

Master's in International Care and Community Development: Thesis Project
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CONTENTS

Introduction.....3

Human Trafficking in the Thai Buddhist Culture.....5

Individualistic versus Collectivist Cultures.....9

Why Has Pattaya Become a Sex City.....11

Why Early Education is not Accessible in Rural Area.....14

The Purpose of Starting a School.....15

The Benefits From a School.....18

Appendix: Business Plan.....21

Introduction

Suay Dumdee is a self-confident Thai teenager whose black hair tumbles over a round, light brown face. She is in a room with her friends and me, telling her story to me calmly and with disinterest. The only hint of anxiety or trauma is the way she often looks down at her lap and presses her hands so tight, perhaps a nervous tic. She is 5 feet tall, 100 pounds and small-boned. She is pretty and cheerful, a wisp of a girl whose negligible stature contrasts with a bold and outgoing personality. She wears T-shirt and a pair of blue jeans. She looks so different from the first time I met her when she was working. Then, she wore a lot of makeup on her face that made her look older. In addition, she dressed in a mini-skirt and a strapless top. She told me that it is one of the ways to seduce the customers. She also told me that the brothel owner told her how to dress and make herself look attractive and do not get fat. “The boss told me that the customers didn’t like fat girl” and the boss said he could find another girl to replace her if she did not follow his commands.

Every day, she dressed up, ready to be bought by strange men. By sitting in front of the bar, men will come and bargain with her about her price. However, she has to pay for the chair because it is one of the ways that the owners make money. The bar’s owner charges her 300 bath (\$10) per night for the chair in front of the bar. Suay said that the worst thing that had happened to her while she was working the first time was being raped by eight men. It happened when a guy bought her and took her to the hotel, and then he forced her to take a drug. The drug made her head shake and included weariness. When she was drugged, the guy made a phone call, about fifteen minutes after the guy hung up the phone, there was someone knocking the door. When he opened the door, it was not only one person, but there were seven strange men who came into the room. They told her “Be quiet or we will kill you”. Suay told me that “During that

time, I wish I could die because it was more than painful". The next morning, Suay was found unconscious in the room by a maid. Because of the internal bleeding, she was in the hospital for two months. Unfortunately, she had to go back to the brothel after she was healed.

It was heartbreaking to hear her story, but it did not seem to bother her. While I was crying for her hard life, she was so still and remained silent. I thought to myself that she must have gone through a lot of pain and suffering. Therefore, it made her numb when we talked about her experiences. She told me, "Sister, do not cry because I cried and screamed a lot for a long time. I do not want to see your tears. Moreover, nobody can hurt me anymore." However, she is wrong, she and the others can and will be hurt a lot more without help. With a small amount of money I helped Suay get out of the brothel. I am not sure if it was enough to keep her out. I am worried for her and the others. Thailand's attitude on prostitution has developed through the moral views established by the social teachings found in the country's most influential religions. This project is about doing enough to really help.

Thesis Question: 1. What role models promote forming a mindset for children in the Isaan region of Thailand to enact changes in their community to meet their full human potential?

2. Does Buddhist Culture promote forming a new mindset for children in Thailand in order to face human trafficking?

Human Trafficking in the Thai Buddhist Culture

Thailand's population is comprised of 95% Buddhists who are striving to achieve personal enlightenment through gaining personal merit (Greenwood & Klunklin, 2005). Men, being the more privileged members of society, generally have one of two options for attaining personal enlightenment. The two options for Thai men include choosing a lifestyle of celibacy as a monk or the life of walking the path of extreme masculinity in which sexual promiscuity is encouraged (Greenwood & Klunklin, 2005). According to Thai culture, the lifestyle that does not prove to produce the needed merit will result in unwanted karma that will affect their next lives to come. In contrast, women do not have the luxury of choosing their way of life. Driven by the need to repay parents for the debt of child rearing, many of the young daughters in Thailand will enter into the sex industry in order to pay off the sizable debt. Because poverty in Thailand is so pervasive, the consequences of attempting to pay off this debt can be disastrous for most Thai citizens, especially women. Through the sacrifice of entering the sex industry, whether it be willingly or forced, is the most common way for these girls and young women to attain the merit they desire in seeking personal enlightenment (Greenwood & Klunklin, 2005; Taylor, 2005). As this fact may bring discomfort and anger to a western reader, Tsomo (2006) explains that the idea of a young girl being sold into the sex industry is typically normal and acceptable in most parts of Thailand. Opposed to viewing these women in bondage, the culture including the monastic population, consider these girls as merely workers in society who are expected to serve

