

Epidemiological and Clinical Outcomes to Analyze the Use of Amulets in Children and its Effect on Child Health Presenting to a Tertiary Care Centre

Dr.S Harinie¹, Dr. Sunitha², Dr.J. Antony³, Dr. Kathir Subramaniam⁴

¹Postgraduate, Department of Paediatrics, Chettinad Hospital and Research Institute.

²Assistant Professor, Department of Paediatrics, Chettinad Hospital and Research Institute, Chettinad Academy of Research and Education (CARE), Kelambakkam, Tamil Nadu, India. E-mail: sunitharamasamy1992@gmail.com

³Professor, Department of Paediatrics, Chettinad Hospital and Research Institute.

⁴Professor, Department of Paediatrics, Chettinad Hospital and Research Institute.

Abstract

Background: Usage of amulets has become a child rearing practice in many parts of the world. The children being emotionally and socially vulnerable are burdened with such practices.

Aim and Objectives: This study aims at studying the usage of amulets among the desired study population in the children admitted in pediatrics ward of the hospital.

Results: The study found a 7-month prevalence of 14.2% for traditional app use in the emergency department. A large written survey found that this is typical practice in many parts of the world.

Keywords: Amulets, Child Rearing, Traditional Practices, Social Taboos, Health Seeking Behaviour.

DOI: 10.47750/pnr.2022.13.04.070

INTRODUCTION

Each community has its own style of education rooted in society through traditions established over centuries. Raising children differs from region to region.

Traditional practices are influenced by educational level, family economic situation and environment. Wearing a special necklace/pendant is stipulated as a harmless social practice.¹⁻³

A broad standard approach to behavior specific to a particular social, racial, or geographic region covers over a period of time.^{2,3}

Amulet is an advanced study of Oxford. English dictionaries describe it as an ornament or object. Some organizations use multiple designs at different times as part of their lifestyle. It is well known that culture has a positive or negative impact on people's sufficiency.

It is reflected in people's beliefs, habits, principles and values. Certain traits such as level of enlightenment, economic status, and experience, among others, play a role in selecting social tendencies. Culture influences wealth by seeking affinities with individuals. Age groups are most affected as they require decision-making autonomy.

Globalization has ensured the segregation of cultures according to specific geographic regions, races and religions. Some social practices have been eliminated over time and have become surprisingly prevalent in different parts of the world.

There is a growing need to understand human social demonstrations. Because of this exploratory need, this cross-sectional study focuses on acute and neonatal pediatrics to identify types, indications, suitability, and costs. Designed to explore standard usage in validation. This disclosure will help clinical reasoning coordinators and providers to facilitate and actively shape pediatric clinical reasoning frameworks.

RS Shukla et al. Study the steady, dangerous and harmless effects of strange ideas and practices on Bhopal's prosperity. Personal gatherings of distant mothers and close relatives were most welcome. 30.3% of all decorations were analyzed and dull threads were found in 29.

About 1%, red code 15.5%, sun and moon 8.5%, animal teeth 4% independently 66.6% and 84.9%. The main reasons for wearing good luck charms are to avoid hostility (24.8%), obtain blessings (19.6%), ward off evil spirits (6.8%), and ensure longevity (5.6%). (%) was.

They found a person's strengths in the survey bundle (64.6%). Muslims account for 33.2%, Christians 1.2% and Hindus 66.5%. Use of Muslim taboos (45.8%) and use of Hindu thread (69%) 9%), some were very easy (p=0.001). M.L. Gupta et al. Risky practices are less likely to disappear than helpful and harmless practices and are reported to be present in most cases. Hands-on contact was most common: young people wearing globules and bracelets, using recipes with Janam Gutti nearby, and rocking on deckchairs.

Disruptive behaviors sometimes experienced include offering hot or cold food, discarding colostrum, intentional starvation during febrile illness, maintaining clinical thinking in adolescents with measles, ingesting semi-solid or solid food and so on. Late-onset and milk weakness.⁷

DK Taneja and others focused on her 500 women who had a place among the rural population of Delhi because of their beliefs and practices against several common diseases. Typical ideas include monsters (29.4%) or spells (15.2%) justifying seizures, God's cruelty to measles (39%), dreadful water as a catchy tune (17%), skin disease (38%) included.

