

Recognition of Diseases and Use of Herbal in Latin America Indigenous Areas: Case Colombian

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Abstract: The disease is something that accompanies the human being from its existence which has sought to explain those symptomatology beyond their logic, thus, start the explanations from the plane of magic. Religious which are configured in a series of practices in which various plants and roots which are transformed into teas or foods that promote specific relief conditions are involved. Thus, various plants and roots have medicinal acquired the adjective as in Colombian popular culture have established themselves as healing. In this sense, we try through this research to identify the most common diseases in the Colombian indigenous areas. To do this, several researchers including stand will be used: Navarrete, Sanabria, Lozoya, among others methodologically the research was documentary-bibliographical as several texts were analyzed in relation to theme. They were obtained as results within the Colombian indigenous cultures have used a series of magical methods-religious and personal interaction in which the recommendation consumption of plants and roots, it is almost vital to achieving the goals of healing. The traditional practice of home gardens is one of the most widespread aspects within communities. This point is taken into account as a central objective for the management and use of plant species that can probably overcome some health problems requiring immediate ambulatory care.

Key words: Indigenous communities, medicinal plants, diseases, personal interaction, health problems, results

INTRODUCTION

Disease recognition and use of medicinal plants in Colombian indigenous areas has been transformed by processes of acculturation, displacement and mixing. The ancestral transmission of this knowledge has been lost from generation to generation, however, this knowledge is still salvageable (Bautista and Gonzalez, 2016).

However, it is important to determine that Colombia is a very culturally diverse nation in the same are a series of own cultural groups and foreign who are all currently represents the Colombian nation. To this environmental conditions, topography, biodiversity, among other aspects that define the behavior and ways to cope with various situations in the regions, especially, those that relate to the welfare of human beings as it is the disease together (Tyler, 2004; Plummer and Macionis, 2014).

In the group of useful plants in Colombia include the so-called medicinal plants which are all those wild, semi-wild, cultivated or managed that are used in the country for its properties in the treatment or prevention of diseases in humans or animals and are used as medicines. The active medical quality confer to these plants and

consequently, the differential characteristic is its ability to counteract the effects of the disease on living organisms, that is to act as a medicament.

Medicinal plants considered as carriers of substances (or active ingredients) constitute medicines must meet the requirements of quality, safety and efficacy according to international and national regulations. This regulation states that, medicinal plants, a drug is the binomial plant (or mixture of plants) plus the therapeutic indication and has properties to prevent, diagnose, treat, alleviate or cure illness or disease or to affect functions bodily or mental state.

The evaluation of the potential of medicinal plants native to Colombia is an activity of analysis and discussion to be done on a permanent basis for decision-making, updating the regulations and the formulation of public policies on scientific and technological research, education, training, conservation and sustainable use that contributes to the social security health of citizens and therefore, the development of the country.

To the disease, Colombian indigenous cultures have had special ways to be treated in which the emphasis is

on the magical aspects-religious to give explanation to biological and physical phenomena occurring within community members for which often they have no immediate explanations, so, a number of recommendations are made by a kind of healer who is based personalized attention and use of roots and medicinal plants as essential to relieve ailments and alleviate symptoms presented essence.

MATERIALS AND METHODS

Methodologically this research according to the intention of the information, the scope and depth of research and level of knowledge, this investigation is descriptive because descriptive studies measured independently variables and even if no hypothesis is formulated such variables are made in the research objectives, thereby generating information, trying to describe situations, events and facts that are linked to the variables under study expanding knowledge about disease recognition and use of medicinal plants in Colombian indigenous areas (Cerda, 2015).

However, it is important to note raising Sabino which states that this type of research, "lies in describing some fundamental character set of phenomena. It allows to reveal the structure or behavior of phenomena for an organized and full of a situation in order to try and provide recommendations projections in other phases of the study "description (Milliken and Albert, 1996).

From the point made by the researcher, descriptive research is specifically geared to the researcher achieves describe its subject, using appropriate resources and making the appropriate procedure which allows to obtain the phenomenon studied appropriate information for the establishment of a judgment when you are performing this description. Hernandez argues that descriptive research seeks to specify features and important features of any phenomenon being analyzed also, descriptive research trends defines a group or population (Milliken and Albert, 1996; Jimenez, 1996).