men to earn money (Greenwood & Klunklin, 2005). This viewpoint derives from the gender roles and expectations that the Thai and Buddhist cultures have put forth about women and suffering (Taylor, 2005). Some Thai monks, specifically the temple in a suburb of Bangkok, instruct that to be born as a woman is a result of bad karma accumulated in past lives. Women cannot reach enlightenment or nirvana. If she wants to become enlightened, she must make much merit by offering donations to the temple, and then pray to be born as a man in the next life, as only men have the ability to be enlightened.

Within the Thai Buddhist culture, women and men are expected to fulfill drastically different roles. Men are highlighted as the leaders and individuals with a voice. As stated before, men can choose to live a strict life as a monk who are generally withdrawn and religiously focused. Men can also choose to live a life of extreme masculinity, which includes great strength, a domineering personality, sexual promiscuity, and wisdom. The result of these choices is a masculine society that has a strong opinion regarding the female citizens. Women are expected to live lives of submission and silence. The roles that are endowed to female include taking care of younger siblings, cleaning and cooking, and most of all, attaining merit through providing for the family who raised her. Rural families expect their teenage daughters to reimburse them for the financial hardship incurred while raising a less valuable female child. Upon the end of childhood, a girl typically enters into a service profession, with the sex industry being the most obvious choice to pay off the debt the female child accrued growing up. The debt is considered an actual financial obligation and not just a debt of honor or loyalty - money is expected by the parents in return for their parenting. Some family members willfully disregard the question as to how the money that their daughters send home was worked for, as it can be used to make merit

to the local temple. Women's work in the sex industry may be their best often only way of receiving high merit in the eye of their family and culture.

Even if a woman chooses not to enter into the sex industry, she is still faced with the challenge of biased gender roles. In the Buddhist culture, she will never be granted the ability to perform any of the public rituals or duties, overseen and run by men. Roles in the Buddhist culture for women include cooking and cleaning for the monks, yet they remain distant from them in fear of contaminating what they consider a holier being (Greenwood & Klunklin, 2005). Due to the silencing of women in these cultures, it is questioned how can the topic of human trafficking, which most typically affects females, be confronted. Two of the five essential precepts pertinent to all Buddhists are of particular significance to trafficking. The first forbids people from harming others and the fourth prohibits immoral sexual behavior. Also the Noble Eightfold Path to be employed in "right livelihood" forbids working in professions that involve hurting others. These can be relevant to denounce trafficking and the sex work connected with it.

Although the future looks dim for many women in Thailand, there are a few innovative approaches that are beginning to emerge, which will possibly provide hope to many young women in the generations to come. For example, KharmaLeksheTsomo is the founder of Sakyadhita International Association of Buddhist Women. She is working as an American Buddhist nun to promote the voice of monastic women in various Asian cultures (Tsomo, 2006). Since women have been forbidden to perform any public tasks in the temples for the past thousand years, Tsomo is providing an opportunity that thwarts the culturally embedded expectations that deny women suffrage. Having been raised in Asia, Tsomo witnessed and was subject to gender biases, which has helped in initiating her desire to start societal change. In her work, Tsomo has made great strides by bringing Buddhist women from around the world

together to become acquainted and learn from one another (Tsomo, 2006). Through the collaborative work of these women, articles have been compiled that speak about the importance of human rights, including women's rights. From this research Tsomo emphasizes an approach that steers away from direct confrontation and towards equitable gender practices within Buddhism (Tsomo, 2006). Not only has this caused women to regain the ability to achieve ordination, but also to gain the public support of monks and laymen within select societies. One of the challenges that this new association faces is keeping up with its growth. Providing a sufficient amount of qualified teachers has proven to be difficult with the amount of education that needs to be spread (Tsomo, 2006). Their hopes include that the future will prove to produce more people who are willing to become more involved in promoting equal women's rights, thus, having women themselves become more engaged in their society.

