



Thai Traditional Medicine at Wat Nong Ya Nang Buddhist, Uthai Thani Province

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Abstract

The research aims to study the origin of the healthcare treatment, application of Thai herbal medicine and the indigenous health practices at Wat Nong Ya Nang in Uthai Thani province. The data was collected by focus group between April, 2015 to November, 2016. Data analysis used content analysis. Phrakhru Up Kan Phat Kit was born in 1946 in Uthai Thani. In 1971, he was ordained as a Buddhist monk at Wat Thamma Sophit in Nakhon Sawan province. In 1974 he started treatment of bone injuries at Wat Nong Ya Nang temple by using herbal medicine and massage therapy which has evolved into a mix treatment by utilizing Thai traditional herbal medicine together with Buddhist principles, meditation, spiritual rituals, massages, indigenous knowledge, modern physical therapy and prescription medication. This mix treatment format is consistent with the culture of Thai communities. The combined treatments have been affective in helping the recovery of patients with bone injuries, cancer and paralysis. Research results conclude that the holistic method of treatment had to be on both body and soul and majority of patients were favorable towards the mixed treatment method at the hospice. This will build the strength of the community, making people feel sympathy to each other. This also will help to support and promote traditional Thai medicinal practices

Introduction

Buddhist monks who are Thai traditional healers are called Maw Pra (monk healer) and they provide treatment to the public at the Buddhist temple where they reside. Thai communities have long respected and trusted indigenous healers (Ganjanapan, 2000) and Maw Pra healers up to modern times, even when the primary healthcare services are at community clinics and hospitals. Monks in Thailand have extensively been

healers throughout the history of Thailand and have treated the public and the community through the use of herbal medicine (Tiyavanich, 1997). Buddhist monks who became Maw Pra, did not have any initial interest in becoming a healer before they were ordained. Most had little or no knowledge at all of traditional medicine and healing remedies. It was only after being ordained, that they comprehended the fact that they wanted to help their fellow human being and decided to become a healer through traditional methods and customs. The

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Maw Pra healers provided medical treatment for illnesses and provided spiritual healing and guidance to patients and to their family and friends. Basic herbal remedies and medicinal properties of plants and ingredients are described in the Buddhist scripture of Vinaya Pitaka, which is a chapter the Tripitaka Buddhist scriptures. The scriptures also provide a guide to supplemental spiritual treatment through Buddhist principles and practices which strengthen and revitalize the mental health of patients to be mindful, to be at peace, to have strength in fighting the illness and to be prepared for the eventuality of death (Pannapajato, 2013). The adaptation of traditional physical treatment, mental healthcare, herbal medicine, Thai traditional medicine and contemporary practices have been offered to the public long before modern medicine became widespread and they are still an affective medical and healthcare service. Maw Pra, Thai traditional medicine and indigenous practices provide healthcare alternatives and is still provided by dedicated Buddhist temples in Thailand.

Many patients with terminal or incurable illnesses turn to alternative treatment and to Buddhist temples which might provide them with a better solution than just yielding to their sickness. The development of Thai traditional medicine and treatment at Buddhist temples continues to be developed and Maw Pra's are working together with doctors, hospitals and clinics to provide an alternative option for society. The integration of Thai traditional medicine, indigenous knowledge, and herbal medicine and Buddhism principles has been able to provide patients and their families with spiritual rehabilitation, peace and preparation for death (Chantraket et al., 2007). Healthcare and treatment of patients can be strengthened and enhance through the development and integration of allopathy and traditional methods (Kurup et al., 1993). There are still many Thai's who seek alternative methods and other possibilities when faced with a terminal diagnosis and Wat Nong Ya Nang in Uthai Thani province in central Thailand is a respected treatment center in providing healthcare free of costs through Thai traditional medicine and indigenous practices.

Wat Nong Ya Nang is a Buddhist temple located in rural Uthai Thani province and was established during the Ayutthaya Kingdom (1350-1767). The temple is a renowned traditional healing center through the efforts of Phrakhrū Up Kan Phat Kit who created the hospice in 1974 for treating cancer and bone injuries by using Thai

herbal medicine and indigenous health practices. The treatment continues to be popular with patients from other provinces and from other countries. Phrakhrū Up Kan Phat Kit continued to heal and supervise treatment services at the temple up until his death in 2013. Phrakhrū Palat Sutthi Phong is currently the acting abbot of Wat Nong Ya Nang after the passing of Phrakhrū Up Kan Phat Kit. The treatment is cost-free for patients and the temple relies on donations for funding. The herbal medicine used at the temple is collected from the forest, bought from merchants and are also grown in the temple gardens.

