

 [Discussion on Indigenous Healing](#) by Louise S. [2013, Feb 23]

Dear Louise:

Has any one read "Synergy, Healing, and Empowerment: Insights from Cultural Diversity" by Richard Katz & Stephen-Shigematsu? I am writing a book review of this book for APA PsyCritique, and would appreciate any input from this list.

Paul

www.drpaulwong.com

 [Comment by Joseph E. Trimble](#) by Louise S. [2013, Feb 23]

Good day all. I've known Richard (Dick) Katz for a long time and I can attest to the high quality of his writing, his deep and keen cultural insights on healing, and his fervent commitment to indigenous rights, knowledge, and practices. His co-authored book, Boiling Energy, is a masterpiece. If you haven't already done so, Paul, I strongly suggest you look closely at Dick's other books; synergy is a common thread that ties them all together.

Thank you for asking, Paul.

--Joseph

Joseph E. Trimble, PhD
Distinguished University Professor
Professor of Psychology
Western Washington University
516 High Street
Bellingham, WA 98225
Office – 360.650.3058
Fax – 360.650.7305
Email – joseph.trimble@wwu.edu

 [Comment by Paul TP Wong](#) by Louise S. [2013, Feb 23]

Thanks Joseph for your input. I too am impressed by Dick deep insight and revolutionary synergy paradigm as an alternative to the scarcity paradigm which dominate the Western mental health system. My main problem is how to identify principles and practices and express them in concise terms so that they can be implemented.

I have not yet read his Boiling Energy book, although I have heard about it.

Paul

www.drpaulwong.com

 [Comment by Louise S.](#) by Louise S. [2013, Feb 23]

Dear All,

Paul TP Wong says he is “stuck” in his review of a book on indigenous healing. He would appreciate any feedback on his question below to “enlarge” his “understanding” of the issues involved:

Paul wrote:

“I am having some problem reviewing Katz & Murphy-Shigematsu's book on Synergy, Healing, and Empowerment. My main problem has to do with how to ensure the competence and credentials of Aboriginal healers, because this is related to the central issue of accountability and funding. We cannot recognize the healing expertise of Native healers simply because they have gone through their traditional spiritual training. To me, competence in spiritual matters does not automatically translate into expertise in psychotherapy. What is your view on this?”

I believe that this is one of the central questions behind the lack of understanding between mainstream psychology and IP, but rarely have such questions been asked with such honesty and openness. And there is no better place to address this question than the IP forum.

Looking forward to your comments,
Louise

 [Comment by Michael Bond](#) by Louise S. [2013, Feb 23]

I have the same problem in assessing the quality of “doctors” practicing Chinese traditional medicine and prescribing packages of plants and animal parts of unregulated provenance. As you may know, patients of such doctors often present with psychological issues masked with physical symptoms, as Kleinman has shown. Universities in HK are stepping into this breach by running RCT and sourcing their ingredients with greater scrutiny. But, there is a long way to go in protecting a needy, often desperate, and gullible public. The HK Government is also regulating the practice of Chinese medicine, but without a research base to assess treatment protocols, one wonders how such licensing is rationalized.

Food for thought?
michael

 [Comment by Wendy Li](#) by Louise S. [2013, Feb 23]

Dear Paul

The following references might be of your interest.

Charon, R. (2006). Narrative medicine: Honoring the stories of illness. Oxford, UK: Oxford University Press.

Mehl-Madrona, L. (2007). Narrative medicine: The use of history and story in the healing process. Rochester, VT: Bear & Company.

Regards

Wendy

Wendy Li, PhD

Lecturer, Department of Psychology

Postgraduate Liaison Officer, School of Arts and Social Sciences

James Cook University, Townsville, QLD 4811 Australia

Tel: +61 (7) 4781 6850

Fax: (07) 4781 4064

 [Comment by Catherine](#) by Louise S. [2013, Feb 23]

Dear Paul:

You may find the following book, in particular Chs 1 and 3, of some use to you.