Literature on the topic of human trafficking within a Buddhist culture seems to contain gaps and inadequate answers to questions that one would ask. Literature is especially sparse regarding how these women who have experienced the sex industry feel. While researching, the articles include individuals outside of the culture being studied, women who have never experienced the industry day to day, or authors who briefly address the issue of human trafficking while mainly discussing another overarching topic such as HIV or AIDS (Greenwood & Klunklin, 2005). Overall, there is a deficit of literature regarding the actual accounts of women in the sex industry. Furthermore, there is a gap within the literature focused specifically on Thailand and its culture regarding human trafficking. Sources that give information on various topics include countries such as Tibet and Nepal (Marques, 2011; Tsomo, 2006). With little to be published in the literature about Thailand, the reader is left to wonder how the progress and effects of this issue are directly impacting Thailand—a well-known hub of human trafficking

throughout the world. Future research seems warranted for this extreme deficiency. The voices of the girls and young women in this industry should be brought to light and made known to the global population. Lastly, in the literature, there is an apparent pattern of unwillingness from the Buddhist monks in sharing their opinions on topics such as gender bias and human trafficking. With such a strong masculine roles and obligations to fulfill, many monks see themselves above the issue. (S. Pargul, personal communication, May 5, 2012). As role models of the Thai culture, monks are continuing the pattern of men and Thailand culture as a whole remains ignorant and disconnected from the morality of human trafficking. And ultimately, this violates the foundations of Buddhism as a whole (S. Pargul, personal communications, May 5, 2012).

Individualistic vs. Collectivistic Cultures

The Thai culture is one that is strongly based on the specific roles that each one plays within the family. For young girls specifically, this obligation of paying off debt to her parents is an issue that she will grow up thinking about and spending her adulthood fulfilling before she has a family of her own. From there, her daughters will be expected to do the same for her. Through the observations, interviews, and literature, there appears to be a paradox within the way the culture is and its foundations. According to Hofstede (2012), Thailand is a very collectivist society with its rank coming in number 20 of most collectivistic countries in the world. In contrast to the way the society is run, the religion that comprises most of the population is very individualistic. In the Buddhist religion, seeking one's own merit is very personal and this goal must be achieved without the help of any others. The pain and suffering that Buddhists must endure is what will ultimately bring him or her to the point of enlightenment if the pain and suffering can be worked through spiritually through meditation. Upon reviewing my interviews and observations, I notice that the Buddhist's believe that these women are, in fact, on a faster

track to enlightenment than most, due to the pain and suffering that they are experiencing which will ultimately drive them forward in their quest to enlightenment. (S. Pargul, personal communication, May 5, 2012). This raises the question, is the rift between these two mindsets prompting this social injustice of human trafficking to spread?

It seems as if the obligations and virtues that are held high in the Buddhist religion are inherently taking these girls away from their families, which balk against the collectivist society virtues. Whether these girls are going into the sex industry or not, they are expected to pay off debt in one way or another, which means leaving home and family. The contrast between these two mindsets comes into play in religion as well. With Thailand being strongly collectivist, the Buddhist religion and its individualistic ways inherently keep people from adhering to its doctrine. One of the main pillars of the Buddhism is to bring harm to no one, especially in the form of sexual exploitation (S. Pargul, personal communication, May 5, 2012). If this is true, then why are prostitutes lining the streets of cities within Thailand? Where there is a collectivist society where families are involved in each other's lives and ultimately keeping each other accountable to adhere to what they consider valuable and important, there seems to be a gap. It seems that while these women are in the sex industry, they are expected to work through the pain and mental suffering on their own. Informing a sex worker's family of her hurt would only mean she is not taking the path to enlightenment seriously and wavering in her responsibility to provide for her family. As a result, the chasm between the family unit and the individual widens. As one looks at the cause for the hurt, the chasm can be tied back to the need to fulfill a merit that can only be achieved by oneself. It is this stark conflict in belief systems that leads one to wonder about the tremendous impact it can have on young girls.

