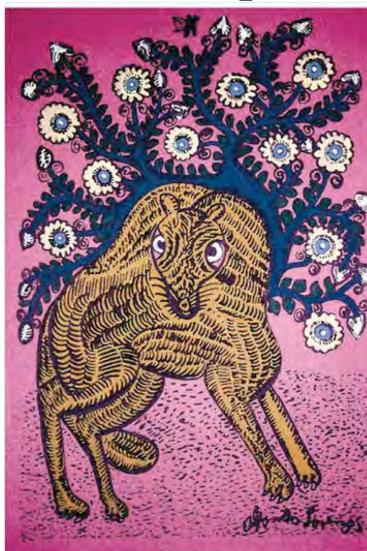


**Viento y arena  
Testimonios de un pueblo nahua<sup>1</sup>**



Sergio Javier Villaseñor Bayardo

Villaseñor Bayardo SJ. *Viento y arena: Testimonios de un pueblo nahua* [Spanish]. Universidad de Guadalajara, 2008

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When Dr Sergio Villaseñor gave his doctoral dissertation at L'Ecole de Hautes Etudes en Sciences Sociales of Paris, the examining committee presided by Professor Duverger, after congratulating him for the quality of his research, voted unanimously for the publication of his thesis, *Vers Une Ethnopsychiatrie Mexicaine*. We know that it will soon be published and become available to as many readers as possible.

However, scholars will be interested not only in the text of Dr. Villaseñor's doctoral dissertation, but also in the materials that support it; that is, the interviews with shamans, their patients, and the fieldwork notes collected in the Alto Balsas. Naturally, not all of these materials have been translated into French, because they would have lost their significance.

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Dr. Villaseñor has chosen to translate and incorporate into the first volume of his dissertation only selected paragraphs of his interviews with shamans as examples that shed more light on his interpretation of current Nahuatl medical practices, in which we can glimpse the imprint of ancient Aztec medicine under the cloak of post-Colonial culture or acculturation.

It has now been established, especially by the historical approach to Mexican medicine, that in order to understand any medical system, to establish its nosology – since all medicine has one – and to find out, among other things, if it differentiates (as modern Western medicine does) between mental or psychic disease and organic or somatic disease, as well as the etiology and the treatments it proposes, we must reconstruct its worldview, the cosmology of the culture in which such a system is embedded. In other words, we must relate its medical thinking system with its other *systèmes de pensée*: its astrological, religious and scientific systems, which combined provide the foundation of human culture. Eugen Minkowski, the great Polish Jewish psychiatrist and philosopher who has lived in France since 1916, has written most of his works in French and entitled one of his texts – in our opinion, one of the most important despite its brevity – *Vers une Cosmologie*, a phenomenological approach to worldview. Of course, we are not consciously aware of the worldview of the culture in which we live. For instance, no Western European physician would be able to specify the relationship between the scientific medicine that guides his practice and the Hellenic and Judeo-Christian worldview in which we still live. However, the language we speak and through which we have been endowed with the culture we belong to reflects to a large extent this cosmology.

Our attempts to understand a foreign culture, a different worldview, begin by learning its language. In the case of Mexico, we think about the enormous efforts made by Franciscan friars to learn Nahuatl and other languages, even if their primary intent was to get to know the Aztec religion better and combat it through their evangelization. Likewise, as can be seen in several interviews with shamans, the Indians appropriated the Christian saints, equaling it with their gods.

Another example that comes to mind for the texts included here are the efforts made by Spanish Renaissance physicians to study the amazing flora of the Americas and to interpret, according to the Hippocratic medicine that Western Europe had rediscovered during the Renaissance, their therapeutic usage by indigenous healers. Naturally, they failed in their task, because they did not know most of the Mesoamerican plants whose names in Nahuatl were untranslatable to the Latin used by Spanish physicians. Many such names have been introduced through Spanish into other Romance and Germanic languages, maintaining as closely as possible their original Nahuatl form to name in Europe the plants originated in the Americas. It was not until the nineteenth century, using the Linnaean taxonomy into classes, orders and species designated by morphologically Latin words, that it became possible to draw a universal picture of the flora and the fauna of most of the planet.

