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EDITORIAL

It is my proud privilege to welcome you all to the TheIRES International Conference at Zurich, Switzerland. I am happy to see the papers from all part of the world and some of the best paper published in this proceedings. This proceeding brings out the various Research papers from diverse areas of Science, Engineering, Technology and Management. This platform is intended to provide a platform for researchers, educators and professionals to present their discoveries and innovative practice and to explore future trends and applications in the field Science and Engineering. However, this conference will also provide a forum for dissemination of knowledge on both theoretical and applied research on the above said area with an ultimate aim to bridge the gap between these coherent disciplines of knowledge. Thus the forum accelerates the trend of development of technology for next generation. Our goal is to make the Conference proceedings useful and interesting to audiences involved in research in these areas, as well as to those involved in design, implementation and operation, to achieve the goal.

I once again give thanks to the Institute of Research and Journals, TheIIR, TheIRES for organizing this event in Zurich, Switzerland. I am sure the contributions by the authors shall add value to the research community. I also thank all the International Advisory members and Reviewers for making this event a Successful one.

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THE RECOVERY OF FOLK MEDICAL HEALER'S LOCAL KNOWLEDGE TO COMBINE WITH THE TREATMENT OF SNAKE BITE WOUNDS: A CASE STUDY OF PROM LOK TEMPLE, PROMKIREE DISTRICT, NAKORN SRI THAMMARAT PROVINCE, THAILAND

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Abstract - The purposes of this study are 1) to study folk medicine healers' process of passing on knowledge concerning medicine and Thai herbs for the treatment of snake bite wounds at the treatment center, Prom Lok temple, Promkiree, Nakorn Sri Thammarat, and 2) to study the guideline for publicizing the knowledge concerning the snake bite wound treatment with the local collaborations to local people and general people. This is a qualitative research. Research methodologies include an in-depth interview with the monk presently responsible for the treatment of snake bite wounds caused by poisonous snakes, group discussion with 5 samples including representatives of the patients and the communities, and questionnaires sent to 100 patients who used to come for treatment by using data collected during the past 3 years.

The research findings point out that the process of passing on knowledge concerning medicine and Thai herbs including being folk medicine healer began in 1997 by local monks who gained hands-on knowledge from local guru by words of mouth with the help and kindness of the community. Moreover, local herbs and the space in Prom Lok temple, Pomkiree, Nakorn Sri Thammarat have been used for treating Kapa snake bite wounds. This knowledge and the treatment of patients with this kind of snake bite wounds were publicized by TV program; 'Man discovers Man' in 2004. This leads to the perception of general public, the preservation and systematic collection of this knowledge including the support of the construction of a one-floor treatment building in the temple with the patients' relatives resident, which has been in use up to now. For nearly 30 years, the knowledge concerning the treatment of snake bite wounds at Prom Lok temple has been passed on to a monk named Boonchuay, who blends traditional science of treatment with medical knowledge including cleaning and washing the wounds by asking assistance from the local hospital. Despite the growing medical science with the application of knowledge concerning technology and science in people's daily living, local patients in the community and in the vicinity with snake bite wounds come to ask for treatment by the folk medicine healer continuously. That is because of the respect for monks, the perception of Buddhist temple as villagers' dependent, the ease of communication, and the free service. It can be concluded due to the social dimension, local people's culture, and the trust in folk medicine healer's traditional knowledge, temples can still be the dependent of poor local people in agricultural group forever.

Index Terms - Folk medicine healer, Knowledge restoration, Snake bite wounds.

I. INTRODUCTION

In the past folk medicine healers paid vital role in looking after the health of local people up country before the existence of modern medical treatment (Yodsomsuay and Wongthongthae, 2009) There are various types of folk healers, namely folk soul healers, folk medicine healers responsible for the treatment of illnesses caused by natural causes. It can be noted that the patients coming for the treatment were poor local people earning their living in agriculture while folk medicine healers had close cultural relation with their patients, and the insight to the way of life of these people due to the close back ground of the patients and healers in terms of their cultural background, way of life, education and economic status. The processes of treatment were simple and based on belief including the use of rite, herb, and food. The physical balancing by massaging, and heating body parts by using herbal treatments with the mental balance by meditation were applied. These kinds of treatment deriving from local intellect have been applied for daily health care from the past up to the present time. (phukamchanoad.