Incidence of seizures and measles (46 and 18. 2% alone) and "jhar funk" (10.8% and 12.4% alone) were common. Sea linen used to treat dissatisfied patients penetrated 13.4% of mothers. Home treatment was often attempted for seizures (32.6%), measles (33.4%), skin disease (35%), and ear discharge (29.2%).



Figure 1: Thayithu/Talisman

AIM & OBJECTIVE

1. To investigate the usage rate of amulet among children in the pediatric age group hospitalized at a medical university hospital.
2. To investigate the prevalence of amulet use in relation to religion, socioeconomic status, family structure, and parental education.
3. Investigation of the possibility of impairing children's health/parental health-seeking behavior by the use of amulets.

RESULTS

A total of 500 children, including 274 males and 226 females, were admitted to the pediatric ward of the Medical College Hospital. Of these, 76 (11.4%) had at least one traditional form of consumption. Parents of children who attended the hospital and consented to the study were recruited if the study criteria were met. There were 37 males and 27 females. The study participants' ages ranged from 10 years old to her 9 years old. The distribution was skewed and the mean age of participants was 2.6 years.

The distribution of participants by socio-economic group according to parents' age, education and occupation shows that 56% of mothers have a degree, 15% of fathers and 36% of mothers are daily labourers is shown. She revealed that she is a housewife. Vasambu bracelet, black thayithu, 45 (9%) had neck bands, 24 (4.8%) had ankle bands, 30 (6%) had paste on their heads, 19 (4.8%) had 3.8%) bracelets.



Figure 2: Rathchai /Evil eye pendant



Figure 3: Vasambu / Sweet Calamus bracelet



Figure 4: Wolf teeth pendant

These traditional treatments were used in 8 children (12.5%) within the first week of life, discontinued in 22 patients (34.4%) before the first month of life, and discontinued in 23 patients (35.9%). Discontinuation of intake until 1 month after birth. Life on the moon took place in the first year. The remaining 11 of his cases (17.2%) were filed one year after his first case. According to parents or caregivers, characteristics of use included the following reasons, with treatment of acute gastroenteritis and seizures being the most common in 25.35% of children and 16.9% of children.

There were 45 (63.3%) applications from grandparents, 21 (29.5%) from neighbors, and 5 (7.0%) from parents.

45 (93.0%) parents or caregivers felt its use was incompatible with conventional medicine, 17 (32.8%) found it ineffective, and 22 (50%) found it effective. I judged. I think 24 (53.1%) spent no money, 8 (25) were below her INR 100 and 2 (3.2%) were above her INR 500. No cost was given for 8 (12.5%).

DISCUSSION

The study found that he had 14.2% crisis time in the use of standard applications.

Extensive recent research on composition shows that composition is common in many parts of the world. This requires replicating relative valuations in multiple regions of the world in order to more fairly maintain and represent certain regularities. The direct gatekeeper or parental figure of such children.

However, the study was completed in a pediatric group. The overwhelming majority of subjects were infants with a mean age of less than 1 year. This is clearly a direct result of the lack of punctuality of children who are more energetic than destructive traditional wealth practices. Because it is necessary to deal with certain cases and events.² This reality test.

Poor economic conditions seem to be a major issue that allows the use of these applications, as most families lived in economically depressed areas. These exposures seem to indicate that the promotions and preventative measures

emphasized by the wealthy to discourage the use of traditional applications need to be targeted at lower income groups. This is also confirmed by the fact that most gatekeepers did not have an immediate financial impact. This comes at the same time that previous reports have suggested that widespread thinking about some destructive social practices stems from poverty and ignorance (Figures 1 and 2).

Integrate some of the results with the standard application. It is the beginning of the belief that everything is great for late shows, dirt spots, allergenics, strangling and allies who trust the extraordinary power of such applications. This saw the show delayed due to the standard clinical reasoning of the time and extended the bets on misery and mortality over time.

Consolidate the requirements of this study. Given the length of the review period (6 months) (probably unthinkable in the normal range using traditional apps) and the emergency medical nature of the review, it is difficult to summarize on this page.

The study found a traditional application usage rate of 14.2%, based on the traditional application usage rate. An extensive literature review revealed that this is common in many parts of the world. Comparative studies need to be replicated in several parts of the world to determine the extent to which it poses problems for children's health in relation to their well-being. Or the figure of the parent of such a child.

However, the review was completed in the pediatric age group. Most of the members were neonates with a mean age of less than 1 year. This is likely because younger children are significantly more vulnerable to harmful conventional health sampling and are exposed to situations and opportunities that can be severe or adversely affecting them.

