

Anthropos

Zeitschrift für Medizinethnologie • Journal of Medical Anthropology

hrsg. von/edited by: Arbeitsgemeinschaft Ethnomedizin e.V. – AGEM

Startseite/Home | AGEM | Curare | Meeting Calendar / Museum / Film | Aktuelles | Literaturdokumentation | Links | Kontakte

Herzlich Willkommen - Welcome - Bienvenue

歡迎 welcome Hoş geldiniz
benvenuto bienvenidos أهلاً وسهلاً، مرحباً
bienvenue сердечный добро пожаловать

1970 - 2010 • 40 Jahre AGEM • 40 Years AGEM
40 years journals in medical anthropology - 1971-2011

Mission Statement

AGEM, the German Society for Medical Anthropology **Arbeitsgemeinschaft Ethnomedizin** was founded 1970 in Hamburg, Germany. It is classified as a non-profit organization of scientists, practitioners, and institutions.

In its founding principles from 1970, the AGEM established its mission to advance the critical inquiry of an "interdisciplinary field uniting anthropology and medicine" and to foster the scholarly collaboration and research at the nexus of medicine and culture, including in the related fields of the history of medicine, human biology, pharmacology, botany in the natural sciences, and in medical, social and cultural anthropology, human ecology, sociology, psychology, and folklore studies in the social sciences.

As outlined in the bylaws, the AGEM is committed to the research and dissemination of academic and practice-based research examining the intertwined relationships of medicine and culture through 1) the publication of a corresponding peer-reviewed journal, 2) regular professional meetings, and 3) the collection of relevant written materials that serve the purpose to increase scholarly exchange and debate.

Upcoming events

- Jahrestagung der Akademie für Ethik in der Medizin 2014 (09.10.)
- XVI Humanitarian Congress (10.10.)
- Weltkongress Ethnotherapien & Ganzheitsmedizin (31.10.)
- *Mixed Methods - capturing global health transformations (31.10.)
- 20 J. Dt.-Türk. Psychiatrie - Hindernisse, Brücken+ Perspektiven (07.11.)

German
Russian
English
Français
Italiano
Română
Türkçe
Spanish
Hungarian

http://www.agem-ethnomedizin.de/ 30.09.2014

Zum Titelbild/Front picture *Curare* 37(2014)2:

Indexseite/Index page of: www.agem-ethnomedizin.de – English version (detail from Sept. 30, 2014).

Die letzten Hefte/The last issues:

Curare 36(2013)1+2: Medizinethnologische Diskurse um Körpermodifikationen im interdisziplinären Arbeitsfeld Ethnologie und Medizin (Body Modification and Medical Anthropology)

Curare 36(2013)3: Gesundheit und Öffentlichkeit: Medizinethnologische Perspektiven (Health and the Public)

Curare 36(2013)4: Psychologische Dimensionen in der Medizinethnologie I

Curare 37(2014)1: Psychologische Dimensionen in der Medizinethnologie II: Tiefenpsychologische Perspektiven (Depth Psychology and Medical Anthropology)

Die nächsten Hefte/The forthcoming issues:

Curare 37(2014)3: Beiträge aus der Ethnobotanik zur Medizinethnologie (Ethnobotanical Contributions to Medical Anthropology)

Curare 37(2014)4: AGEM und 50 Jahre „Interdisziplinäres Arbeitsfeld Ethnologie & Medizin“ (AGEM looking at 50 decennia of interdisciplinary discourses in anthropology and medicine)

Curare 38(2015)1+2: Selbstreflexion im Kontext medizinethnologischer Langzeitfeldforschung (Self-reflection in the Context of Long-term Field Research in Medical Anthropology)

Arbeitsgemeinschaft Ethnomedizin – www.agem-ethnomedizin.de – AGEM, Herausgeber der *Curare*, Zeitschrift für Medizinethnologie • *Curare*, Journal of Medical Anthropology (gegründet/founded 1978)

