

**Selected Topics in Psychology**  
**Health and Well-Being**  
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**Lecture - 16**  
**Folk Healing Traditions in India**

I will be talking about folk healing in India. And I will be primarily talking about what folk healing is relevance and its efficacy in dealing with a wide range of health and other psycho social problem India has a long history very rich history of developing a wide variety of healing practices theories for dealing with both mental and physical health problems. In fact, if you look at the country in different parts of the country is know can corner of the country you can find these healings centre and these healers who are trying to providing all kind of health services and other kind of dealing other kind of problems keeping that in mind.

So, reoccur in 1992 in his very famous book someone mistakes and doctors he has commented that the diversity of these traditions in the India and the astonishing variety and number of practice thus can make a stranger to this country feel that healing in this aspect is the centre individual and cultural concern preoccupation and impression which is not far of from the mark that is what he wrote in 1992 that India is in that sense the if you look in terms of the temples the mosque thus other kind of healing centres and he look in terms of the healers the someone the mistakes the even the fortune tellers the gurus and other kind of people who are providing this kind of services these a whole range of services and the wide change of services which we can see being practice in different parts of the country and if you look at the 5th five year plan of 1992 which clearly says that India has around half million healers in the country and by these healers the planning commission.

Documents means those who are practicing ayurved homeopathic and other other alternative system of medicine, and if we add to this list those who are practicing other kind of faith healers fortune tellers, we the gurus and all these different kind of varieties of a healers then the whole number may go even beyond the 1 million mark and keeping in that in mind that it kind of service which are conducted in this country and this service clearly show that more than 95 percent the population believes in the efficacy of these

healing practices. In fact, in 1990 in the 2000 nanda wrote a book and he she mention they are around 2 point 5 lacs of healing religious, and other centers in this country and large numbers of these develop as healing centers and even the this magnitude, and this massive system which is available in this country for years and for centuries we can say that with this particular system has been completely ignored by the scientist by psychologist by health practitioners.

And I think this is a time for us to understand and the simplification as is a is a use as relevant for dealing with the health problem in this country before I proceed further let me tell there are 2 types of traditions. We can talk about and these 2 type of traditions what meriats calls as the little and the great tradition and by great tradition what we talk in terms of the healing we can mean those practices which are like ayurved homeopathy other kind of prac practitioners which are as a formal system of practicing where there they are texts and books available which are being used and a and used for a purpose of understanding and the running about these, and there are institutions learning institutions training institutions for these different kinds of a practices, but if you are there other conditions which you which call is what he call as a little traditions.

And what I mean by that is the folk tradition folk tradition is that tradition in which we deals with the common man people industry people in that villages people in different works apply where which these are the practices where with developed preu from the local conditions from the local local local environment local experiences and which you had a developmental or you will say, but developmental growth in the in the sense that these by modify developed modified when some kind of a changes and looking at the long history of India these traditions have survived over the centuries and they not only survived, but these are still as popular and have a great or even there gaining in popularity or in all over in all different parts of countries last year I went to a healing centre which is in Rajasthan near chador and when I visited it last time almost twenty years back it was a small temple and what I found twenty years time that around that particular temple a whole town cheap has developed and the more people who are visiting these places is the incase to a great extend.

So, in spite of all the progress which medical science has made. In fact, all the discoveries about the medicines about the pharmaceuticals companies another self medical development the popularity of these centers have not gone down, if you look

from that point if you then I think is important that the kind of services they are providing there is something which people are people are approaching people are contacting and they are close to the culture and the belief system which people have looking from that point, if you I would like to make a point that medical science particularly the modern medicine has not accepted these practices or they have not recognized or attribute these practices in the sense that these practices are considered to be scientific they considered to be primitive.

