



The Social Control of the Folk Healers in Northeastern Thailand: A Case Study of the Morlum Pee Fa Group

Kriang Krai Pasuta¹ -- Somsak Srisontisuk² -- Viyouth Chamruspanth³

¹ Ph.D. Candidate in Department of Anthropology and Sociology, Faculty of Humanities and Social Sciences, Khon Kaen University.

² Ph.D. Corresponding author, Associate Professor, Department of Anthropology and Sociology, Faculty of Humanities and Social Sciences, Khon Kaen University.

³ Ph.D. Lecturer, Department of Anthropology and Sociology, Faculty of Humanities and Social Sciences, Khon Kaen University.

ABSTRACT

This article is part of the research "Social control of Mor Lam Pee Fa Groups in dealing with family problems in the Northeast of Thailand. The objectives of the research that "To study the social control of the Mor Lam Pee Fa Groups as a group of the traditional doctors In dealing with the family in society, Northeast Thailand". This study is a qualitative study by selecting a specific target group in KhonKaenprovince , Thailand. Findings showed that traditional doctors are the 4 forms of social control including 1.Social control through the creation of a symbolic ritual 2. Social control through the teachings of the ritual 3.Social control over its implementation after completion of the ritual and 4.Social control through the creation of the participation of the group. The success of social control that arise in rituals to achieve results is to handle family problems within the local community. Affect the regulation of social behavior caused the members of the society to behave in accordance with the rules established members together. Success in managing conflict within the community.The maintenance of cultural capital within local communities.Building a network of people in the group.And conservation of local knowledge clearly.

Keywords : Social control, Mor Lam Pee Fa Groups, rite

1. Introduction, Background and Signification

Social problem is the one of phenomenon that occurred concurrently with human society. But when society is unraveling evolve into a state of society complexes (Anant Karnchanapan, 2012), these conditions have resulted in social problem has increased the intensity and complexity even more and it seems to increase exponentially in the future. The family is the first social essence of man. The peaceful relationship of family members influences the peace and orderliness of the other social units. Members from the family in question may be cause the problem to society in the future. Increasing trend of family problem is one of the social phenomenon to be concerned of Thai society due to changes in the social structure of modern Thailand created a certain attitude to the current spouse such as looking at the divorce is more common, members of the family give priority to himself than the family, increased attention to the world wide and other social units to replace family functions reflect the importance of family become lower. Family Conditions with controversy, separation of divorce, run away from home and increasing of behavioral deviation from discomfort due to frustration and lack of tolerance for each other which affect people and other related social units to the damage or lead to other social problems which is the phenomenon found in general Thai society (Arkorn Dechthongkam, 2003). The causes of family problems may have caused from conflict values, social disorganization, changes in economic and social structures are causing problems all the families.

Family problems mentioned above in Northeast societies of Thailand can be said that the social issues in society that a group of population in Northeast are facing. When faced with such social problems, how they deal with the problems? And if you look back to consider the process of dealing with social problems in the Northeast in the past, the social community will choose the form of management the social problems within their own society without relying on state authority to handle those issues at all. Many social institutions in the community that serves families deal with problems that arise. Whether it is the kinship system, ancestors system or even the management problems system by traditional healers group called "Mor Lum Pee Fa" which this system is acts of social control in society in Northeast to have peace as well as prevent and reduce the conflict in the community very well (Chob Deesuankok, 2003). Although in the current legal system of the government will control the social system replaces the conservative tradition in communities in the Northeast already but the phenomenon of social control of conservative tradition; especially, management the problems with the traditional healers group in case of Mor Lam Pee Fa in some area of Northeast was still serving a strong social control in today's society (Office of the KhonKaen Culture, 2009) which is the interesting phenomenon that the research studied despite the society in the Northeast has a new system of social control by the state to serve in this role instead of the old one why traditional system of social control over the Mor Lum Pee Fa in some areas still remain in globalization in Northeast society of Thailand or it is a failure of the management of local social control of the state that the state have to revisit the discourse of the new Local Development to local communities in each region develop sustainably and peaceably as well as to reduce social problems in the community.