Bhawuk, D.P.S. (2011). Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita. New York: Springer.

Best,
Catherine

 [Comment by Peter Ping Li](#) by Louise S. [2013, Feb 23]

Dear Michael:

Thanks for your intriguing question. I do not know much about the Chinese medicine. However, I do have my own view on this matter. The Chinese medicine has its own paradigm (intuitive imagination for insight via metaphor), in contrast to the paradigm of science in the West. Hence, the Chinese medicine cannot be evaluated by the method of science, at least not by the current mechanistic method of increasingly fragmented, static and linear modern science (largely Newton's version of the world, which has been increasingly challenged by emerging views such as quantum physics and complex theories). Once the post-modern science is adequately developed into an organic system (Chinese medicine is organic as Needham recognized sometime ago), we will have the chance to really understand the wisdom of Chinese medicine. It is ironical that we have to go back to our traditional past so as to move forward to our future.

However, due to the tacit nature of Chinese medicine, it is extremely hard to pass the real knowledge and also hard to judge who is qualified good Chinese doctor. The word of mouth is the best way to learn about this.

Peter Ping Li
Professor of Chinese Business Studies
Editor-in-Chief, Journal of Trust Research (Routledge)
<http://www.tandfonline.com/toc/rjtr20/1/1>
Asia Research Center
Copenhagen Business School
Porcelænshaven 24, 4th Floor, Room 4.67
DK2000 Frederiksberg, Denmark

 [Comment by Kiran](#) by Louise S. [2013, Feb 23]

Dear all,

I agree entirely with the observations made by Peter Ping Li. As the saying goes, we cannot compare oranges with apples. There are two issues here.

1. One is the very psychical structure from which the ancient traditions and systems emerged.
2. Whether we, modern beings, still have those structures operating in us to comprehend meaningfully the ancient systems of thought and practices rooted in them.

My answers are:

1. The structures are qualitatively different.
2. We have almost lost them

I have drawn on different sources to make this point and have elaborated on them in a chapter entitled "Indian thought and traditions: A psycho-historical perspective" in the Handbook of Indian Psychology, Cambridge University Press of India, 2008. I think some of those arguments are relevant to understand other Asian traditions as well.

I am attaching herewith a soft copy of that chapter and also a paper of mine on indigenous health perspectives that was presented in a conference here in India and was subsequently published. I hope this may interest you.

I look forward to receive any critical feedback on them as well.

Thanks and Regards,
Kiran

[WELLBEING-o](#)



 [Comment by Digby Tantom](#) by Louise S. [2013, Feb 23]

Hi All

Emmy van Deurzen has forwarded this correspondence on to me. Although I think that I am in Louise's group, I might not be in this one and so might have missed not have received it in my own right. I hope no-one minds me butting in.

I have done a small study of traditional and allopathic medicine in Zanzibar, which is mainly Qu'ranic although the exorcism of Djinns draws, I am sure, on an older tradition. I have also made a small and unpublished study of traditional healing in Ethiopia and Pakistan, the former of course in a Christian tradition.

I agree about the emic elements in all healing without denigrating these, or minimizing their power, I guess that we would all accept that their effectiveness is through body-mind-spirit links i.e. psychosomatic. These may be helpful or harmful, but weighing this up is much more complex, and as it seems to be closer to the literature of the relative benefits of acculturation vs. enculturation and away from the medical literature about the causal effects of different substances. I thought that some of the exorcisms that I saw, one of which I wrote up in detail for a journal called Group Analysis, were very effective and had some cross-over with group analytic psychotherapy. But these particular healers seemed excellent users of group dynamics: other healers that I saw seemed much less credible. This is to me just like psychotherapy, where mastery of the theory does not necessarily mean mastery of the healing practice.

