

Socio-Economic Effects of Deadly Disease Hepatitis: Case Study of Village Naseer Khan Madwani, Tando Allahyar

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1. Abstract

This study is about hepatitis disease and its curing system through different methods such as cure by ethno medicines and by bio medical. The topic of research is directly related with the public health but on the other side it is an integral part of medical anthropology. In which we see different aspects of health, disease and their treatment methods through perspective of cultures or from their own context. Study also explores that how people perceived or treats that particular disease in their local cultural context rather than biomedical treatment. Some districts of lower Sindh are highly affected by the hepatitis disease like Badin, Tando Allahyar, Thatta. So researchers select a small village Nasser Khan district Badin. Both qualitative and quantitative techniques are used to carry out this research. Study found that for any society there are different methods of treatment which are preferred from particular patients of the area. Traditional method of treatment is preferred as compared to bio-medical methods of treatment but there are some ambiguities in traditional treatment of hepatitis disease for instance about side effects and in case of hepatitis at which stage the disease is laying during treatment from hakims. The main reason behind people's behaviors to the traditional treatment was mentioned in research that traditional method is of low cost than bio medical and another reason is that proper preservation of vaccine (i.e. bio medical).

2. Introduction

The topic of research is about hepatitis disease and its curing system, through different methods. Research also explores the economic status and their financial problems. Hepatitis patients used different treatment methods either they use traditional curing method means cure disease by hakims, spiritual healing, *Dessi Totkay*, (traditional local methods) different herbs etc that methods called ethno medicine or bio medical treatment through specialist doctors Thus researcher focused on these treatment methods followed by particular community to cure disease. Along with that the fees they charge for the treatment and their economic and social status. The topic under my research is directly related with the public health but on the other side it is an integral part of medical anthropology. In which we see different aspects of health, disease and their treatment methods through perspective of cultures or from their own context .and how people perceived or treat that particular disease in their local cultural context rather than biomedical treatment.

The current topic has been chosen because in those areas especially in some district of lower sindh are highly affected by the hepatitis disease like Badin, Tando Allahyar, Thatta and some other districts of lower Sindh. The health/social science researcher did not focus on this area that's why a research study on hepatitis has been conducted to find out the causes and effects of the deadly diseases. The required data on the hepatitis

disease under study may be easily available because the area has been highly affected by the disease. So, research focused on traditional and bio-medical treatment of hepatitis disease in a particular locality in a case study of village Naseer Khan Madwani , Taluka Chamber , District Tando Allahyar sindh.

3. Statement of Problem

The present study is focuses on Hepatitis and its different curing methods. The study depends that how traditionally do different treatments of hepatitis disease. The study also point out on the treatment methods they use for curing hepatitis disease, that's traditional method of curing to particular hepatitis disease and the causes why peoples use traditional methods instead of bio-medical

4. Literature Review

For any socio-economic research review of the literature plays very pivotal role. It helps to anticipate common problems in research context. Through literature review it can find and adopt appropriate measure mental instrument.. As far as my topic is concerned, there have been a lot of socio-economic studies in this regard. We can find various books, articles, magazines and new reports.

4.1 Studies

“Medical anthropology plays a role to influence the way in which individuals and groups affected by and respond to illness and disease .two broad types can be discerned in the field described above as medical anthropology, ethnomedical and western biomedical. It will be observed that in ethnomedical studies, behavioral and phenomenological indicators are usually employed to define a state of illness while western scientific medicine, organizing perspective towards disease in these studies is a biologist one.”

(Fabrega, 1971:168) In above paragraph the writer first discussed the importance of the medical anthropology and further more he talk about the different modern as well as traditional methods of curing of disease. In the study of my research is also about medical anthropology in which it will see which treatment practices are using by that community about hepatitis disease, either it will be ethno medicine means traditional mode of treatment or biomedical practices mean modern medical system.

“Relations between native conceptual traditions about illness and western scientific medical knowledge, drawing upon data about zinacantan maya of Chiapas. The medical knowledge possessed by folk medical practitioners and no practitioners co-members is compared in order to clarify functional characteristics of folk medical care system”.