From the review of knowledge about Mor Lum Pee Fa as a group of folk healers in Northeast society of Thailand, the researcher has an overview of the study on issues of Mor Lum Pee Fa in various dimensions. However, there is another one dimension that is not mentioned to in the literature review that is the knowledge about the functional role of social control in the family level among changes and restrictions in Thailand and the researchers think that it is another issue that should be taken into consideration in this study. This study tries to link the concept of social control to explain accompany with the pictures of family problems management of Mor Lum Pee Fa Group in order to explain the image of folk healer groups in case of Mor Lum Pee Fa in Northeast society about the way to keep the social control role of the group in the study areas among conditions and restrictions in Thai society and from the review of the knowledge to find research gaps on social control of folk healer groups in Thai society. When considered in light of the significance of sociological theory is enough to conclude as followings; in the part of the significance of sociological theory, introducing the concept of social control are described together with the role of managing the problems in the family level of Mor Lum Pee Fa Group be able to visualize the structure of social relations in the community to make understanding the concept of social control is the point that the researcher interested in this research because it is essentially important to help understanding the human society system. In general, the concept of social control is a concept that aims to make most members of the society behave in a way that was expected (Somsak Srisantisuk, 2009) because in reality society, social control by the government have not always been successful. People in the society often had violated the norms laid down by the Institute. Individuals do not adhere to these rules or the rules laid down and cause a person to violate norms more broadly. Some people break or violate some norms regardless of norms that most people deem important and necessary. For example, traffic law or some traditions as mentioned above. Thus, it is a question in this research to analyze the social role of Mor Lum Pee Fa as a folk healers in Northeast. Thailand has a role in managing the family level which is the traditional system of social control in Northeast society of Thailand that used for another form of social control. Both rules have become a social and cultural community continues to the present.

2. Research Objective

To study the way of social control of Mor Lum Pee Fa Group to handle family issues in society of Northeast Thailand.

3. Research Methodology

This article is part of the research entitled " The Social control of the folk healers in northeastern Thailand: A Case Study of the Mor Lum Pee Fa Group" With qualitative research methodology for the purpose of research that is To study the way of social control of Mor Lum Pee Fa Group to handle family issues in society of Northeast Thailand by incorporating the concept of social control theory as a research

tool. This research led to the case study approach with research tools including records of life history, observation, in-depth interviews, and group interview to obtain data on the objectives of the research units of analysis 2 Levels that is the level of social group and family by (1) Mor Lum Pee Fa Group, it was selected by the experienced of healing patients in the community accordance with the conceptual framework with the role of social control with the qualification of having an experience in community treatment, creating interacted with people in the community, creating community networks and leadership as well as the ability to handle family issues in the community as a selection criteria to select the group of Mor Lum Phee Fah in Khon Kaen Province, Thailand amount 20 groups, (2) family groups of the population who had undergone treatment with Mor Lum Phee Fah Rite Dancing from Mor Lum Phee Fah target group by a household member had been admitted with Mor Lum Phee Fah Rite Dancing from these groups in Khon Kaen Province which consists of the patient and the family members of the patients amount 40 families.

4. Research Results and Analysis

To study the social and cultural livelihood of people in any society, it is important to consider the historical background which is the root of all people since educational background will help to understand the fundamental behavior of people in society is even more profound correctly. For Khon Kaen Province, the research area of this study too, the cultural history of people in this province, their backgrounds sequel ancestors had emigrated from Sri Sattanakanahut or the Kingdom of LanXang ([Term Vipakpojchanakij, 1999](#)), and by having the history together with the development of the Kingdom Sri Sattanakanahut so the population in the this area have the way of traditional life and the condition of the culture in common with the people from Lanxang and Tai-Laos ethnic group in Northeast of Thailand in general that is the traditions of majority in Khon Kaen Province has been influenced by Lanxang culture namely respecting for Ancestral Ghosts, Tan Ghost, Pee Fa, Pee Ta Haek, Farm Ghost, behaving following the twelve months ceremonies which members of society have the opportunity to make merit together in every months of the year. The phenomenon of the customs and traditions such as the case studies area in this study is still apparent in general. In addition, the population has basic ideas inherited from their ancestors and transmit to their children in the oral literature and the rite, especially In the area of Khon Kaen have the spectacle of such rituals is quite clear. In this current, population in the area is still inherited rituals strongly. Population who admitted with a Pee Fa Ritual Dance believes that Illness is not always caused by the disease it may cause from disrespect towards the ghosts or "fornication". Healing the sick by Pee Fa Ritual Dance is a way to recognize the cause and to fix ailments that patients receive.

