

Learning Innovation: The Process of Inheritance, Succession of The Wisdom of Folk Medicine for Health Care

Duanpenporn Chaipugdee ^a

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Abstract

This research aims to 1) study the body of knowledge, wisdom, and treatment of folk healers 2) develop a model of the process in inheriting folk medicine wisdom. It is qualitative research with a target group consisting of 53 people including indigenous doctors, and community leaders. Tools used in the research are interview form, observation form, activity log form, survey, group discussion, interview, observation, research reflection, content analysis. The research findings reveal that in the context of Ban Sai Ngam village located on Phu Lan Kha hill with a population of 1,093 people, including 454 households in 1950, the ancestor's way of life used "Dried Ginger" herbs as an ingredient of "Herbal Tam Miang" recipes which has the properties to enhance amniotic fluid discharge, nourishing breast milk, and blood, containing over 40 types of herbal food. Traditional healers that have been registered are as follows: Mr. Kheaw Phimchim, healing scorpion and centipede venom; Mr. Wyien Papor, tendon massage; Mr. Thongpan Kongkaew, funeral medication; Mr. Kong Meewann, medico Sukhwan, Mr. Nunai Ngoknawang, healing scorpion venom; Mr. Boonterm Ngamsombat, healing conjunctivitis, eye inflection. Their diagnosis methods usually start with investigating the patient's background along with physical examination. Most healers use herbal preparations along with witchcraft. Some healers have special practices by maintaining the precepts, following religious practices in making merit, and ignoring drinking. When the importance of local wisdom decreases with lack of wisdom development, lack of successors, no documentation of wisdom, it has therefore vanished according to the death of folk healers. Therefore, there is a pattern of inheritance process, expanding the wisdom of traditional healers, combining with old and new ways, such as father teaching children, learning from monks and knowledgeable people in a modern way, such as training the processing of ginger balm, dried ginger tea products, conservation and propagation of dried ginger, organizing a community bank of underground water, expanding the area for planting dried ginger as a unique herb of the Sai Ngam community, promoting folk healers with good personalities with signboards indicating the body of knowledge and wisdom, having recipes of herbal medicine which is a community innovation that can be used for health care.

Keywords: Learning innovation; inheritance process; wisdom succession; folk medicine, health care

^a Faculty of Education Chaiyaphum Rajabhat University

Introduction

Community Innovation for Lifelong Learning is an opening of a learning room together within the community to overcome the crisis of inequality, health education by building immunity to the community. Since the world lacks balance in 3 dimensions, namely the imbalance in humans, social imbalance, and environmental imbalance, community learning is therefore required to be an important base for the development in applying wisdom as a tool that integrates the body of knowledge that is appropriate for one's locality to become a society of wisdom (Prawase Wasi, 1987). Driving the nation for sustainable development of people, society and communities is to promote and motivate all citizens to raise the quality of education to lifelong learning for two decades. (Office of the National Education Commission, 2000). Community livelihood, guidelines for the development of the educational management system of His Majesty the King, holistic integrated development with "People are the center of development", all have been linked together in all dimensions of development with the integration of all sectors in society and among farmers. This is to obtain education through the learning process, transfer of knowledge, training, cultural succession, creation and maintaining in academic progress, creation of a body of knowledge arising from the organization of the environment, learning society, and factors encouraging people to learn continuously throughout the whole of their lives (Office of the National Education Commission, 2010) In community study in the context of Thai Society, we must integrate academic knowledge with wisdom with the processes of working, learning together, exchanging knowledge, and participating in the manner of stakeholders (Kanchana Kaewthep, 2017). As for the future of a learning society, the main content must include elements for adjusting a positive paradigm for the community including principles, processes, strategies, success factors for practical implementation (Suwathida Charungkiatkul, 2011). In adopting the Sufficiency Economy Philosophy with a community base from local wisdom to create self-reliant innovations to be used for the benefit of living, to solve problems using knowledge and ability learned from experience, and

to study from the ancestors, reviving indigenous wisdom according to community culture using a community participation process, it is found that ; culture is the dynamic of development in the process of work resulting in a search for restorers, practitioners and builds something new on the same foundation to maintain the stability of the community to survive timely (Saowanee Kulsomboon, 2012) Lifelong learning is vital to individuals, society, and the nation. It is education or learning that is not separate from life and it blends with the lifestyle of the community as a body of knowledge of adult education (Andragogy) as though it is a teacher who has educated youth citizens for many generations. Therefore, it is believed that "no one is too old to learn" and society must understand different learning principles and different learning processes (Verathep Pathumjeerwattana, 2020).

