

The use of traditional health care for menstruation and menopause related issues among Surinamese Maroon and Creole women

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Abstract

This explorative research was set up to find out how and why Surinam-Creole women use traditional medicine in dealing with menstruation and menopause. It was also necessary to find out what medicine the women used, because we didn't know anything about that. The assumption was that these women use medicinal plants around their menstrual period to keep their unclean period as short as possible. Structured depth-interviews were held with 20 maroon and Creole women, three traditional healers, two collectors/sellers of medicinal herbs, one traditional midwife, two gynaecologists, one family doctor and four researchers. The sample was taken selective. Most respondents used traditional medicine during menstruation. The ingredients of these medicines differed a lot, but the way traditional medicines were used during menstruation was very consistent. Most women used traditional medicine during menstruation because the accompanying complaints bother them and they want to feel better. Their unclean period doesn't bother them much, because they are used to it as they said so. Some of these traditional medicines could be harmful, because the dosage cannot be very precisely and vaginal steam baths probably increase the risk of getting infected with sexual transmitted diseases like HIV. Almost half of the respondents combined traditional medicine with western medicine of which we don't know the interactions between those two.

Introduction

In many countries all over the world, menstruating woman are considered to be impure and proscriptions are placed upon her social activities (Snoweden, 1983; Gena, 2000). Religion is an influencing factor on the behaviour of menstruating women. Some major religions like the Islam consider menstruating women unclean (Snoweden R, 1983). Worldwide many women get social and physical proscriptions during their menstruation period. These are based on religion, tradition and/or culture (Snoweden R, 1983; Gena RK, 2000).

Recent research in the Netherlands pointed out that a lot of medicinal plants are used around menstruation (van Andel & van't Klooster, *in press*); however in the existing Surinam literature about traditional medicine the subject is rarely mentioned (Heyde, 1987). Menstruating Maroon women in Suriname are also considered unclean (Pakosie, 1998b; Polimé, 2000). When a Maroon woman starts menstruating, she has to live in a special hut. She isn't allowed to cook for her male partner or husband during her period, since if she does, the man will fall ill. She has special pans and pots which she only uses during menstruation. The moment the menstruation stops she must wash all her clothes, take a herbal bath and perform some other rituals before she can go back to her village and her male partner or husband (Pakosie, 1998b; Polimé, 2000). For Creoles the condition of the blood is reflected in one's health. Thick and clean blood is considered healthy while thin and dirty blood is unhealthy (Staker ML, 1992). Illness in Afro-Surinamese culture may not only be attributed to natural causes, but also spiritual ones (Pakosie, 1998a).

The use of medicinal plants in Surinam is very popular, especially among Maroons. Maroons are the descendants of escaped slaves. Maroons can be subdivided in: Aucan (Ndyuka) living in the east of Suriname, Saramacan originally living next to the sarramacariver, Paramacan, Kwinti, Aluku's and Matawai (Pakosie, 2005). They still live in isolated areas of the tropical rainforest of Suriname (e.g.: Brokopondo, Marowijne, Saramacca), but many moved to

Paramaribo. The civil war in the 1980s, road improvement and the lack of employment and education opportunities in the interior are causes of an ongoing migration of Amerindians and Maroons to Paramaribo (Kambel and MacKay, 1999). Their religion is mostly winti. Winti is a mixture of voodoo (which West African slaves took to Surinam) and American Indian rituals (Suriname.nu, 2006).

Suriname, where more than 90% of the country is covered with dense tropical forest, has only 493,000 inhabitants. The seventh census held in Surinam established a total population of approximately 493 thousand people in Suriname of which 243 thousand are woman. (GBS, 2006)

- 27,4 % Hindustan
- 17,7 % Creole
- 14,7 % Maroon
- 14,6 % Javanese
- 12,5 % Mixture
- 6,5 % Other ethnical group
- 6,6 % No data (GBS, 2004)

In the Netherlands there live about 461.573 people from Surinam decent (CBS, 2006).

In May 2005, the Utrecht University branch of the National Herbarium of the Netherlands started a post doc research entitled: *Medicinal plants of Suriname, changes in plant use after migration*. This 3-year ethno botanical research project aims to find out what species of medicinal plants are used by Surinamese citizens and immigrants in the Netherlands. An earlier pilot study on plant use by Surinamese immigrants in Amsterdam pointed out that many herbs, leaves and barks are used for gynaecological issues and menstruation problems (van Anandel & van't Klooster, in press). Because of the importance of this use category, post-doc researcher Dr. Tinde van Anandel invited two medical students to study in more detail (and from a medical prospective) the use of traditional health care and medicinal plants in obstetric care and pregnancy (S. de Korte) and menstruation related issues (myself, D.M. Koopmans)

S. de Korte and I carried out a research project, in which we examined traditional medicine in Suriname, especially those used by maroon women. We wanted to interview maroons because they still live close to nature and have a history of medicinal plant use especially for woman-related problems like menstruation and pregnancy. We also focused mostly on maroon woman, because this group of women still strongly adhere to their traditions (Terborg, 2002; Pakosie, 1997; Polime, 2000). During the project we were supervised by Dr. T.R. van Anandel (Surinam and University of Utrecht) and Dr. K Boer (AMC, University of Amsterdam).

Main question

Why do Surinam-Creole and Maroon women use medicinal plants for menstruation-related issues?

Hypothesis

Surinam-Creole and Maroon women use medicinal plants for menstruation related issues to make their unclean period as short as possible.

Methods

This research is explorative in nature. For this research we developed structured depth interviews. We choose to interview women of whom we knew that they used traditional medicine. We also decided to choose women who had been pregnant at least once. This was important because S. de Korte examined the use of traditional medicine in obstetric care.

To obtain a good idea about the medicinal plants used we wanted to interview 12 women. We suspected this group would be broad enough to gather information about which medicine they use, how they use it and why they use it. To find out if there were any differences between what most women used, what traditional healers prescribed or what medicinal plant vendors sold, we interviewed traditional healers, midwives and people who sell medicinal plants. We also wanted to inventory the knowledge and opinion of western-trained medical doctors about traditional medicine.

Number of people we aimed to interview in Surinam

Group	aim
Creole / maroon women using traditional medicine	12
traditional healer	2
traditional midwife	2
people selling medicinal plants	2
doctor	2
total	20

The interviews were taken by S. de Korte and me for practical reasons. In this way we could combine the use of traditional medicine in obstetric care and menstruation by one informant. We designed a single interview in which we wanted to explore the use of traditional medicine for menstruation and menopause related issues and in which we also wanted to explore the use of traditional medicine for obstetric care.

In this report only the use of traditional medicine for menstruation and menopause related issues will be discussed. Traditional health care used in obstetric care is described in the report: "The use of traditional health care in obstetric care by Creole women in Suriname" by S. de Korte.

The questionnaires for the women were designed to discover:

- If they used traditional medicine:
 1. for induction of menstruation
 2. around the first period
 3. against menstruation cramps
 4. in order to lengthen or shorten the menstrual period
 5. to increase or decrease blood loss during menstruation
 6. against other complaints during menstruation
 7. for treating irregular menstrual cycles
 8. during/ around menopause
- Why they used traditional medicine
- Which medicine they used
- How they collected their medicine
- How they used the medicine
- How much they used of it

- How long they used it
- With what frequency they used it
- When they used it
- What they think the effect of the medicine is
- Are there side effects, and if there are any, what are these side effects.

Furthermore, the women were asked if they used conventional medication. A comparison was made if they did use traditional and/or conventional medicine for the same “complaints”. They were asked if they had been ill and if they had, did the illness had any effect on their menstruation or menopause. They were asked if they had insurance. A couple of questions were used to find out about each woman’s social-economical status.

The questionnaires for the traditional midwives, traditional healers and for the people who collect and/or sell medicinal herbs were the same and included the following items:

- Do they know a traditional medicine to use:
 1. for induction of menstruation
 2. around the first period
 3. against menstruation cramps
 4. in order to lengthen or shorten the menstrual period
 5. to increase or decrease blood loss during menstruation
 6. against other complaints during menstruation
 7. for treating irregular menstrual cycles
 8. during/ around menopause
- Why did they administer traditional medicine
- Which medicine did they administer
- How did they collect the medicine
- How should the patient/client use the medicine
- How much of it should be used
- How long does the patient/client need to use it
- With what frequency should the patient/client use it
- When should the patient/client use it
- What they think the effect of the medicine is?
- Are there side effects, and if there are any, what are these side effects.

Finally, their opinion about the quality of traditional and conventional medicine was asked.

The gynaecologists and/ or medical doctors were asked about their knowledge of the use of traditional medicine. These questions started broad and became more and more specified into menstruation related topics. Their opinion about regular and traditional medicine was asked.

Since many plants and home remedies were mentioned during the interviews, we used a list of “gynaecological plant names” composed by ethno botanist Dr. Tinde van Andel and her biology students (Sara Groenendijk and Reinout Havinga). At the same time of our field research, they were doing an inventory of medicinal plant use in Suriname. If it was necessary and possible samples of medicinal plants were taken to the botanists’ team for identification.

Time Schedule:

Fieldwork in Surinam: 24th April t/m 14th July (12 weeks)

Analyzing data: 15-21 July (Suriname) and 4-22 September (Nederland 4 weeks)

First version report: 21st September

Presentation: 22nd of September 2006.
Last version report: May 2007.