The doctors in Zanzibar seemed pretty accepting of traditional healers, and assumed that there was no competition. There was no psychotherapy either.

I guess there may be dangers in tolerance sometimes. In Zanzibar every mother with a sick child that I observed in a traditional healing setting had previously (often the same day) visited the health centre. The children often had fevers, generally malarial I expect, and would have been given antimalarials. I think that the traditional healers varied in the advice that they gave about continuing to take these, and sometimes they would prescribe a traditional preparation, either of a decoction of a Qu'ranic scripture written in turmeric and then washed off, or a root. But there is a danger in this situation of the practitioners of the different tradition criticizing or undermining each other. I have no idea of how often this happened--most of the healers I visited were influential members of their community who seemed very responsible about their work--but chloroquine resistance is a growing issue in East Africa.

The use of pharmaco-active preparations in traditional healing is as several people have said a different issue, and not necessarily much

linked to the effectiveness of traditional healing any more than the use of antidepressants by allopathic healers is linked to the lifting of mood. As we are all too aware, the placebo effect of medicines is enormous. However, in the UK there have been a number of deaths from liver failure due to a particular Chinese medicine, and Rauwolfia, used perhaps still in Ayurvedic medicine, increases the risk of suicide, but many other plant extracts discovered by traditional healers (including the herbalists who preceded allopathic doctors in the West) have turned into drugs: aspirin is a prime example. I am no expert, but I agree with those pharmacists who are interested to extract the active substances from traditional medicines, even though this means turning a traditional medicine into a drug. Traditional medicines do have a significant impact on the wider world, too. Here in the UK the poaching of rhinoceroses in Africa is often put down to the use of the powdered horn in traditional remedies for male sexual difficulties. I expect that this story does not quite compute in this way in Asia, though.

I hope that Paul feels enabled by all of our comments.

All the best
Digby
Professor Digby Tantam
Deputy Principal
New School of Psychotherapy and Counseling

 [Comment by Akbar Wjalladin](#) by Louise S. [2013, Feb 23]

Dear Kiran

You raise some fascinating issues by your valuable comments. I am grateful for the chapters you have attached which at first glance are gems for me as I have been developing a perceptual cognitive behavioural therapy whose roots are in the Bhagavad Gita. It will also help in the diversity work I am involved in teaching at the doctoral level. Once I have studied your papers I will share some feedback with all.

With grateful thanks for your valuable contribution and resource.

Best wishes

Akbar
(also at wja3@leicester.ac.uk)
S. K. Kiran Kumar, Ph.D.
Professor of Psychology
University of Mysore,
Manasgangotri

Mysore, 570006
India

 [Comment by Akbar](#) by Louise S. [2013, Feb 23]

Dear Digby

I was interested to read your comments on the on-going debate. You are most welcome. Please could you send me copies of any papers you have that you have referred to in your correspondence?

Best wishes

Akbar

Dr Waseem Alladin
(Head of Psychology at Autism Care UK)
also at University of Leicester, Clinical Psychology Unit

 [Comment by Kiran Kumar Salagame](#) by Louise S. [2013, Feb 23]

Dear Akbar,

Thanks. Will look forward to the feedback on papers.

Currently one of my doctoral students is examining how Bhagawad Gita discourse can have effect on people, through a pre-post design, using some measures based on indigenous constructs and also modern psychological constructs. So, we will be very happy if you share any of your published material regarding your therapeutic approach rooted in BG.

Kiran

 [Comment by Anand Paranjpe](#) by Louise S. [2013, Feb 23]

Hello All:

I have a few thoughts regarding the issues arising from Paul Wong's interesting question and many of the responses evoked by it.

Please see the attachment, if interested.

--Anand Paranjpe
Simon Fraser University

 [About IP-query from Paranjpe](#)

 [Comment by Joe Gone](#) by Louise S. [2013, Feb 24]

Hi, Louise,

I have written a couple articles that grapple with some of these issues (attached). Can you please forward these to Paul in case he finds them of some use?