(Fabrega, 1971:173)

The writer has focused on *zinacantan maya* tribe. In that community the writer focused on the comparative study of folk medical practitioners and non practitioners. The community people use different treatment methods to cure hepatitis disease; also these methods may be related with folk medical practice and other methods to cure the diseases, which is also a part of current research.

“Collection of recipes for home remedies constitute a treasure of know-how and attitudes about body, health and illness, and reveal the realm of home care and female knowledge . Recipes of home remedies, infection, constitute form of ethno-care, that is basic form of treatment developed within family, regional, and global cultures, which are intelligible within the historical context from which they arose.”

(Saillant, 1998:189)

The writer highlights the issues of the body, health, and illness and the home remedies. There are different home remedies to treat or cure disease, these treatment started from family than spread to regions and lastly diffused in whole cultures, to cure hepatitis disease, also see to

community which methods of treatment using by a family to cure disease.

“Frank gives particular attention to emotional factors in his discussion; his chapter on religious healing contains a number of excellent insights and include a discussion of probable physiological consequences of curing ceremonies that can affect health status.”

(Fabrega, 1971:183)

Press indicates in his one article (Press, 1978:74) the different ways of medical treatment through folk traditional. It is observed that in the urban areas mostly vender’s doctor roaming in the streets of the slum areas of the city and footpath established clinic is treating the patient through herbal treatment and other folk treatments.

“Furthermore, curers and folk remedies are generally cheaper than physicians and prescription drugs. Even costly, curers may ritualize fees in such a way as to lower patient resistance to payment.”(Press, 1978:81)

According to Press bio-medical treatment is a expensive method of treatment to cure the diseases as against traditional and folk treatment which are very cheap and effective to cure the patient. Therefore the people in low income brackets to prefer the cheap and low price medicine with zero doctor fee.

“Furthermore, in every village there are few individuals who are known, trusted and available to community simply as herbal specialist and healers. In our observations, commercial transactions with medicinal plants do not occur at the village level, but there is ample evidence about abundance used of plant resources.”(Gaioni, 2002:510)

An another author namely Gaioni told about different traditional doctors which are easily available in a village like the presence of hakims and religious healers in a small village .Their method of treatment are also herbals and spiritual to cure the diseases.

“Sacred practitioners operate , predominantly , on the basis of personality etiological consideration .Scholars define as personalistic those medical system , which attribute diseases to the active and purposeful intervention of a human (witch, sorcerer)or nonhuman (ancestor ,spirit) or supernatural (deity).”(Gaioni, 2002:514)

5. Research Methodology

This current research based study would contribute and enhance the opportunities to the academicians to take research such an important topic has been including in the literature. This study also highlights the different health issue related to the hepatitis disease in the lower part of Sindh. These issues are ignored by the researcher and academicians since long and the inhabitants of this area have remained away from the benefit of suggestion made by the researcher. The scope of research has been speeded on the various spiritual healer, hakims, local traditional treatment quacks (unqualified doctors). The efforts have been made to explore the cause and effects of the diseases. Which is purely related with medical anthropology and research focused on traditional treatment of hepatitis disease and also biomedical treatment.

5.1 Objective of Research

1. To investigate the different curing system of hepatitis disease.
2. To explore socio-economic status of the patients of the hepatitis disease.
3. To investigate the causes of using traditional methods of treatment instead of bio-medical.
4. To know about results of hepatitis patient.

5.2 Rapport Building

Rapport building is an essential tool and basic technique for the socio-economic study. In this technique the researcher goes to the community and suitable environment and shows trust, faithfulness and safe guardedness towards community values.

5.3 Participant Observation

Participant observation is an important tool of research. This method gives researcher an opportunity to collect quantitative as well as qualitative data. Participation in community lowers the communicatory barriers between researcher and community members.

