

## **Methods of diagnosis and therapy of mental disorders as part of isolated cultures Conceptualization and presentation of experimental answer for description of great paradox**

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### **Introduction**

In eastern Mediterranean and in cultures before emergence of writing, in America (before its discovery by Christof Columbus ) and in Africa, this belief existed that mental disorders like other physical diseases are also descended by god or gods. In those periods due to unfamiliarity of people with complexity of human brain functions, people used to attribute reason of any misfortune, abnormal behaviors or mental abnormality of mankind to devils and also they used white magic and black magic. Meanwhile prognosis of some special mental disorders were recognized on basis of numbers study, fortune-telling, divination and by persons who according to themselves and beliefs of the sufferers who consulted them had special intuitive powers (Zilbourgh 1941).

The results of the studies indicate that in the period of new Stone Age and at least in some cultures, people used method of boring the head skull for treatment of mental disorders. The result of these studies shows that between four to five thousands years ago, people used this method of therapy to help abnormal individuals in Eastern Mediterranean and Northern African countries. In those ages, the prevalent and common belief was that brain surgery and making a hole on the brain of an abnormal individual, would free the evil spirit, which existed in the person's head and the sufferer could be saved from excruciation and annoying himself and others (Agor Concat, 1968). Also Shamanism was generally a method of therapy which although its history is quite olden, it is still seen among the people of some societies of the different countries in the world.

In the beginning of civilization of human societies, the Egyptians thought that life is a kind of balance between internal and external powers. They also believed that by applying special techniques and methods and also by using healing sleep, it is possible to contact the spirits and the dead ( for example, the spirits of the pharaohs ). After passing several thousands years, if we could trust the vestiges and remnant from those periods and also the accuracy and exactness of the olden literacy for example by looking at the biography of Sinoheh, the special doctor of Pharaoh, we encounter cases in which application of uncommon methods of psychosomatic disorders therapy would cause the people of our generation to wonder. In his biography he has written:

*I went toward them and began examining them and I saw that one of the patients was a young and slim woman that could not move and as if only her eyes had life in them. The other one was a young man that all over his body was covered with big wet*

*blisters and looking at him for ordinary people was disgusting. The third patient was a paralyzed man that could not move his legs. The priests were singing non-stop and gamboling and taking their close off and scraping their bodies with sharp stones and their bodies were bleeding. The clamor and gamboling of the priests developed in such a way that became frightening and while they were continuing their actions, which looked like sorcery, the statue of Ammon, the god of antecedent appeared and every where fall into complete silence. Then I saw with my own eyes that three patients moved from their places while they were looking at the statue of Ammon. The man, who was paralyzed, started rubbing his legs and then I saw that he slowly stood up. The woman also stood up and walked for few steps and all of them started crying while calling the name of Ammon. I saw in wonder that not only the paralyzed man and woman could walk, but also all the blisters of the young man had disappeared and his body was smooth and healthy... (Simon and Winner, 1973).*

In culture of ancient India around 700 BC, the primary interest towards cognition and treatment of mental disorders has been the use of magical formulas against devils and cacodemomania. The most important ancient evidence and document of mental disorder therapy is related and influenced by Veda or ancient holy book of India. One of the concepts mentioned in the book of Veda is the incarnation theory of the soul of dead person into the body of a living person. It was believed that the human soul never dies and that brain and mind are different. Indians like Aristotelian thought of heart as the center of feeling and consciousness. In addition, Indian divided the mental disorders into two categories of endogenous and exogenous. Although now we know this kind of classification is not accurate but this classification is somehow similar to the categorization of a group of psychiatrists who classified mental diseases into two categories of psychosis and neurosis some decades ago.

#### ***Attitude of ancient India towards mental diseases:***

People of Ancient India used the following methods for treatment of mental disorders:

1. Psychotherapy on basis of singing songs
2. Participation of patients in exhilarating and joyful ceremonies
3. Encouraging patients for expiation
4. Participation of patients in cleaning rituals of temples and using phrases which claimed to be divine messages and which transferred to patient through sleep and dreams.
5. Application of herbal medicines and other medicines which were basically extracted from animals and practicing those medicines as sedative and tranquilizer
6. Application of man made medicines and also sometimes using physical and mental shocks for recovery of patients (Spanos, 1987)

#### ***Attitude of ancient China towards mental diseases:***

The evidences indicate that also in ancient China thoughts about psychosis, dementia and violent behaviors of some individuals and convulsion existed. It is likely that in ancient China those individuals with mental disorders who did not perform any violent actions were allowed to live among other people but excursively.