And these practices have been considered that all the those people are uneducated ignorant trouble and these people are using these kind of practices, but the data shows as a many other service shows that these centers these healing centers no matter where they are and they are been the large number in all cities and villages and places having frequented by people from all different class sections of the society whether they are rich or poor whether they are educated or not educated whether they are experts or not experts even this is minimum found in these services even the medical doctors even the families of these doctors even they may be using it time different times of these different centers. So, these places if you look at these the practices have been utilized and have been subscribed by the large population of the country. Now if you look at from from that point of view in spite of that popularity and wide of practices the larger scientific community and modern medicine has not recognized or remain critical even the of these different practices and the...

These traditional practices and it has been alised and it has been believed that only those who are uneducated ignorant or trouble or have no access to medical practices, these are the people who subscribe to these kind of healing practices these kind of traditional health practices they are prescientific they are part of the superstition these people have and unless as he education you will bring them you know out of that kind of belief system which will give them to, but if you look at the kokkur, and the work which are very important work which are done by kokkur and kleinman the and sudhir kokkur and arthur kleinman who have done the work in the arthur kleinman has worked in asian region and there in that region he has also looking at the these traditions and he says these practices are deep healing intend more or intend in the condition or given intend in convention in them these practices are not unscientific in the sense that we understand in

because what we have fail to understand is the scientific import of these different kind of healing trend healing practices.

And I think we what we to need to do as a scientist is to decipher what kind of theories about human mind theories about the human nature and the theories about the human behavior and social practices are in sense in this apart from and lease link practices are based on these kind of system and I think of that need a kind of a change in the maturity because we do not have right. Now the maturity and the mind set to understand this rich hatred before I proceed further I would like to make 3 points in this case and then before I talk about the how these healing centers are distinguish from the other kind of services I would like to make few points and the first point is that w h o made a very significant point in their annual report in the 1998 report that eighty percent of the diseases we suffer from the physical diseases we suffer from either have a psychogenic or accept limiting nature by saying psychogenic or psych limiting nature.

What who report says that in the case of eighty percent of diseases we suffer from there is not need any kind of medical treatment in whether we sick we may go for any treatment not these disease will be going away is a is a property of a particular period of time. So, the question is that in 80 percent of cases we go to rest to the doctors and get the medicine is the actually not required any person is a simple assurance and saying that everything will be alright may be in the for the patient to recover from that kind of problem another point do I want to make in this context is that those people who visit the traditional healers, they are not the people who visit they understand that what healer can do and what a doctor can do they understand their different rules and they understand their different rules in the sense that when they go to a medical doctor they only talk in terms of the physical symptoms symptoms of the problems, but when they go to healer they talk about all their partial concerns and issues and problems, and what they are suffering from because even suffering is not only condition or the physical condition, but are also kind of where they comes to their problems they understand their personal and mental and social problem.

And so the role which has healing is playing is more of a counselors than of a person who is taking their physical disease the third point I want to make there in the context in this content is that when you are looking at this healing condition in the present context we should note that these are lots of these content made at present at the west also about

the medical help practices because there are viewed a lot of hope in the beginning of the last century that they will be that medical science will progress to the extend and living being till for every illness.

Every disease will be taken care of whether it is a few mental disease or as or physical disease and we are come to know in hundred years of vertical science progress that vertical science is not been able to adjust most of the human physical, and mental health problems looking at the way better health problems are increasing in the society whether this is the in the Indian society or the western society the number the problem is on raise look at different kinds of indices which are coming or which are on our society in terms of depression in terms of other kind of anger that kind of mental health problem these problems are on raise according to all different restrictions which are coming up. So, medical science has not been able to adjust which effectively to these kind of physical and mental health problems of the people, and if keeping that in mind that this is a kind of scenario we are living today I think there will become the more portended for us to understand that how these reference healing centre and these healers work what they do?

And what they do and how that has the person to recover from that kind of problem they are suffering from. So, what I am going to talk now about drowse is about drowse is about the distinguishing features of these faith healing these kind of traditional healing or I would say for it whether you call faith healing or folk healing or tradition healing I would be combining these different aspect 1 aspect is that these healing folk healing is holistic in nature it is much more than the recovery of the person from illness or from physical or mental health problems, but it keeps dealing with the anxieties worries.

