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**Exploring the Health Care Experiences
of Rural Thai People Living with
Acquired Valvular Heart Disease**

**A thesis presented in partial fulfilment of the requirements
for the degree of
Doctor of Philosophy
in
Nursing
at Massey University, Wellington,
New Zealand**

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ABSTRACT

Valvular heart disease (VHD) is a preventable disease but it is one of the major causes of chronic illness in developing countries. As this disease is curable by surgery, access to appropriate and effective health care is necessary to prevent people from developing this disease and to treat people with VHD. The voices of people living with this condition will provide direction for health professionals in the development of better health care services for those living with VHD. This qualitative narrative study aimed to explore the experiences of individuals living with VHD.

Thirty individuals diagnosed with VHD participated in this study drawn from a population of individuals attending a Thailand provincial hospital. They participated in การคุยแบบเปิดออก (open and honest conversation) which was supported by a Thai cultural stance to build the trust necessary for the conversations. Conversations aimed at eliciting information about personal health care experiences were undertaken and lasted from 30 to 90 minutes, all were audio-taped and transcribed verbatim. Multistage narrative analysis methodology was used to identify emerging themes and three major themes emerged: autonomy and life with VHD, the effort of learning for life with VHD, and the maximisation of resources for the management of life with VHD. All of these themes indicated difficulty of access of acceptable and affordable care and difficulty in involvement in health care and illness management. These findings suggest that health care structures, resource distribution and the way professionals interact and communicate are important factors in the health care experiences of individuals living with VHD.

Health care services that are based on the principles of equity and balance of power between institutions and clients may support the development of appropriate health care services for all individuals. Culturally-based narrative research is recommended to increase the possibility of expanding ways of knowing with the inclusion of a range of points of views for understanding health care provision. This knowledge is necessary for the development of client-centred and community-based health care services to improve health care outcomes for the rural population in Thailand.

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GLOSSARY

A

อนามัย -Aa-Nha-Mai	Primary health care units
อัมพาต -Aum-Ma-Bhat	Paralysis

B

บาท –Baht	Thai currency with the exchange rate (between 2006-2007) as follow: 25 Baht = 1 NZ\$ 30 Baht = 1 AU\$ 35 Baht = 1 US\$
บาปกรรม-Bhab-Krum	A sin caused by doing bad things
พยาบาล-Bha-Ya-Ban	Nurse
เบื่อ-Bhieu	Feeling bored
บ่เฮ็ดนำที่เพิ่นบอก-Boh-Hed-Num-Pien-Bok	Refusing to comply
บุญกรรม-Boon-Krum	The good things or bad things which were done in the past life (karma)

D

ดีใจ-Dee-Jai	Feeling cheerful and happy
ดำนา-Dum-Na	Growing rice in a mud farm

H

หัวใจอ่อน-Hua-Jai-Oon	A weak heart
หัวใจรั่ว-Hua-Jai-Rhieu	Valvular regurgitation
หัวใจตีบ-Hua-Jai-Teeb	Valvular stenosis
หัวใจโต-Hua-Jai-To	Cardiomegaly
หัวใจวาย-Hua-Jai-Vay	Heart failure

J

เจ้าหน้าที่-Jao-Nha-Thee	A pronoun indicating government health
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ใจใหญ่-Jai-Yai	care worker
จำใจ-Jum-Jai	Confidence
จำเลือด-Jum-Leaud	Have to force one's self to do something
จำศีล-Jum-Sil	Echymosis
	Staying in the temples and practicing religious rituals
K	
กาลามสูตร- Ka-Lam-Ma-Sood	Buddhism philosophy states that knowledge needs to be interpretative rather than recalled and believed without being carefully examined
กาลเทศะ-Ka-La-Te-Sa	Time and place
ความเป็นกันเอง-Kam-Pen-Kun-Eang	Treating people with respect
ความไว้เนื้อเชื่อใจ-Kam-Wai-Neou-Cheiu-Jai	Trust that what they say is valid and that they will not be named
บุญกรรม-Boon-Krum	Karma
การคุยแบบเปิดอก-Karn-Keoy-Bab-Pead-Ok	Open and honest conversation
ถือศักดิ์ถือแค้นแท้-Keou-Kuk-Keou-Nhie-Thae	Behaving in the way that as assertive as people who have expertise, privilege, or high status
ขี้คร้าน-Khi-Kharn	Not having motivation to do thing
เกี่ยวข้าว- Kiew-Khao	Harvesting rice by hand using a curved knife
เกรงใจ- Kreing-Jai	Behaving in a way that avoids annoying others
ความเกรงใจ-Kuam-Kreing-Jai	Being thoughtful
กำลังใจ-Kum-Lung-Jai	Feeling empowered which may be from oneself or others
L	
ลิ้นหัวใจรั่ว-Lin-Hau-Jai-Rhieu	Vulvular regurgitation

