. We hypothesized that there would be core features that were the same across age groups and some themes that were relevant to the particular positionality of members of each age group. For instance eighteen and 60 year olds are likely to have some significant differences in the way they view marriage.

Pile sorting is the second phase of our research project (the first was freelisting). The second stage provides a stage by which we can discover themes that reflect key aspects of the marriage concept and offers a wide range of topics that illustrate the diversity of marriage-related thoughts. These themes then lead to an understanding of life stage differences in perception and also how we can construct normative cultural models regarding marriage that help understand the reluctance of younger people to marry.

Conceptualizing 'children' across generations: a Preliminary account using the Pile Sort method to evaluate changes in Lithuania

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This part of the panel will provide an overview of the research findings in relation to children. In the previous stage of the research (free-listing), we identified the most frequently mentioned terms and found the differences prevalent in the four age groups (18-29; 30-39; 40-59; and 60+). For example, while the majority of younger Lithuanian respondents associated children with "responsibility", the top term for the 60+ age group was "joy". The respondents of this group also stand out in that their list of concepts has the lowest number of words with negative connotations, unlike the 18-29 age group, which tends to provide associations with mostly negative connotations. This gives us reason to question why these groups associate terms related to children so differently. The data also allow us to compare the responses of the different groups on the topic of children with the data on love and marriage and to look for similarities and differences. Now using the pile sort analysis that typically follows free lists we will move from concepts to themes. In this stage, we will identify the structure of free list items and see thematic concepts or themes that are most important to Lithuanians when they think about children. Furthermore, we will be able to show how those themes differ among the four age groups and how those themes change over the course of life.

Polyamory in Lithuania: Cultural Themes and Differences from Monogamy

Ieva Kairienė and Eglė Nefaitė

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Polyamory is one of the numerous relationship-defining terms that fall under the broader category of consensual non-monogamy (CNM). Inquiring about polyamory in Lithuania it is interesting that most people either have never

heard of it, or off headedly reject that it exists in any serious form in Lithuania. Yet there is a thriving and growing Polyamorous community here.

Modern polyamory is not thoroughly researched academically and even less so in Lithuania specifically. Various factors may be at play here – the fact that it is only recently becoming more visible and accepted in otherwise rather conservative Lithuania has great influence on this subject. This study intends to illuminate the basic cultural features that are central to the practice and norms of polyamory.

We have conducted a freelist task to obtain the salient terms polyamorous people associate with polyamory. We have also conducted forty five interviews with polyamorous people. Using the salient freelist terms we conducted a pile sort task asking people to sort terms into "piles" based on conceptual seimilarity. The results of this task yield the main themes or semiotic fields from which normative cultural models of polyamory can be constructed. While this paper does not attempt to do so, it does yield the key significant conceptual fields by which cultural models of polyamory are built.

KEYNOTE: Voices of madness, voices of spirit

Tanya Marie Luhrmann, Albert Ray Lang Professor of Anthropology (and Psychology, by courtesy), Stanford University, luhrmann@stanford.edu

They seem like strange experiences—a voice whispered on the wind, a god who speaks from on high—but voices are far more common than we think. In this talk, I argue that voices—the sense of being called by another—are at the heart of the human experience of mind. Our minds are deeply social—less interior inner universes, more like dinner parties with noisy guests. Religion is a way of using that social dimension to your advantage—crafting an inner coach who is not the self and who, by being other, manages the inner cacophony. Sometimes of course this process goes terribly wrong. I hope we open a discussion about how people use social practice to shape inner worlds and moral purpose, and about the complex relationship of spiritual experience and psychosis.

PANEL SESSION 6 (13:30-15:30)

Consciousness & politics

Chair/Discussant: TBC

'Pedagogy of Fear': An ethnohistorical study of the institutionalisation of fear to create a subservient citizenry

Tirthankar Chakraborty, Institute of Social and Cultural Anthropology, Freie Universität Berlin, tirthankar.c@fu-berlin.de

This paper examines how a democratic state used fear to create a subservient sensibility in the citizens, not as a by-product but as a direct method/tool of governing by shaping behaviour. Through an ethnohistorical method of intensive fieldwork and archival research, this study will explore the practices of arousing fear in the citizenry, how this fear was experienced, and how it shaped the everyday lives of those who were targetted, the university-going student population in Calcutta during the 1960s and 70s – during the Naxalite revolution. I argue it to be the point of departure as massive surveillance, the crackdown on dissent, and governance through fear were routinized in the Indian polity. Using the analytical framework of political affect, this study will theorise the institutionalisation of fear in the mind, body and habits of ordinary and extra- ordinary members of the student population during a revolutionary movement. This refers to the politics of memory, affective behaviours, change-in-sensibility and ideas, and how individuals and societies 'fall in line' to not be an outlier in the states' perspective. The routinization of governing by fear and the 'culture of silence' (Freire 2000) instilled by the democratic state has not been explored, especially in the context of South Asia, and particularly, India. Unlike the studies which have focused on the threats

as subjects to be feared, this study wants to focus on the institutionalisation of fear amongst the subjects who are deemed as threats - which also has hitherto not been studied.