In total 33 interviews were held. Respondents are anonymous and coded. (N1, S1-S31)

Specification: - 1 interview in the Netherlands with a Creole woman
- 20 maroon/ Creole women in Suriname
- 3 traditional healers
- 2 collectors/sellers of medicinal herbs
- 1 traditional midwife
- 2 gynaecologists
- 1 family doctor
- 4 researchers (3 medical, 1 psychologist)

Specification woman	Number
Saramacan	8
Aucan	4
Kwinti	3
Paramacan	2
Matawai	1
Creole (non-Maroon)	2

The sample was taken selective. The candidates were gathered via ethno botanic informants in Marshallkreek and Paramaribo, via personal contacts in Suriname and in the Netherlands. The following contacts also helped us gathering candidates: AMC (Academic Medical Centre of the University of Amsterdam) and the University of Surinam. In the beginning it was hard to gather candidates for the interview, but later on our network broadened and the enrolment of candidates got easier. The candidates were interviewed in Marshallkreek, Klaaskreek (Brokopondo), but mostly in Paramaribo. Most interviewed women lived a great part of their life in the interior of Suriname. After the first three interviews we started analyzing the gathered data. When blank spots were found we decided to ask these topics in the following interviews. In this way we tried to complete our data as much as possible.

One interview was rejected because the information was not reliable: before the interview the woman said to show us her medicinal herbs in her garden, but during the interview she suddenly wouldn't talk about medicinal herbs anymore and she said she didn't use any.

Results

A total of 74% (14, n=19) of the interviewed women use medicinal plants during/around menstruation. 76 sorts of *oso dresie* were mentioned. *Oso dresie* is a common term in Suriname; it means 'home remedy'. These home remedies include medicinal plants but also clay, honey and other products. From now on the term *oso dresie* will be used, because not all the medicines women used are purely based on medicinal plants and lots of the medicines are based on more than one component.

Global answers on the questions that are mentioned at methods:

Most women used some traditional medicine around menstruation. Although the ingredients of their medicine differed a lot, the way these medicines were used wasn't differing much among the woman.

Background information about our responding group:

The women were born between 1944 and 1985. All of them were born in Surinam. All but one (18, n=19) had been pregnant at least one time.

Civil state	Percentage of women (n=19)
Single	42% (8)
married	11% (2)
Living together with a partner	42% (8)
divorced	0%
Living Apart together	5% (1)
Widow	0%

Religion	Percentage of women (n=19)
Catholic	53% (10)
Protestant	42% (8)
Winti	5% (1)

Education	Percentage of women (n=19)
No education	11% (2)
Primary school not finished	26% (5)
Primary school finished	11% (2)
Secondary school not finished	11% (2)
Secondary school finished	0%
LBGO (pre-vocational training)	16% (3)
Other education	26% (5)

At the time of the interview, 53% (10, n=19) of the women had employment and 47% (9, n=19) didn't have paid work at the time of the interview. Households varied from 12 (two adults, ten children) to three (one adult, two children). The largest group of adults in one household contained five adults (this was mentioned more than once in the interviews). The largest group children in a household were ten children in one household.

Income of household SRD (1SRD= 0,35 Euro)	Percentage of women (n=19)
0-300	37% (7)
301-500	16% (3)
501-1000	37% (7)
1001-2000	5% (1)
unknown	5% (1)

Oso dresie:

Oso dresie use per complaint	Percentage of women (n=19)
to start the menstruation	11% (2)
around first menstruation	5% (1)
menstruation pain	68% (13)
Because menstruation lasts to long	37% (7)
Because menstruation lasts to short	0% (0)
Because woman thinks she loses too much blood during menstruation	42% (8)
Because woman thinks she loses to less during menstruation	0% (0)
other complaints during menstruation	5% (1)
regulation of regularity of the menstruation cycle	0% (0)
during/ around menopause	5% (1)

53% (10) of the respondents used modern health care during/ around menstruation, while 47% (9) used oso dresie and modern health care for menstruation issues. 47% (9) used both (oso dresie and modern health care) for menstruation pain.

How did the women use oso dresie?

The following ways of using oso dresie were mentioned.

1. Boil oso dresie in water and drink (the extract) was mentioned 22 times.
2. Boil and use the steam for a vaginal bath was mentioned four times.
3. Other ways of using oso dresie:
 - put the oso dresie in alcohol and drink (the extract); mentioned two times
 - put the oso dresie in water and drink (the extract); mentioned two times
 - drink the juice which is pressed out of the herb was mentioned one time
 - unknown recipe: mentioned two times

Oso dresie used to start the menstruation:

Respondents were asked if they did use oso dresie to induce their menstruation.

Three respondents answered with a yes. One of the three respondents actually mentioned the use of oso dresie for pain during menstruation; this answer will be worked out by menstruation pain.

S4. A 32 year old Saramacan woman, Paramaribo used oso dresie when she had still no menstruation after four weeks or more since the last menstruation. She mentioned two different oso dresie's.

1. To clean uterus: Redi Katoen (*Gossypium barbadense*) boil and drink, as much as you want as long as you want.
 2. Against belly-ache: use Loango Tetey (*Aristolochia consimilis*) boil and drink/or soak in alcohol and drink ½ glass 2-3 times a day as long as you have a belly-ache.
- She didn't mention any side effects.

S12. A 44 year old Creole woman, Paramaribo, mentioned the following recipes:

-To clean, to get rid of blood clots, dirty blood and bad smell. Recipe: two leaves of Redi katoen (*Gossypium barbadense*), two leaves Guave (*Psidium guajava*) and two leaves Eiwit

wiri (*Microtea debilis*). Cook them all together in an aluminium pot. Drink 1 glass every day during a week.

-Take one of the following bita's: Kwasi bita (*Quassia amara*), Loango tetey (*Aristolochia consimilis*), Fini Bita (*Phyllanthus Amarus*), pedrekoe (*Xylopiya discreta*). One of them has to be cooked and you drink as much of it as you can. Use this oso dresie when you have pain. It also works against sickness.

-Use a vaginal steam bath to clean, put Redi katoen (*Gossypium barbadense*) in it.

- After menstruation, sex, or once in 2-3 weeks: sterappel blad (*Chrysophyllum cainito*), or faya lobi (*Ixora coccinea*) boil it and use the steam to clean your vagina.

She said: "It is like tar, it sticks. Everything will be closed. No bad smell, everything will become dry."

Oso dresie used around first menstruation:

One Respondent used oso dresie around her first menstruation. The reason she used oso dresie was because she wanted to stop her menstruation. She went to a drugstore and bought something, but did not remember what it was. It had to be boiled and she drunk three glasses of it. It stopped her menstruation, but it caused her sickness. She never used it again.

Oso dresie used against dysmenorrhea (menstruation pain):

Thirteen women used oso dresie against menstruation pain.

Plants/ oso dresie mentioned for use against dysmenorrhea	Percentage (n=19) of interviews this plant/ oso dresie is mentioned
Abho pau (<i>Solanum leucocarpon</i>)	5% (1; S1)
Womi Kwintu (<i>Elephantopus mollis</i>)	5% (1; S1)
Loango tetey (<i>Aristolochia consimilis</i>)	21% (4; S4, S6, S10, S25)
Kwasi bita (<i>Quassia amara</i>)	11% (2; S6, S10)
Masanga bita (<i>Unxia camphorata</i>)	5% (1; S6)
Uma Kwintu (<i>Eryngium foetidum</i>)	11% (2; S7, S8)
Blaka Uma (<i>Cordia curassavica</i>)	11% (2; S7, S8)
Lemmetje (<i>Citrus aurantifolia</i>)	16% (3; S8, S19, S20)
Don toa (liaan) (<i>Mikania micrantha</i>)	5% (1; S10)
Redi katoen (<i>Gossypium barbadense</i>)	16% (3; S10, S12, S24)
Mangrasi (<i>Eleusine indica</i>)	5% (1; S10)
Sopropo (<i>Momordica charantia</i>)	5% (1; S10)
Filili (<i>Euphorbia thymifolia</i>)	11% (2; S19, S20)
Pimba (White clay)	11% (2; S19, S20)
Sopi (Alcohol)	11% (2; S19, S20)
Fini bita (<i>Phyllanthus amarus</i>)	5% (1; S23)
Neem (<i>Azadirachta indica</i>)	5% (1; S25)
Unidentified species ('Bushie dresie')	16% (3; S19, S20, S28)

A recipe containing more than one dresie was mentioned three times.

S1. Recipe against dysmenorrhea of a 50 year old woman from Marshallkreek: Take Abho pau (*Solanum leucocarpon*) and Womi kwintu (*Elephantopus mollis*) leaves. Cook them and drink five glasses a day. The following effect was mentioned: menstruation stops faster and pain stops.

S19: A 23 year old Kwinti woman, Paramaribo and S20, a 32 year old Kwinti woman, Paramaribo, both mentioned the same recipe: Bushi dresie (Unidentified species, respondent didn't remember the exact specie), filili (*Euphorbia thymifolia*), pimba (white clay), sopi (alcohol) and the roots of a lemon tree. Rub all of this together in a calabash. Drink it three times a day over three days. No side effects were mentioned.

Except kwasi bita (*Quassia amara*) and lime, all other dresie's are boiled. The respondents drink the extract of these dresie's. The Kwasi bita (*Quassia amara*) dresie is made from Kwasi bita (*Quassia amara*) wood, which is chopped and soaked in alcohol or cold water, the extract of which is drunk. Lime dresie is made of lime juice, which is also drunk.

The mentioned effects of oso dresie's which are used against dysmenorrhoea, are pain relieve 100%, cleaning of the uterus 23% (3, n=13 S7, S10, S23), menstruation stops faster 15% (2, n=13 S1, S6) and no after bleeding (menorrhagia) 8% (1, n=13 S10).

Mentioned side effects of used oso dresie's: gastric acid when loango tetey (*Aristolochia consimilis*) or neem (*Azadirachta indica*) is used longer then one month (1, n=13 S25). No other side effects were mentioned.

