

Adoption of Traditional Household Practices for Health Care

By

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A DISSERTATION

SUBMITTED TO THE AVINASHILINGAM INSTITUTE FOR HOME SCIENCE
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IN PARTIAL FULFILMENT OF REQUIREMENTS
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CERTIFIED AS BONAFIDE RESEARCH WORK



Signature of the
Head of the
Department



Signature of the
Dean of the
Faculty



Signature of
the
Guide

Acknowledgement

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Introduction

I INTRODUCTION

"He who has health has hope, and he who has hope has everything"

- Arab proverb

Success in all the important areas depends on good physical and emotional health and also on the confidence that comes from understanding how to protect the precious body and mind. The underlying philosophy is that good health is a by-product of good heredity and intelligent living that it is easier to stay well than to get well. A person may lose all his material possession, but if he still has excellent health he has the prime essential for the reconstruction and enjoyment of life.

Health is the quality of life that renders the individual fit to live most and to serve best. It is a priceless tool in achieving efficiency and happiness because when one is healthy, effectiveness and the joy of living are obtained (Bickerstaff, 1975).

The enjoyment of the highest standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic and social condition (World Health Organisation, 1991). Man can live in happiness without earthly possessions but

not without good health. A healthy and well maintained body becomes the instrument for the quest of human achievement (World Health Organisation, 1978).

Health is fundamental to human progress. People in sound health can accelerate the pace of economic, industrial and social development. It gives the ability to lead a socially and economically productive life (Satija, 1992). Health makes possible a higher quality of living. Health helps us to attain this end through making possible a higher quality of service (Diehl and Thomson, 1972).

During the past few decades, there has been a re-awakening, that health is a fundamental human right and a world-wide social goal, that it is the essential to the satisfaction of basic human needs and to an improved quality of life; and that it is to be attained by all the people.

An understanding of health is the basis of all health care. Health is not perceived the same way by all members of a community including various professional groups giving rise to confusion about the concept of health. In a world of continuous change, new concepts are bound to emerge based on new patterns of thought. Health has evolved over the centuries as a concept from an individual concern to a world-wide social goal and encompasses the whole quality of life (Anderson, 1969).

Man's eternal quest for happiness would continue till he draws his final breath. This quest has made him tread many paths, known and unknown. The struggle against disease has been an integral part of this endless search. By trial and error man gained the knowledge of substances which helped him in gaining freedom from pain and those which contributed to his comfort. This knowledge developed with the passage of time which paved the way for traditional medicine (Saheb, 1992).

Traditional medicine still exists and is once again on its march. The World Health Organization has recognized its full value and is helping it in a big way. Traditional medicine has a bright future and an immense potential to extend medical relief to millions, who for lack of resources remain deprived of it.

The medical systems that are truly Indian in origin and development are the Ayurveda and the Siddha systems. Ayurveda is practised throughout India. But the Siddha system is practised in the Tamil speaking areas of South India. These systems differ very little both in theory and practice. Ayurveda by definition implies the knowledge of life or the knowledge by which life may be prolonged. Its origin is traced back to the vedic times about 5000 B.C. (Annamalai, 1983).

In India where 60 per cent of the population lives below poverty line, herbal medicine is the only hope. Practitioners of Ayurveda, Unani and Siddha are the ones to whom people in the countryside turn during sickness. In a populous country like India, the health problem has to be tackled with all resources including herbal medicine or rural medicine. Today more and more people are beginning to feel that these are the right treatment since they do not have any side effects (Sudthamathy, 1993).

India had the unique advantage of possessing a wide range of rare and precious herbs. Many of these herbs are used by families throughout India for curing chronic and common diseases. In certain cases, these remedies are found more effective than the modern medicine. Strongly enough to say that there is no record of these household remedies either in Ayurvedic or Unani tests. Yet these are retained traditionally by vocal means. The traditional health culture in India functions through two streams, local or folk, which is located in the villages, and the codified or sasthriya stream like Ayurveda, Siddha, Unani and Tibetan. Traditional medicines continue to play a vital role in the lives of rural and tribal people.

The undesirable side effects of certain drugs have unnerved the patients. Medicinal plants and herbs grow wide in the countryside. All that is required is to impart to common people a knowledge of this divine gift. Some of this

knowledge is possessed by the old generation. Hence the investigator has taken up the study on "Adoption of Traditional Household Practices for Health Care" to find out the extent of use of traditional household practices with the following objectives :

1. To findout the traditional household practices for health care
2. To compare the practices among the families in Coimbatore and Aruppukottai

It is hoped that the findings of this study would help the families to adopt effective economic and side effect free indigenious treatment to lead a healthy and happy life.

Review of Literature

II REVIEW OF LITERATURE

The available literature pertaining to the study on "Adoption of Traditional Household Practices For Health Care" has the following aspects.

- A. Concept of health
- B. Factors contributing to good health
- C. Significance of traditional household practices for good health

A. Concept of health :

Historically the term health is derived from an old Anglo-saxen word haelth, meaning the condition of being safe and sound or whole. For many years this historical definition was lost because of the common belief that health was in essence freedom from disease. Health as a relative condition, state or quality still has various meanings and interpretations for different people (Legvy et al, 1988).

To the person who has lost his health it is the most priceless possession of all. To the man on the street health may mean that he is not sick. To the mother it implies a happy family. To some college men it is closely aligned with body build and skills derived from physical education and athletics. To the physical culturist

body needs to be beautifully exhibiting rippling muscles gained through performing a set of prescribed systematic exercises. To the family physician it means constant supervision and care utilizing the most modern medical services, including health guidance and periodic examinations, and the best equipment and facilities to ensure happy, zestful living of the total family (Park and Park, 1991).

Temple (1978) wrote "Health is the soul that animates all the enjoyment, of life which fade and are tasteless without it". Adams (1980) stated that health is the thing that makes you feel that now is the best time of the year. Disraeli (1976) pointed out the significance of health to the state and nation in the statement, "The public health is the foundation upon which resposes the happiness of the people and the strength of the nation".

Health is the quality, resulting from the total functioning of the individual, that empowers him to achieve a personally satisfying and socially useful life. It expresses health as a state of well-being, a dominance of positive or favourable adaptations, resulting from the interaction of the individual and his environment (Howard et al, 1988).

In a world of continuous change, new concepts are bound to emerge based on new patterns of thought. Health has evolved over the centuries as a concept from an individual concern to a world wide social goal and encompasses the whole quality of life. The changing concept of health are Biomedical concept, Ecological concept, Psycho-social concept and Holistic concept.

Traditionally health has been viewed as "absence of disease" and if one was free from disease then the person was considered healthy. This concept, known as the "biomedical concept" has its origin in the germ theory of disease which dominated medical thought at the turn of the 20th century. The medical profession viewed the human body as a machine, disease as a consequence of the breakdown of the machine and one of the doctor's task as repair of machine. Thus, health in this narrow view, become the ultimate goal of medicine (Park and Park, 1991).

Deficiencies in the biomedical concept gave rise to other concepts. The ecologists put forward an attractive hypothesis which viewed health as a dynamic equilibrium between man and his environment and disease as a maladjustment of the human organism to environment. Health implies the relative absence of pain and discomfort and a continuous adaptation and adjustment to the environment to

ensure optimal function. Human ecological and cultural adaptations determine not only to occurrence of disease. The ecological concept raises two issues, viz. imperfect man and imperfect environment. History argues strongly that in human adaptation, natural environments can lead to longer life expectencies and a better quality of life - even in the absence of modern health delivery services (Greenberg, 1989).

Contemporary developments in social sciences revealed that health is not only a biomedical phenomenon, but one which is influenced by social, psychological, cultural, economic and political factors of the people concerned. These factors must be taken into consideration in defining and measuring health. Thus health is both a biological and social phenomenon.

The holistic model is synthesis of all the above concepts. It recognizes the strength of social, economic, political and environmental influences on health. It has been variously described as a unified or multidimensional process involving the well-being of the whole person in the context of his environment. This view corresponds to the view held by the ancients that health implies a sound mind, in a sound body in a sound family in a sound environment. The holistic approach implies that all sectors of society have an effect on health in particular

agriculture, animal husbandary, food industry, education, housing public works, communications and other sectors. This emphasis is on the promotion and protection of health (Payne and Hahn, 1986).

B. Factors contributing to good health :

Health is freedom from pain, weakness or disability and a feeling of vim, vigor and vitality. The healthy person carries on all the necessary body functions such as breathing, swallowing, seeing, hearing, smelling and feeling without too much aware of these activities of the body. The healthy person has powers of resistance to infections, to fatigue, to injury or to various other forces that may attack the body. When a person is healthy, his skin glows with the redness of adequate blood of good quality, he breathes without effort, his eyes are clean and alert, his posture is springy, he moves with ease and grace and his face and body reflect the joy of living (Mohr, 1970).

The factors to be given importance as the ways to good health are living environment, personal hygiene and better nutrition.

Personal health promotion is expressed in the efforts of an individual to safeguard, maintain and improve his health status. It encompasses all activities related to

the betterment of one's health including the use of community health resources, but the keystone is the daily application of health principles. Health promotion is not time consuming for the person with basic understanding of health who has established a regimen of living will incorporate recognized principles of health practice; such a health promotion plan will be built upon a frame work of fundamental needs for healthful living (Langton, 1961).

Personal hygiene is concerned with the maintenance of a person's own health for which he alone is responsible. Cleanliness is the pre-requisite for the healthy growth and normal development of any individual for good health; the water we drink and the clothes we wear - cleanliness of the body both internal and external are all essential (Soundarraaj, 1974).

Cleanliness gives the person a feeling of confidence in himself and adds to his efficiency and effectiveness as a leader and as a member of the group. Clean clothes are as important as a clean skin; frequent cold baths during the hot weather, prevent prickly heat, rashes, scabies and other skin infections which occur due to excessive sweating (Southmouth, 1974).

Since "Health is Wealth" one must make all possible efforts to maintain one's health in the optimum

condition; however there are some other requirements also such as maintaining a balance, cleanliness in all aspects such as living in sanitary conditions, rest and exercise at appropriate intervals, the maintenance of a good posture, which is the position of the body or how one carries one's body while standing, sitting, in motion or at work. Above all one should develop and practise healthy habits from childhood for acquiring a sound personality (Strong, 1970).

Healthy living implies the practice of safe health habits at all times. Health habits refer to all the experiences that affect the growth, development and maintenance of a person including his physical, mental and spiritual aspects (Devadas, 1968).

Adequate nutrition is essential to the health of the individuals of the family, the nation and to the world. Most people eat enough to sustain themselves but do not eat the right combinations of food. They should understand how to feed their families, when to start feeding fruits, vegetables or cereals to infants and to adjust the food habits of their families in order to improve their health status (Pike and Brown, 1970). Nutrition which depends on the provision of the correct amount of nutrients is the most important factor in preserving life, promoting

growth, renewing strength maintaining health and resisting disease (Cunningham, 1971).

Exercise tones up the body. Exercise helps to remove waste products from the muscles and other body tissues, helps the skin, kidneys and bowels in throwing off body wastes, helps the body relax and includes sound refreshing sleep: planned out door exercise in the form of play builds character and helps the mind and body (Johnson, 1977).

