

**GENERAL STUDIES COURSE PROPOSAL COVER FORM**

**Course information:**

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School College of Liberal Arts and Sciences Department/School SILC

Prefix: SPA Number: 394 Title: America Topic: Healing Traditions of Latino- Units: 3

Course description: Interdisciplinary approach to the intersectionality of human rights, theory, social norms, and wellness to produce research based, actionable responses to community health related issues.

Is this a cross-listed course? Yes If yes, please identify course(s): BIO 394 contacted

Is this a shared course? No If so, list all academic units offering this course:

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? No

If **yes**, each topic requires **an individual submission**, separate from other topics.

**Requested designation:** Cultural Diversity in the United States–C **Mandatory Review:** No

*Note- a **separate** proposal is required for each designation.*

**Eligibility:** Permanent numbered courses **must** have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu).

**Submission deadlines dates are as follow:**

**For Fall 2021 Effective Date: October 2, 2020**

**For Spring 2022 Effective Date: March 5, 2021**

**Area proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

**Proposals must be submitted electronically with all files compiled into one PDF.**

**Contact information:**

Name Dulce Estevez E-mail dulce@asu.edu Phone 602 578-2702

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed): Nina Berman Date: 2/7/22

Chair/Director (Signature): 

**Arizona State University Criteria Checklist for**

**CULTURAL DIVERSITY IN THE UNITED STATES [C]**

**Rationale and Objectives**

The contemporary "culture" of the United States involves the complex interplay of many different cultures that exist side by side in various states of harmony and conflict. The history of the United States involves the experiences not only of different groups of European immigrants and their descendants but also of diverse groups, including, but not limited to, American Indians, Latinos, African Americans, and Asian Americans--all of whom played significant roles in the development of contemporary culture and together shape the future of the United States. At the same time, the recognition that gender, class, and religious differences cut across all distinctions of race and ethnicity offers an even richer variety of perspectives from which to view ourselves. Awareness of our cultural diversity and its multiple sources can illuminate our collective past, present, and future and can help us to achieve greater mutual understanding and respect.

The objective of the Cultural Diversity requirement is to promote awareness and appreciation of cultural diversity within the contemporary United States through the study of the cultural, social, or scientific contributions of women and minority groups, examination of their experiences in the U.S., or exploration of successful or unsuccessful interactions between and among cultural groups.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU--[C] CRITERIA</b>		
<b>CULTURAL DIVERSITY IN THE UNITED STATES</b>		
YES	NO	Identify Documentation Submitted
		1. A Cultural Diversity course must meet the following general criteria:
<input checked="" type="checkbox"/>	<input type="checkbox"/>	The course must contribute to an understanding of cultural diversity in <b>contemporary</b> U.S. Society.
		2. A Cultural Diversity course must then meet <b>at least one</b> of the following specific criteria:
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender*, racial, ethnic and/or linguistic minority groups** within the United States.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	b. The course is primarily a comparative study of the diverse cultural contributions, experiences, or world views of two or more gender*, racial, ethnic and/or linguistic minority groups** within the United States.
<input type="checkbox"/>	<input type="checkbox"/>	c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender*, racial, ethnic and/or linguistic minority groups** within the United States.
		<p>*Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc.</p> <p>**Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Latinos, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.</p>

Course Prefix	Number	Title	General Studies Designation
SPA/BIO	394	Topics: Healing Traditions of Latino-America	C

Explain in detail which student activities correspond to the **specific** designation criteria.  
Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
Example-See 2b. Compares 2 U.S. cultures	Example-Compares Latino & African American Music	Example-See Syllabus Pg. 5
1. Contributes to understanding of cultural diversity in contemporary U.S.	In this course, students will improve their ability to interpret historical events and express cultural cues appropriately to instill effective communication and develop relationships of respect and trust with Spanish speaking populations in the United States.	<p>Syllabus_</p> <p>-Role Play instructions: Students are expected to apply the cultural information conveyed in the class materials for the corresponding module in the creation of the fictional role play. Command of the module materials and ability to apply the course content to practical situations, demonstrating ingenuity and cultural insights, is essential to succeed in writing a meaningful role play.</p> <p>-Final Oral Presentation Students will prepare and deliver an audio recorded role play or infographic in Spanish or English. Students should select a topic based on an area of interest within the themes presented in class, preferably related to their major. It is important that this presentation be research based, and exemplifies an actionable response to a health care issue that Latinos in the Americas currently face.</p>

<p>2a In-depth study of cultural contributions</p>	<p>Students will discuss the historical development of complementary and alternative medicine among Latino populations in the Americas, and will be guided through a curriculum that gives them insight into current social and cultural issues that they face. By the end of the course, students will be able to better understand the interrelation and complexities of the medical field in social life. Students will have the freedom and tools needed to implement the content provided by the instructor to the student's personal and/or career interests, regardless of their field of study.</p>	<p>Learning Outcomes</p> <ul style="list-style-type: none"> <li>• Trace the historical context of diverse Latin American practices</li> <li>• Compare and contrast different philosophies and methods of health care</li> <li>• Differentiate the nuances of appropriate behavior in different social contexts to establish a relationship of trust with Spanish speakers based on socially acceptable norms</li> <li>• Demonstrate the applicability of historical knowledge of traditional medicine to solve pressing medical issues.</li> <li>• Analyze how language and medicine reflect social realities, affects societal changes and influences behavior</li> <li>• Identify actionable responses to current Health issues among Latinos in America</li> </ul>
<p>2b Comparative study of diverse cultural contributions</p>	<p>Through the study of the Latin American experience and world views, regardless of their competence in Spanish, students will be able to discuss, compare and contrast the cultural expectations that are appropriate in different regions of Latin America, but might be different from their own.</p>	<p>In the creation of role plays, students are expected to determine which cultural aspects are relevant to their career of choice, when interacting with Latinos in the United States.</p> <p>Learning Outcomes: Compare and contrast cross-cultural communication practices and expectations</p> <p>Role play instructions: Students are expected to apply the cultural information conveyed in the class materials for the corresponding module in the creation of the fictional role play. Command of the module materials and ability to apply the course content to practical situations, demonstrating ingenuity and cultural insights, is essential to succeed in writing a meaningful role play</p>

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# Healing Traditions of Latino-America

## BIO/SPA 494

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### Faculty Information

**Instructor:** Dulce Estévez

Office: LL 402 C - Tempe

Phone number (480) 965-6281

**Contact Info:** [dulce.estevez@asu.edu](mailto:dulce.estevez@asu.edu)

Zoom Link: <https://asu.zoom.us/j/7316056384> (Links to an external site.)