Poor financial status appears to be an important factor in using these applications, as most families lived in areas of low socioeconomic status. Findings seem to indicate a need to reach out to people of lower economic status in well-being promotion and preventive interventions aimed at counteracting the use of traditional medicines. In many cases, this is also supported by the fact that the majority of parents had no direct financial impact. This is consistent with previous reports that suggested that the idea that some harmful social practices thrive depends on the needs and ignorance of infants (Fig. 1,2).

Contains some results with legacy applications.

CONCLUSION

Predictable health therefore reduces ignorance about the causes and explanations of common childhood illnesses and prepares and educates the public to reduce the risk of such unsupportive practices. It is therefore prudent to make relative reports, with the ultimate goal of stopping unsafe practices through proper mediation in property preparation. The study found a 7-month prevalence of 14.2% for

traditional app use in the emergency department. A large written survey found that this is typical practice in many parts of the world. Rates need to be expressed more logically and assessed according to the behavior of health care providers and the actual magnitude of the problems they pose to adolescent health in relation to the upbringing of such children.

REFERENCES

- Boyd R, Richerson PJ. Culture and the Evolutionary Process. University of Chicago Press; 1988: 1-15. [Google Scholar].
- Rumati V. Cultural Aspects of Common Childhood Diseases In: Stanfield P, Brueton M, Chan M, Parkin M, Waterson T eds. Diseases of the Children in the Subtropics and Tropics. Butler and Tanners, London: 1991; 14-25. [Google Scholar]
- Birukou A, Blanzieri E, Giorgini P, Giunchiglia F. A formal definition of culture. Technical Report on Modeling Intercultural Collaboration and Negotiation (MICON) at International Joint Conference on Artificial Intelligence. Prasadana, California, USA, July 11-17, 2009. [Google Scholar]
- Wehmeier S, Florio J, Ashby M, Lea D, eds. Oxford Advanced Learner's English Dictionary 6th Edition pg 35. [Google Scholar]
- Discover amulets and charms.
Available at www.prm.ox.ac.uk/introductoryguides Date accessed 12/12/2010: 1-16.
- Singh M. Care of the Newborn: 7th ed. New Delhi: Sagar Publications; 2010.
- Taneja DK, Singhal PK, Dhawan S. Superstitions in pediatric illnesses among rural mothers. Indian Pediatr., 1988.
- Kushwaha KP, Mathur GP, Mathur S, Singh YD, Sati TR. Superstitious therapy during illnesses of pre-school children. Indian Pediatr.
- Bida NS. Available at www.mapofworld.com/nigeria/cities/bida.html, Date accessed, 17/12/2010: 1-2.
- Oyedemi GA. Socioeconomic and cultural background of hospitalized children in Ilesa. Niger J Paediatr 1985; 12: 111-117 [Google Scholar]
- Yahaya MK. The Nupe People of Nigeria. Stud. Tribes Tribals 2003; 1(2): 95-110 [Google Scholar]
- Tallur SS, Kasturi AV, Nadgir SD, Krishna BV. Clinico-bacteriological study of neonatal septicemia in Hubli. Indian J Pediatr 2000. Mar; 67(3): 169-174. 13.1007/BF02723654 [PubMed] [CrossRef] [Google Scholar]
- McCubbin HI, Thompson EA, Thompson AI, McCubbin MA, Kaston AJ. Culture, ethnicity, and the family: critical factors in childhood chronic illnesses and disabilities. Pediatrics 1993. May; 91(5 Pt 2): 1063-1070 [PubMed] [Google Scholar].
- Courtright P, Chirambo M, Lewallen S, Chana H, Kanjaloti S. Neonatal conjunctivitis and other childhood eye diseases In: Collaboration with African Traditional Healers for the Prevention of Blindness. World Scientific Publishing Co. Pte. Ltd. Singapore; 2000; 26-28. [Google Scholar].
- Kleinman A, Eisenberg L, Good B. Culture, illness, and care: clinical lessons from anthropologic and cross-cultural research. Ann Intern Med 1978. Feb; 88(2): 251-258. [PubMed] [Google Scholar].
- Al-Majed SA, Harakati MS. The effect of henna paste on oxygen saturation reading obtained by pulse oximetry. Trop Geogr Med., 1994; 46(1): 38-39 [PubMed] [Google Scholar]