2015).

The health care and medical treatments of people are based on the natural and social environment of each individual race. (Jungsatiensup,2005) Nakorn Sri Thammarat is the 2nd largest province of southern Thailand with 20 districts including Promkiree district with 5 sub-districts including Prom Lok sub-district where the treatment of snake bite wounds has originated at Prom Lok temple since 1977. With the collaborations between the monks gaining knowledge of medicine and Thai herbs and local subordinates, the treatment of snake bite wounds caused by Kapa poisonous snakes have been continuously conducted at Prom Lok temple up to now. Unless this kind of snake bite wounds are treated within 3 days, the patient will lose his life. The snake bite wound treatment at Prom Lok temple has helped save lots of lives of people in the area and the vicinity so far. However, in 1997 the broad cast of the treatment of snake bite wounds at Prom Lok temple by group of monks and folk medicine healers by outstanding TV channel in Thailand leads to the wide recognition of the temple for the treatment of snake bite wounds.

Moreover, those involve including head monks and head man of the sub-district are known as an acceptable center for snake bite wound treatment. Simultaneously, a treatment center is constructed to facilitate the patients and their relatives coming for this treatment by local community. Since the knowledge of herbs and folk medicine healers for snake bite wound treatment has benefited and assisted the poor regardless of their races or religions for a long time, it can be noted that social dimension including culture, temples, monks, and local people leads to the assumption that temples are dependable and supportive for society and community. The knowledge of medicine and herbs for snake bite wound treatment should, therefore, be studied and conserved by local people. Furthermore, the application of the treatment with modern medical treatment should also be developed continuously to further the local intellect as cultural heritage. The combination of the recovered local knowledge of folk medicine healers with the treatment of snake bite wounds at the treatment center at Prom Lok temple, Promkiree, Nakorn Sri

Thammarat province is studied.