Oso dresie used against menstruation which lasts too long:

Plants/ oso dresie mentioned against menstruation that lasts too long	Percentage (n=19) of interviews this plant/ oso dresie is mentioned
Totobia (<i>Eclipta alba</i>)	5% (1; S1)
Loango tetey (<i>Aristolochia consimilis</i>)	5% (1; S6)
Blaka uma wiri (<i>Cordia curassavica</i>)	5% (1; S6)
Redi Katoen (<i>Gossypium barbadense</i>)	5% (1; S6)
Salt	5% (1; S6)
Witti baka (<i>Rolandra fruticosa</i>)	5% (1; S6)
Filili (<i>Euphorbia thymifolia</i>)	11% (2; S19, S20)
Pimba (White clay)	11% (2; S19, S20)
Manja blad (<i>Mangifera indica</i>)	11% (2; S19, S20)
Jamu blad (<i>Syzygium cumini</i>)	5% (1; S25)
Respondent doesn't remember oso dresie	11% (2; S4, S28)

S1. Recipe of a 50 year old woman from Marshallkreek: Squeeze the leaves of Totobia (*Eclipta Alba*) and drink the juice 3-5 times a day. It stops the bleeding. The respondent didn't mention any side effects.

S6. Recipe of a 22 year old Saramacan woman, Paramaribo: Loango tetey (*Aristolochia consimilis*), Blaka uma wiri (*Cordia curassavica*), Redi Katoen (*Gossypium barbadense*) and salt are used in this recipe. It has to be boiled all together and than you drink the extract three times a day.

S19, A 23 year old Kwinti woman, Paramaribo and S20, a 32 year old Kwinti woman, Paramaribo, mentioned the same recipe: Filili (*Euphorbia thymifolia*), Pimba (White clay) and Manja blad (*Mangifera indica*) have to be crushed in a calabash, then ad some water. These women drink the oso dresie three times a day for about three days. Their menstruation will stop and they mentioned no side effects.

S25. A 30 year old Aucan woman, Paramaribo mentioned the use of a vaginal steam bath. “First, sit above the steam and after the bath has cooled down, the extract will be used to wash the vagina”. The respondent mentioned it cleaned her vagina. No side effects were mentioned.

The women interviewed in S4 and S28 didn’t remember what they used. The woman interviewed in S28 still remembered it was something she had to drink 1 day 2 times and the bleeding stopped immediately, after drinking this something.

Oso dresie used against menorrhagia (too much blood loss during menstruation):

Plants/ oso dresie mentioned against menorrhagia	Percentage (n=19) of interviews this plant/ oso dresie is mentioned	
Brudu wiri (<i>Justicia secunda</i>)	21%	(4; S7, S19, S20, S23)
Redi Katoen (<i>Gossypium barbadense</i>)	16%	(3; S7, S10, S12)
Loango tetey (<i>Aristolochia consimilis</i>)	5%	(1; S10)
Don toa (liaan) (<i>Mikania micrantha</i>)	5%	(1; S10)
Mangrasi (<i>Eleusine indica</i>)	5%	(1; S10)
Kwasi bita (<i>Quassia amara</i>)	5%	(1; S10)
Sopropo (<i>Momordica charantia</i>)	5%	(1; S10)
Albina Uma (<i>Eucalyptus sp.</i>)	5%	(1; S21)
Casjun bark (<i>Anacardium occidentale</i>)	5%	(1; S23)
Respondent doesn’t remember oso dresie	5%	(1; S4)

Four respondents mentioned that you can use brudu wiri (*Justicia secunda*) when you have anaemia. If the leaves of Brudu wiri (*Justicia secunda*) are boiled, the water colours red. Respondents feel like they will get more blood if they drink this extract, since it looks just like blood.

Three respondents mention the use of Redi katoen (*Gossypium barbadense*). It has to be cooked and then you drink the extract. The amount you need drink of it, is differs in the respondents.

S10.A of a 50 year old Paramaccan woman, Wanica: Choose one of the following ingredients Loango tetey (*Aristolochia consimilis*), Dontoa (liaan) (*Mikania micrantha*), five leaves of Redi Katoen (*Gossypium barbadense*), three whole plants of Mangrasi (*Eleusine indica*), Kwasi bita (*Quassia amara*) or one small Sopropo (*Momordica charantia*) boil with a little bit of salt and drink the extract 2-3 times a day. This respondent used exactly the same recipe against too much blood loss during menstruation as against dysmenorrhea.

The woman in S21 is the only respondent who doesn’t drink an extract but uses a vaginal steam bath. The mentioned effect is it stops the bleeding.

The woman in S23 drinks the boiled extract from Brudu wiri (*Justicia secunda*) or Casjun (*Anacardium occidentale*). No side effects in any of the interviews at all were mentioned although they were questioned.

Oso dresie used for other complaints during menstruation:

Respondent S28 answered that she used oso dresie to stop the menstruation. She mentioned a vaginal steam bath which she used after the third day of her menstruation. The steam bath

contains the following ingredients: Kisangula (*Maprounea guianensis*), mope leaves (*Spondias mombin*), Aluau (*Trattinnickia lawrancei*), Masoesa (*Renealmia alpinia*), Malembelembe (*Piper marginatum*). When the bath has cooled down she washes her vagina with the extract.

Oso dresie used during/around menopause:

The respondent in interview S12 mentioned she used Redi katoen (*Gossypium barbadense*) for her belly (stomach ache), just the same way as she used it during menstruation.

None of the respondents used oso dresie because she thought her menstruation was too short, because she thought she lost too much blood, or she thought it was useful to regulate her menstruation cycle. The use of a contraception pill to regulate a respondent's menstruation cycle was mentioned once.

Total species:

In total 76 different plant species were mentioned for menstruation and menopause related issues.

Why did the women use oso dresie?

During the field work we found out that the questionnaires weren't designed right to find a truly satisfying answer on my hypothesis. From that moment we started to ask more about why the women did use oso dresie. Most of the time the respondents answered, that they used oso dresie to become relieved of the physical complaints they were dealing with during their menstruation period. However during some interviews we tried to go even deeper into the "why" question. These women did consider their menstruation period as unclean, but it didn't bother them much. When asked why it didn't bother them much, they answered that they were used to it (which means that they were used to rituals and proscriptions related to their menstruation period). They told us their proscriptions during their unclean period. These proscriptions differ between Paramaribo and the small villages in which they were more traditional. In a small village the menstruating women still live separated from the inhabitants. Women aren't allowed to cook for their male partner or husband during their menstruation period, this proscription was used in small villages and Paramaribo. The women believe, that it is physically harmful to men when they eat food which is cooked by a menstruating woman.

Uma washi:

During the interviews, the respondents told us about uma washi. Uma washi is a vaginal steam bath, which is used between menstruations, to clean the vagina from the inside. Another term used for uma washi is faya watra. The women's conviction was that a wet vagina isn't clean. The uma washi had the effect to dry-out and tighten the vagina, as the respondents told so. This is exactly the effect, the women wanted from the vaginal steam baths. They all believed that these vaginal steam baths could protect them against sexual transmitted diseases and is a good healthy thing to do. The women also told us that men don't want to have sexual intercourse with women if they haven't used vaginal steam baths, because they believe the woman is unclean if she didn't use uma washi.

Use of modern health care:

Use of modern health care	Percentage respondents n=19
Yes	100% (19)
No	0%
Not around menstruation	53% (10)
To start the menstruation	26% (5)
Around first menstruation	0%
For dysmenorrhea	42% (8)
Too long lasting menstruation	32% (6)
Too short lasting menstruation	0%
For menorrhagia	26% (5)
Too less blood loss during menstruation	0%
Other complaints during menstruation	11% (2)
Regulation of the menstruation cycle	11% (2)
During/ around menopause	11% (2)

The reasons women mentioned that they used modern health care for their complaints around menstruation, were mostly because the complaints bothered them 21% (4, n=19) and because they worried some health problem got involved 26% (5, n=19).

The woman interviewed in the Netherlands did use *oso dresie* but none around menstruation/ menopause.

Traditional healers, traditional midwife and people who sell traditional medicine:

Traditional Midwife:

This 60 year old woman told us some of her recipes for the following issues around menstruation:

1. When a girls menarche is about to start, she could use the following recipe: Kalamakka leaves (*Mimosa myriadena*), kingesie leaves (*Scleria secans*) and green pineapple (*Ananas comosus*). Put the ingredients all together in a pot boil it and drink the mixture. She can use it three times a day as long as she is in pain. This *oso dresie* makes the woman menstruating and than she becomes fertile. The only side effect of this *dresie* is bubbling sounds in the stomach.
2. When a woman's menstruation lasts longer then three days, she can take a handful of the following herbs: Totobia leaves (*Eclipta alba*), Be mau wi leaves and twigs (*Gossypium barbadense*), blaka uma leaves (*Cordia curassavica*), matunga leaves (*unidentified*), seegroto wi leaves (*Struchium sparganophorum*) and pimba (white clay). All the plants must lie in a circle on a white plate and the pimba (white clay) must lie in the middle of plate. Make a little ball of the plants between your hands and squeeze the juice out of this ball. Finally drink the gathered juice. You take the medicine for about three days, once a day. The exact role of the pimba (white clay) in this recipe is not mentioned. The effects of the *oso dresie* are, the menstruation will stop and the woman will become fertile. No side effects were mentioned.
3. Recipe against dysmenorrhea: lemmetje root (*Citrus aurantifolia*), pingu pingu twig (*Cyperus ligularis*), gember wiri leaves (*Zingiber officinale*), agbagomaka root (*Smilax schomburgkiana*), tjembe wiri (*Euphorbia thymifolia*). Stamp them all together in a pot and eat this mixture. Eat it for about three days, three times a day.

Only use is when woman has menstruation pain. This dresie is believes it relieves the pain and let blood clots disappear. No side effects were mentioned. Her opinion about modern health care: she thinks quality of modern health care is moderate, but capable to cure some diseases, and attitude off medical employees is good.

