

**International Academic Multidisciplinary Research Conference 2017**

**Conference Proceedings**

**INTERNATIONAL BUSINESS ECONOMIC TOURISM SCIENCES TECHNOLOGY  
HUMANITIES SOCIAL SCIENCES AND EDUCATION RESEARCH CONFERENCE**

*London, United Kingdom  
5 – 7 April, 2017*

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*The International Education Social Sciences and Humanities Research Conference*

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# Conference Proceedings

INTERNATIONAL BUSINESS ECONOMIC TOURISM SCIENCES TECHNOLOGY  
HUMANITIES SOCIAL SCIENCES AND EDUCATION RESEARCH CONFERENCE

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## THE 2017 ICBTS

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## INTRODUCTION

We would like to welcome our colleagues to the International Business Tourism Transport Technology Social Sciences Humanities Education Research Conference. It is the seven series in 2016 of Conference on Business Tourism and Apply Sciences was held in Amsterdam. As always many members of the ICBTS 2016 community look forward to meeting, sharing and exchanging their research ideas and results in both a formal and informal setting which the conference provides. Likewise, the concept of alternating the international conference every one month on April to November between Europe and the rest of the world is now well established. This year's event in London (UK) Paris (France) Munich (Germany) Amsterdam (Netherlands) Boston (USA) Toronto (Canada) London (United Kingdom) Zurich (Switzerland) Berlin (Germany) Tokyo (Japan) and another continues with the cultural following the very successful and productive event held in London-Zurich in August 2016 in the field of various types for international academic research conference on Business Economics Social Sciences Humanities Education and Apply Sciences. As usual The ICBTS 2016 brings together leading academics, researchers and practitioners to exchange ideas, views and the latest research in the field of Business Tourism and Apply Sciences.

The theme of this event The 2016 ICBTS International Business Tourism Social Sciences Humanities and Education Research Conference is "Opportunities and Development of Global Business Economics Social Sciences Humanities and Education" It is also represents an emerging and highly challenging area of research and practice for both academics and practitioners a like, The current industrial context is characterized by increasing global competition, decreasing product life cycles, Global Business, Tourism Development, Social Sciences Humanities Education Apply Sciences and Technology collaborative networked organizations, higher levels of uncertainties and, above all, and customers. In our view holding this event in Tokyo represents a timely opportunity for academics and researchers to explore pertinent issues surrounding Business Economics Tourism Social Sciences Humanities Education Sciences and Technology.

Potential authors were invited to submit an abstract to the International Conference Session Chairs. All abstracts were reviewed by two experts from the International review committee and final papers were further reviewed by this volume with 30 contributing authors coming from 18 countries. This book of proceedings has been organized according to following categories:

- Business
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# **SOCIAL SUPPORT OF POSTPARTUM MOTHERS BASED ON FOLK MEDICINE IN NAKORNPATOM PROVINCE, THAILAND**

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## **ABSTRACT**

Yoofai is a process of taking care of postpartum mothers based on folk medicine. It is a kind of Thai folk wisdom. Its steps involve in a method of heat. The purposes of Yoofai is to help postpartum mothers' involution of uterus rehabilitate more rapidly, as well as helping better circulation of blood, having more lactiferous, pushing lochia out better, making mother's body healthier and stronger, and recovering rapidly to normal health or nearly normal health. The purposes of this study are (1) to examine social support on Yoofai of postpartum mothers based on folk medicine in Nakornpatom Province, Thailand, (2) to compare the social support on Yoofai between postpartum mothers living in urban areas and postpartum mothers living in rural areas in Nakornpatom Province, and (3) to study the preference of postpartum mothers toward Yoofai based on folk medicine in Nakornpatom Province. The sample used to study was drawn by using the purposive sampling (based on specific criteria and by application) with the number of 30 persons from the population of postpartum mothers in Nakornpatom Province. The data was gathered between March and July, 2016 by using in-depth interview and group discussion according to a questionnaire built by the researcher. The techniques used for analyzing were frequency, percentage, mean ( $\bar{x}$ ) and Content Analysis. The research findings are that the social support on Yoofai of postpartum mothers based on folk medicine in Nakornpatom Province was at the high level ( $\bar{x}$ = 3.74). More specifically, it is found that having a baby-caretaker while being Yoofai was at the highest level ( $\bar{x}$ = 4.40) followed by being helped by mother as the second rank ( $\bar{x}$  = 4.30). With regard to the comparison of social support on Yoofai of postpartum mothers based on folk medicine between urban areas and rural areas, it is found that the postpartum mothers in rural areas received more social support on Yoofai than the postpartum mothers in urban areas. With respect to the preference, postpartum mothers' preference toward Yoofai based on folk medicine was at the highest level ( $\bar{x}$ = 4.25).