Office Hours for Dr. Estévez: Fridays from 5:00 pm to 6:00 pm or by appointment. To request a meeting send an email with your phone number to: [dulce.estevez@asu.edu](mailto:dulce.estevez@asu.edu).

### Course Information

#### Prerequisites

- Successful completion of ENG 101

**Course Description:** Interdisciplinary approach to the intersectionality of human rights, theory, social norms, and wellness to produce research based, actionable responses to community related issues in health care.

In this course, students will improve their ability to interpret historical events and express cultural cues appropriately to instill effective communication and develop relationships of respect and trust with Spanish speaking populations. To achieve that aim, students will discuss the historical development of complementary and alternative medicine among Latino populations in the Americas, and will be guided through a curriculum that gives them insight into current social and cultural issues that they face. By the end of the course, students will be able to better understand the interrelation and complexities of the medical field in social life. Students will have the freedom and tools needed to implement the content provided by the instructor to the student's personal and/or career interests, regardless of their field of study.

Target Proficiency Level: The class will be taught in English, however students wishing to complete their assignments in Spanish are welcome to do so.

Available for honors credit: <https://barretthonors.asu.edu/academics/honors-courses-and-contracts/honors-enrichment-contracts> (Links to an external site.)

Credits: 3

## Course Objectives

The program will enhance the student's ability to interact with Spanish speaking populations and to expand their professional endeavors by enhancing their ability to analyze, think, and communicate trans culturally, and at an essential human level. Through the study of the Latin American experience and world views, regardless of their competence in Spanish, students will be able to discuss, compare and contrast the cultural expectations that are appropriate in different regions of Latin America, but might be different from their own. Students will reflect on how theory from multiple academic disciplines illuminates culture, context, tradition, their chosen profession, and their relationships/encounters with Spanish speakers in the United States and abroad.

## Learning Outcomes

- Trace the historical context of diverse Latin American practices
- Compare and contrast different philosophies and methods of health care
- Differentiate the nuances of appropriate behavior in different social contexts to establish a relationship of trust with Spanish speakers based on socially acceptable norms
- Demonstrate the applicability of historical knowledge of traditional medicine to solve pressing medical issues
- Compare and contrast cross-cultural communication practices and expectations
- Recall and employ historical knowledge of medical traditions to achieve respectful communication with Spanish speakers in a professional environment
- Analyze how language and medicine reflect social realities, affects societal changes and influences behavior
- Identify actionable responses to current Health issues among Latinos in America
- Research and question current social and biomedical traditions and theories

## Textbook and Required Purchases

PDF's will be provided to students in the corresponding module.

## Course Access

Your ASU courses can be accessed by both [my.asu.edu](https://my.asu.edu) ([Links to an external site.](#)) and [asu.instructure.com](https://asu.instructure.com); bookmark both in the event that one site is down.

## Computer Requirements

This is a fully online course; therefore, it requires a computer with internet access and the following technologies:



- Web browsers ([Chrome \(Links to an external site.\)](#), [Mozilla Firefox \(Links to an external site.\)](#), or [Safari \(Links to an external site.\)](#))
- [Adobe Acrobat Reader \(Links to an external site.\)](#) (free)
- [Adobe Flash Player \(Links to an external site.\)](#) (free)
- Zoom
- Webcam, microphone, headset/earbuds, and speaker
- Microsoft Office ([Microsoft 365 is free](#)) ([Links to an external site.](#)) for all currently-enrolled ASU students)
- Reliable broadband internet connection (DSL or cable) to stream videos.

*Note:* A smartphone, iPad, Chromebook, etc. will not be sufficient for completing your work in ASU Online courses. While you will be able to access course content with mobile devices, you must use a computer for all assignments, quizzes, and virtual labs.

## Help

For technical support, use the Help icon in the black global navigation menu in your Canvas course or call the ASU Help Desk at +1-(855) 278-5080. Representatives are available to assist you 24 hours a day, 7 days a week.

## Student Success

To be successful:

- check the course daily
- read announcements
- read and respond to course email messages as needed
- complete assignments by the due dates specified
- communicate regularly with your instructor through her ASU email
- create a study and/or assignment schedule to stay on track
- set aside from 15 to 20 hours per week to work through the course materials and complete assignments
- start your week by reading the instructions for the assignments due that week, and do not wait until the due date to complete them.
- access [ASU Online Student Resources \(Links to an external site.\)](#)
- **Academic weeks start on Monday and close Sunday with the due date for the weekly assignments** being noted in the course calendar at the end of the page.
- Quizzes **have only one-timed attempt**
- there is no extra credit for this class

## Course Assignments

### Small Group Projects Participation

Weekly collaborative assignments that will be completed in assigned groups. These are synchronous participation exercises that will help your small group complete your final project and role plays. You are expected to abide by the Team Contract; to generate new ideas and suggestions; take the lead in some tasks; have materials ready at the agreed upon date; be prepared for group meetings; attend group meetings; help facilitate constructive task and social interactions; be a positive team member who contributes quality work. **If at any point you decide to withdraw from the class, please email your team manager and copy Dr. Estévez ([dulce.estevez@asu.edu](mailto:dulce.estevez@asu.edu)).**

### Written Role Plays

Students will write 3 role plays, using the provided template. Each module role play assignment is related to a specific medical condition. **Students are expected to apply the cultural information conveyed in the class materials for the corresponding module in the creation of the fictional role play. Command of the module materials and ability to apply the course content to practical situations, demonstrating ingenuity and cultural insights, is essential to succeed in writing a meaningful role play.** Note: the use of Google Translate or other translators will not be tolerated for this assignment.

