THE EXISTENCE IN CONNECTION WITH GLOBALIZATION OF THAI FOLK MEDICAL HEALER' LOCAL INTELLECT IN THE TREATMENT OF SNAKE BITE WOUNDS AT PROM LOK TEMPLE, PROMKIREE DISTRICT, NAHORN SRI THAMMARAT PROVINCE

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Abstract - The purposes of this study are 1) to pass on traditional knowledge concerning the treatment of snake bite wounds at Prom Lok temple, and 2) to study the local participation in conserving and developing the traditional knowledge with the expansion of knowledge in connection with Globalization. This is a qualitative research. The research results point out that the passing on of traditional knowledge concerning the treatment of snake bite wounds is longterm study including the practice with the experts leading to the insight in the knowledge as the assistant beginning with the ability to identify various kinds of herbs and to apply them based on the medical recipe of snake bite wound treatment classified by the types of snakes and the symptoms of the patients. Moreover, in terms of the patients' practice, the food consumption should be adapted to balance with the body and treatment without the superstition treatment. Based on PraMahaBooncheau, the present medicine healer, house patient treatment and development of passing on the knowledge cannot be found at the temple. However, the retrieval and passing on of the knowledge are included in the study of Thai traditional medicine. In addition, the local community pay attention of budget allocation for the standard hospitals. The existence of the traditional knowledge of snake bite wound treatment is totally at the temple and folk medicine healers due to the inability to make use of these kinds of herb commercially.

Keywords - Thai Folks, Medical Healers, Local Intellect

I. INTRODUCTION

Humans with natural and social environment have existed in each race from the past up to now before the western scientific growth could prove the explicit truth in the form of science and social sciences. That is to say group of humans in all races possess knowledge in living their life in relation to nature. Nature is a part of humans' life. So in terms of treatment of humans' sickness, folk medical healers have used local herbs with traditional ritual for such treatment, and this leads to the study of cultural ecology and anthropology. (KomartJungsatiensab, 2005) Based on the mentioned importance, folk medical healers can be found in every region throughout Thailand to take their roles to heal poor patients earning their living in agriculture. These folk medical healers are called "doctor" like doctor in hospital, or doctor of massage, doctor of soul, etc.(PiyanuchYodsomsua and Supimas Wongtongtae, 2009)

In the case of Nakorn Sri Thammarat Province, which has the largest population in the south of Thailand, the core career of its population is in agriculture. The main income of these local people are mostly from gardening and rice field farming, and since this region is in hot and humid weather area with lots of rain year round, it benefits the plantation of agriculturists. However, since local people in the area involve rubber cutting in the jungle, the locals have to cut the rubber early before sunrise. This leads to the risk of poisonous snake bites especially Kapa Snakes which could be found easily in the area. This kind of snakes are poisonous and its bite leads to chronic wounds which require medical complex treatment in which the cut of wound is required to prevent wound expansion. In the past, the first expert in folk medical healers, called Maha Pong – a monk at Prom Lok temple, Promkiree District, Nakorn Sri Thammarat Province studied the local medical legend found in the beginning of the decade. The knowledge of snake bite treatment includes the application of herbs taken from local jungle classified into 3 types; 1) herbs for consumption, 2) herbs grinded for covering on the wounds, and 3) herbs refined for rubbing on the wounds. At the beginning the treatment was free of charge since it took a long time for snake bite treatment and the patients had to take treatment with the folk medical healer closely until the wound heals with sign of no expansion. Moreover, since Buddhist temples are regarded as the local's dependent, Prom Lok temple was adopted as nursing center requiring no service charges.(PraMahaBoonchuaTechtammoSrevichai, 2011)The locals who were bitten by poisonous snakes, therefore, come for treatment at Prom Lok temple. Later, the knowledge of local intellect concerning snake bite treatment at Prom Lok temple was publicized nationally in 1997 by TV program of Channel 9 called "The One who finds the most outstanding One". The folk medical healer of Prom Lok temple; Doctor SomnukChanprasutr; was invited to talk about the treatment of snake bite wounds at Prom Lok temple. From that day on, lots of local people from around the country with snake bite wounds continuously come to Prom Lok temple to seek the treatment. With the increasing number of

patients coming for treatment, the community helped allocating funds for improving the nursing center at the temple to reach the standard of cleanliness with enough rooms for patients and their relatives. During that time, DotorSomnuk passed on the knowledge of the snake bite treatment to his assistant, who was a novice at that time and now a monk named PraMahaBoonchua, and the treatment continued by the two healers for over 20 years. After the death of Doctor Somnuk, PraMahaBoonchua has carried on the treatment of snake bite wounds up to now.