People who sell traditional medicine:

The interviewed two salesmen both knew some recipes for menstruation related issues. They have their own recipes. One of them sold his medicine on the market in the centre of Paramaribo. He gave us the following recipes against dysmenorrhoea:

1. Orange peel (*Citrus sinensis*) and dry corn (*Zea mays*) boil these two ingredients. Drink the extract when you are in pain for about three times a day.
2. Lemmetje root (*Citrus aurantifolia*) and morisi root (*Mauritia flexuosa*): boil these two ingredients and drink the extract. Use it when you are in pain and drink it for about three times a day.

The next three recipes can be used against dysmenorrhoea, to stop the menstruation, and against to much blood loss:

3. Seven leaves and the root of Warimbo wiri (*Ischnosiphon arouma*). Cook and drink the extract
4. Use busi nekoe wiri (*Lonchocarpus*) leaves and root, boil them and drink the extract, you can drink as much of it as you want.
5. Bakove (*Musa sp.*) bark and pimba (*white clay*), boil them together drink the extract. Use it 3 times a day for about 3 till 5 days.

For regulation of the menstruation cycle, a woman can use warimbo (*Ischnosiphon arouma*), see recipe three. Around menopause, a woman can use the same recipes which are described for dysmenorrhoea.

The other salesman told us the following recipes:

1. Recipe to start the menstruation or to stop a menstruation that lasts too long: boil some Redi Katoen (*Gossypium barbadense*) leaves and drink two times a day a quarter of a litre. Drink it before, or during menstruation. It also releases headache.
2. Recipe against dysmenorrhoea: Use a moeroe dresie which exists out of agbako maka (*Smilax schomburgkiana*), para bita (*Solanum leucocarpon*) and konkoni cassave (*Stigmaphyllon sinuatum*) boil this and drink two times a day a glass.
3. Recipe against a menstruation that lasts too long: Cook Baso leaves (*Licania membranacea*) and Redi Katoen (*Gossypium barbadense*). Drink one glass of the extract in the morning and one glass in the afternoon. The effect of the extract is rejection of the blood, thereby stopping menstruation.
4. The following recipe can be used to delay the menstruation: Scratch the inside out of Mope bark (*Spondias mombin*); Casjun bark (*Anacardium occidentale*) and Manja bark (*Mangifera indica*) and boil it with water. Drink one glass of it for two times a day.

He told us his recipes do work, but have their limits. He doesn't sell medicine which cure cancer or Aids. His opinion about traditional versus modern health care: Both are capable to cure diseases and quality of both is good.

Traditional healers:

One (Dr. Landveld) of the three interviewed healers had a very different point of view compared with the interviewed women and the other healers. Although his point of view wasn't comparable with the others, he is well-known (by people we spoke on the streets) in Suriname and even in the Netherlands. One of the medical researchers warned us for this

healer. He told us: “this healer tells his patients that he can cure every disease even cancer”, unfortunately the researcher knew at least one of his patients (diagnosed breast cancer) and she died. Dr. Landveld told us he combined the best out of two worlds, namely the best things of maroon traditional medicine and the best of modern western health care. When we asked him how he gathers his information he tolled us it is all based on self-education. Before he started his medical self-study, he studied for electro technician but he never finished this study. His ideas of how diseases unfold are not even close comparable with the existing scientific explored ways of a mechanism behind a disease. He told us breast-cancer is caused by bacteria that strangle the milk-glands; the milk-glands get inflamed. The following example is about one of his ideas about dysmenorrhoea: “If a woman has dysmenorrhoea, it is for sure that she is infertile!” He doesn’t need a microscope for diagnoses anymore, he passed that stage and now he thought he could diagnose a disease purely based on physical examination. If he listens to the heart sounds he could hear the condition of every organ in the body. Further he told us he uses the information he gets from the eye-colour and palm of the hand. The ingredients of his medicine were kept secret, so we could not compare these medicines with the recipes of the interviewed woman or other healers. Dr. Landveld thought modern health care is not capable: “If they were capable, they wouldn’t have surgery.” He thought traditional healers are reliable.

The other two traditional healers told us lots of their recipes and one of them told us he involves religious (winti-) rituals in his therapy. His recipe’s below:

1. Recipe to regulate the menstruation, against dysmenorrhoea and to clean the urinal tract: Seven leaves of Redi Katoen (*Gossypium barbadense*), three twigs of Blaka uma (*Cordia curassavica*) and three to four bushes of Sibi wiwiri (*Scoparia dulcis*) and one bush Rosa (*Eclipta prostrata*). Cook them all together in 1,5 litre water. Use two glasses a day for about three days. You will notice, your urine colour becomes brighter and you have to urinate more. It has no side effects. Note: when fever is involved, the woman should ad a piece of Kwasi bita (*Quassia amara*) and Loango tetey (*Aristolochia consimilis*), and she should use the medicine for about five days instead of three days.
2. Recipe for obstructed uterus, menstruation which lasts too long or too short (the traditional healer says: “menstruation must last at least three days”): Drink moeroe dresie (*Mixture*), it cleans your uterus and you will get fertile. Moeroe dresie makes your faeces softer. Three till four days after you have used moeroe dresie, you must use kourou dresie (a laxative *mixture*). You will start purging because you used the Kourou dresie and it is also good against bile. This procedure should be done once, after this procedure your problem should be solved. It has no side effects.
3. Recipe which should be used when a woman loses too much blood during her menstruation: Cook three to four different species of Brudu wiri (*Justicia secunda*)* and drink two till three glasses a day during two weeks. If a woman has a “laag salie” (low Haemoglobin) she should drink even more of it. She will notice a “laag salie” (low Haemoglobin) because she has complaints of dizziness, lacklustre eyes and weakness. The user will get more blood, her defence mechanism will improve, and it makes her fit and releases her feeling of malaise.
4. Recipe a woman can use if a woman thinks she looses too less blood during menstruation: cook Blaka uma (*Cordia curassavica*) and drink two to three glasses a day during one week.
5. This recipe is good for the uterus: One raw egg (should not be from a thoroughbred chicken), one spoon castor oil and one dash of gin. A woman should use this medicine about two days before the menstruation starts if she feels her menstruation will start

soon. The effect: menstruation will be faster and will stop faster. There are no side effects, but if she uses dram (locally brewed alcohol, 90%) instead of gin she will get stomach-ache.

6. Moeroe dresie can be used for regulation of the menstruation cycle and menopause. The effect is that the cycle gets regular and menopause goes by easier (less complaints during menopause) and it will clean the uterus.

His opinion about traditional versus modern health care: both could be capable to cure diseases.

The other healer; a 50 year old Saramacan man working in district Para:

1. Recipe to start the menstruation: First try kourou dresie, a menstruation that doesn't start spontaneously must rely on an obstruction.
2. If kourou dresie doesn't work you can try the following recipe: boil Sneki wiri (*Eryngium foetidum*) and kingesie (*Scleria secans*) and drink half a litre of the extract 3 times a day. The effects of the recipe: menstruation starts and myoma's disappear, further you start purging and it causes polyuria. These recipes also have an effect on dysmenorrhoea.
3. If a woman loses too much blood during menstruation: Put maka maka (*Lantana camara*) and Pimba (white clay) in water, it can be boiled but isn't necessary. Drink often a little bit of it during the day. The menstruation stops in one or two days. If a woman loses too much blood, she can get a "laag salie" (low haemoglobin)
4. Recipe against myoma's and to regulate a woman's menstruation cycle: Boil a green pineapple (*Ananas comosus*) and a half a root of konkoni cassava (*Stigmaphyllon sinuatum*) together and drink the extract of it. "It isn't dangerous."
5. Recipe for menopause: "A woman should try kourou dresie first, to clean her intestines. Then she could boil some cassava (*Manihot esculenta*) and drink the extract, this extract is used against menopause related complaints."

His opinion about traditional healers: "They are good, but there are a lot of quacks. You can recognize a good one if he doesn't ask much money, but he lets his patients decide how much they should pay him." Traditional healers are capable in curing diseases. His opinion about modern health care: They are capable in curing diseases, but the costs are too high.

Opinion of doctors and researchers:

We interviewed Doctor van Lierop (gynaecologist, Academic hospital Paramaribo), doctor Mohan (gynaecologist, s'Lands hospitaal) and a doctor of the primary health care Surinam (medical mission). All three did not know much about traditional medicine, but the two gynaecologists could mention some oso dresie. They all want to know more about traditional medicine. One of them (Dr. van Lierop) even warned us for the possible risks of using vaginal steam baths. These baths which are used to clean and dry the vagina can cause damage on the mucosal layer of the vagina and the epithelium. When the damage is caused, the natural barrier against viruses, bacteria, fungi and parasites is gone. When a woman has sexual intercourse after using a vaginal steam bath she could get more easily lacerated. These effects on the vagina could increase the risk of getting infected with sexually transmitted diseases like HIV and the risk of getting infected with HPV16 and HPV18 (the viruses that cause cervical cancer).

The medical researchers Dr. Mans, Dr. Toelsie and Dr. Bipat, all three working at the academic hospital in Paramaribo, and the social researcher working at Paramaribo, also

mentioned the possible increased risk of getting infected with HPV16, HPV18 and HIV of women who use vaginal steam baths.

Mans, Dr. Toelsie and Dr. Bipat are exploring the effect of oso dresie. They found out Redi Katoen (*Gossypium barbadense*) has a spasmogenic effect on the ileum of the bowel (Mans et al, 2004). This could be an explanation why women say menstruation last shorter when using Redi Katoen (*Gossypium barbadense*). But it is not an explanation why woman would use it to reduce menstruation related pain. Mans: “Actually, when a woman is using Redi Katoen (*Gossypium barbadense*), we expect the pain to become heavier”.

Discussion

Our study learned us a lot about what type of traditional health care Maroon/ Creole women use around menstruation. However, because our sample wasn't randomly chosen, we cannot say how much Maroon/ Creole woman really use traditional medicine around menstruation. Our supervisor Tinde van Andel did random research about the use of traditional medicine by all ethnic groups living in Paramaribo. Her results (jet to come) will give an overview the percentages of Maroon and Creole woman in Paramaribo that use traditional medicine.

