



RESEARCH PAPER

A study on women preference to apply henna

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Abstract : In this study, the rural and urban women of Gujarat have been asked about their preferences on applying henna on different festivals and times. The survey been conducted on 33 women from the age group of 21-70 years. Among the respondents 3% had under 10th standard, 3% had up to 10th standard (SSC), 3% had up to 12th standard (HSC), 27.3% had up to graduation, 51.5% had up to post graduation and 12.1% up to doctorate (Ph.D.) as their education background. On the basis of this study, we were able to determine different factors like, whether they prefer to apply henna, their preference towards design pattern of henna (e.g. Arabic, Mandla), their pattern of applying it on different occasions, festivals, etc. and the frequency of applying Henna. As responded by participants 97% participants preferred to apply henna on different occasions or regular basis whereas 3% participants preferred not to apply henna.

Key Words : Henna, Mehndi, Working women, House wife, Hobby

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INTRODUCTION

For many years, henna has been used both aesthetically and medicinally. Henna customs are believed to have their earliest roots in the Mediterranean, Nubia, Libya, Tunisia, Arabia, Assyria, Mesopotamia, Persia, and India. All ancient and contemporary religions incorporate the usage of henna, whose customs date back to the late Neolithic era.

The Sanskrit word *Mendhik* is where the word mehndi originates. Despite its age, mehndi remains a favourite type of body art among women in the Middle East, Africa, and the Indian subcontinent. The henna leaf includes two colouring agents: naphthoquinone and

lawsone (2-hydroxy-1,4-naphthoquinone), a burgundy dye molecule that is not known to induce skin



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sensitization. This dye molecule may form bonds with proteins, which gives the colour.

It is a temporary skin decoration technique that makes use of henna paste. While mehndi is not a tattoo because only the top layer of the skin is inscribed, it is known as henna tattoo in the West.

There are numerous variants and styles. Women typically decorate their hands and feet with mehndi, however others, such as cancer sufferers and people with alopecia, occasionally adorn their scalps. Henna often has a brown colour, however other design colours including white, red, black and gold are occasionally utilized.

Hindu weddings and festivities including Bhai Dooj, Karva Chauth, Vat Purnima, Diwali, Teej, Navratri, and Durga Puja are frequent occasions for the application of mehndi. Mehndi is also applied by Muslims in South Asia during Muslim weddings and holidays like Eid al-Fitr and Eid al-Adha.

Process :

The *Lawsonia inermis* plant, which produces henna, is used to make the paste. Typically, mehndi paste is placed to the skin with a stick, paintbrush, or plastic cone. The paste will dry and start to crack fifteen to twenty minutes after application.

After painting, the region is wrapped in tissue, plastic, or medical tape to trap body heat and intensify the colour of the skin. The wrap, which is not a conventional technique, is put on for two to six hours, or occasionally overnight, before being taken off.

The henna design gradually oxidizes over the period of 24 to 72 hours, changing from a light to dark orange colour when first removed. Depending on the quality and type of henna paste used, as well as where it was applied on the body (thicker skin stains darker and longer than thin skin), the final colour is a reddish brown and can remain for one to three weeks.

Some people give henna a black colour by adding the man-made dye p-Phenylenediamine (PPD), probably because to the desire for a “tattoo-black” appearance. When administered to skin, PPD may produce mild to severe allergic responses.

Usage:

India, Pakistan, Bangladesh, Nepal, and Afghanistan are all countries that practice the ceremonial art of mehndi. It is frequently used when Sikh, Muslim, and Hindu brides get married. In Rajasthan, arrangements for grooms are frequently just as ornate as those for brides. In Assam, it is commonly utilized by single ladies during Rongali Bihu in addition to marriage.

Patterns:

Arabic mehndi designs :

On the palm, this design is drawn. In most cases, it begins at the corner of the wrist and terminates at the tip of the finger on the opposite corner. The primary components of this pattern are vine, lace, and flowers.

Arabic mehndi incorporates floral art and geometric patterns to create stunning, striking patterns. On the basis of inventiveness, we discover intriguing mehndi designs





every day. Arabic mehndi is the most popular among modern brides since it is the easiest to apply and requires less time.

Mandala mehndi design :

A mandala is a geometric arrangement of symbols seen in many spiritual traditions, such as Shinto, Jainism, Buddhism, and Hinduism. This mehndi design features different Mandala configurations drawn in the palm’s centre.

