

บทบาทขององค์กรศาสนาในการช่วยเหลือด้านการพัฒนา :  
กรณีศึกษาของบ้านตากูลา อำเภอสวนผึ้ง จังหวัดราชบุรี



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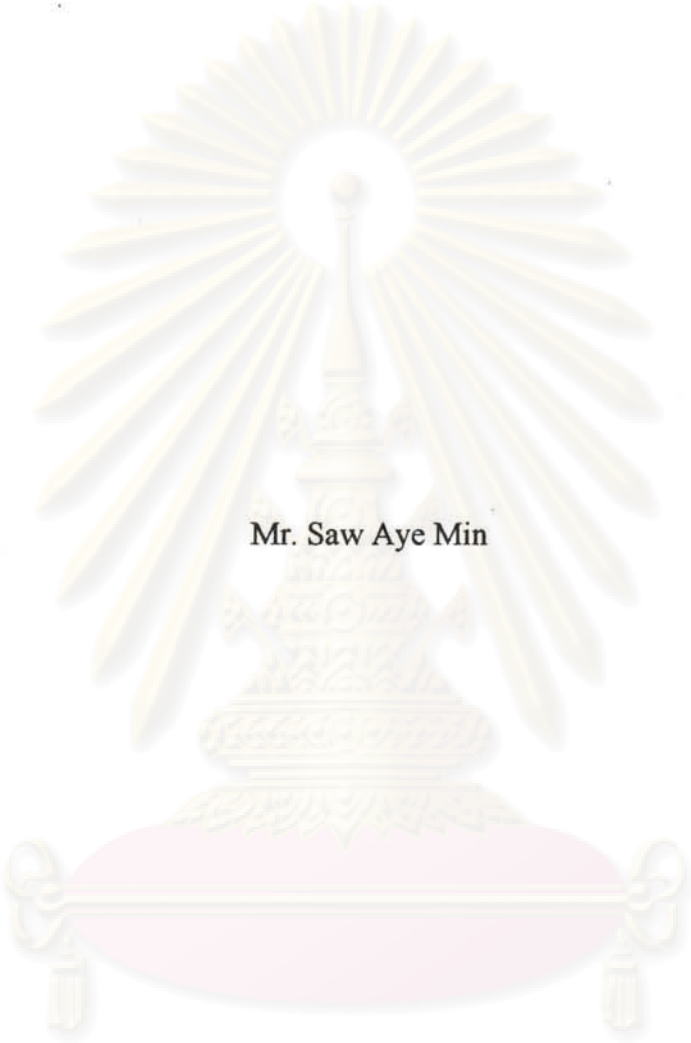
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ROLE OF RELIGIOUS ORGANIZATIONS IN DEVELOPMENT ASSISTANCE:  
A CASE STUDY OF BAN TAKULA, SUAN PHUENG DISTRICT,  
RATCHABURI PROVINCE



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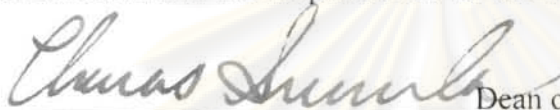
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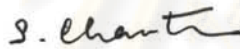
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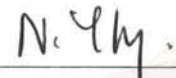
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 PROVINCE) อ. ที่ปรึกษา: ดร.นฤมล ทับจุมพล, 129 หน้า.

กลุ่มชาติพันธุ์กะเหรี่ยงได้อาศัยอยู่ตามพื้นที่แนวชายแดนไทย-พม่าบริเวณที่การปักปันเขตแดนไม่  
 ชัดเจน ตามปกติชาวกะเหรี่ยงที่อาศัยอยู่ตามแนวชายแดนจะมีญาติพี่น้องอาศัยในพื้นที่ของทั้งสองประเทศ  
 ดังนั้นจึงเป็นเรื่องธรรมดาที่กลุ่มคนเหล่านี้จะมีการเดินทางจากประเทศพม่าไปยังประเทศไทยเพื่อเยี่ยมเยียนญาติ  
 พี่น้อง การเคลื่อนย้ายของชาวกะเหรี่ยงเข้ามาสู่ประเทศไทยนี้ไม่ทราบแน่ชัดว่าเกิดขึ้นมาตั้งแต่เมื่อใด

วัตถุประสงค์ของการวิจัยนี้เพื่อศึกษาบทบาทขององค์กรศาสนาในการช่วยเหลือด้านการพัฒนาแก่ชาว  
 กะเหรี่ยงในบ้านตากูลา และเพื่อศึกษาความยั่งยืนของการช่วยเหลือด้านการพัฒนาที่มาจากองค์กรศาสนาที่  
 แตกต่างกันในหมู่บ้าน งานวิจัยนี้เป็นการวิจัยเชิงคุณภาพที่ใช้ การสัมภาษณ์เชิงลึกถึงโครงสร้าง การสนทนา  
 กลุ่มย่อย และการสังเกตแบบไม่มีส่วนร่วม มีการวิเคราะห์ข้อมูลปฐมภูมิและทุติยภูมิ โดยมีการทบทวนและ  
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งานวิจัยพบว่า มีองค์กรการกุศล องค์กรศาสนา และองค์กรชุมชน ที่เข้ามาช่วยเหลือชาวกะเหรี่ยงอพยพ  
 ที่อาศัยอยู่ในหมู่บ้านตากูลา อำเภอสวนผึ้ง จังหวัดราชบุรี องค์กรเหล่านี้ได้แก่ วัดท่ามะกา ศูนย์สังคมพัฒนาสังฆ  
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 สำนักงานคาทอลิกสงเคราะห์ผู้ประสบภัยและผู้ลี้ภัย โบสถ์แบ็บติสต์บ้านท่ากูลา และศูนย์โรคเมือรื้อนนานาชาติ  
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 ความช่วยเหลือด้านการพัฒนาในเรื่อง สุขภาพ การศึกษา ให้กองทุนกู้ยืมเงินขนาดเล็กแก่ชาวบ้านเพื่อการสร้าง  
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งานวิจัยนี้สามารถสรุปได้ว่า การช่วยเหลือด้านการพัฒนาในหมู่บ้านที่มาจากองค์กรต่างๆเหล่านี้มีอยู่  
 อย่างจำกัด และไม่แน่นอน ชาวกะเหรี่ยงอพยพส่วนใหญ่ในบ้านตากูลาดำรงชีวิตอยู่ด้วยการทำงานตามฤดูกาล ซึ่ง  
 ได้แก่ การเพาะปลูก การทำสวน การทำงานบ้าน และงานก่อสร้างภายในจังหวัด เนื่องจากชาวกะเหรี่ยงบ้านตะโก  
 ล่างมีโอกาสด้านการประกอบอาชีพน้อย คนส่วนใหญ่จึงมีฐานะยากจน และต้องการการช่วยเหลือด้านการพัฒนา  
 ที่มั่นคงเพื่อให้เกิดความยั่งยืนต่อเศรษฐกิจในครัวเรือนและให้ชาวบ้านสามารถพึ่งพาตนเองได้ในอนาคต

สาขาวิชา การพัฒนาระหว่างประเทศ

ปีการศึกษา 2551

ลายมือชื่อนิสิต.....

ลายมือชื่ออาจารย์ที่ปรึกษา.....

## 5081008824: MAJOR: INTERNATIONAL DEVELOPMENT STUDIES  
 KEYWORDS: RELIGIOUS ORGANIZATIONS/ DEVELOPMENT ASSISTANCE/  
 SUSTAINABILITY/ IMMIGRANT KAREN/ TAKULA VILLAGE/ RATCHABURI  
 PROVINCE/ THAILAND

SAW AYE MIN: ROLE OF REGIONAL ORGANIZATIONS IN  
 DEVELOPMENT ASSISTANCE: A CASE STUDY OF BAN TAKULA IN  
 SUAN PHUNG DISTRICT, RATCHABURI PROVINCE. ADVISOR:  
 NARUEMON THABCHUMPON, Ph.D., 129 pp.

The ethnic Karen had been living along Burma and Thailand border areas where the demarcation between the two countries has been porous to date. The Karen people in the borderlands usually have their relatives on both sides of the countries. Thus, it is normal that they are used to traveling to and from Burma to Thailand to visit their relatives. Migration of Karen people to Thailand has occurred since an unknown date.

The objectives of research are to identify the specific roles of religious organizations in development assistance for the Karen villagers in Ban Takula and to examine the sustainability of the development assistance given by different religious organization in this village. This research uses qualitative methods by relying on semi-structured in-depth interviews, focus group discussions and non-participant observations. Both primary and secondary data were used in documentary analysis. The research reviewed and analyzed the existing literature for its documentary research.

The research found out that some philanthropy, faith-based and secular organizations are helping the immigrant Karen living in Takula in Suan Phung District, Ratchaburi Province. They are Tarmaka temple, Diocesan Social Action Center of Ratchaburi (DISACR), Shwe Yin Kyaw Eiksaydaya Upper Lanc Gang (Traditional Healer), Catholic Office of Emergency Relief for the Refugees (COERR), Takula Karen Baptist Church (TKBC) and Rajanagrindra Tropical Disease International Center (RTIC). Regarding the role of these civil society organizations, the research found out that they are providing several development assistances such as health, education, credit union to the villagers for their income generation to survive in their new lives.

The research concluded that the development assistance given by the above organizations is limited and inconsistent in this village. Most of the Karen immigrants at Takula have to survive their lives working in seasonal works such as plantations, gardens, maids and construction sites around the province. Despite having some job opportunities, the Karen immigrant at Takula village are so poor that they need the substantial development assistance to the sustainability of their economic life in future.

Field of Study: International  
 Development Studies  
 Academic year:2008

Student's Signature: 

Advisor's Signature: 

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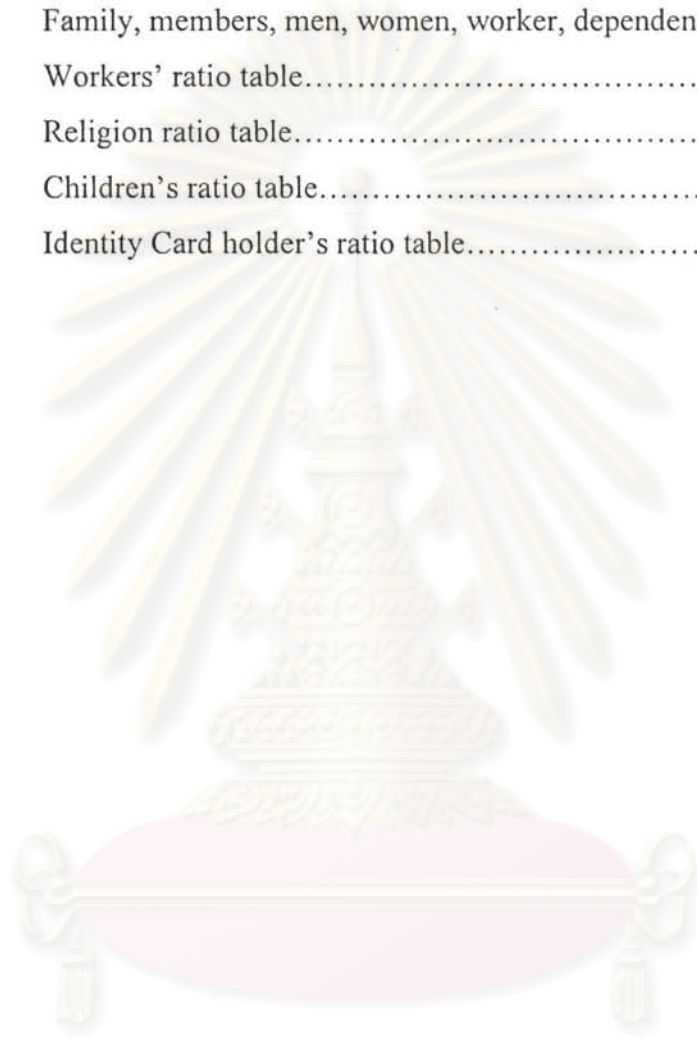


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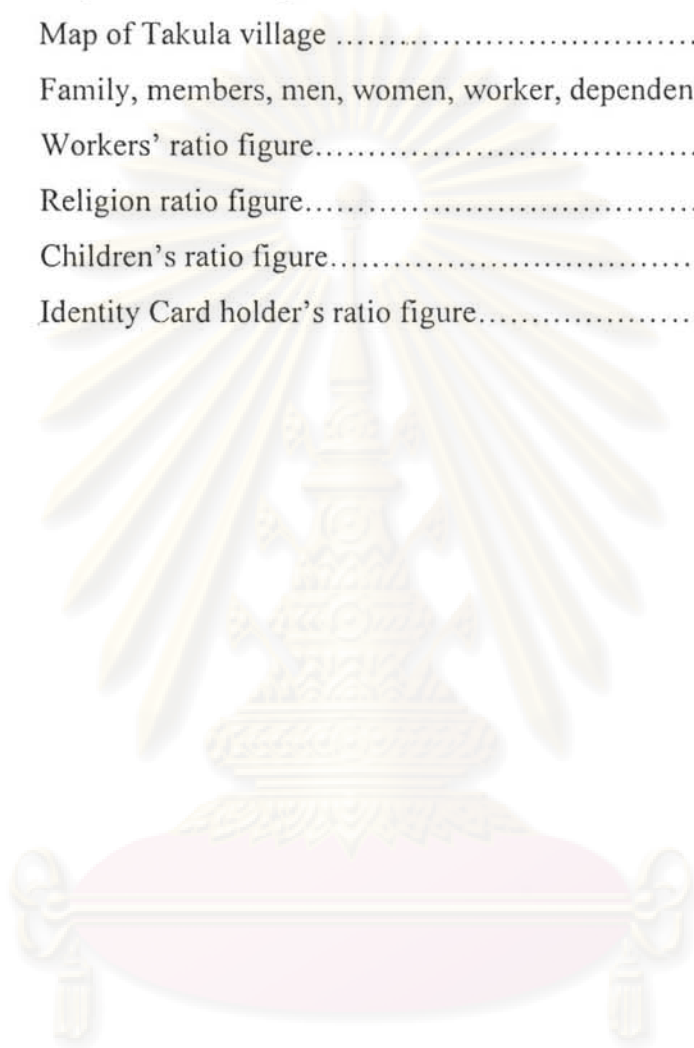
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## LIST OF ABBREVIATIONS

ABC	American Baptist Churches (USA)
ALTSEAN	Alternative Asean Network on Burma
AMCU	Asian Movement of Christian Unity with Protestants
BCMC	Bishops' Council of Myanmar Catholic
BWA	Baptist World Alliance
CCA	Christian Council of Asia
COERR	Catholic Office of Emergency Relief for the Refugees
CCT	Church of Christ in Thailand
CCZ	Christian Care Zimbabwe
CPM	Churches of Province of Myanmar
DA	Development Assistance
DISACR	Diocesan Social Action Center of Ratchaburi
FABC	Federation of Asian Bishop's Conference
FCFHS	Free Charge Funeral Helping Service
FHO	Faith-based Humanitarian Organization
FSCC	Foundation for Slum Childcare
HSF	Human Settlement Foundation
INGOs	International Non-governmental Organization
IOM	International Organization for Migrants
IRC	International Rescue Committee
KBC	Karen Baptist Convention
KBHCC	Karen Baptist Health Care Clinic
KBWD	Karen Baptist Women Department
KNU	Karen National Union
FOB	Friends of Burma
MBC	Myanmar Baptist Convention
MBCU	Myanmar Baptist Churches Union
MCC	Myanmar Council of Churches
FOMGB	Friends of Myanmar Governing Board
MRDA	Malon Rice Donation Association
NCA	Norwegian Church Aid
NCCDT	National Conference of Catholic Diocese of Thailand

NGOs	Non-governmental Organization
NLD	National League for Democracy
PDA	Population and Community Association
PMSKBA	Pathein-Myaungmya Sgaw Karen Baptist Association
PTWLC	Piyachanok Thai Wisdom Learning Centre
SBC	Southern Baptist Convention
SCM	Student's Christian Movement
SDAC	Seven Day Adventist Churches
SLORC	State Law and Order Restoration Council
SPDC	State Peace and Development Council
SHO	Secular Humanitarian Organization
TKBC	Thailand Karen Baptist Convention
UN	United Nations
UNHCR	United Nation High Commissioner for Refugees
UNICEF	United Nations Children Education Fund
USCCB	United States (US) Conference of Catholic Bishops
WCC	World Council of Churches
WVT	World Vision (Thailand)
YMCA	Young Men's Christian Association
YWCA	Young Women's Christian Association
ZOA	Refugee Care (Netherlands)

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จุฬาลงกรณ์มหาวิทยาลัย

# CHAPTER I

## INTRODUCTION

### 1.1 Statement of the problem

Burma is the one of the largest countries in the Mekong region. It is endowed with vast natural resources, strategically located between two regional superpowers, India and China, and enjoys access to the most booming economies in the region. Home to almost 54 million inhabitants, of whom the majority belong to the Burman ethnic group, the country has eight other major ethnic groups such as the Kachin, Kayar, Karen, Chin, Mon, Myanmar, Rakhine and Shan. Among the ethnic groups, the Kayah, Karen, Mon and Shan are living along the border with Thailand. This multi-ethnic aspect of the country was reflected in the federal Constitution, which guaranteed free determination of the peoples that comprised the Union of Burma. However, this pluralistic model broke apart after the assassination of the political leader, General Aung San, and the subsequent emergence of an authoritarian regime that ignored and oppressed minority nationalities within the country (Tin Maung Munag Than, 2005:66).

Today the world is developing and changing socially, economically, politically and philosophically. These changes have an impact on countries and people. One of the changes, people's migration and relocation to new places, also brings about global change while, at the same time, being a product thereof. As a consequence, problems are also appearing in the form of mass migration. These problems and the vulnerabilities they create have an especially large effect on children, women and the elderly of poor countries.

According to scholars, there are millions of Asians, who are migrating to the neighboring countries and internationally for the employments. In the case of Burma, around 800,000 to one million migrants are entering into Thailand for job hunting to escape from the economic hardship and to support their families and children. Among them, the majority are from Karen state, Mon state, Shan state, and Taninthayi

division (Naw Pheobe:2007, 1).

Actually, there are seven states and seven divisions in Burma since the era of the General Ne Win's government, Burma Socialist Program Party' (BSPP). The Yangon, Bago, Ayeyarwady, Mandalay, Saging, Magway, and Taninthayi divisions are more developed than other seven states: Kachin, Kayah, Karen, Chin, Mon, Rakhaing and Shan. However, these seven states are rich in natural resources. Because of misrule and human rights abuses of the military government and their shareholders, the people have been facing difficulties in the country and force to go out of the country and find opportunities. The Burmese people's migration to neighboring countries, especially Thailand, caused by the military government's brutality toward ethnic groups and political parties, creates difficulties.

Among the variety of the nationalities in Burma, the Karen is an Indo-Chinese ethnic tribe living principally in the Karen State located in the southeastern part of Burma, the border areas adjoining the western part of Thailand. Especially they are living in Karen state and in other parts of the country as the government staff. The Karens in Burma also live in some part of the Ayeyarwady delta. As Diaspora Karen they are migrating around the world: United States of America, United Kingdom, Switzerland, Australia, Netherlands, Denmark, Sweden, Norway, Germany, and Singapore. They can be divided into three subdivisions according to language or dialect: the Sgaw, Pwo and Bwe groups. The Sgaw Karen is the majority population mostly living in the Ayeyarwady delta while the Pwo Karens are living in the Karen State. The Bwe Karen is living at the foot of Pegu Yoma (mountain range in English). Half a million of the most majority Sgaw are living in Burma and approximately 50,000 in Thailand. The tradition of the Karen is that they never live in one place for long and are searching new lands where they can get opportunities for their livelihoods (Marshall, 1922:1).

According to Robert E. Shepherd (1969), the Karens have been in Thailand for not less than three generations. In Thailand, the Karens are called as Yang or Kareng by northern Thais. One percent or 800,000 of Thai population are the hill tribe people

in Thailand and the Karen are comprised of 46.18% of the total hill tribe population, 321,000 in 1995. In the history of Thais, Karen joined the Siamese army to fight against the Burmese two hundred years ago. Some of them even advanced to high-ranking positions in the army (Phalehchar Komonjaroon: 2005, 28). Thus, the Karens living in the borderlands of the two countries have a history of migration over 100 years ago and they migrated to the hilly regions of northern and western Thailand, Mae Sariang District, and the Khun Yuam and Mae Ping Valleys. In the Second World War, many Karens were captured by the Japanese army from Burma to Thailand as prisoners. In marriage and cultivation, which is the primary livelihood of the Karens, they have crossed back and forth along the Thai-Burmese border. Moreover, some Karen Christian evangelists have even moved as far as to enter Thailand fifty years ago.

There are generally two kinds of conflicts that appeared in Burma. One is the political conflict between the State Peace and Development Council (SPDC) and the National League for Democracy (NLD), whose leader is Daw Aung San Su Kyi, the Nobel laureate of 1991. The second type of conflict is between the military junta and the ethnic minorities from Burma. The conflict between the Karen and the junta is rooted in the circumstances surrounding Burma's independence from the British in 1947. However, the lack of results in the dialogue between the junta and the Karen National Union (KNU) and the killing carried out by SPDC forces have led the Karens, and especially those in border areas, to migrate and seek refuge in Thailand (Alan Saw Oo, 2007:35). Therefore, the Karens have not developed in their economic, social, and political characteristics (Shepherd, 1969 & Phalehchar Komonjaroon: 2005).

In Thailand, the government classifies foreign nationals and stateless persons into four categories: immigrant, illegal immigrant, displaced person, and stateless person (Peleggi, 2007: 66). Ten to fifteen years ago, many Karens fleeing conflict between the Karen National Union (KNU, Karen rebel groups) and the Burmese military army (Tatmadaw) entered into Thailand (Peter Kunstadter, 1968; Alan Saw



Oo, 2007). Therefore, it can be concluded that the Karens migrated from Burma to Thailand with various reasons in different times in the past century.

Therefore, they are composed of Thai-Karens, Burma-Karens, and Immigrant Karens who had been living and arrived to Thailand for various reasons, for multi-purposes, from varieties of ways and in different times. Some of the villagers are Thai Karens who have their own Thai identifications. Some villagers have pink identification cards and are called immigrant Karens and hill tribe Karens. Some have work permit cards and are called migrants. However, the rest of the villagers are still applying the legal documents that provided by the authorities and the district office. These villagers are different in devotions in many religions: some are traditionally Buddhists; others are Catholics and Protestant Christians. Apart from them, there are some atheists and spirit believers.

The Karen people living in Suan Phung rural regions are mostly gardeners and farmers. Therefore, they have not accumulated many material possessions, nor acquired success in trading and business. As a consequence of this simple rural existence, they have relied on their own perseverance to sustain their daily livelihoods. While living in Thailand, they need access to health services and education to have a sustainable livelihood. When this lifestyle is disrupted by conflict and they are forced to flee their lands, they encounter hardships in foreign lands and need development assistance. This assistance has been provided to them through non-governmental organizations, faith-based organizations including the Roman Catholic Church. The local Buddhist Temple and Dioceses of the Roman Catholic Church mainly constitute major resources for the people who need help in Thailand.

### **1.1.1 Historical background of Karen villages in Suan Phung and Ban Takula**

Ban Takula, a small mixed Thai and Karen village, is situated 30 kilometers within Thailand's border with Burma, and 200 kilometers from Bangkok. It is in Suan Phung District in Ratchaburi Province, which is located in the mid-west of Thailand, surrounded by Kanchanaburi, Suphanburi, Nakhonpathom, Samutsongkhram, Samutsakhorn and Phetburi Provinces (Three Color Map: 1960, 1).

According to key informant Lone Kya Thoke (Kya Thoke, Interview, 15<sup>th</sup> October 2008) ('Lone' means uncle in Thai language), the grandson of the founder of the village who arrived to Takula since fifty years ago, Takula was founded by Phoo Tar Kapoh and his two nephews' families. These three Thai Karen families moved from Tarmaka village, a small village about three kilometers away from Takula for gardening, farming and live-stocking. On those days there were a lot of animals and forestry resources in that deep forest jungle, with a complete fertile environment and bio-diversity. These three Karen families were living peacefully and prosperously together in secure life. The descendants of around twenty seven villagers and relatives (seven families) of the Phoo Tar Kapoh are living in the Takula village today.

### **1.1.2 Karen Communities in Ban Takula**

About seven Karen communities situated in Suan Phung District of Ratchaburi province, a border province between Thailand and Burma. Karen villagers living in Ban Takula villagers mostly came from Taninthayi Division, Karen state and from the Mon state of Burma and the native Thai Karen. The Burma Karen were born in Burma and migrated into Thailand sometimes in their life and became the immigrant Karen. By contrast, the Thai Karen were born in Thailand and grown up in Thailand by their parents and forefather since many decades ago. These people are living in small villages and struggling to earn their livelihood from forest resources. They are hiring by garden and farm owners and resort construction sites as daily wages. There are forty-one households of whom 173 villagers are living at the Ban Takula village.

In terms of religions, Karen community members in Ban Takula are composed of thirteen Christian families and the rest, twenty eight families are Buddhists. Among them, some of the families are traditional believers. The Christians worship at the Roman Catholic Church, which was formerly used as the resident for Diocesan Social Action Center of Ratchaburi's staff (DISACR). They also use this building as the community center for meeting and gathering of villagers. They held the Christmas and weekly devotion at this church. Normally, the majority of Buddhists go to local 'temple' at the Tarmaka village. For the traditional believers they held their ceremonies normally at their houses but allow others to participate at their

ceremonies. The most popular festival that is celebrated by the villagers is Songkran (Water Festival) and Christmas.

### **1.1.3 Religious Organizations and their Developmental Assistancess**

The Karen villagers receive assistances provided by the religious organizations, such as the local Buddhist Temple, the Diocesan Social Action Center Ratchaburi, (DISACR), Catholic Office for the Emergency Relief and Refugees (COERR), Takula Karen Baptist Church (TKBC), Traditional faith-based group (animism) as well as from non-religion organization, meaning the Rajanagrindra Tropical Disease International Center (RTIC), International non-governmental organizations (INGOs), and United Nations (UN) agencies. As Ban Takula and some neighboring villages are located in the Ratchaburi Diocese, they have been supported by its mission goals.

The Ratchaburi Diocese opens many doors for the children's schooling, and provides spaces at the hostel of the town church. They can request assistance to the DISACR for their medical treatment in town. Sometimes, they give the citizenship trainings in which they taught how to apply the identity cards at the immigration office, how to get medical treatment at hospital, how to live a good citizen in the society and how to live to get the recognition of the authorities. The COERR had been helping Takula villagers three months continuously when they started to arrive to Thailand in 2005. They provided rice bags (15 kilos) to each house holds. The local Buddhist temple and the local Church helped them the whole year until right now for their social needs, family difficulties, food problems, financial assistances, and religious ceremonies. The monks and pastors already have constant relationship and understanding upon their members and followers so that they tried to look after them and nurture them. United Nations Children Education Fund (UNICEF) and other United Nations organizations usually help local schools for food assistance, water and sanitation, infrastructure, and health assistance for the school children. It is indirectly helping the villagers and the communities. The traditional healer is helping the villagers when they feel ill or have psychologically abnormal problems in the village

when he was requested. He helped and healed them by traditional medicines and methods.