This taxonomic model inspired the first nosologists, who believed that disease was an exclusively natural phenomenon. But when medical anthropologists began to study and compare the nosologies of each medical tradition, they discovered that the definitions and conceptions of pathological entities are based on cultural aspects originated in religious beliefs and knowledge shared between the patient and the therapist, when both live in the same environment and view it in a similar way.

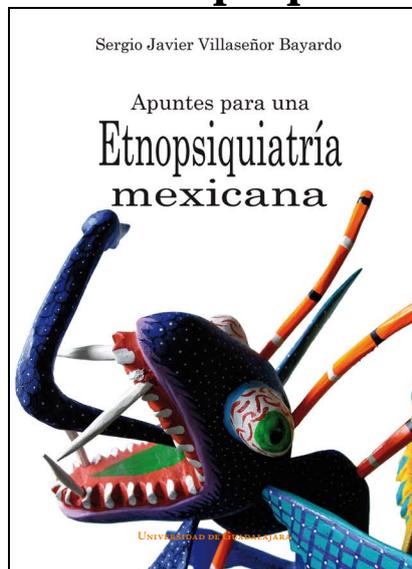
It is therefore impossible to translate, so to speak, the nosology of one medical culture into that of another culture by saying that to each disease recognized by Nahuatl medicine corresponds another disease by a different name in modern Western medicine. It would be a clear instance of the famous Italian saying *traduttore, traditore*.

The researcher must, as Sergio Villaseñor has done in these documents, collect the expressions of the practitioners of Nahuatl medicine as accurately as possible, studying them on the basis of the theory of disease that underlies their therapeutic practice.

All of the above justifies our interest in the publication of Dr. Villaseñor's interviews with the shamans and the people of the Alto Balsas region using the very words used by them when they have explained their worldview to the researcher. The reader will thus be able to appreciate the effort involved in building a genuine ethnopsychiatry and the contribution of this thesis towards that goal.

***Foreword by Jean Garrabé***

## Apuntes para una etnopsiquiatría mexicana <sup>2</sup>



Sergio Javier Villaseñor Bayardo

Villaseñor Bayardo SJ. *Apuntes para una etnopsiquiatría mexicana* [Spanish]. Universidad de Guadalajara, 2008

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**TOWARD A MEXICAN ETHNOPSCHIATRY** Researchers in the field of transcultural psychiatry or ethnopsychiatry regard Sergio Javier Villaseñor Bayardo, psychiatrist and anthropologist, as the most authoritative voice on Mexican ethnopsychiatry. He is a Mexican physician trained in psychiatry, ethnology and anthropology in some of the best higher education institutions in Mexico and France. He specialized in psychiatry at the National Autonomous University of Mexico, obtained a Master's degree in Toxicology from the Université de Paris V, and a Ph. D. in Social Anthropology and Ethnology from the renowned Ecole des Hautes Etudes en Sciences Sociales de Paris. He has also devoted many years to the study and field work on the culture and the healing systems of indigenous groups in Mexico. Unlike other Latin American scholars, Villaseñor Bayardo chose to start his career in Paris but returned to Mexico to serve his country of birth as a professor, a clinical and academic researcher, a scientific author and editor. He has made a great contribution to the reputation of his *alma mater*, the University of Guadalajara, and its prestigious School of Medicine, whose psychiatry pioneers he has chronicled in his book *Voces de la Psiquiatría*. His research and publications have earned Villaseñor Bayardo a well-deserved respect from scientific associations and institutions in his country and abroad. He is a prominent co-author of the Latin American Guide to Psychiatric Diagnoses (GLADP – Guía Latinoamericana de Diagnóstico Psiquiátrico) published by the Latin American Association of Psychiatry. He helped create a diagnostic instrument that incorporates the cultural aspects of mental disorders, which I find superior to the diagnostic manuals currently used in North America and in Europe that I am familiar with. I am also greatly impressed by his research on traditional holistic healing and the cosmivision of Mexican

*World Cultural Psychiatry Research Review 2013, 8 (1): 76-83*

indigenous cultures that Villaseñor Bayardo has described in a comparative global context. These traditional healings have a lot in common with the therapeutic ceremonies of the Indian nations of North America that I have studied (Jilek, 1978; 1982; 1992), especially the Salish of the Pacific Northwest, whose language seems to be related with Nahuatl.