Currently, there are still lacks of systematic data collection, lacks of resources to promote learning and transfer and exchange of knowledge of traditional healers for people in the community to exchange and learn together with the process in creating activity by extending local wisdom to connect with learning activities in 3 areas, namely education, work skills and health care for living. These activities in 3 areas result in organizing a forum of community representatives and people in the community eventually. The research team, therefore, prepared a research proposal, learning innovation by bringing the process of inheritance, and succession of medicine wisdom into health care to gather knowledge, wisdom, treatment practices of folk healers, situations, problems, causes, and effects that occur to folk healers to obtain learning innovation model according to the inheritance process for folk medicine wisdom using the Action Learning Process in the community to be applied to local appropriately.

Research Objectives

1.To study the body of knowledge, wisdom, and treatment of folk healers

2.To study the body of knowledge, wisdom, and intentions in the treatment of folk healers in each of three areas to study the situation, problems, causes,

and effects of folk healers.

3.To study the situation, problems, causes, and effects occur with folk healers.

4.To study the model of inheritance process of folk medicine wisdom

Research Benefits

1. In the learning aspect : people in the community jointly manage the body of knowledge resulting in a new learning process by solving problems, thinking, acting, summarizing lessons creating the power of wisdom, and obtaining mutual benefits as follows : 1) Community and Society: folk healers who are the ancestor of Ban Sai Ngam receive recognition and be honored in the body of knowledge and wisdom either at the village and the provincial network levels while gaining more knowledge on health care 2) Community mainstay including community leaders, VHVs, integrated agricultural community enterprise groups, and folk healers become more strengthened, capable of being a lecturer in making ginger balm and massage compress balls for students

2. Environment: The villagers of Sai Ngam conserve and cherish local vegetables such as Dung Ea

Thok (Olacaceae), stop cutting these trees, and dry ginger growth from propagation. In the economy, the community is propagating medicinal plants along with tree planting projects, cultivating Dhamma to share with Chaiyaphum people.

3. Economy: All products from the research are made for distribution, tasting, and selling as income by the members of the enterprise group that brings “Miang Khing” for selling at the organic green market at the Chaiyaphum Provincial Agriculture Office incorporating with the Chaiyaphum Provincial Agriculture Council, held every week. It is a product containing herbal ingredients from research for an experiment, distribution, tasting, and distribution as income afterward that has generated additional incomes for the community of 22,300 baht, which is considered a good starting point for the future “it is the power, value, and happiness of Ban Sai Ngam”

4.People development: People in the community can be lecturers to convey knowledge and wisdom about herbs, processing of herbal products such as ginger balm, ginger tea, Miang Khing, and Plai (Zingiberaceae) oil massage, making massage compress balls