Robot minds: Reading consciousness politically

Matthew Nesvet, Assistant Professor, Internal Medicine, Indiana University School of Medicine and Anthropology, Miami Dade College, mnesvet@mdc.edu

What can different efforts to create consciousness in machines tell us about how mind is conceptualized in recent computer science and engineering practice? If we think about mental states differently, might we also think about computer and human 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 situated understandings of human and machine sentience enable certain ways of thinking about the meanings of consciousness while foreclosing others. My main contention is consciousness can be read politically—and doing so reveals conscious states are at heart cultural and political practice.

Psychologisation of political discourses in Russia amid the full scale military invasion of Ukraine

Polina Kislitsyna, MA in Cultural Anthropology, Department of Anthropology, European University at Saint Petersburg, Russia, pkislitsyna@eu.spb.ru

Mariya Levitanus, Lecturer in Counselling and Psychotherapy, School of Health in Social Science, The University of Edinburgh, United Kingdom, mariya.levitanus@ed.ac.uk

The paper is devoted to psychologisation of political discourses within media and academic publications around Russian authoritarianism and its consequences including the invasion of Ukraine. Writing from psychotherapeutic and anthropological standpoints, we reveal how therapeutic turn, described by Eve Illouz, Nicolas Rose, Ole Jacob Madsen, are permeating through political discourses. We write about a number of examples of psychologisation of political discourses, such as the case of Feminist Anti-War Resistance, a Russian activist group, that uses within their rhetoric a comparison between Russian people depending on the authoritarian leader and a woman in an abusive relationship. The relations between the citizens and the state are positioned as abusive, toxic, and unhealthy. Another psychological concept that became popular in the recent months is explaining support of Russian war in Ukraine in terms of Ferenczi's (1933) concept of identification with the aggressor that describes the way in which people who are overwhelmed by a threat choose to "blend into" and join the very things that threatens them in order to protect themselves. Lastly, we discuss the explanations of Russia's politics and invasion of Ukraine in terms of unique personality traits of Putin. In this paper, we debate the relationship between popularisation of therapeutic ethos and its use to explain Russian politics whilst considering critique psychologisation discourse that atomises and holds the individuals responsible for all their problems. While paradoxical at first glance, we explore ways in which individual-oriented popular therapeutic and political discourses intersect, which illustrates a wider process of cultural change and adaptation of society in search for an explanatory framework at the time of political crises.

The Dilemma of Authenticity: Negotiating between Chineseness and Queerness

Tianyi Bai, PhD Student, Boston University, btianyi@bu.edu

In this paper, I examine the incompatibility between "authentic" Chineseness and trans-/queerness among Chinese queer NGOs. I start with a discussion on the conceptualization of Chineseness in negotiation between the ruling Chinese Communist Party (CCP) and pro-CCP nationalists, and the burden that this process creates for mainstream outcasts whose survival depends on the endeavor to perform authentic Chineseness. I trace the CCP's establishment of its authority over articulating, defining, and appropriating preexisting Chineseness and then examine how this Chineseness is required to be performed among grassroots queer NGOs when their outcast status become targeted. Drawing on examples from an interview done with a Chinese queer NGO worker, Lele, I argue that comparing to completely hiding their queerness, performing Chineseness—non-foreignness—is a more compliable way to avoid

state attention. At the same time, queer/trans individuals like Lele understand their authentic queerness as located elsewhere; achieving their full queer self requires a physical separation of their queerness from mainstream Chineseness. This desire of running out from China to certain locations, I argue, is shaped by neoliberal self-making as well as the uneven distribution and representation of queerness globally. The party-state's exclusion of queerness from Chinese nationalism and queer individuals' distancing of themselves from Chineseness not only reinforce the policing between authentic and inauthentic identities but also create a hostile environment for any collective organizing that transgresses the mutual exclusivity between queerness and Chineseness, thereby reinforcing state censorship against queer bodies.