Little research has been done on the use of traditional health care around menstruation in Suriname. It is recommended to get insight about rituals and the use of traditional medicine around menstruation in different ethnic groups. In this way, we can learn to understand the way the different ethnic groups deal with menstruation, and learn about the dangers of combining traditional medicine with modern western health care. Since the effect of dangerous compounds of most traditional medicine in Surinam has not been studied so far, it is impossible to know if any interactions with western drugs do exist. This information is needed, because in the future, patients can be warned about the dangers of combining traditional and western medicine. At the other hand, the effective compounds in traditional medicine could help us finding new safe medicine which don't exist jet. Another problem about traditional medicine is the dosage; because a plant in nature doesn't grow under the same circumstances as another one it is impossible to know how much of the effective compound is present in one leaf. In this way a person using the same amount of leaves any time, could get different doses every time the person is using the medicine. The uses of vaginal steam baths are suspected to increase the risk for a woman to get infected with sexual transmitted diseases like HIV, HPV16 and HPV18. The use of vaginal steam baths is widespread in Africa, some suspicions about the increased risks of getting infected with HIV, HPV16 and HPV 18 come from research done in Africa (Gresenguet, 1997; Terborg, 2001; Terborg, 2005; Runganga, 1995). In Suriname the use of vaginal steam baths is probably widespread among Maroon and Creole women. It is strongly recommended to do further research about these risks and the prevention of these risks.

A lot of the ingredients mentioned in the recipes which are used for the same complaints, are mentioned by more then one person. The recipes are all personal and rarely exactly the same. Sometimes a woman needs to add a bita (bitter oso dresie), but it's her choice which one she takes. There are a lot of bitter herbs, barks and leaves, some are mentioned a lot, some rarely, but they are all grouped under the term bita. If a woman needs to use a bita, she sometimes mentioned the name of the bita, but sometimes she didn't. Especially in the beginning, we couldn't distinct a bita's name from another non-bita dresie, later this got easier because we learned more about oso dresies. This is only a part of the explanation in the big variety of oso dresies for some complaints. Another explanation is as follows: one woman told us that if she tried a medicine that she had learned from her family and it didn't work for her or it had side

effects, she would try another medicine, until she found the medicine which is satisfying for her. So there must be more than one oso dresie to resolve a health problem. This practise of trail and error might explain why side effects were rarely mentioned. If a woman feels any undesired effect, she will try another medicine, until the effect is satisfying. Besides, some effects we would consider unwanted side effects are not seen as side effects by our respondents, because they are known and sometimes even wished effects. For example: diarrhoea and polyuria. These effects make the women feel as if she has cleaned her intestines.

The amount of people we interviewed is too small to decide which medicine is used commonly and which is rarely used. Further more research is needed to find out if commonly used home remedies are interacting with often prescribed synthetic medicine.

Conclusion

A total of 74% of the woman we interviewed used oso dresie around menstruation and/or menopause. We did not select the woman because they had any complaints around menstruation/ menopause, but still most of the interviewed women do use oso dresie around menstruation or menopause.

Most respondents used oso dresie to relieve their menstruation pain, to shorten the menstruation, or to do something about the big amount of blood loss. None of the women used oso dresie to lengthen their menstruation, to increase their blood loss during their menstruation period or to regulate their menstruation cycle. This information suggests that the women are more considered to do something about the uncomfortable issues of menstruation. However the interviewed population is very small and the sample was taken selective so the gathered information could be a misrepresent image of the reality.

The unclean period didn't bother respondents that much, the oso dresie use namely based on the relief of their physical problems related to menstruation.

Almost half of the respondents used oso dresie and western medicine together. Interactions between these two are not known, and might be dangerous. It is recommended to do further research about this subject.

Uma washi can be dangerous. The belief under the respondents is that uma washi protects women against sexual transmitted diseases (STD's), but actually it is suspected to increase the transmission of STD's. This is a warning sign. When further research proves it increases the transmission of STD's, education programs about the risks of vaginal steam baths should be set up in Africa and Surinam. It is recommended to do further research about prevention of the risks of uma washi.

*As far as we know, there is only one sort of the specie Brudu wiri (*Justicia secunda*)

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Appendix 1: Vocabulary

Bitá:	Bitter (mostly a bitter tasting medicinal herb) / Bitter (meestal een bitter smakende medicinale plant)
Faya watra:	Hot/ Burning water a term used for a vaginal steam bath/ Heet/ brandend water een term die gebruikt wordt voor een vaginaal stoombad
HIV:	Human Immunodeficiency Virus, which can cause Aids/ Humaan immunodeficientie Virus dat Aids kan veroorzaken
HPV:	Human Papilloma Virus, which can cause cervical cancer/ Humaan Papilloma Virus dat baarmoederhalskanker kan veroorzaken
Kourou dresie:	Home remedy which to clean the intestines/ Huismiddeltje om de darmen te reinigen
Laag salie:	Low haemoglobin/ laag Hb
Maroon:	Descendants of the escaped slaves in Suriname/ Afstammelingen van de ontsnapte slaven in Suriname
Moeroe dresie:	Home remedy for women/ cervix / Huismiddeltje voor vrouwen/ baarmoeder
Myoma:	Flesh growth/ Vleesbomen
Oso dresie:	Home remedy/ huismiddeltje
Polyuria:	Losing more urine/ Vermeerderde urinelozig
Uma washí:	Vaginal steam bath to clean the vagina/ vaginaal stoombad om de vagina te reinigen
Winti:	Religion of the inhabitants of Suriname/ Religie van de inwoners van Suriname

Appendix 2: Personal Contribution

Week 1: Fieldwork, Suriname.

- First week Designing questionnaires:
- Questionnaire 1: Question 1-20, 77-96 designed by S. de Korte, T.R. van Andel and me (D.M. Koopmans)
- Questionnaire 1: Question 21-28, 43-51, 63-70 designed by me (D.M. Koopmans)
- Questionnaire 2: Question 1-20, 41- 53 designed by S. de Korte and me (D.M. Koopmans)
- Questionnaire 2: Question 21-28 designed by me (D.M. Koopmans)
- Questionnaire 3: Question 1-13, 34-39, 58-70 designed by S. de Korte and me (D.M. Koopmans)
- Questionnaire 3: Question 14-21, 40-47 designed by me (D.M. Koopmans)
- Questionnaire 4: Question 1-20, 41-48 designed by S. de Korte and me (D.M. Koopmans)
- Questionnaire 4: Question 21-28 designed by me (D.M. Koopmans)

Week 2-12: Fieldwork, Suriname.

- Interviews: S1-S21, S23, S24, S26, S28-S30 held by S. de Korte and me (D.M. Koopmans)
- S22 & S25 held by me (D.M. Koopmans)
- S27 held by T.R. van Andel and me (D.M. Koopmans)

Week 13-17 and up: Processing data, in Suriname and The Netherlands.

- Processing and analysing data and writing this report. By D.M. Koopmans

My personal contribution is directed to my research project: **The use of traditional health care for menstruation and menopause related issues among Surinamese Maroon and Creole women**

Further personal contribution:

Before/ during and after the fieldwork:

- reading/ sampling literature about the project: me (D.M. Koopmans)

Appendix 3: Projectbeschrijving

PROJEKTDESCRIJVING WETENSCHAPPELIJKE STAGE GENEESKUNDE 2006

Administratieve gegevens

De volgende projectbeschrijving omvat twee deelprojecten:

1. *The use of traditional health care in obstetric care by Creole women in Suriname.*
door Sanne de Korte, student nr. 0242241, OVLATAM022OV

2. *The use of traditional health care for menstruation-related issues by Creole women in Suriname*
door Daphne M. Koopmans, student nr. 0242225, OVLATAM023OV

intranetsite <http://onderwijs.amc.uva.nl:8076/west/overzicht.php>.

De aanvangsdatum van beide studenten is 24 april 2006. Ze verblijven t/m 14 juli (12 weken) in Suriname, waar zij hun veldwerk zullen uitvoeren in de omgeving van Paramaribo. In die periode zullen zij full-time aan de stage werken.

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Inleiding

Het gebruik van medicinale planten is in Suriname zeer populair, voornamelijk onder boslandcreolen. Recent onderzoek onder Surinaamse migranten in Nederland wees uit dat een aanzienlijk aantal van de gebruikte planten wordt aangewend bij menstruatie (-problemen) en zaken rondom de zwangerschap en bevalling (van Andel en van 't Klooster, *in press*). Dit onderwerp wordt echter nauwelijks behandeld door de bestaande literatuur over Surinaamse folklore (bijv. Heyde, 1987; Sedoc, 1992). De antropologische literatuur vermeldt dat Surinaamse (bosland-)Creolen de menstruatie en de periode na de bevalling als onrein beschouwen, tijdens welke talloze regels en taboes in acht moeten worden gehouden (Stokman,

In mei 2005 is een NWO post-doc onderzoek van start gegaan getiteld: *Medicinal plant use of Suriname, changes in plant use after migration*. Dit ethnobotanische onderzoek brengt in kaart welke medicinale planten door Surinamers worden gebruikt, verhandeld en naar Nederland ge-exporteerd. Het veelvuldig gebruik van kruidenbaden om de vagina en baarmoeder te reinigen en strakker te maken (van Andel en van 't Klooster, *in press*) heeft waarschijnlijk een versnellend effect op de verspreiding van seksueel overdraagbare aandoeningen en HIV/AIDS (Terborgh, 2001; Runganga & Kasule, 1995). Om het gebruik van dergelijke traditionele geneeswijzen vanuit een meer medische hoek te bestuderen is er binnen dit onderzoek plaats ingeruimd voor twee wetenschappelijke stages Geneeskunde, waarbij

één student zich zal richten op plantgebruik met betrekking tot de menstruatie (Koopmans) en de andere zich zal richten op zwangerschap en bevalling (de Korte).

