



CORRESPONDENCE

# Revisiting Chronic Illness through the Lens of Social Miasm Theory: A Reflection on Stephinity Salazar's Approach

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In her thought-provoking article, *Social Miasm Theory: Revisiting Chronic Illness from the Meta-Perspective of Suppression*, Stephinity Salazar presents a bold critique of modern society, urging a shift towards a more harmonious relationship with nature and one another. Her work invites readers to explore health through a holistic, multidimensional lens, incorporating metaphors, alternative healing perspectives, and critiques of contemporary institutions. At the heart of Salazar's argument is the introduction of 'Social Miasm Theory,' a concept that seeks to link social, psychological, and environmental factors with chronic illness, drawing on principles from homeopathy and Samuel Hahnemann's ideas about miasms.

Hahnemann, a pioneering figure in homeopathy, categorized miasms into three distinct types: psoric, sycotic, and syphilitic. These miasms were seen as underlying causes of chronic illness, with each stage representing a different level of disease progression. According to Salazar, when earlier, more acute symptoms such as skin rashes are suppressed, they give way to deeper and more complex health issues, such as cancer, mental illness, and autoimmune disorders. In essence, Salazar's extension of Hahnemann's theory suggests that chronic illnesses arise when toxins, traumas, and suppressed emotions are not addressed, ultimately leading to more severe health problems down the line.

Salazar's critique of modern society is rooted in the belief that widespread suppression—whether through pharmaceutical treatments or media censorship—contributes to the rise of chronic illnesses. She argues that contemporary systems of control, such as corporate and governmental power, foster an environment where individuals are unable to fully express or heal from their emotional and physical suffering. While her critique of these institutions is valid in many ways, the article sometimes presents a rather simplistic binary: "the powerful" are depicted as oppressive forces, while "the people" are framed as innocent victims. This perspective could benefit from more nuance and empirical evidence to strengthen its overall credibility.

A central theme in Salazar's article is the idea that health is not solely an individual concern but is deeply intertwined with the health of the environment and society as a whole. This viewpoint aligns with the growing recognition in integrative medicine that personal well-being is interdependent with ecological health and societal structures. However, the article's argument that the immune system, soil, and oceans are all interconnected in a single "toxic" ecosystem could be expanded with more concrete, empirical examples. While the theory is compelling, the lack of data supporting these connections may leave some readers questioning the practicality of the argument.

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Overall, Salazar's Social Miasm Theory presents a fascinating, albeit controversial, way to view the societal and environmental crises that many of us face today. The theory calls for a systemic overhaul based on holistic principles, encouraging us to rethink how health, society, and the environment are interconnected. However, for the article to have a more lasting impact, it would benefit from stronger evidence and clearer practical frameworks that could

guide such a transformation. Additionally, a more balanced critique of societal institutions, a less combative tone, and clearer pathways toward actionable change would enhance the effectiveness of Salazar's message. Despite its provocative nature, the article raises important questions about the state of our world, making it a valuable contribution to the ongoing conversation about health, society, and the environment.