Fears guilt loneliness all direct in properly which are accompanying with this kind of other kind of health problems of persons or social problems these holistic view mean this the overall purpose of these this kind of folk healing is the social and psychological and physical wellbeing of the person there is a primary concern, and looking for that point of view holistic illing is consider to be dealing with human relation dealing with the belief system dealing with the patient and their spiritual orientation and all these things are combined in the in the treatment process or the healing behaving process in this traditional practices. Now these condition healers knows 1 thing into turing that will not because of the learning or the education that these close simultaneous relationship between mind and body.

If the mind is sick the person falls sick mentally as well he is a blue he is mentally also sick and in any man mental illness anxiety or depression or other kind of will lead to some kind of may lead to some kind of physical symptoms it is some other stage. So, this kind of close relationship between mind and body healers well they understand what they are doing in the kind of treatment which we have doing is primarily in 1 day is a for psychological nature there if the mind is treated mind is healed then the mind will healed as mind as a mind will take care of the body the physical illness as well. So, this kind of assurance this kind of faith this kind of belief which is in work in the in these kind of that because it is important for understanding that these are psychological conditions the state of mind of the person which is important for the purpose of healing and treatment of the person another thing which I want to say about the holistic that the traditional healing is not treating the person as the patient is not looking at the illness or the problem with a person has the treatment which they have other healing which takes place is of the person.

So, what they are healing is a person not like in medical science where the focus is on the illness any symptom any another thing which I want to say in this context that though some healers specialized is particular aspects of open particular diseases or particular kind of problems, but the kind of treatment which they generally they want they do is combining the medicine herbal faith believe spirituality all these are combined together.

When the when they are dealing with the people who are suffering from some other kind of problems and sometimes the. So, this is all about the aspect that leaves its processes or these healings are healing holistic another is these therapies are mostly healing traditionally the therapies are mostly second therapies what I mean by second therapy I am making the distinguish between the second, and the religious religious is a connotation which is bound within a particular frame work within a particular belief system or within a particular social or way of believing and understanding by particular community particular society and group.

But why is when I say separate this process we mean to say that this places are places with community. Secondly, or they are processed to be wholly they are considered to be belonging to a ramb in that ramb which is revert or expected or trusted or believe and this is the what they how we look at the whole aspect of set jacked and what sudhir kokur again said I would say I will put sudhir kokur in this context is that he said that the

whole weight of the community religion with history and thus second therapy as a therapist proceed to mobilize strong cyclic energies inside and outside the patient this secret may be in lower in many ways that are wider images of god or lord hanuman or some kind of or some kind of holy men and through these. What is time to do in the this healing practices is that they are trying to being together the physical and metaphysical work and these work when they are bought together that the whole endeavor is to bring a harmony because we as we said that these are not 2 separate words, but we need as a individual we need both the word the physical and the metaphysical and the healing folk healing practices are trying to harmonize these 2 words eventually now this second texts practices are reinforcement and this second practices are reinforced by legends or by some kind of stories or this kind of stories or this kind of myth which are built around this healing places all healing places I have I will we will study in last of these healing places have a some ritual how it begins how it came into existence how a particular healer has acquired.

The power of power the power to heal somebody and there are stories about like more than the particular temple or the particular type of other kind of healing centers that there may be for example, there was a place close to Allahabad, and they said that some cow was passing from that area and when she when she chase the land from her laid from idle came out and they thought this was something miracle happen and that was might be miracle or not miracle I do not know, but at least this is how the people believe that at this particular idle is a miracle and then they put it in a temple small temple and that becomes healing centre in that particular area which is frequented by large number of people there are always associated some kind of ritual or a kind of ritual which are part of that.