De vraagstellingen hierbij luiden:

1. Waarom gebruiken Surinaams-Creoolse vrouwen medicinale planten rondom de menstruatie? (Koopmans)
2. Waarom gebruiken Surinaams-Creoolse vrouwen medicinale planten rondom de zwangerschap en bevalling? (de Korte)

De bijbehorende hypothesen zijn als volgt:

1. Surinaams-Creoolse vrouwen gebruiken medicinale planten rondom de menstruatie om de periode van onreinheid zo kort mogelijk te maken (Koopmans)
2. Surinaams-Creoolse vrouwen gebruiken medicinale planten rondom de zwangerschap om hun reproductiviteit positief te beïnvloeden (de Korte)

Er zal nader worden ingegaan op de (vermeende) effecten van deze planten en de rituelen rondom menstruatie, zwangerschap en bevalling. Gezien de export van deze planten naar Nederland zullen de resultaten van dit onderzoek ook van belang zijn voor het medisch onderzoek naar de gezondheid van Creools-Surinaamse vrouwen in ons land.

Methoden

Door middel van gestructureerde diepte-interviews waarin beide aspecten (zowel menstruatie als zwangerschap) aan bod komen zullen de data voor dit onderzoek worden verzameld. In totaal zullen worden geïnterviewd: 12 (bosland-) creoolse vrouwen met tenminste één kind die medicinale planten gebruiken, 2 traditionele genezers, 2 traditionele vroedvrouwen, 2 gynaecologen en 2 mensen die medicinale planten verzamelen en/of verkopen.

Twee soortgelijke interviews zullen in Nederland gehouden worden. First we use questionnaires in which the woman is asked for different gynaecological problems. For each symptom we ask if the woman uses medicinal plants. When the questionnaire is ready we have an in dept interview about the medicinal plants the woman uses. The interviews will be taped.

The design is an explorative research. For this research we use questionnaires and in dept interviews. These interviews will be held under the largest ethnical group of Surinam which are Creole people. Two interviews (same questionnaires) will be held among Creole woman in The Netherlands to find out if they use the same medicinal plants. If possible, we will take samples of medicinal plants shown to us during interviews for identification by botanist dr. Tinde van Andel, she will identify the plants in the National Herbarium of Suriname and the National Herbarium of the Netherlands (Utrecht University).

De interviews worden gezamenlijk gehouden, maar de studenten schrijven ieder een eigen verslag en eindpresentatie.

Studenten hebben in het veld eigen laptop, internetgebruik in cafe/ In AMC: infrastructuur?

Lokale namen van medicinale planten worden genoteerd m.b.h. van de voorlopige soortenlijst opgesteld door begeleider T. van Andel, op basis van veldwerk in de periode januari-april 2006. Indien de door respondenten genoemde medicinale planten niet op de lijst voorkomen, zal indien mogelijk een sample van de plant worden meegenomen en voorgelegd ter determinatie aan de begeleider.

Tijdschema (globaal);

Veldwerk in Suriname: 24 april t/m 14 juli (12 weken)

Uitwerken: 15-21 juli (Suriname) en 4-22 sept. (Nederland): (4 weken)

Eerste versie verslag af: 21 september

Presentatie (in het Engels): vrijdag 22 september 2006.

Inleveren eindversie verslag (Engels): 15 november 2006.

Tijdens de uitwerking en het schrijven van het verslag zullen de studenten worden begeleid door hun daily coach (T. van Andel) in overleg met hun senior tutor (K. Boer).

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Appendix 4: Questionnaires/Vragenlijsten voor de interviews

1. Vragenlijst voor gebruiksters van medicinale planten
2. Vragenlijst voor Artsen
3. Vragenlijst voor Traditioneel genezers
4. Vragenlijst voor Wetenschappelijk onderzoekers

Interview Traditionele geneeskunde in Suriname (Vragenlijst gebruiksters)

1. Man / vrouw 2. Geboortejaar: 3. Geboorteland:
4. Nationaliteit:
5. Spreekt geïnterviewde Nederlands?
 Goed matig slecht / geen
6. Tot welke etnische groep voelt u zich het meest verwant?
 Stadscreolen
 Boslandcreolen (groep:.....)
 Anders:.....
7. Burgerlijke staat
 alleenstaand getrouwd samenwonend gescheiden LAT weduwe
8. Bent u religieus?
 nee katholiek protestant.....
 moslim hindoe winti joods
 anders.....
9. Hoogst genoten opleidingsniveau:
 geen
 Lagere school afgemaakt / niet afgemaakt
 Middelbare school afgemaakt / niet afgemaakt
 vervolgonderwijs.....
 Universiteit afgemaakt / niet afgemaakt
 anders:.....
10. Wat is uw beroep:.....
11. Werkt u full-time / part-time / geen betaald werk
12. Maandelijks netto inkomen van het huishouden?
 0-300 SRD
 300-500 SRD
 501-1000 SRD
 1001-2000 SRD
 2001-5000 SRD
 5001-10000 SRD
 meer dan 10000 SRD
13. Hoeveel personen telt uw huishouden?
Volwassenen (leeftijd):... ... Kinderen (leeftijd)
14. Bent u ooit zwanger geweest?
 nee (ga verder bij vraag 19) ja
15. Hoe vaak bent u zwanger geweest?
16. Hoe vaak bent u bevallen van een gezond kind?
17. Hebt u wel eens een miskraam gehad?
 nee (ga verder bij vraag 23) ja
18. Hoe vaak hebt u een miskraam gehad?
19. Heeft u wel eens geprobeerd zwanger te raken?
 nee (ga verder bij vraag 23) ja
20. Maakt u gebruik van kruiden en / of oso dresie?
 nee (ga verder bij vraag 27) ja
21. Zo ja, gebruikt(e) kruiden en / of oso dresie voor het op gang komen van uw menstruatie?
(bij een meisje dat al 16 is en nog nooit heeft gemenstrueerd) = mun siki
 nee (ga verder bij vraag 22) ja
- A. Reden van gebruik?
- B. Wat heeft u gebruikt?
- C. Hoe bent u aan deze middelen gekomen?
 Verkregen Zelfgemaakt
Indien zelf gemaakt, het bevat.....
- D. Hoe gebruikt u het middel?

- E. Hoe veel gebruikt u van het middel?
 F. Hoe lang duurt een kuur van het middel?
 G. Hoe vaak neemt u een kuurtje?
 H. Op welke momenten heeft u de traditionele geneeswijzen gebruikt
 I. Wat was het effect?
 J. Waren er bijwerkingen?

nee ja weet niet

K. Zo ja, welke?

22. Zo ja, gebruikt(e) u kruiden en / of oso dresie rondom de 1^e menstruatie?
 23. Zo ja, gebruikt(e) u kruiden en / of oso dresie voor pijn bij de menstruatie?
 24. Zo ja, gebruikt(e) u kruiden en / of oso dresie als de menstruatie te lang/te korte duurt?
 25. Zo ja, gebruikt(e) u kruiden en / of oso dresie bij te veel of te weinig bloed tijdens de menstruatie?
 26. Zo ja, gebruikt(e) u kruiden en / of oso dresie voor andere menstruatie klachten?
 27. Zo ja, gebruikt(e) u kruiden en / of oso dresie voor het reguleren van de regelmaat van de menstruatiecycclus?

Uitblijvende of te vaak optredende menstruatie

28. Zo ja, gebruikt(e) u kruiden en / of oso dresie voor de overgang/ menopauze?
 29. Zo ja, gebruikt(e) u kruiden en/ of oso dresie voor het bevorderen van de vruchtbaarheid?
 31. Zo ja, gebruikt(e) u kruiden en/ of oso dresie om voorkomen dat u zwanger wordt?
 32. Zo ja, gebruikt(e) u kruiden en/ of oso dresie voor het voorkomen van een miskraam?

Indien miskraam gehad

33. Zo ja, gebruikt(e) u kruiden en/ of oso dresie tijdens een miskraam?
 34. Zo ja, gebruikt(e) u kruiden en/ of oso dresie tijdens de zwangerschap voor zwangerschap kwaaltjes zoals misselijkheid of zuurbranden?
 35. Zo ja, gebruikt(e) u kruiden en/ of oso dresie tijdens de zwangerschap om het geslacht te beïnvloeden?
 36. Zo ja, gebruikt(e) u kruiden en/ of oso dresie tijdens de zwangerschap voor andere dingen?
 37. Zo ja, gebruikt(e) u kruiden en/ of oso dresie om de bevalling op gang te laten komen?
 39. Zo ja, gebruikt(e) u kruiden en/ of oso dresie tijdens de bevalling?
 40. Zo ja, gebruikt(e) u kruiden en/ of oso dresie in de eerste weken na de bevalling om koorts te voorkomen?
 41. Zo ja, gebruikt(e) u kruiden en/ of oso dresie in de eerste weken na de bevalling?
 42. Zo ja, gebruikt(e) u kruiden en/ of oso dresie om een abortus op te wekken?
 43. Maakt u gebruik van reguliere geneeskunde?
 44. Zo ja, gebruikt(e) u reguliere geneeskunde voor het op gang komen van uw menstruatie?
 45. Zo ja, gebruikt(e) u reguliere geneeskunde rondom uw 1^e menstruatie?
 46. Zo ja, gebruikt(e) u reguliere geneeskunde voor pijn bij de menstruatie?
 47. Zo ja, gebruikt(e) u reguliere geneeskunde voor een te lang/ te kort durende menstruatie?
 48. Zo ja, gebruikt(e) u reguliere geneeskunde voor te veel of te weinig bloed tijdens de menstruatie?
 49. Zo ja, gebruikt(e) u reguliere geneeskunde voor andere menstruatieklachten?
 50. Zo ja, gebruikt(e) u reguliere geneeskunde voor het reguleren van de regelmaat van uw menstruatiecycclus?
 51. Zo ja, gebruikt(e) u reguliere geneeskunde voor de overgang?
 52. Zo ja, gebruikt(e) u reguliere geneeskunde voor het bevorderen van de vruchtbaarheid?
 53. Zo ja, gebruikt(e) u reguliere geneeskunde voor het voorkomen dat u zwanger wordt?
 54. Zo ja, gebruikt(e) u reguliere geneeskunde om een miskraam te voorkomen?
 55. Zo ja, gebruikt(e) u reguliere geneeskunde tijdens een miskraam?
 56. Zo ja, gebruikt(e) u reguliere geneeskunde tijdens de zwangerschap tegen zwangerschaps kwaaltjes?
 57. Zo ja, gebruikt(e) u reguliere geneeskunde tijdens de zwangerschap om het geslacht te bepalen?
 58. Zo ja, gebruikt(e) u reguliere geneeskunde tijdens de zwangerschap voor andere dingen?
 60. Zo ja, gebruikt(e) u reguliere geneeskunde tijdens de bevalling?
 61. Zo ja, gebruikt(e) u reguliere geneeskunde in de kraambed periode?
 62. Zo ja, gebruikt(e) u reguliere geneeskunde voor het opwekken van een abortus?