The utility of this study is how a variable behaves with respect to each other. In another vein, research is considered as a field research because the data collection was performed directly in the place where the situations addressed by the study are presented. In this sense, Sabino, considers research field is one that is done in the proper place where the problem under study, allowing the researcher insight into the situation and get the data, so, reliable (Cerda, 2015; Mantilla *et al.*, 2007).

RESULTS AND DISCUSSION

To understand disease recognition and use of medicinal plants in Colombian indigenous areas, it is key

to recognize the following criteria used in its formulation: the richness of species with medicinal use has the country, the intrinsic value of these species as components of biodiversity, the dual role representing these species-contributed the functioning of ecosystems (service) and their use in medical therapies (good) interest to consolidate a national inventory that allows developing a native medicinal pharmacopoeia with neotropical species mainly present in Colombia and unique species of Colombia them medicine.

Besides it must be taken into account the dependence of local communities to use and conserve these species for their primary health care, the need to preserve the traditions and popular knowledge of local communities associated with the medicinal use of these species, the economic benefit derived from the commercial use of these species, guidelines interest in conservation of medicinal plants and the International Standard for Sustainable Wild Collection of Medicinal and aromatic plants.

Now and i know the culture that will address allows us to know what procedures they use to practice their core activities are as is health care. Traditional medicine is a set of knowledge and practices generated within community, transmitted generationally and based on empirical knowledge, tries to offer solutions to the various manifestations of the disease, seeking to promote the health of the community (Bautista and Gonzalez, 2016; Dolmatoff, 2007).

The above, it reflects that exists in Colombia ignorance of traditional therapeutic uses of medicinal plants and specifically of medicinal species considered Exclusive to Colombia (E) and native medicinal species of Neo-tropical presence in the Country (NC). All this is probably due to insufficient research topic development in the country and little therapeutic value of these plants by the Colombian population in general.

This situation can easily lead to the extinction of many of these species as therapeutic, cultural or natural resources and also requires that more ethnobotanical research be brought forward in the country, allowing greater appreciation of native medicinal flora of Colombia and a higher probability of survival of these species in the various national ecosystems, besides being exploited by humans (Robineau, 2014).

Strengthen research development in the sector of medicinal plants in Colombia and specifically with respect to the unique medicinal species of Colombia (E) and native medicinal species in the Neotropics with presence in the Country (NC) will lead to confirm and give more validity to the different therapeutic uses of plant that grows naturally in the national territory which thus, provide sustainability, effectiveness and safety to phytotherapeutic the country both for local use and for

possible inclusion in the Colombian Vade Mecum of medicinal plants as established by the Ministry of Social Welfare Decree No. 2266, 2004 and Resolution No. 2834 2008 (Phillips, 2016; Hammen, 2016).

In the case of curative medicine of indigenous communities in Colombia is composed of a series of roots, plants, animals and others that are transformed into the form of drinks, food, ointments are applied or consumed by members of the community. However, this knowledge about what to do is not unexpected but it is a “gift of God” that a person has to heal which fails to understand the reasons of the health problem and achieve interconnection between body and soul.

Recognition of the disease: The knowledge of the healer, goes beyond instrumental knowledge, practical or empirical he represents the person most knowledgeable on earth about ways to heal because it has the “gift of God” as already noted above. In the case of folk medicine, the body resembles a box containing a number of bodies to become imbalanced for reasons beyond the control of the subject or situations for spiritual, distortive welfare of the individual.

The Colombian population is made up of three main ethnic groups: the Afro-Colombian ethnic or “black”, the Hispanic ethnicity or “white” and the American Indian ethnicity “indigenous”. Each ethnic group is composed of various and numerous communities and villages with ecological, historical, racial and cultural identities, identifiable in the concert of diversity cultural the country, however, the current dynamic global and national impose the need to a step forward in the construction of pluralistic societies where respect and recognition by the difference form the basis of relations between groups, however, it is pertinent to mention that they also have cultural elements of other peoples such as Jews, Syrian-Lebanese, gypsies, among others.