ลำบาก-Lum-Bak

Hardship

ลำบากใจ-Lum-Bak-Jai

Feeling frustrated and stressful

M

ไม่ทำตาม-Mai-Thum-Tam

Non-compliance

เมื่อย-Mhiey

Weary

หมดหวัง-Mhod-Wang

Hopeless

หมอ-Moh

A pronoun used to describe both
Indigenous and professional health care
Providers

หมอพื้นบ้าน-Moh-Bheun-Bhan

Indigenous healers

หมอดู-Moh-Doo

Fortune teller

หมอผีฟ้า-Moh-Lum-Phee-Pha

Indigenous healer who performs a ritual
Dance for spiritual healing

หมอพระ-Moh-Pra

Monk who acts as indigenous healer

หมอเส้น-Moh-Sen

Indigenous healer who uses massage
Techniques as the main form of treatment

หมอชา-Moh-Ya

Indigenous healer who uses herbs as the
main form of treatment

N

น้อยใจ-Noi-Jai

Feeling unhappy and pettiness

หงุดหงิด-Ngud-Ngid

Feeling irritated and annoyed

นวด-Nheud

Massage

นำท่วมปอด-Num-Theum-Pod

Pulmonary edema

O

เอาใจใส่-Ooa-Jai-Sai

Attentiveness

อบสมุนไพร-Oph-Sa-Moon-Phai

Warm steam prepared by boiling herbs
and applied to the weak parts to heal them

P

เป่า-Pao	The action of blowing the air out from the mouth of indigenous healers to treat a defect
ปาทองโก้-Pa-Thong-Ko	Food made from flour and deep fried
เปิดอกคุยกัน-Pead-Ok-Keoy-Kun	Prepared to tell all
ภาษาหมอ-Pha-Sha-Moh	Medical language
ภาษาอีสาน-Pha-Sa-Ei-San	Issan language
ผีตายโหง-Phee-Tay-Hong	Spirits of people dying from an unnatural Cause
ฝน-Phon	To prepare Ya-Phon, a herb is crushed by stone and the resulting powder diluted in water by Moh-Ya
ผงชูรส-Phong-Choo-Rod	Monosodium glutamate
ปลง-Pong	Absolutely accepts whatever happens
ผักชี-Phuk-Chee	A vegetable similar to dill
เพื่อน-Pien	This is the pronoun that is used for persons of higher status. In this study, the participants used it to refer to both indigenous and professional health care providers, it is a sign of respect
ประถม-Pra-Thom	Primary schools

R

รถเด็กเตี้ย-Rod-Tak-Tak	Modified two wheeled tractors similar to a truck used by the farmer
โรคลิ้นหัวใจ-Rok-Lin-Hua-Jai	Valvular heart disease

S

สบายใจ-Sa-Bay-Jai	The state of feeling mellow, cheerful, and comfortable
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สบายใจขึ้น-Sa-Bay-Jai-Kheun	Gain better stage of mind
สามสิบบาทรักษาทุกโรค-Sam-Sib-Baht-Rak-Sa-Took-Rok	30 bahts for all diseases
ศิษย์คิดล้างครู-Sid-Kid-Lang-Kroo	Students threatening the teachers and knowledge
สาวใส่ให้กากิน-Soa-Sai-Hai-Ka-Kin	Tell a secret to an enemy
T	
ตายโหง-Tay-Hong	Dying from an unnatural cause
ถ่างลิ้นหัวใจ-Thang-Lin-Hua-Jai	Valvular dilatation
ท้อแท้-Tho-Thae	Feeling unwilling to do things, similar to depression and regression
ต่อว่า-Tho-Wa	Criticized
ทำใจ-Thum-Jai	Trying to have positive thoughts about a negative situation and accepting the effects of that situation that eventually lead to Pong
ตับโต-Tub-To	Enlarged liver
U	
อึดอัด-Uod-Ud or อึดอัดใจ-Uod-Ud-Jai	Feeling under pressure
W	
ไหว้ครู-Wai-Kroo	Ceremony to mark students' respect of Teachers
Y	
ยาแก้ไอ-Ya-Kae-Ai	Anti-cough drugs
ยาแก้ไข้-Ya-Kae-Kai	Anti-pyrogen drugs
ยาแก้อักเสบ-Ya-Kae-Uak-Seb	Anti-biotic or anti-inflammatory drugs
ยาละลายลิ่มเลือด-Ya-Lha-Lhay-Lhim-Lheud	Anti-clotting drugs

ยานอนหลับ-Ya-Non-Lub

Anti-insomnia drugs

ยาฝน-Ya-Phon

Herbs which are crushed and diluted in
Water and used as drugs

ยาต้ม-Ya-Thom

Boiled herbs

ยาวิณโรค-Ya-Wan-Na-Rok

Anti-tuberculosis drugs

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