**Keywords**–Social Support on Yoofai, Yoofai of Postpartum Mothers Based on Folk Medicine, Postpartum Mothers

## **INTRODUCTION**

Yoofai is a process of taking care of postpartum mothers based on folk medicine. It is a kind of Thai folk wisdom which has been treated since the settlement of Thailand. Its steps involve in a method of heat. The purposes of Yoofai is to help postpartum mothers' involution of uterus rehabilitate more rapidly, as well as helping better circulation of blood, having more lactiferous, pushing lochia out better, making mother's body healthier and stronger, and recovering rapidly to normal health or nearly normal health.

At present, institutions of public health service are ready to serve postpartum mothers based on folk medicine. But most of them provide the services mixed with the privilege of postpartum mothers which have served by the National Health Security Office (NHSO) (National Health Security Office (NHSO). [Online]. Accessed 7 December 2016. Available from [http:// www.nhso.go.th/FrontEnd/Index.aspx](http://www.nhso.go.th/FrontEnd/Index.aspx)). Five steps of serving postpartum mothers based on folk medicine are body massage, herbal incubation or sauna, being pressed by fomentation-hot pack, being pressed by salt-pot, following instructions of self-treatment (Ministry of Public Health, 2013: 81).

Based on the data of Thai Traditional Medicine Services of Public Hospitals in Nakornpatom Province: Year 2015, there were 5,078 postpartum mothers. However, only 214 postpartum mothers (4.20% ) had rehabilitation based on Thai traditional medicine (Office of Public Hospital in Nakornpatom Province, 2016: 80). It is obvious that the service does not meet the goal according to the national health consensus. Because some postpartum mothers still do not have an opportunity to get services of Yoofai even though they have a privilege to get the services. Thus, the national health consensus needs to develop Thai traditional medicine and alternative medicine in order to be a major health service system of the country in parallel with the modern medicine (Office of the National Health Commission, Ministry of Public Health, 2009: 5). Since Yoofai method is a useful type of Thai traditional medicine for taking care of postpartum mothers, social support is a major factor influencing them. Thus, the researchers were interested in examining social support on Yoofai of postpartum mothers based on folk medicine in Nakornpatom Province, Thailand

### **THE PURPOSES OF THE RESEARCH**

1. To examine social support on Yoofai of postpartum mothers based on folk medicine in Nakornpatom Province.
2. To compare the social support on Yoofai between postpartum mothers living in urban areas and postpartum mothers living in rural areas in Nakornpatom Province.
3. To study the preference of postpartum mothers toward Yoofai based on folk medicine in Nakornpatom Province.

### **THE SCOPE OF THE RESEARCH**

The Scope of content: This research had been studied only social support on Yoofai and preference of postpartum mothers toward Yoofai based on folk medicine in Nakornpatom Province.

The Scope of population: Postpartum mothers were only the first delivery.

The Scope of time period: The data was gathered between March and July, 2016

### **THE RESEARCH METHODOLOGY**

With regard to social support of postpartum mothers on Thai traditional medicine based on folk medicine, it was divided into 3 parts as follows:

#### **1. Data Collection**

1.1 The characteristics of societies where postpartum mothers lived had been studied from related literature, maps and geographical materials including studying their ways of life.

