

Traditional Medicine, Science, and the Politics of Healing in the Americas

Fall 2022

ER&M 309

Instructor: Ximena López Carrillo

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Time: T,TH (4:00-5:15)

Location: TBD

Office: 35 Broadway, M208

Office hours:

By appointment

Enrollment Info:

This seminar is open to 18 students. Additional students are welcome to enroll upon consultation with the instructor. Permission to enroll will be granted depending on major, class, and class need. Waitlisted students will be notified by the end of the first week of the semester

Course Descriptions:

This course examines the history of traditional medicines, the popular attitudes toward them, and the politics of healing after the emergence of American modern medicine in the Americas. By reading historical accounts of different healing traditions, students will observe how different healing traditions propose different ways to understand the world and will learn to situate the history of traditional and complementary medicine within larger fields of inquiry such as the history of medical sciences in the Americas, migration, and cultural history. Additionally, students will read about contemporary issues and debates surrounding traditional medicine such as health autonomy, health disparities, medical pluralism, and globalization. The class readings will include topics such as indigenous medicine, *curanderismo*, acupuncture, herbal medicine, homeopathy, and santería.

Learning Objectives:

By the end of the course, students will be able to:

- Understand the popularity of traditional and complementary medicine in the Americas today.
- Analyze the tensions between Western and non-western healers over scientific authority.
- Learn to analyze traditional medicine from a historical perspective.

Diversity Statements:

As a class, we will all contribute to creating a safe, respectful, and inclusive environment that welcomes everyone's experiences, identities, learning processes, and thoughts about the class materials. All class discussions must be conducted with care, respect, and professionalism. Any intellectual disagreement must be discussed in a professional and respectful manner, where the students listen to their classmates' perspectives carefully and support their own ideas with empirical and historical evidence. Students are encouraged to contact the professor via email or during office hours if experiencing any kind of hardship, obstacle, or discomfort that affects their learning experience. The instructor will take the necessary steps to help the students have a positive class experience.

Finally, remember to take care of yourself!

Grading Criteria:

Attendance & Participation: (15%): Each absence is a loss of a week's attendance and participation. Please note that **attendance must be in person** and that there is a maximum of 4 unexcused absences allowed to pass the course. If you have a health issue that impedes you to come to the classroom, you must reach out before class time. If you do not feel comfortable sharing the circumstances that forbid you to attend class; you can also reach out to the Student Accessibility office or to your Dean and request accommodations

Keyword entries (20%): The keywords account for 20% of the final grade, with each grading point equaling a percentage point in the overall final grade. For example, if after 9 submissions you have a total of 18 points, your overall keywords grade will constitute 18 percentage points in your final grade. It also means that if you get 20 points by your seventh submission, you have already earned the full 20 percentage points for keywords and do not need to submit more—you are done with the keyword entries!

Lead one class discussion (5%): You will choose one week from **Weeks 3-9** to lead a class discussion with a team of 2-3 people. Your discussion should begin with a 10-min max. introduction to the readings, followed by the discussion with your classmates. Each team will send me their discussion question a week in advance, and then set an appointment to discuss their class-leading strategies. (Student-led discussions will take place on Tuesdays.)

Midterm (20%). Due **October 6th at 11:59pm.** You will write a 4–5-page essay that responds to the instructor's prompt. (Do not go over the page requirement as the instructor will determine the grade based on the first 4-5 pages) Due by the end of, on Sunday at 11:59 pm. Late submissions will be penalized by 1 point each day of tardiness.

Final Paper Proposal Form (5%): By **October 27 at 11:59 pm,** you will fill out the final proposal Google form. Be prepared to answer the following questions: 1) Final paper option, 2)What case study, policy, or historical event do you intend to analyze, 3)Provide 5 secondary sources, 4)Provide 5 primary sources.

Project presentation and feedback for classmates (5%): On the second half of the semester from **Week 10 to 12,** students will give a 5-7min presentation of their project proposals, while the rest of the class will fill out a feedback that will be delivered to the presenters.

Final assignment: (30%): Due **December 15th at 11:59 pm.** You will write a 10–12-page essay that analyzes a specific case study, using primary and secondary sources, keywords that are applicable to your case study. Your paper should be able to tie the specific case study to the class' overall discussion. The instructor will provide a handout with specific instructions later.