Mor Lam Pee Fa Groups is a group of individuals with knowledge and experience based on culture and religion to treat ailments of the people to be recognized reliably from residential communities and general people ([Office of the KhonKaen Culture, 2006](#)), which classify Mor Lam Pee Fa as folk healers with a role of treatment the diseases in the Northeast of Thailand. Traditional healers can be classified into two types that is the groups of folk healers rooted from the experience such as folk medicine healer, orthopedic healer, midwife, and local massager. Another group is folk healers rooted from faith and religion such as fortune teller, shaman, medium, soul calling, and exorciser and review of literature related to the history of folk healers in the Northeast. There are researches that gave the history of establishing folk healer group such as a case of documents related to the treatment of the traditional of Esarn people by the ritual dance of Mor Lum Pee Fa Group which is the case studies of the researcher. It can be concluded that Mor Lum Pee Fa treat patients with a belief in the spiritualism with the main belief in spirit which is the traditional Esarn people believe inherit from generation to generation till become the tradition and have a role in living as belief that spirits can inspire you to benefits and harms to themselves and society. Moreover, Pee Fa Dance is a ritual that people have done to treat the illness by dancing to request and invite Pee Fa to treat the patient. The villagers believe that human illness is a part of a violation of the spirit. So Pee Fa Dance is a rite to heal by invoking Pee Fa down to reside within the body of the medium in order to predict the characteristic symptoms of the patient and also as an intermediate compromise between the ghost that made the patient who violate the spirit to understand and behave correctly in the same time they also accept the knowledge of modern medicine which is an integration of various religious beliefs and scientific knowledge ([Chaiyont Paopan, 1990](#); [Surat Chongda, 1998](#)). In addition, there is the study related to clinical folklore of various ethnic groups in Esarn by the study traditions and culture of Phu Tai and So was found that the ritual treatment or treatment of a disease of Phu Tai and So is called Mor Lum Pee Fa. The treatment relies upon the singing, beautiful dancing, and sweet rhetoric in order to keep the ghosts that haunted the patient to be their side or leave the patient's

body (Surat Warangrat, 1981). A spirit worship of Yor in Sakon Nakorn Province found that the illness is the person who spirit wants him or her to live with and relatives need to invite Dr. Yau to Lum Song or singing and dancing to find the cause of illness and the patient who will be get well must be the ghost doctor. The rite begins from doctor Yao invoking the spirit by singing along with the music from Kaen, the Esarn instrument, to ask Dr. Yao with an interpreter. singing and dancing to find the cause of illness will do until know the cause then singing and dancing to apologize the spirit. In addition, the South Esarn region still there is a ritual called "Ma Muat" which is a ritual associated with the treatment of the sick. Boating Ma Muat is one of the play of people in Surin Province. It is considered that boating Ma Muat was the sacred playing to treat ailments. This ritual consists of eight musicians as followings, tones player, fiddle player, Aor flute player, Chalai flute player, small cup-shaped cymbals player, wooden rhythm clappers player, and singer to sing along with the offerings.

The rite of Mor Lum Pee Fa Group as mentioned is such a social action that reflects the image of the medical treatment of the sick in the community with a series of traditional knowledge handed down from generations of local Esarn people. The performance in the ritual is not the only show to create awareness but also to engage in rituals (Pathom Hongsuwan, 2006), an image of the social action of rituals of Mor Lum Pee Fa is not only reflect the role of acting as folk healers to treat the sick in the community but also to reflect the role of social control in the community. In the operation of healing activities in some process has revealed the roles served as a social control in the community clearly. It represents the worldview of Esarn people towards the plan of lifestyle within the group which make the Esarn society can be lived together happily by using only the ethic instead of state law.

Consideration the experience of curing in the community of folk healers in Thai society is to describe the image of the experience operation of healing in the community. This is because of the process of being doctor of local medicine is very different from the modern medicine is that the most healers are necessary to be the folk doctor to solve problems within their own community or solve problems for themselves or for their relative. Many of orthopedics want to be a doctor because they had a broken bone and were cured with other doctors then remember to the subjects to be taken subsequent to treatment neighbors and relatives, therefore it can be said that it is one of beauty culture that have helped support the local knowledge which is not in the education system of modern medicine such as in the village is quite remote, at night or early if a child fall down form the tree, it is very hard to find a car and pick the child to the hospital. It seemed reasonable to compare with the traditional doctors in the area which they help each other in folk ways that would be more appropriate. Finally, the conclusion is because modern medicine has developed so that people in society are not, or at least self-sufficient. Since the pharmaceuticals have to order from abroad, while traditional healers rarely need medication or anything just walking around the house so they can find medicine. The modern doctor cannot be "self-reliance" but the folk healers can be "self-reliance".

