

A Process of Transformation Folk Medicine's Wisdom on Herb Using for Communities's Treatment

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Abstracts - The purposes of this study were (1) to investigate the general status of the traditional healers, the knowledge used in giving the treatment of diseases, the conditions of medical treatment and services of the traditional healers, and the acceptance of the treatment methods of the traditional healers in Loei Province, and (2) to study the process of transformation folk medicine 's wisdom on herb using for communities 's treatment in Loei Province. The qualitative research methods used included in-depth interview, participatory observation, and focus group discussion. The target population of the study included the registered traditional healers who were still giving treatment to patients in 14 districts of Loei Province and the current and previous patients in the community who received treatments from the traditional healers; community leaders; community elders; and, scholars of traditional Thai medicine. The research results are as following.

Keywords: communities 's treatment , folk medicine 's wisdom, process of transformation

I. INTRODUCTION

In terms of the general status of 45 traditional healers registered at the Loei Office of Public Health and currently practicing the medicinal treatment, it was found that the majority of the traditional healers were male, or 34 men and 11 women, aged 71-80 years, or 14 people, highest education of Primary 1-6, or 40 people, and all of the population had the occupation of agriculture. All of the traditional healers had the experience and expertise in the treatment of different diseases, covering 35 diseases. The traditional healers gained the experience in using medical herbs from the palm-leaf text, dharma alphabet inscription, and Lanna inscription, as well as learning from other traditional healers by translating into standard Thai while using the local accent. Only the practical instructions were collected by writing in the format of herbal medicine recipes for use in the treatment of symptoms of various body systems.

In terms of the knowledge of the use of medical herbs in treatment by prescribing the herbal medicine formulas (recipes) according to the symptoms of various diseases in various body systems, it was found that the condition of the medical treatment given by the traditional healers showed the relationship with local beliefs, depending on the local culture. The traditional healers possessed the belief that the causes of the illnesses were concerning the faith in Buddhism mainly, as well as the beliefs about the four elements and the five aggregates, and the beliefs about astrology according to the horoscope. The methods and procedures in the treatment of

disease with herbs included the bowl to respect the teachers, the diagnosis, the treatment, the follow-up, the rituals, and the general practices for treatment. In terms of the acceptance of the treatment approach of the traditional healers in Loei Province, all of the patients and their relatives accepted the treatment.

In terms of the process of transferring the wisdom of the traditional healers in using medicinal herbs, the results were as following.

1) The system in transferring the wisdom of the traditional healers included: the inheritance from the ancestors; the transfer among the family members; the transfer by the traditional healers to interested persons; the transfer from the traditional healers to the patients completely cured by the treatment; the transfer from the academic institutions; and, the transfer by the traditional texts. 2) The methods in transferring the wisdom of the traditional healers included the transfer at the family, community, and national levels by the use of verbal communication such as talking and lecturing, demonstration, practicum, actual practice, self-learning from media, exhibition, learning resource centers, and documentation. 3) The procedures in transferring the wisdom of the traditional healers included: the bowl presenting ceremony to respect the teachers; the learning process; the actual implementation; and the process of being the traditional healer. 4) The problems and barriers to convey the wisdom of the traditional healers included the persons who receive the transfer, the persons who transfer, and the environment.

II. BACKGROUND AND RATIONALE

Previously, there was no modern medical knowledge among local community; the sick were taken to local herbal therapist who had assessed traditional medicinal herb knowledge and the method of disease relieve treatment from their ancestors from generations to generations through various kinds of sources and procedures, such as, telling and studying from stone inscription, Khoi made book, Bailarn Bible (Palm leaves), Mural paintings, and other historical evidences. It took a period of time to record and to do a local traditional research that especially requires trial and repetition processes before gathering knowledge with their experience into a traditional wisdom medicine textbook for the new generation in the locality. Afterwards, the rapid change of globalization in lifestyle, economics, cultures, including, society construct, resulted in transforming self-reliance community and local wisdom community into a form of western like society which was different from the whatever former culture used to be. The western medicine played more important role in local health

care treatment and traditional wisdom medicinal therapy became fading away and ignored to be inherited. Contrarily, in China and India, traditional medicine has been developed together with western medicine.