Roundtable: Critical psychological anthropology: exploring a new-old sub-discipline?

In the last decade a revived critique of anthropology and efforts to decolonize the discipline's research, teaching and institutional practices has had a profound impact across its many subfields and thematic interests, inspiring re-evaluation and rethinking of existing frameworks, models and questions. Drawing these forces together, this roundtable inquires into psychological anthropology as a critical public endeavor.

Critique is at the heart of many works in psychological anthropology, which have interrogated the structural forces and forms of power that impinge on subjective experience in different ways. We are interested in thinking through the diverse meanings of critique as well as the complex dynamics and dilemmas that calling ourselves "critical psychological anthropologists" may bring into our ethnographic practice and into our relationships with our interlocutors. We ask: Is psychological anthropology inherently critical? Why (not)? What different shapes does critique take in our research? When we think of a critical psychological anthropology, whose perspectives and critiques are we foregrounding? While adopting a critical stance, how do we face incoherences and multiplicity in the narratives and experiences we encounter? What are the ethical contributions to critique and where are the limits of engagement beyond anthropology? And what could be the potential of re-introducing "critical psychological anthropology" (Scheper-Hughes 1993), a term that so far has not been widely used, as a research standpoint or practice, or even as a subfield in psychological anthropology?

We will start with short ethnographic presentations of max. 10 minutes, each reflecting on the question of critique or critical approaches in psychological anthropology. We thus hope to ignite a lively roundtable discussion grounded in diverse ethnographic and personal experiences and engaging with the dilemmas and questions raised.

Reflections on a personal stumbling path towards critical psychological anthropology

Mayssa Rekhis, EHESS-Paris & Lecturer, University of Gothenburg, mayssarekhis@gmail.com

A trauma-therapy center for refugees is a fieldwork site where human suffering, violence, oppression, therapeutic ethos and practices, borders, migration, and integration policies intersect, in a way that makes a critical stance almost inevitable, at least for a social scientist. But this inevitability didn't mean clarity of the path to follow. I needed to not only define what critical means and implies in that setting, but also to _self-critically_ reflect on the particularity of my role and position. I was an anthropologist who chose the discipline for its critical stance but also an activist engaged for migrants' rights but while both endeavors are related, they also needed to be separate. For this roundtable, I will discuss my path in attempting to draw an ethnographically grounded critical stance for this particular study, from facing questions about the risks of activism tainting anthropological findings, and of critique becoming an objective in itself, to reflections about the meaning of critique in the particular setting of a non-profit therapy center "standing against a broken system" (using my interlocutors' words), the positionality of being a researcher and activist, and the ultimate question of why do we do what we do.

Appropriate Education? A critical perspective on NGO-related 'doing good' and anthropological partisanship

Thomas Stodulka, FU Berlin, Professor, thomas.stodulka@fu-berlin.de

Schooling and learning is subject to (non)governmental, entrepreneurial, and parental activism. The 'education business' thrives as politically, economically, culturally and socially valorized yet contested project. Schooling calls parental, societal and political attention to diversified hierarchies of social, economic, cultural, spiritual or emotional values, tasks and skills. Transnational discourses on the rights to 'appropriate education' and 'happy childhoods' based on cosmopolitanized Eurocentric notions of age-related skilling curricula create globalized skillsets that children and youth are expected to learn in order to be able to compete in imagined cosmopolitanized future job markets, so the story goes. This contribution highlights Asian alter-pedagogies that resist the commodification of education and its related 'FOMO'-regime in favor of producing alternative curricula of ecological subject formation and cultural resistance. It draws on the example of Timor Leste's permaculture youth camps, which combine transnational permaculture practices with local horticulture and liberation pedagogies in order to deal with water and food scarcity. The statement engages in a self-reflexive and critical perspective on both NGO-related 'doing good' and anthropological partisanship.

Can critique be uncertain?

