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ASSESS THE BELIEVES AND PRACTICE REGARDING POSTNATAL CARE AMONG MOTHERS IN TRIBAL AREA

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ABSTRACT

Aim of the study: To Assess the believes and practice regarding postnatal care among schedule tribal mothers

Background: During puerperal period, MMR accounts for the greatest proportion of deaths among women of reproductive age in most of the developing countries. India is also one among those countries which have a very high MMR. In India more than 1, 00000 women die each year due to pregnancy related causes. It mainly due to large number of deliveries conducted at home by untrained persons and also there are other causes such as lack of adequate referral facilities to provide emergency care for complicated cases including postnatal complications. This also contributes to high maternal mortality and morbidity.

Design: Descriptive design.

Methods: Randomized Convenience sampling method was used. A total of 30 tribal mother participated in the study. The believes and practice was assessed by using structured questionnaire and the practice was assessed by using checklist.

Result: Majority of them follows the confinement period of 9 days 28(93.3%) period which is believed and majority of the mothers apply the oil to the babies umbilical cord 30(100%).

Conclusion: The study revealed that majority of the schedule tribal mothers follows the mitts during postnatal period and believes in vaccinations to the child. Most of the mothers using clothes instead of perineal pads.

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INTRODUCTION

A postnatal period is the period beginning immediately after the birth of a child and extending for about six weeks. The World Health Organization (WHO) describes the postnatal period as the most critical and yet the most neglected phase in the lives of mothers and babies; most deaths occur during the postnatal period. It is the time after birth, a time in which the mother's body, including hormone levels and uterus size, returns to a non-pregnant state. The postpartum period is a significant time for the mother, baby, and family as there are vast maternal and new born physiological adjustments and important psychosocial and emotional adaptations for all family members or support people. "postpartum care should

respond to the special needs of the mother and baby during this special phase and care should include the prevention early detection and treatment of complications and disease, the provision of advice and services on breastfeeding, birth spacing, immunization and maternal nutrition to prevent morbidity and mortality of mothers and babies. M.bin Raman, A Rashid (2010) conducted a study on "Belief and practices of traditional postpartum care among a rural community in Malaysia and found that, In developing countries, 70% of new mothers do not receive postpartum care. In Malaysia there are a number of traditional postpartum practices commonly practice. Most traditional Indians follow the 40-day confinement and recuperation period also known as. The 'Jaappa' in Hindi. A special diet to facilitate milk production

and increase haemoglobin levels is followed. Sex is not allowed during this time. In Hindu culture, the puerperium was traditionally considered a period of relative impurity due to the processes of childbirth, and a period of confinement of 10–40 days known as purudu was recommended for the mother. During this period, she was exempted from usual household chores and religious rites. The father was purified by a ritual bath before visiting the mother in confinement. In the event of a stillbirth, the period of impurity for both parents was 24 hours. Many Indian sub cultures have own traditions after birth, birth period is called as Verdi in marathi starting from birth till 10 days where complete abstinence from puja or temple visit. The very strong level of belief and practice in the traditional practices with regards to postpartum care in this community is consistent with previous studies on the same topic. The most common reason given for the practice of confinement was self belief followed by convenient i.e. they were housewives hence they can practice and family pressure.

BACKGROUND

WHO estimated number of maternal deaths for the world were 529,000. These deaths were almost equally divided between Africa (251,000) and Asia (253,000), with about 4% (22,000) occurring in Latin America and the Caribbean and less than 1% (2500) in the more developed regions of the world. In terms of the maternal mortality ratio (MMR), the world figure is estimated to be 400 per 100,000 live births. By region, the MMR was highest in Africa (830), followed by Asia (330), Oceania (240), Latin America and the Caribbean (190), and the developed countries (20). The country with the highest estimated number of maternal deaths is India (136,000), followed by Nigeria (37,000), Pakistan (26,000), Democratic Republic of Congo and Ethiopia (24,000 each), the United Republic of Tanzania (21,000), Afghanistan (20,000), Bangladesh (16,000), Angola, China and Kenya (11,000 each), Indonesia and Uganda (10,000 each). These 13 countries account for 67% of all maternal deaths. This report highlights that MMR is high due to lack of emergency care, lack of awareness towards utilization of medical facilities to mothers.

Aim of the study: To Assess the believes and practice regarding postnatal care among schedule tribal mothers

MATERIALS AND METHODS

The descriptive research designed was used to find out the believes and practice among schedule tribal mothers around thirty tribal mothers were selected by using convenient sampling technique .After selecting the sample ,the demographical data was collected by using structured questionnaire. The believes was assessed by using structured questionnaire and the practice was assessed by using checklist. The data were analyzed by using descriptive statistics.