I first met Sergio Villaseñor Bayardo when he participated in the symposia of the Transcultural Psychiatry Section of the World Psychiatry Association (WPA). Since our first encounter in one of these symposia, I found in him a truly esteemed colleague. He has participated in some of his academic ventures together with my wife, Louise Jilek-Aall, who shares my enthusiastic interest for Mexico's culture, history, and arts.

It has now been 102 years since the eminent German psychiatrist Emil Kraepelin had a vision of a new sub-discipline of psychiatry, which he called *Vergleichende Psychiatrie*, defined essentially as a comparative cultural psychiatry, a scientific path to conduct systematic research into culture-bound differences in psychopathology (Jilek, 1995). As a pupil of Wilhelm Wundt, the pioneer of *Voelkerpsychologie* (ethnopsychology) and author of multicultural studies on language, myths, and religion, Kraepelin expected comparative psychiatry to become an important ally of comparative ethnopsychology. Kraepelin's first research trip in 1904 to Southeast Asia led him to formulate a program for comparative psychiatry (Kraepelin, 1904). His main international research was planned to extend to seven non-European countries and involve many international colleagues, but it could not be carried out due to the outbreak of the First World War and the hardships of the post-war period. However, one year before his death in 1925, Kraepelin conducted comparative psychiatric research with Native Americans, African Americans and Latin Americans in psychiatric institutions in the United States, Mexico, and Cuba.

The term 'Transcultural Psychiatry' was coined by Eric Wittkower in the 1950s. In 1974, he proposed his final definition of transcultural psychiatry as "the study of the effects of culture on the patterns, frequency, and management of psychiatric disorders. This would hardly be synonymous with the terms for comparative psychiatry or ethnopsychiatry" (Wittkower & Prince, 1974). Henri Ellenberger (1965), of the University of Montreal, one of the first researchers in the field, had defined ethnopsychiatry as "the study of mental afflictions based on the ethnic or cultural groups to which the patients belong". Henry B.M. Murphy (1982), an outstanding researcher of psychiatric epidemiology, defined comparative psychiatry as "the study of the relationships between mental disorders and the psychological characteristics of different nations, peoples, or cultures". Eric Wittkower established for the first time at McGill University in Montreal a division of cultural psychiatry, in collaboration with Henry B.M. Murphy, and later with Raymond Prince. In 1956, Wittkower and collaborators, at McGill University, started the publication of the *Transcultural Psychiatric Research Review*, which changed its name to *Transcultural Psychiatry* in 1997. It was the first periodical publication devoted to our discipline. It was followed by other publications specialized on ethnopsychiatric and transcultural issues: *Psiquiatría Transcultural*, founded by Bustamante in Cuba; *Curare*, founded by Schroeder in Germany; *Culture, Medicine, and Psychiatry*, founded by Kleinman in the United States; *Salud Mental*, founded by Hollweg in Bolivia, and *Investigación en Salud*, founded by Dr. Villaseñor Bayardo in Mexico.

H.B.M. Murphy decided to open the Transcultural Psychiatry Section of the WPA and to hold the First Symposium on Transcultural Psychiatry within the 5th Psychiatric Congress, held in Mexico City in 1971.

Most single-author general textbooks on our discipline have been written by prominent members of the Transcultural Psychiatry Section of the WPA: *Transkulturelle Psychiatrie* by Wolfgang Pfeiffer in Germany (1971); *Transcultural Psychiatry* by Ari Kiev in United States (1972); *Comparative Psychiatry* by Henry B.M. Murphy in Canada (1982); *Handbook of Cultural Psychiatry* by Wen-Shing Tseng in United States (2001); and the present volume by Villaseñor Bayardo (Mexico).