A. Bij wie bent u geweest?

Huisarts Gyneacoloog vroedvrouw anders.....

B. Reden van bezoek?

C. Kreeg u een behandeling?

nee (ga verder bij vraag) ja

D. Waaruit bestond de behandeling?

- F. Hoe lang duurde de behandeling?
 G. Hoe vaak neemt krijgt/kreeg u een behandeling?
 H. Op welke momenten krijgt/kreeg u de behandeling?
 I. Wat was het effect?
 J. Waren er bijwerkingen?
 K. Zo ja, welke?
63. Heeft u wel eens eens een ziekte gehad die invloed had op het op gang komen van uw menstruatie?
 64. Heeft de ziekte invloed gehad op uw 1^e menstruatie?
 65. Heeft de ziekte invloed gehad op pijn rondom de menstruatie?
 66. Heeft de ziekte invloed gehad op de duur van de menstruatie?
 67. Heeft de ziekte invloed gehad op de hoeveelheid bloed bij de menstruatie?
 68. Heeft de ziekte invloed gehad op andere klachten rondom de menstruatie?
 69. Heeft de ziekte invloed gehad op de regelmaat van uw menstruatie?
 70. Heeft de ziekte invloed gehad op de overgang?
- | | |
|---|---|
| <p>A1. Zo ja, wat voor ziekte heeft u gehad?
 B1. Welke invloed had de ziekte?
 C1. Was deze ziekte acuut / chronisch / onbekend
 D1. Waar werd deze ziekte door veroorzaakt?
 <input type="checkbox"/> Natuurlijke oorzaak <input type="checkbox"/> bovennatuurlijke oorzaak
 <input type="checkbox"/> Onbekend
 E1. Wat heeft u gedaan om deze ziekte te verhelpen?
 <input type="checkbox"/> niets
 <input type="checkbox"/> zelf medicijnen gekocht
 <input type="checkbox"/> zelf medicinale planten gezocht / gekocht
 <input type="checkbox"/> traditionele genezer, welke.....
 <input type="checkbox"/> huisarts, ziekenhuis, verpleegkundige, tandarts
 <input type="checkbox"/> religieuze activiteit, welke</p> | <p>A2. Zo ja, wat voor ziekte heeft u gehad?
 B2. Welke invloed had de ziekte?
 C2. Was deze ziekte acuut / chronisch / onbekend
 D2. Waar werd deze ziekte door veroorzaakt?
 <input type="checkbox"/> natuurlijke oorzaak <input type="checkbox"/> bovennatuurlijke
 <input type="checkbox"/> onbekend
 E2. Wat deed u om deze ziekte te verhelpen?
 <input type="checkbox"/> niets
 <input type="checkbox"/> zelf medicijnen gekocht
 <input type="checkbox"/> zelf medicinale planten gezocht / gekocht
 <input type="checkbox"/> traditionele genezer, welke.....
 <input type="checkbox"/> huisarts, ziekenhuis, verpleegkundige, tandarts
 <input type="checkbox"/> religieuze activiteit, welke</p> |
|---|---|

70. Is er een ziekte geweest die invloed heeft gehad op uw vruchtbaarheid?
 71. Is er een ziekte geweest waardoor u anticonceptie moest gebruiken?
 72. Is er een ziekte geweest die invloed heeft gehad op het ontstaan van een miskraam?
 73. Is er een ziekte geweest die invloed heeft gehad op klachten rondom de zwangerschap?
 74. Is er een ziekte geweest die verder invloed heeft gehad op uw zwangerschap?
 75. Is er een ziekte geweest die invloed heeft gehad op uw bevalling?
 76. Is er een ziekte geweest die invloed heeft gehad op u in uw kraambedperiode?
- In geval geen ziekten de afgelopen 12 maanden: Medische kennis**
77. Waardoor wordt diarree veroorzaakt?
 78. Waardoor wordt suikerziekte veroorzaakt?
 79. Weet u waar de dichtstbijzijnde moderne gezondheidsinstelling is?
 80. Wat zijn de transportkosten naar de dichtstbijzijnde moderne gezondheidsinstelling?
 81. Bent u verzekerd voor medische kosten?
 82. Weet u waar de dichtstbijzijnde traditionele genezer is?
 83. Wat zijn de transportkosten naar de dichtstbijzijnde traditionele genezer?
 84. Wat is uw mening over de kwaliteit van **traditionele** genezers
 geen mening slecht matig goed
 85. Zijn zij in staat zijn bepaalde ziektes te genezen?
 nee ja weet niet
 86. Wat vindt u van de houding van **traditionele** genezers tot hun patiënten?
 geen mening slecht matig goed
 87. Behandelen ze mensen met respect?
 nee ja weet niet
 88. Wat is uw mening over de kwaliteit van de **moderne** gezondheidszorg?
 geen mening slecht matig goed
 89. Zijn zij in staat zijn bepaalde ziektes te genezen?

nee ja weet niet

90. Wat vindt u van de houding van het **medische** personeel tot hun patiënten?

geen mening slecht matig goed

91. Behandelen ze mensen met respect?

nee ja weet niet

In te vullen door onderzoeker:

92. Buurt in Paramaribo: arm gemiddeld rijk

93. Soort woning: klein gemiddeld groot

94. Staat van onderhoud: slecht gemiddeld goed

95. Groentetuin aanwezig? ja nee

96. Check of aanwezig

TV

Sound system

Meubels arm gemiddeld rijk

Auto

Sieraden geen gemiddeld veel

mobiele telefoon

Koelkast

Toilet

Interview Traditionele geneeskunde in Suriname vragenlijst Arts

1. Man / vrouw 2. Geboortjaar: 3. Geboorteland:
4. Nationaliteit:
5. Spreekt geïnterviewde Nederlands?
 Goed matig slecht / geen
6. Tot welke etnische groep voelt u zich het meest verwant?
 Stadscreolen
 Boslandcreolen (groep:.....)
 Anders:.....
7. Burgerlijke staat
 alleenstaand getrouwd samenwonend gescheiden LAT weduwe
8. Hoogst genoten opleidingsniveau:
 geen
 Lagere school afgemaakt / niet afgemaakt
 Middelbare school afgemaakt / niet afgemaakt
 vervolgonderwijs.....
 Universiteit afgemaakt / niet afgemaakt
 anders:.....
9. Wat is uw beroep:.....
10. Werkt u full-time / part-time
11. Maandelijks netto inkomen van het huishouden?
 0-300 SRD
 300-500 SRD
 501-1000 SRD
 1001-2000 SRD
 2001-5000 SRD
 5001-10000 SRD
 meer dan 10000 SRD
12. Hoeveel personen telt uw huishouden?
Volwassenen (leeftijd):... ... Kinderen (leeftijd)
13. Kent u het gebruik van oso dresie?
 nee (ga verder bij vraag 41) ja
14. Wat vindt u van het gebruik van oso dresie?
15. Helpt volgens u de oso dresie?
 nee ja
Zo ja, Op welke manier helpt oso dresie?
16. Ziet u gevaar in het gebruik van oso dresie?
 nee ja
Zo ja welke?
17. Heeft u mensen wel eens ontraden/verboden oso dresie te gebruiken?
 nee ja
Zo ja, waarom?
18. Zijn er interacties bekend tussen oso dresie en reguliere medicatie?
 nee ja
Zo ja, welke?
19. Heeft u in de opleiding iets geleerd over oso dresie?
 nee ja
Zo, ja wat heeft u er over geleerd?
20. Vindt u het belangrijk dat artsen in Suriname iets weten over oso dresie?
 nee ja
Zo ja/nee, waarom?
21. Kent u kruiden en / of oso dresie voor het op gang komen van uw menstruatie?
22. Kent u kruiden en / of oso dresie rondom de 1^e menstruatie?