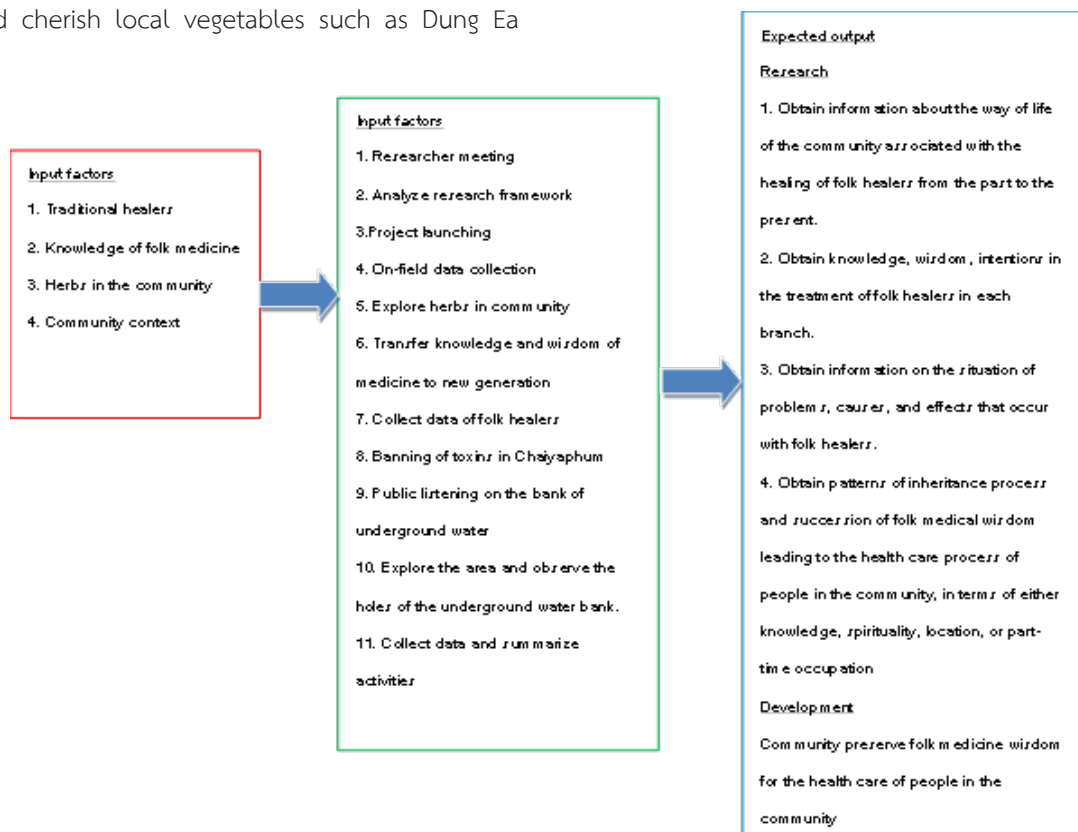


Figure 1. Research Conceptual Framework

Research Methods

This research is participatory action research. It is a research to develop and solve problems, participatory action research, to develop and solve social and community problems at the Thailand Research Fund Office

1. Research Area, Na-Siew Sub-district, Mueang District, Chaiyaphum Province

2. Target group: 5 researchers (a total of 20 researchers from 4 projects of 2017), 2 experts, 2 persons from the Northeastern Mechanics Department, 2 TRF staffs, 4 people from the consultant team, and 15 master's degree students, 5 professors from Rajabhat University, 3 mentors, a total of 53 people (Office of the Thailand Research Fund, TRF). The research is approved by Human Research Ethics Committee licensed No. 017-2019, accreditation date from December 1, 2019, to December 1, 2020, Faculty of Nursing, Chaiyaphum Rajabhat University

3. Research tools and instruments used in the experiment are activities in classifying the research framework

4. Data Collection: Data Collection is conducted by gathering data in the study area using in-depth formal interviews using the interview form with key informants. While an informal interview used is the questionnaire in which the researcher participated and conducted observations in the location and held participant meetings in 41 participatory forums. The total number of attendees is 565, representing 100%. Data collection is conducted in the first activity. The meeting is held in the 2nd activity to clarify an understanding of the "Toxic contamination in Chaiyaphum to reduce the risk and the import of chemicals in the province". The third activity is to support local research with community cooperation. The 4th activity is to motivate the dynamic in driving the activities, to organize local research work systems. The 5th activity is to extend the research practice, analysis of the framework of the "inheritance process of local wisdom". The 7th activity is to prepare the stage of data collection at Ban Sai Ngam, village No. 3 and No. 12, Na Siew Sub-district, Mueang District, Chaiyaphum Province. The 8-9th activity is to visit the area to ex-

plore herbs in the community. The 10th activity is the "Transfer of knowledge of folk medicine wisdom to the new generation". The 11-14th activity is to collect activity data. The 15-27th activity is the processing of herbs from dried ginger into balm and ginger tea with students at Chaiyaphum Rajabhat University. The 28-40th activity is to expand the results of the Chaiyaphum Thai traditional herbal medicine network using the interview and noting methods. The 41st activity is a group discussion.

Data Analysis

Analytic Induction is conducted to analyze the data obtained from different events to find a common conclusion from the group discussion.

