The annual meeting of SCCR will be held at the Embassy Suites Hotel (Downtown) in Portland, Oregon. The meetings will begin on Wednesday, February 17th and end on Saturday, February 20th, 2016.

Keynote speakers on the program include Ed Hagen (Washington State University, Vancouver), Paul Harris (Harvard University), Catherine Panter-Brick (Yale University), Barbara Rogoff (University of California, Santa Cruz), and a special invited lecture by Tony Johnson (Cultural Committee Chair for the Chinook Tribe).

Submissions for paper sessions, poster sessions, symposia, panel discussions, and conversation hours are due online by October 1, 2016. Questions about submissions or the program can be directed to wsuv.sccr2016@wsu.edu.

Registration fees for the conference are $140 for members, $170 for non-members, $80 for retirees, and $50 for students. After February 1, 2016, registration prices increase, so plan on registering early!

More information about submitting your work, registering for the conference, or about Portland can be found at the conference website: http://sccr.vancouver.wsu.edu/index.html

Image from: https://upload.wikimedia.org/wikipedia/commons/f/fa/Portland_and_Mt_Hood.jpg
Editor’s Note

Dear SCCR Colleagues,

I hope that you are all enjoying the last days of summer!

This newsletter showcases articles on topics such as Vipassana meditation, capacitar practices along the U.S.-Mexican border, a book review, a reprinted blogpost about kissing, and various announcements about the accomplishments of our fellow SCCR members. Thank you to all of those who took the time to send in contributions to the newsletter. And for those who have not sent anything so far, please consider contributing articles, book reviews, announcements for conferences, vacancy postings, calls for proposals and anything else that you think might be of interest to our members. Address contributions to: ashdown@hws.edu

Please put the 2016 Annual Meeting of the SCCR on your calendar and join us in Oregon for an intellectually stimulating meeting!

Sincerely,
Brien K. Ashdown

Introducing the 2015-2016 President-Elect of SCCR

Bonnie Hewlett worked as a registered nurse in neonatal intensive care for several years before obtaining her PhD degree in anthropology at Washington State University in 2004. She has conducted research in Gabon, Republic of Congo, Central African Republic and most recently in Ethiopia, where she was a Fulbright scholar in 2010-2011. Her fields of special interest include: Medical Anthropology, Gender, Anthropology of Learning, International Development, Child and Adolescent Development, Cultures of Sub-Saharan Africa, and Hunters and Gatherers. Her recent research focuses on the health and daily experiences of Ethiopian orphans, and the reasons birthmothers/fathers give for relinquishment or abandonment of their children. She is the author of *Listen, Here is a Story: Ethnographic Life Narratives from Aka and Ngandu Women of the Congo Basin*, editor of *Adolescent Identity: Evolutionary, Developmental and Cultural Perspectives*; and co-author with Barry Hewlett of *Ebola, Culture, Politics: The Anthropology of an Emerging Disease*. 
Greetings, SCCR Colleagues!

I was delighted to see so many of you at the SCCR Conference in Albuquerque, NM this past February. Many thanks to Ziarat Hossain and Jill Brown, Program Co-Chairs, and the Program Committee members for organizing the program and reviewing the numerous submissions. The keynote speeches were outstanding; conference papers and posters were interesting and informative, conversations with colleagues were engaging, and Albuquerque enchanted us with its lovely weather and southwestern hospitality! I would like to thank the Local Organizing Committee—Ryan Kelly, Giovanna Eisberg, Joseph Sanchez, Hadeel Al-Éssa, and Ashley Martin—for their invaluable help on the ground.

Bonnie Hewlett (President-elect) and colleagues at Washington State University are planning an exciting conference in Portland, OR, February 17 - 20, 2016. Come participate in the program, explore the beautiful city of Portland, and visit with colleagues. We hope to see you there.

Several new officers have been elected to the SCCR Executive Committee:

Jill Brown: Vice-President
Brien Ashdown: Newsletter Editor
Smita Mathur: Social Science Area Representative
Carrie Brown: Psychology Area Representative
Ted Bartholomew: Student Media Representative and Secretary

Please join me in extending a warm welcome to them.

The SCCR Executive Committee will be working to expand our connections with other organizations, increase our membership, and strengthen our impact in the world of scholarship. If you have suggestions for the upcoming conference or for the organization, please contact me (Hema.Ganapathy-Coleman@indstate.edu) or your area representative.
Purifying the Mind: Vipassana Meditation and Social Work Practice
Donna S. Wang
Long Island University, Brooklyn Campus
Donna.wang@liu.edu

What is Vipassana Meditation?

Vipassana is an ancient practice that means to see things as they really are. Directly stated from https://www.dhamma.org/en-US/about/vipassana: “Vipassana is a way of self-transformation through self-observation. It focuses on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body, and that continuously interconnect and condition the life of the mind. It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion.” Vipassana is believed to affect an individual at the molecular, biological, psychological, cognitive-behavioral and environmental levels (Fleischman, 2005). In an oversimplification, the practice shows us that all mental conditions are reactions to bodily sensations experienced. Through objectively observing sensations, we begin to understand through an experiential level that our bodies, mind and sensations are constantly changing. Understanding this impermanence reduces attachment.