5.5 Key Informant

A person who introduces researcher to the community and the person is known as key informant. The key informant may be old person, *Masjid* Imam, post man, teacher etc. Key informant should be selected carefully according to the nature of the study. Key informants found very helpful for researcher, whose gave such a reliable data regarding research topic. Researcher selected two main informants from the

community. One of them Asif Ali and other was Sher Ali. Both were key informants during research because Asif was the student of university who knows well about the particular community: He gave me data about the unhygienic problems of the village and unawareness about disease, where Sher Ali was a farmer who also knowing the patients of the hepatitis in the community very well. Because Sher Ali belongs to a lower class so that he knows about that patients.

5.6 Sampling

Sampling is another tool of data collection. So during field I had done random sampling when I entered firstly, after rapport building I had done random sampling through that method of sampling I reached at my case studies and done different interviews from particular people because community was unknown that's why I had used random sampling through them I have been reached particular people for collecting data.

But for census form sampling, I had done snow ball sampling because through them when I collect data from particular caste of people they told me about another people who relate with my data. So at least 140 houses in my locale and through them I had done 30 houses for filling the census survey form.

5.7 Socio-economic Census form

Researcher got information about population about their education level, their mode of visit religion and sect; economic status etc. formulated the socio economic survey form in way to get the general information about the life style of the community peoples. To know, how they meet their earnings, the source of income the general income of one family member and their relation to households.

During field at least 140 houses were in a village and from them I had chosen 30 houses for filling census form.

5.8 Collecting of Secondary Data

Researcher went out different government hospitals near about the village where he got the patients data about Hepatitis. Because it's very difficult to find out how many cases occurs in the particular area.

5.8.1 In-depth Interviews

During the field work 16 interviews were conducted. The in-depth interviews were conducted from the sampled strata. The respondents were local people who were simultaneously teachers, landlords, government servant, daily wages labors, shop keepers and young educated peoples.

This research on hepatitis based on primary and secondary source of data. The personal interviews has been made with people to collect primary data and an in depth interview was conducted with doctor appointed in basic health unit Naseer Khan Madwani to collect secondary source of data. It seems that the area has been continuously ignored by the researcher that's why researcher selected this particular area to dig out the methods of treatment of hepatitis disease in village Naseer Khan Madwani, Taluka Chamber, District Tando Allahyar, Sindh.

5.8.2 Research Locale

6. Study Results

6.1 Family Type

Table 1 shows there are two family structures in the village. In the village there are majority of the house hold lived in Joint Family structure as we have seen in rural areas they like to live together.

Table 1: Family Type

Family Structure	percentage
Joint Family	85%
Nuclear Family	15%
Total	100%

Source: Field Survey, 2013

6.2 Marriages

Mostly marriages made in a village are endogamous marriages, means to marry within family. Most people do like that form of marriage but in some cases few families introduces exogamous form of marriages, means marriages occurred from outside family. While in endogamous method of marriages social ties or social relations between couple with their family are very strong and unbreakable. If conflicts appeared in endogamous method of marriage they would be solved easily within family.

6.3 Kinship

In endogamous marriages, those marriages which are happening within family, their social relations or kinship ties are very strong because at their disputes or conflicts among couples solved within family easily. But as compared to that in exogamous marriages the social relation or kinship ties always are on weak ground. However, in a village mostly kinship ties are strong because their marriages mostly occurred within family.

6.4 Economy

Mostly economy of the village Naseer Khan Madwani depends on agriculture. The large population of the village related with agriculture and they cultivate different crops. Shortage of water is a big problem to cultivate their field. Other people involved in a agriculture business to sole and purchased the agriculture commodities. Majority of people have short term business like road side hotels, vegetable shops, general stores, vendors and medical stores etc. Minorities doing work mostly on lands like a peasant and there women's also helped them ,so overall economy based on agriculture .Some people posses livestock as well and they sell butter, milk and Ghee to meet their day to day economic demands. Mostly lagharis and Punjabis communities are engaged in the agri-business.