Results

1. The way of life of the community is linked to the treatment of traditional healers from past to present while there are 36 folk healers registered at the Chaiyaphum Provincial Public Health Office. Since the agriculture profession is associated with soil, water, and Phu Lan Kha forest, thus, it is found that herbal sources are the foundation of health care of the community. While Na-Siew Sub-district Health Promoting Hospital has adopted the policy of Chaiyaphum Province to help promote alternative medicine.

2. As for the situations of problem, causes, and impacts that occurred on the folk healers in the project of the succession process in inheriting the wisdom of folk medicine for the health care of people in Ban Sai Ngam community, Village No.3 and No.12, Na Siew Sub-district, Mueang Chaiyaphum District, there are factors and important conditions from research that has helped make folk healers become more credible including word of mouth of the person who has received treatment and the effective public relations activities on October 17, 2018, where we announced our intention that "We need the inheritance and succession of the wisdom of the local healers"

3. As for the body of knowledge, wisdom, and intention in the treatment of traditional healers in each aspect, it is found to be in the following order:

1) Gathering of knowledge, wisdom, diagnosis, treatment methods, herbs used, sources,

follow-up, and the response of service recipients, the virtues of folk healers

2) People in the community recognize more about herbs, local vegetables, and medicine recipes for health care. Mor Keaw medicine recipes and recipes for leg pain relief and Hemorrhoids relief are obtained while the community obtains recipes of ayurvedic bananas, recipes of decoction for leg relief, eating tasteless vegetables to cure diabetes, like Dung Ea tok vegetables that are generally found at Ban Sai Ngam

3) Knowledge of the principles of medication: Villagers recognize that herbal medicine has some limitations, for example, intoxicate herbal drug is forbidden to patients with heart disease.

4) The concept of herbal product development "Dried Ginger" is derived. Applying modern knowledge to process "Dried Ginger Balm", and "Dried Ginger Tea" products, developing the taste of "Herb Miang Kham" using herbs grown in the community will be implemented. This is because the villagers have proficient skills in using them in terms of either properties or methods in processing into Miang Kham herbs. When offspring give birth, Miang Kham will be prepared and the whole village will gather to join eating together resulting in a mental connection in the community, and the value of ancestors is appreciated. Once the history of herbs is searched, it will be linked to the conservation and propagation of local medicinal plants in the whole village. There are 2 common areas for the propagation. This is in line with the direction of development of Thai wisdom and herbs and preparation of a 5-year Thai Wisdom Strategic Plan (2017–2021) that is consistent with the National Social and Economic Development Plan and the application of the wisdom of Thai traditional medicine to take care of the elderly health

3. To study the situations of problems, causes, and effects occur with folk healers. Before the research: folk healers are unknown. Because of

the use of vaccines, nobody knows the name of the herbs, and they do not conserve the herbs. The impacts are that some villagers trust and some do not trust herbal medication. Situation: Modern medicine offers a government policy in campaigning for vaccines causing fewer people to rely on local healers. While the community does not have knowledge about herbs and people in the community gather to oppose the belief of the public health officials. After research Due to meetings, training, patients requesting herbs, preparation of decoction for drinking in case of Mor Khaew medicine, these result in the patient being cured, making income. As for the process offered for learning, people are confident to try More Khaew medicine formula to succeed. Because of confidence to experiment and more acquaintances of folk healers, and people think of themselves as a doctor and because of procedures, activities from the research, these make people know folk healers more. Due to public relations, meetings, words of mouth of patients, gathering and gathering of research such as exchanging knowledge, talking, are having academics to provide knowledge, this result in obtaining 2 new drug formulas.

