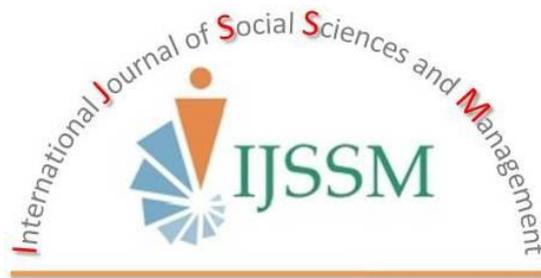




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Research Article

PATTERNS OF INDIGENOUS KNOWLEDGE IN REPRODUCTIVE HEALTH: A STUDY IN HIMACHAL PRADESH

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Abstract

In the Present era various populations of India have belief in every phase of life sickness. Indigenous knowledge cannot be verified by scientific criteria nor science can be adequately assesses tenets of Indigenous knowledge. Both built on different philosophy, methodology and criteria. These two systems tends to serve contrast exploration of interface. Indigenous knowledge for health concepts articulate physical activity, spiritual emotional element from both individual and communal perspective. Objective: To explore once to indigenous medicine, health local healer. To explore practice used by people during pregnancy discomfort dietary practice source of healing. Area of Study: Himachal Pradesh Village Population Study: Brahmins. It was observed that curing different discomfort during pregnancy women's are using different local plants.

Key words: Indigenous knowledge; Indigenous medicine; Himachal Pradesh

Introduction

Himachal Pradesh is a state having difficulty to reach terrain and cannot access the medical facilities easily. Beside the advancement of science and technology it can be seen that people of Himachal Pradesh are using local plants for their illness, health and pregnancy discomfort. Indigenous knowledge can be defined as the old age technique to cure the health, illness by using our "old grandmother" and "grandparents" knowledge. Almost every household woman is related to use this locally developed knowledge in their common uses and daily life (Sharma, 2006).

Methodology

To gather the first hand information and confirmation of responses from local people for validity extensive field work done for the 15 days. Information were gather from different local respondent included both gender and younger people were taken into confidence to get their knowledge awareness and interest in traditional practice. information so I collected the information from respondent from the village with whom I have established a very good rapport conducting interview from one person home to another person. And also used some methods like Genealogy, Case study, life history.

Results and Discussion

Local name and usage of local species in various health related problems studies in the present study has been

shown in the Table 1. The local people and local respondent expressed their views for the cure of various diseases by the use of locally available plants and plant products. The present finding shows agreement with the previous reports (Rawat and Kharwal, 2013; Pal *et al.*, 2000).

Indigenous food given/practice followed to cure pregnancy discomfort is shown in Table 2. Indigenous knowledge is belief of local people of regional area. In this people have are found to practice indigenous knowledge during pregnancy, prenatal stage of dietary practice (Shekhawat and Batra, 2006). Kumar and Choyal (2012) reported the traditional uses of some plants of Hamirpur district of Himachal Pradesh for the treatment of Jaundice, Hepatitis and other liver disorder. Kumar and Choyal (2012) gave an account on ethno botanical notes on some plants used for the treatment of leucorrhoea and other gynecological problems in Hamirpur district of Himachal Pradesh. Kumar and Choyal (2012) threw light on the traditional health care practices used for respiratory disorder by the rural people of Hamirpur district of Himachal Pradesh. Kumar and Choyal (2012) recorded the ethno-medicinal uses of some plants of lower foot –hills of Himachal Pradesh for the treatment of Oral health problems and mouth disorder.

Similarly, Food served at pre-natal stage is shown in Table 3. Knowledge of food among the local people helps in the reproductive health was approved by many respondents.

Table 1: List of the local name and usage of local species in various health related problems

Local name	Usage	Cure
Chullu Tree	It's kumani fruit eatable in chutney, seed used in oil. Oil is used for massage, eating purpose at place of ghee	Cold
Haridawai	Ghaas paste, lalmithi, bichchobuti, all this mixture of paste then apply to feet of cow. This even cure for human bone fracture part. This paste apply on the fracture part and wrap with Kayal tree peel. Make peel plaster and tied it. It cures immediate	Cow feet infected by worms
Pudina (mint leave)	it's used for stomach pain. Pudina paste mix with boil water. Sugar then give it for the drink atleast 3,4 times in a day	Gastric, vomiting, indigestion
Til oil	It's used in chutney to make bedan traditional dish	To keep stomach cold
Koda	It's seed crushed and mix in the tea to drink purpose or eat it with chapatti, or mix it with dough and apply it in the chest.	Fever.
Baeghass	It's root is used for medicine purpose for throat infection. It is prepared by burning maize wood and apply on it honey	Cough.
Natural ice –(ieu)	It mix with khataai and eat for keeping the body warm.	Body warm
Kouvish (Chamra)-	It's usage by taking the leaves of kouvish and rub it into hand it leaves some water substance. It's water substance drop it into the nose or put it on head also	Nose bleeding.
Local name	Usage	Cure
Kakad tree	Take small branches and dried it. Then burn it on fire this every morning and evening.	Cough
Ninaee	It's root taken from the jungle. Its leaves rubbed on the hand to make paste of it.	Phode
Koot	It is root make paste of it then apply on chest	Cold
Chumkri		Teeth problem and gums
NandiniNAhi	Sweet in taste	Cough and throat infection.
Nirbhishi-	If muscle crack or dog bite. Then rub it and fill it in the crack part of the muscle	
Sangrap		Purify blood
Till grass		Used for knee problem.
Kulath	khichdi.	Cold fever
Chulodh-	Ice, black pepper and salt paste apply on tooth. It's called "chikki".	Tooth pain.
Shilajit	It's for internal injuries. Boil milk and mix small quantity of Shilajit and drink it.	Internal injuries
Timber daante		Teeth cleaning
Kayal tree peel	Fracture wrap the kayal tree peel on the fracture part and then take out the sticks from the khalti to make plaster or to tie	Fracture
Chalithi – (koda+chalai)	Roti used winter for warming purpose of the body. Contain good iron basically it's taken by women.	
Red rice (lalchawal)	It's eaten with black till oil and used for medicinal value	Loose motion.
Kachoor+ajwaen		Loose motion
Bhojpatra	Green Bark filtered juice with water are applied on ear to relief from ear ache.	Ear ache.
Jaun	Seed paste is applied	Headache
Shahtoot	Fruit juice is taken	Cough and cold
Choulai	Warm stem to touched affected (fungus in rain season)	Part of body