Thanks,

Joe Gone

 [JPG ITK Efficacy](#)  [JPG Tx Paradigms](#)

 [Comment by J. I. \(Hans`\) Bakker](#) by Louise S. [2013, Feb 23]

Dear Kiran Kumar Salagame, Peter Ping Li, Akbar Wjalladin, and other colleagues and friends,

The Bhagavad Gita has fascinated and challenged me for many years. It continues to be a major source of provocation and inspiration. Like the Christian Bible and the Hebrew Tanakh (Torah +) it is a book that requires more than just a superficial read through or gloss. The "devils" (and the "angels"!) are in the details

I received permission from the Sarva Seva Sangh in India to reprint Gandhi's translation of Bhagavad Gita in Canada. It appeared as: Gandhi and the Gita (Toronto: Canadian Scholars' Press, 1993) and can be found on amazon.com and amazon.ca as a used book. It is part of a set of two books, the other being my: Toward A Just Civilization: A Gandhian Perspective on Human Rights and Development (also Canadian Scholars' Press, 1993).

It is possible to buy the "Gandhi" (or, more accurately, the Gandhi-Desai-Bhave translation into English) in many formats. The cheapest copies can be obtained from publishers in India. However, in "my" edited version I have a long essay: Part Two: Gandhi's Translation of the Gita; Sanskrit and Satyagraha. (Originally it was supposed to simply be a chapter in Toward A Just Civilization, but I managed to get the editor of C.S.P. to publish my essay with Gandhi's translation.) An earlier version of my "Preface"/"Introduction" was published in Gandhi Marg: Journal of the Gandhi Peace Foundation, vol 15 no. 1 (April/June, 1993).

I argue that the "Gandhi" translation is more than just adequate. I compare Gandhi's translation with that of some prominent Sanskrit scholars (e.g. R. C. Zaehner, J. A. B. van Buitenen, Franklin Edgerton, Gerald James Larson, Robert N. Minor). [I did not include detailed comments on translations by Kees Bolle and Antonio T. de Nicholas, but I did consult them.] Sanskrit scholars have put down the Gandhi translation to some extent, but I feel that it is more than just adequate. It could be argued that his translation is more accurate than the one by Swami A. C. Bhaktivedanta. Who better to translate such a spiritual and philosophical work than a Mahatma! He was not a Sanskrit scholar, but he was a deep student of the Gita and he actually practiced what he preached. He walked the talk more than most. (That does not mean he did not have some human flaws.)

My knowledge of Sanskrit is very limited. My colleague O.P.Dwivedi, who recently died, used to say he was in the first grade when it came to Sanskrit. That puts me into the first few weeks of Kindergarden. But I did an intensive course for ten days at Kripalu Yoga Center in Lennox, Massachusetts, and then spent several months working through the first lessons of an audio tape course prepared by my Kripalu teacher, Vyaas Houston of the American Sanskrit Insitute. I fully realize that mastery of Sanskrit would take many years. Even someone already fluent in Hindi, Bengali, Kannada, Gujarati, Marathi, etc., would still have to work hard to master Sanskrit. Gandhi himself was not a Sanskrit scholar. But the help he got from his "secretary" Mahadev Desai and from Vinoba Bhave, and others, probably helped him avoid errors that someone like O.P. Dwivedi might have made. (I myself could never actually do a translation.)

I was greatly helped by a marvelous translation by Winthrop Sargeant (1984). It was published by SUNY Press and includes a transliteration, precise translation and then more poetic translation as well. I also recommend Chandran D. S. Devanesen (1969) on The Making of the Mahatma (New Delhi: Orient Longman). Everyone should also look at Mircea Eliade's famous book on Yoga (1954 in French and frequently reprinted in English translation). I once attempted to use all three in a seminar on Gandhi but the twenty or so students found it was way too much for thirteen weeks!