4. The model of inheritance process of folk medicine wisdom, processes/activities to create knowledge are as follows: 1. Information collecting on visiting the healer's house 2. Words of mouth 3. The certificate registration for local healers at the Public Health Office, sub-district hospital 4. Miang Kham grinding activity 5. Folk healers describe the properties to cure flatulence, indigestion, stomachache in children, and lying by near the fire after childbirth. 6. Treatment with folk healers helps to relieve the symptom (Mor Khaew treats hemorrhoids) 7. Know more about the herbs, properties of each herb. (Herbal exploration activities, herbal medication training) 8. Thai Blessing Ceremony: know more about components used for Rice Offering Decoration and more new details and knowledge. Folk healers demonstrate treatment methods, provide training and additional knowledge about herbal medicines with

Process Input (participatory action) (Output+Outcome)

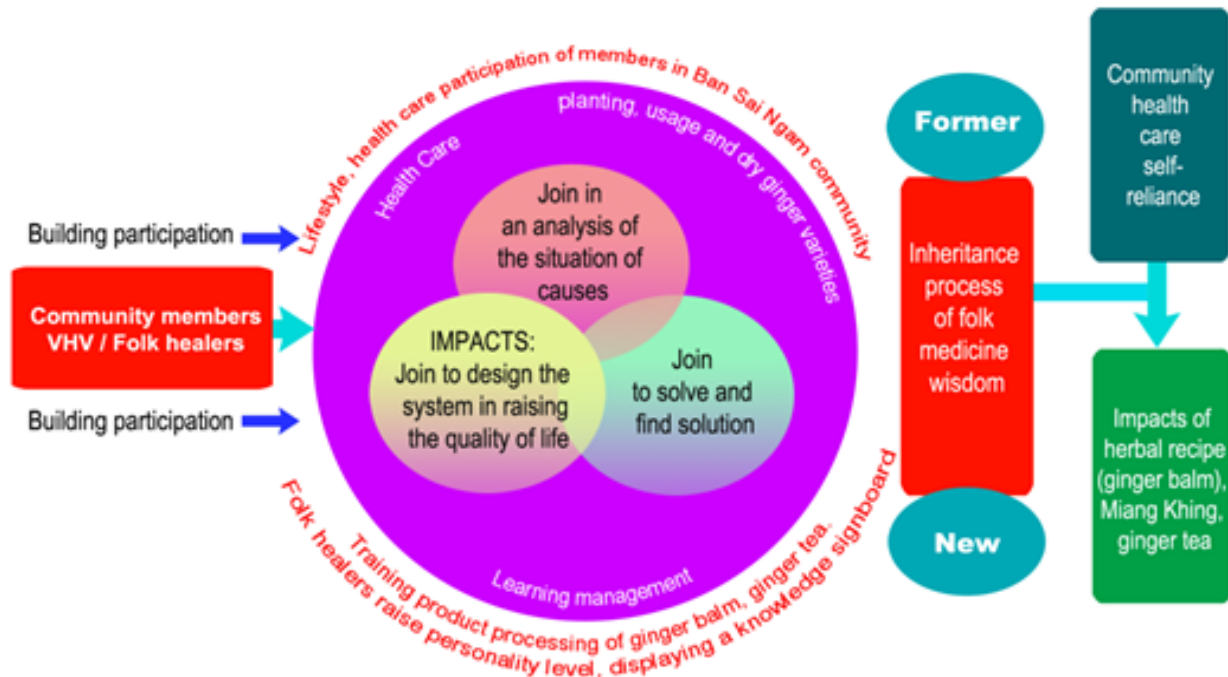


Figure 2: Learning Innovation: the process of inheriting and succession of folk medicine wisdom for health care.

recipes, herbal processing, making of dried ginger tea, making of ginger balm, the process of 2 combined inheritance types: the original type, which is father teaching the child model, learning from the monks, knowledgeable people, and teachers and the new type which includes training, planting herbs, product processing, study visit, public relation activities, a signboard indicating the succession by voluntary folk healers. Since the healers are reliable and patients are cured after treatment, 17 people who come to ask for the succession of the wisdom of folk medicine have gathered the body of knowledge, methods of diagnosis, methods of treatment, herbs used, sources, follow-up, responses of service recipients, the virtues of folk healers, these lead to the process of creating learning for volunteer speakers, herbal processing. As a result, the economy of the community recovers significantly