Annigje van Dijk, PhD Candidate, KU Leuven and Aarhus University, annigjevdijk@gmail.com

During my research on the experiences of people with an experience of 'mental illness' in Ouagadougou, Burkina Faso, one of the first things I ran into was the uncertainty, ambiguity, doubt and open-endedness in my interlocutors' narratives, born from constant critical reflection on their part. A lot of what we did together was pondering different theories of causality and possibilities for healing, and we did not often reach conclusions. Taking this into my writing, I got inspired by different works that take uncertainty and ambiguity not as something that needs to be resolved, but as something to write with (Stevenson 2014, Page 2017). One of the things I argue is that my interlocutors' doubts, and their refusal to engage with one narrative or explanation actually reflects a very critical engagement with and understanding of the world around them. What I run into when trying to think about my own work as critical, however, is the lack of one clear 'counter narrative', as for example formulated by Scheper-Hughes in her powerful reflection on mental health in Brazil, and my own hesitancy in formulating it, which would imply going far beyond the already-critical reflections of my interlocutors. What does it take for work to deserve the name 'critical psychological anthropology? Whose voice should be most prominent in the formulation of critique, that of the anthropologists or the people she works with?

A Matter of Consent: Silencing Sexual Violence through Sexual Moral Orders

Mona Elisa Behnke, Freie Universität Berlin, mona.e.behnke@gmail.com

Morality is defined and formed differently all over the world. Related concepts come in the shape of written and unwritten rules, internalized orders, and concepts of subjectivity and gender which are embedded in society, and might be influenced by local power holders. Concepts of morality and being a 'valuable' member of society might vary from location to location, even within one nation. Sexuality, intimacy, and reproductive health are frequently lived, and narrated through moral orders and what it means to be a valuable partner. Simultaneously, (newly) implemented laws and legislations might clash with local perceptions and lived practices. They become an externalization of the government's moral orders by de-/criminalizing certain behaviors.

The contribution will shed light on Indonesia's new law against sexual violence (Undang-undang Tindak Pidana Kekerasan Seksual), and how its impact on sexuality was discussed in the Indonesian media during the crunch mode, before it was signed in May 2022. It illuminates the hopes and fears of two opposing parties namely those of local gender activists versus those of conservative groups on legal rights and how sexual consent becomes a battlefield of moral orders. The statement underlines difficulties in the current landscape of the politicization of sexuality in Indonesia and the danger of silencing the voices of survivors who are anyways stigmatized by society.

Lessons in Care: Economic Precarity, Wellbeing, and Psychology

Nadia Augustyniak, Doctoral Student, The Graduate Center, CUNY, naugustyniak@gmail.com

Between 2018 and 2020 I conducted ethnographic research on psychological counselling in Sri Lanka's government sector. Here, experienced counsellors provide free therapeutic services to the public. While theoretically the service is available to anyone, in practice, many clients face not only psychological distress but also economic precarity. The counsellors respond by drawing on all the resources available to them—from government benefits and self-employment schemes to their own informal networks and emotional labor—to offer their clients the psychosocial support they need. How they do this, I suggest, reflects an ethical sensibility keenly attuned to the material dimensions of care and wellbeing and to the relationality and interdependence that everyday life is built on. While the counsellors do not voice a critique or posit their work as critical, I consider how their enactments of care offer lessons for a critical rethinking of economic inequality in the context of therapy. I also consider more broadly how psychological anthropology offers distinct entry points for a critical examination of gender and class relations in everyday life.

Ethnography meets psychology: theoretical and methodological challenges of interdisciplinary research on children

Organizer: Francesca Mezzenzana; Discussant: Anni Kajanus

Francesca Mezzenzana, Senior researcher, LMU Munich, framezz@hotmail.com

Anni Kajanus, Associate Professor, Social and Cultural Anthropology, University of Helsinki, anni.kajanus@helsinki.fi

Anthropologists working with children often have to engage with research in developmental and cognitive psychology. Such bodies of research — while rich and heterogeneous in their methods and theories — are nevertheless based on a universalist assumption: the idea that a child goes through specific developmental stages that follow universal mechanisms. Further, the goals of this kind of psychology are often focused on determining what the best course through these developmental stages is, what good outcomes look like, and how to support children in achieving them. Anthropologists working with this literature then face many challenges. How do we reconcile perspectives based on local meanings of childhood and practices of childrearing with approaches predicated on universal models of development? What kind of methods do we deploy in this kind of interdisciplinary research, methods that on the one hand reflect real difference but are still relevant for psychological research? How do we communicate effectively and constructively findings to both audiences? This panel, with contributions by anthropologists of childhood aim to discuss the methodological, theoretical, and practical challenges that emerge when ethnography meets psychological science.