The purpose of this study is to explore the roles and situations of the religious organizations as a development organization and their assistances that provide to the Karen villagers. One of the primary aims of the study is to investigate how the aid provided by these religious organizations helps promote and build up the lives of the villagers and the community. Furthermore, this research will also focus on whether these assistances are able to create grass-root empowerment and sustainable development. Concerns regarding discrimination, bias, equality, and sustainability of the assistance, impacts, advantages and failures of aids are areas of interest for studying this topic.

By studying this subject we might know the sources of the religious organizations' finance, the master plan for the success of the development projects in this area, the strategies of the projects, their implementation, evaluation and monitoring of their projects. This study will also attempt to discover the strengths and weaknesses on development assistance of these organizations and their mission with the Ban Takula villagers. Such evaluation will benefit this study and researchers.

## **1.2. RESEARCH QUESTION**

What are the roles of the faith-based organizations that contribute development assistance to villagers in Ban Takula and what is its impact on the quality of life of Karen villagers in Thailand?

## **1.3. OBJECTIVES OF RESEARCH**

In order to answer the research question, the objectives of this study will be as follows:

- (1) To identify the specific roles of religious organizations in development assistance for the Karen villagers who escape from conflict situation in Ban Takula.

(2) To examine the sustainability of the development assistance given by different religious organization in Ban Takula.

#### **1.4. CONCEPTUAL FRAMEWORK-DEVELOPMENT APPROACH**

This research is based on the concept of civil society, role of the religious organization as part of civil society, development organization and civil society organization. Then, the concept of sustainability and the work of concept of conflict and post-conflict areas will be discussed to understand.

The first point is the concept of civil society. Civil society's meaning reflects the changes in society, developing along with social, economic, political and intellectual changes. Furthermore, the majority of the authors believed that the civil society is important for democratization as well as it can counterweigh the state power and it is a mean to greater democracy, too. The notion of civil society has changed with the development of the capitalist economy, the institution of private property, the appearance of the urban culture, the demise of the absolutist state, the rise of democratic movements, the enactment of modern constitution and the imposition of the rule of law (Chandhoke, 1995: 77). The meaning is also being used as a pledge of the responsible society, where the political and economic arenas are separated.

This thesis will use Cohen and Arato's definition on civil society as: 'a sphere of social interaction between economy and state, composed above all of the intimate sphere (especially the family), the sphere of associations (especially voluntary associations), social movements, and forms of public communication' (Cohen and Arato, 1992: 20). In contemporary view, civil society composes of voluntary organizations, such as NGOs, trade unions, philanthropic groups, cultural associations, and social movements.

According to the Naruemon (1997:6), the concept of 'civil society' re-emerged in the wake of reaction against state power in Eastern Europe in the late 1970s. Then, this concept spread out all over the world with the 'third wave' of

democratization. The roles of the Civil Society Organizations in promoting the justices and equality is that 'a mechanism of grass-roots organizations for solving economic and social problems. This view comes from considering the socio-economic roles of NGOs as a political role by which poverty is seen as a political condition. (Naruemon Thabchumpon:1997, 6). Therefore, the faith-based organizations, secular NGOs and the civil society groups who are working at the Suan Phung areas and Takula village must unite in accord with collaboration as the world and their trends are changing from the old ways. The villagers and the assistance recipients also need to change from their living styles and the philosophies that they used to live. The Ban Takula villagers must participate and try to be self-reliant for their families and village.

In this regards, NGOs and voluntary faith-based organization are part of civil society organization. According to Amara Pongsapich (1994: 28), the public interest nongovernmental organizations (PINGO) appeared in the late 1980s. They were formed for the development of the public who were facing the problems. The need to understand the poor and to be able to help them help themselves became very apparent. More and more PINGOs, were established and joined hand in hand to work together because many committed persons felt that governmental agencies and their development works were not always successful. Therefore, non-profit sector becomes very important in Thailand as part of the developmental process of the country. The paradigm is shifting from traditional religious-based organizations performing the function of providing social services to members of society, to groups organized to support marginal people in their everyday activity and dealing with the government and hence being antagonistic to the government at times. Furthermore, the local-level development organization could bring more developmental role by "participation and self-reliance" (Amara Pongsapich: 1994, 139).

The organization of civil society is different from the economic sector and political parties, because civil society is 'concerned with *public* rather than private ends' and 'does not aim to win formal power office in the state' (Diamond: 1994, 6). What Larry Diamond insists in the above the statement it like giving a charge to the

Takula villagers. The Takula villagers do not need the political movements and individual benefits. They just need the organizations which can liberate them to free from the recent social and financial difficulties, especially the vulnerable women, children and the elders. By emphasizing the needs of the villagers, the areas and current situations, the civil societies groups could help and solve the villagers from the present situation of the financial, physical, social and cultural standards.

According to John Martinussen, the prominent economists such as Amartya Sen, Paul Streeten and Mabbub ul Haq and others increased incomes should be regarded as a means to improved human welfare, not as an end in itself (Sen, 1988; Streeten, 1981: 1994). To these economists, human welfare was the overall objective-the essence of development. Increased incomes and national economic growth were crucial preconditions for improvements in standard of living, but not the only preconditions (Martinussen: 1995, 37). The best means to assist the Takula villagers and the immigrant Karen who are living in the Suan Phung areas is finding a way to collaborate with them for daily income, encouraging them and giving awareness for hardworking with the present available job opportunities.

Another highly influential classical economist was Ricardo (John Martinussen: 1995, 37) who lived in the late eighteenth to early nineteenth centuries. He created the theory of 'comparative advantage'. According to this theory, countries should concentrate on production and selling the goods that they had an advantage in production because of their assets, such as land, mineral resource, labour, technical or scientific expertise. In this regards, it can be argued that the Takula villagers should invest their labor, natural resources and products for their income and for their business. They should try to multiply their capacities and to increase their selling of goods.

James E Treasa Hayes (Treasa Hayes: 1996, 23) argued that "universally, religious groups and institutions are the major founders of non-profit service institutions. Such institutions do not have the objectives of maximizing profits but they aim to give service provision to gain entrée and goodwill in a society only.

Therefore, these groups are formed for having advantages in terms of perceived trust, low-cost voluntary labor and donated capital, inter alia, 'the religious motive for founding provides a powerful supply side explanation for where non-profit are found, why non-profit form is used'(Treaasa Hayes:1996, 23).

The second concept is the sustainability. It can be argued that the civil society has tried to promote the concept of the sustainable development by incorporating with empowerment of the people, poverty alleviation, sustainable development and good governance at both national and international levels. They are also promoted by interacting and collaborating with trade unions, cooperatives, people and net-works whose trends are different from that of the IMF and donors. The assumption is that the concerns of civil societies cannot be ignored and development will be facilitated if these groups of peoples are given a voice in decision making. Empowerment also will translate into security and opportunities. The World Bank also adopted the poverty alleviation strategies through the efforts of the civil society (Ivan Mbirimi, 2003:133).

In terms of nature, the sustainability simply means that continued supply of raw materials for industrial production the limited accumulations of capital to be achieved without compromising nature's ability to produce in the future by setting limits on nature. The original concept refers to nature's capacity to support life. Sustainability in nature implies maintaining the integrities of nature's process, cycles and rhythms. It also involves the recognition that the crisis of sustainability is a crisis of rooted in neglecting nature's needs and process and weakening nature's capacity 'to raise again' (Vandana Shiva,1992: 217).

In terms of sustainability of the organization, such concepts will be discussed as: the understanding of empowerment, participation in decision-making process, incorporation of project's partners and opportunities opening for grassroots participation. For example, according to Pateman (1970: 1), people's participation is related to their voices in decision-making process that deals with normative ideals, moral ethics, identity, community and deliberation. Young (2000: 24) also argued that the meaning of participation can be related to people's discussions of problems,



conflicts, and claims of needs and interests, by which collective agreement will be arrived through dialogue, debate and discussion. For the grassroots people, in particular, Cohen and Arato (1992: 48) argued that participation has power that the people could get the empowerments. In the case of Ban Takula, the thesis argued that participation of the villagers in development assistant projects given by civil society organizations will play a role to support such development projects to be more effective and sustainable.

In terms of empowerment, faith-based and non-religious organizations working in Ban Takula are trying to giving development assistances to poor villagers in many sectors such as, education, health, in come generation, self-support small business, moreover, psychologically and morally supports to the villagers and who are in needs. If someone could get self-esteem or self-confident or security through development assistance, it can argued that persons get empowerment from that development assistance. For Takula villagers, they get empowerment especially from the development assistance of DISACR. Concerning decision making, the majority of the faith-based and nonreligious organization allow the villagers to speak their needs and plan for the community and it means that these groups are giving the freedom of choice and participation in decision making process of the development assistance.

The third point is on conflict and post-conflict. The Work Bank is targeting to support the sustainable development. For the post-conflict countries, however, the sustainable peace is also important and essential like sustainable development. Whenever it gets chance the Work Bank is better to be an active advisor for peace negotiation, economic development implications and peace agreement provisions. Since the majority of post-conflict countries have weaken in government capacity and shows that the needs of the role of an effective external aid coordination in those countries. Moreover, the World Bank should participate in post-conflict aid coordination at an early stage. However, effective coordination arrangements require active internal and external involvement by Bank senior management. At the same time, a resident mission is particularly important for effective coordination at the sectoral and implementation levels (World Bank, 1998: 21).

It can be argued that throughout the world, population displacements and involuntary migration occur as a consequence of wars, political turmoil, and natural disasters, such as earthquakes, droughts, floods, and others. The numerous categories of refugees populations displaced by such events confront many problems similar to those confronted by people displaced by development projects. Therefore, many considerations made in the above categories apply as well to refugees from natural disaster or war to the type of assistance they need (Michale M. Cernea, 1988:3). However, the explicit purpose of this thesis is to deal with compulsory resettlement caused specifically by planned development and conflict between SPDC and the KNU.

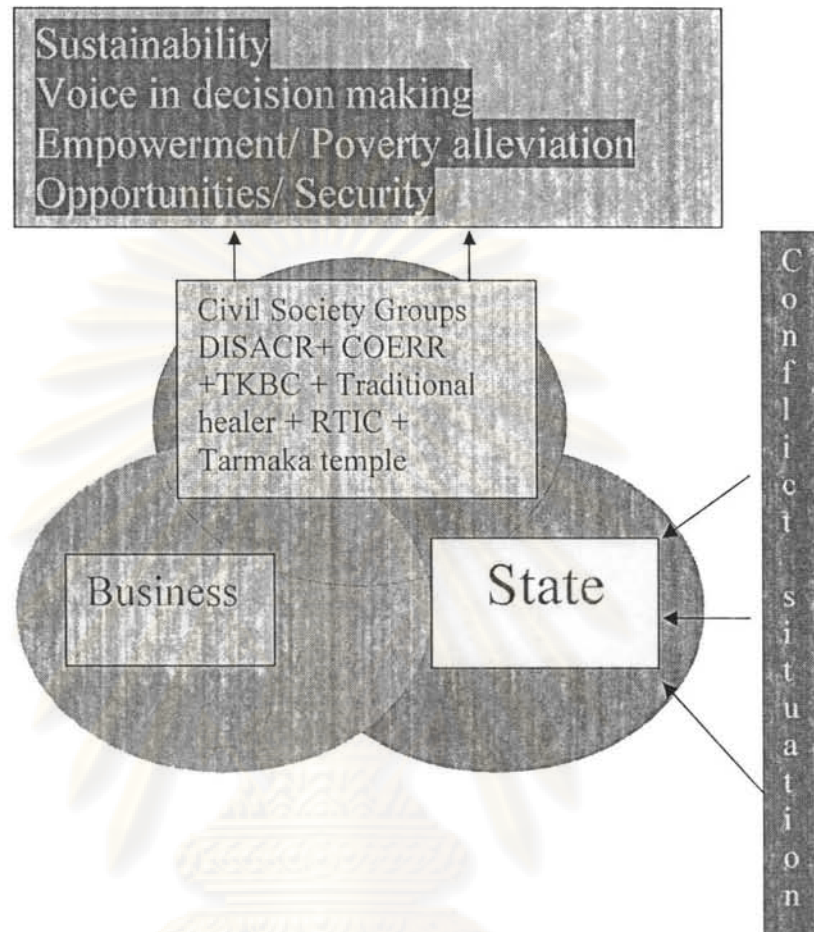
It can be argued that the loss of dwelling and assets caused by forced displacements, conflicts and war, and the uprooting from an existing pattern of making a living, carry high impoverishment risks offer those affected directly. The displacement of households and economic units (workshops, commercial shops, small producers' unit, food stall, and others) deprives those affected either of dwelling, or of employment or of access to their customers, or of a combination of those losses. The single most critical problem associated with urban displacement is not the loss of housing, but the loss of employment or of site-related income sources and the uncertainty of finding new employment in the new relocation areas (Michael M. Cernea, 1993: 28).

There will be many and extraordinary difficulties when giving the assistance to the displaced people and the relocation agencies because they have already lost their key productive assets. The agencies and NGOs will surely need well prepared resettlement plans and the specific components that must be present. The compensation activities will also need for relocation in a specific new area and for integration with existing communities. In a manner that gives settlers the opportunities to become physically established and economically self-sustaining in the shortest possible period. The resettlement projects also need to think about the economic and cultural characteristics of the population to be moved and how these will affect its response to relocation and its ability to cope with in the new

environment. It also needs the professional sociological advices especially when dealing with isolated or crucially non-homogenous population, or with particular vulnerable groups, etc. (for instance, ethnic minorities, or women headed households, etc), planning for resettlement should be begin as early as possible (Michael M Cernea, 1988:21f).

In conclusion, it can be argued that the civil society organizations and faith-based NGOs, not fewer than six organizations, are assisting the villagers of Takula according to their policies and ideas. Since the development paradigm is already shifted from the former trends, faith-based organizations and CSOs need to readjust their own policies. The CSOs, government and individuals need to create the newly markets for selling the products of the Takula villagers to increase their incomes. Moreover, the community leaders and religious leaders might be able to cooperate together with authorities, civil society organizations and NGOs for the betterment of the people and local villagers in livelihood, employment, education and social security. For the Takula villagers, varieties of organizations seemed to be participated in the name of civil society. However, there are a lot of weaknesses and shortcomings even among assistance of the faith-based organizations. Especially these CSOs need to cooperate among each other by not excluding any organizations, whether faith-based organizations or secular organizations. The religious organizations, development groups, NGOs and organizations of the local and International NGOs which based and operated in the Suan Phung areas are implementing their projects and duties among immigrants. To be effective and practical assistance, the social justice, equality, incorporating, empowerment of the people, poverty alleviation, sustainable development and good governance cannot be forgotten. As seen in the diagram below, it can be argued that without prospecting the profits and rewards, the above organizations are trying to assist the villagers those who need help and assistance. The Takula villagers are also being helped and assisted by those organizations according to their visions and missions of these groups.

### Positions of faith-based organizations in civil society sector



#### 1.5. Research methodology

This research uses qualitative methods by relying on semi-structured in-depth interviews, focus group discussions and non-participant observations. Both primary and secondary data were used in documentary analysis. For the documentary research, published books and websites were used. For the interview, 41 villagers of each household and 11 faith-based NGO workers were interviewed for this research. At least four workers from the diocese, Sayadaws or Abbot and monks from the local Tarmaka temple, the traditional healer who is helping the village, some religious leaders including pastor and priest, and NGO workers who are working on development assistance issues from Ban Takula included. Interviews posed questions regarding the nature and extent of assistance received. This data were strengthened by analytical discussions with several knowledgeable interviewers. All of these people

were interviewed face to face.

Ban Takula is chosen as the field site for the case study. The reason of selecting this village as a study site is that Ban Takula is composed by the villagers of different religions and is being assisted by the various faith-based and development organizations from variety of perspectives. Moreover, the researcher believed that he will get a lot of lessons and experiences from the DISACR, a faith-based organization who is giving development assistances to the villagers as follows: poverty reduction credit union, income generation pig-raising, scholarship for the students, the nursery school for the kids and spiritual as well as moral encouragements for the followers.

Data collection was conducted during the October of 2008 in Suan Phung District, Ratchaburi Province. Even though the villagers and leaders were going to interview in Karen language, the priests, officials and experts were interviewed in English. Those who speak Thai were interviewed with some help from translators. There was a case study about the Burma Karen who is studying at the Tham Hin refugee camp school as well as at Tarmaka government school. The list of person interviewers is provided in Appendix A. Examples of oral history of some households will be described as histories family examples. Appendix c contains the maps of Taninthayi division and Ratchaburi Province, the area around Suan Phung province and the Ban Takula village. The appendix B is providing the case studies of Local Thai Karen, Immigrant Burma Karen who hold the various identification cards of white, pink and recognition card. The figures of the Takula are also showing in the appendix c.

To obtain in-depth information and record the undocumented stories of the lives of villagers, an ethnographic approach was used. This method was used because it allowed the villagers to fully express themselves, reveal the experiences of their struggles and describe their everyday practices and the way they saw their situation. Semi-structured in-depth interviews and focus group discussions were also used to acquire information and the opinions of village leaders and elders of the village.

To understand the perceptions and the initiatives engaged in by the villagers, the research needed a period of participation and observation. As the study needed to be accessible if it was to conduct in-depth interviews, the method of participant observation was helpful in creating a feeling of mutual trust, not only with the village and religious leaders but also with the ordinary villagers of the Ban Takula, which allowed them to talk freely and offer their interpretations of their struggles.

The fieldwork activities involved in-depth interviews selecting 1 person of each household, group discussions, participant and non-participant observation in the villagers' activities in October 2008, such as attending church and family devotion and church meeting and evening talks organized by the elders of the village. Supplementary fieldwork included consulting the problems of families and the employments of the difficult villagers. In the following sub-sections, there will be a description of how the fieldwork was conducted and each method was used in collecting information at the faith-based organizations and the villagers.

In Ban Takula village, there are 173 villagers or 41 households, which are composed of 22 Buddhist families, 14 Christian families and 5 Buddhist-Christian mix families. Among those 41 households, 12 families have already received the White Identification cards so that they get full rights of the Thai citizenship. The White identification cards are giving to the native Thais and the hill tribe Karens who are holding the pink card for over ten years. Apart from them, 12 households got the Pink identification cards meaning that they are recognized by the Royal Thai Government as the hill tribes who moved from northern Thailand, border areas inside the Thai territory and as displaced people who moved from the south. The white card holders are living in Thailand for many years who applied the identification cards since many years. Normally, the pink card holders are living in Thailand less than white cards holders. In terms of numbers of Takula villagers who got different types of ID cards, there are: 60 white card-holders, 60 pink card-holders and 53 recognized certificate holders, meaning still under application. The recognized certificate is giving by the local immigration department to the Karen villagers who are applying the ID cards. The persons must be recommended by the respective families and the head of the village. Gradually, that particular person will obtain the pink ID card and

then white cards in future.

The researcher can interview 41 villagers in Ban Takula village, which means that the interviewees are selected one person from each household. The interviewees are guardians, grand-parents, parents, students and some scholarship's recipient children. The reason of selecting different type of people in each household is that the information will be varieties and more benefits for the research. The researcher believed that the research will be benefit when he interviewed above persons in the following sectors: the information about families income, kinds of jobs and employment opportunities they receive in this areas, the way they moved to the Takula village, the time they arrived to this village, the reason they moved to this village, types of development assistance they receive from faith-based organizations, the amount of money the students receive for the scholarship, the types of pledge the villagers make to the development organization, the way they collaborated with those religious organization for implementation of various development assistance projects, and the reason those projects fail at the Ban Takula village.

There are five religious background sponsored organizations and one non-religious organization that gives development assistance at Ban Takula to be interviewed one organization after another. The researcher could interview one priest, one field manager of DSACR, and two co-workers from the DISACR organization sponsored by Ratchaburi diocese and churches. Concerning the development assistance for nursery school, the following persons were interviewed separately at their respective houses: the nursery school's headmaster and wife of the TKBC pastor Thramu Ka Paw, nursery school teacher Naw Ni whose son received the scholarship from DISACR and Naw Hser May Tun, a nursery school worker.

For the Tarmaka Buddhist temple, the researcher could interview one monk in Burmese language by the help of the Takula villager for two hours since that particular monk had been meditating and learned the Buddha teachings for three years in Bago, which is 51 miles a ways from the capital city, Yangon. Moreover, the researcher could take photos in temple compound and got a chance to eat some fruits

together with temple workers. There are eight monks including 4 Karen monks who have experienced of cooperating development assistances to the villagers together with the abbot monk.

The researcher also could interviewed the field manager, Mr. Sayam Thamyoo from the COERR at the Ratchaburi office. Since, he has recently reported and presented his projects reports to the mother foundation, he could explain to the researcher thoroughly with full documents. To interview Mr. Sayam Thamyoo, the researcher received the information and contact through Uncle Sake, one of the field officers from Tham Hin resettlement camp. Such interview was taken after returning from Ban Takula to Bangkok.

Since the researcher was staying the whole month in October in Ban Takula and had been three times to Ban Takula by staying at the TKBC treasurer's house, he got a lot of information about the village and villagers. Since the TKBC treasurer was arrived to Takula in 1997 and was from a village in Taninthayi where researcher wife lived, the researcher got a lot of facts and interests information from her. Moreover, the church pastor Saw Kha Htoo gave information not only about village but also about the villagers and the development assistance since he also wanted to share his experiences, challenges and advantages of his ministering at this TKBC for over 11 years.

Fortunately, the traditional healer arrived to Ban Takula while the researcher was there. Actually, he usually visits to Takula when he was invited by the villagers. The researcher could interview him while he was conducting business with his followers. The researcher could also participate at the traditional marriage that was facilitated by the traditional healer. He was willingly accepted for interviewing and answered the questions about his development assistance that he used to giving the Karen villagers in Thailand.

The researcher, Dr. Jo from the RTIC is a charming and good manner person while the researcher met him at the RTIC in October. Even though he has never seen



the researcher before, Dr. Jo gave a lot of necessary information to the responsible person of the RTIC for interview. Although he was assigned to answer the interview and could not answer all at once, he answered all those questions within two weeks through email that prepared by the researcher.

In this research, the objectives of the research were pursued in interviews with officials from the diocese, abbot monk from the Tarmaka temple, religious leaders, experts, and 41 villagers including women and students. With the help of the pastor and villagers, village head and NGO workers, priest and monks were interviewed also in regard to the objective. All the 41 villagers were interviewed at their respective houses and convenient places such as TKBC treasurer house or church or shadow or in the morning or in the evening. Detail of interviewee lists will be in appendix.

#### **1.6. Ethical issues**

Due to the limited time spent with each of the participants, some ethical considerations have to be taken into account when conducting interviews. Some of the Karen villagers have had traumatic and inexpressible experiences crossing the border. As a result, some of the social history of particular cases may not be included in this research even though these accounts may have been provided to the researcher.

#### **1.7. Scope of research and limitation**

This research will attempt to understand the history of the villagers, the establishment and the roles of faith-based organizations, such as the diocese, local temple, traditional religion, and their development projects, as well as the impact of such assistances of these religious organizations. The scope of this research covers the time period in which the people journeyed to Takula and received various forms of development assistance from different organizations. The progress and effectiveness of this assistance is measured through interviews with villagers, the diocese, the Abbot monks, the traditional healers, and village leaders, as well as other responsible persons in the area. The time period extends to include the previous situation of the

recipients and their situation after receiving assistance.

Limitation of the research due to the limited extent of fluency of the researcher in the Karen language and the Thai language, as well as the accent of the native Thai Karen, the language barrier constitutes a significant gap when conducting interviews. Some parents and villagers do not want to give sufficiently detailed information about the level and extent of assistance, as the researcher is from Burma whom they do not know very well and of another denomination. Another difficulty is that these villagers are mixed, with members of the Church of Christ, Roman Catholic, Baptists from Burma and some Buddhists, all of whom are in competition for access to assistance. Therefore, they keep some information secret, and it is difficult to get them to reveal this information. The cultural barrier is not significant when doing interviews and data collection, as the researcher is also a Karen.

### **1.8. Significant of Research**

This research is intended to contribute to a greater understanding of the religious organizations and their roles in the Karen community and the life of the Karen villagers. It will illuminate the importance of development assistance by showing how it works through highlighting policies and strategies of these groups and how they help villagers improve their quality of life. It hopes to extend the understanding of faith-based organizations as a non-political role of Civil Society Organizations.

Different lessons will also be learned from faith-based organizations' projects. The researcher has been working at a religious institution and is planning to start a new holistic mission and life-transforming project in Burma where people of different faiths and diverse nationalities are residing together. The realistic accounts are persuading the researcher to write this topic and learn their experiences for lessons learned from such research project.

## CHAPTER II

### RELIGIOUS ORGANIZATIONS AND ITS ROLES IN DEVELOPMENT WORK

Literature on this topic and related issues is abundant and comes from various types of sources. A number of sources are related to the topic and shows that what research has already been done on these issues. By doing through the existing literature on the research topic, it can be noted that there is a gap in the knowledge. The question of the roles of religious organization, their development assistances and its sustainability is not yet answered in the existing literature. The review is presented here, examining the following topics: Development assistance; Official Development Assistance; Development Organizations in Burma; The Role of Religious Organizations in Development Assistance in Burma and Ethnic Minority Areas; Development Organizations in Thailand; The Roles of Faith-based Organizations in Development Assistance in Thailand; Faith-based Development Organizations in the Karen village Areas; Faith-based Development Organizations in Suan Phung; Understanding Religious Organizations; such as Traditional belief (Animism); Buddhism, Christianity, Protestant; Catholics and Baptist.

#### **2. Development Assistance**

Normally, the nature of the development assistance is the assistance given by the developed countries to the developing countries and the least development countries (LDC). In the highly influential study of the literatures, development means "improvement in a country's or community' economic and social conditions"<sup>1</sup> (www.bbc.co.uk:1.10.2008). More specifically, it refers to improvements in ways of managing an area's natural and human resources in order to create wealth and improve people's lives. As quoted by Alan Thomas (Thomas: 2000, 23), Chambers argued that the meaning of development is "just good change". "Good" implies a vision of a

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<sup>1</sup> www.bbc.co.uk retrieved on 1.10.2008.

desirable society (meaning as well-being for all) and “change” on the other hand, is a process, which builds on itself, occurs at both societal and individual levels, and may be destructive as well as creative. However, Andre Gunder Frank argued that under development is not due to the survival of archaic institution and the existence capital shortage in regions that have remained isolated from the stream of world history (Frank, 1966: 238).

It can be argued that the leaders from the developed and third world countries are trying to solve the world problems, such as, the global poverty, environmental problems and financial crisis, bankruptcy and bailout plans today by giving assistance, meeting regularly together and finding strategies and special ways with hands in hands for the betterment of the people especially each one of their citizens. Among those leaders, the Deputy Prime Minister and Foreign Minister Shimon Peres of Israel noted at the Development Assistance, Trade Protectionism among Issues Discussed in Third World Summit Round Table that “humanity as a whole was being called upon to pay attention to the future of the planet, although it could already be too late” (UNDESA, 2002: 2). The greatest problem was that as life became global, governments remained national. The private sector was now being given the responsibility of building the global partnership, while answering only small group of shareholders. The only answer was to form a world wide non-governmental organization to deal with issues of poverty, health, education, irrigation and other issues of the times” (Ibid).