Accordingly, modern medicine had gradually replaced formerly traditional wisdom of therapy. The method of health care had changed; the sick were taken to the hospital under the supervision of a specific physician instead of local therapist. This changing had also resulted in other social aspects, such as, local thoughts, beliefs, including, method of disease therapy and treatment. Western medicinal therapy focuses on recovery of specific human organism with wrong condition and seems to ignore the method of traditional therapy which focuses on health care treatment practice regarding a patient as a human being. The other aspects of living lives in modern society, such as lifestyle, society condition, and economics are all causes of sickness and increasing risk of other diseases occurred. Moreover, health care activity to prevent sickness is not promoted much among society. Furthermore, the government policy on the promotion of people's health entails the efforts to develop traditional wisdom in health care has crucially made an inequality in public health care service with different standard quality. Additionally, the government also failed in promoting the healthy citizens, on contrary, a lot of health problems and new types of diseases occur.

However, trend of traditional medicinal wisdom of disease therapy has been back again when AIDS has been rapidly spreading all over the northern part of Thailand and there are various trends of alternative medicinal therapies introduced, such as, Chinese medicine, water therapy, Chiropractics (Wichai Chokwiwat, 2003). All of above evidences, Thai society has recognized traditional value of traditional therapy and the government started to realize the value of traditional medicinal knowledge inherited from generations to generations which is effectively used for disease therapy and recovering sickness in community, and also ensured the people in the local health care service in their community.

Local wisdom medicine has played import role in health care treatment and is outstanding with its method of disease therapy. The method of local wisdom therapy starts with traditional ceremony that requires the patient or the sick person paying respect to the therapist and worshipping the therapist with flowers, incense sticks, candles, and worshipping money. After finishing worshipping ceremony, the local therapist performs the next step of treatment method by diagnosing and indicating the disease. The therapist will consider all details of the patients, such as, physical problem, mental state, and community condition. After the stage of disease diagnosis, the therapist selects the method of treatment depending on each of therapists' beliefs in healing sickness or disease, therefore, various methods of therapies introduced. At the same time, using different medicinal therapies may be risky for the patients who receive those kinds of herbal medicine. Moreover, the patients lose their opportunities in selecting alternative therapy for themselves. It is important that people should be informed with enough knowledge, methods, and steps of local wisdom medicinal therapy, including knowledge transferring process of local wisdom medicinal therapists which is not

systemized and recorded with appropriately. The study found that the local wisdom medicinal therapists do not record their method of therapy into written text or document but the way they used to record their treatment recipes are easily to be lost and torn. Especially, some of information has been lost without knowledge transferring process and a person to inherit. Above evidences indicate that knowledge transferring concerns local wisdom medicine seems to be unrecognized and gradually faded away from the society. Moreover, seeking for a person to inherit traditional wisdom medicinal therapy is still a problem.

According to the problems concerned above, it is important to study the process of knowledge transference from local wisdom medicinal therapists to use herbs for medicinal purpose. The result of study reflects a status of traditional wisdom medicinal therapist, medicinal knowledge utilization, knowledge transference process, and recommendation to develop knowledge transference process for traditional wisdom therapist in order to ensure the people's in community safety of their local health care service that help support their healthy condition and enhance reliability in taking care of themselves.

III. PURPOSES OF STUDY

1. To investigate general information concerns traditional wisdom therapists, including their medicinal knowledge, method of treatment and service, and traditional wisdom therapy acceptance among Local Loei people.
2. To study knowledge transference process of traditional wisdom therapists concern utilization of herbs for medicinal purpose.

IV. BENEFITS OF THE STUDY RESULTS

1. Obtaining information concerns a general circumstance of traditional wisdom therapists, including their medicinal knowledge, and method of treatment and service which are able to use as a guideline for medicinal herb utilization by traditional wisdom therapists.
2. The information obtained from the study suggests us an appropriate procedure in knowledge transference of medicinal herb utilization by traditional wisdom therapists in Loei province, including, obstacles, problems, needs, and recommendations which are taken into consideration as basic information to develop knowledge transference process of traditional wisdom therapists in Loei province.
3. There is an appropriate knowledge transference process of herb utilizations for medicinal purpose in Loei province arisen accurately to the community's needs and changing in society nowadays. Moreover, local organization, government organization, and schools can employ this knowledge to use in the real situation in society according to sufficiency economic theory and further regional development.
4. Policy proposal for systemizing traditional wisdom therapy into textbook of Thai people's health condition and developing into health insurance system for the future as an alternative health care service.