A normal person's day includes work and rest. All activities contributes to the breaking down process. Sleep and rest on the other hand repair and build up all that is broken down during work and other activities. Rest is essential to the restoration of energy, The heart and mind get rest during sleep (Birch, 1979).

The health status of an individual a community or a nation is determined by the interplay and integration of two ecological universes - the internal environment of man himself and the external environment which surrounds him (Park and Park, 1991).

Poor housing conditions unfortunately exist: there is lack of proper ventilation and often inadequate window space, families may have to share a water supply and

therefore store water in a house which is undesirable. When rooms are badly ventilated and stuffy, they are either too cold or too hot: sleeping quarters are overcrowded and personal washing facilities are lacking; then disorders, particularly respiratory infections communicable diseases and skin infections occur. The surroundings of a house also can safeguard health if kept clean (Needham and Strong, 1970).

Pure water is essential to health; providing people with good drinking water would improve health more than anything else (WHO, 1964). Much of the ill health in the under developed countries is largely due to lack of safe drinking water (WHO, 1970).

The immediate environment of man comprises of air on which depends all forms of life. The human body is cooled by the air contact: the special senses of hearing and smell, function through air-transmitted stimuli; disease agents may be conveyed by air so the air is regarded as polluted when it is changed in its quality and composition as a result of man's activities.

C. Significance of traditional household practices for good health :

Hippocrates, the father of medicine, depended on nature for his cures. Early remedies were based on

natural substances found as free gifts of nature. Nature abounds in substances which are of great therapeutic value. Nature has its own scheme; many might have witnessed that in close proximity to herbs and plants which cause discomfort grow their antidotes.

The government of India is keen on promotion of Indian systems of medicine. They are widely used by all classes of people and felt to be central part of the cultural heritage; Getting the knowledge and ethics of its practitioners are said to have declined from those of former times. In some respects an irregular medical practice and in other respects part of the regular medical system, the modernisation of Ayurvedic and Arabic medicine in India brings them into an ambiguous paramedical relationship to modern scientific medicine (Charledies, 1974).

Health care in India uses many systems of medicine. Ayurveda is the system which had been in vogue from ancient times and continuous to be practiced on a large scale even today. Ayurveda by definition implies the "knowledge of life" or the knowledge by which life may be prolonged. According to some authorities, the medical knowledge in the Atharvved one of the four vedas, gradually developed into a science of Ayurveda. According to Ayurveda there must be equilibrium of three doshas - vayu, pitta and kapha. Ayurveda has eight divisions, including surgery.

Ayurveda integrated with varying amount of modern medicine and non-formal training including apprenticeship to ayurvedic physicians (Agarwal, 1987).

Unani

Unani medicine is practised today is a hybrid between the Greco-Arab and Ayurvedic medicine. The Unani physician (Hakim) has his own code of conduct, closely allied to the code of conduct propounded by Hippocrates; Unani practice which started with the coming of the Arabs, flourished during the Moghul rule. It continues to be practised actively even now (Seshadri, 1990).

Siddha

Siddha medicine is practiced mainly in Tamil Nadu. Its origin is probably in the Dravidian culture and then it absorbed ayurveda. There was also the Arab influence. The treatment is by means of herbal and mineral substances (Sarin, 1989).

Homeopathy

This system of therapy propounded by Dr. Samuel Hahnemann. There is a vital force which is the essence of all life. It is necessary to maintain the vital force in a healthy state. There are certain basic

principles of homeopathy law of similars - a drug capable of producing certain symptoms in health will produce cure of the disease with the same set of symptoms (Ali, 1992).

Naturopathy

This is a promotive and preventive form of therapy. There is natural body resistance and all that is needed is to support it. Even when there is illness no medicine is given. Disease is considered as the body's effort to cleanse itself of the impurities which have accumulated in the body. The cure is effected through the elements of nature - air, water, earth, and the rays of the sun (Annamalai, 1985).

Mud therapy

Keep soaked mud, collected from river banks and cleaned of stones and dirty particles in thin muslin cloth above the patients abdomen. Mud bath can be applied to the whole body and then exposed to sunlight in 20-30 minutes or until the mud gets dry. Heliotherapy (sun bath) may be taken directly between 8 am to 11 am and 2 pm to 4 pm in winter and between 7 am to 9 am and 3 pm to 5 pm in summer (Venkatacharya, 1990).

Herbal medicine

Many people turn to herbs, the term herbal brings up vision of something natural, something

healing. Many of them are found in folk medicine and are effective. Most of them do no harm; many of them are familiar ones, like ginger, garlic, tamarind, clove, asafoetida etc. But some of the herbal medicines can be harmful remedies. The plants have to be identified carefully as mistakes can easily occur (Manose, 1993).

Ayurvedic texts describe contra-indications, side-effects and adverse effects of the use of some plants and their preparations. Some are contra-indicated in children, others in the elderly, still other in pregnant or lactating mothers (Chittor, 1993).

Drugless therapies

These therapies are other than surgery ECT and other procedures used in modern medical practice. Management of patients is complex. Many procedures may bring healing and one such method is by the use of drugs or chemical substances with certain properties. In drugless therapies drugs are not used for treatment.

Yoga

Yoga is used for disciplining mind and body. It is not a system of medicine but a way of living in health. There are a number of ways of doing it. Yoga helps to improve bodily strength, some of the asanas are useful in

bringing down high blood pressure, others help to improve circulation, some others improve respiration (Kapadia, 1994).

Massage

This is used for many therapeutic purposes, including improvement of circulation to a particular part. Massage may be done by hand or other equipment. Massage is a common form of treatment in Ayurveda. But in Ayurveda medicated units are used and hence it is a form of drug therapy (Pitasa, 1994).

The system of ancient Indian medicine - Ayurveda - was developed against the rich background of social, cultural and philosophical principles prevailing in India between the period of 600 B.C. to 700 A.D. According to the principles of Ayurveda, the human being is a miniature imitation of the universe. Whatever properties are contained in the universe are also found in the human body and whatever are in the human body are found on the universe. Sushruta defined the healthy person as "he is the healthy man who possesses the balance of body humours, proper function of all the body elements and who has the pleasant disposition of mind, soul and sense organs (WHO, 1975).

The ancient medicine was the mother of sciences and played a great role in the integration of early cultures (Dubos, 1969). India is the country where

traditions have existed and flourished side by side with modern technological advances. Infact, the character of modern India is firmly rooted in a rich cultural past. This feature is evident in the way our vast herbal legacy has provided the answer to many modern day problems. Home remedy has caught the interest of the western world where a back to nature trend has steadily gained ground (Janaka Kumari, 1979).

Home remedy is not a system of healing but an entire way of life that aims at helping man live in harmony with nature. Herbs unlike drugs and synthetic ingredients actually help to strengthen the body from within by promoting the natural functions of the body and achieving the balance that is so essential to good health (Bhaskar, 1991).

The plant kingdom in particular has provided an important source of varied medicines in the household remedies. During the past two decades a huge number of unknown or little known plants are used for medicinal purposes and have been recorded through ethnobotanical researches from a large numbers of aboriginal tribes inhabiting different pockets of the country, and who are still more or less isolated from modern influences and living in close association with their surrounding; similarly

it is felt that the data on household remedies which are prevalent in civilized and uncivilized communities should be recorded for the welfare of the mankind.

Since the very beginning of creation and development of life, the mankind has been continuously discovering ways and means of eating and drinking materials, clothings, medicines etc. Due to this it is obvious that in whatever climate and atmosphere the man takes birth, the medicine and means of life of the same climate and atmosphere become useful for him. The same country you take birth, provides the medicine useful to you. Thus herbs help us in a big way to good health.

Traditional household practices strengthen the old age faith in the correction of bodily disorders and restoration and maintenance of health, through elements freely available in nature. It brings home the basic fact that healing is brought about by the inherent curative powers of the body. The simplicity of this method should not deter the individual from its use. The final complete healing will come from within. One can enjoy perfect health by proper regulation of eating, drinking, breathing, bathing, dressing, working, thinking and other social activities on a normal and natural basis (Bakhru, 1991).

Methodology

III. METHODOLOGY

The procedure for the study on "Adoption of Traditional Household Practices for Health Care" consists of the following aspects :

- A. Selection of Area
- B. Selection of Sample
- C. Selection of Method
- D. Framing and Finalising the Schedule
- E. Conducting the Survey
- F. Consolidating and Analysing the Data

A. Selection of Area

Aruppukottai in Kamarajar District and Thayanur and Ossure in Coimbatore District were selected in order to gather information on the health care practices followed in different places.

B. Selection of Sample

Hundred homemakers, 50 from each of the two districts were selected for the study to gather the necessary information using simple random sampling method. It means a selection where each and every item of the population has an equal chance of being selected in the sample (Gupta, 1991) Simple random sampling is that every possible combination of cases has an equal chance of being included in the sample (Singleton, 1988)

C. Selection of Method

Interview method was selected to conduct the study by considering the following aspects such as the scope of the study, type of information needed and degree of accuracy required. Interview probably results in the highest quality data obtainable in survey research. It offers a high response rate, allows more data to be collected and permits probing the followup questions for more in-depth information (Bausell, 1986).

D. Framing and Finalising the Schedule

The interview schedule was framed to obtain the data required to meet the specific objectives of the study. The interview schedule thus prepared included the details on family background, general health care, beauty care, common ailments and diseases, insect and poisonous bites and accidents.

It is always worth to get the schedule pretested before the interview schedule is finalised. The pretesting instrument provides a means for solving unforeseen problems in its administration and also indicates the need for additional questions or deletion of others (Bhandarkar, 1992).

A small sample from the relevant universe may be picked up and the interview schedule tested on it. Therefore the schedule was pretested in ten households to

find out the drawbacks of the schedule, the type of the response from the respondents and the co-operation of the informants. Based on the results of the pretest the schedule was modified and finalised (Annexure - I).

E. Conducting the Survey

The investigator approached the selected homemakers personally at a time suitable to them and explained the purpose of the study. After establishing a good rapport the necessary information were collected from the homemakers and recorded.

F. Consolidating and analysing the data

After the data had been collected it is essential to put the unorganised information in systematic manner in order to obtain the desired results and their interpretation scientifically (Sadhu and Singh, 1986). Analysis of the data is the most skilled task of all stages of research. Hence the informations collected were discussed in an orderly manner and with suitable Tables (Sharma et al., 1985). The treatments for traditional household practices as given in the results are in local language (Tamil). Annexure II shows the botanical names for the herbs mentioned in the study.

Results and Discussion

IV RESULTS AND DISCUSSION

The findings of the study on "Adoption of Traditional Household Practices for Health Care" are discussed under the following aspects :

- A. Socio-economic background of the family
- B. General health care
- C. Beauty care
- D. Ailments and diseases
- E. Accidents
- F. Insect and poisonous bites
- G. Sources of information
- H. Satisfaction regarding household practices

A. Socio-economic background of the family

This includes distribution of families based on personal variables such as age, occupation, education and general features. Table I and Figure 1 present the general features of selected families.