The donor countries are giving development assistances to the poorest of the poor countries: goods and services, and basic needs. These donor regime countries, United States of America, United Kingdom, Germany, European countries and Japan are becoming coordinator within the geographical areas for the allocation and providing for the Official Development Assistance (ODA). Therefore, among those donor countries, the Japan is becoming burden-sharer for Asia, the Europe for Africa and the United Sates of America for Latin America respectively (Mori, 1995: Pp-14,116).

## 2.1 Official Development Assistance

According to Mori (1995), the Official Development Assistance (ODA) is defined as “all flow to less-developed countries and multilateral institutions provided by official agencies, including state and local governments, or by their executive agencies, which meet the following tests; (a) they are administered with the promotion of the economic development and the welfare of the developing countries as their main objective; and (b) their financial terms are intended to be concessional in character”. Firstly, the Official Development Assistance (ODA) was giving the one percent of the Gross National Product (GNP) of each donor countries and effective administration. Later, the United Nations and the Brandt Commission established the ODA ‘norm’ of 0.7 percent of the donor’s GNP (Mori, 1995: 6).

Setting aside the country’s relationship with countries, an analysis of bilateral assistance to Thailand shows that the following developed countries are giving the ODA loans to Thailand: Austria, France, Germany, Australia, Canada, the United Kingdom and the United States of America. While the Japan government was providing the total amount of 350 millions to Thailand, the remaining four countries (Germany, Australia, Canada and the US) assisted range from \$16 millions to \$26 millions. The other major assistance organizations are the World Bank (WB), the Asian Development Bank (ADB), United Nation Higher Commissioner for the Refugees (UNHCR), World Food Plan (WFP), United Nation Development Program (UNDP) and the UNICEF (JICA, 1996: 19-22).

Among the leading countries, Japan is one of the most practical partner countries for the development of Thailand. Since both of two countries cooperated for over twenties years in economy, the Thailand became one of the most important recipient countries of Japan’s Official Development Assistance (ODA). When the Japan gave the development assistance to Thailand, the following issues were becoming the priorities for them: promoting the present initial industrialization, providing the economic cooperation, promising the industrial sectors and private investments, promoting of rural income generation, promoting the human resources

and education development, decentralizing of the economy, upgrading the existing infrastructure, coping with the rapid growth of the export-oriented leading industries, promoting the small scale enterprise, targeting the regional development, encouraging the cultural exchange, empowering the research cooperation, establishing of the information exchange system and developing the social welfare (IFIC,1989: Pp, 9-10).

The Japan government had been giving the ODA to the Burmese government since the World War II. Today the Japan government is still giving the grass-root grant, (ODA) through Japanese embassy of Burma especially for the education sector. They provide around \$20,000 for a school building if the communities are really in needs and will benefits by that specific school. The Japan government also gives the education infrastructure through UNICEF, scholarship for the government staff of ministry of health, agricultural, education, and many departments. The Japanese government is one of the donors countries for Burma. However, the military government, SPDC and decision makers of all ministries, monopolized all the assistances for the people of Burma from the Japan government and people. For example, the Burmese government usually selects their closed kinspersons when they select scholars for further studies. Moreover, the Burmese government neglect the qualified ethnic minorities even he or she is elected after many interviews and examinations according to Saw David Tha. Saw David Tha, a former executive engineer for the public works served the country until he retired (Saw David Tha, Interview December 10<sup>th</sup> 2008).

## **2.2. Development Organizations in Burma**

In Burma, there is only one social movement organization and there are three registered local NGOs which work on democratization. They are Metta Foundation, Shalom Foundation and Capacity Building Initiative (CBI). Metta Foundation is also giving training for conflict resolution, and leadership skills in ethnic areas. CBI provides a forum for all local NGOs to network, share information and discuss NGO problems and provide leadership training in Yangon.

Among these civil society groups, the Shalom Foundation is one of the biggest local NGOs in terms of funding and the amount of projects doing all over Burma. It has been using around \$300,000 per year, appointed 21 permanent workers along with 20 volunteers and working in 7 states and divisions out of 14 states and divisions in Burma. It focuses on peacemaking, conflict resolution, mediation, dialogue and reconciliation among ethnic minority people and Burmans (the ethnic majority population in the country), as well as building trust and networking among different religious groups in ethnic areas. Ethnic conflicts are one of the major problems which hinder the appearance of democratization in Burma. Shalom Foundation also supports the process of building a stable and just society based on understanding, trust and respect of diverse religions, culture, customs and traditions, which is the main component of democratic values. Based on the character and activities of Shalom Foundation, it can be categorized as an organization which fosters democratization in Burma, not in the sense of resisting state power but in the sense of supporting democratic values and solving ethnic conflict which is one of the main problems for democratization in the country (Tay Zar Moe Myint, 2007: 10).

There are also many development organizations in Burma which are initiated by individuals, secular and faith-based organizations. For example, charity organization such as “Malon Rice Donation Association” is founded by the some business persons. The “Free Charge Funeral Helping Service” is initiated by very famous actor, Kyaw Thu and family. They are helping the people who request them for their funeral service without discrimination and bias among their clients. Another faith-based organization, Friends of Burma Inc. (Myanmar) (FOB) is founded by Dr. Neil and Diana Sowards for the remembrance of their loving parents, Rev. Erville & Genevieve Sowards who dedicatedly gave their lives for the Karen and Chin people of Burma as missionaries.

It is notable that about 80% of the Protestants are Baptists so most of FOB’s work is with Baptists. Christians number about 1 ½ million in a country of about 42 million, most of whom are Buddhists. Moreover, each year FOB gives a grant of \$3,000 which is divided among the twelve Karen Bible Schools and Seminaries.

Furthermore, the FOB sponsors the Martyrs Scholarships in memory of the seven Karens in the A. D. 2000 program. While the FOB is also helping the 'Karen Baptist Health Care Clinic' and 'Matthew 25 Love Clinic' in Pathein, this year the FOB sent two large gifts--\$10,000 for transporting a container of medical supplies as well as \$15,000 for an ultra sound machine.

Through Karen Baptist Women Department, FOB grant a small loan (\$ 300) to each group to start their small own business. When they repay their loan, the money is then loaned to new groups. Individual donors are providing \$ 50 each support for thirty five high school students from 35 mission fields of the Pathein-Myaungmya Sgaw Karen Baptist Association so they can stay at the hostel in Pathein and get an education. They also help for printing religious resource books, copying books, hearing aid, eye glass, helping retired ministers, and supporting "Mro tribes" (very small ethnic in Rakine state) and wind mill, solar cooker and better stove are initiated by the FOB in many areas of Burma (Friends of Burma Foundation: 2008).

### **2.2.1 The Role of Religious Organizations in Development Assistance in Burma and Ethnic Minority Areas**

This is not a portraying the true picture of Myanmar because according to United Nations, Myanmar is a developing country. This is a vision or hope of Myanmar especially the dreams of the citizen of Myanmar. Therefore, this section will describe the responsibilities of the future leaders of Myanmar including the leaders from the religious organizations and sects.

The future leaders including the religious leaders of Burma should emphasize not only at the economics but also to the holistic development points of views. That must be priority so that country must be developed within twenties or twenty five years. It is important that new industries developing in Burma use technologically advanced machinery and process that incorporate computer, electronics, and information technologies, so that our productivities will be higher to enable us to compete in the international arena. Acquiring, learning, adapting and creating



technology, and encouraging direct investment to improve our technological capability are the crux of this strategy. We expect that adjustments, compromises and new adaptations will have to be made. The religious leaders must also know the current situations of country and participation in the following transformation activities. Foreign investment, enterprises and transfer of technology will be well come in most spheres of economic activities, while local resources must be marshaled for national reconstruction and development.

For the long run development, raising the level of education and promoting technology is the single most important priority. Since the religious organizations and religious leaders already have a good relationship with the citizens and the followers, they could guide the country not to be diverted from the right direction to success. The dominant role that private enterprise should play in the future economic life of Burma is readily accepted. On the other hand, the resourcefulness of Burmese entrepreneur, even under partial market opening, is well recognized. On the other hand, rank-seeking behavior of state officials, difficulty of encountering accountability, the disjunction between those who use and those who paid for it, rising cost of tolerance of redundancy, conflict of interests and goal displacement. The choice should be made by the experience between the states and markets. In fact, Adam Smith himself noted the important and irreplaceable role of the state providing such crucial services as education for the state in the long term benefits of the community. The industry, agriculture and natural resources development should be equally emphasized.

Not only the national leaders but also religious leaders should be distinguished between the renewal and non-renewal natural resources. Our richness in renewal resource can only opens anew vista for our long term development. Another important thing is that how we could achieve the intended goals within the term of our project period. Upgrading the technology and skills of the people is the salvation for us; only these will decide the ultimate success of Burmese development. We should not overlook the fact that market opening, encouragement of private enterprises, and building industrial structures, cannot be done without having two important

contingent conditions: radical improvement of infrastructure and revamping and restructuring institution of market and government.

The leader including religious leaders must also realize that when we open the door of foreign participation very widely, the success of this strategy will be influenced by external events outside our control. The religious leaders also must be aware that all the diversity and conflict between the nationalities, philosophies, ideologies and teachings should not lead the people to the total destructions and followers must be under the guidance of prominent and dedicated leaders and organizations. We have seen in the past, without participation, openness and consensus, a system can go very wrong, with weaknesses ignored and unnoticed until it brake down totally (Khin Maung Kyi, 2000: Pp 209-214).

### **2.2.2 Development Organizations in Thailand**

It is in the context that the roles of faith-based organizations in development assistance in Thailand was established through Buddhist religion as the majority are Buddhist, from the monks and their temples where provided a refuge for the needy and the sick. The temples from the Suan Phung areas offere education to the public, and their precincts were used for communal activities.

There is also a body of literature that the role of royal in promoting development can be traced back to at least the Middle Age. The royal King Ramkamhaeng of the Sukothai era stated, "He who is troubled may ring the door bell of the palace and the King shall come out to decide the case himself" (Vitit Muntarbhorn: 1991, 140). It is recorded in the Thais' history that from the Fourteenth to the Eighteenth centuries, during the Ayudhaya period, foreigners were advent especially from Europe and a development that had a great impact on law and development in the country. However, the development activities introduced by European Catholic missionaries were not integrated into Thai society. After many attempts of others, the Protestant missionaries who came into Thailand for the first time in 1828 brought medicines for cholera, pneumonia and smallpox. These

missionaries could convert Chinese and some ethnic minorities and hill tribes in Thailand. (Amara Pongsapich,1994: 8).

The main fear of the government regarding the role of nonprofit organizations initiated by the European missionaries in the country was the possible threat to national security (Ibid: 1). The evidence indicates that in 1885, King Rama V, (King Chulalongkorn 1868-1910), set up the Sapa Unalom Dang, now known as the Thai Red Cross Society, to care for wounded soldiers and medical supplies. Later, the reforms were continued during the reigns of King Rama VI (King Vajjaravudh, 1910-25) and King Rama VII (King Prajadhipok, 1925-35). As a consequence, in 1935, the Civil and Commercial codes were finalized. The latter code which has direct bearing on the development foundations was based heavily upon the European continental system. This was the first attempt to control the activities of nonprofit organizations (Ibid: 30).

In order to undertake this evaluation, the current Civil and Commercial Code stipulates in section 81, that “A foundation consists of property appropriated to charitable, religious, literary, or other purposes for the public benefits and not for sharing profit” (Vitit Muntarbhorn, 1991: 140). Moreover, there are two kinds of basic groups of foundations: those that are registered with the state and that are not. By May 1989, only the 179 foundations and associations had been granted tax exemption. The provisions of the Civil and Commercial Code on “associations” were drafted sometime after those on “foundations”. Unlike foundations, which may or may not be registered, “associations” are required to register with the relevant authorities.

In the highly influential study of the literature, there are eight appraisals for foundations and associations. The first observation to be made concerns the difficulty of gaining access to information on organized private development from both governmental and nongovernmental sources. Second, many of the institutions have been set up on personal initiative. Third, when personal initiative is the underlying rationale for a development organization, it often means the operation will be ad hoc

and amateurish. Fourth, many development organizations are not self-reliant: much of their funding comes from abroad. Fifth, it is nearly impossible to access how much funding and what resources these private development organizations really have. Sixth, there may be a distinction between the work of development that are based on private initiatives and those established with backing from the business sector. Seventh, there is a lack of joint planning and pooling of resources between development organizations. Eighth, there is little evaluation of development work by the organizations or by outside bodies.

Moreover, a number of laws effect the status and operation of organized private development organization in Thailand. The principal law relating to the establishment of foundations and associations is the Civil and Commercial Code. However, the Civil and Commercial code's express provision on the dissolution of foundations and associations have been supplemented by various national security laws. As a result of the Revenue Code (No.25) 1982, foundations and associations must pay income tax; under the law, they are treated as though they are companies (Ibid Pp, 140-150).The faith-based or secular development organizations that working in the Suan Phung areas are formed and implementing the projects under the guidance of the Thai policies.

### **2.2.3The Roles of Faith-based Organizations in Development Assistance in Thailand**

There are many nongovernmental organizations working on development problems in general, which also have activities related to women's issues. The inclusion of women's issues may be due to the requirement of donors or to the organization's own initiative. These NGOs include both those working in Bangkok and those working in the provinces. They include, for example, CARE, Population and Community Development Association, Grassroots Integrated Development Foundation, Northeast Training and Development Foundation (NET), and World Vision (Amara Pongsapich: 1995 124).

The traditional religious based organizations' social services to members of the society, to groups organized to support marginal peoples in their everyday activities and in dealing with the government are shifting everyday. Another shift is when nonprofit organizations assume a developmental role, bringing about local-level development with "participation" and "self-reliance" (Ibid: 139).

According to Manuel Litalien (Litalien, 2008: Pp, 5-8), the Thai government has prioritized economic growth of welfare programs. The marginalization of religious institution and decentralization of Sangha by the government was also on going process (Jackson, 2003; Swearer, 1999). So to provide social provisions, the State currently seeks the helps of actors within the civil society. In 1991 there were 12,000 development organizations registered at the Office of the National Cultural Commission compared to twice this number in the Philippines (Muntarbhorn, 1991: 143). Furthermore, the Thai government clearly sees Buddhist organizations and other NGO's as partners in the current welfare regime in Thailand. The Thai government supply recognizes the importance of the vast network of temples and its low cost in providing welfare services to the Thai population. However, the reliance on development is advocated as an alternative to government provision of social services by some very vocal constituencies is a questionable and its acceptance from policy-makers remains dubious.

In most developing countries including Burma, the governments have not been able to bring about economic development. Therefore, non-profitable organizations or faith-based organizations in Asia have joined hands to work together, to promote both economic development and more participatory/democratic societies. Networking and international collaboration helped to strengthen local organizations. The significant of the nonprofit and faith-based organizations are: the fight for more democratic and civil society and struggle for alternative development policies and strategies leading towards ecological sustainable development (Amara Pongsapich & Nitaya Kataleradabhan, 1997: 170).

According to John Brohman (1996, 253), the NGOs have played an important role in many countries for over two decades. The 2,200 northern organizations are operating in southern countries since 1984 that estimated amount to \$ 4 billions dollar. The majority of the NGOs are emphasizing the poverty alleviation or 'filling the gaps' in social development (Fleming 1991). The principles which seek to alleviated poverty reduction and inequalities by Friedmann (1992:72) are: giving the poor their own independent power and self determination; encouraging the poor to be capable and become decision makers for their own lives; respecting the partners's social and culture identity; recognizing the indigenous and their efforts; trying to be self-help and sustainable by themselves; paying respects to the partners NGOs and support them as an important colleagues; recognizing the women' roles and their participation in the global level.

However, it is argued that there are a lot of limitations when implementing the bottom up development: lack of relation not only between outside development agencies and local communities, but also in the internal relation of those communities themselves; the extremely unequal distribution of productive resources and assets; neglecting the structural concern for land reform, agricultural pricing, and the trust of macroeconomic policies in general; felling of mutual suspicious and mistrust characterize relation between grass root organizations and the government; the needs of organization to increase their visibility and establish their own niche within national development agenda; on the other hand, the government must provide necessary resources and a favorable environment for development process without becoming overbearing (John Borohman, 1996: 270-276).

In all parts of the south, post-war development has altered the environment and society- nature relations arena because, the mainstream development initiatives have applied 'nature-conquering' technologies that devastated and effected on many ecological vulnerability to third world areas. Therefore, sustainable development efforts must include the power variable from the very beginning by placing environmental issues within their wider socioeconomic contexts. In most third world areas, finding methods to meet the special needs of the poor and disadvantages is a

requisite for creating more sustainable development practices. Sustainable development ultimately depend on the day-to-day actions of local people pursuing a varieties of strategies aimed at their securing livelihoods. Accordingly, sustainable development initiatives need to reject approaches by which outside concepts, formal models, and ready-made plans are imposed on local communities. Instead, attention should be given to local values, beliefs, customs, practices, and social institutions (John Brohman, 1996: 305,323).

### **2.3. Faith-based Development Organizations in Karen village Areas**

There are varieties of faith-based organizations in Karen areas in Thailand and Burma. The Buddhist temples led by Tharmyinnya Sayadaw and Sayadaw U Thuzana, Taung Kalay Sayadaw, the Protestant churches, the Roman Catholic churches, and some traditional religion organizations are leading the villagers, their respective members and helping them in religious, cultural, economic and social sectors in Burma. For education, economy and development, these faith-based development organizations are trying to help them by giving advices, counseling, guidance, aids, loans, and awareness trainings in Burma. The majority of the Myanmar Christians are led by Myanmar Baptist Convention, Karen Baptist Convention, Myanmar Baptist Churches Union, Myanmar Council of Churches, Churches of Province of Myanmar, Seven Day Adventist Churches, and Bishops' Council of Myanmar Catholic. The minority Karen in Thailand are mostly helping by the Dioceses of provinces, Thailand Karen Baptist Convention (TKBC) and local temples (Myanmar Baptist Convention & Myanmar Council of Churches: 2008).

Examples of their assistances include giving food, rice, education, scholarship, loans, pig raising, cows stocking, medical treatments, healing the sick, preparation amulets for the future in economic and social sectors, teachings for the better living and solving the social and religious problems and difficulties, adaptation for good business, traditional marriage, treatment from the evil spirits and giving health awareness and trainings. The diocese gives loans to the parents as capital to start livestock at each house. In addition, retreat, fellowship, excursion, and exposure

programs, as well as awareness training, are provided to the villagers by the diocese in this area. The COERR, and the DISACR distributed the rice, food, financial assistance and gave health assistance to the villagers in that area and the rest organizations are assisting to the following sectors of the sanitation, education, citizenship training, and livelihood of the refugees in the camps.

Fourteen students get scholarship from the DISACR around five hundred baths every months for their cycle taxi fares for school. The DISACR sends them to hospital and give charges for the medical treatments. Pig-raising was a real effective assistance for the villagers if they really try hard. One of the families could buy a land by this income generation live-stocking. They tried only sixteen months and they got a plot value 20,000 baths. The diocese provides health services to the villagers, sometimes by medical teams. The Diocese usually comes twice a year especially at the Christmas and Easter. They come in teams including barbers, doctors and nurses, Sunday school teachers and games leaders, donors and some elders who give trainings for the members and villagers. For income generation, the diocese helped to initiate pig and cow stocking.

## **2.4 The Roles of Faith-based Organizations in Suan Phung in Development Assistance**

### **2.4.1 Traditional Belief (Animism)**

The traditional belief system (animism) in Southeast Asia is that spirits inhabits every existing thing, including objects, places, and processes in nature. The spirit world is separated but intertwined with the natural world (Slagter & Kerbo: 2000, 123). The majority of Karen believed in traditional religion, medicines, culture and life style since the beginning of the Karen history. These majority Karen faithfully worshiped the animism and annually practiced the giving alms to the ancestors. They eat the sticky rice and celebrate traditional ceremony in September every year at Karen villages and communities not only in Burma but also in Thailand



(Wijeyewardene, 1985: 17). The traditional Karen depended on dry rice farming but they adopted the wet rice farming from their neighboring, Thais. Their roles in development assistance are such as for rice growing, traditional medical healing, cultural social maintaining, and economical adaptation.

The core of Animism (believers are called mo lu pa la or aw cha) is ancestor worship (aw cha). Buddhists (che phaw, ba phaw) differ from Animists only in that they abandon aw cha (Gravers, 2007: 227). Khao Ho or ‘Ang Mi Thong’ Festival (ประเพณีกินข้าวห่อ หรือ อั้งมีทอง) is a Su Khwan ceremony or the blessing ceremony for happiness and longevity in life, held around the ninth lunar month. Karens believe that the ninth lunar month is a bad time when ghosts and evil hunt and eat “Khwan”-spirit -of people, so those people may get sick or die. Normally, this ceremony is often held on the full moon day of the ninth lunar month, but if it is not convenient for some families, they can change to any day in the ninth month. In the ceremony, people boil “Khao Ho” which is sticky rice molded and wrapped in a cone shape; then they will boil it like Khanom Chang. In the past, they ate Khao Ho by dipping it in honey but at present they often dip it in sliced coconut. On the day they boil Khao Ho, the Su Khwan Ceremony will be held, too. It starts with poking a wooden plate and blowing a Khaen for entertainment; then the elders in each family will tie red threads on the children’s wrists and give a blessing for good luck (Wikipedia online encyclopedia:2008).

The belief in spirits originated in Thai folk religions predating the introduction of Buddhism in to Thailand. Central Thais believe that every house has a resident ‘phi’. To honor the “pee”, spirit house, small houses built on poles in front of one’s house, field, etc., are erected. The “phi” lives in the spirit house and protects the residents of the home. The various ethnic groups who live in the central provinces recognize and placate different spirits and are often identified with one or more particular spirits (Rutledge, 1992: 15). In the case of Karen living in Suan Phung the role of animism include the members almost every month invite Ajar Bu Mit and

celebrate the healing, offering service, traditional marriage and preparation for the good business.

#### 2.4.2 Buddhism

Generally 3 to 3.5 millions of the Karen are divided into three groups according to their dialects: Sgaw, Pwo, and Bweh. In Thailand, the Karens live as the hill tribe. The Karenni or Red Karen (Kayah) and Pa-O or Taung Thu (Hill dwellers) are also including into the Karen ethnic. Among them “Pwo and Taung Thu” are normally descendent of the Buddhist faiths. (Wijeyewardene,1985: 18). The majority of the hill tribe Karen of Thailand also descended of the Buddhist belief. Since there are 20,000 Temples in Thailand; that is every Muban has a Temple. Moreover, these Temples were the places for function as a hospital, a place to stay, and as a place for entertainment, education, stadium and court (Saeng Chan-ngam, 1968: 11). There are approximately 30,000 Buddhist temples in Thailand as well as over 200,000 monks and 100,000 novices (Slagter & Kerbo, 2000: 87).

There is also a body of literature that gives the distinctive definition about Buddhist religion generally by saying that “religious organizations are social enterprises whose primary purpose is to create, maintain and exchange supernaturally-based general compensators. The role of religious organizations in production and promulgating compensators will be obvious. A major emphasis in religious proselytization is that religion will provide a cure for pain and trouble” (Sivaraksa,1987: Pp, 1-2).

According to Wendell Blanchard (Blanchard, 1958: 12, 481), the Thais' Buddhists values are endless merit-making with no regret generosity: contributing money for the construction of a temple and to becoming Buddhist monk for life. One gains merits each time he feeds a monk or goes to the temple. To serve in the priesthood brings much merit. Releasing cage birds or animals, plastering gold leaf on a statue of Buddha and contributing to the construction of a new temple all earn merits. Perhaps as much as 25 percent of average rural family's cash outlay goes to merit-making. As a consequence, there is at least a 'temple' at every village in

Thailand. As the Thai people revere their monks and make merits as their culture, these monks and temples also faithfully care their followers and congregation.

Moreover, the Sangha, the role model of reformers and the ideal practitioners are cutting edge for the development of societies in Thailand. The general principle of Sangha's development is a continuing process which contributes to improvement in the quality of life of the people. An efficient development effort requires participation by both the religious (Sangha and associated institutions) and secular (government officials and people concerned) domains. In order to achieve successful development, both the spiritual and material dimensions of the qualities of life must be improved. As the people gain confidence, self-respect and self-reliance, they become the most important factor in the development process. Initiatives for the development should come from the villagers since they have the best understanding of their needs and problems. Finally, material well-being should go hand-in-hand with spiritual development (Suksamran, 1988: 36-37).

According to Apayamukha (1988: 37-38), the monks believe that the central aims of development is to inculcate a sense of self-confidence and self-importance which will lead inevitably to the achievement of a better life. Therefore, they do the strategies for the development: raising income, improving the quality of rural life, communal cooperation and co-operation with other development agencies. The village-level development activities that are done by the monks are: agricultural promotion, vocational training, cooperative self-help programs, sanitation and health care, community public service, cultural preservation, and campaign against cause of ruin.

As Thailand is a Buddhist land and each village has a temple, these Buddhist organizations, temples and Buddhist villagers are becoming the local agencies and assistance organizations for the development of the people of Thailand. Their assistances are the major sources for the Thai people to solve and over come from the current needs of the situations.

### 2.4.3 Christianity

#### - Protestant

Although Thailand is a Buddhist country, the hill-tribes people living in the northern Thailand, got influence from Christian missionaries. According to Amara Pongsapich & Nitaya Kataleeradabhan (1997:31), protestant missionaries came into Thailand for the first time in 1828, when the King Rama V proclaimed freedom of religious belief in the country. The American Baptist Missions came into Thailand in 1833 as requested by the London Mission Society who arrived earlier than them. The American Presbyterian Mission arrived and started its activities during 1835-1840. The missionaries hoped to convert King Mongkut (Rama V, reigned 1851-1868) to Christianity. Protestant Christianity arrived permanently in northern Thailand in 1867 and people began first “converting” to it in appreciable numbers in the 1870 and 1880s .

The protestant missionary, Dr. D. B. Bradley worked in the northern region up to southern China, treating people with medicine and teaching Christianity at the same time (Amara Pongsapich, 1997: 17-19). During the ten-years of period of his work, there were only four converts. The Church of Christ in Thailand was established in 1878. Continuously, the Protestant Mission expended its propagation work in the form of preaching, and building hospitals, schools, churches and leprosy centers. The Bangkok Christian Boys School was established in 1901. When Thais nationals became members of the working committee of the CCT with the assistance of the American Presbyterian Mission and the Disciples Mission, which were finally dissolved in 1957 and 1962 respectively. In 1976, the evangelical fellowship Foundation was established the foreign Mission board was established in 1951. The Seven Day Adventist of Thailand came from Washington DC in 1906 (Amara Pongsapich, 1997: 17-19).

While the Thais eagerly accepted the missionaries’ contributions to ‘modernization’ of Thailand, such as introduction of the press, and of modern

medicines, neither the king nor other elite of the Thai adopted Christianity. From those earliest years northern Thais protestant gradually increased especially in separate Christian communities and social systems. They attended the missionary schools, received medical care from missionary doctors and hospitals, and often found their employment in missionary-related institutions. On the whole, relatively more convert were made among the Chinese in Thailand and later, among the hill tribes, than among the ethnic Thais. (Chinawong & Swanson, 1993:1).