#### ***Attitude of ancient Greeks and Romans towards mental diseases:***



In Greek and Roman cultures, there were three kinds of thinking regarding the causes of madness, which were:

1. Prevalent beliefs among common people
2. Medical knowledge and work results of doctors of that time
3. Prevalent philosophical theories of that period in the history of ancient Greeks and Romans.

In that period, the view of common Greeks and Romans was that supernatural factors were the causes of mental diseases. The medical point of view was that disturbance of existing balance between the cardinal humors namely bile, sanies, blood and mucus was the reason for mental disorders. The vestiges which have remained from Hypocrites (400 BC) also indicate this kind of thinking regarding mental diseases.

Among ancient Romans who were influenced by Greek culture, performance of superstitious and mythical doings for treatment of mental diseases were common.

Also in this period of history of these two countries, the mentally ill people were either ignored, neglected or were enchained and they would get annoyed and hurt if they were seen among the people (Simon and Winner 1973).

### **Investigation of Shamanism phenomena:**

The Shamanism phenomenon unlike other methods of therapy (such as boring head skull) is still seen in many cultures of various societies worldwide. The most common existing elicitation of phrase Shaman is that Shaman is like a doctor who can capture manes and spirits and contact people through them. In ceremonies and gatherings that are even performed in our time in some remote regions of the world, a group of people are present and Shaman creates a kind of great exciting feeling in himself and other participants by using tobacco smoke, drinking intoxicating liquors and narcotic drugs. Along with drugs, a rhythmic music and especially big drums are played up to maximum point of heat and fever. Finally it reaches a stage where consciousness of Shaman and other people around him decreases and the magician doctor tries to demonstrate presence of intruding spirits through his words and actions which are often violent. At this time, mental patients that are present in the ceremony might have active participation and confess their sins or demand to remove special perturbation from their bodies, which is related to an evil spirit.

Today the personalities of magician doctor and mentally ill participants in such ceremonies have received attention of many clear-sighted individuals. The common belief of these clear-sighted is that magician doctor himself is not a psychotic or epileptic person and it is more likely that Shamans are neurotics who, for various reasons, have chosen this profession. If we accept this opinion, then we could say that magician doctor finds a kind of opportunity to temporarily remove his own behavioral and emotional problems and instabilities by performing such meetings and unconsciously practices self-therapy through carrying out evocation sessions. In order a person be able to have competence of playing the role of magician doctor, he should have a kind of special sensitivity toward dreams and other psychic phenomenon and he should have ability to exhibit such phenomena with the aid of special herbal and other medicines.

Although on basis of related information of psychiatry and modern clinical psychology we can not indefinite and complete assurance judge about morbid symptoms of patients who refer to magician doctors.

Nevertheless it seems possible to consider mental disorders of patients who refer to Shamans on a scope from depression to withdrawal which in most cases these disorders are acute. Although in the past, most anthropologists have presented interesting works about various aspects of behaviors and actions of magician doctors, in the recent reports on this context phenomena of Shamanism has been considered from different aspects namely anthropology, sociology, clinical psychology and psychiatry.

The approach of anthropology is that Shamanism is either considered as a global phenomena, which according to culture of each society has got a special form or is considered as an exceptional phenomena that independently has emerged in special cultures (Liderman, 1983). The following example demonstrate such approach:

Pac Long Avang is a powerful healer who lives in the villages of Mali in Malaysia, about 180 miles from the capital city of CoalaLampour. According to the belief of the villagers, he can order the psyches, influence destinies and interfere in the unknown world as a connector. Pac Long is a mental healer priest that although his methods are seems to be bizarre and unusual, his healing trance can practically cause changes in rate of natural narcotic of body or brain endorphin of patients whom with deep belief visit him for treatment. Perhaps these natural narcotics of human body (which are produced in response to special conditions) have the same explanation of reason or connecting link between trance like ceremonies of people of these countries and very advanced laboratories of neurochemistry in western countries.

Diagnosis and therapy of mental disorders in isolated cultures of some other countries:

There are other considerable phenomena in all over the world and under titles such as possessed, Lata, Amok, Koro, Vedo and Dubok (Shnmogham 1981).