- OPTION A: Public history project
- OPTION B: Historical research project.
- OPTION C: Critical commentary about current policies on traditional medicine in the Americas

Course Policies:

- **Syllabus change:** The instructor reserves the right to make any changes or adjust the syllabus throughout the semester. However, any change will be announced via Canvas in a timely manner.
- **Accessibility:** If you need any type of accommodation, please contact the instructor and the Student Accessibility Services located at 35 Broadway, Room 222, 203-432-2324.
- **Classroom Etiquette:** Used of technology is allowed for class purposes. All cell phones and electronic devices must be in silent mode during class. Do not record or publish classroom conversations/discussions in any form without all participants' consent.
- **Late work** will be penalized unless the student has a compelling reason to ask for an extension. Any extension requests must be discussed with the instructor as soon as possible.
- **Academic Integrity:** The Yale Poorvu Center for Teaching and Learning defines plagiarism as the act of “*using a source’s language without quoting, using information from a source without attribution, and paraphrasing a source in a form that stays too close to the original.*” Students are responsible for complying with the Yale’s Academic Integrity standards, as detailed here: <http://catalog.yale.edu/undergraduate-regulations/regulations/academic-dishonesty/> . Any failure to comply may result in failure of the course. For more information about how to cite sources, please see: <https://poorvucenter.yale.edu/undergraduates/using-sources/understanding-and-avoiding-plagiarism/warning-when-you-must-cite>

Schedule: To access reading guides, click here.

--Part 1. Introduction--

Week 1: Why Does Traditional Medicine Matter Today?

- Tom Hatley, “Tohi” in *Sounds of Tohi. Cherokee Health and Well-Being in Southern Appalachia*. Alabama: The University of Alabama Press, 2022, 10-15.

Week 2: On the Crossroads of History, Anthropology, Folklore, and Religious Studies

- James Waldram, “Principles and Practice in Q’eqchi’ Medicine” in *An Imperative to Cure: Principles and Practice of Q’eqchi’ Mayan Medicine in Belize*. New Mexico: University of New Mexico Press, 2020, 209-228.
- Yvonne P. Chireau, "Africa was a Land a' Magic Power Since de Beginning' a History": Old World Sources of Conjuring Traditions” in *Black Magic: Religion and the African American Conjuring Tradition*. Berkeley: University of California Press, 2003, 35-58.

--Part 2. Marginalization—

Week 3: Medical Eclecticism during the Colonial Encounter. (16th to 18th century)

- Martha Few, “Humanitarianism and Epidemic Death” in *For All Humanity: Mesoamerican and Colonial Medicine in Enlightenment Guatemala*, Arizona: University of Arizona Press, 2015, 29-61.
- Susan H. Brandt, "Healing Borderlands" in *Women Healers: Gender, Authority, and Medicine in Early Philadelphia*. Philadelphia: University of Pennsylvania Press, 2022, 63-87.

Week 4. Supernatural Healing and Spirituality in the Colonial World. (18th through early 20th century)

- João José Reis, “Pai Domingos. Healing Slavery in Nineteenth-Century Bahia, Brazil,” in *The Gray Zones of Medicine: Healers and History in Latin America*. Baltimore: University of Pittsburgh, 2021, 74-88.
- Sharla Fett, “Danger and Distrust,” in *Working Cures: Healing, Health, and Power on Southern Slave Plantations*. Chapel Hill : University of North Carolina Press, c2002, 142-168.
- Raquel Romberg, "Nation Building and the Secularization of Spirituality," in *Witchcraft and Welfare: Spiritual Capital and the Business of Magic in Modern Puerto Rico*. Austin: University of Texas Press, 2003.

Week 5. Republican “Modernity” and the Marginalization of Traditional Medicine (mid-19th century)

- David Sowell, "The Life and Times of Miguel Perdomo Neira," in *The Tale of Healer Miguel Perdomo Neira. Medicine, Ideologies, and Power in the Nineteenth-Century Andes*. Wilmington, Delaware: A Schoalrly Resources Inc. Imprint, 2001: 61-89.
- Adam Warren, "Dorotea Salguero and the Gendered Persecution of Unlicensed Healers in Early Republican Peru," in *The Gray Zones of Medicine: Healers and History in Latin America*. Baltimore: University of Pittsburgh, 2021: 55-73.
- Gretchen Long, “‘I Studied and Practiced Medicine Without Molestation.’ African American Doctors in the First Years of Freedom,” in *Precaious Prescriptions: Contested Histories of Race and Health in North America*. Minneapolis: University of Minnesota Press, 2014, 43-65.

--Part 3. Resilience--

Week 6: Colonial Legacies and the Survival of Traditional Medicine

- Movie Projection. Ciro Guerra, *The Embrace of the Serpent* (2015)

Week 7: Creative Resistance (First Half of 20th Century)

- Tamara Venti-Shelton (2020), “Translated,” in *Herbs and Roots. A History of Chinese Doctors in the American Medical Marketplace*. New Haven: Yale University Press, 2019, 93-135.