For the question of whether why do patients choose one method of treatment? The researcher had commented that the experience had been faced is a one of major factors in the selection of medical treatments, for example Conningham has studied the doctor who inject drug in Thailand and found that they have been recognized by many locals because patients usually recover after receiving injections. Therefore they collect that experience as knowledge of all people since everyone has an experience of sickness already. When the illness occurs, patients will consult with their family and neighbors to pick any type and place of treatment from the experience related to the illness of each in question. Injection made some patients see results in a short time so the cause of respect to doctors injected him. When patients have a good experience in healing, they will come back to use the service again in the future. which this study of Khanitta Nutaboot also discusses illness experience and treatment. The nurse said that sick is a feeling or unusual changes in the patients suffer and realize by comparison with their past experiences with others. Sharing experiences with others have caused an assortment of illnesses, medical treatments, and doctors. Initial diagnosis often occurs with family and neighbors. Family, relatives and friends of patients will recognize and interpret the meaning of illness which this behavior is also important. Exchange of experiences related to illness among relatives and neighbors is an important factor to choose the way of treatment and Silkkerveer studied the medical systems of Africa and said that in the process of seeking medical care, Interpretation and experience of the health condition of the patient is more important than health factors diagnosed by doctors. Meanwhile it can be said that medical treatments in each society has developed from experience that occurs over and over again until those methods have evolved into an institution that serves to protect the system against illness happens to people in each social group. For Mor Lum Pee Fa itself, the system was developed through the experience of curing patients. The experience of illness and treatment make both doctors and patients develop ideas

on how to attract patients to treat and how to treat which determines the beliefs associated with the disease, therefore, to consider the experience of groups to treat in the community allows us to visualize the effects of various forms of illness which happens to the population in the study areas through the form of treatment of Mor Lum Pee Fa to the individual patient which can be separated according to the type of illness and patterns of treatment of each group of Mor Lum Pee Fa as well. In order to make the researcher note that social control can be done with the patient's illness of any type.

The character of social control of Mor Lum Pee Fa Group is the pattern which happen on various social phenomenon through the crucial social procedure which Mor Lum Pee Fa Group aim to be accepted from the social members and act following the social norms. The result of this study found that Mor Lum Pee Fa Group has the pattern and character to control society in 4 forms namely,

1. creating symbol in the rite, this research, the researcher found the characteristic of social control of Mor Lum Pee Fa Group through the symbol in the rite in various stages whether creating a symbol in the rite through Mor Lum Pee Fa Group or people in the rite, ritual sacrifice, shrines for teachers, Kalam or bad things of the one who respects Mor Lum Pee, Fah, or through their customary practices of the group, instruments used in rituals, lyrics and rhythm in ritual as well as through the dance in worship which reflects the characteristics of social control in each procedure as occur via a ritual. It can be said that Imagination and symbols are the complex phenomena of human society and occur in all people of all nations. Human beings are different from other creatures that are the special nature provided both reality and unreality, knowledge and ignorance, have something tangible and intangible, have something to believe in and something incredible, have something on one side and the opposite, and switch over to the alternate complement the harmonious culture became the source of the nation eventually. Every nation in the world believes in world of the spirit and believes in whole world of abstract. These are the foundations of thought and imagination. Man believes in world of last life, the circle of birth and death, God, Tan spirit, Pee Fa, angles, the ancestors' spirit, the power of holy things. The cause of believing is the man has the confidence to be believed, comply with, faith, respect even if all of these remain in the spiritual sense. Adjustment from the idea and imagination to the symbol as the concrete has happened very much. Drawing, writing, painting the walls cave, carving the wood and stone to the metal melting to be an Icon, reading, praying the scripture and Buddha's teaching is organized in a way to the belief that the glottal engendered by the recitation can be linked to the world of the belief that they have.