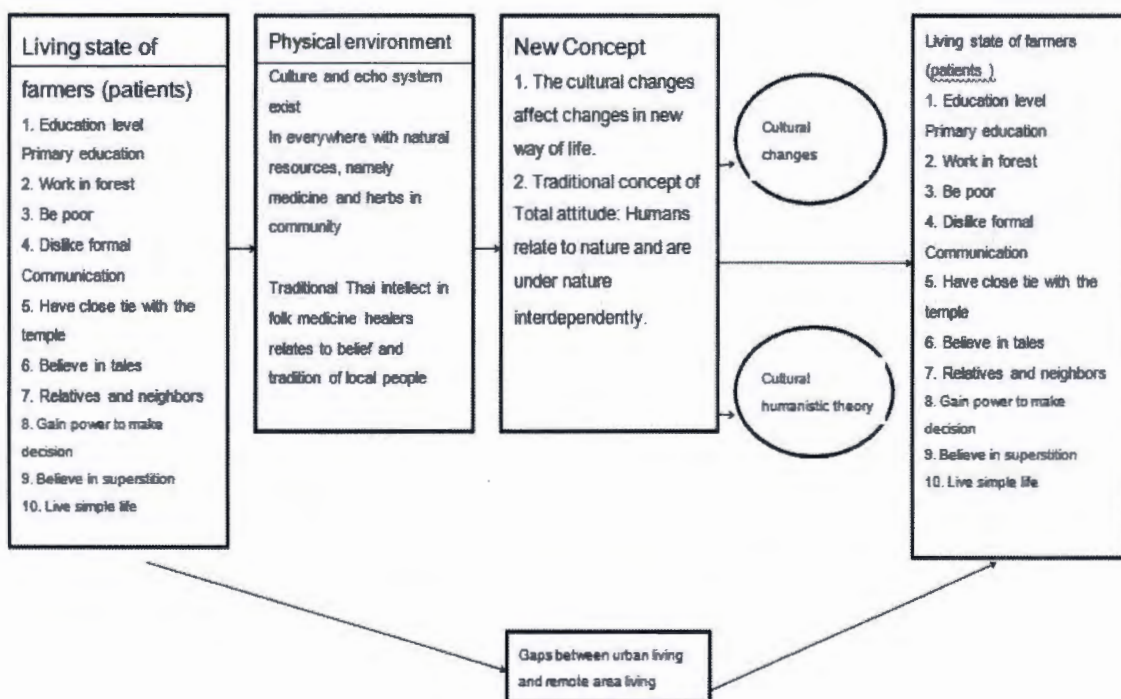
II. PURPOSES OF THE STUDY

- 1) To study folk medicine healers' process of passing on knowledge concerning medicine and Thai herbs for the treatment of snake bite wounds at the treatment center at Promlok temple, Promkheree, Nakhon Sri Thammarat.
- 2) To study the guideline for publicizing the knowledge concerning the snake bite wound treatment with the local collaborations to local people and general people.

III. SCOPE OF THE STUDY

This study is a humanistic study concerning social and cultural dimension which will be beneficial to the preservation of the combination of local intellect with new knowledge at present. However, the analysis of knowledge concerning medicine and herbs used for treatment is not conducted.

IV. CONCEPTUAL FRAMEWORK OF THE STUDY



Pic. 1 shows conceptual framework of the study.

V. CONCEPT AND THEORY

1) Concept and theory applied in this study include cultural and humanistic theory. Based on this theory, knowledge of various races relates to way of disease treatment using local natural resources which is traditional basic science of local people. Folk medicine healers relate their beliefs and tradition to local eco system in their treatment. (Jungsatiensup,

2005)

2) Overall attitude includes the look at nature in the relationship seen in cultural eco system.

3) FrengBaod's concept concerning cultural changes FrengBaod suggests that culture should be adapted in line with society and history. Culture is changing, seeking for the benefit of people today by creating new aids with symbolic language and alternative culture is challenging.

VI. RESEARCH METHODOLOGY

This study is a qualitative research, and an in-depth interview with the monk who gained knowledge from senior monks, and who used to be an assistant of senior folk medicine healers for more than 20 years is conducted. Non-participatory notice of the treatment of snake bite wounds and the interview with patients making decision to have treatment are conducted. Furthermore, the 3-year backward research by asking patients coming for treatment at Prom Lok temple from the year 2015 to 2017 based on name lists of patients is conducted. The questionnaires with 5 questions enclosed in letters with the receipt forms were sent to the patients by posts. For some samples with telephone number are connected by telephone.

Population

1. Folk medicine healer is a monk; PraAjarnBoonchuayTechatammo.
2. 100 patients coming for the treatment of snake bite wounds at Prom Lok temple in the last 3 years.

Samples and how to choose samples

1. Purposive sampling is used for folk medicine healer
2. Patients coming for the treatment

New patients ages between 1-80 years who can provide information and come for the treatment at Prom Lok temple from July – December 2017

Old patients include 100 patients coming for the treatment and return to work normally. (Taken from lists in Records of patients coming for the treatment)

The study procedure

1. Study documents relating to knowledge concerning local intellect about medicine and herbs for applied Thai medicine and cultural humanities and humanistic eco-humanities
2. Conduct in-depth interview with PraAjarnBoonchuay
3. Conduct participatory and non-participatory observations
4. Conduct group discussion among 10 members in focused group including local medicine and herb guru, new patients, old patients, representative from community at Prom Lok temple.

Research tools

1. A questionnaire for those gaining service at Prom Lok temple
2. In-depth interview form for folk medicine healer
3. Observation forms for participatory and non-participatory observations

Research Result Analysis

Content analysis and descriptive analysis are applied. Since this research relates to ethical concern, the

approval from the patients to reply to the questionnaire is granted, and the official invitation letter is submitted to PraAjarnBoonchuay for his approval to be an informant of the study.