Description of the technique and courses

Vipassana, as taught by Mr. SN Goenka, is taught and practiced in a very specific way. In order to learn this meditation technique, one must commit to a 10-day residential course. It is considered a serious practice that requires both mental and physical strength and commitment. The courses are done in complete “noble silence,” where the person does not speak, gesture or make eye contact with others. Further, the person must suspend all communication with others outside the course, any religious and healing practices, exercise, the use of electronics, reading and writing. The food served is strictly vegetarian. Once an individual completes one 10-day course, s/he is considered an “old student.” A regular Vipassana practitioner commits to an ongoing practice that consists of meditating two hours a day: one hour in the morning and one hour in the evening.

<table>
<thead>
<tr>
<th>Daily Timetable of a 10-Day Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:00am</td>
</tr>
<tr>
<td>4:30-6:30am</td>
</tr>
<tr>
<td>6:30-8:00am</td>
</tr>
<tr>
<td>8:00-9:00am</td>
</tr>
<tr>
<td>9:00-11:00am</td>
</tr>
<tr>
<td>11:00am-12:00pm</td>
</tr>
<tr>
<td>12:00pm-1:00pm</td>
</tr>
<tr>
<td>1:00-2:30pm</td>
</tr>
<tr>
<td>2:30-3:30pm</td>
</tr>
<tr>
<td>3:30-5:00pm</td>
</tr>
<tr>
<td>5:00-6:00pm</td>
</tr>
<tr>
<td>6:00-7:00pm</td>
</tr>
<tr>
<td>7:00-8:15pm</td>
</tr>
<tr>
<td>8:15-9:00pm</td>
</tr>
<tr>
<td>9:00-9:30pm</td>
</tr>
<tr>
<td>9:30pm</td>
</tr>
</tbody>
</table>
What Makes Vipassana Unique?

Free of commercialism

Vipassana is deliberately completely free from commercialism. There is no cost to attend the courses. There is nothing sold on the premises, not even snacks or books. The courses are financed solely on donations given by “old students.” The organization will not accept money or donations from an individual that has not completed a 10-day course. The courses themselves are run by volunteer “old students.” All kitchen staff, course managers and teachers are “old students” that are not paid and give their time solely to serve.

There are two rationales to maintain freedom from commercialism. The first is to preserve the purity of the technique. When commercialism is introduced, individual gain is inevitably sought. The second rationale is that these teachings are so invaluable that a “price tag” cannot be determined. Thus, the technique is taught as it historically has been, with the goal of sharing. A teacher in the tradition gives the analogy of dining at a friend’s home rather than a restaurant. Although one is not better than the other, there is a different spirit at a friend’s home than there is in a restaurant.

Universal

One aspect that is continually stressed is that the practice is universal, meaning it is available to anyone. It solely focuses on breath and bodily sensations, which are accessible to all regardless of medical condition, gender, race, class or financial status. Although it has its roots in Buddhism, the practice is free from sectarianism. For example, this type of meditation does not evoke any religious figures or words or phrases in any particular language. Further, the practice is cross-cultural, as evidenced by the number of centers in every continent except Antarctica. Additionally, because the courses are free of charge, it is truly accessible to all, with the only condition being that the person must want to earnestly learn the technique.

Three-part practice

Lastly, a unique aspect of Vipassana is its emphasis on three parts of the practice: Sila (morality), Samadhi (concentration) and Pana (wisdom). All three aspects are equally stressed and expected for anyone who wishes to honestly practice the technique.

Sila requires that during the duration of the 10-day course everyone commits to five precepts for moral living: 1) abstain from killing, 2) abstain from lying, 3) abstain from stealing, 4) abstain from sexual misconduct, and 5) abstain from taking any intoxicants. The belief is that these are required for a strong meditation practice and if these are not abided by, the foundation of the mind becomes shaky.

Samadhi, or concentration, is the next component, and is often used in other meditation practices as well. For example, common techniques in other practices to focus the mind may include the use of words, phrases, focusing on a lit candle, and/or use of rosary or mala beads.

In the practice of Vipassana, concentration is developed by focus solely on the breath, which is known as anapanna. Regardless of length, one-third of the course is dedicated to focusing one’s attention on the breath in order to sharpen the mind for the third and final stage of pana. For example, in 45- and 60-day courses for very committed, serious old students, one-third of these courses are dedicated to anapanna.
The last component is *pana*. This is accomplished through experiential learning and not theoretical or philosophical understanding. Two-thirds of a course is dedicated to observing the reality of their own existence, which is impermanence. This is accomplished by carefully observing bodily sensations and how that affects the mind, and ultimately coming to the understanding that the mind and the body are both intricately connected and always changing. Again, although these concepts have been introduced elsewhere, the belief is that one needs to experience this for him or herself, rather than merely being told. By constantly observing and witnessing the changing phenomenon within the body and mind, one begins to actually experience, and not just intellectually understand, the idea of impermanence.