2. Control by teaching in ritual, the teachings in ritual of Mor Lum Pee Fa will appear in the form of poems to teach. The poem is one of the elements of Pee Fa Ritual Dance. The poem is a language media and contact between humans and spirits to build understanding to discontinue harassing from spirits. In addition, the poems also cause the beautiful and fun rhythm to release patients from anxiety, forget their sorrow from receiving the poem and rhythm from Pee Fa. The content of poems is not constant because it will be changed to the event or illness since Mor Lum Pee Fa is the medium of spirits, all actions are the command of spirits but sing and dance follow the steps of the ritual. The poems were used for singing is not from memorizing like others singer. The poems occur immediately at that time which is in the power of the Holy spirits who haunted the medium. Moreover, Mor Lum Pee Fa also has the role of spirits who cause illness and expressed the anger, dissatisfaction to the violation of patients and the role of the invoker request for life of patients as well. When the singer was in normal condition, he or she cannot sing. The rhyme of Pee Fa's poems have both internal and external rhyme and have 5-12 syllables within paragraphs and between paragraphs, each paragraph is about 5 - 12 syllables and also rhyme with internal and external rhyme.

In case of the poem used to sing Pee Fa Ritual Dance each step besides reflect the communication between humans and spirits to build understanding to discontinue harassing from spirits and also reflects the role of social control that appeared in the poems. In case of "Blessing Dance", in the ritual, the master Pee Fa will sing to the patient to behave and practice a good morality according to Buddhism's principle and culture of Esarn people like;

1) the principle of gratitude, the poems said about birth to be man must know to grateful to the parents, teachers, and their benefactor when have the time and opportunity must return them. The poems compare their kindness as Phra Sumeru Mountain and there is nothing can compare with this, to have unity in the family, to love in the dignity of the family and do not fight each other. If you are male, you should be ordained through the way of Buddhism. Moreover, female should be led a moral life, be clam the manners, behave through the women's custom strictly, 2) the principle of humility that is does not arrogance, self-exaggeration and preserve truth as the life. The poems said about birth to be man must have to behave pretty good, humble, does not idle, does not interfere with gambling and vice, does not be friend with hooligans, does not behave outside the conventional, respected seniors, teachers and keep

their oaths or pledges that speak out with others by the approach of Buddhism is the way to behave, 3) The principle of making merit and giving, the poems in Pee Fa Ritual Dance will aim to teach patients to behave in the correct custom, the ancient traditions and known to give and keep religious precepts and the result of them will return to the sick and make them get well from the illness, 4) the principle of the Law of Karma or doing, some part of the poems in Pee Fa Ritual Dance used for this research reflected the concept of karma which people of Esarn belief in the law of karma as a result of reborn in another world and illness by deeds ever done. Moreover, the concept of teacher Pee Fa about the causes of illness of the patient, another major cause of the patient's illness is a result of the old karma from last life. One of the reasons that cause diseases of the sick which is very important is cause from the old karma from last life. It is a concept that has influenced the lifestyle of Esarn people the most and make Esarn people always think twice before doing something as they fear that this sin will follow to the next life and making merit and giving frequently. The poems appear in the Pee Fa Ritual Dance reflect the social control of Mor Lum Pee Fa Group distinctively.

3. Control by behavior after the ritual is a typical behavior after the treatment with Pee Fa Ritual Dance of the patient in the study area. It is called "Kor Ka Lam" or prohibition. The prohibition of the patient who respects Pee Fa Ritual Dance is a principle that everyone must adhere to. If any sick person breaks this principle, he or she will suffer misfortune. Prohibited conduct by the majority. The customary practices of people who respect Mor Lum Pee Fa is a one of rules which is essentially a practice that everyone must adhere to. If anyone this principle, he or she will suffer misfortune such as sick, physical discomfort, agitated immediately. The way to fix it is must be done by the 5 followers invite Khan Ha or the offering and fine to the house to the head of Mor Lum Pee Fa them confess their doing in front of the shrine of teacher Pee Fa and the illness will disappear. The sample of prohibition is spoken out the slang and the language that violate to Pee Fa, disallow to quarrel with relatives and the followers of Pee Fa. The mentioned prohibition is a type of social control of Mor Lam Pee Fa Group.