Exploring 'personhood' in anthropological and psychological research on children

Francesca Mezzenzana, Senior researcher, LMU Munich, framezz@hotmail.com

 Anthropologists often deploy the concept of personhood for analysing how children grow up and become members of a given society. Personhood is a concept with a long history and one whose definition is fraught with difficulties (Hallowell; Lienhardt 1985): what it means to be a "person" — a sentient, moral being — within a given society is perhaps the most anthropological question of all. Accounts of personhood feature prominently in ethnographies of children (Briggs 1998; Gottlieb 2004; Lancy 2013): local ideas about the body, the mind, and morality more broadly are shown to deeply inform the way in which children develop. Nevertheless, accounts of personhood sit uneasy with psychological frameworks on child development whereby the child is primarily an individual with a given set of innate characteristics which undergo developmental transformations. While "culture" plays a role within such framework, it is not always clear what its place is and how it affects developmental processes. Anthropologists who look at children and want to build a bridge between anthropology and psychology are caught into a dilemma: what is the relationship between ideas about the self —supposedly the subject matter of anthropology — and the self —

the subject matter of psychology and cognitive science? How do we investigate methodologically the influence of one on the other? Or is this distinction to be discarded? Drawing on my work in the Ecuadorian Amazon and my involvement in an interdisciplinary project on children, I explore the methodological and theoretical challenges of exploring such a relationship within the anthropology of childhood.

From Anthropology to Psychology: Opportunities and challenges of cross-disciplinary knowledge transfer

Gabriel Scheidecker, postdoc, FU Berlin, Germany, gabriel.scheidecker@fu-berlin.de

Anthropological research is often infused with a great sense of mission and there is no doubt that it has the potential to contribute important perspectives and insights to public discourses, practical problems or neighboring disciplines. However, it seems that these aspirations and potentials often remain unfulfilled. This is also true for the ethnographic study of children, parenting and socialization. In principle the anthropology of childhood produces knowledge that is critical for developmental psychology and other developmental sciences: insights about children and their development from around the world and not just from anglophone middle-class families. In reality such findings are largely irrelevant in developmental sciences, especially when it comes to their applied branches. Here I focus on early childhood interventions which are emerging as a large sector of international development, pursuing the aim of "building brains, building futures" (UNICEF 2017). In the context of a new research project that is designed to apply ethnographic findings and expertise to the science of early intervention, I will raise and explore these questions: Why is the ethnographic record about children and families in many contexts of the majority world irrelevant when it comes to early interventions into families from the very same contexts? Which strategies can we think about to change this situation more effectively? What are the challenges we need to take into account when trying to communicate across the disciplinary divides between anthropology and developmental sciences?

Cultural Relativism vs. Improving Development: Child-Centered Ethnography of a Neuropsychiatry-led Mindfulness Program in a U.S. Elementary School

Bambi L. Chapin, Associate Professor, University of Maryland Baltimore County (UMBC), USA, bchapin@umbc.edu

Ethnographic methods can offer a child-centered view of everyday activities young people are involved in. Foregrounding children's own perceptions and agendas can be helpful in seeing what children are making of the educational and developmental programs that target them. However, the comfortable relativistic, person-centered stance that is the mainstay of anthropology does not easily translate into something that can helpfully advise and support programs design to improve and educate children in particular places and times, let alone direct the goals of those programs. And yet, this kind of data is a key way for children's own voices and desires to enter into program assessment and direction. Over the past several years, I have been invited to bring my ethnographic approach to an interdisciplinary team led by neuropsychiatists to teach elementary school children the kind of "mindful movement" practices that these researchers have shown to improve ADHD measurements in a clinical setting. Scaling up this kind of training from the clinic to the school setting has been challenging in many ways, and the quantitative measurements have been inconclusive. My role observing these programs and listening to children, parents, and teachers has produced interesting feedback. Learning how to translate this feedback into programmatic improvements has been challenging. This paper raises questions about how anthropologists of childhoods as lived out in particular places and times might contribute to efforts to improve children's lives while remaining open to the many ways these lives may unfold and the difficulty in determining what might count as an improvement.

Challenges of Potential Humanity

Jan David Hauck, Postdoc, UCLA, US and LSE, UK, jandavidhauck@protonmail.com

Questions of what it means to be human and what it means to be a person have received new attention in anthropology in recent years, not least because of recent engagements with Indigenous conceptual worlds that attribute agency and personhood to what would be categorized in Western epistemologies as nonhumans. These