Second healing therapies and there are a part of a healing centers in the sense that that they are they either there is a temple somewhere close to Udaipur which I visited that people are supposed to enter in that temple crawling and this is how they see that someone some other kind of ritual they had to enter the temple folded hand they have to do some kind of ritual, and then they can sit into the holy place and this is one of the is of they ensure that the kind of reference and the kind of faith and the belief each people have should be restored should be maintained I saw in one place where I went to this

healing centre and I found that that maintain a register or all those who have visited this place I have thought this is systematic.

In the could be of you know keeping a record who are coming and visiting these places these are the healing centers which are famous for the purpose of a kind of stroke and epilepsy in these kind of diseases, and in that register I found that particular list I found that the hardly in this case of that person who came to this place and there is not recovered has no benefitted.

So, all these reports shows that the list and the names and disease and the problems they are suffering of those people who have recovered the whole purpose which I had understand the term is that the purpose of looking at maintaining record is to ensure that this is a place which is heavy effective in 1 ways I am sure they may be people who are going to visiting these places who have not benefitted, but all these reasons has truly tell about these places all this stories are stories of those stories which are stories of healing stories of the recovering and again by improving the health the recovery may be marginal the recovery may be may be in may be perceptual only those who had seen it, but that kind of recovery was observed as seen in the places. So, this is another thing which I found that these kind of sacredness holiness of this places as it has been maintained and therein become whether it is a healer or is a healing period the sacredness is important consideration the third was cultural (( )) what I mean if you look at the medical practices medical science and that medical practices medical doctors is coming with particular type of education particular kind of background as these believe of the believe in the kind of some kind of malpractice malfunctioning of the body some kind of virus which is affecting the what because of that they are falling state.

So, all kind of all kind of explanations all kind of versality which is given by the medical doctor is in terms of the some kind of virus or some kind of bodily malfunctioning and these was the considerations which are considered, but if you look at the at these other doctors who come from particular section of the society they are educated they are coming from the educated and they speak a different language their taught and brought up as change in the different view environment, but when they look at the healers all this healers must come from the same region it belong to the same community they speak the same language they know their families to whom they are teaching they have long



association with the people in the particular region area they know what problems to be suffer in that particular area.

So, if you look at the look in terms of belief system also they what they believe in their health belief their religious belief their cultural belief in terms of their cultural practices they come from the same background to which they are cent of people or those who are suffering belong to. So, there is a kind of capability there is a kind of you know we can see the country in what they speak the language they speak they way they understand the problem and the way that person understand that problem because they also had the faith and trust and subscribe to the same kind of value value system and some kind of social and cultural practices and that is one of the factor through because of which these healers are very very quickly can communicate and they can link or they can have a compound village healers.

So, that kind of bound which is which is extremely should be in the traditional healers and the patient we do not see that kind of bond in the as well, but very generally frequently particular in those hospitals and the best places where there are hundreds of persons who appoints the doctors has to see and it just physically possible for him to other no personally all the patients the doctor is speaking, but he has these people have personally known they subscribe the to the same value system and they come from the same value background well another thing is that they go in depth of the disease whether looking to this point of view this questions.

And the healers infected that diseases they brought these the diseases in terms of the medical symptoms or can be call physical symptoms, but most of these condition these interpretation signs in terms of some kind of a some kind of moral transmission be 1 that they when some begin violated you know how they throw the before the holy people they did not know it o the past of some places where the y should not have gone away their some kind of evils places reside. So, most of these kind of belief if people had these are the primary source of disease which these are kind of evil spirits or kind of you know or some kind of moral or ethical transmission and that is 1 of the thing which you also taken into consideration that these are the diseases for which people falls sick. So, third thing which I can say folk type of folk in this context is that the kind of treatment which goes at these places I would call it kind of a community treatment it is not like 1 to 1 treatment 1 to 1 consultation which goes on in the case of a clinical practices

psychotherapists we will talk to the question and then we were talk to other people on that family or from other view, but the whole consultation is 1 to 1 where in medical practices I also is more concern about talking to the patient and here I was saying some of the places I went when the state the what is actually happening and usually open space about these questions about these people who are want to consult the healer into well assemble that and they talk about the problem openly before everybody there is no sense of privacy there is no sense of hiding some they talk about the what they are suffering from about the thing there is a cause of the suffering and they think about the kind of background which should they have and the healer is talking his dealing some kind of solutions he is talking. So, all these sessions is go on like.