For Burma, Protestant missionary work is dated with the arrival of the American Baptist missionary couple, Dr. Adoniram and Mrs. Ann Judson to Burma on July 13, 1813. The leading board of protestant, the Myanmar Council of Churches (MCC) started in 1914 as Burma Representative Council of Missions of major foreign missions of the Anglicans (USPG & BCMS from England), Baptists (American Baptist Mission), Lutherans (Leipzig Mission), Methodists (both British Wesleyan Methodist and American Episcopalian Methodist) and some ecumenical organizations such as Students' Christina Movement (SCM), Young Men's Christian Association (YMCA), and Young Women's Christian Association (YWCA), (Myanmar Council of Churches: 2008).

In Thailand, several Protestant denominations belong to one of the four umbrella organizations. The oldest of them is Church of Christ in Thailand (CCT) formed in the mid-1930s. The CCT consists of Thai, Chinese, Karen, and English-speaking congregations. It is a member of the World Council of Churches and has about 60,000 members. One of the largest Protestant groups is the Evangelical Foundation of Thailand. Baptists and Seventh-day Adventists are recognized by local authorities as separate Protestant denominations and organized under the same umbrella groups. Among the other Protestant groups presented in Thailand are Lutherans, already mentioned Baptists, and Adventists, Methodists, Pentecostal and Charismatic churches, Anglican Church (wikipedia online encyclopedia: 2008).

### **-Catholic**

According to the Secretary General, and Treasurer, Archbishop Charles Bo (Charles Bo, interview, 10<sup>th</sup> March 2007), who gave a charge to graduates on the commencement day of the Myanmar Institute of Theology, the Portuguese missionaries arrived to Thanlyin, Burma in 17<sup>th</sup> century. These missionaries could convert the ruler, King Natshinaung and Princess Dartu Kalya to the Christianity so that they were excommunicated and finally killed by their brothers and sisters. These convert Catholics and the Roman Catholic churches are led by the Catholic Bishops' Conference of Myanmar. They are divided into dioceses and get together bi-annually for their missions and meetings. There are about 1% of the total populations of the people as the Roman Catholic members in Burma. It means there are around over five hundred thousands Catholics in Burma (Charles Bo, Interview, 10<sup>th</sup> March 2007).

The 400 years old Catholic Church in Thailand was evangelized by the Portuguese Dominicans missionaries. The 0.25 percent of the total population, or about 250,000 Catholics are members of ten dioceses in the whole of Thailand. The Catholics of Thailand are proud of having eight canonized faithful-believers; seven believers were beatified about ten years ago, and the other beatified last year (2000). The seven believers were killed during the war with the French (1944-45), a war Thailand, led at the time by a nationalistic Prime Minister, General Pibul Songkram declared against France. At the present days, all the citizens are friends with the Buddhists and with Thai people of all groups. After the fall of Vietnam to Communism (1975), the foreign bishops resigned from their offices. It was Vatican policy that they should resign and give place to the native priests to become bishops to rule the dioceses. According to the domino effect, it was anticipated Thailand would become the next Communist country, but all Catholics succeeded in keeping the Communists from taking over their country (Manat John B.C. 2008).

According to the author, (Munoz, Victor Gil f.s.c., 1995: Pp110-115) in Federation of Asia Bishops' Conference (FABC), the Catholics and bishops in Thailand are implementing the following missions: integral liberation, human dignity

and solidarity, preferential option for the poor, poverty reduction, grassroots empowerment, sustainable development, change by way of peace and the Church's transformative and prophetic role.

Concerning the Roman Catholics among the Christianity, the Ratchaburi Diocese is one of the ten dioceses and religious organizations in Thailand. It is situated in Suan Phung district, Ratchaburi Province and was founded on June 30, 1930 as mission *Sui Iuris* and became a diocese on October 21, 1966. Bishop John Bosco Panya Kritcharoen and another priest, Joseph Chusak Sirisut, who is in charge of humanitarian assistance, are leading the diocese's humanitarian work. Under the leadership of bishop, the diocese helped those who do not enter the Tham Hin temporary shelter. The Ratchaburi Diocese has been led by Thai priests and bishop since 1975 and following data has been shown their latest situation (Tripathi M: 2008).



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## Statistics of the Ratchaburi diocese

Year	Catholics	Total Population	Percent Catholic	Diocesan Priests	Religious Priests	Total Priests	Catholics Per Priest	Permanent Deacons	Male Religious	Female Religious	Parishes	Source
<b>Vicariate Apostolic of Rajaburi</b>												
1949	10,389	2,541,039	.4%	7	28	35	296		22	40		ap195
<b>Diocese of Bangnokhuck</b>												
<b>Diocese of Ratburi</b>												
<b>Diocese of Ratchaburi</b>												
1970	13,543	1,041,444	1.3%	21	12	33	410		17	51	12	ap197
1980	16,248	1,693,525	1.0%	19	10	29	560		15	76	13	ap198
1990	15,962	2,042,462	.8%	28	17	45	354		34	118	25	ap199
1999	15,136	2,221,267	.7%	43	18	61	248		24	113	33	ap200
2000	15,346	2,259,493	.7%	45	18	63	243		23	113	33	ap200
2001	15,246	2,264,970	.7%	50	20	70	217		35	115	33	ap200
2002	15,427	2,281,014	.7%	52	18	70	220		34	86	33	ap200
2003	15,367	2,298,585	.7%	54	18	72	213		24	82	23	ap200
2004	15,730	2,327,381	.7%	56	13	69	227		19	82	33	ap200

**Note:** Any changes in boundaries over time are not indicated in the above table.

According to the above chart, the numbers of membership, the priests, worship center of male and female and diocesan priests of Ratchaburi diocese are increasing from the status of 1949 to that of 2004.

### **-Baptist**

Myanmar Baptist Convention (MBC) comprises 13 Language Conventions (Kayin, Pwo Kayin, Kachin, Zomi, Tedim, Asho Chin, Lishu, Mon, Lahu, Myanmar, Naga, Wa, Akha), 5 Regional Conventions (Northern Shan, Shweli Shan, Southern Shan and Eastern Shan, Rakhine) and two churches, Immanuel Baptist Church and Judson Church. Myanmar Baptist Convention has a Triennial Convention, an Annual Board of Management meeting and Biannual Executive Meeting to conduct the work of the Convention. Myanmar Baptist Convention is a member of the Myanmar Council of Churches, Christian Conference of Asia, World Council of Churches, Asian Baptist Federation and the Baptist World Alliance. It works in partnership with organizations such as their American Baptist Churches (USA), Southern Baptist



Convention, World Association for Christian Communication, EZE, Diakonia among others (Myanmar Baptist Convention: 2008).

In the Karen areas, Karen Baptist Convention (KBC) is leading the Karen Baptist members giving them health assistance, social assistance, religious assistance and political assistance by collaborating with Myanmar Council of Churches. The Karen Baptist Convention is helping the members by the financial strength of KBC head quarter that supports of the local members. By forming the following committees with the local churches, the KBC is assisting members: men department, women department, religious education department, church endeavor department, theological department, mission and evangelism department, Christian social services and development department, leadership department, publication department, financial department, and peace reconciliation department.

The Karen Baptist pastors are giving the medicines especially for the HIV patients and health assistance through the support of MCC. The peace committee of the KBC is trying to participate for negotiating between the KNU and the SPDC. The CSSDD of KBC is assisting the development of rural and urban members of the KBC. The KBC has 17 associations reside in states and divisions in Burma comprise of around 1000 churches, and over 200,000 members. One of the practical and effective works of the KBC is the health care clinic which is led by volunteered Karen doctors and nurses. The KBC clinic can give the health assistance not less than 200 general patients including major and minor operation with very cheap charges every day. The KBC practice the central system meaning the members take the quota responsibilities equally. For example, the KBC head quarter divided equally the quota among the Karen Baptist members for construction the Karen Seminary in Yangon.

The Baptists are the minority in Thailand who formed their denomination in 1934 with others, such as Thai Protestant church, the Church of Christ in Thailand (CCT), incorporating the Presbyterians, the Disciples of Christ, and some smaller denomination. After the communist takeover in China, the Overseas Missionary Fraternity (OMF) moved to Thailand and became highly active in the central and

northern regions. While the Christian and Missionary Alliance (CMA) developed considerable activity in the north-eastern region of the country (Isan). The Evangelical Fellowships were also established not only in rural areas abut also in capital city Bangkok. However, the protestants including the Baptists were less than 100,000 and it was only less than 1 percent of the total population of over 56 millions (Cohen,1987:11; Rutledge, 1992: 8).

Although the Baptists are minority in Thailand, and being supported by members around the world, they try to witness the good news of the Lord in the country. By running the Baptist seminaries, opening the church libraries, distributing the Bibles through Bible Society in Thailand, cooperating with other denominations in evangelism, participating in social rehabilitation movement, for example, tsunami and nargis victims, and the student Christian movements actively witnessing the gospel of the Lord in Thailand. These Baptist churches could participate in prison ministry like the Roman Catholics churches in Thailand (Munoz,1995: 46).

## **2.5 Conclusion**

The Thai faith-based development organizations already have good history concerning doing development for the Thai people and communities. The Thai government also thoroughly knows the good works of the faith-based NGOs so that the government wants to cooperate with them. However, the development assistances of the faith-based organizations in Burma is another story. The religious leaders need to readjust their policies or mission statements since the Burma government is not easy to collaborate for many areas of life and development assistance works. For the benefits and effectiveness of the development assistance works in Burma and Thailand, the research should do an in-dept interview as well as thorough observation should make the case study among the Ban Takula villagers.

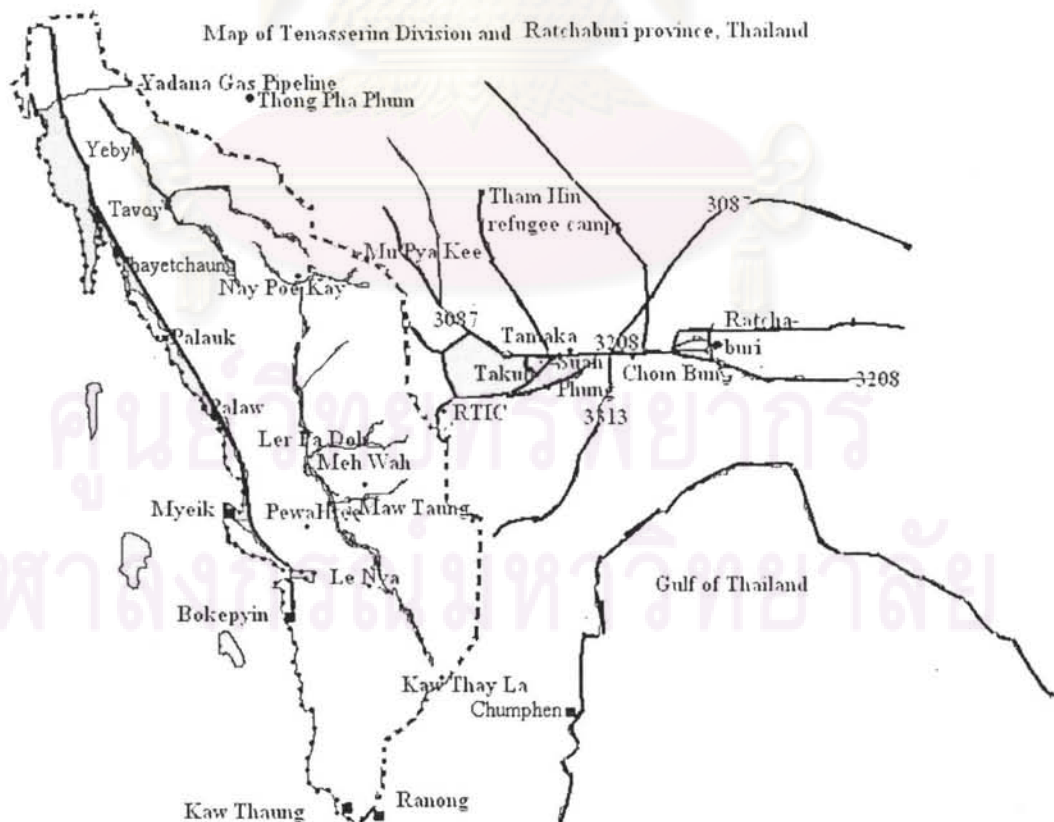
## CHAPTER III

### BAN TAKULA VILLAGE

#### 3.1 Introduction

This chapter is to present the findings of the role on the religious organizations providing the development assistance in Ban Takula. It will identify the religious organizations providing development assistance for the Karen villagers and will examine the sustainability of the projects for development. It will also analyze the religious organizations' financial provisions, the achievements and challenges, strategies, implementation, evaluation and monitoring of their projects. The strengths and weaknesses in development assistance of these organizations in the Ban Takula villagers will also be examined.

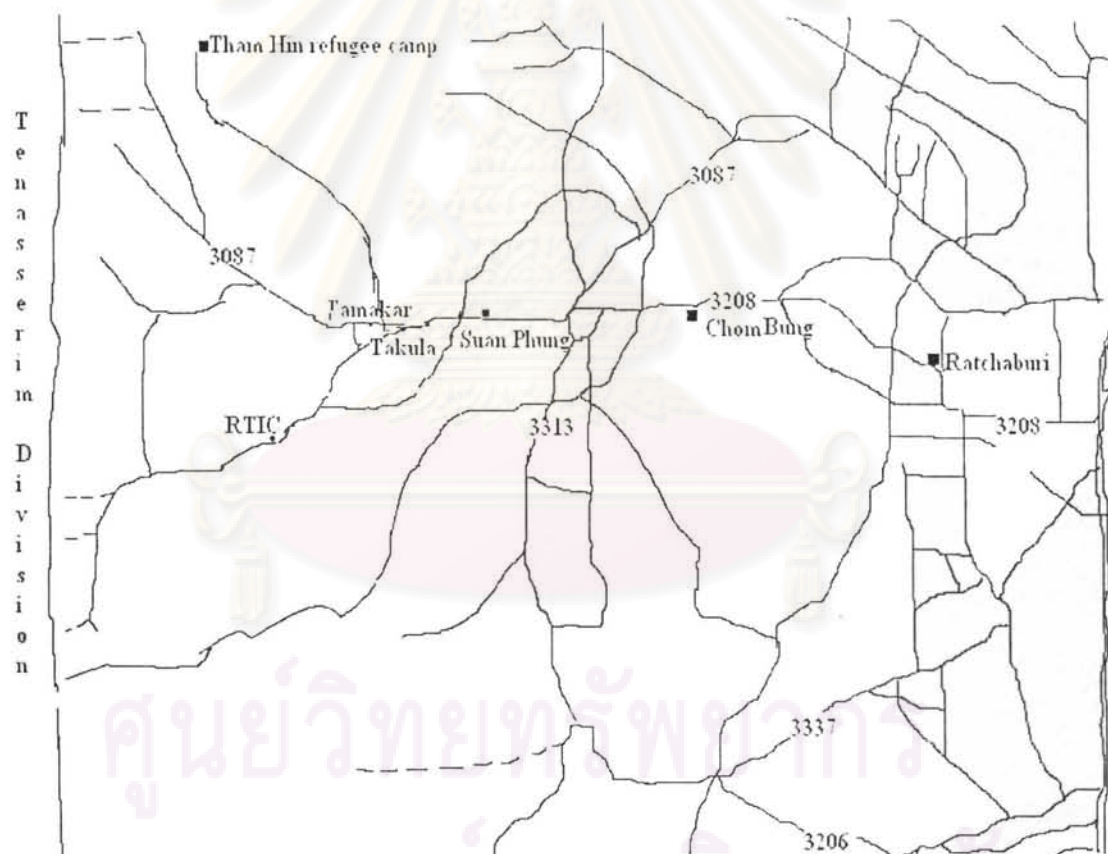
#### Map of Tenasserim Division, Burma and Ratchaburi province, Thailand



### 3.2 Understanding of geographical and composition of Karen villagers in Ban Takula

Ban Takula is a small village inhabited by Thai, Thai-Karen and Karen immigrants from Burma. These Karen immigrants now form the majority of the population. The village is situated 200 kilometers west of Bangkok and 30 kilometers away from the border with Burma. Ban Takula is under the administration of Suan Phung District in Ratchaburi Province, which is located in the mid-west of Thailand, surrounded by Kanchanaburi, Suphanburi, Nakhonpathom, Samutsongkhram, Samutsakhorn and Phetburi Provinces (Three Color Map: 1960, 1)(see map attach).

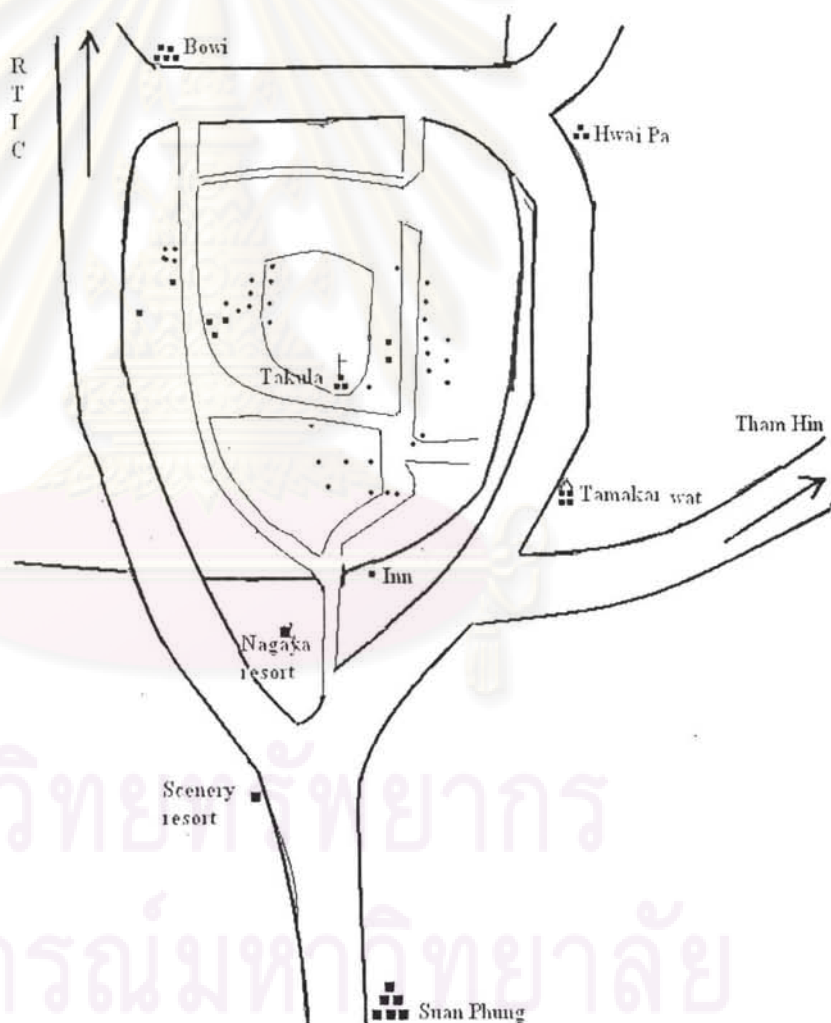
Map of Suan Phung district



Ban Takula has existed for more than 50 years, according to Phati ('Uncle' in English) Kya Thoke, 50, who was born in the village. Being a grandson of Phoo ('Grandfather' in English) Tar Kapoh, the earliest settler and founder of the village, Phati Kya Thoke described the place as being originally a dense forest area. The

village was first settled by Phoo Tar Kapoh and his two nephews' families in the late 1950s. In fact, these three families moved from Tarmaka village, a village three kilometers away from Ban Takula and located on the highway. The reason that Phoo Tar Kapoh's family relocated to Ban Takula was that the land was so fertile that it was better for gardening, farming and raising livestock. Also, the forest area was a rich resource of wood for building and fuel, animals, bamboo shoots, mushrooms and edible plants. The bio-diversity of the forest and cultivated land provided sufficient economic livelihood for the villagers.

Map of Takula village



The small Ban Takula village as extended from Ban Tarmaka (Tamarind village) in Suan Phung District. The village is surrounded clock wise by Ban Tarmaka, Ban Bo Wi and Ban Hwai Pa. These three villages are three miles each

away from Ban Takula. Situated on the bank of the Suan Phung stream, the village is now a plain region and it is hard to imagine that the place was once a dense forest area.

As mentioned earlier, Ban Takula was founded more than 50 years ago and the people in the village are Thai Karen, Burmese Karen immigrants and some local Thais. It is composed of 41 households with a population of 173 persons. Until 1995, it is a so-called village in which there were only three households. After the armed conflict between the KNU and the Burmese military resulted in the fall of the KNU's headquarters at Marnerplaw, Burma, in the early 1995, the population gradually increased at Ban Takula along with the influx of the Karen refugees into Thailand in 1995 - 1997.

The majority of the Thai Karen, 88 villagers from 22 families, are Buddhists and the minority, 56 Christian villagers of 14 families, are Karen immigrants from Burma. There are 29 villagers from 5 mixed Buddhist-Christian families (See the following Chart).

	22	14	5	Depend	Workers	Men	Women	Total
Buddhist		Christian	Christian	Nursery 17	Men 42			
Family	Family	Family	Family	Student 36	Women			41 Family
				Adult 63	15			
88	56	29	116		57	88	85	173

Graph 1, Family, members, men, women, worker, dependent's ratio

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### 3.3 Socio-economic Situation of villagers in Ban Takula

The socio-economic situation around the area of Ban Takula has changed in the 1990s. The expansion of the tourist industry reached the area and several resorts and guesthouses targeting the natural scenery of the area around Ban Takula has emerged. However, the development in the area can be seen as a black and white picture: while the western part of the Suan Phung stream is experiencing a booming tourism with the infrastructure development such as tar roads, electricity and water system, the eastern part of the stream, Ban Takula, is still underdeveloped with earth roads. A very recent development is the village's access to electricity installed by the local authorities. One of the benefits gained by the Karen immigrants at Ban Takula is the new job opportunities in the tourist industry near the village. Some young Karen work in the resorts and hotels as waiters, cleaners, carpenters, gardeners and security guards. These workers get 130 baths per day as a daily wages so that their salary is that around 5000 baths a month. The workers get normally the same salaries for above jobs.

#### 3.3.1 Economic conditions

According to the interviewed with scholarship recipient students, as the land around Ban Takula is fertile, some Thai businessmen invested in the plantation business. The following vegetables and fruits are grown as cash crops: carrot, sugar potato, sugarcane, corn, jack fruit, white pumpkin, pumpkin, cherry, mango, banana,

coconut, papaya, lime, cabbage, cucumber, bean, onion, onion top, momordica, angula luffa, pomelo, grape fruit, plum, custard apple, pine apple, chili, grapes and guava. There are also rubber plantations. Along with the plantation fields, there are one jelly factory and one fruit-canning factory where some Takula villagers are working. Moreover, people in fishing jobs make more money than other jobs but it is not easy to be away from the family. Among the villagers, about five young girls are working as maids. Some villagers can earn more by gathering bamboo shoots, mushrooms and other high priced vegetables in the respective seasons. While a kilo of mushrooms can fetch two hundred and fifty baths, a kilo of bamboo shoot fetch only ten baths at Ban Takula. Some villagers could earn about three hundred baths by gathering dry creepers which can be used to decorate homes.

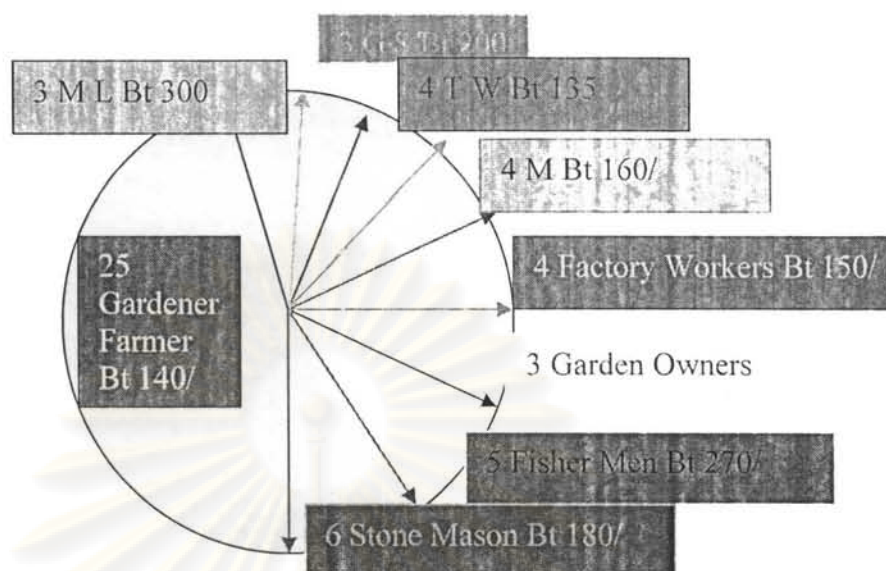
The villagers generally work at the following jobs: gardener, stone mason, factory worker, maid, monastery worker, fishermen, cycle taxi driver, grocery shop keeper, money lender, pastor, NGO worker, and garden owner. The following chart describes the data of the various kinds of jobs, the numbers of workers and the amount of their daily wages. According to the situation and season, the gardeners may become the stonemasons and the daily wage earners become the mushroom gatherers. (See the following Chart)

Gardener Farmer	Stone mason	Factory workers	Maid	Temple workers	Fisher- men	Grocery shops	Money Lenders	Garden owner
25+	6+	4+	4+	4+	5+	3+	3+	3=57
Bt 140	Bt180	Bt 150	Bt160	Bt 135	Bt270	Bt 200	Bt 300	+++

**Graph 2 workers' ratio**

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The above chart is showing the numbers of the various kinds of workers from Ban Takula village and their estimate income for their daily wages.

Majority of the villagers arrived here after staying with their relatives for many years at other places. They had been moving from one village to another village for so long and they could not save much money in their lifetime. When they arrived at Ban Takula, they could earn only a small amount of money for their meals and most of the villagers are in debts. The majority of villagers could not even pay money for the grocery shopping in the village.

Majority of villagers live in the bamboo huts. Out of 41 houses, there are only 7 brick houses, 10 wooden houses and the rest are temporary bamboo huts. There are only 2 cars own by the villagers; the first one is owned by those working as NGOs worker and another one is owned by a stone mason's worker. Even though half of the households of the village own television sets and household goods 95% of the villagers have debts. There are not less than 20 motor cycles in the village owned and used by villagers, who bought by paying installment.

While the majority of villagers are struggling for their daily living there are only 3 families who can live better than others. The reason was that these families got 10% interest charges for their lending money business. Each of these 3 families could invest not less than 100,000 baths for their money lending business. It is a good business for both the lenders. For the borrowers, the problem is how to be free from these debts as the interest charged is 10% per month. Moreover, these 3 families are the nursery in charge, Takula Karen Baptist Church (TKBC) treasurer, and a grocery shop owner. So, how can they lead and teach the villagers to live very peacefully with contentment in this area? How can the development assistance of faith-based organizations and religious teachings apply in this village Ban Takula? How can the assistance be sustainable among these villagers since the leaders themselves did not apply in their lives?

The unavailability of permanent job is one of the reasons for the poverty of the villagers. The majority of villagers have to enter into a temporary job such as, mushroom finding, daily wages for short term construction, and other 3D jobs (Dirty, Dangerous and Difficult). The nature and location could not create newly job vacancies. It's a bad situation and opportunities for the villagers.

