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## SOURCE (OR PART OF THE FOLLOWING SOURCE):

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Title Ayurvedic and Unani health and beauty products: Reworking India's medical traditions

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## Summary

The study discusses how the logic of the market has shaped, constrained and transformed Ayurvedic and Unani tibb, two Indian medical traditions. Chapter One deals with three templates of contemporary Indian medicine: popular notions about wholesomeness and nature, favourable legislation, and the 'battle for the consumer'. To get a hold on the approximately ten thousand formulas, I distinguish three product categories: consumer brands, biomedical-provider brands and classical products. Over-the-counter patent medicines, which were already popular when the first manufacturers started their businesses in the second half of the nineteenth century, now make up seventy percent of the sales of Indian indigenous pharmaceuticals. Also, many biomedical-provider brands and classical medicines are bought without the interference of a physician. Chapter Two introduces the five manufacturers which make up the context for a discussion on the state of contemporary Indian medicine. Three of them receive most of their turnover from the sale of consumer brands. The other two have specialised respectively on the sales of biomedical-provider brands and classical products. The chapter contains the example of a joint Ayurvedic physician-retailer to illustrate that there are also sites in which all three categories of industrial manufactured Indian formulas coexist with homemade medicines. The reworking of humoral pathology and Indian formulas through modern pharmacology has been discussed in Chapter Three. It is argued that laboratory research has not been able to build a bridge between humoral and modern scientific notions and practices. Most of the research done by Ayurvedic and Unani manufacturers on their products has been largely canvassing and is foremost aimed at making their commodities attractive in the eyes of consumers, retailers and prescribers. In contrast to Indian research on natural ingredients which regularly features in peer reviewed international periodicals such as the Journal of Ethnopharmacology and the International Journal of Pharmacognosy, the research done on Ayurvedic and Unani products is mainly 'promotional'. The use of modern research and production technology in the marketing of Indian health and beauty products has been described and analysed in Chapter Four. Contemporary Indian medicine has hooked itself onto the global trend of Evidenced Based Medicine. Apart from the laboratory, traditional culture and nature play a prominent role in the discourse on Indian bioceuticals. Traditional culture and Indian medicines as means of empowerment is the topic of Chapter Five. The discourse on Indian medicine provides a space for discussing the articulation of tradition and modernity in contemporary India and the construction of an Indian modernity which is marked by wholesomeness, naturalness and spirituality. Because of their being Indian Ayurvedic and Unani health products are said to give people 'what they really need' and to take care of individual, social, spiritual and national well-being. These substances are offered as remedies against the venom of Westernisation such as stress, impotence, environmental pollution, fast food, alcohol consumption and the taking of modern medicines. The consumption of Ayurvedic and Unani bioceuticals promises to make people effectively modern, i.e. to make them stronger in a spiritual, mental and somatic way.

My conclusions are based on fieldwork among the Ayurvedic and Unani industry over the period 1996-2002. Seventeen firms have been visited and five of them have been selected to provide a con-

text for analysing the state of Indian medicine today. Semi-structured interviews and company publications such as promotional materials, in house journals, professional and popular magazines published by the companies themselves, studies on their products and their ingredients published in pharmacological, phyto-medical and clinical professional journals, as well as relevant government publications, make up most of my data; I have analysed these empirical materials in the context of the anthropological literature on the instrumental, social and political aspects of commodities. The study also wants to be sensitive towards scholarly studies dealing with South Asian medicine and medical anthropology.