TABLE I
GENERAL FEATURES

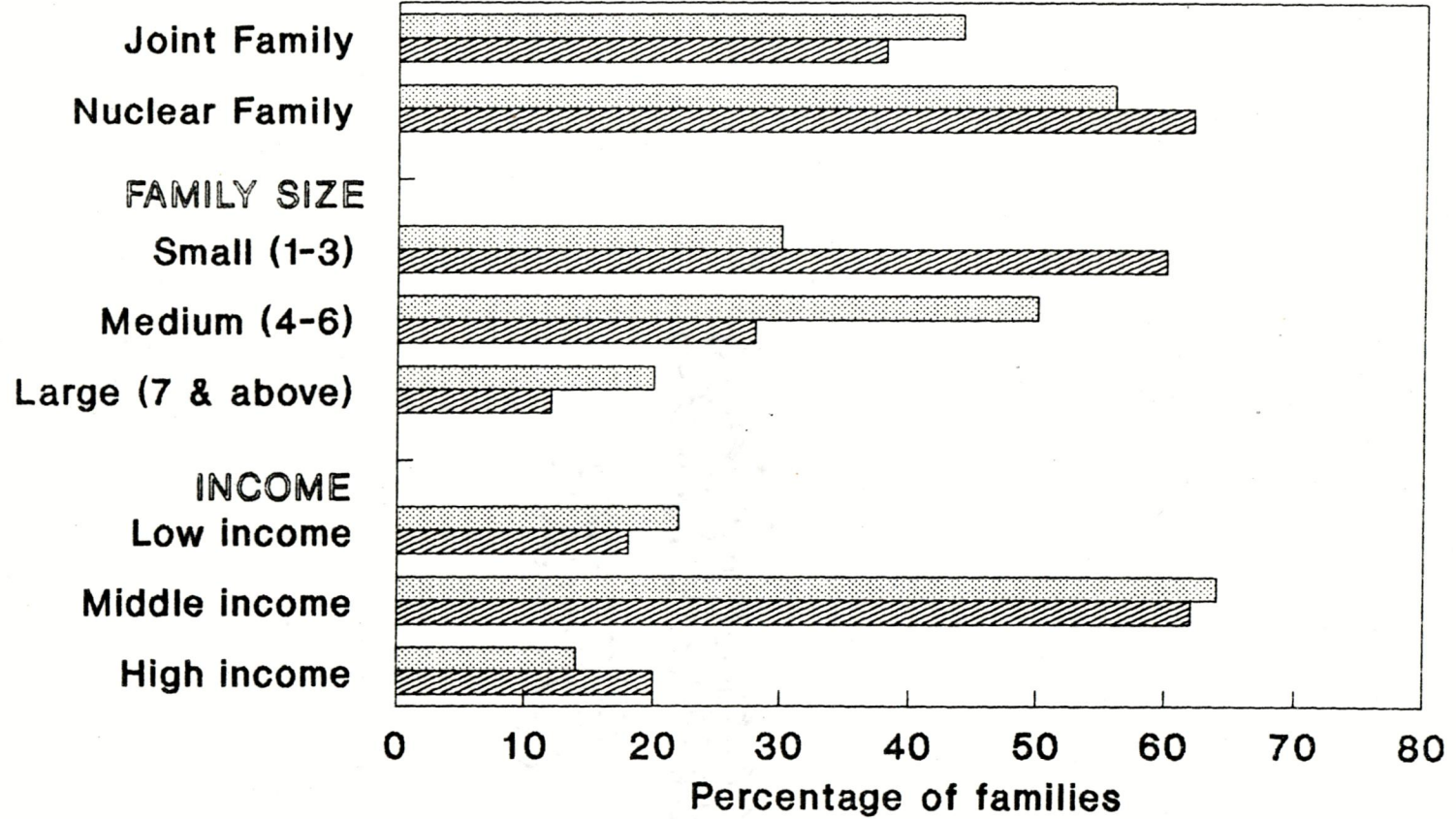
Features	Percentage of families	
	CBE	APK
<u>Type of family</u>		
Joint family	44	38
Nuclear family	56	62
<u>Family size</u>		
Small (1-3)	30	60
Medium (4-6)	50	28
Large (7 and above)	20	12
<u>Income</u>		
Low income (Rs.1,250-2,650)	22	18
Middle income (Rs.2,650-4,450)	64	62
High income (Rs.4,450 and above)	14	20

CBE = Coimbatore APK = Aruppukottai

A majority of 56 per cent of families belonged to nuclear family in Coimbatore and Aruppukottai respectively. A majority of 50 per cent in Coimbatore belonged to medium size family having 4-6 members in the family but in Aruppukottai a majority of families had 1-3 members showing the characteristics of small family norm. A majority of 64 per cent and 62 per cent of the families in Coimbatore and Aruppukottai belonged to middle income group. Twenty two

GENERAL FEATURES

TYPE OF FAMILY



Coimbatore Aruppukottai

Figure.1.SOCIO ECONOMIC BACKGROUND BASED ON GENERAL FEATURES

per cent and 14 per cent of the families in Coimbatore belonged to low and high income group respectively. Eighteen and 20 per cent of the families in Aruppukottai belonged to low and high income groups respectively. The families were grouped under the income classification as given by HUDCO (1994).

Table II and Figure 2 show the socio-economic background of the selected families based on personal variables.

TABLE II
DISTRIBUTION OF FAMILIES BASED ON PERSONAL VARIABLES

Variables	<u>Percentage of families</u>			
	Coimbatore		Aruppukottai	
	Head	Home-maker	Head	Home-maker
<u>Age</u>				
25-35	22	34	14	26
36-45	38	52	28	34
46-55	40	14	48	40
<u>Occupation</u>				
Own cultivators	64	58	72	30
Governmental job	8	10	8	6
Business	18	-	12	-
Private job	8	32	-	64
Unemployed	-	32	-	64
<u>Educational status</u>				
Primary	20	12	18	8
Higher secondary	24	18	28	10
College	6	8	12	-
Illiterate	50	62	52	82

PERSONAL VARIABLES

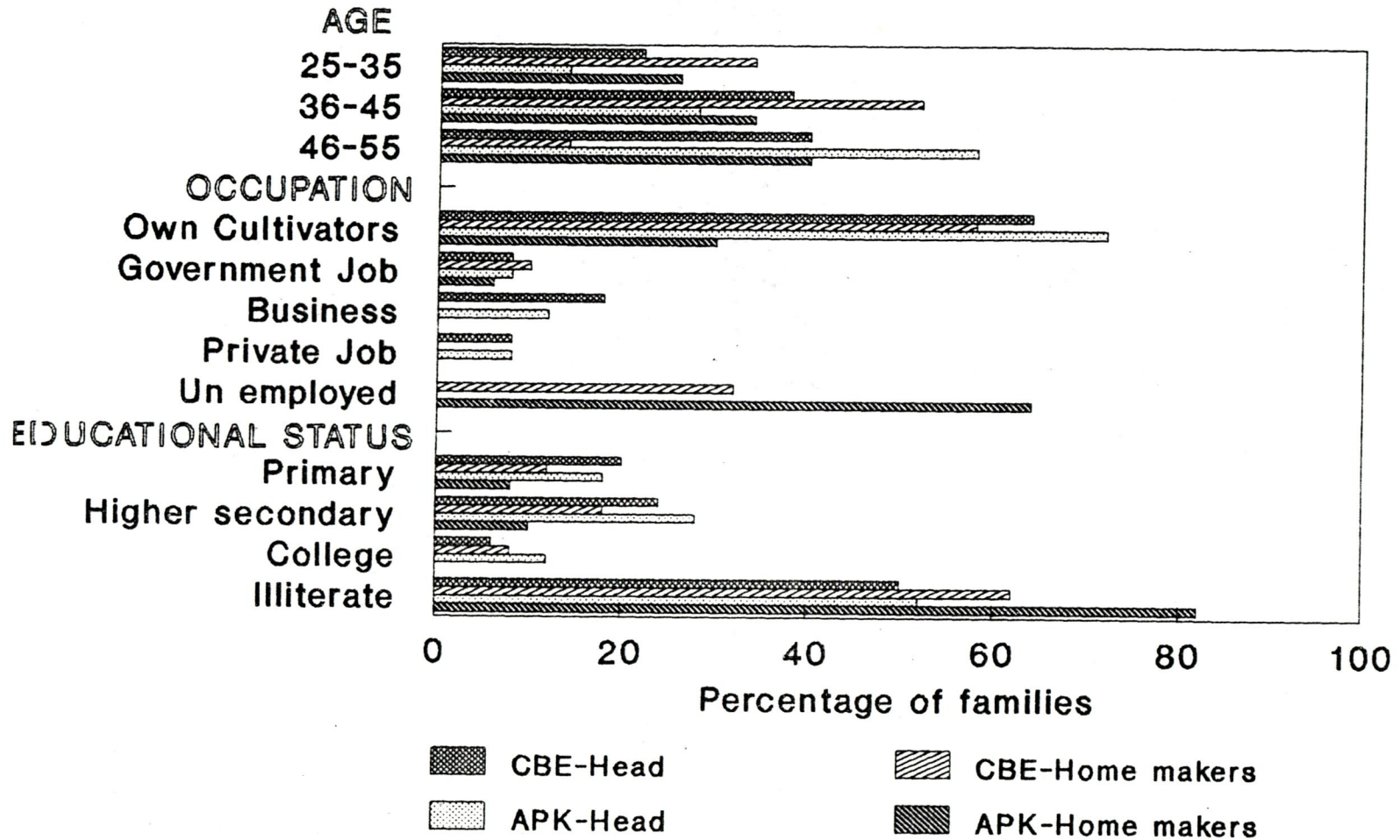


Figure.2.DISTRIBUTION OF FAMILIES BASED ON PERSONAL VARIABLES

B. General health care

This aspect of the study deals with the details on simple expedient used in the selected areas to maintain general health and to lead hygienic life by the families. Plate 1 shows the herbs used for general health care.

1. Care of eyes:

The most valuable gift of God to the man is the faculty of sight. Therefore care must be taken to guard the eyes and to preserve their faculty of sight. Here simple remedies for small troubles that occurred in the eyes are discussed. Table III shows the household practices followed to treat stickiness of eye, burning sensation and watery eyes.



Karupuravalli



Oomathai



Thippli



**Vasambu, Kadukkai
Athimathuram**



Kattrali



Kandankathiri

TABLE III
CARE OF EYES

Problems and treatments	Percentage of families*	
	CBE	APK
<u>Stickiness</u>		
Mother's milk	40	60
Nanthiyavattai juice	40	13
Mother's milk with sesame oil	15	17
Castor oil	13	10
Goat's milk	12	24
Sesame oil	10	18
Onion juice + castor oil	-	12
<u>Burning sensation</u>		
Mother's milk	50	70
Goat's milk	40	20
Coconut water	20	30
Avaram leafjuice	18	12
Castor oil	18	14
Onion juice + castor oil	12	-
Panangkalkandu + butter milk	10	20
<u>Watery eyes</u>		
Mother's milk	80	90
Castor oil	20	18
Nanthiyavattai juice	13	10
Keelanelli juice	-	20

* Multiple response

As stated by more than 50 per cent of families applying mother's milk in the eyes the common and widely used method stickiness of the eyes, burning sensation in the eye and for watery eyes both in Coimbatore and Aruppukottai.

