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Centre Minkowska has seven consultation offices lining both sides of a long hallway, which ends with the director's office and a large room used for teaching, seminars, and staff meetings. Other than the consultation offices, which are numbered and assigned to therapists, rooms are given a name. My office is named after the leader of the Palo Alto group, American anthropologist and psychologist Gregory Bateson, who helped develop the systemic approach to psychiatry and introduced the concept of the "double bind" within research on schizophrenia.¹ The coffee room is named after Vincent van Gogh—a passionate research subject for Françoise Minkowska, who published a book concluding that the famous artist suffered not from schizophrenia but from glischroid epilepsy. A reproduction of one of Van Gogh's famous self-portraits, painted by a now-retired secretary, hangs on one of the coffee room's walls. The meeting room farther down the hall is named after psychiatrist Jean-Pierre M'Barga, who led the African consultation during the center's early days and has since passed away. Another meeting room is named after American anthropologist Margaret Mead, a famous figure of the culture and personality school of thought. The names of these rooms reflect the contemporary culture of Centre Minkowska as an institution. The center supports interdisciplinarity through collaborations between anthropology and psychology and approaches that focus on a combination of the universal and the specific. It also illustrates Dr. Rachid Bennegadi's influence in shaping Centre Minkowska's contemporary clinical approach.

The center has a strong institutional identity. Stories about its epistemological evolution circulate regularly among the staff during coffee breaks or even formal meetings. Everyone who visits or works here is briefed about its past. As I show later, this desire to constantly narrate the center's history relates to staff members' need to make sense of its present relevance—particularly in a context where it is often narrowly characterized by others as a source of cultural expertise and a specialized center in charge of caring for foreigners. In response, staff members debate the center's position within contemporary public health theory