VII. EDITORIAL POLICY

1. In terms of the process of passing on knowledge concerning medicine and herbs as well as folk medicine healers for snake bite wound treatment by gurus in Prom Lok temple, Promkiree, Nakorn Sri Thammarat, it is found that during the past 40 years, the passing on of knowledge has been conducted by training and shaving up by folk medicine healers who used to be healer assistants. There will be 3 phases. (PraThechathammo, 2011)

Phase 1 is named as original treatment by Mr. Somnuek Chanprasut, who gained knowledge about medicine and herbs for snake bite treatment in the area for more than 40 years at Prom Lok temple, and the patients include gardeners who trust and place their faith in the knowledge of the monk responsible for snake bite treatment while Mr. Somneok Chanprasut is an healer assistant.

Phase 2 is the period when Mr. Somneok (now dead) becomes the folk medicine healer. Based on the fame of this kind of treatment, an outstanding TV program; "Reporter discovering an outstanding person" from TV channel 9 broadcast a documentary detailing the treatment of snake bite wounds by Mr. Somnuek in 1997, and this leads to the flow of people all over the country who come for the treatment. Later on Provincial Administration Organization supports the construction of treatment center at the temple.

Phase 3 is the period when PraBoonchuay, who used to be healer assistant since 1987, becomes folk medicine healer responsible for passing on knowledge concerning medicine and herbs for the treatment. After the death of Mr. Somnuek in 2005, PraBoonchuay has served as the director of the treatment center at Prom Lok temple up to now.

Knowledge concerning the treatment of snake bite wounds includes 131 types of local herbs, and the herbs will be mixed as 8 kinds of medicine which are still in use for the treatment at Prom Lok temple.

Process of the treatment of snake bite wounds at Prom Lok temple includes 4 steps as follows:

Step 1 Wound inspection: In this step, sign of snake fang will be identified from the wound or from the patient's proof. If the snake bite wound is caused by Kapa snake, the treatment will be more complicated. Then the treatment of snake bite wound in Prom Lok temple style is conducted. This will take a week, and the patient's relatives will have to come to take care of the patient until the patient is recovered.

Step 2 In case the wound is decaying, the patient will be required to take injection for tetanus prevention at the hospital first. After that the treatment at the temple will begins with bathing the wound, then apply the medicine on the wound. (The interview with

PraBoonchuay, 6 July 2017)

Step 3 The patient's strict self-control; The forbidden food includes 24 lists of food, such as meat, dessert, and spicy vegetables.

Step 4 The evaluation of the treatment; The treatment includes PraBoonchuay's notice and talk with patients to lessen the patient's sadness, to stop bleeding from the wound, and to lessen swelling. When the wound heals, the patient will be allowed to go home.

In some cases, it takes around a month for the patient to gain treatment at the temple, and no expenses will be charged from the patient and the relatives. Moreover, no ritual activities or the power of superstition are included in the treatment. The treatment is, therefore, conducted openly with Thai style friendliness and respect to each other.

Based on the reply of 50 patients coming for the treatment at Prom Lok temple in the last 3 years taken from the questionnaire analysis and focus group discussion. The research findings are as follows;

1) The reason why the patients come for the treatment at Prom Lok temple is their faith in the monk's ability and the quality of the medicine which is guaranteed by words of mouth of the relatives and the neighbors.

2) The trust is based on the perception that the treatment leads to the surly healing without charges. In this way, the treatment does not affect the patient's cost of living.

3) The patient is relaxed during the communication with the monk in the treatment while the treatment at the hospital requires more data and rules and regulations.

4) The relatives and the close friends are allowed to take care of the patient at the treatment center. This leads to the patient's warmth.

5) The temple is a safe place, and local people are dependable and helpful when the patient comes for the treatment at the temple.

2. In terms of the existence, the conservation and the passing on to recover folk medicine healer, the research findings are as follows:

2.1 The existence of the treatment of snake bite wounds at Prom Lok temple depends on the document record of Prom Lok temple by PraBoonchuay and the patients' profiles which have been systematically filed in the record books for more than 10 years.