The accomplishment and reception of Wat Nong Ya Nang hospice is significant and is the motive for this research because the practices and treatment at the hospice demonstrates the positive integration of Thai herbal medicine, indigenous health practices and modern medical practices that is effective in helping the recovery of patients with bone injuries, cancer and paralyses.

The research aims to study the origin of the healthcare treatment, application of Thai herbal medicine and the indigenous health practices at Wat Nong Ya Nang in Uthai Thani province.

Materials and methods

The study was conducted at the Wat Nong Ya Nang in Uthai Thani province from April 2015 to November 2016. The temple was purposively chosen because the temple is recognized for paralysis treatment and Thai massages. The temple is a traditional treatment center to the local community and utilizes modern medicine, Buddhist principles and Thai traditional herbal medicine.

A qualitative method through focus group interview was used. Two basic reasons led to the adoption of this technique. First, gathering the essential information on Thai traditional medical practices at the temple. Second, no previous research is reported from Wat Nong Ya Nang to identify the use of Thai traditional medicine in the management of chronic diseases. The individual open-ended interview guide was used to interview participants with information on the history and practice of Thai traditional medicine. Participants were categorized into three group; 1) key informants were local indigenous healers who are the supervising medical examiners at the temple (n=3); 2) casual informants included Thai traditional medicine practitioners, pharmaceutical staff and caregivers (n=7);

3) general informants are former patients at Wat Nong Ya Nang (n=15). Participants who were able and willing to describe information on history and practice of Thai traditional medicine were consented for the interview.

Results

1. Content analysis of the interviews identified three major themes

These include familiarity and understanding of history of Thai traditional medicine at Wat Nong Ya Nang; and service procedures and facility at Wat Nong Ya Nang; and Thai traditional medicine. Each theme with illustrative excerpts from patients' transcripts is described below.

1.1 History of Thai Traditional Medicine at Wat Nong Ya Nang

Phrakhrū Up Kan Phat Kit was born in 1946 in Uthai Thani. His father and mother were farmers. His father was also a maw ya (local healer) and cured illness through herbal medicine. The knowledge of using herbal remedies and herbal medicine to cure illness was practiced by his father and his uncle which was a knowledge passed down to them through the generations. In 1967 he was drafted into the Thai army and stationed at the Jiraprawat military base in Nakhon Sawan province. After discharge from the army in 1971, he was ordained as a Buddhist monk at Wat Thamma Sophit in Nakhon Sawan province. In 1973, he was transferred to Wat Nong Ya Nang as the acting abbot. It was at Wat Nong Ya Nang that he revived his knowledge and practice of healing through herbal medicine and also massage therapy. As he continued to perform his duties as the acting abbot, he also pursued knowledge and practice in herbal medicine through the guidance and knowledge from his uncle and started treating patients at Wat Nong Ya Nang in 1974. The first healthcare service provided at the temple is treatment of patients with bone injuries such as bone fractures, dislocations and sprains. Phrakhrū Up Kan Phat Kit continued his pursuit of traditional healing methods to include bone injuries using herbal medicine of sesame oil, foot massage therapy to apply high pressure to reach deep nerves and to penetrate thick skin and mass. The temple also uses herbal compression balls to relieve stress and pain. The treatment was very popular in the community and patients traveled from other provinces and also from abroad. The services were extended to include patients that suffer from paralysis, dry beriberi and diabetes. Phrakhrū Up Khan

Phat Kit received the title of abbot of Wat Nong Ya Nang in 1977. In 1993, Phrakhrū Up Kan Phat Kit was recognized as an accomplished individual with outstanding work in cultural indigenous knowledge in disease therapy by the cultural committee of Thailand. In 2003, the Uthai Thani Provincial Public Health Office established an education center for Thai traditional medicine at Wat Nong Ya Nang.