Overall, the two themes of my research that were highlighted in my observations and interviews were individualistic Buddhist culture versus the collectivist Thai culture and human trafficking in the Buddhist culture. It is apparent from my research that the clash of the Buddhist culture and the overarching problem of human trafficking pose a challenge to addressing the social justice problem. However, due to the contemporary beliefs of Buddhism, known as Engaged Buddhism, avenues of justice are being explored and sought after for those caught in the cycle of the sex industry and poverty. Engaged Buddhists have an understanding that “the Buddhist notion of enlightenment and understanding needs to be extended, so that enlightenment is not solely internal enlightenment” (Sivaraksa, 2002, p. 43).

Why Has Pattaya Become a Sex City?

Thailand is a nation of approximately 67 million people (World Population Review pg. 1). The Isaan region of the north is the largest region and the poorest area of Thailand. One of the problems that this area faces is prostitution. When we look at the statistics about young girls entering the prostitution trade in Thailand, almost all of young women come from the Isaan region. Growing up in the Isaan region, I can say that one of the most pressing causes of this problem is the lack of education (S. Pargul, personal communication, July 28, 2012). The Isaan region is the poorest area of Thailand. “Only 1/10th of the land is useable for agriculture, and that portion is largely owned and controlled by the rich, leaving the majority of the people with no source of stable income” (Walker, 2011, p. 3). Most of the population in Isaan works as rice farmers and fisherman. Isaan endures persistent droughts and has seen relatively little economic development compared to the other regions of Thailand. The people in the area face many hardships due to the significant depletion of fishing resources due to over fishing, pollution, and dam construction. Many families rely on migration of working-age men and women to the urban

areas to find work as low-skilled manual laborers. Although many are able to send modest amounts of money home to their parents and children, this common trend has caused division within families, leaving the majority of children to be raised by their grandparents or a single parent(S. Pargul, personal communication, July 30, 2012).

Unfortunately, women willingly leave their families behind to head to the cities to look for work. Many go with the idea that they will work in a restaurant or a factory. Although many attempt to work in the cities in order to provide for their families at home, having no education and employment skills places them in vulnerable situations, including abusive working conditions and trafficking. Pattaya is the place where girls are traveling to find work; this is where they are often trafficked. In Pattaya, most of the girls come from rural farmlands in the interior and north regions of Thailand, especially Isaan. In these communities of traditional families, it is the oldest daughter's responsibility to support the family. Although these girls are responsible to provide, the men do not value them(S. Pargul, personal communication, February 22, 2013). They "dream" to find a nice foreign husband that will take care of them and their family. It rarely happens, but like the lottery, there are not enough winners to keep such dreams alive. So the girls pile on a bus for the 14-hour drive and arrive in Pattaya finding that the only job is in the bars. Once the girls get to Pattaya, they have no money, no job, no food, and no choice but to get the only jobs available. Typically, the bar and brothel owners will provide lodging, feed them, and force them into debt bondage so that there is no way out. They will never earn enough to be able to get out because their families demand the money they earn. Ironically if a girl decides to go home, she is often not welcomed because of her status as a prostitute. So the family sends her back to work as a prostitute without her having any say in the decision. She sends the money back to the family, and then when she is too old or decides she

has had enough, she is disowned and shunned(S. Pargul, personal communication, February 22, 2013).

Growing up in Thailand and being a teacher there for three years, I can say that Thailand is now facing a crisis in education. Thai students are not taught to think for themselves; and therefore, they have few critical thinking skills. At government schools, it is typical for there to be more than 30 students in each class (S Pargul, personal communication, July 28, 2012). There are also various problems in the Thai education system; for instance, students in public schools are plagued by inadequate funding, huge class sizes, unqualified teachers, and an overall failed education system. School policy is forcing teachers to pass students even though they have actually failed. In my opinion, there is little hope that education in Thailand will improve any time soon. So, private tutoring schools are very popular, especially ones that provide English language tutoring. However, private tutoring schools cost a lot of money, and they are located in the big cities. It is challenging for a low income family from a region such as Isaan to send their children to private tutoring. Therefore, Isaan students have limited access to English language lessons. Moreover, many Isaan students cannot afford to go to college after they graduate from high school (S. Pargul, personal communication, July 18, 2012)