**Possessed:** It is likely that the expression possessed or cacodemomania has remained from the period of animism of primitive human. A person are who strongly effected by thoughts and beliefs of external powers is called possessed. These powers make him to perform actions and behaviors, which are out of his will and control. If we accept this definition for possessed, the most complete of this disorder are seen in schizophrenic patients, whose their entire actions and doings are influenced by external powers.

**Lata:** Is a samptomos or a set of samptomos, which have been described for the first time in country of Mali and later it was understood that other cases of this phenomenon have been observed in many regions of the world. For centuries in Malaya, this phenomenon has been mostly recognized as a kind of strange behavior rather being special mental disease. Lata is mostly seen in middle age and old women and in some cases it becomes epidemic. The patient is usually a middle age or old woman with intelligence quotient of about average and of personality so called nagger who is suddenly stricken by severe fear and then Seclude. At first the patient might repeat her words or sentences for many times and then repeats the words and sentences of other people especially of persons with authority. Then the patient begin to mime and pantomime and mimics other

peoples actions and manners and even she might hurt herself. Occurrence of Lata phenomenon in other countries adapts other characteristics. For example, in Africa patients take shelter in jungle and in this reaction of escape they convert to dangerous animals which resembles Amok (Davidson and Neil, 1982).

**Amok:** Is also a syndrome or a set of symptoms of disorder, which was described for the first time in Malaya and further investigations showed that this phenomenon has been also reported in Philippine and Africa. The studies indicate that individuals who have schizoid personality contract this phenomenon. The patient solitude and self-absorb at first but this status of deep immersion suddenly finishes and patient jumps up his place and sometimes with a frightening slogan pulls out a knife and attack any person or other live animals on his way. At last, after killing some people or animals, which were on his way, patient would be killed by the neighbors or ends his life himself. Few patients who survived due to passing out or some injuries have described their experience. The view of clinical psychology is that psycho-dynamic of violent actions and behaviors which sometimes is seen among people of western countries and is performed by schizoid individual or personality is similar to Amok phenomenon. Also paranoid or catatonic person performs violent actions which its differential diagnosis from Amok is not difficult. Probably false Amok is syndrome or condition of hysteric in which although the patient gets excited and like Amok pulls out a knife, but it seems that he avoids hurting others quite skillfully and in cases which he is captured by others, he surrenders obediently.

**Koro:** This phenomenon is observed among the residents of Indonesia Islands and during this phenomenon the patient is overtaken by a sudden fear and come to believe that his phallus would get into his stomach and kill him. He holds his phallus in his hand and pulls it out in order to prevent this painful and imaginary incident. When he gets tired, he demands his wife, relatives or friends to hold his phallus and prevent his death. Theoreticians of psychoanalysis believe that this phenomenon is in fact same as fear morbid of castration, which in some primitive cultures reveals like this.

**Vedo:** Magical death due to Vedo is known by people of many primitive societies. In this phenomenon the patient dies without any recognized reason and this incident occurs at the time when the person finds out that he has violated a Taboo and he fears that being spelled. Although for scientific psychology, the issue of death due to intense fear is not unknown and today we know what mechanism has effect on occurrence of this phenomenon, but outbreak of this kind of death among primitive tribes is astonishing.

**Dubok:** The condition of Dubok is often observed among Europea Jewish and this word means an immaterial person. The person suffering from this condition is overtaken by pseudo epileptic hysteric seizure and usually his therapy is performed in a synagogue. Presence of 10 men is required for this ceremony. Each of these men, have a scarf around their necks and holding a very big black candle... At this stage, hysteric demonstration of the patient affected by Dubok reaches its peak. The rabbi draws a line with a piece of stick on the synagogue floor around the patient and order Dubok that he is not allowed to go beyond the line. At this time, one of the ten men plays a wind instrument and according to rabbi, Dubok gets out of the person's body. At the end, Dubok may ride on

another person who is present in the ceremony. Also experience has shown that usually the youngest person present at the ceremony would be the next victim of Dubok (Grigor, 1982).

### **Investigation of zar phenomena in Iran:**

Traditions and customs of residents of southern coastal regions of Iran have less similarity with modern traditions of other parts of the country which is due to their vicinity to the sea and their relatively limited contact with people of other parts of Iran plateau especially in the past. It is likely that the tenets related to Zar Winds has found its way to Islamic lands through Ethiopia. The traditions and attitudes of people towards mental disorders and beliefs which exist among southern coastal residents of Iran has considerable similarity with what is known as Zar in Egypt, Saudi Arabia and Oman. This beliefs which some people are more exposed to wind suffering, also exist among southern coastal residents of Iran.