Die Arbeitsgemeinschaft Ethnomedizin (AGEM) hat als rechtsfähiger Verein ihren Sitz in Hamburg und ist eine Vereinigung von Wissenschaftlern und die Wissenschaft fördernden Personen und Einrichtungen, die ausschließlich und unmittelbar gemeinnützige Zwecke verfolgt. Sie bezweckt die Förderung der interdisziplinären Zusammenarbeit zwischen der Medizin einschließlich der Medizinhistorie, der Humanbiologie, Pharmakologie und Botanik und angrenzender Naturwissenschaften einerseits und den Kultur- und Gesellschaftswissenschaften andererseits, insbesondere der Ethnologie, Kulturanthropologie, Soziologie, Psychologie und Volkskunde mit dem Ziel, das Studium der Volksmedizin, aber auch der Humanökologie und Medizin-Soziologie zu intensivieren. Insbesondere soll sie als Herausgeber einer ethnomedizinischen Zeitschrift dieses Ziel fördern, sowie durch regelmäßige Fachtagungen und durch die Sammlung themenbezogenen Schrifttums die wissenschaftliche Diskussionsebene verbreitern. (Auszug der Satzung von 1970)



Zeitschrift für Medizinethnologie Journal of Medical Anthropology



Herausgeber / Editor-in-Chief im Auftrag der / on behalf of:
Arbeitsgemeinschaft Ethnomedizin e.V. – AGEM
EKKEHARD SCHRÖDER (auch V.i.S. d.P.)

Postadresse / Office: AGEM-Curare
c/o E. Schröder, Spindelstr. 3, 14482 Potsdam, Germany
e-mail: info@agem-ethnomedizin.de

Herausgeberteam / Editorial Team (2014):

- Gabriele Alex (Tübingen) gabriele.alex@uni-tuebingen.de
- Ekkehard Schröder (Potsdam) ee.schröder@t-online.de
- Kristina Tiedje (Lyon) kristina@ktiedje.com

Wiss. Beirat / Editorial Advisors (2014–): Josep M. Comelles (Tarragona) • Alice Desclaux (Dakar) • Katarina Greifeld (Frankfurt) • Antonio Guerci (Genova) • Michael Heinrich (London) • Mihály Hoppál (Budapest) • Sushrut Jadhav (London) • Peter Kaiser (Bremen) • Ruth Kutalek (Wien) • Danuta Penkala-Gawęcka (Poznań) • Armin Prinz (Wien) • Bernd Rieken (Wien) • William Sax (Heidelberg) • Hannes Stubbe (Köln)

Begründet von / Founding Editors: Beatrix Pfeleiderer (†) • Gerhard Rudnitzki • Wulf Schiefenhövel • Ekkehard Schröder

Ehrenbeirat / Honorary Editors: Hans-Jochen Diesfeld (Starnberg) • Horst H. Figge (Freiburg) • Dieter H. Frießem (Stuttgart) • Wolfgang G. Jilek (Vancouver) • Guy Mazars (Strasbourg)

IMPRESSUM *Curare* 37(2014)2**Verlag und Vertrieb / Publishing House:**

VWB – Verlag für Wissenschaft und Bildung, Amand Aglaster
Postfach 11 03 68 • 10833 Berlin, Germany
Tel. +49-[0]30-251 04 15 • Fax: +49-[0]30-251 11 36
e-mail: info@vwb-verlag.com
<http://www.vwb-verlag.com>

Bezug / Supply:

Der Bezug der *Curare* ist im Mitgliedsbeitrag der Arbeitsgemeinschaft Ethnomedizin (AGEM) enthalten. Einzelne Hefte können beim VWB-Verlag bezogen werden • *Curare* is included in a regular membership of AGEM. Single copies can be ordered at VWB-Verlag.

Abonnementspreis / Subscription Rate:

Die jeweils gültigen Abonnementspreise finden Sie im Internet unter • Valid subscription rates you can find at the internet under: www.vwb-verlag.com/reihen/Periodika/curare.html

Copyright:

© VWB – Verlag für Wissenschaft und Bildung, Berlin 2014

ISSN 0344-8622

ISBN 978-3-86135-778-0

Die Artikel dieser Zeitschrift wurden einem Gutachterverfahren unterzogen • This journal is peer reviewed.



