## Contents

List of tables, figures, maps, and illustrations xi
List of abbreviations and acronyms x
A note on Thai language and spelling x
Acknowledgements xi

### Chapter I: Introduction

1 Situating local healing in Thailand
2 Theoretical concepts
   1 Pluralism and local systems of health care
   2 The local world and its moral aspects
   3 The healing process
   4 Effectiveness of healing
3 Traditional medicine in Thailand: From past to present
   1 Heritage from the past
   2 Revival of traditional Thai medicine
4 Research objective and research questions
5 Research methodology
   1 The sampling of local healers and patient
   2 Data collecting methods and engagement with the field
6 Data analysis
7 Ethical considerations
8 Outline of the thesis

### Chapter II: Origin and historical development of Lanna society and its healing tradition

1 The multi-ethnic origin of Lanna society
2 Main characteristics of local communities
3 The heritage of Lanna healing
4 Common beliefs and healing practices in Lanna
5 The introduction and expansion of Western medicine
   1 State medical services and the medical school
6 The AIDS crisis in Northern Thailand
   1 The fight against AIDS
   2 The introduction of the antiretroviral program
7 Conclusion
Chapter III: Local healers’ search for a disease theory of and healing methods for HIV and AIDS

AIDS: A new disease? 53
Khang: The origin of AIDS 55
Mo Pinkaew from Mae Taeng 55
HIV, AIDS, and khang 58
Khang/sang in medical texts 59
Khang, kimichat, incorrect diet, and HIV 60
Khang muttakhuet phrai kin lueat 62
HIV positive might not be HIV or AIDS 62
The unrecognized disease theory of AIDS 62

Principles of treatment 63
Symptomatic treatment 63
Normalizing inner elements (prap that) 64
Killing germs (kha chuea) 65
Excreting toxin, excreting germs (khap phit, khap chuea) 66
Dietary control (kam kin) 66
Living conditions (kam yu) 68
Detach oneself from something that causes suffering (kan plong) 68
Reducing the side effects of antiretroviral medication 69
Summary 69
Indications of a good outcome 71
Conclusion 73

Chapter IV: Meaning transformations as a key aspect of healing 75
Transformation of a healer: Mo Boon from Ban Denchai 77
Boon’s life as an ordinary villager 78
The AIDS crisis and the transformation of a healer 78
Analyzing the transformative process 82
Transforming an abandoned temple into an HIV healing center 83
Transforming a space into a place of healing: An analysis 85
The transformation of AIDS from a fatal into a treatable disease 85
Transcending emotional distress 87
The use of proverbs, metaphors, and pictures 88
Religious practices 90
Ritual transformation: An analysis 93
Religious practices and support for others 93
The effectiveness of healing as a result of the intersection of various meaning making processes 95
Conclusion 96
Chapter V: Meaning attributions to medicines and their effects
- Sathit: A case study
- Sacralization of medicines
- Naming of medicines
- Bodily sensations as effects of medicines
- A reflection on the symbolic power of medicines
- Conclusion

Chapter VI: The significance of the local moral world for the healing process
- The main spiritual entities in Ban Denchai
  - Phi
  - Khru
- Khruba Siwichai (1878 -1938): The most respected monk in Northern Thailand
- Phra that and Pho: Symbols of the Buddha
- Hierarchical order of entities and human beings
- Merit (bun)
- Remaking a moral life amidst social change
- Maneuvering in a situation of moral breakdown
  - Mo Boon and the minivan
  - Sensitivity to social recognition
  - Analysis of Mo boon’s coping with moral breakdown
- Conclusion

Chapter VII: The role of morality in the practice of healing
- Mo Somsak from Ban On Klang
  - Learning how to treat HIV/AIDS patients by trial and error
- Compassionate care: Its development and limitations in the case of Mo Somsak
- The core moral elements experienced as meaningful aspects of healing
  - Faith-related trust (khwam chuea thue sattha)
  - Power of virtue (khun)
  - Merit (bun)
- Conclusion

Chapter VIII: The ambiguous role of secrecy in health and healing
- Fear of stigmatization
- Four case studies
  - Ampha, a housekeeper: Concealment of morally unacceptable behavior
  - Wipha, a teacher: Concealment for the sake of job security and social status protection

vii
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter IX: Clinical research on the effectiveness of local healing</td>
<td>183</td>
</tr>
<tr>
<td>Clinical research on traditional drugs for HIV/AIDS in Thailand</td>
<td>185</td>
</tr>
<tr>
<td>Two national research projects on traditional drugs to treat HIV and AIDS</td>
<td>186</td>
</tr>
<tr>
<td>Limited relevance of the clinical trials for the treatment of HIV/AIDS patients</td>
<td>188</td>
</tr>
<tr>
<td>Effectiveness according to the Karnofsky score</td>
<td>189</td>
</tr>
<tr>
<td>Healers’ perspectives on clinical trials</td>
<td>192</td>
</tr>
<tr>
<td>Clinical trial versus research from the perspective of the healer</td>
<td>195</td>
</tr>
<tr>
<td>Conclusion</td>
<td>196</td>
</tr>
<tr>
<td>Chapter X: Conclusion</td>
<td>197</td>
</tr>
<tr>
<td>The local world enabling meaningful practices</td>
<td>200</td>
</tr>
<tr>
<td>How do healers and patients practice local healing?</td>
<td>202</td>
</tr>
<tr>
<td>How do healers and patients evaluate the effectiveness of healing?</td>
<td>203</td>
</tr>
<tr>
<td>Effectiveness of healing: Emic and etic views</td>
<td>204</td>
</tr>
<tr>
<td>Recommendations for clinical research on local healing</td>
<td>207</td>
</tr>
<tr>
<td>Glossary</td>
<td>209</td>
</tr>
<tr>
<td>References</td>
<td>219</td>
</tr>
<tr>
<td>Summary</td>
<td>229</td>
</tr>
<tr>
<td>Samenvatting</td>
<td>235</td>
</tr>
</tbody>
</table>