- David Neumann. "The Creation of the First Yogi Guru Persona. Marketing Swami Yogananda and His yoga Instruction, 1925-1935". *Finding God Through Yoga: Paramahansa Yogananda and Modern American Religion in a Global Age*. Chapel Hill: The University of North Carolina Press, 2019, 107-155.

Week 8: Transnationalism

(Second half of 20th century)

- Aisha M. Beliso de Jesús, *Electric Santería. Racial and Sexual Assemblages of Transnational Religion*. New York: Columbia University Press, 2015. Chapters TBD.

Week 9: The Politicization of Traditional Medicine

- Rachel Pagonés, *Acupuncture as Revolution: Suffering, Liberation, and Love*. London: Brevis Press, 2021. Chapters TBD
- Tracey Hucks, "Harlem Yoruba, Orisha-Vodu, and the Making of the New Oyo" in *Yoruba Traditions and African American Religious Nationalism*. Albuquerque: University of New Mexico Press, 2012, 89-120.
- Nicole L. Pacino, "A Revolution in Healthcare? The Politics of Public Health in Postrevolutionary Bolivia," *Healthcare in Latin America. History, Society, Culture*. Gainesville: University of Florida Press, 2022, 187-201.

--Part 4. Revival--

Week 10: The New Age Movement or How the West "Rediscovered" Traditional Medicine

- **Tuesday:**
 - Philip Deloria, "Countercultural Indians and the New Age," in *Playing Indian*. New Haven: Yale University Press, 1998, 154-181
 - Renée de la Torre, "Indo- and Afro-American Religiosities, and Circuits of New Age Spirituality," in *New Age in Latin America. Popular Variations and Ethnic Appropriations*. Leiden, Netherlands, Boston: Brill, 2016, 5-28.
- **Thursday:**
 - Jacques Galinier, "Endo- and Exo-Shamanism in Mexico: Doctrine Disputing Over "Ethnic Spirituality," in *New Age in Latin America. Popular Variations and Ethnic Appropriations*. Leiden, Netherlands, Boston: Brill, 2016, 89-101.
 - Antoinette Moliniée, "The Invention of Andean New Age: The Globalization of Tradition" in *New Age in Latin America. Popular Variations and Ethnic Appropriations*. Leiden, Netherlands, Boston: Brill, 2016, 291-315.

Week 11: The Limits of New Age Spirituality

- Suzanne Owen, "Declarations against the Appropriation of Lakota Spirituality" and "Hucksters and Wannabes: New Age Appropriations of Native American Spirituality," in *The Appropriation of Native American Spirituality*. London: Continuum, 2008.

- Gabriela Soto Laveaga, “Zapotec Healer, Entrepreneur, Social Activist, Media Star in Modern Mexico,” in *The Gray Zones of Medicine: Healers and History in Latin America*. Baltimore: University of Pittsburgh, 2021, 189-210.

Week 12: New Push for Integration and Debates about Intercultural Health Governance

- **Tuesday:**
 - Alberto Acosta and Mateo Martínez Abarca, “Buen Vivir: An Alternative Perspective From the Peoples of the Global South to the Crisis of Capitalist Modernity,” in *The Climate Crisis. South African and Global Democratic Eco-Socialist Alternative*. 131-147.
 - Sarah Radcliffe, “Postcolonial Heterogeneity. Sumak Kawsay and Decolonizing Social Difference,” in *Dilemmas of Difference: Indigenous Women and the Limits of Postcolonial Development Policy*. Durham: Duke University Press, 2015, 257-290.
- **Thursday:**
 - Sheila Cosminsky, “Career or Calling: National Health Policies and Midwifery Training Programs,” in *Midwives and Mothers: The Medicalization of Childbirth on a Guatemalan Plantation*. Austin: University of Texas Press, 2016, 205-226.
 - Chris Hartmann, “Bolivia’s Plurinational Healthcare Revolution Will not be Defeated,” available in NACLA: <https://nacla.org/news/2019/12/19/bolivia-plurinational-healthcare-revolution-evo-morales#:~:text=Home-Bolivia's%20Plurinational%20Healthcare%20Revolution%20Will%20Not%20Be%20Defeated,achievements%20are%20now%20under%20threat>

Week 13: Final Reflections:

- Roberta Bivins, “Conclusion: Pragmatism, Pluralism, and the (Im)Patient-Consumer,” in *Alternative Medicine? A History*, New York: Oxford University Press, 2007: 171-199.