1.2 Service Procedures and Facilities

The current medical staff at the temple include Mr. Sam-ang Yao Man who is the leading supervisor and primary medical examiner, 3 male masseuses, 12 female masseuses and 2 volunteers. There are dedicated treatment facilities separated from the religious buildings and patients can register and receive treatment from 8 a.m. to 4:30 p.m. Massage therapy is performed in a dedicated facility which is segregated to male and female patients and the herbal sauna building is segregated into 3 saunas for male patients and 2 saunas for female patients. Each sauna can accommodate 5 individuals.

Treatment for bones disease and injuries at the temple have increased since services started in 1974. The majority of patients suffer from bone and muscle injuries, Cerebro-Vascular accidents and poisoning from contact or ingesting of agricultural chemicals. Many of the patients that come to the temple have partial paralysis. Patients that register for treatment at the temple come for additional treatment after being treated at local hospitals in the community from word of mouth from family and friends. The treatment that the temple utilizes Thai traditional medicine, Buddhism, indigenous ritual practices and physical therapy.

All patients are initially screened and have their history documented during registration. The patient's medical history and condition is evaluated. The patient is questioned about their; current condition and illness, the cause of their illness, body motor function, daily livelihood, their nutritional diet, bowel and bladder control, sleeping disorders, mental fitness, feelings, frame of mind, known congenital diseases, current and past medication prescribed by the hospital, (they must present the prescribed medicine that they currently take), past medical treatment from the hospitals or other alternative medical facilities, past surgeries if any, past accidents and if they suffered from any handicapped issues and have specific symptoms and allergies.

Physical checkup is performed by the temple's masseuse which evaluates the patient through observation of their posture, stance, and ability to walk, sit, lay down and ability to toss from side to side. They also assess the

patient's ability in handling and holding items with their hands, ability to swallow, ability to chew food, vocal ability, communication ability, eye movement and respiration. Pulse checking is a mandatory procedure which the temple examiner will compare the pulses of the upper and lower body. Pulse checking is performed on blood veins on the neck, wrists and instep. Recording the number of pulses is performed and compared with the heart rate of the patient to determine if they also suffer from heart disease. If the patient's heartbeat is low, it will indicate possible pain from deep ligaments and might induce muscle fatigue. Examiners will test the patient's skin surface tension, elasticity and temperature of ligaments by using fumbling presses. If the patient's skin temperature is high, it will indicate fever or high blood pressure. If the skin temperature is cold, it will indicate problems with the body's ligaments or that they might have low blood pressure. Observation of facial features, mouth, tongue and eyes are also recorded. If the patient is unable to move their eyelids, it might indicate a neurologic or heart problem. If patients are unable to open their eyes, then a massage will be prohibited and the patient will be provided instead with herbal medicine to take together with their prescription medicine. The final physical checkup is to observe the patient's motor function by having them move their arms, legs and elevate their foot to see if one side is more heavily effected than the other.

1.3 Thai Traditional Medicine

The Thai traditional medicine at the temple follows the guidelines detailed in the Treatises on Traditional Thai Medicine and Pharmacognosy book. Healthcare and treatment are primarily based on herbal medicine, remedies, bolus, compression ball, herbal sauna, herbal oils and Thai massage. This is consistent with Sridharmma et al. (2009), in which maw ya (indigenous healer) in communities in northeast Thailand relied on herbal medicine and remedies made from plants, animals, minerals and also massage therapy which is also a popular healthcare and traditional medical treatment in Asian communities abroad (Salguero, 2019). Buddhist principles are utilized as a mental treatment so patients are able to gain back their morality and continue to practice the 5 Buddhist precepts, learn and practice on meditation to increase the strength of the spirit and of the body. Meditation and prayers also aid in a more affective recovery which help patients focus on the truths of their condition and for their minds to be at peace and can significantly reduce stress and depression and

anxiety (Boelens et al., 2012). Astrology and traditional spiritual rituals are also utilized to calm the patient and relatives to be at peace and not live in vain.

The last theme suggested that there are a variety of Thai traditional medicine at Wat Nong Ya Nang. This information illustrative from participants and documents are described below

2. Herbal Medicine

The completion of the medical evaluation is followed by the planning of the treatment program and selection of the required herbal medicine. The herbal medicine given to patients at Wat Nong Ya Nang is categorized into 9 types which are targeted at the different systems or symptoms of the body; 1. digestive system, 2. respiratory, 3. urinary, 4. skin, 5. fever, 6. malaria, 7. pain relief, 8. eye infections and 9. general health. The transformation of herbal medicinal plants into herbal medicine at Wat Nong Ya Nang uses dried medicinal plants and herbs because they can be conveniently stored. The herbal medicine is transformed through simple processes resulting in herbal medicine remedies in various forms such as boiled remedies, herbal bolus, herbal potions, herbal compression balls, and herbal sauna or aromatherapy. Herbs and medicinal plants that have had scientific research applied to them have received positive outcomes in the area of fighting cancer (Chavan et al., 2013).