1.2 The sample used to study was drawn by using the simple random sampling with the number of 30 persons from the population of postpartum mothers who had been rehabilitated at Nakornpatom Hospital, Muang District and Hooi-ploo Hospital, Nakornchaisee District, Nakornpatom Province. Fifteen postpartum mothers were sampled at Nakornpatom Hospital and another fifteen postpartum mothers at Hooi-ploo Hospital. The data was gathered between March and July, 2016. For the in-depth interview and group discussion, the sample was interviewed by using a questionnaire designed by the researchers based on the concept of social support.

## 2. Data Analysis

With regard to data analysis, the questionnaire used to interview postpartum mothers was designed as 5 rating scales based on Likert scale: highest(5), high(4), moderate(3), low(2), lowest(1). Scores were calculated in the form of percentage (%), mean ( $\bar{x}$ ) and standard deviation (SD). All the scores were tabulated. The data analysis were divided into 3 parts as follows:

### 2.1 The social support on Yoofai

The mean scores were as follows:

0.00-1.00 = postpartum mothers had the social support on Yoofai at the lowest level.

1.01-2.00 = postpartum mothers had the social support on Yoofai at the low level.

2.01-3.00 = postpartum mothers had the social support on Yoofai at the moderate level.

3.01-4.00 = postpartum mothers had the social support on Yoofai at the high level.

4.01-5.00 = postpartum mothers had the social support on Yoofai at the highest level.

2.2 The comparison of social support on Yoofai of postpartum mothers based on folk medicine between urban areas and rural areas was shown in number and percentage.

2.3 With respect to analyzing postpartum mothers' preference toward Yoofai based on folk medicine, the questionnaire used to interview postpartum mothers was designed as 5 rating scales based on Likert scale: highest (5), high (4), moderate (3), low (2), lowest (1). Scores were calculated in the form of percentage (%), mean ( $\bar{x}$ ) and standard deviation (SD). All the scores were tabulated.

The mean scores were as follows:

0.00 -1.00 = postpartum mothers had the preference toward Yoofai based on folk medicine at the lowest level.

1.01-2.00 = postpartum mothers had preference toward Yoofai based on folk medicine at the low level.

2.01-3.00 = postpartum mothers had preference toward Yoofai based on folk medicine at the moderate level.

3.01-4.00 = postpartum mothers had preference toward Yoofai based on folk medicine at the high level.

4.01-5.00 = postpartum mothers had preference toward Yoofai based on folk medicine at the highest level.

## 3. The techniques used for analyzing

The techniques used for analyzing were frequency, percentage (%), mean ( $\bar{x}$ ), and Content Analysis.

## THE RESULTS

### 1. Population Structure, Family and Economy

Most postpartum mothers had the ages of 20-24 years followed by 25-29 years (40.00 and 33.30% , respectively). The minimum age was 17 years; the maximum age was 35 years. Most of them lived in rural areas (73.30%). The characteristic of their household was mostly an extended family (76.70%). Half of them had adequate income, but they could not save it.

Most of the postpartum mothers graduated from high school (43.30%). Their occupation was mostly a housewife followed by an official (40.00 and 26.70% , respectively). Everyone milks their babies by themselves. Only 40% of females in their families experienced Yoofai after giving birth. The postpartum mothers received Yoofai information from people in their families the most (66.70%) followed by the Internet. (53.30%). The least source of Yoofai information that the postpartum mothers received from was public health personnel (16.70%) as shown in Table1.

**Table 1**  
Population Structure, Family and Economy (n=30)

Population Structure, Family and Economy	Number	%
Age		
Less than 20 year	4	13.40
20-24 years	12	40.00
25-29 years	10	33.30
30-34 years	3	10.00
35 years and over	1	3.30
Location		
Urban Area	8	26.70
Rural Area	22	73.30
Characteristics of Family		
Extended family	23	76.70
Nuclei family	7	23.30
Level of Education		
Primary Education	9	30.00
Secondary Education	13	43.30
Vocational Ed., Higher Vocational Ed.	5	16.70
Bachelor Degree or higher	3	10.00
Occupation		
Agriculturalists	4	13.40
Workers	6	20.00
Officials	8	26.70
Housewives	12	40.00
Type of Feeding Child		
Milk the child themselves	30.00	100
Not milk the child themselves	0	00.00
Person in the Family Experienced by Yoofai at Postpartum		
Yes	12	40.00
no	18	60.00
Source Received Information about Yoofai at Postpartum (can choose more than 1)		
Person in the family	20	66.70
Internet	16	53.30
Friends	12	40.00
Public health personnel	3	16.70