The individuals whose economical and social conditions are worse namely the poor, blacks, fishermen, sailors and divers are infected by winds more than others. But businessmen, captains of large ships never suffer from winds. Among the people of southern regions of Iran, various kinds of strange and odd Arabic and African dancing such as Razief, Kowae and Shabore have been popular since long ago. There are not any regions of the country in which witchcraft being more popular than southern coasts of Iran. Also trades of tools of exorcising evil and attracting kindness is popular among the people of this region (Riyahi, 1977).

Steadiness of life, hard life, weakness of local people in challenging rough nature and prevalence of mental disorders have caused influence of Ahle Hava ceremony to this part of our country from long ago. The nature of life and difficulties of coastal residents of south have provided favorable conditions for local people to suffer from mental perturbation.

In Ahle Hava ceremony, usually big African kettledrums are used. All relatives of person who has been caught by wind, participate in the assembly and perform dancing and regular movements harmonically. The young suffer from wind more than children and old people, and it is believed that all the winds are epidemic and transferable.

A person who participates in this ceremony and joins Ahle Hava clique, should always wear clean cloth, regularly take a bath and scent himself, never drinks wine and never touches unlawful, never lies and misconducts. A person of Ahle Hava should not touch dead body or ordure and impure himself. Objects such as broom and shoe should not pass over head of a person suffering from one of the winds.

### **Investigation of discussed phenomena from scientific psychology and psychiatry point of view:**

Generally it can be said that all individuals who are seeking ways to relief their pains and for this reason they refer to witchcraft, Baba (daddy),mama, mental healer, Shaman, priest and alike are in fact suffering from a sort of life stresses or mental disorder.

Since they are not familiar with scientific and recognized methods of diagnosis and therapy of mental disorders , the possibility of consultation with clinical psychologist and psychiatrist would not be provided for them and since they do not know any other way to relief their pains, therefore they participate in these special ceremonies. In fact it can be said that these people are a group of neurotic or psychotic individuals or have

potential ground for mental disorders and when they find each other, they become a group and attend such ceremonies to relief their unknown pains. Maybe it could be said that the history of such actions and behaviors refer to several thousands years ago.

### **Comparison of traditional and scientific methods of diagnosis and therapy:**

One of the considerable issues for psychologist and psychiatrist who are interested in these phenomenon and specially about the residents of southern coastal regions of our country is that in some cases they perform sessions of Zar for the psychotic patient. Usually these ceremonies continues for several days and nights and if Mama and Baba(daddy) could not- as so called - run over the Zar Wind, they send the patient to Gaptaran or great Mama and Baba(daddy) who are famous in other province. If in other province, they could not run over the wind and make the patient free from the Zar Wind, they would abandoned him and treat him like an apostate or unclean and demonomaniac person. In most cases people throw out such person- so called Tahron -from their society. Tahrons are vagrant people who are wondering with their psychotic delusions and hallucinations in deserts, coasts and Islands of southern region. Therefore it is seen that power range of Babas and Mamas and influential domain of rituals and customs of Ahle Hava ceremonies are mostly limited to neurosis and hysteric patients.

One interesting point is that the sufferers of Ahle Hava are not discomfort with their illness and with the dominating wind. Inattention and non-apprehensiveness of hysteric patients regarding their illness can be observed in the case of possessed persons. When someone is engaged with Noban Wind, he doesn't like working, at the time of working he always hangs behind the others, his appetite decreases, he would suffer sleeplessness and sleeping disorder and usually talks less...and according to residents of southern regions of Iran, his mind or soul is spoiled. When eventually the above illness indications progress according to psychopathology, the clear and complete portrait of depression would reveal. If we consider Noban as a kind of depression then it can be said those *depressed persons* who could not be helped by Baba(daddy) and Mama would become Tahron and would be abandoned.

These cases could be explained as below:

1. In both methods of therapy, the person, who volunteer to play the role of healer should spend a period of time in isolation and away from society. The magician doctor spends a period in isolation and meditates. The psychotherapist should also spend considerable time for deep study during specialty course of clinical psychology and acquiring insight regarding the methods of psychotherapy.