3. Boiled Herbal Remedies

Boiled herbal remedies can either use fresh or dried medicinal plants and herbs which are boiled proportionately with water. Different parts of the medicinal plants and herbs such as the stem, bark, seeds and roots are boiled accordingly to Wat Nong Ya Nang's herbal formula. There are 9 various boiled herbal remedies at Wat Nong Ya Nang: 1. Five remedies for treating temporary paralysis patients. 2. Two remedies for nausea and the nervous system. 3. Two remedies to treat ligaments and beriberi, 4. One remedy for treating gout and bone joint pains. 5. One remedy for diabetes. 6. One remedy for stiff tongue symptoms. 7. One remedy for treating pustule cancer. 8. One remedy for treating rectal bleeding and 9. One remedy to treat the heart. The amount of boiled remedies that are prescribed to patients are in pots or portions. Larger portions will be determined by the supervising examiner if the patients' symptoms are severe and substantial. If the patient doesn't respond or doesn't start to heal, then the portions will be increased and the boiled remedy consumed until the patient has recovered or is cured.

4. Herbal Bolus Remedies

Bolus remedies are used when the patient's symptoms require a remedy with herbs and medicinal plants that are difficult to ingest, such as plants that are nauseating in taste, odor and difficult to dissolve in water. The herbal bolus are balls of herbal medicine mixed with natural honey and are sometimes referred to as honey balls. The herbal balls have a desired characteristic in that it slowly dissolves and can gradually distribute the healing herbal medicine into the patient's body. The herbal balls are prepared by grinding up the proportioned herbal plants and herbs into a fine powder medicine. The powdered medicine is then combined with natural honey so that it can be rolled into a ball and is stored for at least 1 night. The mixture of powdered medicine and honey makes the herbal bolus have a long lifespan because the added honey has more density than water and is more resistant to moisture and yeast than mixtures that are mixed water. The final stages include drying the bolus balls in sunlight and baking it until it becomes firm and solid.

5. Herbal Potions

Herbal potions are prepared through simmering a mixture of herbal medicinal plants, herbs and ingredients until the medicinal properties are extracted as a liquid. The main ingredient for the herbal potions at Wat Nong Ya Nang as well as water and medicinal ingredients is coconut oil. The finished potion can be applied through various methods such as spraying, rubbing, coating, eye droplets and used as a massaging agent.

6. Herbal Compression Balls

Herbal compression balls at Wat Nong Ya Nang are made from fresh herbal plants and herbs. The ingredients are proportioned accordingly to Wat Nong Ya Nang's formula and crushed into a fine mix and enveloped with a clean cloth. The compression balls are put in a steamer until they are firm enough to be applied to the various parts of the body to relieve pain and are also used in massages to relax ligaments, muscles and pain which will help restore health and strength to the respiratory and strengthen the blood circulation in the body.

7. Herbal Sauna and Aromatherapy

The herbal sauna and aromatherapy of Wat Nong Ya Nang is prepared by boiling all the required herbal plants and herbs into a big pot and piping the steamed extracts into the sauna room. The sauna room at Wat Nong Ya Nang is a standard sauna which can accommodate 5 individuals at a time. The sauna therapy and aromatherapy is so that the steamed medicine can

penetrate the skin, body and be inhaled to relieve stress and clear up the respiratory system. The mixture of medicinal plants and herbs can cure and aid in the recovery of many diseases and symptoms.