6.5 Agriculture

Peoples are associated with agriculture and cultivated various crops according to season. In summer, they cultivated cotton, tomato but due to water shortage peoples forced to cultivate crops in a winter season like onion, sun flower, wheat, because in winter there is no shortage of water. Cotton and onion as a bumper crops at every year but due to high price of input and low price of output cannot get sufficient income from that crops. Minorities relate with these crops as a farmer and women's as a laborer. So agriculture has a backbone of the economy of these peoples.

6.6 Business

People are related with agriculture and they also sell seeds of their crops as a business. Lagharis and Punjabis communities are engaged in the agri-business due to high income ratio. Along with that, middle and lower class make their business through livestock; sell their cows, buffalos, and other animals in a market. This kind of local animal market is being held in chamber weekly on every Tuesday.

6.7 Government Servants

Mostly peoples are not serving as a government servant. They depend on agriculture and according to their views; their political leader do not help them to get government jobs. The people of the area want low level jobs. Some people serving as teacher, police, Wapda etc. Some are serving in Taluka and district level offices. Women's are pertaining lady health workers, and teachers. They said that two departments are more suitable for women's. Due to lack of higher education and poverty, the people is unable to get the higher level job in government sector.

6.8 Daily wages

Table 2 shows majority peoples of the area placed in low income group and engaged with own small business. Their business based on daily wages like livestock, they sell butter, milk and dassi ghee and fulfill their economic needs on daily basis. Some are working in near factories on daily wages and remains worked on lands to cultivate the land of landlord against insufficient money, mostly women member of communities are working in unfavorable working condition. Few peoples are loading and unloading trucks of agriculture commodities, so these are also worked on daily wages. The construction laborer also get there labor charges on daily basis.

Table 2: Occupation

Source of Income	percentage
Agriculture	51
Business	20
Government Servants	10
Daily wages	19
Total	100

Source: Senses Forms, 2013

6.9 Political Organization

There was no as such political organization in a village but peoples who have a sound financial position to solve the problem of village. They do such conflicts or disputes on level of consensus. There is a nonpolitical organization in the name of village welfare organization but cannot work properly. Mostly disputes are related with irrigation and they solved under consensus with both parties from honorable persons. The cases of robbery and theft of animals and motorbikes have always appeared in the area and solved by an honorable person of village. if victims position is from high class it solved easily but from lower class people it cannot solved easily .There is no such proper political organization established for solving local problems.

6.10 Education

According to table 3 only there are only three schools in village Naseer Khan Madwani.

Table 3: Education

Schools	Quantity
Middle school for boys and girls	1
Primary school for boys	1
Primary School for Girls	1
Total	3

Source: Field Survey, 2013

There are both primary and middle school facilities are available there .According to teacher, there is a primary school in which at least 50 Children are registered but 30 to 40 come regularly, while in middle school 200 students are registered, out of them 50% ratio of girls have studying in a school, it is a highly encouraging ratio of girls student studying there. However for higher education they are going to attend the College located in taluka headquarter chamber. In village Naseer Khan Madwani a girl primary school working there, two lady teachers appointed by the education authorities. Middle school of the area is a co-education institution.

6.11 Religion

People belong with different sects of religion. Mostly there are two main sects in a village, one is Sunni and

other is *shias* .70% people are Sunnis and relate with *Devebandi* sect and reaming are *Shias* . Khaskheli and sheedi communities are *shias*. There are two mosques and one *ImamBargah* in a village where those people

praying .There are some minority communities are living there like Kohli and Bheels who relate with Hindu sects but there is no such *mander* for them and they praying in a house due to strong Muslim dominancy. However they do not under thread from Muslim community. There is no Eid Gah premise as such to pray Eid nemaz at there.

6.12 Modern Amenities

Due to Modern facilities available in the country many houses are availing that facilities like water pump, electricity and health. These facilities have given by government to any village or community, so it is basic responsibility of government should provide basic amenities to any village or community.