questions have also received recent attention from psychologists, who have explored cross-cultural differences attributions of agency to different kinds of nonhumans (ojalehto et al. 2020). Such questions resonate with those of us engaged in research on children. Ideas about children's personhood or agency vary greatly across the world. Thereby most anthropologists and psychologists would agree that no matter the specific developmental pathways, all children at some point end up as adults – as full-fledged members of their societies. However, in some societies the capacity to be socialized to become a full member of the group seems not to be confined to (human) children. For instance, among many Indigenous societies in Lowland South America we often find accounts that animals can be integrated into the family as family members, thereby losing their status as animals and becoming human – to a certain degree at least (Cormier 2003; Erikson 2005; Costa 2017). This process is often described in similar terms to how strangers or war captives are incorporated and often framed in terms of adoptive familiarization (Vilaça 2002; Santos Granero 2009; Fausto 2012). Captives and pets are understood as their owners' children. But if animals can become human, where then lies the difference between a pet and a child? If the category of human is a relational category, how can we meaningfully investigate beings as members of different species? And what does it imply for cross-cultural differences in theories of child development?

Mental health dialogues & biopolitics

Chair/Discussant: Petr A. Safronov, Guest Researcher, University of Amsterdam, p.a.safronov@uva.nl

'An anthropologist in an Inner London NHS mental health clinic': Insights from delivering Open Dialogue while conducting ethnographic research

Kiara Avitali Wickremasinghe, PhD Candidate in Social Anthropology at SOAS University of London, 644916@soas.ac.uk

'Open Dialogue', an innovation in psychiatric crisis care emerging in 1980s Finland, is being implemented in UK's NHS under a large-scale randomised controlled trial in response to the perceived failure of existing mental health services. A social network approach to treatment and recovery, the Open Dialogue model prompts a renewal of organisational structures and therapeutic practices to foster transparency, relationality, and continuity in care.

My PhD project, affiliated with a research team comprising anthropologists and clinicians, charts the unfolding of Open Dialogue within an Inner London community mental health service. Drawing on 15 months of fieldwork conducted through training and delivering care as an Open Dialogue practitioner, I offer insights on this innovative engagement between anthropology and psychiatry. An anthropological lens offers rich ethnographic detail that a randomised controlled trial does not cater to, such as the emergent team dynamics in a clinical setting; or the experience of staff burnout through embodying their roles; or the everyday lives of patients/clients outside of the clinic. Training as a practitioner then, sharpens the affective skillset of an ethnographer while inspiring the use of dialogic language and reflective practices in our research team, following calls to recalibrate staff relations from hierarchical to profoundly human. All this is not to take away from the methodological dilemmas of investigating multiple sets of relationships between ensembles of actors in the field, which this paper also tackles.

Sites of Care and Sites of Harm: Adolescent Lived Experience and Mental Health

Janis H. Jenkins, Distinguished Professor, University of California, San Diego, jhjenkins@ucsd.edu

My presentation concerns the lived experience of adolescents who have been inpatients in a psychiatric hospital and their hopes for having a life in the face of precarity and affliction. Our theoretical framework for thinking about these issues is grounded in the interrelations among lived experience, power and inequality, and engaged struggle that concurrently structure subjectivity, sites of care, and sites of harm. The foregrounding of experience reflects our longstanding theoretical commitment to the primacy of experience as the starting point of ethnographic research on culture, psyche, and social milieu rooted within the field of psychological anthropology. This empirical attention trained on experience inevitably involves the workings of power and thus provides a window onto critical points of intersection. This line of thinking stems from a theoretical framework developed for the reciprocal

production of subjectivity, on the one hand, and structural-institutional inequalities, on the other. To be more specific, concentrated into this formulation are "extraordinary conditions" that are constituted by personal experiences of bodily alteration which in in the present case are culturally diagnosed as forms of mental illness, on the one hand, and sociopolitical and institutional conditions and forms of violence and adversity, including poverty, misogyny, racism, abuse or neglect, on the other. This tangle of interrelations is explored within a case study of indigenous youth residing in the U.S. Southwest where having a life entails intricate processes of destruction and denial, being and becoming.