Using Nanthiyavattai juice (40 per cent) for stickiness and goat's milk (40 per cent) for burning sensation were practised by more families in Coimbatore than in Aruppukottai. Applying onion juice with castor oil for stickiness of eyes, keelanelli juice for watery eyes were practised only in Aruppukottai. Drinking panangalkandu with butter milk to reduce burning sensation was practised only in Coimbatore.

Table IV gives the treatment for boils in the eyes and sore eyes

TABLE IV
CARE OF EYES

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Boils</u>		
Turmeric + chunam paste	60	70
Onion juice	40	20
Lime + sesame oil	30	15
Neem leaf paste	14	10
Pachilai juice	12	18
Katralai juice + padikaram powder	11	9
Drumstick leaf juice	10	12
Ragi flour (boiled)	10	8
Sugarcane juice	8	6
Punugu	-	10
<u>Sore eyes</u>		
Onion juice	50	60
Khuskhus ground with goat's milk	30	40
Drumstick leaf juice	20	30
Sugarcane juice	12	14
Nanthiyavattai flour juice	12	15
Pachilai juice	10	12
Padkikaram powder	8	2

Chunam = Calcium used with betel leaf : * Multiple response

Nearly 11 different types of treatments were followed for boils and soreness of eyes. While turmeric powder with chunam was applied on boils in Coimbatore (60 per cent) as well as in Aruppukottai (70 per cent), onion juice was mainly used to treat sore eyes (Coimbatore 50 per cent and Aruppukottai 60 per cent). Applying punugu for boils in the eyes was practised only in Aruppukottai (10 per cent) whereas putting padikaram powder in the eyes as the treatment for sore eyes was used only in Coimbatore.

2. Care of mouth and teeth

The care of mouth and teeth is very important because they play an important role in the digestion. They not only help in digestion but also aid in speech. The lack of oral hygiene leads to many problems. Simple remedies for the disorders of mouth and teeth as stated by the homemakers are given below :

Table V shows the remedial measures for taking care of mouth.

TABLE V
CARE OF MOUTH

Problems and treatments	Percentage of families*	
	CBE	APK
<u>Sore throat</u>		
Kuppaimeni juice + salt	60	70
Chunam	30	40
Asafoetida	13	18
Pepper+ honey	12	11
Lime juice	12	10
Castor oil	8	10
Onion paste	5	7
Pepper + panangkalkandu	4	-
<u>Dry mouth</u>		
Tulasi juice	50	60
Kadukkai juice	30	40
Lime juice + salt	28	12

* Multiple response

While a majority of 70 per cent and 60 per cent homemakers of Aruppukottai and Coimbatore respectively applied kuppaimeni juice and salt externally for sore throat whereas meagre per cent applied onion paste. Tulasi juice was taken internally as a remedy for dry mouth by a majority of the families in Aruppukottai (60 per cent) and Coimbatore (50 per cent). The other measures were either taking kadukkai juice or lime juice with salt. In the case of sore throat, pepper with panangkalkandu were taken as the treatment only in Coimbatore.

3. Care of teeth :

Teeth are sensitive organs and any problem in the teeth may lead to many other problems. Table VI presents the traditional practices followed to rectify the problems of teeth such as bleeding gums, tooth decay, dental caries and inflammation of gums.

TABLE VI
CARE OF TEETH

Methods and treatments	Percentage of families*	
	CBE	APK
<u>Bleeding gums</u>		
Padikaram + cloves	70	64
Kadukkai	40	24
Chunam + cloves	24	38
Padikaram	12	14
Nayuruvi	10	18
<u>Tooth decay</u>		
Erucum pal	50	30
Kandankathiri fume	40	70
Oomathai pal	30	22
Cloves	18	17
Banion tree milk	15	25
Kadukkai	-	14
<u>Dental caries</u>		
Neem bark	80	
Khuskhus + milk	30	35
Cloves	20	25
Pappaya milk + ginger powder	10	15
Ginger powder	5	-
<u>Inflammation of gum</u>		
Kadukkai	60	70
Padikaram	40	50
Chunam + cloves	10	12
Tamarind + salt	8	-

* Multiple response

In the case of tooth decay kadukkai was used only in Aruppukottai (14 per cent) ginger powder was taken as the treatment for dental caries only in Coimbatore. Tamarind and salt were consumed for inflammation of gums only in Coimbatore.

Seventy per cent in Coimbatore used padikaram and cloves in the form of paste for bleeding gums whereas 40 per cent used kadukkai paste. Next to padikaram and cloves paste (64 per cent), chunam and cloves paste was used by 38 per cent of the families in Aruppukottai. A majority of 70 per cent of the families in Aruppukottai used burnt kandankathiri fumes for tooth decay. Neem bark paste was used for dental caries by majority of families both in Aruppukottai (80 per cent) and Coimbatore (70 per cent). The same treatment which were given for bleeding gums were used for inflammation of gums.

4. Care of nose :

Nose is the orifice through which air enters the respiratory system. The nose is subjective to many disorders from the nasal block to nasal polyps (Nasal growth). The simple remedies followed by selected families for nasal problems are shown in Table VII.

TABLE VII
CARE OF NOSE

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Nasal block</u>		
Inhaling turmeric fumes	60	70
Coconut oil fumes	38	45
Sambrani fumes	27	32
Pepper fumes	13	14
Cardamom + ghee fumes	-	10
Thumbai leafjuice	50	30
<u>Running nose</u>		
Inhaling omum fumes	70	80
Ghee + Cardamom fumes	35	40
Sambrani fumes	12	-
Thumbai leaf juice	20	30
<u>Sinus</u>		
Ginger paste	80	70
Garlic paste	25	32
<u>Nasal polyps</u>		
Sowri fruits + coconut oil	70	85
Milk + pepper + turmeric paste	20	30
Garlic paste	15	20

* Multiple response

Inhaling fumes of turmeric, coconut oil, sambrani and pepper were common for nasal block. Inhaling omum fumes was common among majority of families both in Aruppukottai (80 per cent) and Coimbatore (70 per cent) for running nose. Ginger paste and garlic paste were used for sinus problem. Sowri fruit paste with coconut oil was applied internally by a majority of families both in Aruppukottai (85 per cent) and Coimbatore (70 per cent). Inhaling of burnt cardamom and ghee fumes were practised for the treatment of nasal block only in Aruppukottai. Sambrani fume was inhaled in the case of running nose only in Coimbatore.

5. Care of Ears :

Eventhough the ear, the organ of hearing, has hearing as its function, it also helps in keeping the balance of the body. Disorders of the ear should be attended immediately because it is a very sensitive organ and its structure is inaccessible. If the symptoms are allowed to develop, little can be done to rectify the consequent defect. Table VIII presents the simple home remedies for rectifying simple problems in the ears.

TABLE VIII
CARE OF EARS

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Wax</u>		
Coconut oil	80	70
Sesame oil	40	30
Coconut juice + garlic juice	30	15
Castor oil	15	10
Marul juice	12	10
<u>Boils</u>		
Coconut oil + red chillies	80	70
Coconut oil	12	18
Banana stem juice	35	15
Marul + castor oil	14	-
<u>Ear ache</u>		
Thoodthuvalai juice	90	80
Red chillies + alcohol	30	40
Coconut oil + red chillies	12	15
Boiled coconut oil	-	10
<u>Itching</u>		
Tulasi juice	90	80
Oothiya leaf juice	40	30
Kuppaimeni juice	14	13
Vasambu juice	12	10
Mother's milk + betel leaf juice	-	8
<u>Pus</u>		
Pomegranate juice	80	70
Mother's milk	25	22
Jasmine boiled water	34	10
Butter + jathikai + machakai powder	18	-

* Multiple response

A majority of families both in Aruppukottai and Coimbatore used warm coconut oil to remove wax in the ear, warm coconut oil (red chillies fried in it) for boils in the ear, thoodthuvalai juice for ear ache, tulasi juice for itching in the ear and pomegranate juice for preventing pus in the ear. The table clearly presents the other treatments given for ear in the case of ear boils. Marul with castor oil was practised only in Aruppukottai (14 per cent). Boiled coconut oil was used for ear ache only in Coimbatore. Mother's milk with betel leaf juice was used for itching only in Coimbatore. Butter with jathikai and machakai powder were practised for pus only in Aruppukottai.

6. Care of skin

Keeping the skin clean is absolutely essential for healthy living. Bathing is the simplest, easiest and most common method of keeping the skin clean. However if some disorder occurs, the simple home remedial measures will help in keeping the skin healthy. Table IX presents the home remedies for rashes, patches, prickly heat, excessive sweating and excessive hair on the skin.

TABLE IX
CARE OF SKIN

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Rashes</u>		
Betel leaf paste + castor oil	80	90
Kuppaimeni juice + salt	60	52
Poovarasu + coconut oil	38	12
Coconut oil + turmeric boiled	12	8
Aadathoda leaf juice	10	-
<u>Patches</u>		
Seemai akathi leaf paste + coconut oil	80	75
Chembaruthi leaf paste	35	23
Karpoora valli leaf + kuppaimeni juice	20	25
Kuppaimeni juice + salt	12	14
Poovarasu leaf + onion paste	-	18
<u>Prickly heat</u>		
Nunggu skin and water	70	80
Kuppaimeni juice	35	25
Coconut water	20	14
Sandal	15	-
<u>Excessive sweating</u>		
Drinking butter milk	60	70
Lime juice	37	40
Coconut water	15	12
<u>Excessive hair</u>		
Turmeric	80	70
Turmeric + vasambu	22	40

* Multiple response

7. Care of hands

Table X gives the details on the care of hands during sprain, blisters, lumps and whitlow.

TABLE X
CARE OF HANDS

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Sprain</u>		
Sugar + chunam	80	70
Ash + chunam	40	20
Poovarasu powder + coconut oil	20	10
Black gram dhal powder + egg white paste	18	12
Castor oil	10	-
<u>Blisters</u>		
Neemleaf + turmeric paste	80	60
Tulasi juice	30	42
Aavaram leaf juice	20	15
Kuppaimeni juice	-	13
<u>Lumps</u>		
Papaya juice + milk	50	60
Aavaram leaf juice	40	20
Neem paste	28	24
Vettukai pal	14	12
Turmeric	10	-
<u>Whitlow</u>		
Lime	80	82
Chunam + betel leaf juice	24	22
Cooked rice + curd paste	12	-

* Multiple response

Applying sugar with chunam for sprain was practised by majority of families in Coimbatore (80 per cent) and Aruppukottai (70 per cent) whereas applying castor oil was common only in Coimbatore. While turmeric paste was applied for blisters by majority of families in Coimbatore (80 per cent) and Aruppukottai (60 per cent), kuppaimeni juice was used only in Aruppukottai. Applying papaya juice with milk for lumps was practised by majority of families in Coimbatore (50 per cent) and Aruppukottai (60 per cent) whereas turmeric paste was used for lumps only in Coimbatore (10 per cent). Covering the nails with lime for whitlow was common among majority of the families both in Coimbatore (80 per cent) and Aruppukottai (82 per cent). Only 12 per cent in Coimbatore alone used a paste of cooked rice with curd for whitlow.

8. Care of legs :

Table XI shows the treatments given for cramps and edema in the leg.