4. The creating of participation of the group is open to the public and everyone who involved in the group has been participated with Mor Lam Pee Fa in the treatment of the sick in the ritual or can be said about the social interaction within the group. It is a matter of using language and symbols to better understand the activity or create a sense of participation or coexistence between the groups. The objective of creating interaction is events. All of these are for the social control process goes smoothly. The study found that the characteristics of social control in the creation of the involvement of that group clearly found in the stages of ritual healing in the area and clearly found again in the "Long Khuang", the annual ritual of different Mor Lum Pee Fa Group in the area. "Long Khuang" is and Esarn dialect and mean the courtyard. Long Khuang means the ritual of feeding ghost which is done annually in the third and fifth month, normally Long Khuang ceremony in the third month called "Wan Liang Pachns Khao". The ceremony holds without dancing or playing just the attendance of the followers and having a meal together. However, the ceremony in the fifth month call "Karn Liang Khuang" and all of the followers have to join the ceremony including many activities such as singing, dancing, and playing cheerfully. The aims of Liang Khuang are to show gratitude to their teachers Pee Fa who have a lot of benefit and used to keep him survive, to celebrate the shrines. The shrine of chief will have main candles as a symbol then invite the spirit to take a bathe in Ling Khuang days with Eye Pee (Pee Fa) to play with his attire (his followers) to socialize in groups of the people who respect the medium spirits. Because Liang Khuang of medium spirits, all of follows who live near and far will came to join the ceremony by singing, dancing, and playing for training the followers to behave in the social framework, for paying respect and invoking for the good luck to live in society. Moreover, to track outcomes of healing because there are a lot of people who were cured and live far away, supervisors are unable to visit thoroughly. So come join the ceremony as an opportunity to ask the symptom of the patients which the purpose of holding the Long Khuang Ritual can be reflected the image of social control explicitly.

5. Conclusion and Discussion

Since Thailand has been drawn into the system of politic, economy and society since the world began officially signed Bowring Treaty 1876 A.D., the society was in the process of change in all dimensions quickly result in a vastly changed in Thai society and by region of the country is changing rapidly adhered to the paradigm that the development will cause economic growth and progress in various fields. Countries have made progress on par with other countries, causing changes to the social structure of Thai society (Chairat Charoensin-o-larn, 2006) both positive and negative affect as many.

The changes occur has caused problems in Thai society in many aspects and the current global society is a society under the concept of the Nation State that originated in the 18th century and has spread out across the world and becomes mainstream to social order of various countries (Chairat Charoensin-o-larn, 2006). Thus, Thai society has brought this into the idea; therefore, the state of Thailand's status as Absolute Monarchy with uncertain boundaries, citizenship and sovereignty and accept the community to conduct self-management by having the power of judgment, inheritancetraditions and cultures, cultivation, and medical treatment which is important in terms of social control that have occurred in Thai society, (Chanpen Amornlertvit, 1993) in the community then Thailand government has changed the concept of the state and it has an effect to occur the new Geo-Political in Thai society. The new state has citizen, boundaries, and sovereignty and territorial governments are important components . All of these are led to the central in the period of King Rama the Fifth and the establishment of various government agencies as well as retrieving the power from the communities and put under the umbrella of organization of state. However, the Modern Nation-State cannot usurp the power of social control in the form of belief and faith of the community. It is because of the set of these belief and faith are part of the problem solving process and creating the consensus for the family within the local community without having to rely on the justice of the state which will lead to a conflict deeply. So the folk healer like Mor Lum Pee Fa still has a role and keeping the power of social control over globalization.