The lottery and snooker for playing gambling is one of the reasons why they are still in the poverty stage. Although they haven't enough food for tomorrow they play these games by their tiny of savings. According to an ill mother, Daw Aye Khin, she could not sure to send her children to school in the coming year since her husband who is working as a truck driver could not work hard because of in accident and she feel really sorry for playing lottery. Aye Khin said again that when their won 3,000 baths for the first time all the friends were coming and ate at their home for celebrating the winning. However, when their money were gone all these friends also disappeared.

The followings cases are very common in the village: broking of promises from the villagers to their partners concerning the business, absenting to paid small food debts to the grocery shops, absenting for the giving monthly interests and the

capital loans to the money lenders and reselling their own house to another villagers. Majority of the villagers could not spend most of their income for cloths and leisure and recreation. The totally ninety five percents of the villagers, not less than 165 out of 173 persons have to use their hundred percent of their income for their meals (Interview Saw Kha Hto, 17<sup>th</sup> October, 2008).

### 3.3.2 Social condition

Regarding the social life of Ban Takula, there are cultural, social and religious festivals. The villagers celebrate the full moon festivals like Loi Kra Htong, Htod Ka Htin and Pi Mai, and other occasions like water festival (Song Kram), Karen New Year, Christmas and Easter. For the Buddhists, there are novitiate ceremonies of the young boys and ear-boring ceremonies for the young girls. For Christians, there are thanksgiving services for harvests, birthdays and wedding anniversaries. Weddings are happy occasions for all villagers. As they are financially poor, they cannot help each other much but they contribute labor when needed.

Gambling at cards, playing lottery and playing billiards make Ban Takula's villagers to have long term difficulties. According to a village leader, Pastor Saw Kha Htoo, one of the villagers lost more than 20,000 baths for playing cards in one day (Saw Kha Htoo, Interview 17<sup>th</sup> October 2008). A mere daily wage earner cannot find this amount of money within seven months. Another case was when villagers were arrested by the police for gambling, they had to pay fines. These gambling activities are actually just wasting the time, losing the money, destroying the social life and degrading religious values. By playing for a long time, gambling causes their health problems also. Quarrels, fighting and lost friendships are the consequences. The playing cards is almost nearly disappear in the village, however, playing snooker and the lottery is still popular among the villagers. Even though the religious leaders are trying to persuade their followers, Ban takula villagers themselves are addicting these games (Interview Saw Kha Htoo, 17<sup>th</sup> October, 2008). (See the following Chart)

<b>Buddhist families</b>	<b>Christian families</b>	<b>Buddhist + Christian Families</b>
22 families	14 families	5 families

Graph 4 Religions ratio



The above chart is showing the compositions of the religions of the families. The majority of the villagers, 22 families are Buddhists, the 14 families are Christian believers and the rest 5 families are the mix families of Buddhists and Christians.

The life style and habits of the majority of Karen men is also a hindrance for the development of their respective families. They used to drink in the evening whether they could earn enough money for their family or not. As a consequence, the wives also need to go out for work to earn for sustainability. Therefore, many untoward things are happenings in the families, such as illness of children, lack of care of children, absence from family devotions and home life, children not minding their parents' teachings and neglect of children's education.

The gender ratio of the population in Ban Takula, 88 male and 85 female, is almost equal. However, while one third of the total population, 57 persons in 41 households, the rest 116 persons are their dependants who do house work. It means that each worker at Ban Takula have to shoulder the burden of 2 persons for their

survival. Therefore, due to the imbalanced ratio between the workers and their dependants, they have to face many social and economic problems.

Women are the most important persons who play the leading roles for their families in ensuring the sustainability of the assistance given by the organizations. The assistance depends on and is linked to these women directly or indirectly. The women make certain that assistance is given and they are responsible to make it work for the family. Even though the majority of Ban Takula women are uneducated, they have the practical wisdom of the common people. They have compassion and awareness for their families especially for their innocent children. As the situation demands, some women work hard at livestock-raising. Some toil and as daily wage earners among the men. Some even become motor cycle taxi drivers for their families' income.

The majority of house-wives also work for daily wages for their families' income. Only 5 women could stay at home and take care of the house. Even then, nurtured children, gathered firewood, drew water, raised pigs, chickens or cows, had a house shop or lent money. The majority of women benefit directly or indirectly from the development assistance of faith-based and secular organizations. They can feel secure for the future of their kids by getting them into the nursery where the children get health an education, meals, health care and foundations in faith. When the children go on into primary, middle and high school the mothers are assured of a better future for their children and themselves. The scholarship for their studies at the government schools and even the possibility of college education ensures the livelihood of the families and their future.

Maid job is the most secure and promote the life for the Takula villagers. For example, one family could build a brick house that cost around 600,000 baths through 2 daughters working as maids in Bangkok. These 2 daughters could support their mother for 6,000 baths every month. These 2 girls were brought up to be faithful and to look after their elderly parents. That family could also grow some vegetables in their own garden for income. Therefore, that family could support their parent to live

peacefully at home. This family is a good example and a role model for the whole village. As the children are looking after the parents, they also get the merits and blessing from the parents.

According to the interviews with the villagers, Daw Ma and Muga Shawng, wages that the villagers get here are nearly the same as the Bangkok workers' wages (Daw Ma and Muga Shawn, Interview 18<sup>th</sup> October 2008). Therefore, people living in the lives of Ban Takula are not worse than any other place in Thailand. They can walk to the work places that the site closes to the village. Some owners of fruits and vegetables plantations come and bring the villagers using ferry. Therefore, no one can say that these villagers are sinking in the financial difficulties. Some factories could also give accommodations for the workers; so that this area has better conditions than workings in Bangkok where workers seldom get the rooms.

A few young students could earn their pocket money by traditional weaving, such as bags, cloths, scarf, shawls, and banners. These children could earn 100 baths for one order, which need to finish within 2 days. The weaving master comes from Ban Bowi and teaches the children who are interesting in weaving; and she gives the wools for orders. If the job is nicely done, an order, an order could finish with in 2 days and students could earn at least 100 baths for each order. This traditional knowledge helps empowerments for the young girls. This weaving master usually comes from Tarmaka village since her son also attending the nursery at Takula. By maintaining these knowledge, they are already engaging in the sustainability of their in come generation.

Majority of the children gather the garbage that came out from the grocery shops, the snooker bar and along the road sides. By collecting these garbage they could earn the pocket money. Plastic bottles, beer bottles, and some plastic boxes threw away by families became pocket money for some of the children. They just need to gather them and wait for the buyers who usually come to the villagers at least once a month. These children could earn at least around 60 baths per months for 3 sacks of 50 kilo size bag.

Another problem is that Ban Takula is situated at the other side of the streamlet and far from other villages. Therefore, the Takula villagers could not trade with others village and could not sell their local products to the travelers like other villagers who are located the high way road. The Ban Takula villagers cost more gasoline and take time more than other villages. The location also effects the economy and sustainability of the villagers.

One third of the married couples, 14 couples out of 41 families have separated and re-married. Among them, some divorced in Burma and others at Ban Takula. As the majority of villagers are immigrants from Burma, they are happy living in Ban Takula, because they do not need to pay monthly tax. In Burma, they have to pay an amount equal to 1,500 baths per month to the present ruling regime, SPDC. One reason they enjoy living at Ban Takula is because when the village flooded in 1985 the Thai government helped to rebuild houses. The government built roads since 15 years ago and solar system arrived at Ban Takula three years ago. They have had electricity for the last 3 months.

Separation among the families really affect the daily lives. The majority of the separated family members react abnormally in the communities. They become drunk, inaccessible, unfriendly and forgettable even to their households. The social and health organizations need to give this assistance to the villagers, too. This kind of help is given individually. If the pastor or the monk or other leader could not give time for these villagers, they know that the immigrant might become worse than before.

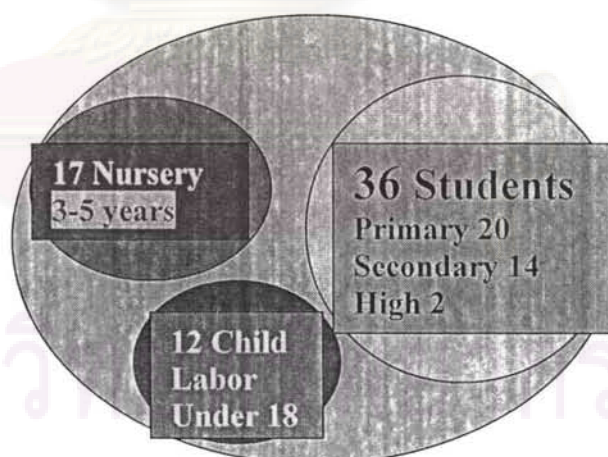
In the village there are around 20 children of the divorced families. These children usually stay with their mother and sometimes with the father. The majority of the divorced parents got married again so that these children are living with a new step parent. Since the majority of the religious leaders could not help or give assistance to those specific families these children could get some negative effects in their lives. These children might feel inferior complex in their life and they could react aggressively in future. According to the scholarship students, two thirds of the

children, 24 among 36, do not work hard at their studies. Mostly are spending their time by watching television, movies and playing games.

Another reason is related to educational opportunities for the children. The 36 students and 17 nursery children can go to school in the village. However, 12 children cannot go to school because of their health, financial and social problems. Some of them enter to the labor force for their family income. Normally they are the dependent members of the families but the family needs force them to drop out of school. The total number of villagers is 173 and among them 53 are full-time students. Among the villagers, 57 parents and guardians of the households are working for the family income (See the following Chart).

Nursery	Students	Child labor	Total
17	36	12	65

**Graph 3 Children's ratio**



The above chart is showing the status of the students, nursery kids and the child labors of the Ban Takula village. The total 36 students are composing of 20 primary students, 14 secondary students and the 2 high school students. The general



age of the child labor is under 18 year old and there are 17 nursery kids age between 3 year old to 5 are accepted.

In the rainy season students have to walk to Tarmaka government school for one hour because of roads being flooded on the way to the school and the village bridge being broken. Even though some of them they have bicycles and motorbikes they have difficulty during the rains. Some children cannot go to school because of difficulties of traveling, especially in the rainy season.

Since they have been some dissension among the villagers concerning the plantation in the DISACR plot, cooperation has not been seen easily in this village. As a consequence, when they need to repair the bridge they could not do it successfully. There are also no social or welfare organizations in Ban Takula. They could not unite and organize any activities for the benefit of the villagers. Actually, there are not less than five widow and widowers who have to struggle for their daily living. Among them some are not feeling so well also. Actually, the daily wages of this place are better than that of the immigrant workers from Burma. If they have an welfare organization they could avoid many social difficulties and bitterness, such as unemployment, debt victims, child labor and loneliness.

The discontentment is giving the burden also to the villagers while they are living in the village. Before they do have a certain amount of money they want to build a house and want to buy the motorcycle by installment. It costs more to buy in installment. By buying electronic goods, motor cycle, refrigerator, fan, cooker, iron, television, VCD, telephone, bicycle, cassette, they could not be free from debts and want. If they buy a motorcycle by installment they are under contract to pay at least ten thousand baths more than actual prize for a second hand motor. Borrowing money from the lenders mean they cannot fully enjoy life as they feel in bondage all the time and feel psychologically inferior.

While 90% of the Ban Takula Karen, 156 villagers, are struggling for their survival, 10% of the population, 17 villagers, live a little bit better life. Since they

have experienced and are still experiencing many struggles and challenges they still need development assistance from supporting organizations. The assistance will help them make progress and empower them in daily life.

According to the Pastor Saw Kha Htoo, the majority of husbands and the heads do not attend the worship service on Sunday (Saw Kha Htoo, Interview 17<sup>th</sup> October 2008). Actually, every Christian must attend the church on Sunday for expressing their thanks to the Lord Jesus Christ and to be fellowship with common fellows as well as at the home prayer cells. Every house has the responsibility to host the believers to their home and accept the prayer cell programs by rotation each week. This is a routine program of the Karen Baptist believers and the TKBC is still maintaining this good tradition of the elders. This can be considered as a sustainable process for religious life of villagers.

Actually, the Baptist must have a Sunday school both for adults and children on Sunday, prayer cell on Wednesday evening and choir practices on Friday every week. Some of the Evangelical Baptist makes morning devotion every morning from 5 am to 6 or 7 am. The basic doctrines of the Baptist are: Priesthood of the believer means every Baptist members must be a preachers and ministers; Separation of the Church and State means the politics and religion must be separate; Bible is one and the only authority means every members and their practices must be measured by the Bible; Sacraments means the Lord Supper and Baptism must be a witness in front of all the congregation; the Holy Spirit is a guide for the whole life; and constant fellowship with other members. All these doctrines must be maintained by the Baptist members. Any members who could not keep these doctrines is not sure for the bountiful blessings from the Lord, Jesus Christ. The TKBC members are trying to fulfilled their duties and responsibilities for the church so far. The Takula villagers are doing their mission and projects by worshipping God weekly. The villagers could not do their projects widely and deeply, however, they are sure to sustain their church and worshipping regularly.

The majority of the Buddhists do not go to Tarmaka temple regularly since they have to struggle for their daily income. Even though they know that they will get the physical and psychological empowerments from the monks and their teachings if they go to the monastery, they said that they could not give time even once a month. Therefore, their struggling for their livelihood could not get encouragement and enlightenment from the Buddhist teachings.

Ban Takula' Buddhist villagers lit the candles all the full-moon nights of the tenth month lunar calendar. They also gather together when the traditional healer came to the village even though they could not arrive regularly to the monastery. They are not totally discarding their beliefs. The reason is that they are just not active in the religious practices and not abandoning their faiths. They might need some empowerment from others or enlightenments from their monks and their teachings.

Another group of villagers neither practices any religious teachings nor attend any religious services even though they are actually from Christian and Buddhist backgrounds. The majority of husbands are seldom present in religious ceremonies and devotions even though they understand that the development assistance of faith-based organizations is very helpful for their families. By doing so they are living in their own way. Even though the villagers got the development assistance from faith-based organizations, they are not available for worship. Therefore, they do not participate in any activities for the sustainability of these assistances.

The former principal of the Myanmar Institute of Theology Dr. Eh Wah always almost saying to her students that, "One's psychology is one's theologies" means that everybody has a feeling and that he or she is leading by that feelings or philosophies. The villagers who do not active in any religious groups must have some problems in their lives. Those kinds of persons could not be forced to participate and active for activities. They are special ones who need to care with responsibilities. By encouraging and persuading, those kinds of persons could be an active members than others for the any groups.

Because of the absence of the religious teachings in their lives, some villagers unintentionally become materialists. When someone buys something new, the others want that and get it by installment. As a consequence, they become debtors. According to one village leader, the Takula villagers do not always hesitate to buy a motorcycle and pay one thousand baths every month for five years.

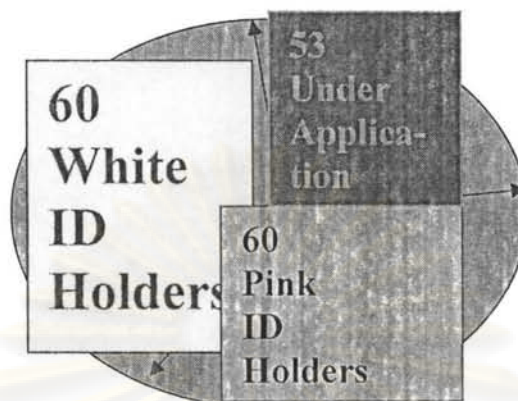
However, the nature of the Asian people is strong in religion and almost every ones depend on the super power and beings especially the poor who know that they must rely on the Supreme Being for their future and families. Therefore, according to their life conditions and current situations they could not stand on their ability and capacity. They must and will return to their God and eternal provider for their life.

### 3.3.3 Citizenship status of villagers in ban Takula

Normally, the Karen at Ban Takula who possesses the ID cards can find jobs easily and get more wages than those who cannot show them because they are still applying for their IDs. The white ID, the Thai citizen card is given to the Thai citizen. The pink ID card is mostly given to the hill tribes or ethnic minorities in the north of Thailand, or displaced persons in the south. They are also known as stateless people who have missed being documented under the civil registration survey and those who are known as ‘people with colored IDs’. They do not have liberties and rights of Thais nationals (Somchai Homa-or: 2008, 61). There are 53 villagers who are still applying for the identification cards. (See the Following Chart).

White ID Holders	Pink ID Holders	Under Application	Total
60	60	53	173

Graph 5 Identity Card holder's ratio



### 3.4 The Roles of Government Department and Non-Faith-based NGOs in Development Assistance

#### 3.4.1 Camp school at Ban Tham Hin

Ten kilos meter away from Ban Takula, the Tham Hin refugee camp is situated in the Suan Phung district with camp schools. One of the students from Ban Takula attended the Tham Hin camp school for the last four years. Another student from the Takula is still attending the camp school. According to the interviews with them, the Tham Hin Resettlement Camp provides education for the children including those who have already passed the matriculation examinations. The school is from nursery level to grade twelve. There are over 1000 (one thousand) students. There are sixty teachers for grades one to six and fifty eight teachers for grades seven to twelve. Therefore, there are over one hundred teachers in the camp. There are also fifty one children in the orphanage served by four teachers. New teachers come from Yangon, Burma for the camp school. The Further Studies Program (FSP) is a special program designed for the students who already finish grade twelve. If students get enough credits the school will help with the enrollment in the university in Bangkok.

According to Remoona Wari (Naw Remoona, Interview, 16<sup>th</sup> October 2008), a fifteen year old student, camp schools are much better than government schools in Burma. Actually, Remoona, one of the daughters of a Ban Takula villager is staying at the Tham Hin resettlement camp' orphanage. Although she already passed grade

six in a government school in Burma, she entered grade five again in the Tham Him camp. According to Remoona, the camp school is harder and three times more difficult to pass than Burmese government schools. She is the third child of a single mother who has four children. Her elder brothers got married while attending the higher grades. When her father got a new wife, she entered the camp orphanage and studied there. She gets accommodation and meals there so that she can study without worries.

The camp school is teaching the following subjects: English, Thai, Burmese, Karen poetry and history, mathematics, geography, computer, science and culture. There are a lot of NGOs such as the right to play that teaches games for children, handi-cap international that teaches how to make synthetic feet and hands. The Drug and Alcohol Recovery Education (DARE) that teaches about the negative effects of drugs; and SGBV that teaches how to protect the children from trafficking.

There are many kinds of vocational training in the camps, such as sewing, mechanics, cooking, baking, knitting, cultivation, and live stock raising. The music class provides guitar, violin, and keyboard training. The art program teaches painting and portrait drawing to the children also. Weaving can be learnt individually from the teachers. International Rescue Committee (IRC) is teaching about health and clinic. Zuid Oost Azie Refugee Care, Netherlands (ZOA) is helping and providing education for all. The COERR is helping the orphanage for all daily needs. KKBC is providing food for the students. FPC program is for college students, and SFP is class for evenings.

In the camp school, there are assemblies for grade seven on Monday, grade eight on Tuesday, for grade eleven to twelve on Friday and grade nine on Wednesday. The nursery is divided into two sections; one is for age three starts and it is from nine o'clock to eleven o'clock; for age four the class starts from eleven to one hour in the afternoon. The school hours for kindergarten to grade three are from 1 pm to 4 pm., for grade four to six, from eight am to 12:30 noon, for grade seven to nine school from 11:45 to 3:30 p.m., and for grade ten to twelve classes are in the evening.

The future of the students in the refugee camps is very troublesome. The camp schools are continuing their work even though the present teachers are leaving for the third countries. The camp schools are still running even though the humanitarian and development assistance are stopped or become limited. These concerns do not directly affect Ban Takula villagers. However, as part of the immigrant communities now in Thailand, there is a need to consider also the future of the camps as it relates to Ban Takula.

There is a seminary with a three-year theological program. The camp school is administered by a Board of Trustees composed of teachers, parents and camp leaders. Two libraries have one thousand books each. One is for the students and the other is for the public. The hospital has Thai doctors and two nurses. The school is usually open from May to tenth September, from November to third week of December, from January to March. It is closed in April. Therefore, there are ten months studies and two months as holidays. The fun fair is held in July and August.

Students are assured of a free education in that they pay small fees. The teachers are paid a salary of five hundred baths a month. The villagers and refugees in the camps are very grateful for the education which equips their children for their livelihood.

#### **3.4.2 Tarmaka public school**

The Tarmaka government school, 3 kilo meter away from the Ban Takula is accepted the children from kindergarten to grade six. If the children finish grade six they must go to Suan Phung district to enter to higher grades. The school always provides lunch which includes milk for the students from kindergarten A and B to grade four. Lunch is provided for students from grade one to six. Students do not need to pay any school fees until grade six. For grade seven to nine the school fees cost about one thousand baths for each student. The school provides 2500 bahts for students from grade seven to nine. The donors from some individual families and the Royal Family remain anonymous. The donors come to the village also provides

varieties of fruits and ice cream. These kinds of assistances and gifts are given at least ten times a year. Sometimes, they get 100 or 200 baths for pocket money, too. The students get at least twenty baths for pocket money. When donors bring some bicycles for the students, teachers select the most needy to be recipients.

The students have to learn Thai, English, Mathematics, History, Geography, Computer, Sports, Science, Fine Arts, Painting and Cultivation at school. They can practice Computer for two hours per week. The school usually start at 8:30 am and break for lunch at 11:30 am. The school restarts from 12:30 pm to 3:45 pm in the afternoon. The school also provides books, texts, uniforms, bags, cloths, stationery, and sometime lunch. The Ban Takula children can go to Tarmaka, Hway Pa and Bowi for grades one to six. They can continue grades seven to twelve at Bam Paw, Hway Muang and Ratchaburi. There are twelve teachers and more than three hundred students at Tarmaka School.

Moreover, there are about 5 children who have to work for their family incomes on the farm, in plantations or forest. These children lose the chance to get an education and better their lives. They are now stuck with the same problems of poverty as their parents. Moreover, their youth makes them susceptible to illness and work-related dangers.

The roles of the government departments under the control and guidance of the local authorities and the Royal kingship are normally empowering and assisting the sustainable development for the poor Karen villagers. Providing the drinking water, solar cell electricity accessories, roads, bridges and communications lines are various assistances for Ban Takula and surrounding villages. The Royal Thai Government is recognizing Karen as their citizens and giving citizenship systematically step by step without discrimination. The government schools and teachers are doing more than their duties when they are dedicating their lives for the remote area children while they are struggling for their families. Some Thai teachers are role models when they show their kindness and concern for Karen students.



### 3.4.3 Rajanagrindra Tropical Disease International Center (RTIC)

The Rajanagarindra Tropical Disease International Center (RTIC) is situated between mile post 20 and 21 on the provincial road from Suan Phung to Hway Na Nam. The RTIC helps the villagers for the health sector especially treatment for malaria, tuberculosis and other tropical diseases. The personnel regularly visits villages and takes the blood samples from the villagers especially from the ones who are suffering the above diseases. If they see any disease infected villagers they visit again and give treatment to the patients every three months continuously until recovery from that disease. They give medicine, awareness training, general knowledge about health, prevention and cure. Furthermore, the assistance also included doing research by the Faculty of Tropical Medicine (FTM), Mahidol University, (MU). Therefore, cases of these diseases are seldom heard while researchers arrive at Ban Takula for taking the data.

The role of the RTIC is really helpful and effective for the villages in the Suan Phung province. They try their best in giving medical assistance to the villagers especially those who are suffering from malaria, tuberculosis and other infectious diseases. They work even on Sundays and other full moon days. Among the Takula villagers, these tropical diseases are quickly treated. As this center is sponsored by the European Union at the beginning and receives support by from the Royal Thai Government (RTG), there is no need to worry for the sustainability and development of the projects.

If the RTIC could help the villagers by giving treatment for the other diseases and emergency cases as well, it might be a greater assistance for the immigrant villagers who are living along the Thai-Burma border in the remote areas. In that area, not only the tropical diseases but also many pandemic diseases, such as, diarrhea, malnutrition, pregnancies, leprosy and other skin diseases and emergency cases are happening there. Another problem is that most of the immigrant villagers dare not go to that center as they have no legal status and identification card like other Thais nationalities.

According to the villagers and one of the staff Dr. Jo, the RTIC is doing the research, learning more about the diseases, treating the patients and teaching the medical students through field experiences. Therefore, the RTIC is giving the development assistance for the health sector of the immigrant villagers by trying not to fail in their targeted areas. Although the awareness for the health education and its benefits has been heard by the villagers, the RTIC center still have many responsibilities for giving specific trainings for the immigrant villagers.

### 3.5 Conclusion

The Ratchaburi province, around 200 kilos western away from the capital Bangkok is a land of the fertile, challenges and opportunities. The native indigenous Thais, immigrant Karen, and new settlers are peacefully living together in that area since many centuries ago. Even though the villagers are lack of education access, geographical resources are much more plentiful than other places and provinces in Thailand. Since Ratchaburi is a place where cannot easily communicate to the health, education and economical access, the immigrant Karen villagers have to totally depending on the faith-based and secular NGOs. These mention NGOs are also need to find ways and means to over come those difficulties.

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## CHAPTER IV

### THE ROLE OF FAITH-BASED ORGANIZATIONS IN DEVELOPMENT ASSITANCE AT BAN TAKULA

#### 4.1 Introduction

Since Thailand is a Buddhist land, temple, pagodas and monks are easily seen and could be kneel down and worshipped in every where. Moreover, these spiritual and moral leaders and places are existing since many centuries as the back bones for the people of the main land. With many vision and prospect, morcover, Thailand accepted and acknowledged the foreigners and their religions so that these religions also could be seen and growth among the people. The above mention religions, Buddhists, Christians, traditional beliefs, and animism are live and alive among the people by practicing and living of the followers and members. These religions and faith-based organizations keep their dignity as well as responsible their duties. They try to gives helps, supports, assistances physically, morally, mentally and psychologically.

In Suan Phung district of the Ratchaburi province, Buddhist temples, Roman Catholic dioceses, traditional healers, COERR refugees settlement organization, government health department RTIC, Takula Karen Baptist Church and some individual donors are self-supporting their neighbors by financial and whatever means and ways they can. These organizations might be different in methods and strategies, their common goals are to help be freed those immigrant villagers from the vulneracle extreme difficulties, debts and poverty. These faith-based and secular organizations are sincerely implements their projects. This chapter will be describes the roles of those organizations, the comparison between basically similar background organizations and how they are trying to maintain for their sustainability of their missions and targets.

The first and foremost faith-based organizations that working among the people and grass-root communities are the local temples.

#### 4.1.1 Tarmaka Buddhist Temple

The monks of Tarmaka temple always help the villagers by giving homilies, sermons and medicine especially on full moon days and whenever they are invited by the villagers. Two Thais and four Thai-Karen monks are residing there. They always practice the Buddha's teachings in the early mornings at four o' clock and preach sermons to the villagers especially on full moon day 'Htod Kra Thin' (Full moon day in October). They always chant the five folds *silas*, the eight folds of *silas*, to avoid the evil deeds and to do good things, to serve parents, to live good relationship with others, and to do merit and share merit with every person especially at the Htot Ka Htin and Loykra Htong (Full moon day in November) festival. The monks usually talk sermon to the students once a month. These monks normally give the candles, rice, medicine, instant noodles, fish box, sugar and other gifts to the villagers when they volunteer to clean the monastery on Sundays.