I particularly respect the fact that Gandhi admits that some passages are beyond his capacity to fully grasp. Ashramites were encouraged to memorize the Gita by heart. I remember many 6 AM recitations! I would do my best to mumble along a bit. (I was a bit like the author of Eat, Pray, Love when she writes about "praying" in India. Hopefully I was not quite as superficial as she was!)

Finally, let me recommend the masterpiece by Randall Collins (1998) The Sociology of Philosophies (Cambridge, MA: Belknap/Harvard University Press). It is worth buying just for the Indic sections alone! (There is also very detailed coverage of Sinitic Civilization, the rise of modern science, etc.). Regardless of what you may think about Collins' central thesis (i.e. the "law" of small numbers) it is a magnum opus.

The questions raised by the interpretation of the Gita are not just detached "academic" or "scholarly" questions for me. They go right to body, mind and spirit. But to fully grasp the spiritual dimensions I believe it is not enough to just practice jnana yoga. One must also take advantage of the last several hundred years of Sanskrit scholarship, in so far as one is able.

ahimsa,

Hans

J. I. (Hans) Bakker (also known as Govinda!)

 [Comment by Kenneth Gergen](#) by Louise S. [2013, Feb 23]

Thank you so much for your contribution, Anand...quite fascinating,

Ken

 [Comment by Kiran Kumar Salagame](#) by Louise S. [2013, Feb 23]

Dear Hans Bakker,

Thanks for your mail drawing attention to some of the important sources related to Bhagavad Gita. They will be useful to us.

Yes, I agree with you that BG has many deeper layers of meaning and cannot be approached superficially.

As a note of clarification, I wish to add that the research work we have undertaken is not so much about BG per se. But how and in what way people who attend a discourse on BG perceive that listening to the discourse helped them. This is in the background of many scholars/philosophers/psychologists now a days stating that BG is the prototype of modern counselling.

Kiran

 [Comment by Anthony Marsella](#) by Louise S. [2013, Feb 23]

Much interest in the Gita. This might help. Tony

Anthony J. Marsella, Ph.D.

 [Comment by Kiran Kumar Salagame](#) by Louise S. [2013, Mar 01]

Dear Anand,

I read your response related to Paul Wong's question. This is a delayed reaction, but still relevant.

You have succinctly covered all the issues involved in comparing and evaluating traditional systems of healing. But the problem is who is interested in top-down approach, in the era of bottom-up approach. Modern medicine is a trillion dollar industry involving big players. So, who cares for a native healer or a saint who heals out of compassion?

Still as a matter of academic interest I wish to highlight that there are some experimental studies being conducted to examine the phenomenon of healing. If you remember I had recommended a book "The Re connection" which is the

autobiography of a healer who is an American citizen, born and brought up there, and a qualified Chiropractor. What he says is the same as what traditional spiritual healers have said and most interesting part is in that book, the chapter which explains about his healing process starts with the famous quote from Bhagavad Gita - Yogastha Kuru Karmani (do your work being centred in Being/Pure Consciousness). In the web sites he is called a charlatan by many. Incidentally his work is also verified by modern methods by Dr. Gary Schwartz of the University of Arizona and has come with some positive conclusions.

So, whether it is native Indian, Chinese, American healer or modern healer, his/her methods are always suspect because of the many reasons you have given. But the fact there are attempts to rig new experiments to investigate such phenomena indicate that science itself will evolve and may be able to account for even such complex phenomena.

Kiran

 [Comment by Anand Paranjpe](#) by Louise S. [2013, Mar 01]

Dear Kiran:

Thanks for your response to my two bits about evaluation of psychology and healing across cultures.