V. LITERATURE REVIEW

All cultures and societies have knowledge best described as folk medicine. Although there is large overlap, the denotative and connotative definitions differ. Folk medicine often coexists with formalized, education-based, and institutionalized systems of healing such as Western medicine or Great traditional medicine systems like Ayurvedic, Unani medicine, and Chinese medicine, but is distinguishable from formalized or institutionalized healing systems. (Barnerjee. , 1988)

Traditional Thai-Medicine

Traditional Thai-Medicine is an ancient healing science. It is a cocktail of Indian Ayurvedic Practices, Traditional Chinese Medicine and genuine Thai folk healing and spiritual rituals. Contrary to many Traditional Chinese Medicine or Ayurveda, it has never been formally systematized. The knowledge has been passed on from generation to generation orally, and written research is just showing up since efforts from various institutions in Thailand, specially the Ministry of Public Health.

Traditional Thai herbal healing

Thailand has a longstanding tradition of herbal medicine that, like many aspects of Thai culture, derives its origins from ancient India. Thai herbal medicine has its roots in ancient Indian Ayurvedic practices, and arrived in Thailand along with Buddhist missionary monks, who were trained as healers. This medical knowledge was passed on to Thai monks along with the Buddhist teachings, thus temples became the centers of learning and healing – and remain so in Thai culture today.

Aside from the Ayurvedic influences, there was an existing tradition of local folk medicine and herbal lore that involved animism, spirituality and astrology. Since monks themselves were folk people, some of the folk medicine practices were absorbed into the temple teachings. A specialized midwife tradition developed, in which women were trained in post-natal care using herbal medicine, because the monk hood prohibited contact with women. Each village had a traditional healer who practiced using a combination of herbal knowledge and shamanism. Traditional herbal practice was combined with elements of spirituality, such as the performance of rites and rituals when picking certain plants and flowers. Traditional practitioners believed that herbal healing is based on the healer's belief in the power of nature and earth, and the ability to harness the power of plants and minerals for energy. The practice was kept within families, with knowledge passed down orally from generation to generation, thus certain families in some provinces gained fame for their particular skills.

There were many beliefs governing traditional herbal practice, such as the regulation of the times and places for collecting herbal ingredients. For example, it's known that evening flowers such as jasmine and ylang ylang are best collected at night, when their powers are most potent. It's also known among herbal specialists that the best plants come from certain locations, due to the varying qualities of soil. The time and date of picking herbs is also crucial – the full moon time is best,

when the energies of the earth, moon and sun are at their most powerful.

Though traditional herbal medicine went out of fashion in Thailand in the 20th century with the advent of western allopathic medicine, it is currently enjoying a spectacular revival, thanks to the current international spa boom and holistic wellness trends that eschew chemical and surgical solutions in favor of natural remedies. In recent years, the Thai Ministry of Public Health has added degree courses in traditional herbal medicine to its curriculum, while traditional medicine hospitals like Chao Phraya Abhaibhubejhr Hospital in Prachinburi are thriving in the light of unprecedented public attention and sales of in-house branded herbal health products. While Thai massage is the most famed of the ancient healing traditions, a number of treatments that have become popularized in modern day Thai spas and are now becoming as familiar to foreigner visitors as they are to local Thais. The use of heat therapies combined with herbal ingredients is a distinguishing trait of traditional Thai healing practices. One of the most popular of these is the Thai herbal steam or sauna, whose healing secret lies in the ingredients; among them the key ingredients are indigenous Thai herbs turmeric, prai, lemongrass, camphor and kaffir lime. Aside from providing an overall health and complexion booster, Thai herbal steam is one of the most effective methods of weight loss if done consistently over an extended period of time.

Another ancient Thai healing therapy is the use of prakobor hot herbal compresses made of medicinal herbs wrapped in a bundle of cloth, steamed, and then kneaded on the trouble areas of the body, like tense shoulders or rheumatic joints. The key to healing lies in the combination of medicinal herbs and heat. There's also a revival in traditional midwife practices, with even a handful of Bangkok spas offering the painstaking program once practiced by every new mother in Thailand. Thai midwife practices focus on post-natal therapies that help detoxify and rebalance after the rigors of childbirth. There aren't any particular therapies during the pregnancy itself, except guidelines on what foods to avoid that might harm the fetus. For example, it was folk belief that pregnant mothers should avoid eating bamboo, drink alcohol or fermented foods after the first trimester, while herbal soups and especially ivy gourd leaf was believed to be nourishing for pregnant mothers. During pregnancy, there are certain massage techniques for the lower back and legs specifically to give relief to muscle ache from carrying the extra weight.