Students will write 3 role-plays. There are templates provided as an example.

### Discussions

There are 3 discussions. Students will help each other corroborate and expand their understanding of the materials covered in the module by posting a personal answer and responding to the posts of 2 classmates.

### Quizzes

There will be one quiz each module. The quizzes will corroborate students understanding of readings and videos presented in that week's module.

### Final Oral Presentation

**Students will prepare and deliver an audio recorded role play or infographic in Spanish or English. Students should select a topic based on an area of interest within the themes presented in class, preferably related to their major. It is important that this presentation be research based, and exemplifies an actionable response to a health care issue that Latinos in the Americas currently face.** Students may not read their presentations, but may consult brief notes.

### Assignments

Small Group Projects	20%
Small Group Written Role Plays	15%

Class Discussions and Small Group Work 20%

Quizzes 30%

Final Small Group Oral Presentation 15%

Your grade will be determined based on the following grading schema:

Grade Schema

**Grade Percentage**

A+ 97 - 100%

A 93 - 96%

A- 90 - 92%

B+ 87 - 89%

B 83 - 86%

B- 80 - 82%

C+ 75 - 79%

C 70 - 74%

D 60 - 69%

E/F Below 60%

**Note to ASU Online students: a plus and minus grading system is utilized in this course.**

**Course Content**

## **MODULE 1**

**Week 1** Transcending Cross Cultural  
Communication with Latinos in the  
Americas

Toolbox: Ethnomedicine in New  
Mexico and First Nations

## **MODULE 2**

**Week 2** Historical Narratives, Health, and  
Social Control

Toolbox: Mexicans and Mexican-  
Americans

## **MODULE 3**

**Week 3** Psychological Effects of Stress,  
Poverty and Dehumanization

Toolbox: Guatemalans and  
Guatemalan-Americans

## **MODULE 4**

**Week 4** Scientific knowledge and imagined  
empires

Toolbox: Peruvians and Peruvian-  
Americans

## **MODULE 5**

**Week 5** Nationalism and Healing Transitions:  
An Ethnographic Perspective

Tools: Puerto Ricans

**Week 6** **MODULE 6**

World view and Current Biomedical practices

Tools: Cuba and Cuban Americans

**Week 7**  
MODULE 7  
Research Tools  
Final Project

### **Submitting Assignments**

All assignments, unless otherwise announced, **MUST** be submitted to the designated area of Canvas. Do not submit an assignment via email.

Assignment due dates follow [Arizona Standard time \(Links to an external site.\)](#). Click the following link to access the [Time Converter \(Links to an external site.\)](#) to ensure you account for the difference in Time Zones. Note: Arizona does not observe daylight savings time.

### **Grading Procedure**

Grades reflect your performance on assignments and adherence to deadlines. Grades on assignments will be available within 72 hours of the due date in the Grade section of Canvas. Please email your instructor if you are concerned about the grade in any of your assignments. You will receive a grade of 0 in all late assignments, unless previous arrangements have been made with the instructor, and the required documentation has been submitted (refer to late or missed assignments).

### **Grade Appeals**

Grade disputes must first be addressed by discussing the situation with the instructor. If the dispute is not resolved with the instructor, the student may appeal to the department chair per the [University Policy for Student Appeal Procedures on Grades \(Links to an external site.\)](#).

### **Class Participation and Virtual Attendance Policy**

Not completing your part of a small group assignment or posting your initial comment on class discussion boards by Saturday at midnight will negatively impact your peers ability to revise and submit work. Therefore, if you do not complete collaborative activities by Saturday, you will lose points awarded for "collaboration". Note that final version of small group work must be turned in by your team's project manager by Sunday at midnight. Comments to classmate's post's on discussion boards are also due on Sunday, of the respective week, at midnight ([AZ time \(Links to an external site.\)](#)).

When attending small group virtual group meetings, it is expected that you:

- will arrive on time
- will be prepared at the scheduled class time with all appropriate equipment (webcam, microphone, audio) already set up and working correctly
- will be in a location where you will not experience technical difficulties or interruptions/distractions
- will come thoroughly prepared by: reviewing any materials your instructor has assigned to you to complete before the meeting completing any homework assignments due the week of your meeting

*\* If you do not come fully prepared with technology and knowledge of the course material your team cannot give you full participation points for the weekly group project. Over all participation in group projects will also affect your grade in the final project.*

### **Late or Missed Assignments**

Notify the instructor **BEFORE** an assignment is due if an urgent situation arises and you are unable to submit the assignment on time. The pertinent documentation should be provided to your instructor within a week of the due date, and written approval, from your instructor, must be obtained in order for the assignment to be submitted). Failure to provide accurate and appropriate documentation of an emergency in a timely manner will result in a grade of 0. Published assignment due dates ([Arizona Mountain Standard time \(Links to an external site.\)](#)) are firm.

Follow the appropriate University policies to request an [accommodation for religious practices \(Links to an external site.\)](#) or to accommodate a missed assignment [due to University-sanctioned activities \(Links to an external site.\)](#).

### **Drop/Add Withdrawal Dates**

Be aware of course [drop or add deadlines \(Links to an external site.\)](#). Consult with your advisor and notify your instructor to add or drop this course. If you are considering a withdrawal, review the following ASU policies: [Withdrawal from Classes \(Links to an external site.\)](#), [Medical/Compassionate Withdrawal \(Links to an external site.\)](#), and a [Grade of Incomplete \(Links to an external site.\)](#).

### **Communications**

Email questions you want answered by your instructor using their ASU email address. **Dr. Estévez will not respond to messages posted via Canvas.** You can expect a response within 48 hours (M-F). If the nature of your question requires a lengthy or complex explanation, a phone appointment will be made.