Discussion

In the way of life of the community which is linked to the healing of folk healers from the past to the present which is related to the use of herbs "Dried Ginger" as "Herbal Tum Mieng" food, bringing

the cost of local resources together with the wisdom of local healers has created values as reflected from the meeting, care management, and problem-solving in restoring, faith, public relations. The impact is that there have been changes following the concept of sustainable development which is in line with Kanchana Kaewthep(2016,6) which found that in applying academic knowledge to the body of knowledge of folk healers, villagers are familiar with medicinal herbs for daily health care. While the community obtains a herbal formula, making of Ayurveda banana, decoction formula for leg pain relief, eating tasteless vegetables to cure diabetes, for example, Dung Ethok vegetables, a common plant found at Sai Ngam community. The community also receives recognition, being honored in the body of knowledge and wisdom at both the village and the provincial network level including more knowledge in health care and product processing as well as capability in acting as a lecturer to transfer knowledge for students from Rajabhat University. At the same time, community members can reduce the costs of health systems. This is consistent with Saowanee Kulsomboon (2012) in the study of the wisdom of folk healers and herbs from

communities in the Northeastern region, which found that folk healers from faith have inherited the wisdom from family relatives, and the persuasion of the monks. From the process of learning by observation from working as an apprentice assistant to collect medicines closely with the teachers who transfer the knowledge of treatment based on the cost of medicines, the practices healers must be ethical, kind to patients. This makes all healers happy. Changes with villagers are that they eat and use more herbs in the community. They pay more attention to their health with local healers. The community mainstay including community leaders, VHV, Integrated Agricultural Community Enterprise Group, and folk healers, all have been more strengthened.

The model of inheritance process for folk medicine wisdom leading to the health care of people in the community is a combination between an original pattern of transferring wisdom of traditional healers with the new pattern like training product processing from dried ginger herbs so as to become a lecturer in demonstrating the making of ginger balm and a massage compress ball to students. Positive impact is to strengthen infrastructure while people in the community participate in conserving the dried ginger species as a herb of Sai Ngam village in conjunction with the Dharma Reforestation Project of Chaiyaphum, cooperation in dried ginger propagation, and strengthening the local power. This is consistent with the Kanchana Kaewthep (2017,9) about participation in the community leading to power in which people focus on herbs in helping taking care of their health. In connecting with the concept of sufficiency economy, the herbal plant resource of dried ginger is used for making herbal Miang Khum for the elderly, for women after giving birth in nourishing breath milk, to help discharge amniotic fluid, and help prevent the baby from flatulence, to plant and eat widely in the community. This is consistent with Chantira Chiaranai (2013: b) that herbal healers had inherited knowledge of using herbs from their ancestors by using the principles of memory and familiarity with the forest and from attending a herbal training course at the leadership level, propagation of herbs from the Foundation in the Herb Forestry Royal Initiative Project, Thai Traditional

Medicinal Herb Association, and from their occupation as a herbal healer as well as from growing and selling herbs and herbal medicine textbook. Most herbal sources come from Phu Phan National Park since there are many herbs and all kinds available. Methods of herbal treatment include boiling and drinking, rubbing. Using a single part of the herb plant alone is not commonly used. All parts of herbs including root, seed, bark, stem (pith), leaf, and flower) can be used. Highlighted findings, In terms of the inheritance process with 2 types of succession combined, the former is to learn from the monks, knowledgeable people, teachers, while the latter includes training, product processing, and product development be extended to outside society. This is consistent with Suwathida Jarungkiatkul (2011: Abstract) which found that the future of learning society must provide core content that is a learning element for the community, including principles, processes, strategies, success factors for practical implementation (Suwathida Charungkiatkul, 2011)

Recommendations

1. The network area, the research, and development of community learning processes should be expanded while the mechanism in using herbs to communicate to the public, to preserve natural resources, and the community environment in Chaiyaphum Province should be provided.
2. A research database for wisdom on health care should be created while continually assessing and synthesizing the overall picture for about 3-5 years should be implemented in bringing the information to be organized into the system and used for the benefit of other communities.
3. The research of wisdom integrated with the modern wisdom of health with herbs with the community should be conducted with a research design
4. Patterns of inheritance process and succession of folk medicine wisdom leading to health care with "joint rights" in modern innovations, products, or health services should be developed for the proposal to research funding source

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RDG60E0060 and this research are certified for human research ethics, certificate no. 017 – 2019. Date accredited from December 1, 2019, to December 1, 2020, by the Human Research Ethics Committee, Faculty of Nursing, Chaiyaphum Rajabhat University.

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