A post-natal therapy called Yuu Fai, meaning "staying by the fire" in Thai, is well known to generations of Thai women. The famed treatment involves ensconcing the new mother in a herbal sauna of excruciating heat from a charcoal burner containing a blend of herbs that help heal the stitches, sterilize the childbirth wounds and get the womb back into shape. For best results, the new mother does the whole program of hot compresses, massage, herbal steam and herbal sauna daily for a week immediately after birth. Professional midwives say that continuing the herbal steam treatment for six months up to two years after the birth can help rebalance the body and help with weight losses. One heat treatment particular to Thai post-natal care is the Hot Salt Pot treatment, an ancient technique rarely used

today because few people know the proper technique. Fortunately, the Ministry of Public Health is attempting to revive this technique by adding it to their traditional healing curriculum. Despite its name, it's not the pot, but the special herbs that produce the healing effects in this treatment.

The key ingredient is a bulb called Waan Chak Mod Luuk that helps heal the womb. Some of the other ingredients are prai, turmeric, and naad leaf, though different practitioners have their own recipes using other herbs. (Online: www.royalfloraexpo.com) procedures. This is a qualitative study using deep interview, participating observation, and group conversation as research instruments. There are two stages of data collecting as follows.

Stage 1 : Study general information of traditional wisdom therapists

In this stage, information concerns traditional wisdom therapists, medicinal knowledge, and method of treatment and service, community acceptance, and treatment processes employed by traditional wisdom therapists in Loei province were studied through the following procedures.

1. Reviewing documentary and related researches and design research framework.
2. Doing deep interview with key persons: traditional wisdom therapist group, patient group, community leader group, and the senior persons in the area, using deep interview as research instrument.

Stage 2 : Study traditional medicinal knowledge transference process of medicinal herb utilization by traditional wisdom therapists for treatment of disease.

There was a group conversation held in this stage. Ten traditional wisdom therapists in the locality, who were purposively selected as participants, joined the group in order to obtain information concerning knowledge transference process of medicinal herb utilization by traditional wisdom therapy. This session, a researcher studied stages and procedures and present circumstance regarding traditional medicinal knowledge transference, problems, obstacles, recommendations, and needs for transference process.

VI. DATA ANALYSIS

Triangulation method was used for data analysis and comparing information from the interviews obtained in different times, places, and persons. If there was no significant difference or changes of information, the data was brought about to analyze. A qualitative analysis was employed and the data obtained from real situation study was taken into a stage of content. Descriptive analysis was used to report the result of the study.

1. Study Result

A study of a general circumstance of traditional wisdom therapists, including their medicinal knowledge, and method of treatment and service, community acceptance, and treatment procedures used by the traditional wisdom therapists in Loei province revealed as follows.

1.1. A general circumstance of traditional wisdom therapists

According to the information of traditional wisdom therapists' registration of the National Institute of Thai Traditional Medicine, it was found that all of the local wisdom therapists are expert in treatment for 35 different health conditions. The researcher has categorized health conditions found in a study into 11 categories according to different physical phenomena which are 1) digestive system, 2) respiratory system, 3) muscular system, 4) cardiovascular system, 5) nervous system, 6) skin system, 7) poisonous animals and toxic substance residues, 8) nutrients and physical maintenance, 9) urinary tract system, 10) endocrine system, and 11) others, such as, sickness and cancer.

1.2. Medicinal knowledge of traditional wisdom therapist

The data from the study revealed that all traditional wisdom therapists have medicinal knowledge collected from experiences in using herbs indicated in Bailearn bible, Dhamma massage, and Larn na history, and learnt from other traditional wisdom therapists. The recipes were translated into Thai language (local accent) and selected only the effective method of treatment to be recorded and written into traditional textbook to verify different physical problems according to various body systems.

1.3. Treatment condition and traditional wisdom therapists' methods

Treatment condition and methods are related to beliefs according to difference of local lifestyles. The beliefs in medicinal treatment method are described as follows.