Inhalt / Contents
Vol. 37 (2014) 2

Medizinethnologische Perspektiven und Public Health
Perspectives of Medical Anthropology on Public Health

Die Autorinnen und Autoren in <i>Curare</i> 37(2014)2	82
EKKEHARD SCHRÖDER: On the Encounter of Medical Anthropology and Public Health. Editorial	83
Forum / À propos	
JOSEF M. COMELLES, ISABELLA RICCÒ & ENRIQUE PERDIGUERO-GIL: Tullio Seppilli, l'éducation pour la santé et la fondation de l'anthropologie médicale italienne	85
Artikel / Articles	
KATHARINA ANNA SABERNIG: Tibetan Materia Medica in Dispute. Pharmacological Achievements of Dar-mo sman-rams-pa Blo-bzang Chos-grags	100
DOUGLAS FELDMAN & IRENE KETONEN: Street and Community Outreach to African Americans for HIV Vaccine Trials Recruitment: What Went Wrong?	113
GEORG WINTERBERGER: Reaction to Illness and the Process of Decision Making: Hospital Ethnography in Cameroon	121
ALICE DESCLAUX: Ambivalence in the Cultural Framing of Cosmopolitan "Alternative" Medicines in Senegal	131
GABRIEL LEFÈVRE: Liminality and Rebirth in the Everyday Life of a Malagasy Diviner-Healer	139
Reports/Berichte	
ASSIA MARIA HARWAZINSKI: "Moccasins moving forward." Health Care for First-Nations-Minorities in an Urban Context in Canada. A Report from Toronto	156
HUBERT WIERCIŃSKI: Report from the 3 rd Annual Health in Transition Conference, Warsaw 2013	161
MALGORZATA RAJTAR: Panel on Medical Anthropology at the First Congress of Polish Ethnology and Anthropology, Warsaw, October 23–25, 2013	166

Buchbesprechungen / Book Reviews

• CHARLES STEWART (Ed) 2014. <i>Colonizing the Greek Mind? The Reception of Western Psychotherapeutics in Greece</i> . DEREE—The American College of Greece. (MARIA VIVOD)	168
• CAROLIN RUTHER 2014. <i>Sauber und gesund! Die deutsche Hygiene- und Volksbadebewegung und das Alte Stadtbad in Augsburg</i> . Marburg (FRANK KRESSING)	170
• ADA BORKENHAGEN, AGLAJA STIRN & ELMAR BRÄHLER (Hg) 2013. <i>Body Modification. Manual für Ärzte, Psychologen und Berater</i> . Berlin. (MARION HULVERSCHEIDT & IGOR EBERHARD)	171
Résumés des articles de <i>Curare</i> 37(2014)2:	174
Zum Titelbild & Impressum	U2
Hinweise für Autoren/Instructions to Authors	U3

Redaktionsschluss: 30. September 2014

Lektorat und Endredaktion: EKKEHARD SCHRÖDER

Die Artikel der *Curare* werden einem Reviewprozess unterzogen / The journal *Curare* is a peer-reviewed journal

Errata in *Curare* 37(2014)1

S. 2: In der Liste der Autorinnen und Autoren auf Seite 2 sind korrekt zu lesen:

- HELMUT DAHMER, Prof. Dr. phil, Soziologe (Wien) prof.helmut.dahmer@gmail.com – S. 61
- WOLFGANG LEUSCHNER, Dr. med., Psychoanalytiker (Frankfurt am Main) wo-leuschner@t-online.de – S. 61

S. 4 und 8f: Korrekter Vorname des zitierten Autors: TOBIE NATHAN.

Die Korrektur wurde im letzten Korrekturdurchgang nicht immer erfasst.

Die Autorinnen und Autoren dieses Heftes:

- JOSEF M. COMELLES, Prof., MD, PhD, Psychiater, Ethnologe (Tarragona) josepmaria.comelles@urv.cat – S. 85
- ALICE DESCLAUX, Prof., MD, PhD, medical anthropologist (Dakar) alice.desclaux@ird.fr – S. 131
- IGOR EBERHARD, Ethnologe, Autor (Wien) igor.eberhard@univie.ac.at – S. 171
- DOUGLAS A. FELDMAN, Prof. PhD, medical anthropologist (Brockport, NY) dfeldman@brockport.edu – S. 113
- ASSIA MARIA HARWAZINSKI, Dr. phil, Islam- u. Relionswissenschaftlerin (Tübingen) ajidomo@web.de – S. 156
- MARION HULVERSCHEIDT, PD Dr. med, Medizinhistorikerin (Kassel) m.hulverscheidt@web.de – S. 171
- IRENE KETONEN, PhD cand, medical anthropology (Brockport, NY) ireneket@buffalo.edu – S. 113
- FRANK KRESSING*, Dr. hum. biol., Ethnologe (Ulm) frank.kressing@uni-ulm.de – S. 170
- GABRIEL LEFÈVRE, PhD, Ethnologe (Oxford) gabriel.lefevre@gmail.com – S. 139
- ENRIQUE PERDIGUERO-GIL, Prof., MD, PhD, Medizingeschichte (Elche/Spanien) quique@umh.es – S. 85
- MALGORZATA RAJTAR, PhD, Ethnologin (Warschau) mrajtar@yahoo.com – S. 166
- ISABELLA RICCÒ, Ethnologin (Tarragona) isabella-ricco@libero.it – S. 85
- KATHARINA ANNA SABERNIG*, MD, MA, Medizin, Tibetologie, Mongolistik (Wien, Berlin) katharina.sabernig@meduniwien.ac.at – S. 100
- EKKEHARD SCHRÖDER*, Psychiater, Ethnologe (Potsdam) ee.schroeder@t-online.de – S. 83
- MARIA VIVOD*, PhD, Ethnologin (Strasbourg, Novi Sad) vivod@hotmail.com – S. 168
- HUBERT WIERCIŃSKI, Ethnologe (Warschau) hubertwier@gmail.com – S. 161
- GEORG WINTERBERGER, Ethnologe (Zürich) georg.winterberger@uzh.ch – S. 121