Towards institutional changes in German psychology - experiences from student initiatives

Hanne Oeltjen, Therapie im Kontext, www.therapieimkontext.de

Annika Just, DZHW Berlin, German Centre for Higher Education Research and Science Studies, just@dzhw.eu

Psychology is often allocated to the natural sciences at German universities. Knowledge production is strongly empirical and quantitative, based on experiments and surveys, driven by a positivist understanding of science. Questions like What knowledge is recognized? Who has access to knowledge production and who benefits from psychological research? have no room within mainstream psychology. While psychological knowledge has been increasingly influencing public discourse, academic psychology largely fails to locate itself regarding its epistemological, historical, or societal circumstances. Despite (power-)critical, methodologically-diverse scholarly engagements with psychological issues taking place in other disciplines such as history or anthropology, these remain outside of academic psychology and are often devalued as "non-scientific". Psychology claims interpretive sovereignty of all psychological topics. Consequently, findings from other disciplines are not incorporated into teaching, research, or practice and hardly reach public discourse. Thus, a paradigm shift in what is recognized as psychological knowledge within science is indispensable; increased plasticity towards other sciences and a combination of approaches are essential. An epistemological discussion within psychology to map the social and historical situatedness of its scientific conventions is necessary. Potentially, initiatives and (research) projects could advance this debate and bring it back into academic psychology. While changes at institutional levels are difficult to implement, there is a movement amongst psychology students demanding and promoting the empowerment of intersectional perspectives in psychological teaching, research and practice. Within the framework of student initiatives, we formed networks, conducted transdisciplinary research, and developed strategies for action. Exemplary, we would like to present two of our projects – an online symposium and a research seminar that we concluded with the publication of a Zine. As recent psychology graduates ourselves, we are concerned with the question of how we can make use of our experiences based on student self-organisation towards sustainable changes at psychological institutes.Together we would like to develop and discuss strategies to foster the multiplicity of perspectives within our discipline and promote transdisciplinary research.

Supported publicness: Care of mental health and the making of affective collectivities online

Petr A. Safronov, Guest Researcher, University of Amsterdam, p.a.safronov@uva.nl

My focus is on the emerging link between caring of (one's) mental health and building collectivities online in the times of global pandemics and war crisis. I would like to highlight how care of mental health emerges as a mode of public expression online under the conditions of censorship. The evidence for my research comes from interviews with psychotherapists, caring specialists and their clients as well as from participant observation of online communities of sharing and psychotherapeutic help. Main part of the work was accomplished across Russian-speaking online communities and specialists. However, I have also interviewed psychotherapists working in German- and Dutch-speaking contexts. Affordances of digital interfaces used to support therapeutic purposes have profound impact on the forms and strategies of public participation and expression. During presentation I would like to discuss in more detail how semiotic practices of psychotherapy mingle with digital infrastructures in the process of meaning-making of care and stress across various online communities.

ENPA & FUNDERS

ENPA

The European Network for Psychological Anthropology (ENPA) is a network for the development and support of psychological anthropology, affiliated to the European Association of Social Anthropologists (EASA). The network aims to sustain and nurture exchange, teaching and research in the field. We invite anyone with an interest in psychological anthropology or the intersection between anthropology and psychology and/or psychotherapy to join us.

Membership: You can join the network free of charge and sign up to our mailing list, or follow us on Twitter and Facebook. To feature your member profile on our website, please send (a) your institutional affiliation if applicable, (b) a short biographical note (maximum 80 words), and (c) a recent photo to: members@enpanthro.net.

Community and Events: Junior Scholars is an open and collaborative community of junior/early career scholars (from bachelors students to postdocs and independent researchers) interested in psychological anthropology. You can join our regular online meetings any time to discuss issues on the latest theories and inquiries in the field, as well as the realities and challenges of conducting research, in an intellectually stimulating, caring, and encouraging environment: juniorfaculty@enpanthro.net.

The Works-in-Progress Seminar (WiPS) is a monthly forum in which members present their works in progress, receive feedback, and exchange ideas about their research. Scholars and students at all levels are welcome to attend, just write to: wips@enpanthro.net.

Blog: We accept blog posts in various formats and on diverse topics related to psychological anthropology. You can find previous posts on our website. If you would like to submit a post, please contact: blog@enpanthro.net.

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Universitetet Blindern

Niels Treschows hus

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Sophus Bugge hus

Eilert Sundts hus, blokk A

Eilert Sundts hus, blokk B

Idrettsbygningen

Frederikke

Lucy Smiths hus

Vilhelm Bjerknes hus

Hasselhaugveien

BLINDERN (800 M)

Kristian Ottosens hus

Villa Eika

Sophus Lies auditorium

Georg Morgenstiernes hus

Duehaugveien

Georg Sverdrups hus

Helga Engs hus

Svein Rosselands hus

Farmasibygningen

Kristine Bonnevies hus

Prestegårdsveien

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Geologibygningen

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Prestegårdsveien

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Blindernveien 1.1

Kjemibygningen

Blindernveien

UIO - CAMPUS BLINDERN

Domus Theologica

VENUE   **COFFEE**   **FOOD**

METRO (T-BANE)   **TRAM**

CAFE OVERVIEW

Fredrikke house: Fredrikke eatery, Kupp, Kutt Gourmet, Sådd, Tacoteket

Niels Trechows: Niels coffee shop

Eilert Sundts: Eilert eatery, Trygve Coffee shop

~~**Georg Morgenstiernes:** Valentin Coffee shop~~ (closed)