This Tarmaka temple constantly receives donations from old pupils from urban and distant areas as the abbot is famous for predicting, fore-telling and for good business sense. He gives advice to followers concerning business. Therefore, the Tamakar *wat* can distribute the gifts to students and villagers at least four times a year. The Tamaka temple cooperates with the government to celebrate "Htod Ka Hting" at Tarmaka school. *Kway ta yoke*, famous Thai food and other snacks are served to the children at the festival. The *temple* also maintains a clinic with medical personnel who provides treatment and medicine when the villagers need health care.

The five temples around Ban Takula help the villagers by giving food to especially after calling 'pattana' meanings development. At that time, the villagers are calling to make clean in the temple compound. Most of the villagers are improving in religious life by doing acts of merit and observing the *silas* in their daily living.

The assistance and role of the monks are totally depending upon the followers and community members near and afar. Therefore, the sustainability of the development assistance given by the monks at Ban Takula is assured as long as the monks have concern for Ban Takula. As the Abbot of the Tarmaka temple is famous for his foretelling and counseling he could continue the mission of Tarmaka *temple*. However, if the temple can assist the villagers practically their assistance will benefit more for the villagers as well as be sustainable since the members and the monks are both depending on and providing for each other. It means that the villagers will support the temple and the temple will assist the villagers.

The assistance given by the Tarmaka *temple* might be limited as the temple has been planning to build a new community building (meditation center) in the temple compound. The majority of fund was collected from followers and would be use for that building (Apit U Nyunt, Interview 17<sup>th</sup> October 2008). Some villagers dared not go to the temple since they could not donate for that new building which is targeted to finish in 2010 January. According to Apit U Nyunt, the building project might be hindrance for the sustainable development assistance because most of the financial sources have to be spent for the construction. It will take time and might exhaust the resources and the capacity of the monks and the pupils.

The Tarmaka temple is making the right choice when they plan to build a community medical clinic for the villagers in the Tarmaka village. The clinic will be built with donations from the followers from the village and town. It might surely save and promote many lives more than any other assistance and projects. Since most of the monks from the Tarmaka temple are Thai-Karen the majority of the villagers could feel free and get more comfortable when they contact the Tarmaka temple. The sustainability of this clinic is more secured because the volunteers are mostly from the villagers and the close followers of the Abbot.

Since about 5 householders are still workings as temple workers at the nearby temples, these families get constant assistance. These temple workers can eat freely and can bring back some house hold goods and food whenever they go back to homes.

They can sustain their families and they could get a better livelihood than others because they can bring back their net-salaries. These families used to participate in religious activities. They can send their children to higher grades in school than other families. Their wives could live at home and look after the house when husband come back home once for two months.

#### **4.1.2 Diocesan Social Center Centre of Ratchaburi (DISACR)**

The DISACR is sponsored by twenty two Roman Catholic churches and schools in Ratchaburi province. The DISACR, based in Ratchaburi, is assisting the poor immigrant Karen villagers by giving medicines, rice, soap, cup, plates, washing powder, blanket, mosquitoes net, cloths, toothpaste, brush, instant noodles, soft drink, oil, and salt especially at Christmas for over ten years. As there are more villagers than goods for distribution, DISACR staff, Mr. Ratchin Thong Prakaidoin, has to use the lottery system distribution to villagers. According to nursery school cook, Naw Hser May Tun, the responsible person sold the clothes donated by the DISACR to raise fund for nursery. At Christmas, they usually collect 100 bahts from each house for the gathering which includes food and a concert. If someone falls seriously ill, they can call the DISACR staff, Ratchin, to send the sick to hospital depending on the case.

The DISACR has been giving assistances to Takula Villagers in many ways, which will be categories as a) income generation assisting projects and b) education support projects. In the following sections, the researcher will explore DISACR projects as follows:

##### **a) Income generation projects**

In 2004 and 2005, the DISACR initiated the loan program to the interested families for raising pigs. The DISACR' project was started by giving two pigs to each house-hold for 12 households. After one year, they must give back 1100 bath for each pig. If they fail they will be fined 5 bath per month. In total, fifty percent of the families gave it back. Twenty percent of pigs died and thirty percent of the villagers failed in their responsibilities. The project was stopped two years because of

withdrawal of the villagers from the project. The reason for the withdrawer has that villagers could not raise the pigs since as they are very busy working as daily wage earners. Among these villagers, one family was extremely successful and could buy a plot of land in the village that cost 20,000 baths. According to that person, the family members tried hard for the whole two years.

The DISACR had bought a five rai of land in Takula village for Karen villagers to live and to plant vegetables. The villagers planted coconut, tomatoes and other vegetables. However, villagers stop growing these vegetables because of some quarrels among villagers. One problem was that some came and got vegetable even though they did not participate in the plantation work.

One of the most appreciated assistance given by the DISACR to the Ban Takula villagers is the scholarship program for fourteen students of Ban Takula. Students get around five hundred and sixty baths per month from the DISACR which is obtained from sponsors from France. Later, the staff makes it equal amount for every student so that they get four hundred baths each. Apart from that amount, the students have to save one hundred baths each month. This monthly scholarship is for stationary and taxi fare to school. All scholarship students know that they will lose the scholarship in the coming year if they fail or do not try hard. The DISACR' staff also always tells the children that this scholarship is for the students who really try hard and will be provide while he or she is attending the school only.

Another reason is because of educational opportunities for the children. The thirty six students and seventeen nursery children can go to school in the village. However, twelve children cannot go to school because of their health, financial and social problems. Some of them enter to the labor force for their family income. Normally they are the dependent members of the families but the family needs force them to drop out of school. The total number of villagers is one hundred and seventy three and among them fifty three are full-time students. Among the villagers, fifty seven parents and guardians of the households are working for the family income.

In the rainy season students have to walk to Tarmaka government school for one hour because of roads being flooded on the way to the school and the village bridge being broken. Even though some of them they have bicycles and motorbikes they have difficulty during the rains. Some children cannot go to school because of difficulties of traveling, especially in the rainy season.

Moreover, the DISACR sends 36 students including parents and siblings, all together about seventy, to the beach for retreat and training annually. These villagers get new knowledge about child protection, personal cleanliness and playing games with the children there. With the help in translation of the DISACR staff, the scholarship recipients can write appreciation letter to their donors. In letters, they express their daily life, how they go to school and study, as well as expressing how much they appreciate their assistance.

The DISACR had assisted the villagers by initiating a cooperative shop and a Credit Union for more than 5 years. The representative of the village, Saw Na collected 100 baths each month from each family for saving. However, the project failed because of the weaknesses of management, lack of experiences and irresponsibility of some villagers. Actually this project was designed for helping the villagers because Ban Takula villagers were living in the situation of lacked of resources and capacity in those days.

The DISACR has a budget of 40,000 baths each year for the villagers' health. This comes from the head quarters of the Roman Catholic Church in Rome and the Vatican. For the nursery, the DISACR set a budget of 80,000 baths annually which is given by the Vatican.

The DISACR' assistance makes progression for Ban Takula villagers. Their policies concerning support for the nursery, the sick, and the scholarship for the students have significantly raised the quality of life of the villagers. Their plan to continue their assistance until the villagers can run these works by themselves is also well-thought out.



However, the DISACR have many weaknesses concerning giving training and awareness about development assistance that are given to the Ban Takula villagers. The villagers have no clear understanding and interest to take the responsibility, future planning and investment for the sustainability of these assistances. According to one of the Buddhist villagers, Phati Aung Kyoo, Takula villagers have not gotten any assistance from the DISACR for over ten years since they arrived to Ban Takula. If the DISACR is really concerned about the Karen's struggling in the difficult situations of these times, the organization should not stop the caring, counseling, giving awareness, empowering, providing, monitoring and evaluation of its projects and assistances that are already provided to Ban Takula villagers.

Concerning the cooperative shop and pig raising project of the DISACR for Ban Takula, the majority of the families admitted that they were really sorry for the failures. Actually they neither intended to avoid returning loans nor neglected their responsibilities for such projects. They admitted that they lacked diligence and understanding. As they were new immigrants from Burma and had undergone so much suffering and stress they lacked the energy to do some tasks and did not have enough knowledge about how business was carried on in the new place. If some experienced staff or villagers had taken the responsibility to teach them on how to manage credit and how to take care of pigs, those projects would surely have been successful and sustainable, said by Naw Aye Khin (Naw Aye Khin, Interview 17<sup>th</sup> October 2008).

Regarding to the nursery center providing education for the very young children, there is need for future planning. The foreign missionary who started the nursery while still living in Thailand is now quite elderly and therefore the nursery now needs to think about sustainability. This nursery depends on donations from Catholics in Thailand and abroad. The donations up to the present depend on the good name and good work of the missionary. The possibility is there that the nursery may not garner enough donations in the future. The villagers must now start to plan. The lack of vision of the community leaders and the parents might lead to this non-invested nursery being closed down as soon as the assistance of the DISACR stops.

One of the possible ways to be a sustainable nursery is for the board to apply the rules and regulations that it has already set for the nursery, such as collecting the school fees of one hundred baths regularly from all the children. All the children must pay their school fees without any excuse. Also, the nursery could raise funds by planning special events and programs for Christmas, Water Festival and New Year Festival. The activities of the nursery could be recorded by camera or video for publicity of this Ban Takula nursery.

Another assistance given by the DISACR is planning an excursion trip for the nursery and scholarship students to Ratchaburi Daruna (school) and the capital city, Bangkok with their elders and parents. The trip cost a lot of money for the DISACR but the children and villagers get benefits from the trip. The children could see the students from Daruna and could desire to learn at the Daruna (school) if they got good grades and could attend higher grades. They could observe and learn about development in Bangkok. The awareness training and new subjects that were discussed could empower them to try hard for their families' and village's development. They could become aware how practical and effective for the villagers the development assistance of these faith-based organizations are.

Ban Takula should be more aware of the role of the nursery in the development and in the future of the village. This nursery has a lot of benefits, such as giving the parents the chance to work, secure in the knowledge that their children were getting a very good education in a supportive and safe environment. Since this is the one and only nursery in this area, systematically started and smoothly run by the DISACR, the villagers especially the leaders and parents need to contribute practically and effectively for the sustainability of this nursery.

The DISACR needs to evaluate their selection of scholarship students. Sometimes their selection if judged unfair might lead to misunderstanding and conflict among the villagers. They should make known the criteria for their selection so everything is open and above board and there is no accusation of unfairness. It should be given to the poor among the children of Ban Takula. If a scholarship is

given to a child of the well-to-do grocery shop owner, a needy child might lose this opportunity for education. It can also affect the psychology of the children by making them think that “We do not need to study hard since we already get scholarship from the DISACR. Our parents do not need to worry for our fees.” The children who have not been chosen for the scholarship might also experience bias so that they do not think there is justice in the world. They will despair of ever getting on successfully in life.

Another weakness of the scholarship program sponsored by the DISACR is that they transfer the scholarship from one recipient student who for whatever reason has to drop out for a period to the student of another family. Actually they should find out the student’s problem and encourage that student to pursue the higher grade for his or her future development. The DISACR should assign someone on their staff to the child and her or his parents about the child’s future. Lack of such counseling might adversely affected the child. When the children have to stop their education at the grade six, they enter the job market or just waste their time without benefit for themselves or their families. These cases might affect the life and sustainability of their respective families. The DISACR also should increase the number and amount of scholarship for the children in future.

The leaders of the TKBC and nursery need to evaluate their actions concerning the assistance given by the DISACR. According to one of the villagers, these leaders sold the clothes that are given free of charge to the villagers, ostensibly for a special fund. However, the clothes are for the children’s use. Moreover, some time the leaders burnt those clothes saying that these are too to be of use to the villagers. This kind of action could hurt the efforts in fundraising if it got back to the donors.

#### b) Education support projects

The nursery school sponsored by the DISACR since 2003 has nine Christian and eleven Buddhist children including three kids from Hway Pa village. All the children between ages three and five are accepted without discrimination. Every

month there is a meeting for the nursery concerning the student health and social needs. The DISACR also provides food such as milk, fruits and snacks, bed for the children and salaries for two teachers. The monthly costs of around ten thousand bahts for this nursery is provided by the DISACR every month. Two teachers teach the songs, read the Bible texts, teach the action songs, tell and read the stories, teach the Karen and Thais languages, and help the children to be healthy and clean.

The school usually starts at eight every morning and children can play games around the school. From eight thirty to ten, there is devotion, reading, story telling, language learning and playing games. The fruits are prepared and served to the children at ten. At eleven, lunch is provided for all kids. After lunch at noon, all the children have to sleep until two o'clock. When the children get up they have to clean themselves and then drink milk. The daily routine is finished at three o'clock and they go back home. The nursery is usually open from May to September. In October the nursery is closed one month and usually reopened again from November until March. It is opened ten months every year and closed for two months.

They try to teach basic Thai, English and Mathematics to the children. They are also taught hygiene. Therefore, these children become healthy and capable of studying. Each parent of the nursery child is responsible to pay one hundred bahts per month to the nursery school. Among these twenty children' families, six families only could contribute every month. The majority could not fulfill their duty as they could earn only for their daily meals.

Each month, the DISACR assists the nursery with thousand bahts which is divided into two categories: four thousand bahts for food and six thousand bahts for salaries. Even though a school fee of one hundred bahts is charged for every child, the nursery receives only six or seven hundred bahts regularly. Although some parents have money, they do not give the school fees. The DISACR and their staff do not say anything concerning their failure in not giving school fees.

The donors know that this nursery is really helping the parents who have been struggling for their family income. Some donors come and donate on the Children Day of Thailand. Apart from the DISACR, no other organization is supporting this nursery. Moreover, this is the one and only nursery in this area. These nursery children can visit Bangkok once a year led by Crew Ratchin and his team. This nursery building is built by the DISACR and also used for Sunday worship, village meetings, Daruna students gathering, the Christmas concerts, wedding receptions and other social occasions. The nursery is really helpful for children and parents. The children improve their learning of Thai, Karen and English languages. They learn through play and relating with teachers and other children. Parents can go to work freely and can feel secure for the children's education and health.

#### **4.1.3 Takula Karen Baptist Church**

The Ban Takula Karen Baptist Church, led by Pastor Saw Kha Htoo with the Karen immigrants from Burma, was founded in 1997. Since they are Karen Baptists from Dawei area they still celebrate Ko Tha Byu Day (the first convert among Sgaw Karen), Judson Day (the first American missionary in Burma), Easter Sunday (the raising of the Lord Jesus Christ from the dead) and special days observed in Burma. They also celebrate the Mother Day on the Queen of Thailand's birthday on September 12, Father Day on the King of Thailand's birthday on December 5, Thailand's Children Day and other important days of Thailand. On these special days the collections are more than on other Sundays. From these collections, the Thailand Karen Baptist Convention helps the sick, the poor members and villagers. When the villagers fall ill, the pastor and some church leaders give some financial help and go on visitation.

Now, they worship at the DISACR staff house on Sundays. This is also used for the nursery school and village meetings. There are about seventy five members with an executive committee which are leads the church. The pastor is one of the advisors for the development assistance project to the villagers. He always gives

sermons for living according to the Bible teachings so that they may live successful and meaningful lives freed from poverty and want.

The assistance given by the Takula Karen Baptist Church is not so much effective for its members and the villagers especially where they are working as the migrant workers in Thailand. The faith-based organization, the TKBC cannot reach out to members who are working in the fishing boats or canning factories or fruit garden or housekeeping or anywhere else. On the other hands, the members or villagers are responsible to contact their mother organization. They should contact and have relationship with the mother organization so that it could assist them when ever they need help. Since the budget of the TKBC is not so strong as the majority of the members are daily wage earners the assistance could not be sustainable. Therefore, the Ban Takula villagers might be at the self-help level and still remaining in the situation of needs

The TKBC could not be a missionary church unless they work hard or unite or endeavor under the guidance of the Holy Spirit and the teaching of the Holy Bible. The TKBC' mission or development assistance or fellowship contribution might not be sustainable as they cannot invest or run a business. A very few members of the TKBC could help the needy by their own strength

Even though the objectives of the thesis are the roles of religious organizations and its sustainability for the Ban Takula Karen immigrant villagers, the development assistances given by the above organizations are hard to be sustainable. Actually, these organizations are mostly faith-based organizations that generally depend on the generous members. All the faith-based organizations are more than pious and dutiful since they practice the beliefs, meditate on the teachings, implement and work out their aims and objectives.

#### **4.1.4 Catholic Office for Emergency Relief and Refugees (COERR)**

Since 1997, COERR, one of the NGOs, have assisted the Ban Takula villagers, especially to the widows, widowers, elders over sixty years old, some

orphans and mentally disabled. Since the COERR especially helps the refugees in Thailand, they started to assist Ban Takula when they started to arrive in 1995. They assisted four months continuously giving 15 kilo rice bags, candles, instant noodles, and some household necessities. As the mission and commitment of the COERR stated “To proactively render appropriate humanitarian assistance services, particularly to Extremely Venerable Individuals (EVI), that will enable them to live their lives with dignity and encourage them to be productive and caring members of their communities,” the COERR gave the assistance to the Ban Takula villagers. Ban Takula project is classified by the COERR as the middle level among their project sites when the COERR evaluate their projects. They are satisfied with the Ban Takula project’s implementation, monitoring and evaluation.

Actually the COERR used to help the refugees in the country. The humanitarian assistance of COERR had empowered the Takula villagers especially the widows and the old ones when they were in difficulties. However, the COERR rank the Ban Takula as a medium level partner among their clients and their project sites. The assistance is also just a help for a short time and not providing long term sustainability for the villagers. They might be fail to offer this assistance to be sustainable at the Ban Takula. Because of the the lack of COERR assistance the Takula villagers got a new experience to do self help among themselves while living in the villages.

Whatever it is, the assistance of COERR made a distinguished and effective help for the immigrant Karen in 1997 when they started to arrive to Ban Takula. Actually, the COERR used to be effective in their assistance where they implement their projects generally in the refugee camps along the border lines. As they have policies and guidelines for their projects they helped the extremely vulnerable individuals hosted by the Royal Thai Government and separated children of the Ban Takula. Their assistance could give security and safety for the villagers in those days.

#### 4.1.5 Traditional Healer

The traditional healer, Saya U Mya Tint is called Ajarn Bu Mit in Thai. He is from the “Shwe Yin Kyaw Eikhsadaya Sect” which means ‘the Upper Lane Sect which could accomplish the great task.’ He helps the villagers by giving medicine, protecting from the evil spirits, adapting to a good business, preparing the utensils, giving blessed water, balancing the blood and air in the body, making traditional tattoos, preparing medicated threats and calculated square charts and ‘Koempfera’. He especially helps the poor villagers in economy and health, not financially, but by encouragement and psychological means.

He helps them to arrange traditional marriages, have a successful business and good health and life. Someone who requests his help must offer some offerings such as bananas, coconuts, candles, fragrant candles and one hundred and eight bahts which symbolizes the successful one hundred and eight doctrines. In case the person cannot offer these he or she may offer eighteen bahts which symbolizes the eighteen subjects that should be learnt by the men. To express their gratitude, the villagers normally contribute to Ajar Bu Mit some material offerings and money for transportation.

Ajar Bu Mit recites a prayer poem for better business. This recitation is named “Thuyathadi Amimeidaw Ghatar” which means “the prayer poem of great mother, Thuyathadi.” The prayer is as follows: Ohn Pitaka Tayan Thanbudnan Thatba Theidi Thukhawahan Ziwigaymay Nitheidwa Mantadaytu Thuyathadi” which means that prayer poem could bring good fortune, luck and wisdom.

As he helps the poor villagers, he faces a lot of challenges by evil spirits especially from the opposition lower lane sects. He has his own rubber plantation business in his place in Kanchanaburi. He used to be invited by his pupils and followers from China, Singapore and the whole of Thailand. His financial support is from his pupils and he could sustain his mission. He is mostly helping the poor and needy so that he could not become rich. Moreover, he does not enact revenge against



the opposition sects but tries to forgive and forget by practicing Buddha' teachings and by meditation.

The assistance giving by the traditional healer cannot be measured as he is trying to maintain the traditional medicine, cultural values, and promoting the power of "metta" among the villagers, the sick, the suffering, the abnormal, out casts and the people who request his help. Some villagers, however, including pupils of the traditional healer say that the assistance is not really helpful and sustainable for the development of the villagers. Moreover, this assistance needs to readjust among the villagers since they are living in a modern society which is full of changes and challenges.

The medical doctors from RTIC feel suspicious about the traditional practices and beliefs of the indigenous healer. Even though there have not been any open clashes between the traditional healer and RTIC doctors, whose mistrust and wariness of each other might have consequences that affect the villagers in the future. The RTIC doctors do not accept the use of unclean needles or not using the disposal needles. The traditional healer strongly believes that some problems leading to unnatural deaths are started by the evil spirits called in Burmese "nats" or by witchcraft.

In conclusion, no one can deny the power of 'metta' and the effectiveness of the traditional healer that gives psychological encouragement and leading to some form of empowerment. Also, the traditional healing cost is extremely cheap for the villagers so that the villagers normally depend upon him.

#### **4.2 Comparison between Faith-based Organizations in Development Assistance in Ban Takula**

There are totally six organizations are giving development assistance to the Ban Takula villagers. While the DISACR, the RTIC and the Traditional healer are

giving the health assistance for the villagers, the faith-based religious organizations COERR, the Tarmaka Buddhist temple, and some individual donors are giving the food assistance to the immigrant Karen villagers. The psychological, social, cultural, moral, ethical, economical, financial and philosophical assistance are giving by the Tarmaka temple, the Takula Karen Baptist Church and the DISACR, as well as, the freelance traditional healer. Among them, Tarmaka temples, and Takula Karen Baptist Church, are the host organizations only who reside in the areas and the rest guest organizations are who have to come from distance places. Generally, the Tarmaka temple and the Takula KBC are religious organizations and the COERR and DISACR are the civil society organizations whom are sponsored by the religious bodies. Apart from them, the RTIC and the traditional healers are totally health assistance organizations. Although these organizations could not give the development assistance by cash, their assistances make distinguished the lives of the villagers from the past.

The nature of assistance given by the TKBC and Tarmaka Buddhist temple is very similar. Both of the organizations help their followers and members through many perspectives. Generally, the monks and the pastor are giving the sermon and charge at church and the temple to the followers who regularly come to them. These religious leaders try to guide and correct the moral and philosophies of their followers and members. Whenever they get chances they channel adapting the blessings to their members. They used to distribute the assistances to the villagers what they get from the urban followers. Despite they have no salaries, these religious leaders can sustain their assistance mission for the villagers. Although both of these religious leaders do not prohibit their followers from gambling and lotteries, they absolutely discourage to engage in those businesses. When the Tarmaka monks are responsible for trying to persuade their pupils to be continuously walking in the right paths, the Takula pastor has the responsibility to be leading to a head of his members. While the monks are peacefully practicing the meditations and Buddha's teachings without any worries, the Takula pastor Saw Kha Htoo is living and serving the people with his family in hands in hands.

The different between the Tarmaka temple and the Takula Karen Baptist Church concerning the sources of assistance that they distribute to the villagers are that while the Tarmaka temple is totally depending on the local followers near and a far, the TKBC is being sustaining by the helps of the local members, the immigrant Karen, some children from foreign lands and foreign believers. When the Tarmaka monks are meditating and giving the sermons at their own brick Tarmaka temple, the TKBC pastor is giving the sermon at the woody nursery building that built by the DISACR. When the Tarmaka monks are doing their missions by supporting one monk and another harmoniously, the Takula pastor is leading the church by handling alone, without appointing any assistance pastor or leader for the church. While the Tarmaka temple is trying to finish the meditation center cost around three million baths in the temple compound, the TKBC is planning to buy a plot cost around twenty thousand baths for building their owned church in the village. When the monks are always crowding by the visitors, the pastor home is becoming sometimes a place for the gathering of the students.

Although both of chief monk and pastor have been ministering since they were young, the chief monk is famous for counseling but the pastor is being rumored for using the stern words while giving sermons. When the Tarmaka monks are planning to open a community clinic in the village, the pastor family is selling the medicines at home and sending the severe sick villagers to Suan Phung hospital by the helps of DISACR. While the Tarmaka monks are supporting by various followers from different places each and everyone members of the pastor Saw Kha Htoo' family members are struggling for income generation.

Another two organizations which have been assisting the Takula villagers, are the RTIC and the traditional healer. The first one is a big organization, was formed and led by the educated persons (medical doctors) and developed and modernized government department (Faculty of Tropical Department, Mahidol University) who has a strong sponsor body (firstly European Union and later the Royal Thai Government). The self-help development assistance giver, Ajar Bu Mit usually comes from Kanchanaburi is supported by his followers from local and international. While

the RTIC is using the scientific and practical methods for giving the treatments to the sick, the freelance healer is using the traditional knowledge and medicines. While the RTIC is treating the sick by the scientific medicine, the healer is treating the sick by prayer, meditation, worshipping, and offering the powerful beings. When the RTIC is healing the sick by doing research thoroughly based upon the discoveries, the traditional healer is giving the treatment based upon faith and will-power. When the RTIC is free from worrying for the sustainability, the Ajarn Bu Mit is struggling for his mission to be sustainable by rubber plantation, treatment visitation, business adaptation, and social counseling.

Among these assistance organizations, the DISACR, the oldest assistance organization has been assisted for over one decade. The newest assistance giver, the COERR is a faith-based organization which is based in Ratchaburi working for 4 months. Even though both of these two organizations are coming from the Roman Catholic background, the aims and objectives as well as target groups are totally different. While the former is emphasizing social, culture and poverty reduction of the immigrants, the latter is mainly targeting extremely vulnerable individuals, separated children and internally displaced people.

Both of these groups are emphasizing giving assistance marginalized people arrived from Burma. However, the COERR is continuously implementing their missions in the refugee camps settled along Thai-Burma border line. As a contrast, the DISACR is gradually promoting and upgrading the lives of the Karen especially in the Suan Phung district of Ratchaburi province. While the DISCR is still assisting the Ban Takula villagers by giving scholarship for the students, by helping the financially Takula nursery and by mediating constant helps for the villagers at the health sector, the COERR had an experience assisting food for 4 months. The feed back is very much different between these two groups. According to the interviews, the majority of the villagers do not remember even the name of the COERR since the assistance they were giving for short term not sustainable and forgetful. Since the DISACR' assistance is still giving to the village, the villagers are very much grateful to the organization and express their thanks by calling the staff as Pardoh ('Pardoh' means

Spiritual father in English). However, the main source for the sustainability of both of the organizations is the Catholic members of the local and international churches.

The two schools, Tham Hin refugee camp school and the Tarmaka government school are not much different in terms of teaching subjects of studies. However, numbers of teachers and students of the camp school is three times more than those working and studying in Tarmaka government school. While there are 1000 students studying in the camp school, the students around 300 students are studying at the Tarmaka School. Around 20 teachers are teaching at the Tarmaka school over 100 teachers are teaching at the Tham Hin camp school. While a camp teacher get five hundred baths for the salaries the government school teachers get not less than six thousand baths as their salaries.