TABLE XI
CARE OF LEGS

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Cramps</u>		
Cold water	60	70
Hot water	20	30
Castor oil + chunam	15	40
Kerosene	12	18
Castor oil	-	14
<u>Edema</u>		
Barley water	70	80
Veliparuthi juice + chunam	50	30
Manjaparuthi leaf juice	24	22
Katralai juice	12	14
Drumstick leaf juice + honey	10	-

* Multiple response

Pouring cold water on the legs for cramps was common in both the places. The other methods used were treating with hot water, kerosene and castor oil with chunam. Along with these methods only castor oil without chunam was also practised in Aruppukottai. During edema drinking barley water was the common practice in both the places.

The other method followed by majority of the families next to barley water was applying veliparuthi juice with chunam on the legs. Katralai juice was also applied by 10 per cent of families only in Coimbatore.

9. Care of stomach :

Table XII shows the treatment given for stomach pain and burning sensation.

TABLE XII
CARE OF STOMACH

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Stomach pain</u>		
Betel leaf juice + salt	80	70
Dry ginger juice + honey	40	32
Coriander seeds + water	17	20
Sathakuppai seed powder	15	13
Hot water + cloves	10	12
Ginger + garlic juice	8	-
<u>Burning sensation</u>		
Neragarram**	80	70
Fenugreek powder + milk	50	32
Onion	12	24
Jathikai + masikai + milk	8	4

* Multiple response

** The water in which the cooked rice soaked in overnight

Betel leaf juice with salt was taken internally by majority of the families both in Coimbatore (80 per cent) and Aruppukottai (70 per cent) for stomach pain. Dry ginger juice with honey, coriander seeds with water, sathakuppai seed powder and hot water with cloves were also taken by considerable number of families in Coimbatore and Aruppukottai. Ginger with garlic juice was taken only by meagre percentage of families for stomach pain in Coimbatore alone. Neragarram was taken for burning sensation in stomach by majority of families in Coimbatore (80 per cent) and Aruppukottai (70 per cent).

C. Beauty care :

Of all the qualities which comprise an integrated personality, a well developed physically fit body is the most desirable one. It requires a knowledge of body types and functions as well as intelligent care of the body through appropriate physical exercise, wholesome dental health practices, protection of ears and eyes, elimination of body wastes, good grooming and effective posture. The results of such a regimen can be measured in happiness and high achievement. Good grooming is an asset to success socially. As an effective adjunct to personality it has no peer. Good grooming combines the quality of good taste with good personal health practices. This aspect of the study deals with the details of the simple household practices used to maintain beauty are discussed under care of face,

care of hair, care of skin, care of feet and maintenance of body weight. Plate 2 shows the herbs used for beauty care.

1. Care of face

This Table shows practices adopted to beautify face and to rectify simple problems that occur.

TABLE XIII
CARE OF FACE

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Black heads</u>		
Kuppaimeni juice steam	70	15
Pachilai steam	24	48
Neem leaf steam	34	67
<u>White heads</u>		
Neem steam	80	37
Kupaimeni juice steam	44	82
<u>Acne (Pimples)</u>		
Rose petal + green gram dhal powder	55	22
Kupaimeni juice steam	42	34
Dry ginger paste	24	68
<u>Dry skin</u>		
Milk cream	78	62
Lime juice	34	54
<u>Oily skin</u>		
Green gram dhal powder	74	64
Fenugreek + bengal gram dhal powder	38	52
<u>Scaly skin</u>		
Egg white + aalam pattai powder	84	47
Poovarasu pattai powder	32	68

* Multiple response



Rose



Vilvam



Poovarasu



Vettiver

Plate.2. Herbs Used for Beauty Care

The common problems occurring on the face as pointed out by selected families were black heads, white heads, acne, dryskin, oily skin and scaly skin. Exposing the face to kuppaimeni juice steam was practised in Coimbatore to remove black spots appearing on the face by majority of families (70 per cent) whereas neem leaf steam was used by majority of families in Aruppukottai (67 per cent). The pachilai steam was also used next to the above mentioned practices in both the places.

A majority of 80 per cent of families in Coimbatore used neem leaf steam to remove white spots on the face. The same kuppaimeni juice steam was used by the majority of families in Aruppukottai to remove black heads as well as white heads.

A majority of families in Coimbatore (55 per cent) used rose petal and green gram dhal powder to remove pimples (Acne). Dry ginger paste was used by majority of families (68 per cent) in Aruppukottai to remove pimples on the face. The next important method used both in Coimbatore and Aruppukottai was applying kuppaimeni juice steam for pimples.

Milk cream was applied on the face to remove the dryness of the skin by the majority of families both in Coimbatore (78 per cent) and Aruppukottai (62 per cent). Green gram dhal powder was used while bathing as main treatment for only oily skin both in Coimbatore (74 percent) and

Aruppukottai (64 per cent). For scaly skin the paste of egg white and aalam pattai powder was used by 84 per cent of families in Coimbatore and 47 per cent of families in Aruppukottai. Poovarasu pattai powder was mixed with water and applied on face for scaly skin by 68 per cent of families in Aruppukottai and 32 per cent of families in Coimbatore.

2. Care of hair :

Cleanliness is one of the most important aids in keeping the hair attractive. Complexion, texture, growth and style of hair on the head plays an important role in the personality manners and culture of both man and woman. For woman hair has been as important criterion of ascertaining beauty. The long black shining straight hair are regarded the best. However in some regions curly hairs are liked more. The common problems occurring in the hair are dandruff, increase thickness of hair and greying of hair.

TABLE XIV
CARE OF HAIR

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Dandruff</u>		
Lime juice	68	14
Curd	38	22
Pepper powder	22	38
Vasambu powder	14	58
<u>Increase thickness</u>		
Chembaruthi leaf paste	64	52
Karisalankanni juice	38	80
Chithakathi flower powder + coconut oil	22	18
<u>Silky hair</u>		
Chembaruthi leaf paste	57	34
Curd	48	58
Karislankanni juice	34	18
Egg white	22	42
<u>Greying hair</u>		
Vathanaryana leaf juice	59	32
Vetiver juice	38	64
Karisalankkani juice	24	30

* Multiple response

Lime juice, and pepper powder or vasambu powder were applied on head for dandruff before taking head bath by the selected families. Among them lime juice was used by majority of families in Coimbatore (68 per cent) and vasambu powder was used by a majority of families (58 per cent) in Aruppukottai.

Chembaruthi leaf paste was applied by majority of families in both the places for increasing the thickness of hair as well as for making it soft. To avoid greying of hair vathanaryana leaf juice was applied on hair before taking bath by majority of families in Coimbatore whereas vetiver juice was used by the majority of families in Aruppukottai.

3. Care of skin :

Table XV presents the methods used to take care of skin.

TABLE XV
CARE OF SKIN

Problems and treatment	Percentage of families*	
	CBE	APK
Poolankilangu + turmeric	80	15
Vasambu + turmeric	24	28
Turmeric	19	77
<u>Smooth skin</u>		
Curd + green gram dhal powder	68	14
Egg white	52	54
Green gram dhal + bengal gram dhal powder	18	72
<u>Black mark</u>		
Milk cream + lime juice	78	14
Ash + honey	32	38
Drumstick leaf juice	28	76
Kuppaimeni juice	14	12

* Multiple response

Poolankilangu powder with turmeric powder was used to remove hair from the skin by a majority of families (80 per cent) in Coimbatore whereas turmeric powder was regularly used while bathing to remove hair by majority (77 per cent) of families in Aruppukottai. Either green gram dhal powder with curd or green gram dhal powder with bengal gram dhal powder was used while bathing to maintain the skin smooth without any markings. In order to remove blackmarks on the skin, milk cream mixed with lime juice and drumstick leaf juice was applied on the skin before taking bath by the families in Coimbatore and Aruppukottai respectively.

4. Care of feet

Two thirds of one's life was spent on feet therefore more chances are there for infection. Keeping the feet clean is important to lead a healthy life. The common problems occurring on feet as indicated by the families were corns and cracks.

TABLE XVI
CARE OF FEET

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Corns</u>		
Jaggery syrup	60	25
Turmeric + chunam	57	42
Cashewnut fruit (burnt)	18	77
Castor oil	12	14
<u>Cracks</u>		
Turmeric chunam	82	74
Banion gum	24	25
Greezz	17	13
Sulampal	12	7
Machikai + salt	8	4

* Multi response

Jaggery syrup (60 per cent) and turmeric powder with chunam (57 per cent) were used to cure corns on feet by the selected families in Coimbatore. Fluid from burnt cashew fruit was applied on corns by 77 per cent of families and turmeric with chunam by 42 per cent of respected families in Aruppukottai. Castor oil was used by few families in both the places. For the cracks on the feet turmeric powder with chunam was used by majority of families in both the places. Next to turmeric powder and chunam banion tree gum was applied on cracks.

5. Maintenance of body weight :

Both health and fashion lead people to take off their extra weight and keep them fit but controlling weight is not always so simple as it might be seen (Katch and Mcardle, 1993). Regular exercise not only helps them look and feel better physically but also brightens their entire outlook on life; they are more relaxed and have more energy and they feel better about themselves. Because of good health we can feel the sense of inner power, tranquility and self esteem. Table XVII shows the treatments followed to maintain body weight.

TABLE XVII
MAINTENANCE OF BODY WEIGHT

Problems and treatment	Percentage of families*	
	CBE	APK
<u>To increase weight</u>		
Honey + cold water	84	12
Vilvaver + sugar cane juice	38	24
Mango + ginger + pomegranate	27	78
Bengal gram powder + ghee	22	29
Neem leaf	18	14
Onion + panangalkandu + ghee	12	10
<u>To decrease weight</u>		
Arugampul juice	82	14
Lime juice + honey	27	24
Castor seed juice + honey	20	18
Arugampul juice + ginger juice	18	72

* Multiple response

Drinking honey mixed with cold water in empty stomach in the morning was the best method as mentioned by majority of families (84 per cent) in Coimbatore to increase body weight. The combination of mango, ginger and pomegranate skin powder was used by majority (78 per cent) of families to increase body weight in Aruppukottai. Arugampul juice alone and arugampul juice with ginger juice was taken to decrease body weight by majority of families in Coimbatore and Aruppukottai respectively. The above Table gives other details.

D. Ailments and diseases

1. Ailments :

Table XVIII and XIX show the treatment given during common ailments such as headache, fever, vomiting, cold, cough, constipation, dysentery and diarrhoea. Plate 3 shows the herbs used to treat ailments and diseases.



Aavaram



Nochi



Keelanelli



Pungai



Pirandai

TABLE XVIII
TREATMENT FOR COMMON AILMENTS

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Head ache</u>		
Ragi flour kali (boiled)	70	30
Onion paste	38	68
Pepper + mother's milk paste	29	34
Sambunki flower + sesame oil paste	24	27
Nochi leaf + salt paste	17	18
<u>Fever</u>		
Thoodthuvalai leaf + coconut oil	70	15
Neem leaf steaming paste	52	47
Veliparuthi powder	24	78
<u>Cold</u>		
Tulasi juice	55	15
Thoodthuvalai leaf + coconut	47	52
Pepper water	32	27
Veliparuthi powder	24	20
<u>Cough</u>		
Chitharathai + athimathuram powder	62	15
Pepper water	48	67
Veliparuthi powder	22	58

* Multiple response

Applying cooked ragiflour on the forehead was the common practice for head ache in Coimbatore (70 per cent) whereas 68 per cent of the families in Aruppukottai used onion paste to cure head ache. A majority of families (70 per cent) in Coimbatore applied Thoodthuvalai leaf with coconut oil paste on the forehead to bring down temperature of the body, while veliparuthi powder was taken internally for fever by majority of families (78 per cent) in Aruppukottai. Almost equal number of families in both the place adopted neem leaf steaming for fever next to the above mentioned practices.