Villaseñor Bayardo's work on ethnopsychiatry shows clearly the influence of cultural factors on psychiatric disorders. Socio-cultural factors have an influence on every aspect of psychiatric disorders and in every corner of the world. Cultural variation may be more significant in reactive and neurotic

conditions than in major psychoses, but the influence of socio-cultural factors can be shown even in schizophrenic psychoses, as was shown on a global scale by the research conducted by the Mental Health Division of the World Health Organization.

Villaseñor Bayardo has conducted very important research on the traditional healing and herbal medicine practices of indigenous groups in Mexico. Some of it is reported in this book. In a volume published by the World Health Organization, I collected evidence on the relevance of traditional medicine on psychiatry, which includes healing practices, therapeutic ceremonies, and phytotherapy (Jilek, 1974; 1993; 2005; Jilek & Jilek-Aall, 1970; 2001). The conclusions of many reports in international scientific literature were that traditional practices provide an effective therapeutic management, shown in cases of neurotic, psychosomatic, and somatomorph disorders, as well as in reactive depression, including self-destructive behavior. They have also proven to be effective in the treatment of most culture-bound syndromes and acute transient psychotic reactions. Moreover, therapeutic practices based on indigenous religious and cultural ceremonies have been used successfully for the treatment, rehabilitation, and prevention of the addiction to drugs and alcohol (Jilek, 1994). Some examples in North America are the pan-indigenous cult of peyote and the ceremony of the Dance of the Spirits of the Salish. The modes of the traditional healing procedures are determined by cultural preferences.

In recent decades, the therapeutic capability of traditional healers and the psychotherapeutic efficacy of traditional group ceremonies have been recognized by researchers of transcultural issues and ethnopsychiatry in many cultures. Among many indigenous groups there are still genuine traditional and ceremonial healing practices that survive, or that have been revived, even when modern medical services are available. Since the end of European colonialism, the Western view of traditional healing and its practitioners has changed, and nowadays we are witnessing a popularization of healers and shamans in Western societies.

After having studied and worked for decades in the field of ethnic medicine and comparative cultural psychiatry, and of having been in contact with many areas of Mexican and Latin American culture, I agree with Dr. Villaseñor Bayardo that “Latin America is a model area where the origin, the transmission and the diffusion of ethnical medicine practices and beliefs can be studied” (p. 112). For this reason, I am glad to see a book in the multidisciplinary field of ethnopsychiatry that focuses on Mexico’s “model area”.

**Foreword by Wolfgang G. Jilek**

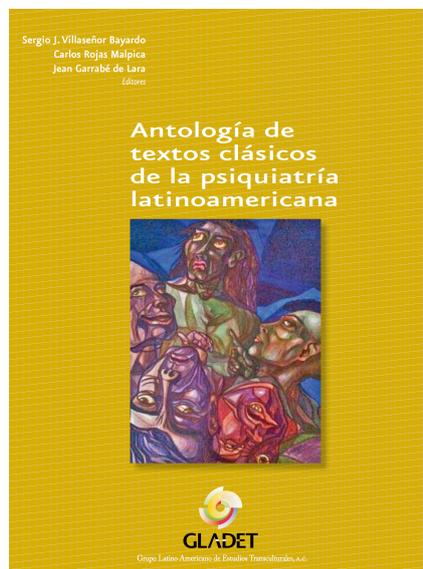
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## Antología de textos clásicos de la psiquiatría latinoamericana<sup>3</sup>



Sergio Javier Villaseñor Bayardo,  
Carlos Rojas Malpica, Jean Garrabé de Lara (Eds)

Villaseñor Bayardo SJ. *Antología de textos clásicos de la psiquiatría latinoamericana* [Spanish]. Guadalajara, Grupo Latino Americano de Estudios Transculturales, 2011

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Historians of psychiatry have always had a keen interest in what was known in the Age of Enlightenment as the commerce of ideas. How do ideas, especially new and revolutionary ones, go from one nation to another? Which is the path followed by the texts or the travelers that carry them from one country to another or even from continent to continent, across seas and oceans?