A core geometric pattern distinguishes the Mandala mehndi design type of henna (mehndi) decoration. Typically, elaborate designs of flowers, leaves, and other shapes are arranged around a circle. In Hindu and Buddhist faiths, the word “mandala” is a Sanskrit term that means “circle” and denotes the universe.

Objectives of the study:

A study of women preference on when to apply Henna, their preference towards design pattern of henna (e.g. Arabic, Mandla), their pattern of applying it on different occasions, festivals, etc. and the frequency of applying Henna.

MATERIAL AND METHODS

The study has been conducted with the 33 women from different areas of Gujarat. The details of all the respondents has been depicted in the below tables. All respondents have been given a questionnaire though Google forms for the data collection.

Responses from all the respondents on questionnaire were analysed and the calculate percentage method to produce the statistics. (Percentage can be calculated by

Table A: Data collection- Age group

Age group	No. of respondents
21 – 30	13
31 – 40	09
41 – 50	07
51 – 60	03
61 – 70	01
Total	33

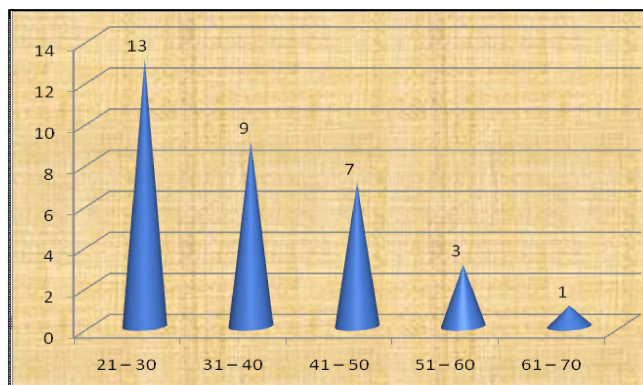


Fig. A : Data collection- Age group

Table B: Data collection- Residence area

Residence area	No. of respondents
Urban	30 (90.9%)
Rural	03 (9.1%)

Table C: Data collection- Education background

Education background	No. of respondents
Below 10th standard	1 (3%)
SSC	1 (3%)
HSC	1 (3%)
Graduate	9 (27.3%)
Post Graduate	17 (51.5%)
Ph.D	4 (12.1%)

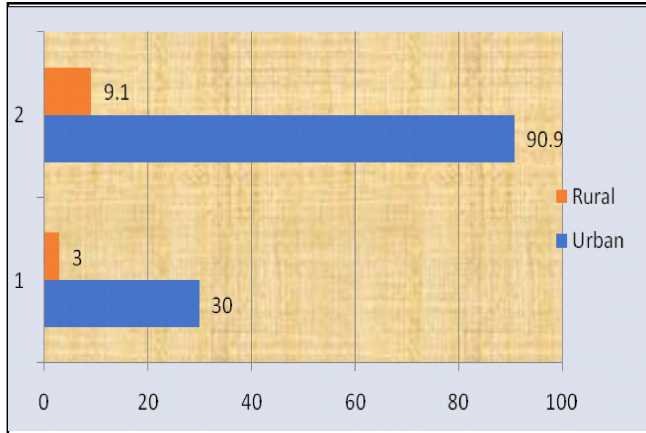


Fig. B : Data collection- Residence area

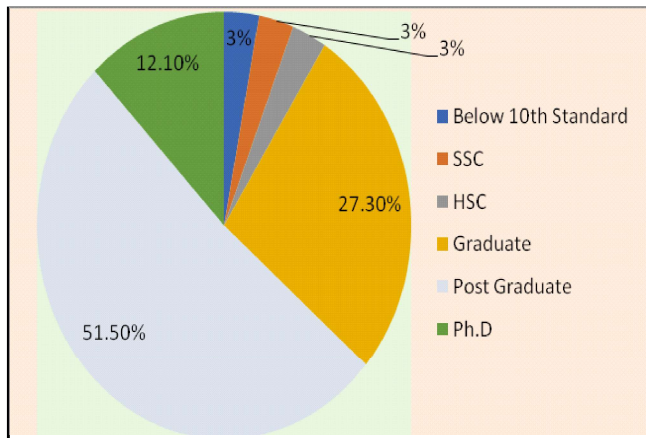


Fig. C : Education background

Family type	No. of respondents
Joint	23 (69.7%)
Nuclear	10 (30.3%)