I appreciate the examples in the literature that indicate the foundations and efficacy of traditional forms of healing. I totally agree with you that the trillion-dollar pharma industry is exceedingly powerful and it nearly “owns” not only doctors but also politicians. However, I sense in your words a degree of helplessness in face of the power and hegemony of this modern Goliath. Why do you say “who cares”? – when you and I as well as so many of our colleagues DO in fact care? Why not ask ourselves what can WE do? Here are some ideas about what we can do as psychology teachers in our classroom, journals, and universities.

1. Stop teaching content that promotes or implies bottom-up causality and its foundations in physicalism, reductionism, mind-body identity theory, and so on. Or, if and when you refer to such, point out the shortcomings of such views.
2. Reciprocally, we need to include consciousness as integral part of our course content, and highlight mind-over-matter instances. Consciousness is not to be thought of as a fortuitous tertiary product of evolution as means for homo sapiens for better adaptation to their environment. We also need to question the view that life suddenly appearing in a puddle of chemicals; this is a hypothesis, not a proven thesis but is promoted as truth. We need to emphasize consciousness as a defining characteristic of human nature, and an irreducible aspect of nature at large.
3. Stop peddling the idea that all human behaviors are totally explainable in terms of universal laws of nature like those of physics. Just point out the fact that a vast majority of people in some countries drive on the left side of the road, while those in other countries do exactly the opposite – which no universal law can explain. Point

out that cognitive and cultural factors are as important in shaping behaviors as are the laws of physics and chemistry. Humans may obey or disobey social conventions without violating any of the laws of physics. Counter physics envy among students.

4. Point out the limits of reductionism. Don't use texts that rampantly pedal reductionist explanations. At the same time, emphasize the cognitive constructivism of Piaget and George Kelly and social constructivism of Berger and Luckmann and others, which Ken Gergen has worked hard against odds to uphold and promote.

5. Teach courses in cultural psychology, and point out the mistaken notions of universalism in cross-cultural psychology.

6. Put pressure on university authorities to recognize cultural diversity in the classroom, and social and gender inequalities in the system and in curricula. Build a political lobby within universities to introduce courses in alternative medicine and challenge the hegemony of biomedicine.

I am sure that those of us who are convinced about varied cultural approaches to psychology can do such things as suggested above within our mandate as teachers of psychology and members of the academic communities.

--Anand

- - - -

 [Comment by Kiran Kumar Salagame](#) by Louise S. [2013, Mar 01]

Thanks Anand for your thoughtful responses. I will save them for future reference.

I hope this exchange doesn't become a dialogue only between the two of us.

Regards
Kiran

 [Comment by sayyedmohsen fatemi](#) by Louise S. [2013, Mar 01]

Dear Anand,

Well said!

Thank you for the highlighting the significance of our mindfulness towards a psychology which questions the mindlessly established mindsets and their premature cognitive commitments.

I hope that we can reflect on the possibility of delineating the new perspective through the fine efforts of scholars like you.

I wish you an infinite expectation of the dawn,

Mohsen

Sayyed Mohsen Fatemi, Ph.D. Post doctorate

Associate and Teaching Fellow
Harvard University
Department of Psychology
Email: smfatemi@wjh.harvard.edu
Tel: 778 898 4496
Lecturer in Psychology
Department of Psychology
University of Toronto
sayyedmohsen.fatemi@utoronto.ca
or smfatemi@hotmail.com

 [Comment by Suneet Varma](#) by Louise S. [2013, Mar 01]

Dear Anand ji,

Very well said. I totally agree with you.

Some us are doing exactly what you have proposed.

Warm regards,
Suneet

Suneet Varma, Ph.D.
Associate Professor
Dept. of Psychology
University of Delhi

 [Comment by Scott Churchill](#) by Louise S. [2013, Mar 01]

Here Here, Anand!

Regarding top-down "causality", even dualists like Roger Sperry acknowledge and promote the notion of top-down rather than down up when it comes to the human brain. So neuroscientists are not always reductionists.