## 2. The social support on Yoofai of postpartum mothers based on folk medicine

As a whole, the postpartum mothers received the social support on Yoofai based on folk medicine at the high level ( $\bar{x}$ = 3.74). In consideration of each support, it was found that the postpartum mothers were supported by baby-sitter while being Yoofai at the highest level ( $\bar{x}$ =4.50) followed by being taken care by mother ( $\bar{x}$ = 4.30). On the contrary, they were supported by public health team at the lowest level ( $\bar{x}$ =1.00) as shown in Table 2.

**Table 2**

The Level of social support on Yoofai of postpartum mothers based on folk medicine (n=30)

The social support on Yoofai of postpartum mothers based on folk medicine	$\bar{x}$	SD.	Level of social support
Supported by baby-sitter while having Yoofai	4.50	0.567	Highest
Taken care by mother	4.40	0.523	Highest
Food for health provided Some people	4.40	0.527	Highest
Supported by members of the family	4.30	0.729	Highest
Expenses supported by others	4.10	0.625	Highest
Supported by helpers for preparing Yoofai equipment and herb	4.10	0.713	Highest
Taken care by husband	4.00	0.483	High
Taken care by mother-in-law	3.40	0.675	High
Received knowledge of Yoofai well	3.20	0.573	High
Supported and followed up by public health team	1.00	0.486	Lowest
Grand Mean	3.74	0.621	high

### 3. The comparison of social support on Yoofai of postpartum mothers based on folk medicine between urban areas and rural areas

With regard to the comparison of social support on Yoofai of postpartum mothers based on folk medicine between urban areas and rural areas, it was found that the postpartum mothers in rural areas received more social support on Yoofai than the postpartum mothers in urban areas as shown in Table3.

**Table 3**

The comparison of social support on Yoofai of postpartum mothers based on folk medicine between urban areas and rural areas (n=30)

Hospital	Location		Number of postpartum mothers	%
	Urban area	Rural area		
Nakornpatom	7	15	22	73.3
Hooi-ploo	1	7	8	26.7
Total	8	22	30	100

### 4. Analyzing postpartum mothers' preference toward Yoofai based on folk medicine

As a whole, postpartum mothers' preference toward Yoofai based on folk medicine was at the highest level ( $\bar{x}$ = 4.25). More specifically, it was found that the postpartum mothers had the preference toward expectation of the advantages that they would happen to them at the highest level ( $\bar{x}$ = 4.50) followed by the preference toward perception of the benefits of rehabilitating postpartum mothers ( $\bar{x}$ = 4.40). That is, they knew that Yoofai method helps involution of uterus rapidly ( $\bar{x}$ = 4.80). Moreover, it helps body to be fresh and skin-bright ( $\bar{x}$ = 4.70), as well as helping more lactiferous ( $\bar{x}$ =4.60) and pushing lochia out ( $\bar{x}$ =4.40). The preference toward fewer complicate steps, methods and expenses was at the high level ( $X$ = 3.80) as shown in Table 4.

**Table 4**

Postpartum mothers' preference toward Yoofai based on folk medicine (n=30)

Postpartum mothers' preference toward Yoofai based on folk medicine	$\bar{x}$	SD.	Level of preference
The perception of the benefits of postpartum mothers' Yoofai based on folk medicine			
1. Helping involution of uterus rapidly	4.80	0.425	Highest
2. Helping body to be clean, fresh, and skin-bright	4.70	0.427	Highest