These different places these are the sessions where you know everybody knows about the problem of everybody this is nothing like a of privacy and secrecy other thing is at these at these present everybody participating in the treatment both community and people is involve in the process of participating. So, there is a larger role for the community for the family to participate and that become important that a person in the sick that what actually happens and medical many studies on particular sake they domain of their volt strings they get more and more combine to themselves and a what this kind of healing practices are doing that the being of person out out back in to the society out back into the community and filled family. So, that he were who were become individual in this in the sense of the term he is become again the social being in the active and in the social participant in the community life in the belief or in the community this is another thing.

And one thing which we noticed doing this phase what this healers do they create a positive image of wellbeing this is 1 of the thing which is they do is that positive image of the wellbeing in the sense that they cleared that kind of ambience at these healing places center or at the place of where they are that by using different kind of what we call the ascent or kind of chanting or bhajans or other kind of you know activities some kind even group dancing and sometime drumming all kind of activities which go at different places these activities are conduct in the sense that person should have that kind sense of wellbeing that he is part of larger community not only part of larger community, but they by through this method is different from which they create a kind of imaginary in the mind of the person there everything going to be alright they anxieties and their worries you know they will taken care of...

So, this sense of wellbeing which is inculcating patient through different kind of victuals and different kinds of practices that because very important that the ritual and practices you know only the facilitate process of bringing the person who was this very important that I am going to be alright this hope is very important for recovery from any kinds of problem any kind of mental or physical problem another is a faith that a kind of place I have come I have come to the right place and I think this place is going to or this person is going to help me in recovering and that kind of and that kind of imagery that everything is going to be alright thing will recover and improve people come with go with this places or...

These kind of mental state when they visit these place and they visit very important recovering from any kind of problem is very important that to hope, and you trust people around you and you think what is whatever be being done will be help in improving this condition.

Another thing which is in this case is we say that this is the treatment only not only for the patient this is not they are not healing the person they also attaining the doing the treatment for the family and the larger communicate, and there is important that everybody is participating in this process I have been working or we are doing some work in the villages of a near islamabad and one of the problem which is very prevalent in this stage maintenance problem in this area lot of human in that area suffer from mysteria and we went to see that how these healing center treat people human was suffering from the mysteria because this morely for the human and for particular for langda of human and we saw that the family is a joint family which most of cases is for to find that the cases which you saw that too are coming from the joint family big family there.

And there is new bride in the family what happens that that new bride has to follow the convention the tradition the orders the expectation that why whole all family members anybody can tell her anything anybody can even hares her abuse her, and she is not suppose talk react or give it back in the very traditional society everything about the very that kind of what village and the traditional society and what is happening in that case the whole angle is accumulating she is not able to react and what accident was happens even she is not no longer can take it at that situation there is a bust she become hysterical

and when she becomes hysterical she can do anything she can throw stone at the family member she can abuse them she can run away she can the...

All kind of thing she can do and these not taken orphans by because it is believe that it is when she gets hysterical it is believe that she possessed by some kind of evil spirit if she is doing under the under the that spell of that evil spirit, then it is not she who is doing that. So, nobody takes she can do anything she is as taken place whatever she wants to say whatever she want to do she is about to do it and nobody take any orphans of it she is taken to this healing centers, because evil spirit we has to be away and all kind of treatment they do there they you know, and because of that the diagram even that they can draft for to some kind of meeting outside and some will takes place in some places that I have seen it and kind of you know shouting.