**Theoretical Links to Social Work Practice**

The goal of Vipassana practice is to purify one’s mind, which occurs by changing past conditioning of the mind and one’s mental reaction to a physical, bodily sensation that is experienced. The teachings stress that mental volition is critical, as words and actions are subsequently generated. Harmful words or actions can’t happen unless the mind manifests them. An example from the discourses is that in order to kill someone, your mind must generate enough passion or anger to do so. In order to steal, you must develop enough greed or jealousy. Thus behind every action is a mental condition, and Vipassana meditation strives to be aware of the mental volition, observe it with equanimity, understand it is a temporary state and let it pass. This can be seen as a way of increasing not only self-awareness, but also self-regulation. For example, if the emotion of anger arises, the practitioner is aware of the anger, observes it while waiting for it to pass, all with the understanding that it *will* pass. If a person holds long-standing anger towards another person, an old habit pattern may be to yell at that person, or call another person to complain and gain validation, which all perpetuates the anger. By simply observing the anger, and not acting on or feeding it, the anger will eventually dissipate. However, the goal for a Vipassana meditator is to simply observe the anger. Eventually the anger will slowly lessen and lessen. An analogy of this is a fire. If fuel is continually added to it, it will burn stronger and stronger. However, if not fed, it will eventually die. This principle applies to any negative conditioning, such as fear.

**Cautions**

*Cautions*

**Contraindications for mental illness**

Vipassana is a deep, serious practice that works with the depth of the mind. The daily schedule of a course can be grueling for those who are not accustomed or fully prepared for it. The nine days of complete silence and isolation, if not used properly (i.e. practicing the technique of observation), gives potential to the contrary: a deepening of one’s current condition. This idea of deepening one’s mental condition has been documented elsewhere.

Keefe (2011) gives evidence of individuals with schizophrenia that further increase their experience of depersonalization and self-preoccupation through meditation. Because the centers are solely run by volunteers, they do not have the capacity for medical or mental health professionals. The organization clearly states that the practice is not a substitute for medical or psychiatric treatment, and any expectation of such, or that the course or practice will cure their conditions is unrealistic and in fact can be harmful. The organization encourages those with severe mental illness to seek appropriate treatment first. Thus, it is critical that individuals fully disclose their mental health status before attending a course.
Unrealistic expectations

The path is long and requires tremendous dedication. Serious practitioners see it as a process, an ongoing practice, and as an “art of living.” There is no “goal,” but rather, a way to live a happier life, and in return, hopefully create more peace in one’s surroundings, such as in relationships and work life. Perhaps particularly in the Western world, there may be a connotation of a goal-oriented practice, rather than process. In one of the discourses, Goenka discusses that the yardstick to measure success is equanimity. It is not reduction or alleviation of physical pain, mental anguish or a challenging relationship, but rather, objective observation of it. For example, if you become angry less frequently or for a shorter period of time (i.e. five minutes rather than an hour) by objectively observing your sensations, then this is a sign of progress.

However, many may hold unrealistic expectations, such as one 10-day course will be an instant cure or to reach liberation without ongoing, dedicated practice. One needs to be careful not to transfer their mental conditioning to their meditation practice. For example, Keefe (2011) discusses how very anxious, driven people may experience immediate relaxing and focusing when beginning a meditation practice, but become easily frustrated or push themselves to “perform.”

Individualized experiences

Vipassana stresses that one can only practice for him or herself. It discourages the discussion of meditation experiences (which is one reason for maintaining silence during courses). As soon as one begins discussing his or her experiences, others begin to compare his or her own experiences to it, which may result in undesirable outcomes, such as unrealistic expectations, perceived failure, or on the contrary, perceived success. To this end, this is one of the reasons why “empirical evidence” is lacking for this technique. If it is shown that Vipassana meditation has been found to reduce anxiety, for example, then that may become the expectation or goal. The hope is to introduce the technique to people, and then leave it up to the person to determine for him or herself if it is beneficial. Meditation has the power to extend individual functioning and provide for a better understanding of ourselves (Keefe, 2011), and Vipassana provides a systematic and scientific way of working towards these goals.

References


Conference Announcement

Some of our members might be interested in the 6th International Congress on Interpersonal Acceptance and Rejection (ISIPAR Congress 2016). The meetings will be held June 7-10, 2016, in Madrid, Spain. For more information, visit the congress website at: http://isiparmadrid2016.wix.com/isiparmadrid2016
Through my background in international humanitarian field work and research as a clinician, and living and working in different continents, I have extensive experience of different cultures. My interest has always been in understanding the differences between diverse cultures and the commonalities they share, viewing human experience particularly from a holistic psychological perspective. My doctoral dissertation (Hess, 2012), a joint Ph.D. from the U.S. and UK, was a qualitative transcultural field research at the U.S.-Mexico border in the twin cities of El Paso (Texas, U.S.) and Ciudad Juarez (Chihuahua, Mexico). I investigated the impact of a body-mind-spirit practices training for the transformation of trauma, and specifically, the experiences of a change, on a population of women from different cultural origins from both sides of the U.S.-Mexico border.