8. Massage Therapy

Massage therapy at the temple is focused on temporary or periodic paralysis which are due from accidents or is inherited and can come from family history. (Dissanayake & Padmaperuma, 2018). Herbal oils and lotions are used in massages along with sauna therapy. Patients are required to ingest herbal medicine prior to the massage and the therapist will determine at a later stage if a herbal sauna or aromatherapy is required. If the patient is physically strong enough and can adequately help themselves, then one herbal sauna per day will be authorized. The herbal sauna is a 30-minutes process and will help increase the patients' blood recirculation and help stimulate nerves and muscles. Herbal compression balls and massages are focused and applied only to the stiff muscles and joints. Sesame oil or hot herbal balls is a choice which will help stimulate deep muscle aches. Limp muscles are massaged by hands and sometimes accompanied with hot herbal balls. Massage therapy for paralysis start with light finger massages to prompt responsiveness of the muscles. This is performed through light clasps and touches to the arms and legs or pressing clasps to muscles with the aid of herbal oils to relieve tension to the muscles and tendons. Applying herbal boils, hot or cold is to increase stimulation to the nerves and initiate the patient's responsiveness which will increase efficient blood circulation. The relief of stress and pain in the body will give patients more confidence and will also increase their cooperation in their own treatment. Massage therapy is more effective for temporary paralysis than for permanent paralysis, because paralysis patients can respond to the treatment and provide feedback that is used to determine what additional treatments should follow. The initial movement of fingers or limbs are a signifier of the patient's responsiveness. When the therapist verifies that it is adequate, then the next step is to perform massages with the patient in a face up sleeping position. This massage is orderly applied to the legs, arms, shoulders, neck, head and face. The massage is applied to the limb or body part that is paralyze or applied to the part of the body that is causing the most pain. Further massages will be applied while the patient is in an inclined position and also when the patient is able to flip over by themselves. The massage in the incline position will start from the

lower back and emphasize on muscles surrounding the waist. Face massages will start from the head and neck when the patient is able to sit upright by themselves. The steps will initially start at the side or muscle that is normal first and gradually move to the muscle that is hurting the most.

9. Physical Therapy

Temporary or partial paralysis patients that have regained slight control of their motor functions will be assessed by their therapist to see if they are able to proceed to the next step which is their self-balance and walking capabilities. Patients will be taught how to regain their walking ability through exercises and specialized tools devised by the temple. The physical tools and exercises include exercising with the help of human aids, parallel bars, walking sticks and four legged walkers. The exercise area is located in the backyard of the temple. Other utilities and tools include arm reels and slings, steps with rail bars and shoulder movement guide plates. The tools and equipment are all created at the temple by the Buddhist monks, relatives and volunteers. The physical therapy is available and practiced on a daily basis. Assistants and caregivers at the temple are usually the patient's relatives and friends who stay at rooms provided by the temple. Volunteers also assist patients that do not have relatives or spouses to take care of them during their treatment at the temple.

Discussion

This qualitative analysis revealed results that were not previously available and documented from other temples. Buddhist monks as healers is a phenomenon not only in Thailand because belief in Buddhism is related to healing of the mind, body and spirit. Buddhist monk healers were believed to have outstanding healing powers and the medical skills of Buddhist priests were valued above those of the indigenous physicians in Japan (Shinmura, 2006). Buddhist monks perform many functions in society and many are healers, practitioners and modern psychiatrists (Cheam & Keo, 2018).

The integration between modern and traditional medical practices is evident in rural communities in Thailand and also in Africa. Wat Nong Ya Nang healthcare services and medical treatment operates by combining indigenous knowledge, cultural practices Buddhism and modern medicine. It is similar to rural communities in Africa in which rural African communities healthcare treatment consisted of three

practices of; 1) Medicinal Substance, 2) Cintangible forces which combines religion, ritual, social practices and psychology, and 3) Medical treatment of combined medicinal and Cintangible treatments (Tompkins & Bird, 1973). Wat Nong Ya Nang's formula of steaming together a variety of medicinal plants and herbs together and using the steamed medicinal properties to cure many diseases all at once is consistent with the findings of Berlin et al. (1974) in which the medicinal properties of herbal plants are different according to their size and place of growth. Medicinal plants have contributed a rich health to human beings (Pawar et al., 2018) and the medicinal strength of each plant will also depend on the geography in which the plants grow creating a variety of healing properties that can be applied as different cures. Sauna therapy or the herbal steam baths at Wat Nong Ya Nang utilizes the different healing properties of many types of herbal plants and herbs to create a universal treatment of diseases which is delivered to patients through skin penetration and inhalation.