Table 2: Indigenous food given/practice followed to cure pregnancy discomfort

Pregnancy discomfort	Composition of food given and method of use	Usage
Constipation	Decoction of one fruit each of harad (<i>Terminalia chebula</i> Retz.) and Bahera(<i>Terminalia bellirica</i>) and two fruits of amla is administered once a day till problem persists. Boiled and strained mixture of 1 teaspoonful of ajwain 2 pieces of gurlakdi and teaspoonful of meethi, saunf in a glass of water is given 2-3 times a day powdered mixture prepared from dalchini 2 teaspoonful of small cardamom and 1 teaspoonful of meethi saunf is consumed early in the morning empty stomach with luke warm water .	Ajwain is carminative and antispasmodic. Meethi saunf is antidotal.
Abdominal pain	Decoction of 3 gm bhabri and few leaves of mint and 2 teaspoon of ajwain is consumed	Mint is carminative
Morning sickness	Roasted and mixture of meethi, saunf a piece of mishri and ajwain is served with luke warm water. Mixture of amla powder and milk is given once a day.	Saunf and mishri is cold in nature. Increase appetite Ajwain helps in digestion.
Swelling limbs	Massage the feet with boiled water along with the leaves of eucalyptus and akashbel. Consumption of low salt is recommended	Akashbel act as homestatic, astringent
Cold and cough	Boiled two small cardmoms, half teaspoon of blackpepper and pinch of salt in water is given per day after adding sugar and milk	Black pepper is an alexeteric and tonic.
Backache	Four teaspoon mixture of roasted and crushed sonth along with ghee and sugar is given daily.	Sont provide strength.
Blemishes on face	Paste prepared from 1 teaspoonful of milk and 7-8 almonds soaked in water is applied on face Mixture of half teaspoon kachchi haldi and 1 teaspoon of gram flour with milk is applied on face.	Almonds provide nourishment due to presences of iron , Milk clear the skin Turmeric poses anti-bacterial and antiseptic properties controls skin disease and infection.

Table 3: Food served at pre-natal stage.

Traditional food	Rationality
Soak seera balls in water till it softens. Heat ghee, add soak seers in it and stir it continuously to prevent charring. Add sugar and cook on slow flame till it leaves ghee.	Seera is considered to possess cool property thus helps to check abortion.
To decoction of dates, sesame seed fenugreek seeds till it reduces to half glass add desi ghee followed by a glass of milk.	The decoction provides energy to pregnant lady to bear the stress of delivery. Fenugreek increase lactation during pregnancy.
Mix dill seed, fennel roast them properly. Add sugar powder to it.	Dill seeds are helpful in improving digestive system. Fennel acts as appetizer.
Boil dill seed jaggery in milk.	Dates and jaggery gives energy.
Decotions and mixtures given during labour pain.	
Mix powder of roasted ironwood, dates fenugreek and dried ginger with ghee sugar. The mixture is given in small amounts and at some intervals, after labour pains begin.	Jaggery instant energy to bear stress ,dried ginger controls cold and cough
Lahii (made from atta .Atta is mix in boil water and add sugar and ghee. it's make like paste). They also give cow milk twice in adaya, sewaliya till three months, coconut by grading,	
Decotion of bay leaves, dates, small cardamom sesame seeds, desi ghee in milk when labour pain starts.	Decotion aids in comfortable delivery; dates promote sex creation of urine and removes coldness from body.
Decotion of bay leaves, dates, small cardomam, jaggery and desi ghee is given when pain starts.	Bays leaves acts as tonic, jaggery prevents anemia and act as laxative.

Conclusion

Village peoples involve in different ways in case of sickness. Traditional medical knowledge is coded in to household cooking practices, home remedies; ill health prevention and health maintenance beliefs and routines. Like other rural parts of India, health care among villager is characterized by medical pluralism. Among villager, the health care includes self-care, consultation with traditional healers- *chela*; and/or primary health care. Spirit possession is acknowledged as an illness among villager. The cause is a spirit, the effect is spirit possession and the cure is controlled spirit possession. Among villager, deities and evil spirits possess men as well as women. It is believed by village that traditional medical system is competent of restoring health of the body (herbs) or the mind (*chela*). Modern education, technology, biomedicine has not threatened the traditional therapeutic healing as there are no alternatives. The integration of the two systems is conceptual. These systems just co-exist, side-by-side. To dismiss traditional medical systems as ineffective or weak is to overlook their relevance and benefits in the contexts of their socio-cultural systems. At the same the shortcomings of modern medical systems: their technical complexity, rising costs, curative rather than preventive focus, and limited accessibility for large population sectors cannot be overlooked.

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