The Research Method: Embodied Phenomenology

For my doctoral research, I aimed to explore the impact of the Capacitar practices multidimensionally, including intra-, inter-, and transpersonal/spiritual experiences of change across cultures. I was searching for an embodied approach to research methodology and found that in the method ‘embodied enquiry’ method, an embodied phenomenological approach in psychology, articulated by Professor Les Todres (2007). Drawing on Gendlin’s (1997) concept of body, mind, and language as interrelational, embodied phenomenological research emphasizes the implicit aspect of experiencing the more than words can say.”
They are non-linear experiences in the sense that they are like listening to music—where the experience is much more than the individual notes. Such a process is assumed as embodied understanding, the core concept in ‘Embodied Enquiry’.

**Research Location and Co-Researchers**

Living in the U.S. at that time, my interest was aroused by the complex problems around the Fence, the militarized divide between Mexico and the U.S. and its impact on the people. I had lived for several years with the Berlin Wall in West Berlin, Germany, and felt intrigued to study the lived experiences of people around “walls” globally. Furthermore, I was concerned about the unprecedented killing of women in Ciudad Juárez, Chihuahua, Mexico, the so-called Twin City with El Paso, Texas, U.S.

I investigated the impact of the “Capacitar Body-Mind-Spirit Practices Training” for transforming individual and community trauma with 14 women (called “co-researchers”). They were of diverse cultural and spiritual background (Mexican, Mexican-American, Mayan, White American) from both sides of the U.S.-Mexico border and had been exposed to ongoing lethal violence and crime in the U.S.-Mexico borderlands. The women’s embodied experiences of change as a result of the Capacitar Body-Mind-Spirit Practices Training were investigated with semi-structured multiple interviews conducted multilingually (English / Spanish / Mayan). In addition, I collected the women’s narrative stories related to the borderlands, and evaluative information about the Capacitar training with the goal of deepening the embodied understanding of both the data for myself as the researcher and for the audience.

**Findings**

The most significant results of the phenomenological data suggested that: (1) the majority of the co-researchers’ experiences of bodily change through body-mind-spirit practices initiated further integration of past negative (traumatic) and / or positive experiences in an embodied way, including interrelatedness to spirituality, culture and nature; (2) the initial bodily felt shift in awareness led to the co-researchers’ desire for more change; and (3) the experiences of change were independent of the co-researchers’ cultural or spiritual background.

The narrative contextual data brought forth deep original information that some woman shared for the first time. It appeared that the co-researchers’ experiences reflected common themes that are included in the (English-speaking) academic literature concerned with cultural and political issues prevalent in the U.S.-Mexico borderlands. There exists a small field of border studies, mostly coming from sociology. In the field of psychology, knowledge about psychological issues in this region is lacking.

The co-researchers spoke about their experiences of the impact of living at the border to Mexico, a country of the South facing a first-world country, the U.S.; about the impact of socio-economic discrimination; their migration experiences as Mexicans, Guatemalan or first generation Mexican-Americans. These co-researchers retained a strong connection to their own culture. Cultural-spiritual differences came to light in their use and knowledge of indigenous folk medicine. Spirituality and religion played an important role for most of the co-researchers and cultural transformations were apparent. The *Brown Madonna* or *Lady de Guadalupe* of Mexico seemed to be an example of cultural-spiritual transformation and the integration of religious beliefs. Cultural-spiritual integration played a significant role and was like a thread running through the women’s narrative reports.

Several women wished for their stories to be heard in the world. To protect their identity, I arranged their accounts as a composite of their different narratives, like a mosaic.
Conclusion

What are the implications of the phenomenological findings on the impact of the Capacitar training? In my understanding, one of the most ground-breaking findings of my doctoral research (Hess, 2012) is the fact that body-mind-spirit practices catalyzed healing transformations for the diverse “co-researchers” regardless of their culture and spirituality. The women’s experiences of change in awareness were initiated through *outer and inner movements*. The findings point to and reinforce the concept of interrelatedness: You and I are intertwined through our sensing bodies. From such a perspective, the body can be the carrier of synthesis, integration, and healing beyond culture and spirituality. These results support experiential body-based practice, research, and theory-building beyond exclusively Western psychotherapy conceptualization and suggest a need for further investigation.