6.13 Health

Health facilities are a prime responsibility by the Government to provide necessary treatment facility to the community. There is a basic health unit working in the area called government hospital. There is a MBBS doctor working in hospital, he came from chamber town 4 days in a week instead of whole week. Polio vaccination has also been carried out regularly, to eradicate polio from the area. As mentioned above basic health unit (BHU) is unable to facilitate the hepatitis B and C patient due to lack of cooling and other medicines which are necessary for hepatitis vaccine. Due to lack of qualified leady doctor, delivery cases of the area mostly treated nearby taluka and district hospitals .A big troop of leady health workers have been appointed in basic health unit by the government but at the time of my visit of the village there was only one leady health worker was present in the hospital.

6.14 Water

There was no proper drinking water facility in a village, mostly they used hand pump water for drinking purposes but it was not pure and clean. That's why they used contaminant drinking water even which was far away from village up to 1 km away. It's a big problem of consuming drinking water in a village, if water found anywhere which was not pure; so many water born diseases are occurred due to using of contaminated water and mostly people have viewed that hepatitis disease was also a main cause of lack of pure drinking water.

6.15 Diagnosis and Treatments

6.15.1 Diagnosis of Patients by Hakims (Homeopathy):

Now a days the facility of laboratory for the diagnosis of hepatitis disease has been provided and people get themselves tested at an affordable price which is not more than Rs. 200/. Because of this facility most of the infected persons are already diagnosed and they access Hakim only for their treatment. There are few cases when patients reach Hakims undiagnosed and in these cases Hakims diagnose the patient according to the symptoms of the patient. The patient is asked to explain his/her complications and on the basis of these complications the Hakim draw the conclusion of the severity of the disease.

Like if a man complains pain in his legs, yellowing of his eyes, and low mild pain in his stomach, and loss of appetite. So according to hakims these all are symptoms of hepatitis A and B disease, so hakims gave treatment according to these symptoms.

But if a man has pain in his legs, pain in stomach, if walk on some distance fatigue effects are high, he is unable to eat properly and suffers continuous fever, according to Hakims these all are symptoms of hepatitis C disease, so hakims gave treatment to particular patient of hepatitis disease. If a patient has got water in his stomach/tummy (Which is locally termed as Paet maen paani paeji wanjan) then hakims are of the view that this type of patients are at last stage of hepatitis disease and very few of these patients are likely to survive.

These types of hakims now days are in rare case, because patient who went at hakims having already done test of disease before going to hakims, so hakim diagnose easily the disease.

Now according to the symptoms presented by patient , a hakim can diagnose the disease easily because above symptoms showed that of which type of hepatitis a patient suffers , either it is a hepatitis A ,B and C and from them hakim can be treat a patient according to these symptoms. So following example shows that how hakim treated patients according to their symptoms.

hakim can tell the patients that they have that particular disease according to their symptoms but question arises that, yes through symptoms they diagnose the patients but how they knew about the severity of that particular disease. For instance hepatitis can affect the liver of human being, particularly when a patient has hepatitis C disease positive. This disease affects the liver badly. On this question, hakim gave answer that he investigates his

patients through conversation and the symptoms presented by the patient. Like when a patient complains that his abdomen is filled with water, it means patient's liver is on last stages and they also cannot treat it and send the patients to district hospitals. So hakim has diagnosed the patient according to their stages and that stages can be located through their symptoms.

6.15.1 Treatment of disease (by Homeopaths):

There are different ways of treatment of hepatitis disease through different ways. One method of treatment is by hakims (homeopaths). Hakims is those who treat particular disease through their own prepared medications. Some hakims have adopted the occupation from their ancestors but others took course (Similar to MBBS studies) about 3 years. They study in institution particular courses related to the profession of hikmat (Homeopathy).

So during field I visited 2 hakims that treated the hepatitis disease from their own ways or methods.

According to hakim if a patient has a positive hepatitis B and C disease, then he is recommended liver toun syrup. According to hakim, if patients have Hepatitis B and C disease then they should use this particular syrup up to 3 –months. After using these syrups, patient feels relief. While that syrup were also used by sugar patients as well who had hepatitis disease.