Alternative medical treatment and herbal cures have been expanding in Thailand and have increased significantly at Wat Nong Ya Nang since treatment services began in 1974. The popularity of meditation, herbal medicine and indigenous methods is also apparent in the United States of America. Upchurch & Chyu (2005) research into the factors that influence the choice of holistic and alternative medicine in American females revealed that within one year, 33.5% of American females have used alternative treatment methods. Most of the alternative methods include psychological treatment, meditation and herbal medicine. Meditation has also been demonstrated to aid in the recover and cure from high blood pressure, alcoholism, drug addiction and stress as confirmed by Wallace & Benson (1972) where medication elevates higher alpha brain waves which was documented with electroencephalographs.

The health caring practices at Wat Nong Ya Nang is different from other health care in terms of the use of both physical and spiritual cares.

The experimental results of Wat Nong Ya Nang show that it is a temple that has outstanding care for ailments including paralysis, paralysis and beriberi. The temple has monks, folk doctors collaborating in the treatment. Patients are treated by using herbal medicine, oil, stepping on red iron, massage with a herbal steam. There is a healing process that combines magic rituals, spells, herbal medicine, massage with meditation or chanting. All patients are satisfied with the treatment

results. The Provincial Health Office of Uthai Thani Province have selected Wat Nong Ya Nang as a center of learning Thai folk medicine of Uthai Thani Province. Objective: To be the knowledge center of the community in promoting learning. The transfer and exchange of knowledge and experience in Thai traditional medicine for people in the community.

The results showed that in the herbal care of Wat Nong Ya Nang there is a treatment similar to the research of Yomna (2002) who studied the process of transferring knowledge of local orthopedic doctors: a case study of Wat Yukon Rat Samakkhi, Phan Thong District, ChonBuri Province. The study indicated that Wat Yukkarat Rat Samakkhi. Is a temple that has monks to treat the disease with "ancient foot massage" methods. And do not collect any treatment fees and medication at all by foot massage. Is a treatment for patients with osteoporosis, paralysis, without patients with fresh wounds or open wounds, using a method of massage and stepping on the heel on the area that needs treatment, such as arms, legs, trunk. The method of treatment would include monks and pupils using the feet to dip the medicine. Is coconut oil mixed with ancient herbs, set on a gentle fire. Then use the heel to dip the oil into the injured area. When the oil is cool. Then dip the feet in the oil to massage again. Do 1 hour once a day if there are many symptoms. Must massage for 20-30 days or until the symptoms improve.

And herbal care of Wat Nong Ya Nang Differences with the research results of Chanket et al. (2008). Studied the integration of Thai traditional medicine: the role of temple and community health care. The study indicated that Community health care of Wat Huay Kiang, Chiang Mai Province, which is a rehabilitation center for paralysis patients. With alternative medicine processes, rehabilitation with alternative and fair medicine. There is a physical therapist. To convey the correct methods to patients' relatives and patients to understand. For the patient to relax and heal to live like a normal person in society with quality, healthy body.

Conclusion

Wat Nong Ya Nang is recognized for paralysis treatment and massages. Healthcare and treatment at Wat Nong Ya Nang in Uthai Thani province are healthcare and medical treatments that combines Thai traditional medicine together with Buddhist principles, meditation,

massages, herbal medicine and spiritual rituals in a format that is consistent with the culture of Thai communities. The combined treatments have been affective in helping the recovery of patients with cancer, paralysis and bone injuries. The services at Wat Nong Ya Nang has also provided patients with mental and spiritual healing which increased the patient's strength in dealing with their illness and situation. The treatment also affects the patient's relatives, spouses and friends to be united through tradition and culture. The holistic approach in both treating the body and the spirit creates a strong relationship within the community and promotes empathy and compassion in helping others and living with each other in peace. Supporting and promoting traditional medicine and indigenous healthcare treatment is a sustainable format in proper management of natural resources in the community (Cartledge, 1994). It is also a means to create social norms and nurture the respect for natural resources within the community.

The development of traditional healthcare through herbal medicine and traditional healing at Buddhist temples can be enhanced by supporting research in holistic healthcare through traditional methods and integration of scientific and modern medical practices. Suggested research topics should be extended to other illnesses such as AIDS, dysfunctional immune system, hearing disabilities, detoxification, chiropractic, hydrotherapy and blindness. The funding for research and development of supplementary traditional or indigenous healing centers in Thailand should be included in the national budget. Government support will also create an organized and systematic training system and seminars to disseminate the knowledge and practices of indigenous knowledge and cultural healthcare practices.

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