What can an embodied approach to research contribute to the field of psychology? In addition to being bodily experience-based, embodied research emphasizes how we can be touched by more creative expressions of human experiences, including poetry, art, film. It can enhance our feeling, empathy, and understanding of Self and Other, as well as leading to an understanding of interrelatedness. An example of how creative expression can enhance embodied understanding of lived experiences, as discussed in my doctoral dissertation is the artwork of Ana Maria Vasquez-Leon, a Columbian activist and artist that echoes the assumption of the body as interrelated with Self, Other, and nature. It is an exemplar of cultural-spiritual embodiment of diversity and the sacred feminine related to the U.S.-Mexico borderlands.

In this artwork, the *Lady de Guadalupe* of Mexico or so-called *Brown Madonna* embodies the U.S.-Mexico borderlands, symbolized as a new tree of cultural synthesis that grows in her heart. The tree has new roots in her womb, in addition to the strong roots stretching down deep into Mother Earth. It is reprinted with the artist’s permission and I am grateful for her generosity.

Ana Maria Vasquez-Leon is an eco-artist and musician, actively engaged in different border projects such as www.bridgesacrossborders.org, an international non-governmental organization that addresses causes of violence and hatred in the world. The project’s emphasis is on enhancement of understanding of our global community, the preservation of ancient cultures, the teaching of non-violence, and the promotion of universal human rights. The organization particular welcomes collaboration with local artists, musicians, performers, activists, students, educators, and others who embrace cultural-spiritual diversity and global peace.

Based on a full sensing body, embodied research integrates forms of aesthetic expression in order to make the lived bodily experience “present” in the writer and the reader.

When people find themselves in these depictions, it can arouse a feeling of familiarity or unfamiliarity, and an awareness of interrelatedness that can create a sense of “home coming”. In this way, the embodied aesthetic presentation of social sciences research data contributes to a transformation and expansion of qualitative research methods towards social inclusion of culturally and spiritually diverse people.

Figure 1. Artwork Lady de Guadalupe

SCCR Newsletter, Fall 2015
References

Biographical Sketch
Regina is a clinical psychologist from Germany, and holds a joint Ph.D. in transpersonal psychology from the U.S. & embodied phenomenology, from the UK. She has a broad experience in humanitarian fieldwork and research on issues of global health in India and Nepal. She has lived extensively in different continents and understands herself as a global citizen. Regina is founder and director of the Ase Healing Center, which integrates ancient healing traditions with modern science. She is faculty at international transpersonal educational institutes. Regina survived the 2004 Asian Tsunami, which led to her specialization in transpersonal disaster/trauma intervention programs and the co-founding of the EUROTAS Disaster/Trauma Task Force (EDTTF). Regina is on the Board of Directors of the European Transpersonal Association (EUROTAS).

Regina is an independent researcher. She has specialized in embodied phenomenological approaches and the intertwining of arts-based methods, and transcultural field research. She is co-founder of the international Transpersonal Research Network (TRN) and of the EUROTAS Division of Transpersonal Research (EDTR). Further activities include the bridging of research with film, music, and art for the dissemination of knowledge to a wider public. She is co-founder of the Transpersonal Film Division, Emergent Studies Institute, U.S. and is a co-founding member of the Arts & Sciences Researcher Forum, Cambridge University, UK. Regina is the head of peer-reviewing at the Integral Transpersonal Journal (ITJ) and editorial member at the Forum Qualitative Social Research (FQS).

E-mail: dr.reginahess@gmail.com
www.academia.edu/independent/DrReginaUHess

Member Announcement
SCCR member Ralph Bolton was recognized with the prestigious Sargent Shriver Humanitarian Award for Humanitarian Service. The National Peace Corps Association awards the Sargent Shriver Award to returned Peace Corps volunteers who continue to contribute to humanitarian causes. For more information about Ralph and the award, see: http://www.peacecorpsconnect.org/2015/04/social-entrepreneur-and-humanitarian-ralph-bolton-wins-2015-sargent-shrifer-award/
Reflections on Preparing for Fieldwork

Jill Brown
Creighton University
jillbrown@creighton.edu

I picked up Naala, my 8 year old daughter from school on a Monday in October, a month from our departure to Namibia to do fieldwork. My research has followed families who are interconnected through sharing children in the fosterage system in northern Namibia and my daughter was set to accompany me on my 3 month field work. I have been returning on and off to this site since 1998 and this will be her 4th trip to Africa. This was old hat for her, she loves Namibia and her bag was already packed. I was preoccupied with the logistics of getting good quality interviews, helping my graduate assistant navigate international travel, and reconnecting with old friends and colleagues in Namibia on Facebook. October was flying by.

October also coincided with the height of the Ebola Crisis in Sierra Leone, Liberia, and Guinea.

For all of us with African connections it was an unnerving, sorrowful time. For many without African connections it was pure panic and fear. There were hourly news updates on the rising death rates from the major networks like CNN and MSNBC (and someone told me they were on FOX, also). Preparing to leave was a daily conversation in our home and the closer we got to our departure date, the more friends, relatives, and colleagues would question if we were afraid of Ebola. At first this surprised me. They would pull me aside (often within Naala’s earshot) and ask if I was afraid to take her in fear of getting Ebola, if Ebola was in Namibia, or if I had postponed my trip. I even got a few “it is incredibly irresponsible to take her to Africa during the Ebola crisis” but exclusively from the in-laws. As the month wore on, my patience with these conversations grew thin.