3. Helping more lactiferous	4.60	0.412	Highest
4. Helping to push lochia out	4.40	0.432	Highest
5. Helping better circulation of blood	4.20	0.321	Highest
6. Helping to relieve body pain	4.10	0.423	Highest
7. Good for body and mind	4.00	0.438	High
Grand mean	4.40	0.434	Highest
The preference toward fewer complicate steps and methods			
1. Having convenient steps and methods	4.40	0.537	Highest
2. Having steps and methods in accordance with the way of life	3.50	0.642	High
3. Being worthwhile with more expenses	3.50	0.674	High
Grand mean	3.80	0.613	High
The preference toward safety			
1. Steps of rehabilitation of health for safety	4.30	0.437	Highest
2. Methods of rehabilitation of health for safety	4.30	0.532	Highest
Grand mean	4.30	0.543	Highest
The preference toward expectation of the advantages			
1. Involution of uterus rapidly	4.60	0.365	Highest
2. More lactiferous	4.50	0.653	Highest
3. Recover to be in good shape rapidly	4.50	0.487	Highest
4. Bright skin	4.50	0.578	Highest
5. Not being chilly when being in cold weather	4.4	0.538	Highest
Grand mean	4.5	0.547	Highest
Grand mean (As a whole)	4.25	0.612	Highest

## CONCLUSIONS

As a whole, the social support on Yoofai of postpartum mothers based on folk medicine in Nakornpatom Province was at the high level ( $\bar{x}$ = 3.74). More specifically, it is found that having a baby-care taker while being Yoofai was at the highest level ( $\bar{x}$ = 4.40) followed by being helped by mother as the second rank ( $\bar{x}$ = 4.30). On the contrary, they were supported by public health team at the lowest level ( $\bar{x}$ =1.00). With regard to the comparison of social support on Yoofai of postpartum mothers based on folk medicine between urban areas and rural areas, it was found that the postpartum mothers in rural areas received more social support on Yoofai than the postpartum mothers in urban areas. In terms of postpartum mothers' preference toward Yoofai based on folk medicine as a whole, it is found that the postpartum mothers' preference toward Yoofai was at the highest level ( $\bar{x}$ = 4.25). More specifically, the postpartum mothers had the preference toward expectation of the advantages that they would happen to them at the highest level ( $\bar{x}$ = 4.50) followed by the preference toward perception of the benefits of rehabilitating postpartum mothers ( $\bar{x}$ = 4.40). That is, they knew that Yoofai method helps involution of uterus rapidly ( $\bar{x}$ = 4.80). Moreover, it helps body to be fresh and skin-bright ( $\bar{x}$ = 4.70), as well as helping more lactiferous ( $\bar{x}$ =4.60) and pushing lochia out ( $\bar{x}$ =4.40). The preference toward fewer complicate steps, methods and expenses was at the high level ( $\bar{x}$ = 3.80). This is because the postpartum mothers perceived the social support on Yoofai method of folk medicine was useful for them in helping their health rehabilitation. Hence, they decided to get the services in order to rehabilitate their health at postpartum period which is in accordance with Norman, Mun, L.(1971) who states that attitude is people's feelings and opinions toward things, persons, situation, institution and any points of view in the way they accept or refuse which affect them to be ready to react or respond the same behavior at all times.

Furthermore, the findings are in accordance with Prueksachart Toppa (2005) who studied “the local wisdom for taking care of postpartum mothers’ health in Prasart District, Surin Province, Thailand”. He found that drinking hot water and hot herbal water, taking warm-water bath, Yoofai, and eating herbal food help rehabilitate postpartum mothers’ better circulation of blood and pushing lochia out rapidly. Ounprasertpong, Ladaval. (2005) studied “the complementary and alternative medicine in nursing therapeutic,” she found that social support on alternative medicine affected health rehabilitation of patients. Besides the method of rehabilitating postpartum mothers provided by hospitals, taking medicine to push lochia out, taking an herbal-water bath, using a hot bag, eating food for enhancing lactiferous, drinking herbal water, and following instructions of the principle of Thai traditional medicine are alternative science which apply for rehabilitating postpartum mothers in order to recover as soon as possible. These methods have also been in accordance with Thai culture and tradition for a long time. They are good not only for postpartum mothers’ rehabilitation, but also for helping affections among family members and neighbors. Hence, Yoofai method is an outstanding characteristic of Thai folk medicine which is not excluded from families and societies where postpartum mothers live.

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