That syrup has been used for treating hepatitis B and C disease. Mezan is a name of company which sends these syrups for hepatitis disease. So, patients who had a positive hepatitis B and C disease then doctor or hakim recommend these syrups. Along with that, hakim suggested particular syrups up to 2 to 3 months but at same time checking patient's disease severity.

Makvan syrup was also used for treatment of hepatitis B and C disease. So if a patient has a positive hepatitis B and C disease, then hakim gave that syrup as well for treatment of particular disease but condition of disease also considered. These syrups are used by patient up to 2-months.

Along with these syrups, irric-jigar was also used for hepatitis disease and especially for those patients who were diabetic.

So, over all these are different syrups recommended by a particular hakim for treatment of hepatitis disease. While hakim got these syrups from Aga-khan medical store of

Karachi, so these syrups are available at that particular store.

6.15.3 Use of Phakis (Home Remedies):

Another way of treating or curing the hepatitis disease is phakis or mainly called handmade medicine. Now following methods have been used or following ingredients are used for making phakis or handmade medicines.

- Missri(sugar candy)
- Panir
- Zarkash
- Black dakh(Raisins)
- Sukal aloo-bukhara(dry plums)
- Black jeery(black cumin)
- Saunf(fennel)
- Nadha phota(small elachi: lesser Cardamom)
- Jero(cumin)
- Dahroonh je karn(seeds of pomegranate)
- Immly(tamarind)

The above mentioned ingredients are grinded and mixed well for the preparation of Phaki. Phaki is in powdered form. Take a little pot and fill it with water up to 2 glasses and mix all upper list atoms with water and three times spill kalme-i-tayab on that pot. After this, mix all these atoms properly. And that form a one day doze and drink it at early morning. So same mixture of 2 glass were used at next morning. While that mixture of particular atoms were used up to forty days then after test their will be no anymore hepatitis disease.

So that was another method of treatment of hepatitis disease by particular Hakim at particular time.

6.15.4 Other Treatment Methods:

Hepatitis disease has been treated through bio-medically as well as homeopathically. In the above section we discussed different homeopathic methods for the diagnosis and treatment of Hepatitis. There are different methods or ways through which we treat hepatitis disease; some are following ways of treatment.

1. Sprituall healing
2. Local (dassi) treatment
3. Use of Tawiz(Amulet)
4. Dum

6.15.5 Diagnoses and Bio_ Medical Treatment of Hepatitis disease

Mostly patients are recommended by doctors to pathological laborites for different test as a result of

which patient discern about disease they acquire. And the fees for tests are mostly affordable for any patients.

When patients are diagnosed their disease then doctors start their treatment according to category of hepatitis because health researcher and doctors have divided the hepatitis in different categories like hepatitis A, B, C, and D. but in Pakistan mostly peoples are complicated in hepatitis C. and for hepatitis C doctors recommends vaccination, at early stage vaccination named as Interferon used for treatment to patients and 72 injections are required for complete treatment. Cost of that injections are 370 rupees per dose. After this course when patient again go for checkup then he/she utilize laborites for test and if test is negative then it means patient is cure at early stage of hepatitis C but if report shows positive then again doctors proposes Pegasus vaccination of 24 doses and cost of each does is 6500 rupees. And for hepatitis B prevention vaccinations are recommended by doctors. But Hepatitis A, B and D is very much problematical and complicated to cure.