As of October 2014, there were 4000 cases in West Africa and 17 known cases outside the Continent. Interestingly enough, the first patient to be treated outside of West Africa was about 2 miles east of Naala’s school at the Nebraska Medical Center in Omaha, NE. The coverage and propaganda was thick in Omaha. At a press conference announcing the recovery and discharge of the first patient treated, a score card was held up announcing “UNMC=1 EBOLA =0”. The irony of the score wasn’t lost on those of us following the suffering in West Africa. Really, Ebola =0?

Naala’s anxiety increased around the media frenzy and I had some long dark nights thinking through the choice to bring her. School was feeling worse to her and each day she came home with another story, “Max told me he had to wash his hands after we worked on math together. And he said if he had a mask he would wear it because I have Ebola.”

“But you don’t have Ebola” I would say. “I know, Mom, but they said they want to have a funeral for me tomorrow after school because I’m going to Africa.”

Naala is not typically an anxious child but the Ebola crisis inserted a new kind of media driven hysteria into a perfect storm of xenophobia and fear of contagion and Naala was not immune. I responded with research. Together we learned some facts, more facts than anyone in her school knew, including the teachers. She learned about the history of Ebola. During the first outbreak in 1976 researchers thought it was a mutation of the Marburg virus. She knew about the transmission of the disease.
During the first outbreak in 1976 researchers thought it was a mutation of the Marburg virus. She knew about the transmission of the disease. It can’t be passed through hugs and handshakes. She knew that each year 36,000 people die from influenza in the US and only 2,000 had died from Ebola at this point. She learned that it most probably originated in bats and was passed from bats to humans through bodily fluids. She knew the precautions, the incubation time and most importantly where Liberia was in relation to Namibia. Some of her worry seemed to be replaced with interest and even excitement for the journey.

“So how did it go today?” I asked after school, about a week later.

She hung her head and said, “I guess ok, except my friends only want to play Ebola tag”.

“What the heck is Ebola tag?” I asked.

She went on to tell me that Ebola tag begins like this: Naala is always it. If she touched someone they died instantly. Regardless of the fact that she didn’t die, even though she had Ebola first. What I could gather from her is the gist of the game is ‘run from Ebola if you don’t want to die’. Naala spoke for days about the game, her feelings of being disliked, singled out, diseased.

I talked to her teacher and both of us thought it would be useful if Naala presented what she knew about Ebola to her class. She made a poster board with colorful diagrams of the virus, the symptoms, survival rates, treatments, and a map that showed that the Ebola epidemic in West Africa was about 2,970 miles from Namibia, (the same distance as between Omaha and Bogota, Columbia).

In a week’s time I asked about Ebola tag again. Expecting the worse, I was surprised to learn that the game had changed a bit. Like most free play where adults do not meddle, children amend the rules quickly and intuitively to fit their needs. Now there was a healer. Naala told me that all the kids now wanted her to be the healer while another older girl volunteered to be ‘Ebola’ (every time). A few new rules also evolved. To begin the game, ‘Ebola’ threw a rock up the covered slide. In the time it took to fall back down to her the other children ran. When “Ebola” had the rock she then was free to run after the children. If a child was tagged, the ‘Healer’ had 30 seconds to ‘heal’ the victim. If she touched them they were ‘healed’ and free to run again. If not, they were ‘dead’ until the next game.

A few other variations arose in the week before we left. The back playset became a ‘funeral home’ to dispose of the bodies properly and someone in the game was the undertaker, if you got healed once you couldn’t get tagged again, (which seemed a synchronized change that came along with learning that those who had been cured were potentially immune). Surprises happen often in the work we do. We often do not know what we will encounter in the field but my first surprise came before I stepped foot on the plane. In that moment I realized that Ebola tag was a fluid, evolving process where Naala and her peers worked out amongst themselves their fear, integrated their knowledge, and rebuilt relationships with each other. Creative, imaginative and shared, their play of adaptation and accommodation appeared to protect and invigorate their social bonds and restored Naala to well-being. Makes me wonder if the next opportunity for field word might be in my backyard.

---

Member Announcement

Judith L. Gibbons, long-time member and past-president of SCCR, was awarded the 2015 Outstanding International Psychologist Award from Division 52 (International Psychology) of the American Psychological Association. For more information, follow this link: [http://www.slu.edu/news-professor-emerita-named-american-psychological-association%E2%80%99s-2015-outstanding-international-psychologist](http://www.slu.edu/news-professor-emerita-named-american-psychological-association%E2%80%99s-2015-outstanding-international-psychologist)
Pathfinders in International Psychology represents the first in a series of Information Age Publishing books from the Division of International Psychology (Division 52) of the American Psychological Association. The editors, Dr. Grant J. Rich and Dr. Uwe P. Gielen, are both well-known international psychologists, Fellows of the American Psychological Association, and active members of Division 52. With this book, Drs. Rich and Gielen intend to bring us a comprehensive picture of psychology’s global evolution that is not limited to the United States and Europe, and they have accomplished this with great success.