- 1) Belief of cause of illness. This belief is concerned as basic information for all systems of medicinal treatment method, including, traditional wisdom therapy, and Thai traditional therapy because disease diagnosis can indicate and verify health problems, how to treat with the condition, and therapy method.
- 2) Belief of Classical Elements (4 physical elements and 5 sign elements). The traditional wisdom therapists all have this belief. They believe that human beings are composed of four physical elements and 5 sign elements and in human body and metal are main components. Body and mental are related to each other. When the body is sick then mental is sick as well. Therefore, in therapy method, there is a medicine used for specific element and medicinal herbs which should be indicated by the therapists.
- 3) Belief of Astrology according to the Zodiacs. Traditional wisdom therapists believe that their faith and horoscope are related to sickness. When a person becomes at the age of illness or bad lucks indicated by their zodiac or astrology indication, he or she becomes ill and the condition will be better after that age.
- 4) Belief of Buddhism 4 elements. Traditional wisdom therapists have knowledge about Buddhism and respect Buddhism. They all learnt traditional therapy handed down from monks or persons who used to be monks in Buddhism and have been inherited by monks. The traditional wisdom therapists are capable to read Dhamma characters, Thai Noi characters. With belief of Buddhism, these therapists can understand the Buddha's principles, such as 4 elements which

composed of earth, water, wind, and fire very well and they believe that to heal people's illness they must follow the belief of the relation between elements and herbs which will be different according to individual element.

1.4. Methods and Steps in Herbal Therapy

The methods and steps in herbal therapy starts with worshipping the teacher ceremony, Disease Diagnosis, therapy, and follow up, including holy ceremony, and instructions indicated for each of different health condition treatment.

The methods comprise of

- 1) Preparation stage. The patient is prepared for the therapy by the traditional wisdom therapists who are providing all necessary things needed for the patients before accepting into treatment process.
- 2) Disease Diagnosis. Each of traditional wisdom therapists has different way of disease diagnosis. They generally ask about patients history, such as phenomena, period of illness, illness record, age, occupation, environment, accommodation, physical appearances with bad sign of illness, such as face, eyes, hands, pulse, and observe the patient's cardiovascular system. The therapists will observe the patient's life pulse together with making prays and blowing onto the patients' hand then indicating the disease.
- 3) Step of treatment. Generally, the traditional wisdom therapists have similar steps of therapy. After the disease diagnosis and obtain enough information indicating what kind of disease, stage of the disease, other suspicious complication infection, and physical condition, the therapists will treat the patients according to the phenomena they found.
- 4) Follow up Session. In Loei province, after diagnosis stage and disease therapy stage with local herbs which the patient have to take back home for about two weeks, the therapists will do the follow up session to consider if the patients need more medicines or not and ask for the condition after healing process.

1.5. Acceptance of traditional wisdom therapy in Loei province

Patients and their relatives accept traditional wisdom therapy and they also suggest the others with the same health problem to take a treatment as they believe that a hard disease can be cured.

2. Result from a study of knowledge transference of herb utilization by traditional wisdom therapists in for medical treatment. The detail findings are presented as follows.

2.1 Transferring knowledge procedure of traditional medicinal therapy.

- 1) Traditional wisdom therapists inherit the knowledge transferred by their ancestors from generations to generations, such as, from grandparents and their parents. They follow up their relatives who are local therapists to learn and give assistance while the treatment. During this session, they will be told about medicine, prescriptions, disease phenomena, and all stage of treatment deeply in detail for the patients. This is a kind of direct experience that the therapists can learn and

collect information then gathering up all of the things they have to do by themselves.