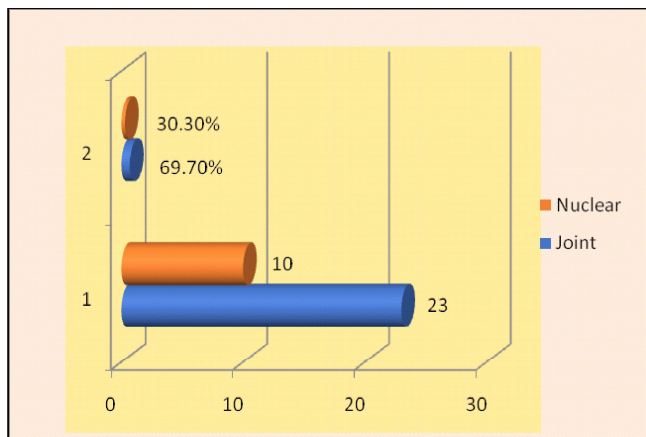


Fig. D : Data collection- Family type

dividing the value by the total value).

RESULTS AND DISCUSSION

Analysis shows that almost all the respondents (97%) preferred to apply Henna, whereas other respondents (3%) preferred not to apply Henna.

So it can be said that the respondent's ratio who preferred to apply Henna is higher than the respondents ratio who doesn't prefer.

Table 1: Preference to apply henna

Preferred to apply henna	Number of respondents	Percentage
Yes	32	97%
No	1	3%

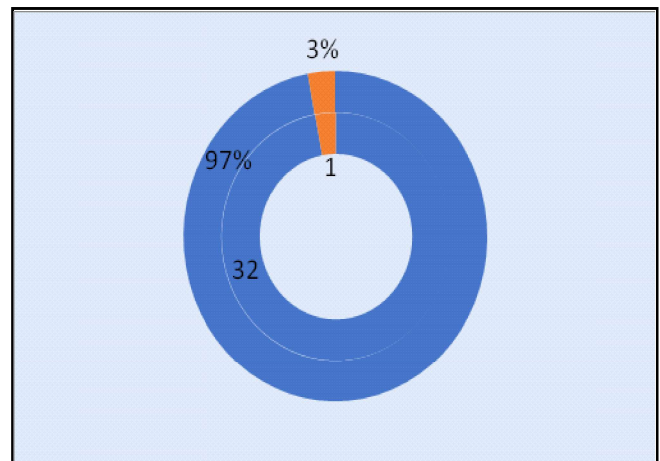


Fig. 1: Preference to apply henna

Table 2: Preference of pattern

Preference of pattern	Number of respondents	Percentage
Arabic design	17	53%
Mandla design	16	47%

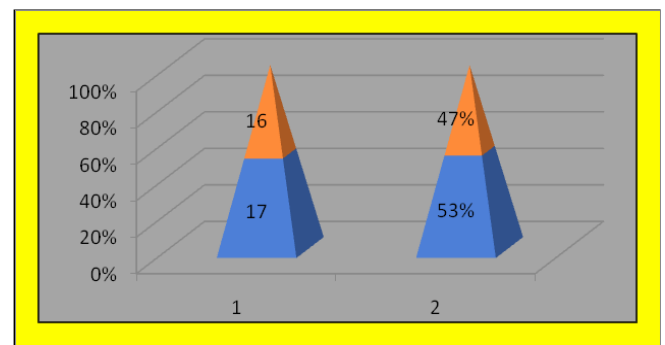


Fig. 2 : Preference of pattern

Preference of event	Number of respondents	Percentage
Every occasion	15	45.5%
Every festival	3	9.1%
Occasion in family	2	6.1%
Occasion at home	13	39.4%

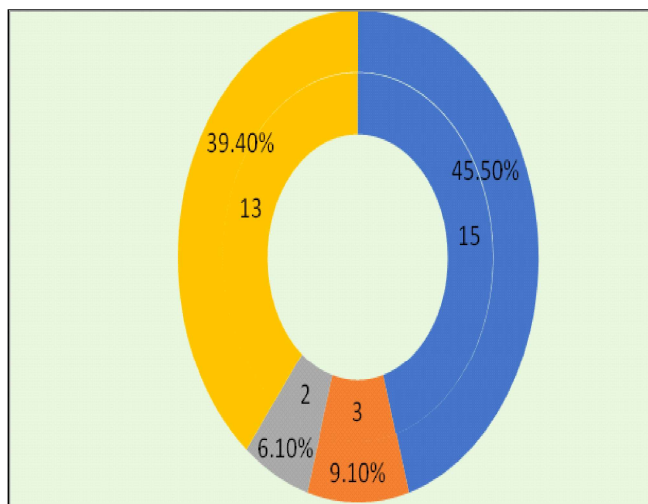


Fig. 3 : Preference of pattern

Preference of Frequency	Number of respondents	Percentage
Every month	22	81.5%
Every fortnight	05	18.5%