2.2 The related sectors support the existence of the treatment by allowing the graduates to conduct researches concerning Thai medical sciences especially the treatment of snake bite wounds at Prom Lok temple and to further their study in local educational institution.

2.3 The support of Nakorn Sri Thammarat includes the construction of a treatment center in Prom Lok temple.

2.4 PraBoonchuay, folk medicine healer, is regarded as the monk who is a self-directed learner to update the knowledge and to adjust himself. This leads

to the faith paid to him for more than 40 years by general people. Moreover, since the treatment at Prom Lok temple is non-profit activity, the temple is dependable for the poor.

DISCUSSION

The study of the process of passing on knowledge concerning original medicine recipes to folk medicine healer phase 3 reveal the treatment of snake bite wounds by using medicine and local herbs. This is consistent with the concept of cultural humanities theory pointing out that humans and nature are inter-dependent or in every region there will be kinds of herbs for healing local people's sickness.

Based on the case at Nakorn Sri Thammarat province with abundant of local herbs, folk medicine healers, therefore, have taken the roles to use these herbs for the medical treatment. The herbs can be grouped into 8 groups with 131 lists for the treatment of body immune system as well as the wounds on the skin. There is no fixed period of treatment like that of modern medical treatment at hospitals, but the treatment period depends on the patients' symptoms. The treatment is, therefore, independent and non-profit activities. It can be concluded that the role of temple as dependent place of people in the society and the knowledge resources of medicine and local herbs has been changed due to the changes of culture. This is consistent with the researches relating to Thai medical science by lungkhongao and Rakgrithong (2014) pointing out that the treatment at Prom Lok temple is the continuation of traditional local intellect of folk medicine healer. PraBoonchuay did not change the use of medicine and local herb recipes but he has combined the modern medical sciences from the hospital to bathe the wounds caused by deep snake bite, then widen the wounds and apply herbals onto the wounds.

In terms of local herbs used in the treatment of snake bite wounds in NakornSreThammarat and the nearby provinces, it is found that local herbs used in the treatment are available in the community. This is consistent with other studies relating to Thai medical sciences in the field of herbs healing snake bite wounds. Moreover, this is consistent with the study concerning the preservation of folk medicine healers' local intellect which pays emphasis on the belief and ritual ceremony relating to the eco system of the community. (Yodsomsuay, Wongthongthae, 2009; (Orchun, Yuusawai, 2011; and Jiranail, 2012) These kinds of theoretical consistent with the above researches points out that folk medicine healers can be beneficial for the treatment of people in the remote area.

As long as the forests and nature in the communities are fertile, medicine and herbs found in the forests can be applied for the medical treatment like the ancestors who have preserved and passed on such treatment to the next generation.

CONCLUSION

This study reveals the value of medicine and Thai herbs found in the communities in cultural eco-system. Folk medicine healers learn how to conduct the treatment through practice as the assistants of folk medicine healer.

Although it takes long time for the treatment of snake bite wounds, it is free of charge. This makes the poor trust the treatment because if they get treatment in a hospital, they will have to pay some charges, and there will be some limitation concerning the duration of the treatment.

Moreover, the new medical science believes that decayed wounds may cause dangerous infection, and the flesh around the wounds should be peeled off. However, folk medicine healers believe that this kind of wounds can be cured bit by bit using the right herb for the condition of wounds and the types of poisonous snakes.

The cultural and social dimension concerning the use of temple as a dependent is, therefore, still in the mind of the poor who get low level of education, and their career is farmer.

SUGGESTION

The study to enable folk medicine healers to be dependent for the poor should be conducted together

with the study of medicine and Thai herbs. The Ministry of Public Health should combine and verify the knowledge. Thai medical science should join in publicizing in terms of opening the area so that those in other areas can perceive the inter-dependence.

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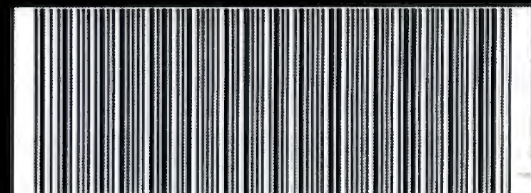
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