2. Magician who works in Africa and Melanesia, witchcraft doctor who works among Red Indians of south and north of America, the Shaman or *witchcraft doctor* who is occupied with removing evil spirits and curing patients in north of Canada, Alaska and Siberia and finally Babaz and Mamas who are handling mental patients in southern coastal of Iran, all of them would recognize that they are involved with more or less similar problems and their methods of treatment have basic similarities.

3. The magician doctors of Chacchi tribe like modern psychotherapist use method of artificial sleep and accompany it with abracadabra and cleverness, which are mere speciality of them.

4. The Siberian Shaman wears special cloth for more business and credibility. He hooks metallic plaque on front side of his coat in order to protect him from the evil spirits attacks during his ascension to supernatural world. In the history of applying hypnotism method we also know about over two hundreds years ago, Mesmer used to wear special cloths in order to increase his greatness and grandeur. In spite of being a doctor, decoration of his work place and cloths were similar to clothing of a magician doctor of a tribe who is unfamiliar with new sciences.

5. Shamans complete their treatment in a sort of rapture and trance condition and guiding the distressed person into artificial sleep. The university-educated psychotherapist, while guiding a patient into artificial sleep, may himself also feel sleepiness.

6. Shamans are unbelievably skillful actors who by using abracadabra, cleverness and other Juggling tools to influence others. The Shaman's tent, which starts shaking at the time of approaching evil spirits, is equipped with ropes and Shaman skillfully shakes these ropes in the dark.

7. The magician doctors of Pueblo Red Indians during underground ceremonies can make some deer and rabbits become visible and grow cereals. Also psychotherapist or psychiatrist of civilized society may be forced to use patient satisfying prescription or placebos.

8. Shaman is a suffered man, who has various pains and helps others with his acquired experience from treating himself. In return, people accept him and confirm his actions and this factor would cause him to gradually strengthen his self-confidence. Nevertheless there are incidents that the society rise up against the Shaman. Also psychotherapist or psychiatrist of advanced societies by diagnosing and treating the patients acquire better insight regarding their weaknesses and therefore their self-confidence increase and also sometimes experience unkindness from their authorities and even lose their lives over such sudden anger or nonsense of their authorities. So The profession of Shamans is very dangerous and the treatment of psychiatrist and clinical psychologist too have their own especial difficulties.

9. People respect Shamans and at the same time are frighten from them. On the other hand, people who are not so aware of psychopathology subjects and methods of psychotherapy, beside respecting psychiatrist and clinical psychologist, they consider them abnormal and dotty and even some people prefer to keep away from them.

10. The urbanized people of advanced societies although don't take psychiatrist and clinical psychologist seriously, but when they experience mental disorders, they try very hard to visit them. There are similarities between phantasmagoria by magician doctors and various approaches of psychotherapy such as group therapy, psychodrama and hypnotherapy.

11. The educated Psychotherapists of advanced societies and Shamans of more primitive societies, both acquire their healing powers by interpretation and explanation of dreams of the suffering person ( while sleep and awake) and also by interpretation of patient unconscious .

12. One of the tools for changing the conscious status of the sufferer and putting him into mental trance condition is playing pulse music. We know that this kind of pulse music is used in Ahle Hava ceremony and in some other corner of the world. For example in village where Pac Long lives same rhythm namely four pulse in one second is used.



13. Also we know that four pulse in a second is favorable frequency range for sedation of pain. The studies shows that when modern therapist put his client in mediation status or hypnotic trance, the frequency of Teta waves in client's brain is the same and shows four pulse in a second.

14. Also the healers in England can generate continues Teta waves in sufferer brain by putting their hand on head of their client who believe in them (New Jabivar, 1979).

### **Primal experiential answer to a great paradox:**

All of us have heard about strange works of dervishes in Iran and ascetic of India and some of us at least witnessed astonishing works of dervishes in our country. Always the works of magician doctor, Shaman, healer, dervish and ascetic were amazing and unjustifiable for most people. The psychologists also have shown interest in studying this issue. Obviously presentation of a comprehensive discussion on this issue is not possible in present article. But as an primal experiential answer for this great paradox we can claim that at least in many cases of this kind, biochemistry of endorphin of human brain is one of the factors of effectiveness of various types of non-pharmacological therapies which helps the sufferers. Presentation of further information on this context can familiarize the reader with new justification for recognizing many reasons of human behaviors and in relation with magician doctors, Shamans,... and even educated psychotherapists.

