

# *The fading birth practice: Urban Malay Mothers in Malaysia negotiating confinement practices.*

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# Alternative to what?

The framing of these medicinal types as “complementary” to and “alternative” to the conventional medicine (Torri and Hornosty, 2017).

This highlights the power relations among them

# Modern biomedicine

Concerned with  
**professionalism, privacy and confidentiality,**  
**commercialization** of services  
and products and hospital  
centred services (Baer, Singer  
and Susser, 2004)

Post-partum  
experience and care  
live within its social  
and cultural context.

The Malay call this  
*berpantang* (to confine),  
the Chinese label it as  
doing the month, and the  
Japanese equivalent is the  
*Satogeri*.

They commonly include, but are not exclusive to:

1. A period of confinement,
2. maternal rest,
3. the belief of hot and cold humors,
4. dietary restrictions and recommendations, and
5. the close-knit and participative relations with extended family members and local community.

Childbirth is associated with the loss of heat through the ‘hot’ blood leaving the body, which leaves the mother in a cold, vulnerable, and dangerous state (Eshah et al., 2012; Laderman, 1984; Manderson, 1981a; Naser et al., 2012)

# The Study

1. Methodology and Methods
2. Findings:
  - a. Confidence in traditional practice
  - b. Reliance on biomedical knowledge
  - c. Isolation

The visible challenges  
of the fading birth  
practise highlight  
several possible  
outcomes:

1. the disappearance and degeneration of Asian communal and strong extended family systems, and
2. the loss of medicinal knowledge that carries this culture and beliefs.



**Call for discussion**

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