### **Community Forum**

This course uses a discussion topic called "Community Forum" for general questions and comments about the course. Prior to posting a question or comment, check the syllabus, announcements, and existing posts to ensure it's not redundant. You are encouraged to respond to the questions of your classmates. Instructors are not required to monitor it and conversations may be buried or lost.

## Chat

The Chat tool in Canvas allows students to interact in real time. Use Chat only for informal course-related conversations unless your instructor informs you otherwise. Chat is not ideal for questions about assignments; instructors are not required to monitor it and conversations may be buried or lost.

## Email

ASU email is an [official means of communication \(Links to an external site.\)](#) among students, faculty, and staff. Students are expected to read and act upon email in a timely fashion. Students bear the responsibility of missed messages and should check their ASU-assigned email regularly.

You are solely responsible for reading and responding if necessary, to any information communicated via email. For help with your email go to: [http://help.asu.edu/sims/selfhelp/SelfHelpHome.seam?dept\\_pk=822](http://help.asu.edu/sims/selfhelp/SelfHelpHome.seam?dept_pk=822) (Links to an external site.) and file a help desk ticket by clicking on "My Help Center."

***All instructor correspondence will be sent to your ASU email account. If you email your instructor using a non ASU email address your email might end up in her spam folder.***

## Academic Integrity

Academic honesty is expected of all students in all examinations, papers, and laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal from ASU. For more information, see <http://provost.asu.edu/academicintegrity> (Links to an external site.).

A student may be found to have engaged in academic dishonesty if, in connection with any academic evaluation or academic or research assignment (including a paid research position), he or she engages in any form of academic deceit, refers to materials/sources or uses devices (e.g., computer disks, audio recorders, camera phones, text messages) not authorized by the instructor for use during the evaluation or assignment; possesses, reviews, buys, sells, obtains, or uses, without appropriate authorization, any materials intended to be used for an evaluation or assignment in advance of its administration; acts as a substitute for another person in any academic evaluation or assignment; uses a substitute in any academic evaluation or assignment; depends on the aid of others, including other students or tutors, in connection with any evaluation or assignment to the extent that the work is not representative of the student's abilities; engages in plagiarism; uses materials from the Internet or any other source without full and appropriate attribution; permits his or her work to be submitted by another person in connection with any academic evaluation or assignment, without authorization; claims credit for or submits work done by another; signs an attendance sheet for another student, allows another student to sign on the student's behalf, or

otherwise participates in gaining credit for attendance for oneself or another without actually attending.

Students are not allowed to use online translators or ask tutors to copy-edit their written assignments. They are encouraged to use good dictionaries, their textbooks, and other reference materials.

### **Copyrighted Materials**

All content in this course, including video lectures, presentations, assignments, discussions, quizzes, and exams, is protected by copyright and may not be shared, uploaded, sold, or distributed.

[Plagiarism \(Links to an external site.\)](#) is strictly prohibited. Students must refrain from uploading or submitting material that is not the student's original work to any website, course shell, or discussion used in this course or any other course unless the students first comply with all applicable copyright laws; faculty members reserve the right to delete materials on the grounds of suspected copyright infringement and impose sanctions as listed below.

Academic dishonesty includes any act of academic deceit, including but not limited to possessing, reviewing, buying, selling, obtaining, posting on a site accessible to others, reviewing materials from a site accessible to others, or using, without appropriate authorization, any materials intended to be used for an Academic Evaluation.

### **Prohibition of Selling Class Notes**

Students may not share outside the class, upload, sell, or distribute course content or notes taken during the conduct of the course. In accordance with [ACD 304-06 Commercial Note Taking Services \(Links to an external site.\)](#), written permission must be secured from the official instructor of the class in order to sell the instructor's oral communication in the form of notes. Notes must have the notetaker's name as well as the instructor's name, the course number, and the date.

### **Expected Student Behavior**

Learning takes place best when a safe environment is established for the class. Students enrolled in this course have a responsibility to support an environment that nurtures individual and group differences and encourages engaged, honest discussions. The success of the course rests on your ability to create a safe environment where everyone feels comfortable to share and explore ideas. We must also be willing to take risks and ask critical questions. Doing so will effectively contribute to our own and others intellectual and personal growth and development. We welcome disagreements in the spirit of critical academic exchange, but please remember to be respectful of others' viewpoints, whether you agree with them or not.

Netiquette is defined by the instructor and includes keeping course discussion posts focused on the assigned topics, respecting the work and opinions of others, and basing your contributions on logic and research. Students must maintain a cordial atmosphere



and use tact in expressing differences of opinion. Inappropriate discussion board messages may be deleted if an instructor feels it is necessary. Students will be notified privately that their posting was inappropriate. Student access to the course Send Email feature may be limited or removed if an instructor feels that students are sending inappropriate electronic messages to other students in the course.

Students are required to adhere to the behavior standards listed below:

- Arizona Board of Regents Policy Manual Chapter V – Campus and Student Affairs: Code of Conduct <http://www.azregents.edu/policymanual/default.aspx> (Links to an external site.),
- ACD 125: Computer, Internet, and Electronic Communications <http://www.asu.edu/aad/manuals/acd/acd125.htm> (Links to an external site.), and
- the ASU Student Academic Integrity Policy <http://www.asu.edu/studentaffairs/studentlife/srr/index.htm> (Links to an external site.).

### **Policy Against Threatening Behavior**

All incidents and allegations of violent or threatening conduct by an ASU student (whether on or off campus) must be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. If either office determines that the behavior poses or has posed a serious threat to personal safety or to the welfare of the campus, the student will not be permitted to return to campus or reside in any ASU residence hall until an appropriate threat assessment has been completed and, if necessary, conditions for return are imposed. ASU PD, the Office of the Dean of Students, and other appropriate offices will coordinate the assessment in light of the relevant circumstances.

### **Reporting Title IX Violations**

Title IX is a federal law that provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at <https://sexualviolenceprevention.asu.edu/faqs> (Links to an external site.).