For this reason in the Constitution of Colombia 1991, it is established and enshrined as a plural nation as stipulated in Article 7 “the state recognizes and protects the ethnic and cultural diversity of the Colombian nation”, just as stated in Article 68 “that members of ethnic groups have the right to an education that respects and develops their cultural identity”. That’s when the healer, makes presence and makes use of methods known to give timely to the problem, “solution” through a number of methods such as (Prance *et al.*, 2014):

- Using divination which involves the magical aspects-religious
- Direct observation of the person
- Direct talks with the patient and family
- Touching body parts that are affected by the patient or their relatives

Plants and roots: Now, in natural medicine used by Colombia’s indigenous communities, a number of resources with healing properties, among which can be used are used involving fruits, tubers, bark, stems, leaves.

Animals: Aimal blood, sheep, cows, chickens, pigeons, snake, animal fat.

Liquids: Wter in different temperatures and states, tea, tea, inerals and other minerals clay, limestone, alum, stones, snails, among others (Tyler, 2004).

In this regard, it is important to note that regularly seek individuals assess their health status and in many cases make this relationship with morality. However, due to the processes of transcultural they have occurred in all Colombian indigenous regions it has changed the sense of understanding of health, although, it is still going to traditional healers for specific cases such as (Plummer and Macionis, 2014).

Traditional syndromes: Fall of an organ (womb, bladder), Aging spiritual situations, menstrual cramps, pounding, scrapes and falls in general, evil eye, dizziness, envy, frights.

Various diseases: Heart pain, muscle and back pain, fractures, pregnancy, headaches. Within this context, consider preventive treatments and ways in which they are treated. It is there when they appear between preventive treatments amulets, prayers, wearing clothes, prayers which are executed in the form of baths, herbal teas, washing, cleaning, ointments, sweat, offal, among others deemed relevant by manifested condition and the views of the healer (Balee, 1986).

Therapeutic resources in traditional medicine: therapeutic options are many include specific aspects of patients such as faith, spirituality and beliefs about traditional medicine, the latter is central to indigenous youth, since, due to the processes of miscegenation many villagers are skeptical of the effectiveness of its medical system. Other treatment options include the spirits of sacred sites, the active substances or plant spirits, rituals and prayers (Glemboski, 2013).

In traditional medical practice it is common to find resources biomedicine about traditional doctors recognize that it has better options in managing the physical and biological changes, so, it is common for traditional doctors recommend going to the hospital to some specific circumstances and employ some diagnostic aids of Western medicine. “We as traditional doctors motto is not to fight against the impossible, based on that when we see a disease should be treated more with than traditional Western medicine, we say that problem is not traditional medicine, go to the hospital for there give a better

diagnosis, so, they can leave many doubts. Even, we tell the patient to go to the doctor to send you some tests.

In addition to the articulation of the two medical systems around treatment options, there are others like the attention of some physical injuries or ailments of pregnant women by sinkers and midwives, prior to referral to the lending institution of services health, sometimes the medical system actors have managed to articulate the ancestral knowledge with practices of biomedicine, especially midwives whose work has been the most recognized and valued by biomedicine (Glemboski, 2013; Burbano, 2009).

CONCLUSION

Notable among the results and there are various diseases that affect Colombia's indigenous communities, among which are mainly respiratory, product temperature changes in indigenous areas in addition to the dust, since, they are in very arid areas, gastrointestinal product also unhealthiness, malnutrition in children and mainly related accidents.

Given the above, it is evident that the traditional practice of home gardens is one of the most widespread aspects within communities. This point is taken into account as a central objective for the management and use of plant species that can probably overcome some health problems requiring immediate ambulatory care, considering that these populations are far from hospitals.

The responsibility assumed by the healer within indigenous communities is very relevant as well as alleviate disease through the use of medicinal plants and roots, focuses on emotional and spiritual care of the patient in a way that this feels their requests are heard, getting that need immediate response by cultural or access issues not found in Western medicine.

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