* Mitglieder der AGEM

On the Encounter of Medical Anthropology and Public Health. Editorial

EKKEHARD SCHRÖDER

AGEM (Arbeitsgemeinschaft Ethnomedizin) is a German association of medical anthropology, which seeks to enhance in this journal the studies of the so-called ethno-medicines as well as of human ecology and of medical sociology. In this issue we draw the accent on the **folk sector**¹ as we seek to gain a deeper understanding between the various popular ways of dealing with health and illness, which often are interfering with scholarly persecuted medical systems. And we do not only focus on the biomedical model and its global dynamics, but refer to all other complex medical systems in history and presence with different legal statuses and cultural acceptances. The result is a remarkable variety of different “public health systems” and concepts. Medical anthropology can look at these and often compare them, but frequently the medical anthropologist is also part of them. The classical concept of medical pluralism and the actor-network theory e. g. offer a frame to analyze the manifold encounters of laymen’s ways to cope with health problems, traditional healing, governmental legal interventions and of human actors on the margins between and within these fields.

The contributions in this issue show this variety in generating public health systems as well as the toughness of traditions in the so-called traditional and popular sectors. In the case of the analyzed vocation narrative of a diviner-healer from South-west Madagascar, his story reveals a struggle between two sources of magico-religious power: the ancestral cult and Christianity (see GABRIEL LEFÈVRE, pp. 139–155). The potential conflicts between governmental strategies of legislation and his way of healing is not a crucial point for legal interventions. The conflict is more an intrapersonal one, and co-existence of different concepts is found.

A completely different scenario is presented by ALICE DESCLAUX (pp. 131–138) in her study of cosmopolitan remedies, which are distributed through multi-level network companies in countries such as Senegal. She points out, that firms use technologies, concepts and symbolic references of biomedicine to develop a field of activities with a private aim relying on an entrepreneurial model, which is beyond control of the biomedical institutions. The declaration of these as medicinal or as non-medicinal by the different stakeholders in the field leads to an encounter

with official public health goals as well as to hidden or open confrontations.²

GEORG WINTERBERGER (pp. 121–130) suggests in a local hospital ethnography the importance of more differentiation, if one approaches to public health problems with an emic view. He argues, that affordable and less time-consuming health care providers should be distinguished from more expensive ones, instead of distinguishing between health care providers of the folk sector (e. g. traditional healer) and the one’s of the professional sector (e. g. health centers and hospitals) as commonly done in literature.

The medical anthropologist, deeply involved in the public health sector alongside with the American tradition of applied medical anthropology, is demonstrated by the self-reflective conclusions on a program where street and community outreach were carried out in order to increase African American recruitment, especially among lower income persons, into HIV vaccine trial research. The authors DOUGLAS FELDMAN, IRENE KETONEN and colleagues (pp. 113–120) found, that their “evaluation program shows a very strong mistrust, contempt, anger, and resentment toward the medical establishment within at least the lower income segment of the African American community [...]. Street and community outreach is generally an excellent method in recruiting participants into clinical research. However, when the level of hostility and anger toward the medical and government establishment is as high as we found it among lower income African Americans, its success is certainly not assured.”