**As a mandated reporter, I am obligated to report any information I become aware of regarding alleged acts of sexual discrimination, including sexual violence and dating violence. ASU Counseling Services, <https://eoss.asu.edu/counseling> (Links to an external site.) is available if you wish to discuss any concerns confidentially and privately. ASU online students may access 360 Life**

Services, <https://goto.asuonline.asu.edu/success/online-resources.html> (Links to an external site.).

### **Policy on Sexual Discrimination**

Arizona State University is committed to providing an environment free of discrimination, harassment, or retaliation for the entire university community, including all students, faculty members, staff employees, and guests. ASU expressly prohibits [discrimination \(Links to an external site.\)](#), [harassment \(Links to an external site.\)](#), and [retaliation \(Links to an external site.\)](#) by employees, students, contractors, or agents of the university based on any protected status: race, color, religion, sex, national origin, age, disability, veteran status, sexual orientation, gender identity, and genetic information.

### **Accommodating Students with Disabilities**

In compliance with the Rehabilitation Act of 1973, Section 504, and the Americans with Disabilities Act as amended (ADAAA) of 2008, professional disability specialists and support staff at the Disability Resource Center (DRC) facilitate a comprehensive range of academic support services and accommodations for qualified students with disabilities.

Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC immediately. The DRC Tempe office is located on the first floor of the Matthew Center Building. DRC staff can also be reached at (480) 965-1234 (v) or (480) 965-9000 (TTY). For additional information visit: [www.asu.edu/studentaffairs/ed/drc](http://www.asu.edu/studentaffairs/ed/drc) (Links to an external site.).

### **Technical Support**

This course uses Canvas to deliver content. It can be accessed through MyASU at <http://my.asu.edu> (Links to an external site.) or the Canvas home page at <https://myasucourses.asu.edu> (Links to an external site.). To monitor the status of campus networks and services, visit the System Health Portal at <http://syshealth.asu.edu/> (Links to an external site.). To contact the help desk, call toll-free at 1-855-278-5080.

### **UTO Help Desk**

Technical assistance is available 24/7 for students.

Phone: 480-965-6500 Email: [helpdesk@asu.edu](mailto:helpdesk@asu.edu)

[Click here to access the Web: ASU Help Center \(Links to an external site.\)](#)

For information on systems outages see the ASU systems status calendar, ([visit ASU System Health](#)). (Links to an external site.)

### **Language Tutoring and Other Campus Resources**

SILC Learning Support Services offers free language tutoring services. They provide both face-to-face and online tutoring. To check their schedule and sign-up for a tutoring session, go to <https://silc.asu.edu/learning-support-services/tutoring> (Links to an external site.) (scroll down to find the schedule for tutors in your target language).

Please refer to the following additional resources available to ASU students:

- [ASU Academic Success Program \(Links to an external site.\)](#) (tutoring)
- [Counseling Services \(Links to an external site.\)](#)
- [Financial Aid \(Links to an external site.\)](#)
- [Disability Resource Center \(Links to an external site.\)](#)
- [Major & Career Exploration \(Links to an external site.\)](#)
- [Career Services \(Links to an external site.\)](#)
- [Student Organizations \(Links to an external site.\)](#)

### **IT IS DIFFICULT TO LEARN WHEN YOU ARE HUNGRY, UNSAFE, OR INSECURE ABOUT YOUR WELLBEING.**

Any student who has difficulty affording groceries or accessing sufficient food to eat every day, who lacks a safe and stable place to live, or who is grappling with concerns such as mental or physical health, loss and grief, justice system involvement, immigration status, or persistent discrimination, violence, or trauma, including [sexual violence \(Links to an external site.\)](#), and believes this may affect their performance in the course, is urged to contact one or more of the following for support:

- ASU [Dean of Students \(Links to an external site.\)](#)- Student Advocacy and Assistance (480-965-6547)
- ASU [Counseling Services \(Links to an external site.\)](#)(480-965-6146 or after business hours, 480-921-1006)
- ASU [Campus Safety \(Links to an external site.\)](#)
- The local agencies that provide emergency food boxes, meals, and fresh produce are listed [here \(Links to an external site.\)](#).
- Because online students live in various locations, search online for “basic needs information and referral” or “crisis hotline and services” to access resources or advocacy organizations near you. Please notify your professor if you are comfortable doing so. This will allow for providing reference to known resources and providing access to them.

### **Syllabus Disclaimer**

The syllabus is a statement of intent and serves as an implicit agreement between the instructor and the student. Every effort will be made to avoid changing the course schedule but the possibility exists that unforeseen events will make syllabus changes necessary. Please remember to check your ASU email and the course site often.

## Course Materials

### MODULE 1 - Communications

Transcending Cross Cultural Communication with Latinos in the Americas

Toolbox: Ethnomedicine in New Mexico and First Nations

#### Module description

By applying notions borrowed from the Hofstede dimensions of culture, this unit is intended to introduce and demystify different aspects of traditional medicine. It will also include background information about the Universal right to health care, and study some of the fundamental causes that interfere with the exercise of that right by Latin American migrants to the United States. The aim of the unit is to deconstruct some of the values, norms and theories presented in the unit.

#### Required materials

Videos:

Cross Cultural Communication

Geert Hofstede on Culture

Nurturing Cultural Competence

Connecting Modern Medicine to Tradition

Actions are Illegal, Never People

Readings:

Pachter, L. M. (1994). Culture and clinical care: folk illness beliefs and behaviors and their implications for health care delivery. *Jama*, 271(9), 690-694.

Anderson, K. F., & Finch, J. K. (2014). Racially charged legislation and Latino health disparities: the case of Arizona's SB 1070. *Sociological Spectrum*, 34(6), 526-548.

Assembly, U. G. (1948). Universal declaration of human rights. *UN General Assembly*, 302(2), 14-25.

#### Optional Materials

Shutler, Mary Elizabeth. *Persistence and Change in The Health Beliefs*

*and Practices of an Arizona Yaqui Community*. 1967. The University of Arizona, PhD dissertation

Macleish, Kenneth. "Notes on Folk Medicine in the Hopi Village of Moenkopi." *The Journal of American Folklore*, vol. 56, no. 219, 1943, pp. 41-50.