The folk healer in case of "Mor Lum Pee Fa" in the Northeast is another folk healer group in Thailand that have been directly affected by the discourse of development of the state in Thailand as mentioned above (Surat Chongda, 1998). The present situation of Mor Lum Pee Fa Group in the Northeast of Thailand in some provinces, in particular, Khon Kaen Province still preserve a form of healing in the community strongly (Office of the KhonKaen Culture, 2009) in spite of passing the experiences of overwhelming, crowding, and usurping the power of righteousness of healing from state in every period. The format of the medical folk of Mor Lum Pee Fa Group has a fundamental belief that the illness is not always caused by the disease, it may occur due to abuse of ghost or "Pid Pee" or fornication. The fornication able to happen without involuntary of the offender and it is called "Pee Plang" or the symptom cause by the ghost (Suriya Samutkup, 1997). It said that the rite said above is a social action to reflect the image of the treatment with the set of traditional knowledge handed down from generations of local people in Esarn. The performance in the rite is not the only show to create awareness but also to engage in rituals (Pathom Hongsuwan, 2006). The picture of the social action of the rituals of Mor Lum Pee Fa Group as well as the history and development of this group is not reflect the role of acting folk healers to treat the sick in the community only, but also reflect the role of social control in the community. In operating activities in certain healing process has revealed the roles served as a social control in the community clearly such as in case of the teachings lyrics in the rite which Mor Lum Pee Fa sing to heal the patient. Some of the lyrics reflect the role of being social control very patently; for example, the lyric that effect the karma belief through the principle of Buddhism that is the rule of karma, the lyric that effect the main image of behaving for the life and society is show the vision of Esarn people to the way of life within the group and able to make Esarn society live together happily by using only the ethic instead of the state law. The above example has demonstrated the role of the social control of indigenous healers clearly. Furthermore, the reason that the group acts as social control in Esarn society today that makes the researcher can conclude that the main reason that the traditional healers such groups can sustain the area of social role as healers in the local community from past to present is because of this folk healer group has served the local community as the social control in another role as well. While other groups of traditional doctors in the society have only the role of curing were reduced role and cease to serve the healing in the local community. The social operating of Mor Lum Pee Fa, in addition to serve the treating ailments to the people in the local community this group also had a role on other aspects of social action coupled with therapeutic role in the community as well including the role of social control. This group of folk healer has served in the role of social control and has another role in the management of the problem in the family level as well.

Introducing the concept of social control to describe together with the role of managing the problems in the family level of Mor Lum Pee Fa Group to depict the relationship of social structure in the community. Understanding the concept of social control is considered as an important key to help understand the social system of human beings which the researchers have taken the new concept of social control about watching and supervision social discipline of Mathieu (2007) to use as a main theory in research. The concept of watching and supervision social discipline said that the original concept of social control emphasis on social enforcing and controlling with people too much through the process of the government and look at the society in a meaning that is full of contradictions. Mathieu Deflem has

proposed the concept of directed surveillance and control the social discipline to use in the social control of the members in each society. This idea consider that the social structure of the state should provide the social control fairly have more humanity instead the old model punishment measures of social control which makes for more effective social control and covers more than the old method (Mathieu, 2007). In accordance with the analysis of social control of Mor Lum Pee Fa Group to solve problems in the family level in Northeast society of Thailand. It is a traditional social control system in Esarn which is used for controlling the society in another form until become the roles both society and community culture consecutively till now. The concept of social control is a concept that aims to make most members of the society behave in a way that was expected (Somsak Srisantisuk, 2009) is the general public to live by society's expectations. Every social institution also sponsors the social processes that influence over such individuals. Since each institution try to instill the values and norms of the institution, especially to members of society through socialization that is each social institution attempt to control the actions of humans which deals with the problem of coexistence (Mathieu, 2007), as reflected in the reality of society. Social control by the government has not always been successful. It often that people infringes the norms of the institute. The individual does not hold the discipline or rule and cause the norms more broadly. Some people, who violate or break the norm regardless of the social norms that most people deem important and necessary, for example, traffic law or some traditions. Where social control is often associated with the violation of all norms, whether those with deviant behavior, violation of civil or non-compliance traditions in which social reality, there are no formal organization or institution of local services in a society where social controls coupled with legal action by the government, especially those in different regions such as the case of social control by Mor Lum Pee Fa Group In the Northeast of Thailand that the researcher interesting to study is considered a non-formal local organization and acts of social control in the local community, which is consistent with the description of Gramsci (Gramsci Antonio, 1971) which described the theoretical mainstream society often interested in studying the performance of different algorithms in society through the power structure of the state with the dynamism within the structure of the state itself. State has a mechanism that retains the status of its two sides together. The first aspect is the mechanism of suppression the violance including policeman, soldier, courts, prison, and law. Gramsci explained that this mechanism is active in areas of society and another mechanism that is coupled to is the ideological apparatus mechanism include family, school, religion, work place, and press. These mechanisms are operating a "moderate" which work in the area of society for training, cultivating, and reproducing to preserve various ideals of the state in society. The two mechanisms are social operating simultaneously (Gramsci Antonio, 1971) under the social dynamics. However, the local community has the social groups such as Mor Lum Pee Fa Gruop still play a role in social control which is regarded as a social mechanism of communities to act in accordance with the social order.

6. Recommendation

It should be increased the area of study about the result from social control procedure of Mor Lum Phee Fa Group into solving problems in the family level of Northeast society in order to realize the social action of this Mor Lum Phee Fa Group obviously.

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