I refer to my earlier statement that all complex medical systems in history and presence with different legal statuses and cultural acceptances should be taken into account to show the encounters of legal health politics with the real existing medical landscapes. KATHARINA SABERNIG (pp. 100–112), a historian of Tibetan medicine, proves this in a subtle study of the development of changes in written texts from a famous doctor of the 17th century, which are closely connected with changes in public disputes. Although here the “public” is a highly educated small sector of the society, the dynamics of solution finding was more a question of legal power than of pure science of competitive schools of medical thinkers.

Starting the presentation of the articles from the last to the first one, the reader finds a text written in



Tullio Seppilli, 3rd March 2005
(Fotos by Ekkehard Schröder)

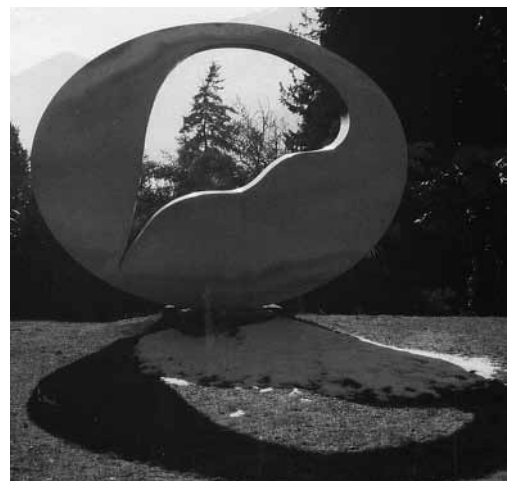
French at the beginning of the issue. In earlier years *Curare* published in three languages; today we decided to do it once more in honor of TULLIO SEPELLI, the Italian founder of medical anthropology made in Italy, in the language, in which he mostly liked to communicate with non-Italian speakers. This act of courtesy stands a bit for the theme in this issue: to look at the differences between national health politics, the different traditions of theoretical discourse, the different ways of planning and managing research and acting in several leading languages, which sometimes makes the mutual translation of special terms so difficult.

In the late 1980s the idea of that diversity was taken up in Hamburg by a conference titled: “Anthropologies of Medicine: A Colloquium on Western European and North American Perspectives.”³ JOSEP COMELLES from Tarragona University, Spain, and collaborators visited Tullio Seppilli in Perugia early in 2014, to learn from him the Italian tradition of a “medical anthropology at home,” a medical anthropology, which was created in the years after the Second World War as political commitment of doctors and anthropologists for opening a collaborative space between professional anthropology and health education. Seppilli introduced here a critical dialogue with the new strategies of the 1950th, defined by the WHO for health interventions in dependent countries (pp. 85–99). I hope that the article soon will find a way to be translated into English.

For the first time I met Seppilli 2005 at the famous Monte Verità in Ascona⁴ on an Amades-conference⁵, and again on later Amades-conferences as well as other authors here: Alice Desclaux and Gabriel Lefèvre. 2013 in Tarragona on the EASA-Medical-Anthropology-Meeting, organized by Josep Comelles, I had the chance to meet him and Douglas Feldman. So this issue has some roots in personal encounters. This is a good tradition. In the beginning of EASA, in an interview John Davis postulated the “Europe des anthropologies.”⁶

Notes

1. Defined in AGEM-founding statute of 1970, access: www.agem-ethnomedizin.de
2. Already early discussed in a useful conflict model, see: PAUL U. UNSCHULD 1976. Western Medicine and Traditional Healing Systems: Competition, Cooperation or Integration? *Ethics in Science and Medicine* 3: 1–20.
3. BEATRIX PFELEDERER & GILLES BIBEAU (Eds) 1991. *Anthropologies of Medicine. A Colloquium on West European and North American Perspectives. Curare-Sonderband 7*. Braunschweig: Vieweg, 275 pp., ISBN 3-528-07820-0 (still available if you write to me).
4. The Monte Verità (literally Hill of Truth) is a hill in Ascona, which has served as the site of the “Lebensreform” movement, and different international cultural events and communities since the beginning of the 20th century. A detailed description of the remarkable history as place of important international encounters is found in the English and German Wikipedia.
5. A.M.A.D.E.S (Anthropologie médicale appliquée au développement et à la santé), the Medical Anthropological Association of the French speaking world, which was initiated mainly by Jean Benoist in Aix-en-Provence, who served in Ascona 2005 as senior head.
6. Interview with John Davis: “For a Europe of anthropologies,” in *EASA Newsletter* 9, 1994, pp. 6–7.



A sculpture of Hans Arp 1962: *Roue Oriflamme/ Goldflamendes Rad* 1962)⁴ at Monte Verità, Ascona