7. Data Analysis and Conclusion

According to my research topic and research objective, what are the traditional methods of treating hepatitis disease and how hakims diagnose those particular patients which are involved in hepatitis A, B and C and why patients use other treatment methods instead of bio-medical. We have discussed about objectives of research and there were different problems which were related to the diagnosing of patients. Hakims mainly called healers who diagnose the patients of hepatitis according to the symptoms, if his eyes are yellowish, continuously vomiting, and fever, so on the base of these symptoms hakim called patients have hepatitis A and give treatment to them. In rare cases patients of hepatitis A come to hakim because that particular disease can be cured locally as its treatments are easily available on medical stores and as well as if a patient related with poor families, then its treatment is available at basic health unit which is government hospital. If a patient have fatigue, fever, yellowness and redness in eyes and pain in stomach as well, so hakims indicated that patient is suffering from hepatitis B. If patients have continuously fever, pain in stomach and vomiting not continuously but at sometimes and fatigue as well, so on the base of these symptoms hakim told that patient is suffering from hepatitis C. According to these symptoms, a hakim can diagnose the disease of the patient but along with that a question arises that in case of hepatitis C, how a hakim diagnose that hepatitis is at which stage. A hakim Haji Kapri gave answer of that question is that, yes we diagnose the disease of hepatitis

C through their different symptoms like if a patient have in last stage then their stomach is full of water. Another hakim Saien Bux replied at same question that, yes its true we cannot gave a suitable answer of that question so he says if he noted that a patient who has at last stages then he told that first to do the tests from laboratory then he treat that person otherwise not as this cases are sensitive. Research output was that hakim can diagnose the hepatitis but cannot accurately diagnose the level or stages of that disease.

Peoples have their own faiths and beliefs about traditional treatment, so during my research found different treatment methods for instance homeopathic treatment (called hakims), local treatment means the treatments which is derived from society also called desi treatment. And other is spiritual healing which is the treatment from different medical healers (mulas, pirs) through Tawiz and Dum. Peoples have their own beliefs about these treatments methods, here hakims has his own treatment method, religious persons has its own treatment methods and their society have own different values and norms about treatment, so it's on the patients which method they want to follow. There are some people who go hakims because during their treatment it does not have any side effects and it is also affordable. If we talk about hepatitis C treatment hakims suggest different shisha treatment for them or handmade medicines mainly called (phakies or kakh) ,these treatment are for short times likewise for 2 or 3 months but if we compared that hakims treatment with bio-medical ways of treatment, in bio-medical treatment there is 6 months course of injection for hepatitis C and it is very difficult to preserve that's injection in a cold weather for poor people, along with that there are some side effects during this treatment. This is the reason that's why many people preferred a traditional mainly called an easy method of treatment having no or rare side effects.

There a question arises that if people is suffering from dangerous or viral disease then he move to hakims as compared to bio-medical ways of treatment. One reason is their economy because in village's majority population has related with farming or peasants occupation so due to low income they cannot afford the high price of doctors fees and medicines. Due to that reason majority of population went to hakims as compared to biomedical ways of treatment. On the other side hakim treated the disease through their own ways and he has cheap fees and medicine prices. If we talk about treatment of hepatitis C, hakim give sheesha treatment, herbal treatment and other German medicines.

So it is an easy way of treatment but there are side effects of this treatment as well. On other side in biomedical ways they gave 6-month injection courses to the patient and also there are side effects and this is long and difficult method of treatment for villagers as compared to hakims treatment. One problem for those injections is preserving them in a, and peoples cannot afford the refrigerator for preserving the injections due to low economy. This is another problem for biomedical treatment as compared to hakims treatment. Same situation with spiritual healing, during this treatment mostly people do not pay to the healers. Similarly, healer the religious person, pir, mula who recite or read different surah from Quran on the patient and affected person some time gave 50 to 100 rupees on their economic condition and some time people gave jewelry and other precious things to healers also. So it is a simple and easy method of treatment and power in words of Quran. That's why this method is preferred by the peoples.

Along with diagnosis and treatment methods of hepatitis, there are some cases as well in 4th chapter which is related to those patients who got treatment from hakims, pirs, mulas and other religious persons and found relief from the treatment and these cases observed from local and these are the results of those treatment which are mentioned in 3rd chapter.

According to research it is concluded that for any society there are different methods of treatment which are preferred from particular patients of the area. Traditional method of treatment is preferred as compared to biomedical methods of treatment but there are some ambiguities in traditional treatment of hepatitis disease for instance about side effects and in case of hepatitis at which stage the disease is laying during treatment from hakims.

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