Mico, Paul R. *Navajo Perception of Anglo Health and Medicine*. Navajo Health Education Project, 1962.

Csordas, Thomas J. "The Navajo Healing Project." *Medical Anthropology Quarterly*, vol. 14, no. 4, 2000, pp. 463-475.

Grant, Richard Earl. "Tuuhikya: The Hopi Healer." *American Indian Quarterly*, vol. 6, no. 3, 1982, pp. 291-304.

Gordon, S. M. (1994). Hispanic cultural health beliefs and folk remedies. *Journal of Holistic Nursing*, 12(3), 307-322.

Holliday, K. V. (2008). "Folk" or "Traditional" Versus "Complementary" and "Alternative" Medicine: Constructing Latino/a Health and Illness Through Biomedical Labeling. *Latino Studies*, 6(4), 398-417.

Mexican Americans, and Puerto Ricans. *Journal of Counseling & Development*, 76(4), 389-396.

## MODULE 2 – Human Rights and History

### Historical Narratives, Health, and Social Control

#### Toolbox: Mexicans and Mexican-Americans

### Module description

This unit is intended to explore different aspects of traditional medicine and disease among Mexicans and Mexican Americans. We will try to illuminate the importance of understanding these practices, from a historical, medical and social perspective. In teams, students will write a role play focusing on cultural markers from Mexico, social structures, and other materials included in the module.

### Required Materials

Videos:

Millennials in Medicine

## New Mexican Fall Herb Walk

### The Conquest of Mexico

A relation regarding the role of virus in the Conquest of Mexico

Articles:

de Montellano, B. O. (1975). Empirical aztec medicine. *Science*, 188(4185), 215-220.

Lopez, R. A. (2005). Use of alternative folk medicine by Mexican American women. *Journal of Immigrant Health*, 7(1), 23-31.

Poss, J. E., Jezewski, M. A., & Stuart, A. G. (2003). Home remedies for type 2 diabetes used by Mexican Americans in El Paso, Texas. *Clinical Nursing Research*, 12(4), 304-323.

Molina, N. (2011). Borders, laborers, and racialized medicalization Mexican immigration and US public health practices in the 20th century. *American Journal of Public Health*, 101(6), 1024-1031.

### Mexican Cultural Markers

## Mexican American Cultural notes

### Optional Materials

Applewhite, S. L. (1995). Curanderismo: Demystifying the health beliefs and practices of elderly Mexican Americans. *Health & Social Work*, 20(4), 247-253.

Juárez-Rosete, C. R., Aguilar Castillo, J. A., Juárez-Rosete, M. E., Bugarín-Montoya, R., Juárez-López, P., & Cruz Crespo, E. (2013). Hierbas aromáticas y medicinales en México: tradición e innovación. *CONACYT*.

Lopez, R. A. (2005). Use of alternative folk medicine by Mexican American women. *Journal of Immigrant Health*, 7(1), 23-31.

Poss, J. E., Jezewski, M. A., & Stuart, A. G. (2003). Home remedies for type 2 diabetes used by Mexican Americans in El Paso, Texas. *Clinical Nursing Research*, 12(4), 304-323.

## MODULE 3 – Psychology and history

### Psychological Effects of Stress, Poverty and Dehumanization

#### Toolbox: Guatemalans and Guatemalan-Americans

#### Module description

This unit is intended to explore the psychological manifestations of dehumanization, and the effects of migration and trauma on long term health outcomes. You will also familiarize yourself with essential parts of the evolution of Central American healing heritage from the Mayans to the current medical practices in Guatemala.

#### Required Materials

Videos:

Living on One Dollar

Guatemala interview with Social Worker

Articles:

Haslam, N. (2006). Dehumanization: An integrative review. *Personality and social psychology review*, 10(3), 252-264.

Vera-Ku, M., Méndez-González, M., Moo-Puc, R., Rosado-Vallado, M., Simá-Polanco, P., Cedillo-Rivera, R., & Peraza-Sánchez, S. R. (2010). Medicinal potions used against infectious bowel diseases in Mayan traditional medicine. *Journal of ethnopharmacology*, 132(1), 303-308.

Cai, N., Chang, S., Li, Y., Li, Q., Hu, J., Liang, J., ... & Rivera, M. (2015). Molecular signatures of major depression. *Current Biology*, 25(9), 1146-1156.

Noe-Bustamante, L., Flores, A., & Shah, S. (2019). Facts on Hispanics of Guatemalan origin in the United States, 2017.

[www.nytimes.com/ASU](https://www.nytimes.com/ASU) How U.S. Policy Turned the Sonoran Desert Into a Graveyard for Migrants By James Verini Published Aug. 18, 2020 in the New York Times

#### Optional Materials

Murguia, A., Peterson, R. A., & Zea, M. C. (2003). Use and implications of ethnomedical health care approaches among Central American immigrants. *Health & Social Work, 28*(1), 43-51.

Guatemalan Cultural Markers

Engineering an Empire: The Mayans

Guatemala Timeline

Living Undocumented

Political Economy of Primary Health Care in Guatemala

## MODULE 4

Scientific knowledge and imagined empires – History and ethnography

Toolbox: Peruvians and Peruvian-Americans

### Module description

Students will expand their understanding of the nuances of cultural cues, dehumanization and empathy principles. Next, we will also discuss the history of Perú within the context of the relationships created between race, healthcare and power during colonial times. We will focus on the remanent cultural markers that were forged during the XVIII century and are currently expressed in the behavior of Peruvians and Peruvian Americans.

### Required Materials

Videos:

How Culture Drives Behavior

What is Empathy

Living History at Home – Colonial Era Medical Practices

Articles:

Salvatore, R. D. (2003). Local versus imperial knowledge: reflections on Hiram Bingham and the Yale peruvian Expedition. *Nepantla: Views from South, 4*(1), 67-80.