Man's most prevalent disease is the common cold; most people have at least one cold in a year. The common cold is mild in effect but also serious because it may be a forerunner to other infections. Therefore care must be taken to treat common cold. More than 50 per cent of the families used tulasi juice for cold in Coimbatore and thoodthuvalai leaf with coconut was taken in Aruppukottai. Sixty two per cent of families in Coimbatore was taken chitarathai and athimathuram powder to control cough whereas pepper powder mixed with water for taken to control cough by majority of families (67 per cent) in Aruppukottai.

The household practices to treat common ailments like vomiting, diarrhoea, dysentery and constipation are shown in Table XIX.

TABLE XIX
TREATMENT OF COMMON AILMENTS

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Vomiting</u>		
Burnt peacock feather + honey	80	10
Vasambu + honey	35	22
Kadukkai boiled water	24	20
Lime juice	20	77
Tamarind + salt	17	17
<u>Diarrhoea</u>		
Onion + pepper + tulasi juice	67	15
Aavaram flower juice	57	52
Pomegranate fruit	35	24
Curry leaves + curd	24	20
Tea powder + lime juice	14	18
<u>Dysentry</u>		
Drumstick leaf juice	70	12
Sugar cane juice	47	52
Padikaram + honey	24	82
Aavakai seed juice	24	82
Neem + khuskhus + milk	10	14
<u>Constipation</u>		
Castor oil	52	14
Banana	42	47
Banana bark + lime juice	24	28
Sappathikalli juice + honey	22	78

* Multiple response

The Table clearly brings forth the treatments followed to treat the common ailments. Burnt peacock feather with honey was taken internally to prevent vomiting by the majority of families (80 per cent) in Coimbatore and lime juice was taken by 77 per cent of families in Aruppukottai. Nearly 50 per cent of families in Coimbatore used the mixture of omum, pepper and tulasi juice and aavarm flower juice was the common treatment followed more than 50 per cent of families in Aruppukottai. A majority of families (70 per cent) in Coimbatore used drumstick leaf juice to treat dysentery, whereas padikaram with honey was taken by majority of families (82 per cent) in Aruppukottai. To avoid constipation taking castor oil internally was the common practice in Coimbatore whereas taking sappathikalli juice with honey was the common practice among majority of families in Aruppukottai.

2. Common diseases

Table XX shows the household practices for preventing common diseases.

TABLE XX
HOUSEHOLD PRACTICES FOR PREVENTING COMMON DISEASES

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Ulcer</u>		
Drumstick leaf juice + milk	70	18
Goat's intestine + sesame oil	38	48
Khuskhus + goat's milk	17	58
<u>Worm infestation</u>		
Neem leaf paste	55	10
Pomegranate skin powder with butter milk	42	37
Castor oil	40	34
Mampinchu**	22	68
<u>Kidney stone</u>		
Banana stem juice	82	14
Banana stem juice + tamarind leaf paste	24	78
<u>Jaundice</u>		
Keelanelli juice + cow's milk	57	64
Karsilankanni leaf juice	38	42
Keelanelli + sugar cane juice	18	12

* Multiple response

** Tender mango

The diseases mentioned in the Table XX are chronic diseases which need regular treatment with dietary control. To cure ulcer taking drumstick leaf juice with milk was commonly practised by majority of families in Coimbatore. Khuskhus ground with goat's milk was taken to cure ulcer by majority of families in Aruppukottai. Nearly equal number of families in Coimbatore either to consume neem leaf paste or pomegranate skin powder with milk or castor oil to treat worm infestation, but majority of families in Aruppukottai used mampinchu for worm infestation. For kidney stone banana stem juice was taken by majority of families (84 per cent) in Coimbatore whereas 78 per cent of families in Aruppukottai consumed banana stem juice with tamrind leaf paste for kidney stone. The common treatment for curing jaundice as mentioned by the majority of families in both the places was keelanelli juice with cow's milk.

Table XXI shows the treatment for the chronic diseases such as piles and asthma.

TABLE XXI
TREATMENT FOR PILES AND ASTHMA

Problems and treatment	Percentage of families*	
	CBE	APK
<u>Piles</u>		
Manathakkali juice	54	72
Nallaprandai powder + ghee	47	42
Onion fried in ghee	32	24
Drumstick leaf juice + onion	24	20
Turmeric + nallaprandai powder	18	52
Colacosia fried	14	10
<u>Asthma</u>		
Indu uppu + thoodthuvalai + chitharathai juice	54	52
Karu oomathai (inhaled)	42	60
Nanjaruppan leaf + pepper	32	44
Ginger juice	22	18
Thoodthuvalai leaf + aadathoda leaf juice	14	12
Napavai leaf juice	10	8

* Multiple response

Taking manathakkali juice and nallaprandai powder with ghee or with turmeric powder were the common practices followed to treat piles in both the places. Taking internally thoodthuvalai and chitharathi juice with Indu uppu and inhaling karu oomathi fumes were the common practices

followed by majority of families in Coimbatore as well as Aruppukottai for asthma.

E. Accidents :

Accidents can happen anywhere and often result in injuries and wounds; medical aid is not immediately available even in cities . Therefore the injuries must be attended immediately to avoid further complication. Table XXII presents the household practices adopted for burns, cuts and fractures occurring during accidents.

TABLE XXII
HOUSEHOLD PRACTICES TO ATTEND ACCIDENTS

Treatments	Percentage of families*	
	CBE	APK
<u>Burns</u>		
Coconut oil + turmeric	52	28
Tamarind bark ash	48	42
Honey	32	18
Maruthani with coconut oil	24	28
Kuppaimeni juice	18	52
Salt	12	10
Butter	10	8
<u>Cuts</u>		
Nayuruvi leaf juice + Coconut oil	58	14
Oothiyapattai with salt	42	38
Betel leaf with coconut oil	32	24
Kallipoodu juice	28	52
Vettuvarikeerai with onion paste	18	10
<u>Fractures</u>		
Egg white + black gram dhal powder	50	47
Oothiyapattai juice	32	31
Egg white paste	24	22
Bengal gram flour + chunam + jaggery	18	62

* Multiple response

Applying turmeric powder with coconut oil and tamarind bark ash on burns of any kind were the common treatment followed by majority of families in Coimbatore whereas applying tamarind bark ash or kuppaimeni juice was common among the majority families in Aruppukottai. Fifty per cent of families in Coimbatore used the mixture of egg white with black gram dhal powder to cure fractures. whereas 62 per cent of families in Aruppukottai used a mixture of bengal gram flour, chunam and jaggery. Apart from the above mentioned problems electric shock was also an accidental problem as mentioned by the selected families. The person who got electric shock was made to inhale dry chillies fume to recover from shock.

F. Insect and poisonous bites

Table XXIII shows the treatments given to recover from poisonous bites such as snake, dog and rat. Plate 4 shows the herbs used for insect and poisonous bites.



Sandal tree



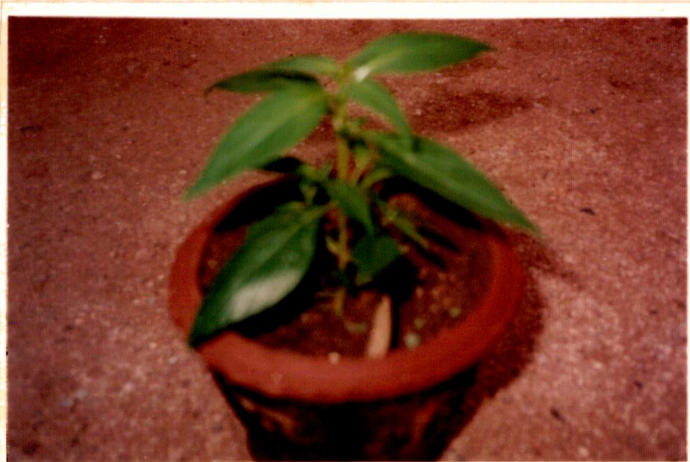
Erucum



Adadhoda



Nayuruvi



Siriyangai

Plate .4. Herbs Used for Insect and Poisonous Bites

TABLE XIII
 DETAILS ABOUT THE PRACTICES DURING INSECT AND
 POISONOUS BITE

Poisonous bites	Percentage of families*	
	CBE	APK
<u>Snake</u>		
Aaduthinnapalai root with marauk- karai root powder	52	48
Velvalam bark with butter milk	38	22
Siriyanganai powder	22	68
Banana stem juice + Castor oil	18	12
Lotus flower with pepper	12	10
Neem leaf with tamarind bark	10	8
Kashungkorai juice with neem leaf	8	5
<u>Dog</u>		
Vasambu with tulasi juice	54	16
Erucaumpal + vasambu	48	88
Nallathali + Kuppaimeni juice	32	24
<u>Rat</u>		
Nannariver with chunam	48	38
Abirukarpam with neemjuice	39	28
Neelikarkanam ver with milk	27	38
Chunam	20	58
Periyanganai with milk	18	12

* Multiple response

TABLE XXIV
TREATMENTS FOR INSECT BITES

Poisonous bites and treatments	Percentage of families*	
	CBE	APK
<u>Scorpion</u>		
Araliver + sandal paste	60	24
Onion paste	44	47
Navasaram +chunam	38	24
Tulasi juice	32	22
Coconut milk + Jaggery	24	20
Nayuruiver paste	18	52
<u>Bees</u>		
Burnt hair ash + butter	54	48
Onion pieces	44	18
Navasaram + chunam	28	54
Tobacco + jaggery	18	10
<u>Spider</u>		
Adathoda leaf juice + turmeric	50	14
Chunam + coconut oil	48	49
Nayuruiver paste	22	62

* Multiple response

Applying araliver with sandal paste for scorpion bite, burnt hair with butter for bees bite and adathoda leaf juice with turmeric for spider bite were followed by