Endorphins are themselves abbreviation letters for the cases of endogenous pseudo morphine. They are types of chemical substances that can effect nervous system and would be produced in the brain as response of human nervous system to discomforting circumstances such as feeling mental pain or pressure and experiencing tough and painful conditions. These substances may also be produced in brain in response to a special belief or faith. For this reason, when a healer put his hand on the head of a person who believe in his healing power, the feeling of pain of the sufferer reduces. Clinical psychologists and psychiatrists have recognized the ability of human body to cure and in response to a special belief or faith.

The practitioners are regularly using placebo (we know that they are neutral materials pharmacologically) to help their patients. In these cases, when the patient come to believe that he or she has been given an effective medicine, he or she will most probably recovers .

The placebos are used to control post-surgery pains, to relief anxiety and also for wart treatment and duodenal ulcer. Perhaps endorphins have played a role in protecting human and continuation of his generation on the earth. The explanation for this comment is that the role of pain is usually a warning or indication to inform human of discomfort of an organ of the body. After this warning and feeling pain, if the person could not do anything to treat the organic discomfort and also if the pain increases and last for long time, the same pain- which plays a warning role for endangered organism- becomes destructive ...

By considering this fact now we can claim that the reason for pregnant woman to be able to bear labor pain and still have tendency towards next labor is the existence of these neural hormones. The production rate of endorphin in the brain of a pregnant woman increases at a stage of pregnancy and at the time of labor reaches its maximum level. Considering this phenomenon, now we can say that the reason for some women

remembering joyful moment during natural delivery is the production of these endorphins in the body (leaderman, 1983).

It should be reminded that the endorphins are not the only hormones secreted in human brain. Human brain can produce other chemical substances such as tranquilizers, which are as effective as Librium and Valium in relieving pain. On this basis, it seems that the priests, magicians, Daddies and Mamas and as such (e.g. Pac Long), in fact unknowingly have found simple methods for production of natural chemical substances of brain .

One interesting point is that priests or magician doctors match all primary treatment methods that probably learned through experience with the needs of the sufferers. For example the mentioned priest ( mentioned by Sinoheh ) of ancient Egypt sang especial songs and Pac Long sang songs together with group of musicians that played puppet show music for the puppet showman who suffered from asthma. Pac Long used another method for the fattest neighboring woman of the village that they used to call her with kindness Mrs. Fatty. This woman wished very much to dance in opera of Mali and this wish was so considerable that practically intensely effected her. Although she performed her duties (as a wife and employed woman) quite well for most times of the year but due to feeling of intense failure her captivated wind or her body structure, sometimes she used to lose her power , will and succumbed.

At a session in presence of Pac Long and his assistants which was held for her treatment, they played the music of Mali's opera for her and helped her to fell into imaginary world from the real world and to realize her wishes and ambitions. When this woman fall into trance condition all her previous tiredness and somnolence vanished and took a form of a slim and well shaped girl and started dancing ballet as a beautiful princes in front of a group of friends and neighbors who were eager to watch Mali's opera. This method of therapy has considerable similarity with music therapy and psychodrama, which are applied by psychotherapists of advanced societies for helping some of their clients. The researcher, who was present at this session, reported that after ending the session, woman's pain was ended.

### **Discussion and conclusion:**

If we want to be more successful in performing our role as a consultant, psychotherapist, psychiatric nurse, psychiatrist, practitioner and social and acquire unlimited insight about the causes and nature of mental disorders and specifically regarding various approaches of diagnosis and therapy of mental disorders, it is necessary to get familiar with various forms of mental disorder pretension among different nations of the world and also different forms of mental disorder pretension from the beginning of history until now and in different civilizations.

Surprisingly the methods wich are applied to help sufferers of simple cultures are quite effective in some cases. These methods also can help us in finding a suitable insight and thoughts regarding the subjects of clinical psychology and psychiatry under discussion. An adviser, ( whether working in a school or in an university ) beside further familiarity with phenomena under discussion in this article can increase effectiveness of his/her advising or counselling methods. Familiarity of psychiatrists, clinical psychologists, councillors , would result in better, knowing of **alternative medicine** or **holistic medicine** and avoiding one-sided judgment and incorrect prejudgment and professional Fanatics regarding these subjects.

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