Domus Theologica: Union Blindern, Teologi cafe
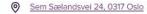
Georg Sverdrup: Sverdrup eatery, Georg coffee shop

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Monday - Friday	10.00-13.00
May 1, 17, 18, 19, 29	Closed

Deiglig Abels hus

Deiglig bakery

📍 Moltke Moes vei 35, 0851 Oslo

Near by
UiO, Blindern

Closed until further notice

KUPP

A place for good bargains!

📍 Problemveien 11, 0371 Oslo

Near by
UiO, Blindern

Monday - Friday	08.30 - 15.00
May 1, 17, 18, 29	Closed

Eilert eatery

Delicious salad og hot food buffet

📍 Moltke Moes vei 31, 0851 Oslo

Near by
UiO, Blindern

Monday - Thursday	09.00 - 16.30
Friday	09.00 - 15.00
May 1, 17, 18, 19, 29	Closed

Frederikke eatery

Blindern's largest eatery

📍 Problemveien 11, 0371 Oslo

Near by
UiO, Blindern

Monday - friday	11.00 - 17.00
Friday, May 19	11.00 - 15.00
May 1, 17, 18, 27, 28 and 29	Closed

Georg coffee shop

Nice coffee - nice break

📍 Moltke Moes vei 39, 0315 Oslo

Near by
UiO, Blindern

Monday - Friday	08.00 - 16.00
SATURDAYS AND SUNDAYS:	
May 6, 7, 13, 14, 27, June 3 and 4	10.30 - 17.00
May 1, 17, 18, 29	Closed

KUTT Gourmet

Sustainable food!

📍 [Pilestredet 46, 0167 Oslo](#)

Near by
UiO, Blindern

```
Todays KUTT is now available in Frederikke
spiseril
Tuesday - Thursday          11.00 - 13.00
```


Niels coffee shop

The Faculty of Humanities' kafe

📍 [Niels Henrik Abels vei 36, 0371 Oslo](#)

Near by
UiO, Blindern

```
Monday - Friday          08.00 - 15.30
May 1, 17, 18, 29                Closed
```


Sverdrup eatery

The Library café

📍 [Moltke Moes vei 37, 0315 Oslo](#)

Near by
UiO, Blindern

```
Monday - Friday          10.00 - 14.30
May 1, 17, 18, 19, 29           Closed
```


Sådd

Good plant-based food!

📍 [Problemveien 11, 0371 OSLO](#)

Near by
UiO, Blindern

```
Monday - Friday              10.00 - 15.00
May 1, 17, 18, 19, 27, 28 and 29    Closed
```


Tacoteket

Live Every Day Like It's Taco Tuesday!

📍 [Problemveien 11, 0371 OSLO](#)

Near by
UiO, Blindern

```
Union371: Monday - Friday      11.00 - 18.00
               - Kitchen closes at 17.30
May 1, 17, 18 and 29                 Closed
```


Teologi cafe

Time for a break?

📍 [Blindernveien 9, 0361 Oslo](#)

Near by
UiO, Blindern

```
Monday - Wednesday       10.30 - 13.30
May 1, 17, 18, 19, 29           Closed
1 June - 11 August              Closed
```


Trygve coffee shop

Popular Trygve

📍 [Moltke Moes vei 31, 0851 Oslo](#)

Near by
UiO, Blindern

```
Monday - friday          07.45 - 14.15
May 1, 17, 18, 19, 29           Closed
```


Union Blindern

Union 371 - The students new hang out at Blindern

📍 [Blindernveien 9, 0361 Oslo](#)

Near by
UiO, Blindern

```
Monday - Friday          11.00 - 18.00
         - Kitchen closes at 17.30
May 1, 17, 18 and 29            Closed
```


Valentin coffee shop

Coffee at Valentin's?

📍 [Blindernveien 31, 0371 Oslo](#)

Near by
UiO, Blindern

```
Monday - Thursday        09.00 - 15.00
Friday                   09.00 - 14.00
May 1, 17, 18, 19, 29           Closed
Wednesday 31 May         09.00 - 12.00
1 June - 11 August              Closed
```