23. Kent u kruiden en / of oso dresie voor pijn bij de menstruatie?
24. Kent u kruiden en / of oso dresie voor te lange/te korte duur van de menstruatie??
25. Kent u kruiden en / of oso dresie voor overvloedig of juist te weinig vloeien tijdens de menstruatie?
26. Kent u kruiden en / of oso dresie voor andere menstruatie klachten?
27. Kent u kruiden en / of oso dresie voor het reguleren van de regelmaat van de menstruatiecycclus?
28. Kent u kruiden en / of oso dresie voor de overgang/ menopauze?
29. Kent u kruiden en/ of oso dresie voor het bevorderen van de vruchtbaarheid?
30. Kent u kruiden en/ of oso dresie om voorkomen dat u zwanger wordt?
31. Kent u kruiden en/ of oso dresie voor het voorkomen van een miskraam?
32. Kent u kruiden en/ of oso dresie tijdens een miskraam?
33. Kent u kruiden en/ of oso dresie tijdens de zwangerschap voor zwangerschap kwaaltjes zoals misselijkheid of zuurbranden?
34. Kent u kruiden en/ of oso dresie tijdens de zwangerschap om het geslacht te beïnvloeden?
35. Kent u kruiden en/ of oso dresie tijdens de zwangerschap voor andere dingen?
36. Kent u kruiden en/ of oso dresie om de bevalling op gang te laten komen?
37. Kent u kruiden en/ of oso dresie tijdens de bevalling?
38. Kent u kruiden en/ of oso dresie in de eerste weken na de bevalling om koorts te voorkomen?
39. Kent u kruiden en/ of oso dresie in de eerste weken na de bevalling?
40. Kent u kruiden en/ of oso dresie om een abortus op te wekken?
41. Wat is uw mening over de kwaliteit van **traditionele** genezers
42. Zijn zij in staat zijn bepaalde ziektes te genezen?
43. Wat vindt u van de houding van **traditionele** genezers tot hun patiënten?
44. Behandelen ze mensen met respect?
45. Wat is uw mening over de kwaliteit van de **moderne** gezondheidszorg?
46. Zijn zij in staat zijn bepaalde ziektes te genezen?
47. Wat vindt u van de houding van het **medische** personeel tot hun patiënten?
48. Behandelen ze mensen met respect?

In te vullen door onderzoeker:

49. Buurt in Paramaribo: arm gemiddeld rijk
50. Soort woning: klein gemiddeld groot
51. Staat van onderhoud: slecht gemiddeld goed
52. Groentetuin aanwezig? ja nee
53. Check of aanwezig
- TV
- Sound system
- Meubels arm gemiddeld rijk
- Auto
- Sieraden geen gemiddeld veel
- Mobiele telefoon
- Koelkast
- Toilet

Interview Traditionele geneeskunde in Suriname (Traditioneel genezer)

1. Man / vrouw 2. Geboortejaar: 3. Geboorteland:
4. Nationaliteit:
5. Spreekt geïnterviewde Nederlands?
 Goed matig slecht / geen
6. Tot welke etnische groep voelt u zich het meest verwant?
 Stadscreolen
 Boslandcreolen (groep:.....)
 Anders:.....
7. Burgerlijke staat
 alleenstaand getrouwd samenwonend gescheiden LAT weduwe
8. Bent u religieus?
 nee katholiek protestant.....
 moslim hindoe winti joods
 anders.....
9. Hoogst genoten opleidingsniveau:
 geen
 Lagere school afgemaakt / niet afgemaakt
 Middelbare school afgemaakt / niet afgemaakt
 vervolgonderwijs.....
 Universiteit afgemaakt / niet afgemaakt
 anders:.....
10. Wat is uw beroep:.....
11. Werkt u full-time / part-time / geen betaald werk
12. Maandelijks netto inkomen van het huishouden?
 0-300 SRD
 300-500 SRD
 501-1000 SRD
 1001-2000 SRD
 2001-5000 SRD
 5001-10000 SRD
 meer dan 10000 SRD
13. Hoeveel personen telt uw huishouden?
Volwassenen (leeftijd):... ... Kinderen (leeftijd)
14. Kent u kruiden en / of oso dresie voor het op gang komen van uw menstruatie?
(bijv een meisje dat al 16 is en nog nooit heeft gemenstrueerd) = mun siki
 nee (ga verder bij vraag 15) ja
- A. Reden van gebruik?
- B. Wat kent u?
- C. Hoe komt men aan deze middelen?
 Verkregen Zelfgemaakt
Indien zelf gemaakt, het bevat.....
- D. Hoe gebruikt men het middel?
- E. Hoe veel gebruikt men van het middel?
Handvol Gegeten?..... Handjesvol in bad?.....
- Slokjes.....
- Anders.....
- F. Hoe lang duurt een kuur van het middel?
Dag/maand/jaar.....
- G. Hoe vaak neemt men een kuurtje?
Week/maand/jaar.....
- H. Op welke momenten gebruikt men de traditionele geneeswijzen?
- I. Wat is het effect?

J. Zijn er bijwerkingen?

nee ja weet niet

K. Zo ja, welke?

15. Kent u kruiden en / of oso dresie rondom de 1^e menstruatie?
16. Kent u kruiden en / of oso dresie voor pijn bij de menstruatie?
17. Kent u kruiden en / of oso dresie als de menstruatie te lang/te korte duurt?
18. Kent u kruiden en / of oso dresie buj te veel of te weinig bloed tijdens de menstruatie?
19. Kent u kruiden en / of oso dresie voor andere menstruatie klachten?
20. Kent u kruiden en / of oso dresie voor het reguleren van de regelmaat van de menstruatiecycclus? **Uitblijvende of te vaak optredende menstruatie**
21. Kent u kruiden en / of oso dresie voor de overgang/ menopauze?
22. Kent u kruiden en/ of oso dresie voor het bevorderen van de vruchtbaarheid?
23. Kent u kruiden en/ of oso dresie om voorkomen dat u zwanger wordt?
24. Kent u kruiden en/ of oso dresie voor het voorkomen van een miskraam?
25. Kent u kruiden en/ of oso dresie tijdens een miskraam?
26. Kent u kruiden en/ of oso dresie tijdens de zwangerschap voor zwangerschap kwaaltjes zoals misselijkheid of zuurbranden?
27. Kent u kruiden en/ of oso dresie tijdens de zwangerschap om het geslacht te beïnvloeden?
28. Kent u kruiden en/ of oso dresie tijdens de zwangerschap voor andere dingen?
29. Kent u kruiden en/ of oso dresie om de bevalling op gang te laten komen?
30. Kent u kruiden en/ of oso dresie tijdens de bevalling?
31. Kent u kruiden en/ of oso dresie in de eerste weken na de bevalling om koorts te voorkomen?
32. Kent u kruiden en/ of oso dresie in de eerste weken na de bevalling?
33. Kent u kruiden en/ of oso dresie om een abortus op te wekken?
34. Op welke manier helpt oso dresie?
35. Ziet u gevaar in het gebruik van oso dresie?
36. Heeft u mensen wel eens ontraden/verboden oso dresie te gebruiken?
37. Zijn er interacties bekend tussen oso dresie en reguliere medicatie?
38. Vind u het belangrijk dat artsen in Suriname iets weten over oso dresie?
39. Heeft u mensen wel eens gezegd dat ze naar een arts moeten gaan?
40. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor het op gang komen van uw menstruatie?

nee ja

Zo ja/nee waarom?

41. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde rondom uw 1^e menstruatie?
42. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor pijn bij de menstruatie?
43. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor een te lang/ te kort durende menstruatie?
44. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor te veel of te weinig bloed tijdens de menstruatie?
45. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor andere menstruatieklachten?
46. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor het reguleren van de regelmaat van uw menstruatiecycclus?
47. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor de overgang?
48. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor het bevorderen van de vruchtbaarheid?
49. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor het voorkomen dat u zwanger wordt?
50. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde om een miskraam te voorkomen?
51. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde tijdens een miskraam?
52. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde tijdens de zwangerschap tegen zwangerschaps kwaaltjes?
53. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde tijdens de zwangerschap om het geslacht te bepalen?
54. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde tijdens de zwangerschap voor andere dingen?

55. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde tijdens de bevalling?
56. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde in de kraambed periode?
57. Heeft u wel eens iemand doorgestuurd naar de reguliere geneeskunde voor het opwekken van een abortus?
58. Wat is uw mening over de kwaliteit van **traditionele** genezers
 geen mening slecht matig goed
59. Zijn zij in staat zijn bepaalde ziektes te genezen?
 nee ja weet niet
60. Wat vindt u van de houding van **traditionele** genezers tot hun patiënten?
 geen mening slecht matig goed
61. Behandelen ze mensen met respect?
 nee ja weet niet
62. Wat is uw mening over de kwaliteit van de **moderne** gezondheidszorg?
 geen mening slecht matig goed
63. Zijn zij in staat zijn bepaalde ziektes te genezen?
 nee ja weet niet
64. Wat vindt u van de houding van het **medische** personeel tot hun patiënten?
 geen mening slecht matig goed
65. Behandelen ze mensen met respect?
 nee ja weet niet

In te vullen door onderzoeker:

66. Buurt in Paramaribo: arm gemiddeld rijk
67. Soort woning: klein gemiddeld groot
68. Staat van onderhoud: slecht gemiddeld goed
69. Groentetuin aanwezig? ja nee
70. Check of aanwezig
- TV
- Sound system
- Meubels arm gemiddeld rijk
- Auto
- Sieraden geen gemiddeld veel
- mobiele telefoon
- Koelkast
- Toilet

33. Kent u kruiden en/ of oso dresie tijdens de zwangerschap voor zwangerschap kwaaltjes zoals misselijkheid of zuurbranden?
 34. Kent u kruiden en/ of oso dresie tijdens de zwangerschap om het geslacht te beïnvloeden?
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 39. Kent u kruiden en/ of oso dresie in de eerste weken na de bevalling?
 40. Kent u kruiden en/ of oso dresie om een abortus op te wekken?
 41. Wat is uw mening over de kwaliteit van **traditionele** genezers
 42. Zijn zij in staat zijn bepaalde ziektes te genezen?
 43. Wat vindt u van de houding van **traditionele** genezers tot hun patiënten?
 44. Behandelen ze mensen met respect?
 45. Wat is uw mening over de kwaliteit van de **moderne** gezondheidszorg?
 46. Zijn zij in staat zijn bepaalde ziektes te genezen?
 47. Wat vindt u van de houding van het **medische** personeel tot hun patiënten?
 48. Behandelen ze mensen met respect?
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