García Cáceres, U. (2003). La implantación de la viruela en los Andes, la historia de un holocausto. *Revista Peruana de Medicina Experimental y Salud Pública*, 20(1), 41-50.

Murray, C. (2017). The politics of health: urban regulation and planning in the Spanish colonies during the Eighteenth century.

Bussmann, R. W., & Sharon, D. (2009). Shadows of the colonial past—diverging plant use in Northern Peru and Southern Ecuador. *Journal of Ethnobiology and Ethnomedicine*, 5(1), 4.

Williamson, J., Ramirez, R., & Wingfield, T. (2015). Health, healthcare access, and use of traditional versus modern medicine in remote Peruvian Amazon communities: a descriptive study of knowledge, attitudes, and practices. *The American journal of tropical medicine and hygiene*, 92(4), 857-864.

Bastian, B., & Haslam, N. (2011). Experiencing dehumanization: Cognitive and emotional effects of everyday dehumanization. *Basic and Applied Social Psychology*, 33(4), 295-303.

## **Optional Materials**

[El etnografo.pdf](#) -

[Smallpox and other viruses in pre-colonial South America \(Spanish\)](#)

[Ancient Peruvian Medicine](#)

[Peruvian Health Resorts](#)

[Bibliography Perú.docx](#)

## **MODULE 5**

**Nationalism and Healing Transitions: An Ethnographic Perspective**

**Tools: Puerto Ricans**

**Module description**

This module focuses on a holistic way of understanding communication, community, culture and health. The study of traditional medicine reveals the knowledge accumulated by ancient Latin American communities and the need to validate the traditions that brought them to life and sustain them still today. Community empowerment and activism can help heal societies one individual at a time. Meaningful communication, that springs from the validation of the humanity of all individuals and respect, can change the manner in which health care is provided.

## Required Materials

Videos:

[Chatting with a Puerto Rican Herbalist](#)

[Interview with a Puerto Rican Physician](#)

Articles:

Handler, R., & Linnekin, J. (1984). Tradition, genuine or spurious. *The Journal of American Folklore*, 97(385), 273-290.

Pachter, L. M. (1995). Puerto Rican health beliefs and practices: exploring the boundaries between ethnomedicine and biomedicine. In *Bioethics Forum* (Vol. 11, No. 2, pp. 15-21).

Delgado, M. (1979). Herbal medicine in the Puerto Rican community. *Health & Social Work*, 4(2), 24-40.

Meléndez, P. A., & Capriles, V. A. (2006). Antibacterial properties of tropical plants from Puerto Rico. *Phytomedicine*, 13(4), 272-276.

## Optional Materials

[HT Puerto Rico Cultural Markers.docx](#)

[Facts on Latinos of Puerto Rican Descent \(Links to an external site.\) \(1 page\)](#)

[HT Puerto Rico Bibliography.docx](#)

[Commercialization of Mayan purification ceremonies](#)

[Community controlled narratives of the past \(Aztecs\)](#)

Delgado, M. (1979). Herbal medicine in the Puerto Rican community. *Health & social work*, 4(2), 24-40.

Harwood, A. (1971). The hot-cold theory of disease: Implications for treatment of Puerto Rican patients. *Jama*, 216(7), 1153-1158.

Hohmann, A. A., Richeport, M., Marriott, B. M., Canino, G. J., Rubio-Stipec, M., & Bird, H. (1990). Spiritism in Puerto Rico: Results of an island-wide community study. *The British Journal of Psychiatry*, 156(3), 328-335.

Molina, M. A. N., & Santiago, M. C. (1991). Las prácticas espiritistas y el tratamiento del alcoholismo: Un estudio exploratorio. *Caribbean Studies*, 151-174.

Molina, M. A. N. (1991). Reflexiones sobre posibles elementos antiterapéuticos de las prácticas espiritistas. *Revista Puertorriqueña de Psicología*, 7(1), 2.

Pachter, L. M. (1994). Culture and clinical care: folk illness beliefs and behaviors and their implications for health care delivery. *Jama*, 271(9), 690-694.

Pachter, L. M. (1995). Puerto Rican health beliefs and practices: exploring the boundaries between ethnomedicine and biomedicine. In *Bioethics Forum* (Vol. 11, No. 2, pp. 15-21).

## MODULE 6

### World view and Current Biomedical practices – History and ethnography

#### Tools: Cuba and Cuban Americans

#### Module description

Students will expand their understanding of the nuances of cultural cues expressed in a conversation by becoming familiar with Grice's Cooperative Principles, and how these relate to empathy. Next, we will study the complexities of one of the most successful medical enterprises in the world. Finally, we will determine how the historical trajectory of the Cuban nation tied the destiny of the island to medicine, tradition and humanism.

#### Required Materials

Videos:

Grice's Cooperative Principle Explained

Sincerity, Authenticity, Emotions and Empathy

Santería: Cuba's home grown religion

Lack of Medications in Cuba and Innovation

Interviews by Dr. Estévez: Cuban Health Care System

Articles:

Gorry, C., & Keck, C. W. (2015). The Cuban health system: In search of quality, efficiency, and sustainability. *A contemporary Cuba reader: The revolution under Raúl Castro*, 407-416.

Kirk, J. M. (2014). **Cuban medical internationalism under Raúl Castro**. *A Contemporary Cuba Reader: The Revolution under Raúl Castro*, 251.

Borrell-Carrió, F., Suchman, A. L., & Epstein, R. M. (2004). **The biopsychosocial model 25 years later: principles, practice, and scientific inquiry**. *The Annals of Family Medicine*, 2(6), 576-582.

Appelbaum, D., Kligler, B., Barrett, B., Frenkel, M., Guerrero, M. P., Kondwani, K. A., ... & Tattelman, E. (2006). **Natural and traditional medicine in Cuba: Lessons for US medical education**. *Academic Medicine*, 81(12), 1098-1103.

Brandon, G. (1991). The uses of plants in healing in an Afro-Cuban religion, Santería. *Journal of Black Studies*, 22(1), 55-76.