Pathfinders in International Psychology is a groundbreaking book that provides readers with a history of international psychology through fascinating biographical profiles of 17 psychologists, psychiatrists, and healers from 14 countries around the world, as told by distinguished international psychologists. By gaining entry into each pathfinder’s personal and professional life, we learn of the cultural, historical, and political forces that shaped their work and the impact their contributions have had on international psychology.

Drs. Rich and Gielen took great care in their selection of pathfinders for inclusion in the book. The pathfinders selected are eminent and trained in many different subdisciplines of psychology, represent a variety of geographic regions (Asia, Africa, Europe, the Middle East, and the Americas), and together, cover the 18th to 21st centuries. The diversity of the biographical profiles represented in Pathfinders in International Psychology makes this an excellent primary or secondary text for many psychology courses, including cross-cultural psychology and history and systems of psychology, both at the undergraduate and graduate level. Specific chapters could be pulled and used for particular courses – for example, the chapters on Maria Montessori and Lev Vygotsky for a developmental psychology or child development course. Pathfinders in International Psychology could also be a relevant text in several education and international studies courses.

Drs. Rich and Gielen break Pathfinders in International Psychology into five parts. In Part I: Psychological Healing and the Emergence of Psychiatry, we learn about psychological healing and the advent of psychiatry, with profiles of Frantz Anton Mesmer; Armand-Marie-Jacques de Chastenet, Marquis de Puységur; Johann Joseph Gaßner; Pierre Janet; and Emil Kraepelin.

In Part II: Psychology as a Growing International European Science, we are introduced to Maria Montessori, Lev S. Vygotsky, and Alexander R. Luria, who each played a significant role in helping psychology grow internationally and merge with other fields, including medicine and education.
Part III: Two American Ambassadors of International Psychology brings attention to the lives and contributions of two psychologists – Otto Klineberg and Charles D. Spielberger – who were instrumental in helping North America open its eyes to international psychology.

In Part IV: The Worldwide Expansion of Psychology, we are brought into the lives of five psychologists from around the world – Mustapha Soueif, Rogelio Díaz-Guerrero, Durganad Sinha, Kuo-Shu Yang, and Geert Hofstede – who each significantly impacted global psychology. In the last section, Part V: Overcoming Africa’s Colonial Heritage and Racism, we learn of the personal lives and contributions of Frantz Fanon and Saths Cooper, whose contributions to social movements in Africa are indelible.

*Pathfinders in International Psychology* is a very valuable book because it reminds us that psychology is, without doubt, an international discipline. Drs. Rich and Gielen have done a spectacular job highlighting psychology’s past and present, as well as giving us hope and excitement for its future.

---

**Forthcoming Book**

Robert J. Kleiner, Tom Sorenson, and Odd Steffan Dalgard’s new book, “Migration and Psychological Health: Implications for Intervention in Communities” is forthcoming from Open Science Online. Bob Kleiner provided this explanation about the new book:

**Multiple realities in an applied perspective**

To deal with the complex challenge of serendipity findings and the emerging emphasis on Community Psychiatry or Social Psychiatry, especially with the increasing emphasis on the role of the community in treatment and prevention, we needed sophisticated models of the total reality to use where action was to occur. Hence, adding to Leighton’s socio-cultural integration perspective, we focused on the concept of “multiple realities” as an integral part of how to understand the processes and results of our studies over a number of years. This conceptual emphasis also derives from Lewin’s field theory (Cartwright, 1951) with concepts of life space, social space, and planned change. The focus on field theory represents mapping the totality of factors determining human behavior that is occurring, group dynamics seeking to understand the behavior of groups (Lippit et al, 1958; Marrow 1969; Schein, 1992), action research requiring analyses of the situation and choosing the best changes for the situation, and a stepwise change model (unfreezing presently stagnant or negative community factors, learning and manifesting new behavior, and stabilizing the new equilibrium) (Lewin 1947; Burns et al, 2000). Hence, the perspective for both understanding practice and research strategies was provided by the Multiple Realities Model derived from the Field Theory approach to science. It also required the realization that the theoretical formulations and empirical research developed in both the “Applied” and “Basic” fields had to be considered and used.

The music swells. On-screen, the two main characters' eyes meet. They lean in, and — slowly! — their lips gently press in a romantic kiss. All the teenage girls in the audience exhale audibly.

Such on-screen behavior seems romantic if you were raised in a culture that practices romantic kissing. But that type of culture may not be the majority. In a study published this month in American Anthropologist, researchers propose that romantic kissing isn't something everybody does; in fact, not even half the cultures surveyed lock lips in romance.