#### **4.3 The Sustainability of Development Assistance from Faith-based organizations**

This section will analyze the suitability of religious organizations that works in Ban Takula. The researcher will use the concept of empowerment, voice in decision making, opportunities, and incorporating to analysis sustainability of organizations.

In the following sentence, the researcher will analyze the sustainability of Tarmaka Buddhist temple, the DISACR, the Takala Karen Baptist Church, the COERR, the Traditional healer and the Rajanagrindra Tropical Disease International Center. These faith and non-religious organizations and government department are totally six organizations.

##### **4.3.1 The Sustainability of the Tarmaka temple' Development Assistance**

According to young monk, Apit U Nyunt, the objectives and mission of the Tarmaka temple is that to assist the villagers and communities to be healthy, secure so that they may be able to contribute assistances practically to the Karen villagers like themselves. Therefore, Tarmaka monks are continuously doing their mission and

giving development assistance among the villagers. By taking chances for teaching Buddha' philosophies for their lives, showing moral ethics to practices in their works, and pointing to gain meaningful life to the young students, poor villagers, faithful followers, and constant guests near and afar are coming to the Tarmaka temple.

At the Tarmaka temple the abbot monk is leading other 8 monks for the empowerment of the villagers and success of the mission that giving social, moral, religious and philosophical assistance to the Takula villagers. Therefore, these monks always accept the invitations and offerings, such as, religious ceremonies, annual devotion, important programs, cultural festivals for delivering Buddha' teachings and texts whenever they get the chances. When the monks see the villagers are in good health and economically success, they pleased together with the villagers and their development assistance works. These satisfactions become a resource for going on the future assistance works among the poor villagers.

When the Tarmaka temple is giving the development assistances to the Karen villagers, the monks are firstly listen the needs and requirements of the villagers. After that, the monks give suggestions to the villagers and groups to discuss thoroughly to be successful assistance. When the Tarmaka temple is going to open a community clinic for the villagers around in Suan Phung areas, the abbot and other monks including not only rural and urban followers but also villages' leaders can participate and contribute for planning and preparation for the clinic. Therefore, the Tarmaka temple is accepted and practiced the interactive participation method for the clinic project. The dialogue discussion and participation are the open to all the villagers who come to the meetings. Since health is the most important sector for the families every households participated for opening of this clinic. To be opened the clinic on time the meditation center project must be finished first in early 2010. Therefore, the clinic will open later so that all the followers have responsibilities for the complement of the purpose.

The reasons to failure of projects in Ban takula are that gambling, drinking, playing lottery and snooker and other outside influential factors, such as, they are

interesting in resort and tourism jobs and fruit gardens and some domestic jobs. Another important reason is that these majority villagers are already failures their economical situation since migrating from Burma especially escaping from the conflicts and battle situations.

The Takula villagers get empowerment from the abbot monk and other monks after cooperating with many development assistance projects in the villagers. Especially, the villagers get acceleration for pattana works, celebrating Loi Krathong and Tod Ka Htin at the Tarmaka government school together with students. In case, the Tarmaka village could not lead those programs the villagers and students have full confident to manage and lead those program and projects in the village. The villagers got a lot of lessons learn from the monks and abbot these development assistance works. It also shows the good governance and proactive relation of Tarmaka temple and villagers in the village.

It can be argued that the Tarmaka temple is giving opportunity to Karen villagers at Ban Takula to speak out and voice their concerns, especially when the monks try to implement and decide for the projects, meaning that the participants in the temple activities get the full voices of decision making. Since many of these villagers were escaped from conflicts and still have trauma from their homeland, many of them feel more secure after attending religious ceremonies led by the abbot and young monks in the village and government school. The Tarmaka temple' development assistance could alleviate the villagers from poverty for a certain level by giving job opportunity to some villagers under its 'pattana' project. The community clinic project, which is going to start up by the temple, also provides opportunity to the villagers to participate in building of and working for the clinic for the betterment of villagers and areas. They can rely on that clinic for their families' health problems. Regarding to religious teachings and moral instructions provided by the temple, it can argue that the villagers get psychologically and morally support for living peacefully with sufficient economic life.

#### 4.3.2 The Sustainability of the DISACR' Development Assistance

According to interview with a priest, Father Songsakone Patina and the DISACR staff, Thra Ratchin Thongprakaidown, the DISACR is setting the mission statement as follows: to help the difficult people to be freed from recent difficulties, to be lived according to teaching of the Bible, at the same time, by paying respect to each fellows and maintaining the environment from degrading. Moreover, the development assistance of the DISACR is targeting the clients Karen villagers to progress and promote in the areas of life in both social and economical by maintaining the cultural and traditional scustoms.

The DISACR also implements the many kinds of projects in Suan Phung areas especially at the Ban Takula based in Ratchaburi. While the DISACR' director visit to the Karen villages when an important program are arranged and held. However, while projects in charge, Thra Rachin regularly come to the village and listens the needs and interests of the villagers, the other staff are cooperating the office work at background. By the blessings of the Archbishop of the Ratchaburi diocese and management of the steering committee, the DISACR is targeting to give development assistance to the poor Karen villagers.

When implementing the projects, the DISACR usually grants particular amount of money to the individuals in front of the pastor, village leaders and villagers. Actually, the DISACR cannot grant much money for each of their projects. After planning systematically, according to budget the staff, Thra Rachin usually gives assistance to each partners and villagers. Most of the funds are directly giving to individuals villagers by the staff himself. Therefore, the projects are implemented by the semi-interactive methods.

In this research, the DISACR failures majority of their projects and it can be insisted that the DISACR is weak in management and wrong in approach. When implementing various projects, such as the credit union, pig-raising, vegetable farm and cooperative shop are failed for many reasons. Moreover, their intention and



practice upon the assistance as a charity has impact that the villagers also do not try to return the capital and loans to the DISACR. Even though the villagers followed the instruction and implementation of the projects, they did fulfill the requirement of the project later. Therefore, the villagers do not receive any empowerment from the above projects initiated by the DISACR at Ban Takula. Even though the DISACR is supporting the project, the villagers cannot follow the plan of the projects. Therefore, the DISACR' projects are stop and failure while implementing among the Takula villagers.

It can be argued that the DISACR only discuss with the Christian leaders but not with the Buddhist village leaders. In this regard, the DISACR may not get accurate information when implementing the projects and they get wrong information concerning the motive and style of the villagers. According to the researcher's experience and observation, ninety percent of the total families and population of these villagers still need some more years to assist to be liberated from the current poverty and lacks of opportunities.

It can be argued and analyzed that the nursery school project would need constant assistance from the DISACR. Since the nursery staffs and worker have 4 years experiences, they could manage and run the projects and assistance run properly in the areas. However, lack of self-reliance and faithful participation of the members and kids parents, the nursery school cannot motivate and empower to be a sustainable project. Actually, the nursery is formed for aiming to self-help needs and benefits of the villagers.

Since the nursery is really advantages for the parents and the children of every day needs, it should be sustainable assistance for the villagers and the communities who are facing the problems. The development assistance for the nursery will still need in future because the villagers have to struggle for their daily life and have to spend all of their in come for their daily meals.

In this regard, some villagers get a lot of lessons and knowledge from the projects. For examples, how to run a credit union, how to raise income generation by live stoking, how to raise vegetable farm and cooperative shop as a income generation. Some of the families also get empowerment for the DISACR' development assistance works. Even though these projects are failure, the villagers could learn a lot from the DISACR.

Concerning the sustainability of the DISACR projects the villagers cannot run the above income generation projects, such as, credit union, scholarship, health assistance, themselves. A major weakness of the villagers is that they are lack of incorporating. Moreover, the majority of the villagers are totally shifting to the daily wages works. Even though these projects are economically failures the knowledge and capital from those projects are socially gain.

In term of decision making, the Takula villagers get full rights of expression when dealing with the DISACR' for decision-making of assistance projects. For example, villagers can discuss in the meeting and can present what they needs in the village. They can also evaluate the implementation of such development projects. Even though, the final results of such project are not perfect for the DISACR, some families get benefits from those projects. For example, one family could buy a motor cycle and a plot of land for living after finishing pig-raising project while other families got some amount of money for saving. It can be argued that a few numbers of villagers might be able to be out of poverty from assistance by the DISACR income generation projects. However, majority of villagers are still under the poverty lines and living in debt cycles. The villagers, so far, secure by the assistance of DISCAR for health and education support (which are transportation and medical costs and nursery school projects). Although such assistances are not sustainable since the support will be ended after four years, villagers still get opportunities, development knowledge and learning process while implementing these projects from the DISACR, which they can try to run the project by themselves in the future.

### 4.3.3 The Sustainability of the COERR' Development Assistance

The Organizational Mission & Commitment of the COERR is that “To proactively render appropriate humanitarian assistance services, particularly to EVIs (Extremely Vulnerable Individuals), that will enable them to live their lives with dignity and encourage them to be productive and caring members of their communities”. Moreover, the key objective of the COERR is that “Enable EVIs to acquire, develop and utilize skills that can alleviate their vulnerable conditions and make them productive and caring members of their community”.

The Ratchaburi based the COERR is giving humanitarian assistances to the refugees and vulnerable villagers under the management of field manager, Mr. Thanyam Sanyo. The COERR has 29 years of humanitarian service to refugees and effected host communities. The COERR based at 4 field offices in Mae Hong Son, Mae Sariang, Mae Sot, and Ratchaburi and 2 sub-offices in Umpang, Sangklaburi. There are totally 10 staff members for Ratchaburi field office for Tham Hin and Ban Don Yang camps. The COERR is implementing the projects by 34 Camp Staff (camp-based refugees) – 18 social workers, 4 community assistances. They have 4 agriculture trainers, 2 volunteer trainers, 1 environmental protection workers, and 49 Volunteers.

The COERR had been assisted the Ban Takula villagers for 4 months in 1997. As they are faith-based religious organizations, they implemented their project as a charity giving not as a development and poverty reduction. Since they are usually giving the assistance to the refugees, they also do the assistance works at Takula village like other refugee camps. Even though, they do not use the top down method but they use the method of interactive participation at the Ban Takula village.

The humanitarian assistance given by the COERR at ban Takula is success since they were cooperating together with the CSOs at Ban Takula. They are precisely collaborating with the TKBC and the village leaders. The COERR is giving the humanitarian assistance to the villagers so that this kinds of assistance cannot be

measured financially whether this project is success or failure. Its' assistance is success in term of benefit in knowledge sector.

In this regard, the villagers got a certain amount of empowerment from the COERR projects even though they got the assistance for a short period. Since the project was implemented as a charity giving it cannot be sustainable for the long run. However, after attending the projects, the villagers learn from the COERR that the vulnerable people, including the separate children and conflict victims are waiting for the assistance from the NGOs and CSOs.

Since COERR is already working with refugees, IDPs and conflict victims of Burma, they could take a chance to persuade anti-government armed forces to negotiate and ceasefire with the SPDC. At the same time, COERR is one of the faith-based CSOs which get a good reputation around the world, the CERR could draw the SPDC to come to the tripartite discussion table. The national reconciliation, conflict resolution and sincere discussion among the diverse groups could free the nation to the peaceful situation from that of giving burden to neighboring countries. The COERR could contribute in this areas which will be a great contribution for the development assistance for the villagers.

The COERR, as a humanitarian support organization, could give food security to the Takula villagers for a certain periods. Even though they got voices of decision making in the projects, the COERR could not assist the Takula villagers' needs for the long terms. More optimistically, the short comings of the COERR is the opportunity for Takula villagers in self-help offerings and self-support family money-makings, but such assistance could neither alleviate the poverty of the villagers nor empower for the poor Karen villagers.

#### **4.3.4 The Sustainability of the RTIC' Development Assistance**

The RTIC is targeting the hill tribes and immigrant people to be healthy and free from the tropical disease while living in Thailand. The RTIC is one of the

government departments that directly managed by the Ministry of Health. Therefore, under the management and cooperating with the Faculty of Tropical Medicine (FTM), Mahidol University, young and energetic medical doctors are giving the health assistance for the Karen villagers who are living in the Suan Phung districts. By setting the goals that the RTIC staffs are caring the patients, healing the sick and giving awareness try to do research works for the country.

The RTIC is a government supported development assistance department in Suan Phung areas. Since the RTIC do not need to worry for the financial sponsorship for the future plans and projects. The RTIC could emphasize their effectiveness of the assistance while distributing the assistances among the Karen villagers and communities. The following areas could be the important cases for the sustainability of the RTIC: practically effectiveness and advantages of the center for the villagers, psychologically and emotionally ready to be relying of the villagers upon the RTIC, specifically contribute for the whole country by doing research and treating the infected villagers, and giving health security for promoting peace among the citizens who are fleeing from the conflict areas and battles between BSPDC and KNU.

The RTIC development assistance is successful for the projects implemented in the Suan Phung areas since the researcher arrived to the ban Takula the tropical disease cases are seldom heard among the villagers and the poor villages. The villagers are also empowered by the RTIC so that they clean the village and live according to the instruction and teaching of the RTIC staff. They are also welcome by the villages since they are cooperating with the communities, religious institutions, temples, churches and leaders. The villagers are also care themselves after receiving the knowledge and awareness from the RTIC and their programs. The wife of the pastor is caring the villagers by selling the medicines in the village after receiving the medical training and knowledge for their daily needs. The villagers are now living healthily in the village and it is one of the witnesses that maintaining the development health assistance of the RTIC.

The most benefactors for the Karen villagers in Suan Phung district are the RTIC and its medical workers. The RTIC gives life security to the Karen villagers by providing medical treatment (such as malaria and other tropical diseases) for free. The villagers get a lot of opportunities from the RTIC, such as health knowledge, effective medicine and treatments. They also do not need to worry for their families concerning the tropical diseases in their life times. The assistance of the RTIC for the villagers could support not only for the Karen in Ban Takula but also for other Karen in these areas and along the border. The research they do in this area could also benefit for people living in the rural area all over country.

#### **4.3.5 The Sustainability of the Traditional Healer's Development Assistance**

The development assistance of the traditional healer is interesting since the Ajar Bu Mit is giving assistance for the Karen villagers along Thai-Burma border for over thirty years of experiences. His mission is to help the Karen villagers in social, economic, cultural, health, psychology, religious and moral sectors. Since Ajar Bu Mit is well known and respect by the villagers, he sets a goal that Karen villagers to live, behave and deal with others by well manner.

He is from the Thurathadi Amei Meldaw Eiksadaya upper gang. He usually uses the interactive and dialogue method when he deals with the villagers. He is helping them through the process of worshiping, meditating, counseling, discussion, healing, teaching, encouraging, offering and caring. By teaching of traditional healer for living peacefully in a new land and maintaining the natural resources of the region, it becomes a major factor for the sustainability of this development assistance work.

The offerings, invitations, traveling charges donated by the followers of near and a far could assist his mission to be a sustainable. According to the researcher observation, the traditional healer is warmly welcome by the Ban Takula villagers especially who had been treated by him. Financially, his mission is surely sustainable for his own life since his followers are faithful and are still helping for his treatment

trips and caring mission. According to researcher's observation, some psychological patients are healed and become progress in their daily life but some are not. However, one of his follower families who request him to adapt good business family has to sell their plots one after another in the village. It can be argued that in term of economic his assistance is failures at Ban Takula villagers.

The problem that can be argued is that whether his assistances are still relevant with the present situation of the Ban Takula villagers. When the prominent CSOs theorists are insisting about the creating the newly markets for the local products for income generation, the traditional healer is helping to adapt good business by praying and offering. Since the development assistance trends are also shifting from the traditional ways of solving the problems by him-self to a new way that solving the social problems by groups and cooperating. Therefore, the sustainability of the traditional healer is also normally depending upon the followers themselves. In short, the development assistance of the traditional healer is psychologically effectives and empower for the ban Takula villagers but not economically.

The traditional healer' assistance could only give psychological support to the villagers. Concerning poverty alleviation, the villagers do not receive any financial assistance from the traditional healer. Villagers get opportunities, such as cultural and customary knowledge, traditional medical knowledge and religious practices, and are able to participate in the healing program. Some of the villagers from Takula and neighboring areas believed that they are more confident and have more self-esteem from working with the healer and become more successful in business after consulting with him.

#### **4.3.6 The Sustainability of the TKBC' Development Assistance**

The mission of the Takula Karen Baptist Church is to persuade the followers and members to be faithful, healthy and good witness believers in the village and communities by worshipping, living, behaving and dealing with other in daily life. Not only by authority of the Bible but also guiding of the Holy Spirit for their souls,

Ban Takula Baptist Christians are following the teachings of the pastor and leaders of the church.

The pastor, Saw Kha Htoo, the church committee and the members are witnessing the gospel of God in the village and areas. They practice the parliamentary democracy system whenever doing mission in the village. It means that they give a chance to speak every members of the church at the meeting and programs.

Since the majority members of TKBC are migrating and escaping from the conflict and battle areas between the SPDC and the KNU, under the leadership of pastor Kha Htoo the Baptist members are helping and giving the development assistance to the needy villagers about they can by self-supporting. The pastor and some church leaders can make home visitation to the sick villagers and used to give some financial assistance for their health. Sometimes, individual families help financial and practical assistance to the difficult families. It makes the villagers empowerment for the future.

The faith-based organization, Takula Karen Baptist Church is giving the religious assistance, social assistance, moral assistance, and psychological assistance to the villagers for nearly two decades by maintaining Karen custom and cultures and the Baptist doctrines and beliefs. Since they haven't had not only any constitutions and procedures but also well prepared and organized plans for the church, the sustainability of the TKBC is not sincerely sure. The participation of each members, self reliance, individual contribution and consecration will be the basic norms and elements of the believers to be sustainable church and development assistance.

In this regard, the development assistance and its' sustainability is totally depending upon the believers them-selves. If the pastor and family can practice self-support assistance and practically help to the villagers it will benefit more to the difficult villagers. The pastor family and treasurer of the TKBC firstly need to stop money lending business in the village since it is the root cause of the poverty in the village. So that, the pastor also can preach other to stop gambling, playing cards and



lottery in the village with clear conscious. For the time being, the TKBC is giving the development assistance in terms of lacks of unity and weak leadership among the church leaders and believers.

The TKBC' assistance give security for Takula villagers in terms of psychological and morals when they worship together and take turns being the host for other families for devotion. Since TKBC assistance neither emphasizes on income generation nor economic support, its assistance cannot help Takula villagers to recover from poverty. During the TKBC meeting, Takula villagers get freedom of speech and freedom of choice to discuss on every issue, including on the scholarship program of the DISACR, the organizing of ceremonies and programs in the church, and the operation of the nursery school. TKBC assistance can also provide opportunity for villagers to do self-help assistance to other fellow's believers and villagers when they are in needs and difficulties, such as some committee members of TKBC visit sick families to comfort, and give some small amount of money for assistance. Therefore, Takula villagers get empowerment psychologically and religiously from the TKBC.

#### **4.4 Conclusion**

The Diocesan Social Action Center of Ratchaburi (DISACR), the ZOA Refugee Care (Netherlands), the International Organization for the Migrants (IOM), the International Rescue Committee (IRC), the Catholic Office of Emergency Relief for the Refugees (COERR), the United Nations (UN), United Nations Higher Commissioner for the Refugees (UNHCR), World Vision (Thailand), and local Buddhist organizations are the major development and humanitarian assistance giving organizations in Suan Phung district, especially for the Tham Hin resettlement camp and the refugees. The above mention rest organizations are assisting to the following sectors of the sanitation, education, citizenship training, and livelihood of the refugees in the camps.

However, the COERR, and the DISACR, the RTIC, the Tarmaka temple, the traditional healer and the TKBC are also the major development assistance givers for the Ban Takula villagers who distributed rice, food, financial assistance and health assistance in that area. Generally speaking, the RTIC is successful in their development assistance especially for the health sector. The DISACR is also successful in education and health sector for their development assistance. However, the DISACR is failure in many projects, especially economical and income generation projects. These faith-based organizations, Tarmaka temple and TKBC could assist for Karen villagers and local communities with limitations so that the villagers were empowered in their needs. Their assistances are practical and meaningful for the poor villagers. The COERR' assistance is also successful if we say it as a humanitarian assistance. The smallest development assistance giver, traditional healer's assistance is more practical and effective in term of psychological and traditional sectors.



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## CHAPTER V

### DISCUSSION AND CONCLUSION

#### 5.1 Introduction

The Ban Takula village is situated in Suan Phung district in Ratchaburi province around 200 kilometers away from the capital Bangkok and 30 kilometers away from the Burma border. The village is surrounded by Bowi village, Hwei Pa village and Tarmaka village. The most famous one in the Ratchaburi is Tham Hin resettlement camp in the district. It is a small village inhabited by native Thais, Thai Karen and immigrant Burma Karen villagers since 50 years ago. As the land around Ban Takula is fertile, some Thai businessmen are investing in plantation business now. There are totally 173 villagers and 116 people are depending upon 57 workers. There are composed of 88 men and 85 women in the Ban Takula village. Generally, there are 22 Buddhist families and 88 members; 14 Christian families and 56 members; and 5 Buddhist Christian mix families and 29 members in Ban Takula.

They are working as the gardeners, farmers, stonemasons, factory workers, maids, temple workers, fishermen, grocery shop owners, money lenders and garden owners. Their daily incomes are around 150 bahts and 200 bahts depending upon their skills and types of jobs. These wages are not less than the wages of workers who are working in capital Bangkok. Generally, there are 25 gardeners and farmers, 6 stonemasons, 5 fishermen, 3 garden owners, 4 factory workers, 4 maids, 4 temple workers, 3 grocery shop owners, and 3 money lenders in the village. While the 95 %, 155 villagers are struggling for their lives 10%, 17 villagers living in a better life.

Among those villagers, while 60 villagers are holding the White identification cards, the other 60 are also holding the pink identification cards. The rest 53 villagers are in the status of under application which means still applying the pink identification cards. They are composed of Buddhists, Christians and traditional believers. One third of total populations, 65 villagers are students and attending their respective grade as follows: 17 nursery school, 20 primary, 14 secondary and 2 high

school students, including 12 child labors. Among them 20 are children from the separate families.

The Takula villagers receive development assistance by the following faith-based organizations, non-religious NGOs and government department: the DISACR, COERR, Tarmaka temple, Takula Karen Baptist Church, and traditional healer. The Rjanagrindar Tropical Disease International Center is the government department who giving development assistance to the Ban Takula villagers. The DISACR which based in Ratchaburi is sponsored by the sister churches which had been giving development assistant for over a decade to the Ban Takula Karen villagers since 1997. They had been implemented various kinds of development assistance , such as, in come generation, poverty reduction, credit union, pig-raising, vegetable farms, scholarship, health assistance and knowledge. The DISACR' development assistance projects do not normally aim to be sustainable while implanting the projects since it is a faith-based organization. The DISACR implements most of their projects in charity style and they do not emphasize for the sustainability. However, villagers can obtain knowledge concerning strategy and technical expertise from participating of those assistance projects so that they can be careful in future to make the projects to be sustainable.

For COERR, the religious based this organization is targeting to help the separate children, extreme vulnerable individuals and refugees without discriminating religions, racial, language, nationality and gender. It does not have an intention for the sustainability of the projects when implementing them. Their intention is to give humanitarian assistances for difficult villagers.

When the Tarmaka Buddhist temple gives development support and self-help assistance to the Karen villagers, it is trying to practices the interactive approach among the villagers. The monks of Tarmaka temple are trying to be dutiful for both local Thais than Karen villagers. At the same time, the Tarmaka temple is giving assistance to villagers in religious sector, health sector, moral sector, cultural sector and social sector as well. Since the abbot monk and young monks of the temple

emphasize mostly on the religious practices and doctrines, they unintentionally forget to emphasize the assistance to be given in long term. However, the community clinic project, initiated by the temple, may be able to provide opportunity for villagers to do interactive participation in operating the project as self-help assistance together with the temple working for the betterment of villagers and areas.

Like Tarmaka temple, the Takula Karen Baptist Church (TKBC) also had been giving assistance to villager for over ten years. Not only the moral teachings, but also psychological, ethical, philosophical, ideological and knowledge, awareness and care are giving by the pastor, church committee leaders, and individual families among the villagers. Since Takula villagers are migrated from the conflict areas, they do not have much capital and money. TKBC members do not know how to do and what should do to be a sustainable missionary church in a new land. Due to the self-help assistance by some TKBC's committee members for sick families, such project can help create psychological security to vulnerable people affected from conflicts as well as create self-confident of committee members.

Traditional healer is one and only the freelance assistance giver to the Takula villagers. His teaching, healing, meditation, practicing, and whatever activities are intention for the benefit of the Karen villagers not only at the Takula but also for the communities of the Villagers. However, he has no idea that his assistance for the Karen villagers need to be a sustainable. The traditional healer' assistance could be seen as a psychological support project to the villagers to become more confident and self-esteem.

The last government development assistance giver, the RTIC is managed by the Faculty of Tropical Disease department of Mahidol University and sponsored by the Royal Thai Government under the budget of the Ministry of Public Health (MOPH). Throughout RTIC's performances: caring, healing, doing research, teaching, discussion, and counseling, the organization is trying to be practical and meaningful for the villagers and mission. Since the RTIC is fully sponsored by the Royal Thai Government and does not need to worry for the financial budget, it does

not plan for the sustainability and future projects. Therefore, the RTIC is trying to focusing on the present projects and cases. From the villager's side, Ban Takula villagers get health knowledge on tropical disease and they can do their own self-help prevention.

In conclusion, development assistances from faith-based and non-religious organizations are meaningful for Ban Takula villagers, who escape from conflict situations and try to reconstruct their livelihoods. Such contributions can cover certain areas, such as health, education, income generation, religious, cultural and social programs. Although these assistances are not sustainable, such support could alleviate the deprived villagers from certain difficulties. Since the majority of these organizations are sponsored by the religious bodies, which emphasize on charity and humanitarian purposes, they have limitation to make their assistance to be sustainable.

## 5.2 Discussion

According to Naw Hser Hser Tha, (interview, 17 October, 2008), the livelihoods, properties, infrastructures and transferable and un-transferable resources are uprooting from the forced displaced families and people. These serious consequences are still having an effect on the Karen villagers who are arriving to Thailand although they can adapt to the new places, environment, employments and situations. Markedly, the elders, children and vulnerable conflicted victims of the remote areas who migrated to Thailand are still struggling for survival and stability of their families. The displacement of households and economic units (such as, workshops, commercial shops, small producer units, food stalls, garden, farms and livestock) have some impact to villagers themselves, their employments, their customers and their business as well.

According to interviews with Naw Ka Paw, (interview, 20 October 2008), majorities of villagers said they are happy here at Ban Takula. For example, villagers receive various kinds of development assistances from faith-based and non-religious organizations. The Burmese Karen who escaped from conflicts in Karen state in

Burma do not need to pay monthly tax to the SPDC forces (50,000 kyats) and the KNU (15,000 kyats). All villagers get access to electricity and drinking water. For them, health treatment and education are the most available support for Karen villagers who arrived to Thailand comparing to their home villages and country. They claimed that employment opportunities, social activities, religious ceremonies and cultural welfare can be arranged and participated freely in the village.

According to the interviews with NGOs workers and religious leaders (Samya Thamyoo, interview, 25 October, 2008), majorities of NGOs that work and give assistance to Ban Takula villagers are limited in terms of resources since these faith-based organizations are depending upon their membership and mother institutions. The current economic crisis and financial problems are one of the reasons that hindrance development assistances to Takula villagers.