Now the pass on of knowledge concerning snake bite wound treatment using local herbs has been conducted mainly by PraBoonchua folk medical healers while a post-graduate educational institute came to conduct scientific research concerning Thai medical. However, the study in terms of social and cultural dimension has not been found. The research questions are as follows;

1. In Thai society, why do temples still serve as learning centers of local intellect as well as the locals' dependent?
2. How can the local intellect concerning snake bite treatment be passed on to the locals so that the knowledge can be expanded to connect with the growing present medical treatment to gain sustainable benefits for all.

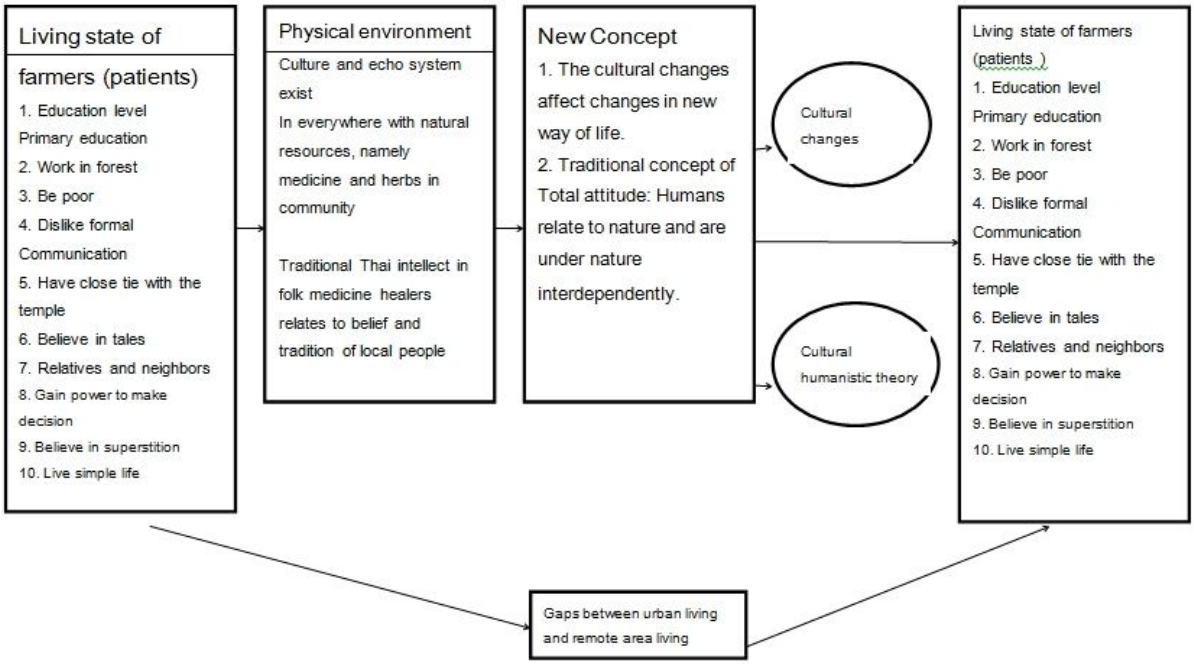
In this way, the study entitled "**The Existence in Connection with Globalization of Thai Folk Medical Healer' Local Intellect in the Treatment of Snake Bite Wounds at Prom Lok Temple, Promkiree District, Nahorn Sri Thammarat Province**" should be conducted

1) . To study the pass on of traditional knowledge concerning the treatment of snake bites at Prom Lok temple
2. To study the locals' participation in preserving and developing knowledge from local traditional intellect to connect with Globalization

II. 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.

III. CONCEPTUAL FRAMEWORK OF THE STUDY



Pic. 1 shows conceptual framework of the study.

IV. 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.

4) Based on guidelines for the development of Thai villages by ChattipNatsupa , it is found that interdependent way of life is a key to keep the sense of

belong to Thai community. The maintenance of the sense of belonging to community relies on the careers. The career in agriculture is a system of work force interdependent among relatives and this leads to the strength of the community.

V. 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.

VI. 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. SomnuekChanprasut, 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. SomneokChanprasut 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 tentanus 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 PraBoonchauy , 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 mount 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 research relating to Thai medical science by Klungkhongao 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 Jiaranail, 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 AND SUGGESTION

Dwelling of Patients who are bitten by snakes at Prommelok Temple with local wisdom of herb requires the following factors: 1. knowledge successors with the aim to help people with at pay or business expectation 2. The belief of people towards Thai herb at the temple 3. Temple and successors including local people to maintain reputation of herbal treatment towards original way of treatment and help the temple to earn budget for places and their sanitation 4. Ability to conserve and convey knowledge herb, especially the cure of patients with snake bite with no business intention. Accordingly, dwelling with local wisdom to cure patients with snake bite is effective to cooperate between community and Thai medical study center and also set the temple as the learning center to connect as a field of topical region.(Jiaranai J, 2012). (Phukamchanoad P, 2015) (Orchun, C. and Yuusawai, K ., 2011).

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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