Scientists have at least a couple of ideas about why we kiss people we are attracted to. We might be doing it to evaluate a potential mate, evolutionary biologists say, or to maintain a bond, or to arouse the other person. Kissing behaviors have been observed in chimpanzees and bonobos, though how romantic the animals were feeling at the time is unknown.

For a long time it was assumed that, whatever the reason, kissing was something people everywhere did. But according to study author William Jankowiak, an anthropologist at the University of Nevada, Las Vegas, few people have looked across cultures at romantic kissing.

Jankowiak and his colleagues looked at data compiled from decades of ethnographic studies of all sorts in more than 168 cultures. He and his team searched for mentions or observations of a romantic-sexual kiss, which they defined as "lip-to-lip contact that may or may not be prolonged." The researchers found that in 54 percent of the cultures studied, there was no record of romantic-sexual kissing.

"It does seem to be a human universal that adults kiss babies or small children," Jankowiak says. But kissing a partner on the lips? Some cultures find that repulsive.

The team's analysis also showed that simpler, foraging societies were least likely to practice romantic kissing. But why wouldn't couples everywhere kiss?

"Some of these people never go to the dentist," Jankowiak says. "They never brush their teeth." Maybe, he suggests, in some cultures people who don't swap spit survive better because they're less likely to get sick.

Brushing teeth is variable within every culture, of course, and no panacea. Research published last fall suggests that about 80 million bacteria can be exchanged in a passionate kiss that lasts more than 10 seconds.
Officers of SCCR

President
Hemalatha Ganapathy-Coleman
Indiana State University
hema.ganapathy-coleman@indstate.edu

President-elect
Bonne Hewlett
Department of Anthropology
Washington State University
hewlettb@vancouver.wsu.edu

Vice-President
Jill Brown
Department of Psychology
Creighton University
jillbrown@creighton.edu

Past-President
Paul Y. L. Ngo
Department of Psychology
St. Norbert College
paul.ngo@snc.edu

Treasurer
Lisa Oliver
Department of Counselor Education
San José University
societyforcrossculturalresearch@yahoo.com

Area Representatives:
Psychology
Carrie M. Brown
Mohegan Tribe
dr.carrie.brown@gmail.com

Social Science
Smita Mathur
Department of Early Elementary & Reading
James Madison University
mathursx@jmu.edu

Anthropology
Brad Huber
Professor Emeritus
College of Charleston
HuberB@cofc.edu

Student Media Representative and Secretary
Ted Bartholomew
Department of Educational Psychology
University of Nebraska-Lincoln
theodore.bartholomew@huskers.unl.edu

Parliamentarian and Archivist
Herbert Barry
Professor Emeritus
University of Pittsburgh
barryh@pitt.edu

Newsletter Editor
Brien K. Ashdown
Department of Psychology
Hobart & William Smith Colleges
ashdown@hws.edu

Webmaster & Listserv Administrator
David Shwalb
Southern Utah University
shwalb@suu.edu
SCCR - A Community of Scholars and Students

SCCR is a multidisciplinary organization. Its members all share a common devotion to the conduct of cross-cultural research. SCCR members are professionals and students from the social science fields of Psychology, Anthropology, Sociology, and related fields including Education, Family Studies, Social Work, Human Development, Psychiatry, Communications, Ethnic Studies, Business, etc. A distinguishing characteristic of the Society, compared with other academic organizations, is that it is fundamentally interdisciplinary and provides members the opportunity to network with scholars from a wide variety of approaches to cross-cultural and comparative research. Since its founding in 1971, SCCR has intentionally avoided growing too large, so that its members can know each other better, form lasting relationships, and provide genuine support to their colleagues and students.

SCCR FEES
To join SCCR, submit the online application form and pay your dues online (below), or print and fill out this form and mail it to the Treasurer along with your dues payment. Membership dues are not included in conference fees, and should be sent only to the SCCR treasurer, online here or by mail. Membership in the Society for Cross-Cultural Research is based on the calendar year (a subscriber's calendar year begins the month SCCR receives the membership fee). Those who join now will receive the publications for the current calendar year, including all of the current year's issues of Cross-Cultural Research. Back issues of the journal are available online only.

There are three categories of membership in SCCR. Regular, Student, and Retired members receive Cross-Cultural Research, the Newsletter, 20% publisher discounts from Sage Publications and Information Age Publishing, reduced meeting registration rates, and voting privileges. Joint members share one copy of CCR. You may choose an alternate two-year dues payment option at a reduced rate.

Current and new members: please use the following table to choose your dues amount.

<table>
<thead>
<tr>
<th></th>
<th>One Year</th>
<th>Two Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type</td>
<td>Single</td>
<td>Joint</td>
</tr>
<tr>
<td>Regular</td>
<td>$65</td>
<td>$75</td>
</tr>
<tr>
<td>Retired</td>
<td>$45</td>
<td>$55</td>
</tr>
<tr>
<td>Student</td>
<td>$35</td>
<td>$45</td>
</tr>
</tbody>
</table>

http://www.sccr.org/index.html