The specialization of medicine that around 1802 Johann-Christian Heinroth (1773-1842) and Johann-Christian Reil (1759-1813) named “*Psychiaterie*” in German, and that we now know as psychiatry, was born in the early nineteenth century as French- and German-speaking physicians and philosophers transformed the view of insanity that the ancient Greeks called ‘mania’, which had been predominant since antiquity, exchanging their ideas through their foundational works. In 1800, in the middle of the French Revolution, Philippe Pinel (1745—1826) published the first edition of his *Traité médico-philosophique sur l’aliénation mentale ou la manie*. Only four years later, a translation to Spanish was published in Madrid as *Tratado médico-filosófico de la enajenación del alma o manía*. We know some copies of the Spanish translation, or of the French edition, soon arrived in Latin America, since there are comments on it written by physicians who started using it in several countries, among them Argentina. The work was soon translated into German too, which prompted German philosopher Friedrich Hegel (1770-1831) to express his admiration for this paradigm shift that allowed for a ‘moral’

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treatment of patients, as Pinel called it, which would be the precursor of later forms of psychotherapy. When a colloquium was held in Mexico to commemorate the centennial of the publication of the *Tratado*, our Mexican colleagues and friends told us that Dionisio Nieto (1908-1985), exiled in Mexico after the Spanish Civil War, had a facsimilar edition of the Spanish translation of 1804 printed in order to give copies of it to his disciples. Nieto maintained contact with the French psychiatrists that he had met, and thus learned about the discovery of the antipsychotic effects of chlorpromazine in France in 1952. For this reason, the drug was first used in Mexico, long before it was used in Canada and later in the United States. There were many other examples of Spanish exiles who, in those years or during the Second World War, brought ideas developed in Europe to Latin America, like Ángel Garma Zubizarreta (1904-1993) to Argentina, or Solanes, who gave his doctoral dissertation in Toulouse, to Venezuela.

Going back to the beginning of psychiatry, it was in 1843 when the journal *Annales médico-philosophiques* – still published today, and currently (2013) in its Volume 171 – was first published in Paris. Shortly afterwards, the *Société Médico-Psychologique* began to admit, and still does, foreign members, among them Latin Americans who publish articles in French in the journal or participate in the meetings of the *Société* during their stays in Paris. In the anthology we present here we have collected some of these articles, like the one published in 1866 by Joaquín Muñoz, foreign member of the *Société Médico-psychologique*, on the care of the insane in Cuba before it became independent from Spain. Some of the earliest contributors include very active Spanish members like Emilio Pi y Molist (1824-1892). Debates among French and German physicians were also published, as well as articles by Russian physicians like Wladimir Serbski (1858-1917), who managed thus to circumvent Tsarist censorship in his country. Several French members also worked in Spain in the nineteenth century, among them Brièrre de Boismont (1797-1881), regarded by historians of the Centro Superior de Investigaciones Científicas as the one who introduced modern psychiatry to Spain. If I mention this it is only to point out that already in the first half of the nineteenth century there were frequent and important international exchanges in our field. But as time has gone by, the texts, articles, reviews or translations of older books have fallen into oblivion and it is not uncommon to see quotations from authors that fail to mention their contribution to the development of psychopathology or with whom they debated or exchanged ideas.

For this reason, the publications section of the World Psychiatric Association decided, under the leadership of Professor Drizs Moussaoui, a friend and colleague of mine born in Morocco and educated in France, to publish a series of anthologies of the most significant texts of psychiatric literature from different countries or published in different languages. The texts chosen had to be translated then to English, the language used internationally in the last century, when many psychiatrists no longer speak French or German as their predecessors in the previous century did. These anthologies were to be published in Paris.

I had the honor of directing, together with my younger colleagues François-Régis Cousin and Denis Morozov, the publication of the *Anthology of French Language Psychiatric Texts* in 1999, in which we included authors who were not all of French nationality but had written their texts in French, accompanying them with biographical notes that explained how they had contributed to this “commerce of ideas”. Included in this anthology is a text by the Russian Jewish physician and philosopher Eugène Minkowski (1885-1972), who moved to Paris after having served as a volunteer medic in the French army in the First World War, and who then taught the ideas of Eugen Bleuler, with whom he had worked in Zurich, about the schizophrenic disorders he had described in his book published in German in 1911.