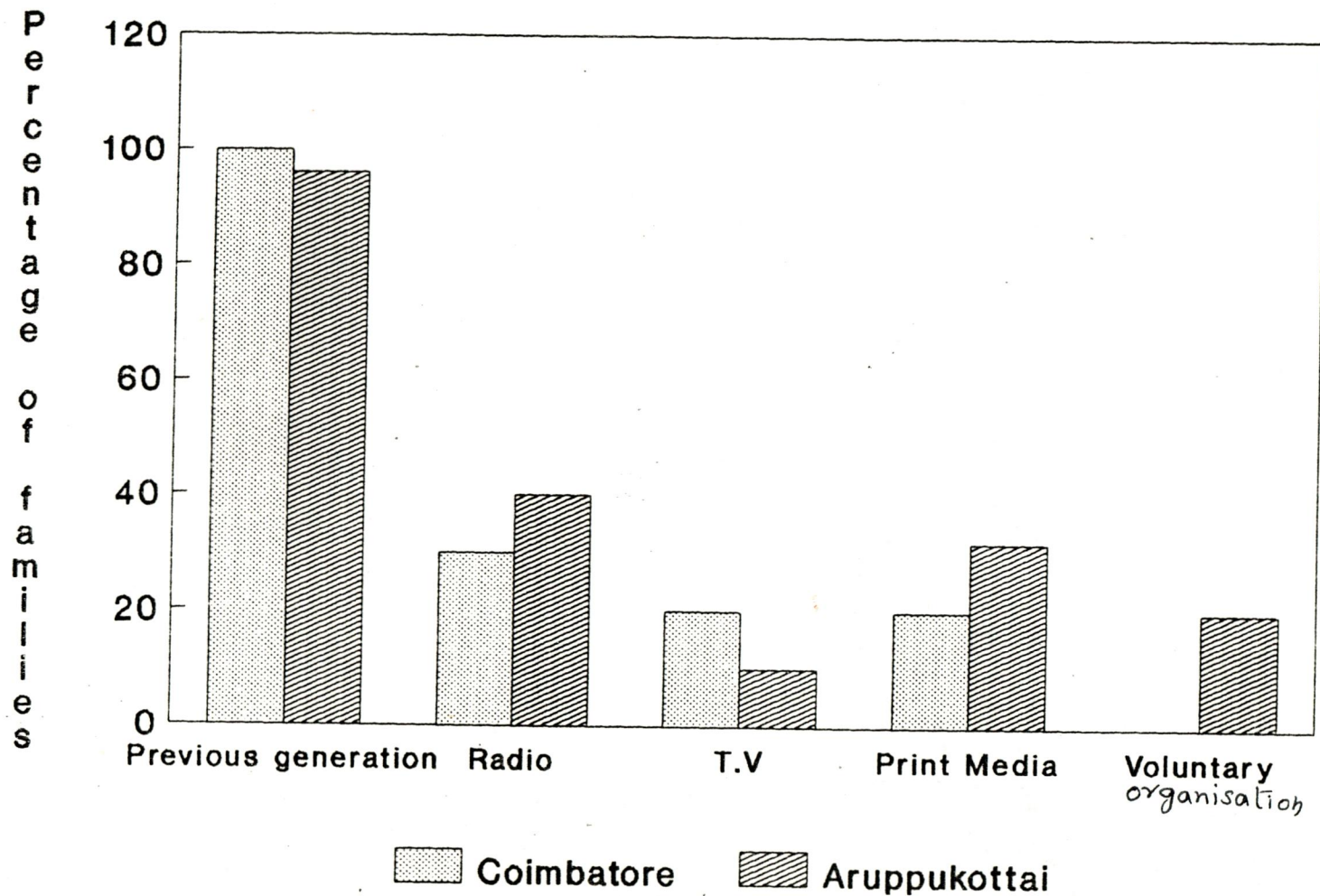


Figure.3.SOURCES OF INFORMATION

Nearly 80 per cent of families in Coimbatore acquired the knowledge on the traditional health care practices from previous generation along with other mass media whereas more than 90 per cent of families in Aruppukottai descended the information from previous generation.

H. Satisfaction regarding household practices

A majority of 60 per cent of families in Coimbatore and 80 per cent of families in Aruppukottai were satisfied with the household practices. No side effect, easily available and gives good effect were the reasons stated by the selected families for the satisfaction in adopting traditional practices.

The reasons for the dissatisfaction of the families to adopt traditional practices were lack of proper knowledge and skill in using and longer duration for curing the disease and availability of English medicines.

So far the remedial measures for certain problems were seen. Table XXVI and Figure 4 show the household measures adopted by the families to prevent diseases because prevention is better than cure.

TABLE XXVI
PREVENTIVE MEASURES

Preventive measures	Percentage of families	
	CBE	APK
Eating neem leaf	10	12
Brushing with neem stick	28	16
Coriander seeds in drinking water	14	10
Drinking fresh fruit juices	12	14
Steaming in kuppaimeni leaf	10	8
Steaming in neem leaf	10	-
Drinking ginger juice	10	6

The preventive measures given in the Table were followed regularly in day to day living in order to avoid the occurrence of disease.

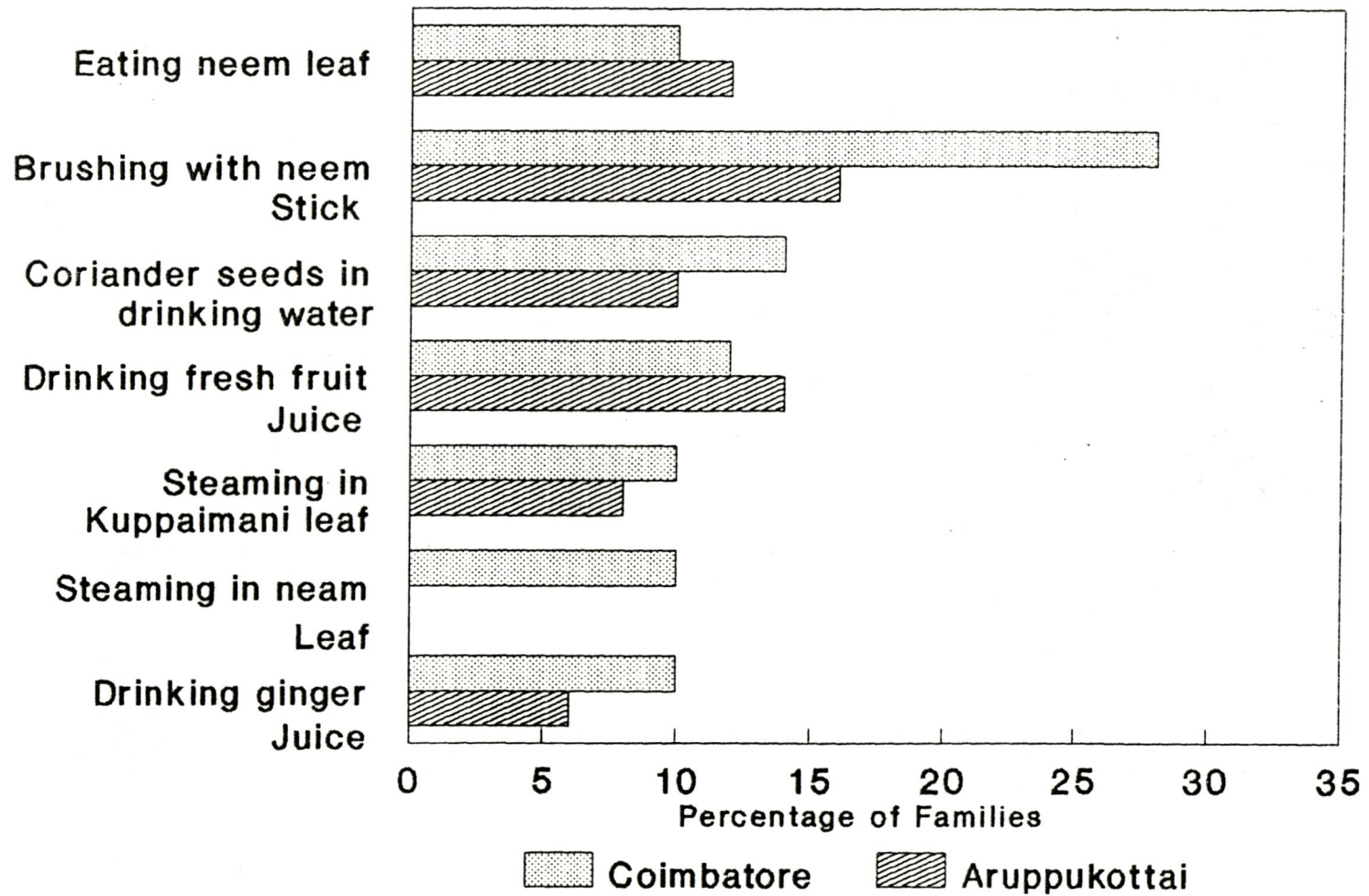


Figure.4. PREVENTIVE MEASURES

Summary and Conclusion

V SUMMARY AND CONCLUSION

There is growing interest in alternative medicine. There is certain amount of dissatisfaction or disillusionment with modern medicine because of many reasons. The government of India is keen on promoting Indian systems of medicine. They are widely used by all classes of people and felt to be central part of the cultural heritage. Yet the knowledge and ethics of its practitioners are said to have declined from those of former times. Therefore this study have been undertaken to find out the traditional health care practices adopted in selected 100 houses - 50 in Coimbatore and 50 in Aruppukottai through interview method.

The salient findings of the study are given below :

A majority of 56 per cent and 62 per cent belonged to nuclear family in Coimbatore and Aruppukottai respectively. A majority of families in Coimbatore belonged to medium size family whereas in Aruppukottai belonged to small family. A majority of 64 per cent and 62 per cent of families in Coimbatore and Aruppukottai belonged to middle income group respectively. The age group of majority of heads of families in both the areas was between 46 and 55 years. A majority of homemakers in Coimbatore belonged to

the age group of 46-55 years. The main occupation of the selected families in both the places were found to be cultivation. Since the houses selected were rural or ~~suburban~~ area, the majority of heads and homemakers in both the places were illiterates.

The simple expedient used by the selected families for general health care, beauty care, ailments and diseases, accidents and insect and poisonous bites were found out. The findings are as below.

General health care

Applying mother's milk in the eye was the common and widely used method in both the places for stickiness of the eye, burning sensation and for watery eyes. Turmeric powder with chunam was applied on boils in the eyes and pouring onion juice in the eyes for sore eyes were common among the families in both the places.

Kuppaimeni juice with salt was used for sore throat by the majority of families in both the places. Tulasi juice was taken internally as a remedy for dry mouth by a majority of families in Arupukottai and Coimbatore. A majority of families in Coimbatore and Arupukottai used padikaram and cloves paste for both bleeding gums and inflammation of gums. Burnt kandankathiri fumes and

erucumpal for tooth decay were common in Aruppukottai and Coimbatore respectively.

Inhaling fumes of turmeric or coconut oil or sambrani or pepper was common for nasal block. Inhaling omum fumes for running nose was common among majority of families in Aruppukottai and Coimbatore, ginger paste or garlic paste was used for sinus problem.

A majority of families both in Aruppukottai and Coimbatore used warm coconut oil to remove wax in the ear. Warm coconut oil (Red chillies fried in it) for boils in the ear. Thoodthuvalai juice for ear ache, tulasi juice for itching in the ear and pomegranate juice for preventing pus in the ear were commonly used in both the places.

The treatments for different problems of skin were almost common both in Aruppukottai and Coimbatore. Betel leaf paste with castor oil for rashes, seemai akathi leaf paste with coconut oil for patches, nunggu skin and water for prickly heat and butter milk for excessive sweating were used by majority of families in Coimbatore and Aruppukottai.

Sugar with Chunam for sprain, turmeric paste for blisters, papaya juice with milk for lumps and covering the nails with lime for whitlow were commonly practised both in Coimbatore and Aruppukottai for care of hand.

Pouring cold water on the legs for cramps was common in both the places. Either drinking barley water or applying veliparuthi juice chunam on the legs was common in both the places for edema.