And crawling a kind of kind that just try to avoid that particular in most of the evil spirit is driven abet and the person patient person she is normal then there is not stigma of it she is again back to the family she is working with the family and, but what happens that the whole family is participating in these process and these a fear that this spirit evil spirit may come back any time. So, now, that taking that by more humanly more with the concern and they are more careful that she should be you know our wealth being should be taken care of I think if you look at from that point of view that we call it superstition if you from look that point of view.

Then it is scientific purpose and they were stigma or stigma we said that that even if a person is gone to mental hospital for 5 just a visit which is a psychiatrist even for few occasions then that person carries that stigma for the rest of life that he person has a mental problem he visited some kind of psychiatric or counseling center and that kind of stigma is not there I know 1 thing which I has seen even if it is this kind of family treatment that they or the healing that they may be many places there are discursion they are abuses and the kind of thing which happen which I have seen that mostly these highlighted by the medical doctors and medical practices and those who are educated at these exaggerating many means they are happening years this kind of malpractices are there, but these are more exaggerating y the by the educated class because they are not able to understand what is happening they only see that and and least the least they are this kind of discursion and these kind of abuses are there are yes, but if you look at the even the medical science if you look at the other kind of treatment process, if I even

American data shows that the forty percent of the surgery which are conducted we have done of the patient would not require at all and these surgeries take place.

In the large number of cases where patient does not need a medicine or who does a medicine these are being given by the doctors. So, that they are tracks in this system although in the folk healing system that track they are cheese they are people who are there for different purposes, but still that system use a if you look in the larger context and you look what they are doing actually and that doing is kind of improper treatment there is a is a kind of recycle because and social and spiritual component which is part of a, who are these healers and how does it work and I will divot I would like divorce some kind to this particular aspect that how these healers works as I said 1 thing is that these healers belong to the same community they come from the same. So, there is the get a faith get a trusts and there is a get a communication with the people with this kind of healers by healers within that particular community.

So, 1 point to make in this country is that they are healers or suppose to have some kind of a the healing powers and these healing powers are not acquired by practice. So, by training or by these powers are stored on them given to them for purpose of helping the community helping the people and helping the society. So, in most of the cases if you look at these healing system and the I think I have change these healing system even these a whole over the world that these in these healing system healing is a kind of social work is not a profession they may be doing some other thing they may be doing some other kind of activity for their life their living, but they is not means of living and means of earning and in that is kind of social work if you look fund the them the most of the healers are doing some other kind of work which we have seen, but many of these healers and these healers are on their own kind of prefer these services and not only for for these services these services use a are ack acknowledge and excepted by the community as a kind of you know as a kind of contribution on to the society other thing which I see in the in this cases that those people are not paying the is not like the medical system that you pay 50 rupees hundred rupees at faith a doctor and go get treatment these healers are not suppose to charge.

In fact, this is I am in routine at 15 to 20 other article from other places from other regions from erica even the natives of that particular place or travel communities in different places or advise of people that this practice is everywhere that these healers are

not suppose to charge if they charge any money for what they are doing then it is believe that the healing power will be gone. So, this is the kind of service which is kind of free service this not a part of the commercial setup if you look at from Tenissha point of view these happening now I can we can see that is becoming more and more commercial that is the, but it traditionally it was never anywhere in the world this is the kind of establish they are providing volunteer in this.

But it was not that these people was not compensated for what they were doing society was again many time local communities were taking care of the needs devote will happen in the person gets well they fill overused to offer some kind you know some kind of offering in terms of material or in terms of gives or some kind of you know grange or some kind of other things for their liability. So, this kind offering in terms of a as a sense of gratitude people were doing, but they were not suppose to charge and I think therefore, important aspect of these suppose to be violent services.

