Chapter 1


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DOI: 10.4018/978-1-7998-2091-8.ch001
Indigenous Communication's Role in Traditional Birth Attendants in Maternal Health Practices

ABSTRACT

Indigenous communication is an indispensable medium of communication in the socio-cultural tradition of Africans. These systems have been used to promote cooperation, mobilization, and participation among African people. This chapter takes into account indigenous communication roles of traditional birth attendants in maternal wellbeing and maternal health practices during pregnancy and childbirth in both Nigerian and South African communities. The significant motivation behind the examination is to assess the indigenous communication role of traditional birth attendants in maternal health practices in the two nations through empirical studies. After careful review of the studies, it is shown and discovered that TBAs in both Nigeria and South Africa assist pregnant women based on their religious or traditional beliefs. The researchers therefore recommend that health professionals should train TBAs in modern maternal health practices. This will go a long way to help them know their restrictions and possibly refer mothers and their children for emergency services and attention as needed.

INTRODUCTION

In contemporary years, there has been growing discussion over the expediency of Traditional Birth Attendants (TBAs) in maternal health practices. Critics of Traditional Birth Attendants are of the opinion that TBAs have done little to advance maternal health practices because of the orthodox way of practicing maternal health which is not safe for the mother and the child and this is believed to have frustrated the efforts made by maternal health advocates to reduce maternal mortality. Supporters of Traditional Birth Attendants on the other hand, have articulated the importance for a continuous partnership with Traditional Birth Attendants as a tactic and approach to improve access to essential maternity health care in rural areas specially to achieve momentous decrease in maternal mortality.

Maternal mortality is high in most African nations, especially in areas where access to formal human services is constrained. This builds the danger of mortality for both mother and kid with extreme maternal and neonatal wellbeing entanglements. Physical separation and monetary impediments are two noteworthy imperatives that keep network individuals from getting to, utilizing prepared health institutional and services (Mfrekemfon & Okere, 2015).

Indigenous communication assumes a gigantic part in maternal health practices, particularly in the rustic regions of Africa where indigenous communication methods are still to a great extent utilized. As Oyesomi, Salawu and Olorunyomi (2017) note that the traditional media system is people-oriented. Since indigenous communication are rooted in the culture of the people and traditional birth attendants are basically in
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