Throughout the research, it can be argued that the sustainability of development assistances given by those faith-based and secular NGOs is not secure for Ban Takula villagers. This limitation is the responsibilities of both organizations and villagers. As explaining in the previous chapter, both the COERR and the DISACR's intension is to give humanitarian assistance only. According to their mission statement and goals, they are interested in doing charity works and do not have enough skill to do income generating projects to be sustainable. They simply hope that those vulnerable villagers will voluntarily try by themselves to promote their betterment of livelihoods after receiving the assistance in the future.

The religious faith-based organizations, the government body, the NGOs and traditional healer are dutiful when implementing their projects at the Ban Takula. However, their assistances need to be more systematic and practical, especially in terms of their forms of assistances. The majority of the villagers do not understand that they do have responsibilities to contribute to the project in order to make such assistances to be more sustainable in the long term. According to personal interviews with (whom and date), on the religious and organizational roles in relations to sustainable developments, most villagers consider the cooperation in development

project assisted by religious organizations are the responsibility of only leaders or pastors or monks or NGOs. Their opinion on working with development assistant organization is that it is not their business.

Another weakness is the unintentional carelessness of the roles of faith-based and secular organizations that they do not collaborate among themselves even if someone or some groups could arrange for gathering of these organizations, and this attempt might contribute to the implementation of development assistance and its' sustainability. Thus, there is a need for much great collaboration among agencies for regular meetings in order to avoid unnecessary overlaps and to enable better communication among them.

The roles of the government department and non-religious organizations in this area are normally for supporting economic and social livelihoods of Karen villagers. By providing the drinking water, solar cell electricity accessories, transportation road and communications lines, the Thai government is one of the major assistances for the Takula and surrounding villages. Through the roles of RTIC (under the Ministry of Public Health) and Tamarka government school (under the Ministry of Education), the Thai government provides health assistance and educative knowledge to Karen villagers to be able to fulfill their basic quality of lives. In the case of Tamarka government school, in particular, some teachers become role models for younger generation by dedicating their lives for the remote areas' children as well as giving their kindness to some Karen students to stay at the Daruna School by subsidiary.

### **5.3 Recommendation**

The findings suggest a numbers of implications concerning the development assistance and its' sustainability of the faith-based organizations, the secular NGOs, the government organization and individual development supporters working within the villagers of Ban Takula.



Since the daily life and living conditions of the Ban Takula villagers are really empowered and supported by the assistance of the DISACR, the board and steering leaders of the DISACR should pay attention for the sustainability and effectiveness of the assistance.

The moral leadership, psychologically and philosophically reliable assistance is given by the Tarmaka Temple to the villagers and it could advantage a lot not only for the villagers but also the whole communities. The community clinic which the Abbot monks are going to open in the village should plan to be sustainable and to be widely effective for the people around the areas, too.

The Takula Karen Baptist church, the smallest faith-based organization which giving the development assistance to the Ban Takula villagers has more capacity to assist the followers and villagers. The villagers also may hope more assistance from their mother church and leaders. By uniting the village and targeting to the same goal, the TKBC will be an authentic missionary and development assistance giving church in the area.

The majority of the villagers, Buddhist Karen of the Ban Takula feel secure and empowerment to meet the traditional healer, Ajan Bu Mit whenever he pays visitation for treatment. Since his treatments, counseling and traditional medicines are the heritages of the Karen culture, his development assistance should be maintained and hand over to another generation.

The RTIC, the government sponsored organization is an important assistance giving department not only for the Ban Takula villagers but also for the whole areas. Since they are taking the responsibility for the national health security in that area, they could control these tropical diseases. To be a sustainable assistance all the villages, people and technician and students have the responsibility.

Although the time period is not very long for giving assistance to Ban Takula villagers, the COERR had been a recordable organization in Suan Phung areas. Since

they are formed by the members of the catholic churches financial is a not a problem for the sustainability of this assistance. The discipline, dignity, responsibility, accountability and concern are the most basic principle for the sustainability of the COERR' development assistance.

The current situation of the local Thai Karen and Burmese Karen, residing in the Suan Phung district every areas of life are in needs. So, they could not avoid these difficulties whether the immigrants Karen or the local Thai Karen or Buddhists or Christians or Animism believers or the daily wages or garden owner or money lenders or debtors. The development assistances of faith-based and secular NGOs, government department and traditional healer support have been given them for over ten years are also practically impacts for the developments of Karen villagers. These assistances could help and liberate the villagers from extremely tough and worried life.

According to interviews at the field study, the researcher found out that the assistance givers and civil society organizations also believe that the villagers are vulnerable and their assistance alone could give them freedom from unnecessary family problems and progression of the family members and children. The majority of villagers also always hope to receive the assistances from the donors and the visitors. Actually, these villagers should have alternative ways to solve their family needs and problems. For example, they should try to keep themselves out of borrowing money, playing gambling, playing lottery, and buying the installment paid goods. The majority of the guardians of the house are playing snooker in cash every day and lottery twice every month. Instead of playing gambling they should start a savings habits houses in every months even though amount is not much. Some days they can invest those capitals for suitable business or trading for the sustainability of their families.

Since the poverty and the migration cases are still important cases for the poor countries, especially the countries where country's boundaries are adjoining together. Actually, these countries should collaborate among each other to solve these

migration cases and cooperation for the development of their border areas. They should set the policies and should create job opportunities by trading or running factories or plantations or any suitable kinds of works or projects. By creating job opportunities, the citizens and local people will get in come and could maintain their families to be sustainable. It will surely give benefits to both countries.

This research would undoubtedly be strengthened with more time to undertake the study, and the findings clearly indicate that there is plenty more scope for such research projects in the future. Actually, the immigrant Burmese people are not only residing in the Ratchaburi province and the Ban Takula, those immigrants are now living along the territory between Burma and Thailand. For further research, there should be more empirical studies a lot of research areas and fields, along the areas of Thai-Burma border, India-Burma border, China-Burma border and Thailand border with other countries in other parts of Thailand.

Immigrant cases are not so strange for the people of Burma since the Burmese people are moving and living at a more comfortable place for their families. Therefore, there are a lot of migrant Burmese people, who could become immigrant people inside Thailand, especially the areas where the countries has a special economic zone at the border area are linking with Thai: such as Mei Sai- Tarchilake, Mei Sod- Myawadi area, Ranoung- Kaw Thaung area, and some other parts that connecting with Burma. Another research such as “the roles of the civil society organizations assisting the social security for people living in special economic areas” could be an interesting research project for the communities both native Thais and the Burmese.

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ศูนย์วิจัยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## Appendix A

### List of Persons Interviewed

Father Songsankone Patana

Director

Diocesan Social Action Center of Ratchaburi (DISACR)

Catholic Church in Thailand, Ratchaburi Diocese

Ratchaburi Province, Thailand

Thra Ratchin Thongprakaidown

Field Coordinator

Diocesan Social Action Center of Ratchaburi (DISACR)

Catholic Church in Thailand, Ratchaburi Diocese

Ratchaburi Province, Thailand

Sayadaw Apit U Nyunt

Tarmaka Village Wat

Suan Phung District

Ratchaburi Province, Thailand

Saw Kha Htoo

Pastor

Takula Karen Baptist Church

Ratchaburi Province, Thailand

Naw Wah Wah

Treasurer

Takula Karen Baptist Church

Ratchaburi Province, Thailand

Thramu Naw Ka Paw

In charge (Nursery of TKBC)  
 Takula Karen Baptist Church  
 Ratchaburi Province, Thailand

Thramu Naw Darunee  
 Teacher (Nursery of TKBC)  
 Takula Karen Baptist Church  
 Ratchaburi Province, Thailand

Naw Hser May Tun  
 Worker (Nursery of TKBC)  
 Takula Karen Baptist Church  
 Ratchaburi Province, Thailand

Ajarn Bu Mit @ Saya U Mya Tint  
 Traditional Healer  
 Kanchanaburi Province, Thailand

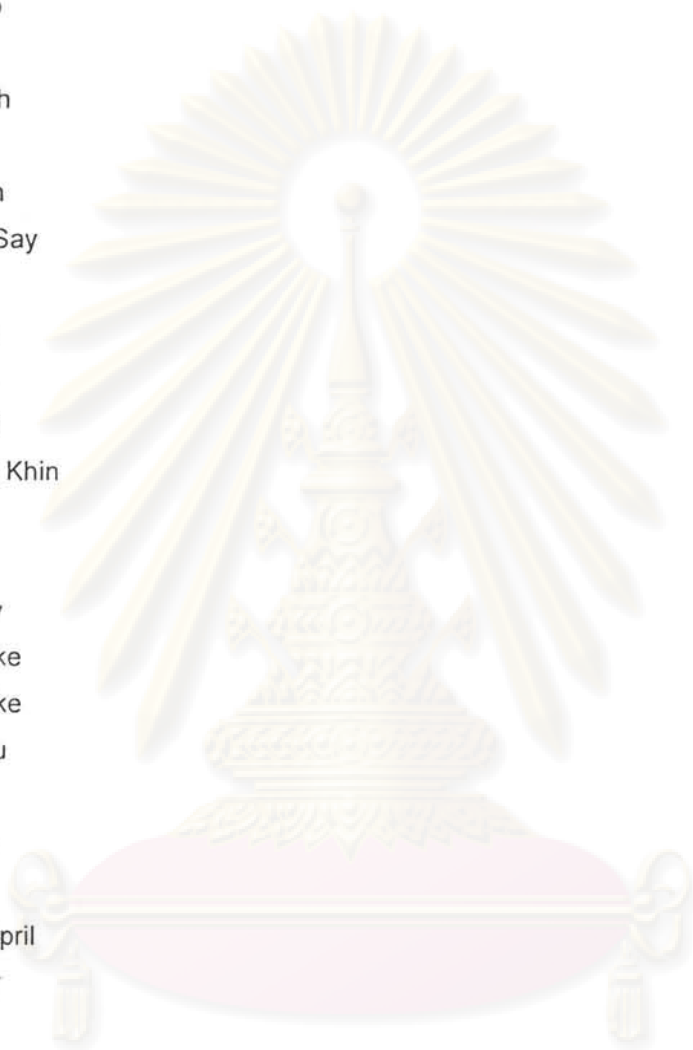
Mr. Sayan Thamyoo  
 Field Manager  
 Catholic Office for Emergency Relief and Refugees (COERR)  
 Ratchaburi Province, Thailand

Dr. Jo  
 Coordinator  
 Rajanagrindra Tropical Disease International Center (RTIC)  
 Ratchaburi Province, Thailand

#### **41 Villagers**

Ka Myint  
 Poe Be  
 Franky Teera  
 Saw Kha Htoo

Saw Nah  
 Muga Pi  
 Phati Kya Win  
 Naw Mu Dah  
 Phati Ag Kyoo  
 Mg Glaw  
 Phati Kya Htoh  
 Naw Si Si  
 Phati Keh Reh  
 Saw Ka Paw Say  
 Saw Sa Pah  
 Saw Ah Kway  
 Saw Bee Lee  
 Muga Gaw Pi  
 Muga Ma Aye Khin  
 Phati Ba Lay  
 Saw Wa Tho  
 Muga Mu Taw  
 Phati KyaThoke  
 Phati Kya Kloke  
 Heh Nay Khu  
 Saw Ta Pyar  
 Saw Kya Yoe  
 Saw Kya Pet  
 Muga Paw April  
 Muaga Ko Ler  
 Saw Ka Du  
 Saw Kalargyi  
 A Pone  
 Taung Keh Haung  
 A No  
 Saw Tar Leh  
 Naw Dar Si  
 Saw So Hway  
 Saw Per Ler  
 Saw Pa Kwoh



ศูนย์วิทยทรัพยากร  
 ภาควิชาศิลปการพิมพ์  
 มหาวิทยาลัยมหาจุฬาลงกรณมหาวิทยาลัย

## Appendix B

The following sentences are examples of case studies of Takula villagers who are Thai Karen, Burmese Karen, and local Thais who escape from conflicts. Some of them have already gotten identifications card with Thai nationality while other only received pink identification. In other words, do not have Thai status and faces the difficulties. The oral histories of each families will provide information specialty of people living in conflict and post conflict areas as presenting Ban Takula. The majority of Thai Karen hold the= White and Pink identification cards, while the Burmese Karen hold the White cards, Pink cards and recognition certificates and living in Thailand.

### Case Study of Burmese Karen Immigrant: Saw Hch Nay Khu

Saw Hch Nay Khu, 39 years old and husband of Naw Seh Seh Tha has one daughter and three sons. Therefore, they have six family members. They are Christians since living in Burma. The eldest daughter is Naw Pathi Paw (16 years old) and other three sons from elder to younger as follows: Saw Lay Khu (13 Years old), Saw Khu Wah (10 years old), and Saw She Khu (4 Years old). Actually, Saw Hch Khu was born in Kway Sok near Takulan in Suan Phung district. He was brought up and lived in the village until 13 years old. When he was grown up he moved to Padaught villge in Dawei district where his mother was born. He was lived there for 10 years. When he served as a KNU soldier he moved again to Htec Moo Pwa and served in the areas for 10 years.

When he lived at his wife village in Leh Byin Gyi in Dawei district he was arrested for one month since he was famous as a area organizer for the KNU. His brother in law village leader recommended him as a retired KNU so that he was released and fleet here and arrived to Takula in 2002. His family followed in the following year in 2003.

Now he is professional as a daily wage at the stonemason site, fishing boat so that he gets 180 baths to 200 baths/ day. For the whole month, he earns around 4000 baths/ month. His wife Naw Seh Seh Tha also works as a daily wage and gets around 120 baths / day. She could access only 10 days job in a month. They have 60000 baths debt by 5% rates interests per month so that they are trying to return by giving daily wages.

Their eldest daughter Naw Pathi Paw gets 3400 baths/ month where she works as a jelly factory worker. She cannot give her salary every months to her parents. They bought a motor cycle and they have to install 1550 baths every month. The second son gets a scholarship from DISACR and attending at grade 6. The third son cannot attend school since he was feeling the abnormal after feeling malaria when he was young.

While he was living here they had received rice assistance from COERR, and DISACR. Their eldest son usually goes to pattana works and got some rice, instant noodle and goods for the household from Tarmaka temple. The RTIC usually come to the village and gives treatment to his son but he is still suffering. They also asked the traditional healer to help their son but nothing is happened.

When his wife and eldest son feel flu, the DISACR staff sent them to Pan Wai hospital and paid all the charges for them and sent back to the village by DISACR car. They are still applying the pink identification card and just received the recognition certificate. His wife was raised 2 pigs when pig-raising project implemented in the village. They could return 1600 baths after 6 months of beginning for two pigs. She did not do pig-raising any more since she is now engage in daily wages work. They were also participated in the vegetable growing in the DISACR land which have some quarrelsome among the villagers.

### Case Study of Local Thai Karen: Saw Nah @ Kya Nah

Saw Nah, 30 years old the eldest son of Phati Kya Win and Muga Kareh was born at Takula village in 1978. His grandfather, Phoo Htee Hta was one of the founders of the village together with Phoo Tarka Poh last 50 years ago. His father Phati Kya Win was from Tarmaka village and his mother Muga Kareh was from Pay Char village in Taninthayi division, Burma. His mother's village was located in the KNU areas and famous for the one of the base of the KNU in Taninthayi division. Since in this area battles were firing again and again in 1970s, Muga Kareh and parents were fleeing from the battles. Finally, they were arriving to the Ban Takula after moving from one village to another.

There are 4 family members at their house. It means that 3 men and 1 woman. The youngest brother of Saw Nah who is attending the grade 6 at the Tarmaka school receives the scholarship from DISACR. They believe in Lord Buddha. The Tarmaka temple is supported by the followers from urban so that they can distribute to the Tarmaka school students twice a year. They also believed in traditional healer and they request Ajar Bu Mit to help for adaptation of good business. They give a place for gathering of the traditional believers when Ajar Bu Mit comes. Most of the plots are sold by Saw Nah parents to the villagers.

He had been working as a NGOs worker for a few months he said that it is better to work at home rather than working for other. He said he was scold by his senior when operating the project. Kya Nah had been working as the gardener, resort cleaner, farmer, stonemason at the resort projects and NGOs project worker, too. Now he was growing and caring his own plot in the village and live-stocking the cows, and goats. Since he was born in Takula and hold the white identification card which gives him the village elected him as a village representative (kamakan mooban). Since he holds the White identification card, he can go to every where in Thailand and he is easily to access a job than who do not hold the identification cards. Therefore, Saw Nah and his family members can get opportunities than other families.



According to him, the main electricity arrives to the village since ten years ago and the main road was improved in last 5 years. He cost 5000 baths for applying the electricity. He usually go temple twice a month. He believed that his offering are also merits for the forefathers of his family. He usually go to temple when ever the monk calls for the pattana work. He received the rice, instant noodle and candles like other villagers.

Although Saw Nah father got a new wife they can visit and relate to a new mother even Saw Nah mother also can visit to his husband house. His father, Phati Kya Win is working as a daily wages at a vegetable garden and gets 130 baths/ day now. Saw Nah is usually plough his plot and is a cool manner person.

#### **Case Study of Burmese Karen: Saw Ba Lay**

Saw Ba Lay, 48 years old a Buddhist and Naw Eh Paw 44 years old a Christian have 10 children, more exactly 8 girls and 2 boys. The eldest son got married and they have the first grandson last year. Their youngest daughter is still 1 and half year old. Saw Ba Lay came from Peh Khee village and Naw Eh Paw came from Pa Taw village which situated at Tha Yet Chaung township in Taninthayi division, Burma in 1979. They were fleet from the SPDC forces when his brother-in-law was shot dead in the village. They had to walk one month on the way to arrive to Takula. They moved from par Poke, Pone Kha Htee and then to Htee Hay before arriving to Takula. When they arrive to Takula there were only 20 families who earlier arrived than them. Saw Ba Lay is Buddhist believer and Naw Eh Paw is Christian.

Among their children, 5 children are attending the Tarmaka government school and 2 children are attending the nursery school in the village. One student only received scholarship, 540 baths per month from DISACR. His wife keeps the money and they decide both for the family. Among his children two of 6 grade students are going to stop education in coming year. They have to use 12500 baths per years for their 7 children education.

Saw Ba Lay usually goes to work that 8 kilo a ways from the village and it take 1 hour trip. He is working as a stone mason and gets 180 baths per day. They have to spend 200 baths per week for shopping. They have 26,000 bath debts for buying a house. Whenever his children are feeling ill, Thramu Ka Paw ( Nursery school in charge) is giving medicines and Thra Rachin ( DISACR staff) used to help them by sending to the Suan Phung hospital. Both of the couple has feeling the pneumonia. His wife Naw Eh Paw was actually happy in Burma but she had to come to Takula because of the job opportunities and family needs.

When Ba lay was single he was working at the led mine and got 25 baths per day. He had been working at the Hway Pa led mine and going around in this area. These places are living by Sagaw Karen, Pwo and native Thais. He had been going around the Par Poke, Pone Ka Htee and Htee Hay village. He also had been working at sweet potatoes factory, cane factory and alabaster factory. Their family also participated in growing vegetables in DISACR plot but not now.

#### **Case Study of Burmese Karen: Pastor Saw Kha Htoo**

Sabbath is to keep clean and worship God. I will give you rain, fruits and your mouth will filled with food. (Exodus 1:14). If we do wrong on Sunday we are die even we live. These scriptures texts are recited by Pastor Saw Kha Htoo when the researcher interviewed.

Pastor Saw Kha Htoo, 48 years old is from Ka Kyi Hta village and Mrs. Thramu Ka Paw 41 years old is from Pay Char village in Taninthayi division. He is a son of a swidling parents. Now, he is sometimes working as a daily wages. They lived in Dawei in 1986 and moved to Ka Saw Wah village in 1987 and lived there for two years. Their family moved to Na Sa Ri village in 1992 and then arrived to Takula in 1997. Actually, the Na Sa Ri village is situated in the KNU areas where pastor Kha Htoo served as the pastor for many years. At that time the SPDC forces were firing the Karen villages and totally about 200 villagers were fleeing for 2 days trip. Firstly

they stayed at the refugee camp and then moved to Takula village. They arrived here in 1997 and had been living here for 11 years.

When they started to arrive to the village there were only 8 households. They are composed of 4 Thai Karen households and 4 Burma Karen households. He migrated to Takula because the SPDC forces beat them and threaten to kill them. He worked as a daily wages for 4 years so that the fertilizer affected him and had been suffering nerve problems. On that day he felt shock and felt down for 4 hours on the spot.

Pastor Saw Kha Htoo is not so happy now for living here since most of the villagers are drunkard and living according to their styles. Their two daughters are attending the school and cost 26,000 baths per month. If Burma is fine he wants to go back and visit to his friends and relatives even though his village is not still remaining anymore. He also wants to build a new Baptist church meaning they do not want to use DSACR building anymore.

#### **Case Study of Burmese Karen: Saw Franky Terra**

Saw Franky was actually from Yangon and the youngest son of a family composing of 5 family members. He is the youngest son with two elder sisters. His father is a Dutch mix who got married two wives and went back to Netherlands when Franky was young. He was grown up in the Seminary Karen Baptist Church compound so that he could learn many Christina teaching as well as violin and music.

He graduated in 1987 in geography subject and moved to the Thai-Burma border areas for teaching the children who do not get the opportunities like children from the urban areas. He teaches there for over 4 years and changed his carrier to prevention and maintenance of the wild life, forestry and environment. He could also contribute for the development and promoting of the grass-root Karen who are living along Thailand borders.

He got married with Naw Wah Wah from Pay Char village in Taninthayi division. They get three children and adopted one son. The middle two are attending grade 8 and 6 at the DARUNA school in Ratchaburi. The second eldest is daughter and the others are boys. Naw Wah Wah is helping the TKBC as a treasurer for many years. Since she is a good housewife and eloquent a lot of relatives, nephews and nieces from the Tanainthayi areas visit to her home. One of the nephews is working as a sailor at fish boat and let her keep all of his salaries so that she could invest in money lending. It makes her family secure for their children school fees and daily meals.

Franky is a talented man so that he can adapt a new job from time to time. After serving as volunteer teacher in the remote areas, he worked at the ZOA for 4 of years. After working at ZOA he changed job to Swiss Aid for 5 years again so that he can represent for the refugees of the Burma.

. He is interesting in music, violin, volley ball and also reading. He is also loving for traveling, fellowship, and fond of talking about the politics, too. He used to send the classmates to beach, cave, temples, delicious shops, and other interesting places in Thailand and Bangkok. The most interesting his talent is telling the stories. So that in our batch, our classmate used to say that we have three teachers: one is preacher, another one is school teacher and the last one is stories teller. In Burmese, we say like this: Tayarhaw Saya, Kyaung Saya and Pone Pyaw Saya. While the researcher is living in his house for interview, he is not staying most of the times at home. He had been to many European countries for meeting, programs, consultant programs and trainings. Now he is joining to the Wild Life Fund after finishing the MAIDS course.

จุฬาลงกรณ์มหาวิทยาลัย

## Appendix C

Graph 6 interview lists of villagers

Name	Religion	ID	Student	Dependent	Workers	Men	Women	Total	
Saw Nah	Buddhist	White	1	1	2	3	1	4	
Kha Htoo	Christian	Pink	3		2	1	4	5	
Franky	Christian	White	4	1	1	4	2	6	
Poe Be	Christian	White			1	1		1	
Ka Myint	Buddhist	Certificate			2	1	1	2	
Muga Pi	Buddhist	Pink			2	1	1	2	
Kya Htoh	Buddhist	White	1	2	1	2	2	4	
Kya Win	Buddhist	W3 + P2	1nursr+	1	2	1	3	2	5
Naw Ni	B + C	W3 + P1	1	2	1	3	1	4	
Mu Dah	Christian	Certificate	1nursr+	2	1	3	2	5	7
Ag Kyoo	Buddhsit	Pink	1		3	2	2	4	
Mg Glaw	B + C	Certificate	1	2	1	3	1	4	
Naw Si Si	Christian	Certificate		3	2	3	2	5	
Keh Reh	Christian	C1 + P1		1	1	1	1	2	
K P Say	Christian	Certificate		1	2	2	1	3	
Sa Pah	Buddhsit	W2+ 2C		2	2	2	2	4	
Ah Kway	Buddhsit	Pink	1	2	1	2	2	4	
Bee Lee	B + C	Pink	1nursr+	2	3	1	2	5	7
M Gaw Pi	Christian	Pink	1nursr+	1		1	1	2	3
M A Khin	Christian	Pink	1nursery		2	2	1	3	
Ba Lay	B + C	Certificate	1nursr+	4	6	1	3	9	12
Wa Tho	Christian	Certificate	1nursery	1	1	1	2	1	3
Mu Taw	Buddhist	White	1	3	1	2	3	5	
KyaThoke	Buddhist	White	1nursr+	1	3	1	3	3	6
Ta Pyar	Buddhist	White			1	1		1	
Kya Kloke	Buddhist	W2+ 2C	1nursery	2	1	2	2	2	4
H N Khu	Christian	Certificate	1nursery	4	1	4	2	2	6
Kya Yoe	Christian	White	1nursery	2	2	3	2	2	5
Kya Pet	Buddhist	Pink	1nursery	2	1	2	2	2	4
M P April	Christian	Pink	1nursery	1	2	2	2	2	4
M Ko Ler	Christian	Pink	1	1	1	1	2	3	
Sa KaDu	Buddhist	Pink	1nursery	1	2	2	2	2	4
Kalargyi	B + C	Certificate		1	1	1	1	1	2
A Pone	Buddhsit	White	3	1	1	3	2	2	5
TK Haung	Buddhsit	White	1	1	1	1	1	1	2
A No	Buddhist	White	1	1	1	2	1	1	3
Tar Leh	Buddhist	White		1	1	1	1	1	2
Dar Si	Buddhist	W 2 +3 P	2	1	2	3	2	2	5
So Hway	Buddhist	W 4+ 4 P	1 nurser+	2	4	1	4	4	8
Per Ler	Buddhsit	Pink	2	3	1	3	3	3	6
Pa Kwoh	Buddhsit	Certificate	2 nursery	1	1	2	2	2	4
Total	B22+C14+BC5	W12+P12+C10+M7 W60+P60+C53	17nurs+ 36	63	57	88	85	173	

The above chart is showing the names of the interviewees, their formation of the religion of families, condition of the identification holders, numbers of workers, students, dependents and total population of the Ban Takula villagers

## BIOGRAPHY

Saw Aye Min, husband of Naw Nar Eh, was born in Myanmar on 27<sup>th</sup> October 1968. He is a father of Saw Diamond Jade Min Thwe, Naw Say Say Eh and Naw Obed Mom Kyi. He completed his Bachelor of Science degree at Workers' College under the management of Yangon University majoring in Mathematics in 1994. During his attending the college, he could serve over four years as a daily wages at the Public Works' store department and Youth Training Camp, Thuwunna, Yangon. After that he could equip as a minister at the Myanmar Institute of theology from 1994 to 1998. He received the Master of Divinity and served the Lord for over eight years at the Alma Mayta, Myanmar Institute of Theology. By the grace of God he received the scholarship from the Open Society Institute (OSI) and Prospect Burma (PB) to study the Master of International Development Studies (MAIDS) program at the Chulalongkorn University, Bangkok, Thailand.



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