Contents

Foreword by Raymond H. Prince xi
Foreword by Goffredo Bartocci xiii
Salutation by Juan E. Mezzich xv
Preface xvii
Contributors xix

1 Overview: Looking Toward the Future of Shared Knowledge and Healing Practices 1
Ronald Wintrob

1.1 Introductory Remarks 2
1.2 Complementary and Alternative Medicine 2
1.3 The US National Center for Complementary and Alternative Medicine 2
1.4 Botanicals, Biological Products and their Commercial Development 3
1.5 The Medical, Medicinal and Botanical Knowledge and the Intellectual Property Rights of Indigenous Peoples 3
1.6 Supernatural Determinism, Faith Healing and Exorcism 4
1.7 Faith Healing 5
1.8 Curanderismo and Candomble 7
1.9 Toward the Integration of Medical and Traditional Healing; Case Examples from the Americas 8
1.10 Concluding Comments 11

2 Legitimacy and Contextual Issues in Traditional Lakota Sioux Healing 13
Jeffrey A. Henderson

2.1 Introduction 13
2.2 Definitions 15
2.3 Research on Indigenous Healing in the Americas 15
2.4 Traditional Lakota Sioux Healing 16
2.5 Renewed Interest in Traditional Medicine 16
2.6 Rephrasing a Typical Question 17
2.7 Issues with Legitimacy 18
2.8 Reimbursement for Traditional Healing Services in the United States: What are we Getting Ourselves into? 20
Conclusion 21
References 22
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Authors</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Doctor-Patient Relationship in Psychiatry: Traditional Approaches in India Versus Western Approaches</td>
<td>Vijoy K. Varma and Nitin Gupta</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>3.1 Introduction</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>3.2 Psychotherapy: Definitions and Common Concepts</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>3.3 Western Models of the Doctor-Patient Relationship</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>3.4 Traditional Models of the Doctor-Patient Relationship</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>3.5 Psycho-Cultural Variables Relevant to the Doctor-Patient Relationship</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
<td></td>
<td>35</td>
</tr>
<tr>
<td>4</td>
<td>South American Indigenous Knowledge of Psychotropics</td>
<td>Sioui Maldonado Bouchard</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>4.1 Introduction</td>
<td></td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>4.2 Definitions</td>
<td></td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>4.3 Three Indigenous Peoples’ Medicinal Plants: Quinine, Coca and Ayahuasca</td>
<td></td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>4.4 Legal Issues</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>Notes</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>References</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>5</td>
<td>Psychiatric Case Identification Skills of Yachactaita (Quichua Healers of the Andes)</td>
<td>Mario Incayawar</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>5.1 Introduction</td>
<td></td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>5.2 The Quichua People</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>5.3 Research Methods</td>
<td></td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>5.4 Comparison of Quichua and Western Diagnosis</td>
<td></td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>5.5 The Western Clinical Diagnosis</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>5.6 Diagnostic Ability of Yachactaitas</td>
<td></td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>5.7 Traditional Healers’ Diagnostic Abilities in Other Societies</td>
<td></td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>5.8 Clinical, Research and Health Policy Implications</td>
<td></td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
<td></td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>Acknowledgment</td>
<td></td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>References</td>
<td></td>
<td>64</td>
</tr>
<tr>
<td>6</td>
<td>A Western Psychiatrist among the Shuar People of Ecuador</td>
<td>Joan Obiols-Llandrich</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>6.1 Introduction</td>
<td></td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>6.2 The Shuar Culture</td>
<td></td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>6.3 Shuar Hallucinogenic Use</td>
<td></td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>6.4 The Survey</td>
<td></td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>6.5 Previous Research in the Shuar Area</td>
<td></td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>6.6 First Steps in the Shuar Territory: Collaborating as a Psychiatrist</td>
<td></td>
<td>71</td>
</tr>
<tr>
<td></td>
<td>6.7 Witchcraft and Disease</td>
<td></td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>6.8 The Wishin (the Shuar Shaman)</td>
<td></td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>6.9 The Natem Experience</td>
<td></td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
<td></td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>References</td>
<td></td>
<td>76</td>
</tr>
</tbody>
</table>
7 The Awakening of Collaboration between Quichua Healers and Psychiatrists in the Andes 79
Lise Bouchard

7.1 Introduction 79
7.2 Pervasive Social Exclusion 80
7.3 Health Disparities and Health Care Inequities 80
7.4 The Quichua Response: Jambihuasi 81
7.5 Going Further: The Foundation of Runajambi 88
Conclusion 90
Notes 90
References 91

8 Factors Associated with Use of Traditional Healers in American Indians and Alaska Natives 93
Jeffrey A. Henderson

8.1 Introduction 94
8.2 How we Assessed Traditional Healer Use 94
8.3 Results – Scope of Traditional Healer Use 97
8.4 Discussion 100
Acknowledgments 105
References 105

9 Re-Kindling the Fire – Healing Historical Trauma in Native American Prison Inmates 107
L. Tyler Barlowe and Karuna R. Thompson

9.1 Imprisonment and My Life as a Spiritual Advisor 107
9.2 A Snapshot of Life in an American Prison 108
9.3 Holocaust of Aboriginal Native American Peoples 109
9.4 Native Americans in the Oregon State Prison System 110
9.5 Historical Trauma and Traditional Native American Methods of Healing 112
9.6 Native American Healing Programs Within the Oregon Department of Corrections 115
9.7 Dignity, Identity and Redemption 117
9.8 Personal Comments from Inmates 119
References 120

10 American Indian Healers and Psychiatrists 123
Jay H. Shore, James H. Shore and Spero M. Manson

10.1 Introduction 123
10.2 American Indian Veterans, Psychiatrists and Traditional Healers: Background 125
10.3 American Indian Veterans, Psychiatrists and Traditional Healers: Southwest Tribes 125
10.4 American Indian Veterans, Psychiatrists and Traditional Healers: Northern Plains Tribe 127
10.5 Discussion 129
Note 132
References 132

11 Mental Health in Contemporary China 135
Xudong Zhao
11.1 The Medical Care System and Mental Health Services in China 136
11.2 Difficulties Facing Mental Health Professionals 137
11.3 Help-Seeking Behaviors of Chinese Patients 138
11.4 Distinguishing Among Types of ‘Traditional Chinese Medicine’ 141
11.5 Psychotherapeutic and Communicative Aspects of TCM 142
11.6 Folk Healers in China 145
Conclusions 146
Acknowledgments 147
References 148

12 Health-Seeking Behavior for Psychiatric Disorders in North India 149
Antti Pakaslahti
12.1 Introduction 149
12.2 Orientation to the Temples and the Healing Tradition 150
12.3 The Network of Healers in Balaji 152
12.4 Background and Help-Seeking Pathways of Patients 153
12.5 On Symptoms and Diagnoses of Patients from Two Perspectives 156
12.6 Three Accounts of Help-Seeking 158
12.7 Summing up for Future Research 161
Notes 163
References 164

13 Anxiety, Acceptance and Japanese Healing 167
Fumitaka Noda
13.1 Introduction 167
13.2 Japanese Psychology 168
13.3 Japanese Anxiety 169
13.4 The Religious Climate of Japan 170
13.5 Local Treatment (Morita Therapy) 172
13.6 Coexistence with Traditional Healers 173
13.7 Healing and Salvation 176
Acknowledgment 177
Note 177
References 177

14 Dissatisfied Seekers: Efficacy in Traditional Healing of Neuropsychiatric Disorders in Bali 179
Robert B. Lemelson
14.1 Introduction 179
14.2 Obsessive Compulsive Disorder and Tourette’s Syndrome 180