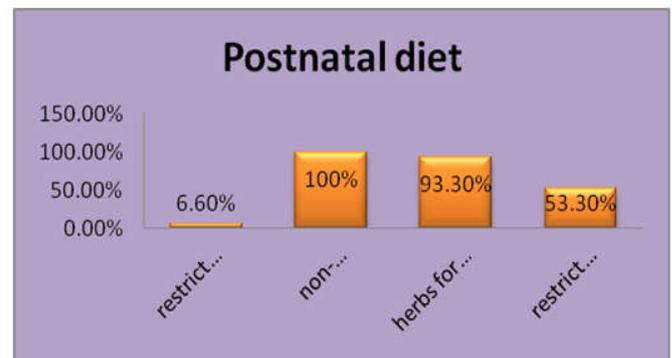
Ethical consideration: The project has been approved by the ethics committee of the institution. Informed consent was obtained from the participants before initiating the study.

RESULTS

Section 1: Out of 30 mothers 9(30%) mothers belongs to age group of 21-30 years and Majority of the mother were completed primary education 13(43.3%). Regarding occupation 25(83.3%) mothers are house wife and income per

month was in Rs 5000-7000 18(60%). Regarding types of family were in nuclear family 23(76.6%). Majority of mothers having two children 12(40%).

Section 2: Figure 1 Frequency and percentage distribution of practices regarding diet for postnatal mothers among scheduled tribal mothers



Out of 30 mothers majority of them follows the confinement period of 9 days 28(93.3%) period which is practiced particularly due to self believes 5(16%), convince 11(36.6%), family pressure 11(36.6%) and others social relation. Majority of mothers follows the confinement period, aim of increasing well being 22(73.3%). Most of the mothers used to relief from the pain herbal bath 19(63.3%). Majority of the mothers taking non vegetarian diets 30(100%). Majority of mothers consuming the herbs to enhance the milk production 28(93.3%). Regarding vaginal bleeding most of the mothers refers consultant 19(63.3%) and black magic 11(36.6%).

Section 3: Out of 30 mothers, 28(93.3%) the practices to take herbs for milk production and 30(100%) practices of non vegetarian diet. Most of the mothers 16(53.3%) restrict the fluids. Majority of the mothers 21(70%) follows the mitts during postnatal periods. Most of the mothers 16(53.3%) involves the religious activity like pujas and temple visit. 30(100%) mothers gives breast fed within ½ hours following birth. Majority of the mothers 29(96.6%) apply oil to the baby umbilical cord and most of the mothers 21(70%) gives bath to the baby after fallen umbilical cord. Majority of the mothers 26(86.6%) believes the vaccination to the child. Most of the mothers 21(70%) lift heavy weight during postnatal period. Majority of the mothers 30(100%) the practices of perineal hygiene and 17(56.6%) mothers using clothes instead of perineal pads.

Section 4: The mean score of practice on postnatal care among schedule tribal mothers was 12.23±1.8.

DISCUSSION

1. The first objectives of the study was to assess the demographic data among schedule tribal mothers

Out of 30 mothers 9(30%) mothers belongs to age group of 21-30 years and Majority of the mother were completed primary education 13(43.3%). Regarding occupation 25(83.3%) mothers are house wife and income per month was in rs 5000-7000 18(60%). Regarding types of family were in nuclear family 23(76.6%). Majority of mothers having two children 12(40%).

2. The second objectives of the study was to assess the believes regarding postnatal care among the scheduled tribal mothers.

Out of 30 samples 28(93.3%) mothers follows the 9 days confinement period which is practiced particularly due to self believes 5(16%), convince 11(36.6%), family pressure 11(36.6%) and consuming the herbs to enhance the milk production. During the confinement period no one involves in the sexual activity 30 (100%) tables 2 is discussing in detail.

Kyisein PhD in Community Medicine (2012) conducted a study on "Believe and practices surrounding post partum periods among Myanmar". Most respondents practices the confinement periods due to self-belief 76.8% others due to convenience 6.4% and family 18.4% and use traditional herbs 96%.

3. The third objective was to assess the practice regarding postnatal care among the scheduled tribal mothers.

Out of 30 mothers, 28(93.3%) the practices to take herbs for milk production and 30(100%) practices of non vegetarian diet.30(100%) mothers gives breast fed within ½ hours following birth. Majority of the mothers 29(96.6%) apply oil to the baby umbilical cord. Majority of the mothers 26 (86.6%) believes the vaccination to the child table-3 discussing in detail.

Oyet Charles Okech (2014) conducted a study on "Mothers knowledge attitudes and practices on the care of newborn in maridipayam". Most of the mothers 71% have the adequate knowledge and good practices of breast feeding.

Conclusion

The study revealed that majority of the schedule tribal mothers follows the mitts during postnatal period and believes in vaccinations to the child. Most of the mothers using clothes instead of perineal pads.

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