I also loved your reference to physics envy. While in DC for a Science Directorate Leadership Conference two years ago, I stood up to the microphone and suggested that psychologists sounded like someone suffering from "small man syndrome", always beating our chests and talking about how we are "psychological scientists." This envy of the place in the public's respect that is held by Science, Technology, Engineering, and Mathematics has been termed STEM-envy by my colleague Karen Malone, who wrote at length of this from her Lacanian perspective in her 2012 article in the 40(3) issue of *The Humanistic Psychologist*.

Scott



 [Comment by xuefu wang](#) by Louise S. [2013, Mar 01]

Thank you Anand and Kiran, for such an inspiring conversation. I agree with you more than ever. Yes, I am one of you that are doing the same thing, giving the voice to whoever we can touch, at whatever circumstances we are in, no matter how far our voice can reach. The voice needs to be heard. I would like you hear the resonance from me as I feel the same resonance from you.

Xuefu



 [Comment by Paul TP Wong](#) by Louise S. [2013, Mar 24]

Hi Louise,

I have finally finished my first draft of the book review. I am wondering if you can circulate it to your list for some feedback so that I can proceed with my revision. As you can see from the paper, I have already incorporated some suggestions from the list.

Kind regards,

Paul

www.drpaulwong.com

Attached is the book review.  [APA Book review](#)



 [Comment by Anthony J. Marsella](#) by Louise S. [2013, Mar 24]

Dear Paul & Colleagues:

I am writing in response to your request regarding input on the issue of indigenous (traditional) healers and their qualifications, efficacy, and therapeutic/healing capacities in different settings. But before I do so, let me congratulate you on your new volume – you have been a pioneer enlightening psychology to the important topics of meaning and spirituality. Your first volume was published long before these topics acquired widespread popularity. Thank you for your pioneering efforts, Paul. Kudos to you from all of us.

I have two responses to your request, even as I wish to acknowledge the splendid review that you have written. I am hopeful you will find my comments useful in your efforts.

(1) In the attached article by Marsella & Higginbotham (1984), we addressed similar issues,

and we arrived at a similar conclusion regarding the integration and/or synthesis of conventional/traditional medicines – indeed there may be value applying the name “healing centers” rather than hospitals or clinics. And, as needs no repeating, ultimately all forms of therapy are indigenous to the cultural/historical circumstances and milieus in which they develop and are propagated. This leads me to my second point – the issue of healing.

(2) In 1972, I began to cull the literature to identify different principles of healing. A recent publication (attached – Marsella, 2011) lists 18 of these principles, and calls attention to the fact that there are many ways to heal, and we should not mistake the mistake of thinking certain approaches are the only correct ones. Indeed, people may require different types of healing at different points in the process of addressing problems. I offered an equation that includes the many variables that need to be considered.

Marsella, A.J. & Higginbotham, H. (1984). Some applications of traditional Asian medicine to psychiatric services in developing nations. In P. Pedersen, N. Sartorius & A.J. Marsella (Eds.), *Mental health services: The cultural context*. Beverly Hills, CA: Sage Publications.

Marsella, A.J., (2010). Ethnocultural aspects of PTSD: An overview of concepts, issues, and treatments. *Traumatology*, 16, 17-26.

Once again, thank you for superb scholarship and pioneering work. Tony :=)

 [Marsella.Traumatology](#)  [Traditional Asian Medicine](#)

 [Comment by Joan Koss](#) by Louise S. [2013, Mar 24]

Dear Paul:

Your review is well done, with the exception of what Tony is pointing out and I included in my earlier comment to you: Healing is a complex, multidimensional aspect of our lives and different problems respond positively to different systems and techniques within various cultural contexts. Experience is the key to judging effectiveness. However, as you note, from a "scientific" perspective, effectivity of indigenous and nonWestern healing systems has yet to be explored satisfactorily.

I have not written my review yet but it will discuss the "validity" of the concept of synergy given the widespread use of indigenous healing systems.

Regards and appreciation for your work, Joan Koss-Chioino