For stomach pain betel leaf juice with salt was taken internally by majority of families in both the places. Neragaram was taken for burning sensation in stomach by majority of families in Coimbatore (80 per cent) and Aruppukottai (70 per cent).

Beauty care

Kuppaimeni juice steam was used to remove black heads appearing on the face by majority of families in Coimbatore whereas neem leaf steam was used in Aruppukottai. For white heads kuppaimeni juice steam was used in Aruppukottai and neem leaf steam in Coimbatore. For pimples rose petal and green gram dhal powder was used in Coimbatore whereas dry ginger paste was used in Aruppukottai by majority of families.

Milk cream was applied on face to remove dryness of the skin by majority of families in both the places. Green gram dhal powder was used for bathing to take care of oily skin by majority of families in both the places. Majority of families in Coimbatore used egg white and aalampattai powder for scaly skin whereas poovarasu pattai powder was used in Aruppukottai.

Lime juice was used by majority of families in Coimbatore and vasambu powder by majority of families in Aruppukottai for dandruff. Chembaruthi leaf paste was applied by majority of families in both the places for increasing the thickness of hair as well as for making it soft. To avoid greying of hair vathanarayana leaf juice was applied on hair before taking both by majority of families in Coimbatore, whereas vettiver juice was used by the majority of families in Aruppukottai.

Poolankilangu powder with turmeric powder for removing hair, greengram dhal powder with curd for smooth skin and milk cream with lime juice and drumstick leaf juice for black marks were followed by the majority of families in both the places.

Drinking honey mixed with cold water in empty stomach in the morning was the best method as mentioned by majority of families (84 per cent) in Coimbatore to increase body weight. The combination of mango, ginger and pomegranate skin powder was used by majority (78 per cent)

of families to increase body weight in Aruppukottai. Arugampul juice alone and arugampul juice with ginger juice was taken to decrease body weight by majority of families in Coimbatore and Aruppukottai respectively.

Majority of families in Coimbatore used jaggery syrup for corns and fluid from burnt cashewnut fruit was applied on corns in Aruppukottai. For the cracks on the feet turmeric powder with chunam was used by majority of families in both the places.

Ailments and diseases

For headache cooked ragi flour paste was applied on forehead in Coimbatore whereas onion paste was used in Aruppukottai. Thoodthuvalai leaf with coconut oil paste was used for fever and veliparuthi powder was taken internally for fever in Aruppukottai. Majority of families used tulasi juice for cold in Coimbatore and thoodthuvalai leaf with coconut in Aruppukottai. Chitharathai and athimathuram powder to control cough was taken in Coimbatore whereas pepper powder with water was taken in Aruppukottai.

To control vomiting burnt peacock feather with honey was taken in Coimbatore and lime juice was taken in Aruppukottai. A majority of families in Coimbatore used the mixture of omum, pepper and tulasi juice for diarrhoea

whereas aavaram flower juice was used in Aruppukottai. A majority of families in Coimbatore used drumstick leaf juice to treat dysentery whereas padikaram with honey was taken in Aruppukottai. To avoid constipation castor oil was taken internally in Coimbatore and sappathikalli juice in Aruppukottai.

For ulcer drumstick leaf juice with milk was used by majority of families in Coimbatore whereas khuskhus ground with goat's milk in Aruppukottai. Taking internally neem leaf paste and mampinchu for worm infestation were common in Coimbatore and Aruppukottai respectively. Banana stem juice was taken for kidney stone in Coimbatore whereas banana stem juice with tamarind leaf paste was used in Aruppukottai. A majority of families in both the places were taking keelanelli juice with cow's milk.

Manathakkali juice was taken internally for piles in both the places. For asthma thoodthuvalai and chitharathai juice with Indu uppu was taken in Coimbatore whereas karu oomathai fumes was inhaled in Aruppukottai.

Accidents

For burns applying coconut oil with turmeric powder was common in Coimbatore whereas using kuppaimeni juice as common in Aruppukottai. Nayuruvi leaf with coconut

oil was used for cuts in Coimbatore and Kallipoodu juice was used in Aruppukottai. Egg white with blackgram dhal powder was applied on fractures in Coimbatore whereas bengal gram flour with chunam and jaggery was applied in Aruppukottai.

Insect and poisonous bite

For snake bite Aaduthinnapalai root with marukkarai root powder was given internally for snake bite in Coimbatore by a majority of families, whereas Sriyanangai powder was used in Aruppukottai. For dog bite vasambu with tulasi juice was given internally in Coimbatore whereas vasambu with erucumpal was applied externally in Aruppukottai. Nannariver paste with chunam was applied for rat bite in Coimbatore whereas only chunam was applied in Aruppukottai.

Applying araliver with sandal paste for scorpion bite, burnt hair ash with butter for bees bite and adathoda leaf juice with turmeric for spider bite were followed by majority of families in Coimbatore. Applying onion paste for scorpion bite, navacharam with chunam for bees bite and nayuruviverpaste for spider bite were the common practices among a majority of families in Aruppukottai.

A majority of families in Coimbatore and Aruppukottai acquired the knowledge on the traditional practices for health care from previous generation.

A majority of families in Coimbatore (60 per cent) and Aruppukottai (80 per cent) were satisfied with the household practices. The reasons for the dissatisfaction of the remaining families were lack of proper knowledge and skill in using, longer duration for cure and easy availability of English medicines.

Apart from treatments, some preventive measures were also followed to avoid diseases.

Health and beauty go hand in hand. Along with cosmetic care, great attention must be paid to the diets and life style. Infact, most modern day ailments are a result of faulty diets and a life style that is hardly conducive to good health.

In fact what is needed today is to create conditions so that human society may not require more medication. This object can only be realised if the people give more importance to their health rather than inviting disease first and then to depend upon a number of drugs and medicines later on. Our people should be active alert and interested in having their positive health established.

Therefore the inherent talents on home-made medicine among older generation must be gathered and published in simple and in local languages for the people to adopt and to rectify the health problems.

These treatments are less costly and effect free. Because India has abundance of herbs in it, scientific research must be carried out in this field to study the effect so that the result may motivate many to follow traditional household practices to lead healthy life.

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Annexures

ANNEXURE - I

AN INTERVIEW SCHEDULE TO ELICIT INFORMATION ON THE ADOPTION OF TRADITIONAL HOUSEHOLD PRACTICES FOR HEALTH CARE

1. Name of the Interviewer :
2. Name of the Interviewee :
3. General Background of the family :
 - i) Address :
 - ii) Type of the family :
4. Socio Economic Background of the family:

S. No.	Name of the Member	Relation to Head	Age	Educational Qualification	Occupation	Income
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5. Details about the Practices for General Health Care :

S.No.	Features	Condition	Treatment	Reason	Frequency of using it
1.	Eye	Stickiness Burning Sensation Watering Boils Sore eyes			

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- | | | |
|----|-------|--|
| 2. | Mouth | Sore throat
Tooth decay
Dental carier
Dry mouth
Inflammation
of gums
Any other |
| 3. | Nose | Nasal Block
Running Nose
Sinus
Nasal polyps
Any other |
| 4. | Ear | Wax
Boils
Ache
Pus
Any other |
| 5. | Skin | Rashes
Patches
Prickly heat
Excessive
Sweating
Excessive
Hair
Any other |
| 6. | Hand | Sprain
Wounds
Blisters
Lumps
whitlow |

7.	Leg	Cramps Edema
8.	Stomach	Stomach Pain Burning Sensation

6. Details about the practices adopted for Beauty Care :

S.No.	Features	Conditions	Treatment	Reason	Frequency of using it
1.	Face	Black heads White heads Acne Dry skin Oily skin Scaly skin			
2.	Skin	Black marks Allergy Sunburns			
3.	Hair	Dandruff Soft hair Silky hair Greying Hair Increasing Thickness			
4.	Hand	Remove Hair Smooth skin			
5.	Foot	Corns Cracks			
6.	Weight of the body	Increase weight Decrease weight			

7. Details about the practices adopted during Common Ailments

S.No.	Ailments	Treatment	Reason	Frequency of using it
1.	Head ache			
2.	Fever			
3.	Cold			
4.	Cough			
5.	Vomiting			
6.	Constipation			
7.	Diarrhoea			
8.	Dysentry			

8. Details about the Practices Adopted during diseases :

S.No.	Diseases	Treatment	Reason	Frequency of using it
1.	Asthma			
2.	Ulcer			
3.	Worms			
4.	Piles			
5.	Jaundice			
6.	Kidney stone			

9. Details about the practices during accidents :

S.No.	Accidents	Treatment	Reason	Frequency of using it
1.	Burns by Fire works			
2.	Cuts			
3.	Nervous shock			
4.	Sprain			
5.	Fractures			

10. Details about the practices during insect and poisonous bite

S.No.	Bites	Remedies	Reason	Frequency of using it
1.	Snake			
2.	Rat			
3.	Dog			
4.	Scorpion			
5.	Bees			
6.	Spider			

11. Give the source of information ?

- a. T.V. d. Newspapers g. Any other
b. Radio e. Parents
c. Magazines f. Ancestors

12. Do you find satisfaction for the Household practices ?

Yes No

a.If yes, give reasons :

b.If No, give reasons :

13. What are the preventive measures adopted by you ?

ANNEXURE - II

BOTANICAL NAME	TAMIL NAME
1. <i>Achyranthes aspera</i>	Nayuruviver
2. <i>Acorus calamus</i>	Vasambu
3. <i>Adhatoda vasica</i>	Aadathoda leaf
4. <i>Aegle marmelos</i>	Vilvam
5. <i>Aloe vera</i>	Kattralai
6. <i>Alternanthera sessilis</i>	Ponnankanni keerai
7. <i>Amarantus viridis</i>	Kuppaimeni
8. <i>Anacardium occidentale</i>	Cashewnut
9. <i>Aristolochia bracteata</i>	Aduthinapalai
10. <i>Azadirachta indica</i>	Neem
11. <i>Borassus stabellezer</i>	Panai
12. <i>Calotropis procera</i>	Errucum
13. <i>Carica papaya</i>	Papali
14. <i>Carum copticum</i>	Omum
15. <i>Cassia auriculata</i>	Aavaram
16. <i>Cissus quadrangularis</i>	Perandai
17. <i>Cocos nusifera</i>	Coconut
18. <i>Curucuma longa</i>	Turmeric
19. <i>Cynodon dactylon</i>	Arugampul
20. <i>Datura fastuosa</i>	Umathan
21. <i>Deloni regia</i>	Vathanarayan
22. <i>Eclipta alba</i>	Karisarangani
23. <i>Eravatamia</i>	Nanthiyavattai

BOTANICAL NAME	TAMIL NAME
50. <i>Solanum xanthocarpum</i>	Kandankathiri
51. <i>Jerminalia chebuli</i>	Kadukkai
52. <i>Thespesia populnea</i>	Poovarasu
53. <i>Tridax procumbens</i>	Vettukaya poondu
54. <i>Trigonella foenum-graecum</i>	Fenugreek
55. <i>Vetiveria zizanoides</i>	Vetiver
56. <i>Vitex negundo</i>	Nochi
57. <i>Zingiber officinale</i>	Ginger