Other thing I would like to make in say in this case in this sense is that these healers do not make a any distinction as I answer maintain at the beginning of different kind of problem this is a social problem there is a problem where somebody has got has lost his family member or some other kind of tragedy has happened in a family or somebody has lost his business or somebody has other kind of you know social or kind of personal problem or physical problem or mental problem the what is acting that the healer which are working no make this kind of create distinction between 1 commodes depend on the symptom and other kind of this problem is different from the other kind of problem the kind of treatment is happens which is which is taking place in these present is a almost uniform for this kind of different kind of problem.

So, what because I said I said in the beginning that the healer is treating the person or the farmer he dealing with the person and he dealing more the holistic man that in the sense that the holistic man that in the sense that the all problem have some kind of have may result in the some kind of physical or the mental health problem.

Even there is a loss in the business it may happen eventually that that may lead to some kind of mental health or some kind of depression or some kind of other kind of problem. So, that kind of discrimination or this kind of classification which we make in the modern medical practices that kind of classification that kind of differentiation has not

been very much practice by these people I said in the beginning in the guru divine they may someone they may be jorge full person they may be some kind of fortune tellers they may be other kind of all these whole range of healers and I am talking what I am talking about is that which are being there and who are providing this services healing services through the communicate.

I think this important that what we a we hated we have the what kind of rich tradition we have what kind of experience we have that can should be, but we noon the health care program of the country because looking at the present scenario and looking at that we do not has sufficient doctors in the country we do not have the infrastructure for health care at present.

I think these people who are providing a service in any case and these people who are acknowledge and accepted by larger section of the society how these people can be, but within the help of the public health care system I think this is one of the issue which is a primary issue for the proposal there are many study which are I want in the and rumpole was 1 of the person who wrote a very famous book he did a survey of a large number of psychotherapist and their practices and give us time to understand what helps person to recover or to gain the mental health again destroyed mental health and he found that he took the practices like with the what kind of system what kind of particular the subscribe to and in both kind of environment they talk about they also took the person and what he found important that most of larger tank of variance was accounted by the psychotherapist person not he is practices or not he is techniques or not what he was doing, but as a person how psychotherapist as a person is able to re let with the patient what goes on the in the communication at the patient at the conscious and both in the unconscious level how the person how the psychotherapist is able to give him that feeling of trust and hope that he was he is going to or she is going to recover and there is what he found is the book which have come out in to the 2001 that that the person as a therapist is much more important than the technique which they use.

If you look from that point of view also and also we look point of view that most of the treatment in the larger cases that these people are doing healer doing is a providing a kind of psychological insurance a kind of hope that things are going to be alright these are people with whom they can communicate in the close farther you know they are available all the time they are there and they can go and consult them which is not for

few which is not happening in the modern present in the mental health a physical health practices.

So, when these people are available they can go and consult these people this is they have what they providing may be what me found that they may not be able to treat the problem whatever be physical mental problem there, but they are able to give this insurance of hope to these things will be alright and may be their health will being will be destroyed and which is very critical for the propose of recovery from any kind of social or mental problem. So, that role they are playing and because of they are the kind of role they are playing in many country which are seen in the Indonesia as seen in the Sri Lanka Thailand other countries.

What they have done is the they have tried to being them together medical doctors and these traditional healers because medical doctors can take care of the physical symptoms and the healer can take over the all kind of psycho social problems which are cons which are accompanying that kind of physical problem. So, what they do in the cases many cases does receive Sri Lanka that the person may go to healer first these healer are kind of training also that which kind of problem they should be looking at which kind of problem.

They should not be looking the serious problem is a cancer or a kind of other kind of very serious problem then they should immediately refer a person to specialist. So, they wrote because that kind of refund providing the first level cons context and first level material services and I think this kind of module which they have followed in the Indonesia and a Sri Lanka that that is may be a kind of a module which we can think of that how these two kind of seems the traditional and modern we need both can be combined together to provide a more effective and larger services to the society and the community.