Cano, J. H., & Volpato, G. (2004). Herbal mixtures in the traditional medicine of Eastern Cuba. *Journal of Ethnopharmacology*, 90(2-3), 293-316.

**Cuban Americans General Information**

### **Optional Materials**

Corrigan, L. M. (2008). After the Revolution: Cuban Women's Healing Practices and Knowledge Spaces. *Advances in the History of Rhetoric*, 11(1), 103-131.

DeSantis, L. (1989). Health care orientations of Cuban and Haitian immigrant mothers: implications for health care professionals. *Medical Anthropology*, 12(1), 69-89.

Gold, M. (2014). Healing practices and revolution in socialist Cuba. *Social analysis*, 58(2), 42-59.

Lefever, H. G. (1996). When the saints go riding in: Santeria in Cuba and the United States. *Journal for the Scientific Study of Religion*, 318-330.

Rosario, A. M., & De La Rosa, M. (2014). Santería as informal mental health support among US Latinos with cancer. *Journal of Religion & Spirituality in Social Work: Social Thought*, 33(1), 4-18

Tainos in the United States

**Definitions:** Empacho- stomach ache and a folk illness, curandero/a- traditional folk healer with the ability to diagnose folk illnesses and provide therapeutic, psychosocial interventions in the natural physical and psychological realm, as well as the supernatural realm. Yerberos/as- tier of folk health practitioners, use transformational healing symbols and specialize in utilizing traditional herbs for various affiliations and providing medical consultation to Latino collectivist communities, La ceguera- blindness, Nopales- type of cactus

**SETTING.** An emergency room in an urban Phoenix metropolitan area. The time is around 11:00 am. The patient was scheduled to be at the appointment around 10:30 am but due to the importance of personal obligations over time in Mexican culture, they came a half hour late.

**PROVIDER.** A female medical doctor that specializes in internal medicine and treatment. She has been a doctor for about five years and has done multiple medical volunteer abroad programs in Mexico. She was asked to see the patient due to having some experience with working in Latin American countries and because most of the doctors at the hospital are male with little cultural diversity.

**PATIENT OR CLIENT.** A middle-aged Mexican American woman who lives in the urban area of Phoenix with her bilingual daughter. However, she has limited English proficiency and does not venture out of the house much due to her diabetes. She was born near the border of Mexico and has a substantial amount of family still in Mexico.

**INTERPRETER.** The presence of an interpreter is implied.

**Commented [1]:** Is it a woman or a man? "My name is Fernando Fernandez"

**Students names:** Nicole Kaiser, Anastaysia Khakhanova, Edward Kando, Azhar Porbandarwala, Taylor Jones

**Topics covered from the modules:** Mexican Cultural Markers(1), Kleinmann's Explanatory Model(2), Use of Alternative Medicine by Mexican American Woman(3), Hoefsted's Theories of Culture(4), Folk Illnesses(5), Home Remedies for Type II Diabetes(6), Aztec Empirical Medicine(7)

SETTING AND PATIENT INFORMATION: The patient walks in with moderate stomach pain, nausea, and loss of appetite. She is nervous because of the uncertainty of her condition, but she still strives to be warm and gracious (1,4). She believes she has *empacho* because she has been eating large quantities of prickly pears, which is a traditional folk healing remedy she uses to treat her diabetes in addition to her medication (5, 6).

PROVIDER: Hello, my name is Dr. Smith and this is my interpreter and nurse María Cruz. She will be my interpreter today. What seems to be the problem (2)?

PATIENT: Hello doctor. My name is Fernando Fernandez. I have a terrible stomach ache.

PROVIDER: What do you think may have caused your stomach ache (2)?

PATIENT: I recently went to a *yerbero* that my large extended family in Mexico recommended to treat my diabetes and to pick up some traditional herbs that are known to lower blood sugar (1, 3, 4, 6). She suggested I try *nopales* and I ground them up into a smoothie. Since I ate that smoothie, my stomach started hurting.

PROVIDER: Do you take any other medications or traditional herbs for your diabetes?

PATIENT: Yes, I normally take insulin injections but I was trying to supplement it with traditional herbs because my *amiga* said insulin injections could cause *la ceguera* (3, 5).

**Commented [2]:** Hey Guys, We will send this over to Professor Dulce today and see what she says. To make it clear we are incorporating learning from the modules, I numbered the topics covered and made it clear where we presented them in the role play.

**Commented [3]:** I really liked that you numbered the topics covered.

PROVIDER. Do you mind if I do a quick abdominal examination to try and locate where your pain might exactly be coming from(2)?

PATIENT: Yes, go ahead.

PROVIDER: If I was to draw a clock on your stomach with the belly button as noon, your pain would be around 8pm. This is your lower right quadrant. Your stomach feels slightly bloated and I feel some tenderness in this area.

PATIENT: What do you think it is?

PROVIDER: I think you just have mild indigestion. What would you call your problem? What name do you think you would give it? I have heard of a condition called *empacho* that fits outside of typical biomedical paradigms that I can provide. Do you know what that is (2, 5)?

PATIENT: Oh yes! I was actually thinking it might be that considering I have been eating food outside of my normal diet and I thought maybe a piece of it got stuck in my intestinal tract. I was planning on going to *curandero* but I wanted to clarify that it wasn't anything more serious by coming to you first (2, 3, 5).

PROVIDER: Of course! I am glad that you came in so we can get you checked out. I would lay off the *nopales* for now. Make sure to monitor your pain and come back if it gets worse. I also have a local *curandero* I could refer you to for additional help.

PATIENT: Okay, that sounds perfect! Thank you so much!

SETTING: After visiting the curandero, the patient returns to Dr. Smith and says her stomach pain has only worsened, even after receiving traditional *empacho* treatments such as an abdominal massage with warm oil, a traditional herb used by the Aztecs to treat constipation known as *Coco Xihuitl* (7), and popping the skin on her back (3,5). Her temperature was 99.8



degrees. She looked pale and said she threw up twice before her visit. After taking a CT scan, the doctor diagnoses her with appendicitis and she is taken in for emergency surgery.