We were able to present this anthology of classic psychiatry texts in French at the World Congress of the Jubilee we held in Paris in 2000. Many English-speaking colleagues were amazed when they discovered who was Georges Gilles de la Tourette (1857-1904), whose name they only knew in connection with Tourette’s Disease, or Pierre Briquet (1796-1881) who gave his name to Briquet’s Syndrome. We included in the anthology a bibliography of works on the history of psychiatry in which these works could be located, histories written in English such as the one by Gregory Zylboorg (1890-1959) in 1941, Franz Alexander (1891-1964) and Selesnik in 1966, and Henri-F. Ellenberger (1905-

1993) in 1970. It is worth mentioning that these three authors who published their books in the United States were Europeans who had moved there for different reasons before, during or immediately after the Second World War.

*The Discovery of the Unconscious. The History and Evolution of Dynamic Psychiatry* by H. F. Ellenberger, of Swiss ancestry but born in Rhodesia and who had studied medicine and psychiatry in Paris, has been translated to several languages, among them French and Spanish. The translations were revised by Ellenberg himself, who spoke all these languages. We selected texts spanning almost two centuries: the last one is part of Henry Ey's farewell speech, when at the end of the Fourth World Psychiatric Congress in 1966 he left his post as Secretary General of the World Psychiatric Association that he had held for 16 years.

Before the Second World War, European psychiatrists and psychoanalysts were forced to leave their countries by the encroaching advance of the Nazi regime, first among them Sigmund Freud. Many of them migrated to North and South America and then published books which sometimes were translations into English of their own works previously published in Europe, and until then available only in German.

Naturally, during the Second World War the exchanges between European countries – occupied or not by German army – and with countries in other continents came to a halt, and they were only renewed when, in 1950, two French psychiatric associations, the *Société médico-psychologique* and *l'Evolution psychiatrique*, were able to organize under the direction of Henri Ey (1900-1977) the First World Congress of Psychiatry. This Congress was very important for the history of psychiatry in Latin America, for it was then that the representatives of several Latin American delegations present in Paris decided to constitute the APAL, as a branch of the World Psychiatric Association. Several congresses of the WPA have been held since then in different continents. The Ninth Congress was held in Rio de Janeiro in 1993, and for the Fifteenth we will meet in Buenos Aires in 2011, one hundred years after the first description of schizophrenia.

The Organizing Committee has accepted our proposal for a Symposium on the Anthology of Latin American Psychiatry.

In the series sponsored by the WPA – that is, with an English translation – I participated, along with Professors Juan-José López-Ibor Aliño and Carlos Carbonell, in the 2001 edition of the *Anthology of Spanish Psychiatric Texts*, in which we agreed to follow the format of the French edition, with biographical notes introducing each one of the texts chosen. This anthology features only texts published in Spain, since there was a project for another volume with texts published by Latin American psychiatrists in their respective countries and translated into English to make them available to a global readership. However, this project, involving the participation of psychiatrists from more than twenty countries, was never carried out. The last volume in the series was the *Anthology of Italian Psychiatric Texts* directed by Mario Maj and Filippo Ferro, published in 2002 and presented in the Twelfth World Congress of Psychiatry, held in Yokohama in the same year. The Congress featured a symposium on *The old and the new in psychiatry: the role of classic texts in psychiatry*, in which it was pointed out that psychiatrists must know these classics on which their practice is founded. There were plans for a German and a Japanese anthology of such classics, but I am not aware of whether these have been published. However, thanks to the *Société médico-psychologique* and *l'Evolution Psychiatrique*, I learned about the seven French-Mexican colloquia held and organized by Dr. Villaseñor Bayardo or by GLADET, and I knew that they were decided to undertake the arduous task of publishing an anthology of Latin American classic psychiatry text, to be presented at the Fifteenth World Congress in Buenos Aires in 2011.

I see that their project has been successful, and I have no doubt that this will be one of the key moments in this international scientific encounter in Latin America.

***Reviewed by Jean Garrabé***