- 2) Transferring during relatives. When there is no heir or people in the family qualified to inherit the knowledge, there will be seeking for other person in relatives to inherit the knowledge to be local wisdom therapists.
 - 3) Transferring to the interest persons. There will be a transferring process from the therapists to the persons who are interested in local therapy. The persons with interests can learn from more than one teacher by teaching, telling, remembering, and reading and records of the therapists. They also study for more information to get more experience and asking the therapists what they want to know until they become expert in disease diagnosis and herb utilization for treatment.
 - 4) Transferring from the therapists to the patients recovered from the disease. When the patients get better they can ask the therapists about treatment process and therapy in order to help take care themselves and the others with same conditions. This form of transferring indicates the patient or learner's respect toward the teachers, herbs, and disease diagnosis. Moreover, the patients themselves experience directly about the treatment process, they consequently understand well about what to do with the disease and how to treat with it. The patient will firstly lean only about the treatment of their own disease and then they may learn more about the other kind of disease therapy.
 - 5) Transferring by the educational institute. Nowadays, Thai traditional medical therapy is accepted widely and well organized with educational system transferred by traditional medical institute under the authorization of the ministry of public health.
 - 6) Transferring from ancient recipe. The therapists learn and study from all kind of records and documents written in different sources. For example, there is a therapy written in Dhamma book and translated into Thai then and compiled up in a recipe. However, this kind of therapy is well kept and recorded clearly for each family to use curing the people in family and relatives and the recipe will be transferred if it provides effective result in treatment. Some of traditional recipe is written in form of ancient language, dhamma language, and others to provide the learners knowledge and information about herbs and recipe with clear prescription in practice.
- The result of study indicated three major transferring levels; 1) family, 2) community, and 3) nation. The knowledge transferred by telling, verbal description, demonstration, real practice, and direct learning through exhibition and other sources of knowledge and record in written document.
- ##### 2.2 Step of Knowledge transferring by the local wisdom therapists.
- Local wisdom therapists are different from the other medical studies because they are not educated by the educational institute that can be found normally. The knowledge and information can be kept secret within the family or only among relatives and will be transferred to only person who is qualified to be a local wisdom therapist with appropriate qualities as such a person who is generous, valuable, intelligent, dedicative, and hard working. The steps of learning are related to belief of the teacher and the learners, consist of, 1) worshipping teacher ceremony, which is a stage of accepting to be a learner and the learner must offer the teachers with worshipping things (5 elements, 8 whiskeys, candles, white rope, and money, etc); 2) lesson learning stage,

after the first stage, the learner must follow the teacher to learn and give assistance for the teacher in seeking and preparing for herbs, keeping herbs, composing herbs, and others according to the teachers' instruction, observe what the teacher treat with the patient, disease diagnosis, and therapy; 3) real practice, this stage the learner will learn everything until they becomes expert and practice their knowledge in real situation under the supervision of the teacher before becoming the real therapist and the learner has to do everything by himself, such as, observing life pulses, asking about the history of the patient, observing the patient characters reflects on their face, hands, feet, and other system before a treatment until the teacher feel confident that his learner can be a real therapist; 4) being a local wisdom therapist, this is a final stage after learning to be a therapist which the learner becoming a therapist and apply all of knowledge he has learn into real practice to help treating people's disease.

VII. DISCUSSION

A belief of a patient who has been served the treatment is one of disease diagnosis through deep interview in order to obtain the data concerns traditional wisdom therapy and help the researcher understands the community's belief about illness and cause of illness, including similar lifestyle of the people in same community. This is also indicated that the local wisdom therapists are important people in healing people from illness and having experiences and a lot of knowledge, being leaders of community, being Bhamin ceremony leader, being traditional ceremony leaders, and other leaders in religion ceremonies. It is believed that the people who have same disease need same therapy or treatment. The result of this study reflects clearly about the belief of community and patients in herbal therapy under the supervision of local wisdom therapists.

VIII. RECOMMENDATION

1. Practical recommendation

1) The result from the study reveals a process of knowledge transferring concern traditional wisdom therapy with various procedures. There should be great support for implementation of all treatment and therapy into real practice and develop the way to transfer all of knowledge contemporarily and appropriately to modern technology in community
2) The result of study provides process of knowledge transferring used by the traditional wisdom therapists through different ways, such as, book, documents and recipe. Therefore, it is need to be compiled all of information into manual book or CD to promote the knowledge to public and young generation to used healing and taking care of themselves appropriately. Making CD as a kind of media to inherit knowledge of traditional wisdom therapists is needed for real practice.

2. Recommendation for further study

1) There should be a comparison of different contexts, such as, society, cultures, and knowledge found in different countries within Mekhong Countries.

2) There should be a research and development to combine all of traditional wisdom therapy from the countries within Mekhong river area to develop and apply a process of transferring appropriate to situation of present society and culture.

3) There should be a research concerns local philosophers in field of alternative therapists or traditional wisdom therapists who have knowledge, experiences and expertise in disease treatment in aspect of their history, products, lifestyles, and idea of them and praise them as local philosopher in alternative medical field (in Mekhong area) who are valuable for the locality.

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