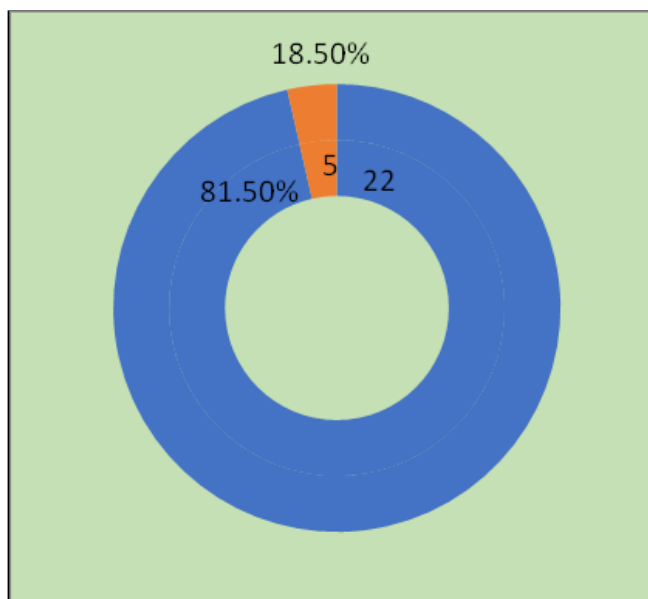


Fig. 4: Preference of frequency

Prefer henna as hair colour	Number of respondents	Percentage
Yes (Series 1)	15	45.5%
No (Series 2)	18	54.5%

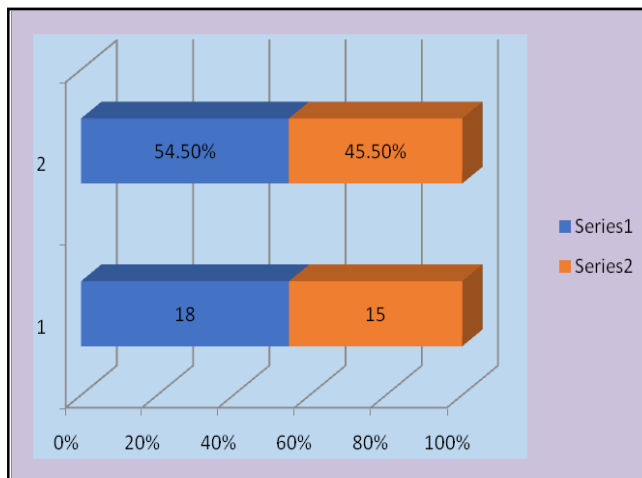


Fig. 5 : Prefer henna as hair colour

Analysis shows that 53% respondents preferred Arabic design pattern, whereas other respondents 47% respondents preferred Mandla design pattern.

So it can be said that the respondent's ratio who preferred Arabic design is higher than the respondents ratio who preferred Mandla design.

Analysis shows that 45.5% respondents preferred to apply Henna on every occasion which is higher than the other events depicted in the table.

So it can be said that the respondent's ratio who preferred to apply Henna at every occasion is higher than the other events.

Analysis shows that 81.5% respondents preferred every month as frequency to apply Henna, whereas other respondents 18.5% respondents preferred to apply on fortnightly basis.

So it can be said that the respondent's ratio who preferred to apply Henna every month is higher than the respondents ratio who preferred to apply every fortnight.

Analysis shows that 45.5% respondents preferred Henna as hair colour, whereas other respondents 54.5% respondents not preferred the same.

So it can be said that the respondent's ratio who doesn't preferred Henna as hair colour is higher than the respondents ratio who preferred Henna as hair colour.

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Conclusion:

Based on given study, we can conclude that 97% participants preferred to apply henna on different occasions or regular basis whereas 3% participants preferred not to apply henna. 53% of the respondents preferred to apply Arabic design whereas 43% of the respondents preferred to apply Mandla design. In terms of applying henna, 45.5% preferred it on every occasion,

9.1% preferred it on every festival, 6.1% preferred it on functions in family, 39.4% preferred it when there is some function at their own house. Out of total respondents 54.5% preferred to apply it in hair whereas 45.5% preferred not to apply. 81.5% of respondents consume Henna every month whereas 18.5% consume it every fort night to apply in hand or hair.

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