Because of less motivation from parents, Isaan's students do not value higher education. This can be seen by the fact that most Isaan youth stop their education after high school. They will remain unqualified employees and receive a low salary. Since Thai cultures give high respect to teachers, being a teacher has a strong influence on students. So, my plan to set up an early education center is based on the hope that it will provide better choices and more opportunities to young children. The motivating example of successful female teachers might allow many children to continue healthy developmental processes. The result, if successful will

be a stronger sense of identity; and hope that improvement is possible, with those two statements, it is imposed limits can be overcome.

Why Early Education is not Accessible in the Rural Areas

I. Reasons why small villages should have an early childhood education center.

A. There is not enough formal and effective early childhood education in a small village.

1. Most Thai people, especially the villagers, believe that children of early ages are too young to learn and their brains are not ready to learn new things.
2. Due to the budget, the government does not desire to spend a lot of money on the villages.

B. Since boys are more preferred as heirs to the family, they are seen as more valuable. Often the boys are allowed to go to school at the local temple. Meanwhile, the girls are kept at home and are taught how to be ready to become a wife.

C. The children are raised by grandparents.

Due to the economic situation, the parents move to big cities to find a job, and they usually cannot afford to take their children with them.

By law in Thailand, most Thai children start school at age seven. A free basic education of twelve years is guaranteed by the Thai constitution, and a minimum of nine years of school attendance is mandatory. Although the educational opportunity of twelve years of education is offered, fully 45% of Isaan's students drop out of high school because there is no inspiration for them to pursue a high level of education since this goal is not established when they are young. (Ministry of Education, Thailand). Much research has shown that children during their early years are most likely to gain from a formative education because they are unshaped as of yet, and have faced little of life's troubles. At these ages, one can teach them positive social mores and build their self-worth so that they may be guided towards what is right from what is wrong. "The capacity to achieve long-term satisfaction means: You can follow through dreams to make them a reality. You can pursue a goal in the service of something far greater than merely personal

gain; you get a sense of satisfaction or self-worth from using yourself well and making a positive impact in the world, You have ability to produce ideas and the drive and motivation to go after them” (Margot Sunderland, 2006, p. 94). Children’s interest and curiosity about the world comes from adults. Therefore, encouraging them to explore and experiment from an early age will serve them well into adulthood.

However, in the Isaan region, especially in small villages, most children ages one to five stay home with grandparents. This becomes necessary because early child care centers are non-existent. Lacking steadfast love and instruction from present parents, many of these children’s preparation for a productive future are neglected. The cultural beliefs toward education and morals do not fulfill their needs. Thus, these children grow up without strong and effective role models since it is difficult for a community school to shape them even if they do attend (S. Pargul, personal communication, July 22, 2012,). To solve this problem, an early childhood education is required. These children are hungry to learn, and they often are in need of an education grounded in values and confidence building skills in which every child has access to school no matter where he or she comes from and be affordable as well. I believe that early and ongoing education is one of the keys to preventing women and children from sex-trafficking.

The Purpose of Starting School

Upon finishing the program, I came to the realization about relief and development in regards to how I would approach my career in the future. Prior to my last semester, my goal was to focus on a small aspect in which I could reach my people back in Thailand by setting up schools in rural areas of the Isaan region. Although this is still an important goal of mine, a step needs to be done prior to this; that is vital to the success of the schools I plan to build. This first step is to first bring relief to my people in the form of basic healthcare needs. I believe that if

these needs are taken care of and education is spread on topics such as personal hygiene, proper nutrition, and waste management people can then begin to focus on secondary needs such as an education. Abraham Maslow proposed a theory called the “Hierarchy of Needs” in which he states that if basic needs such as food, shelter, and clothing are not met, then higher forms of functioning such as safety, belonging, self-esteem, or abstract thinking are extremely hard to achieve. “The most stable, and therefore, the most healthy self-esteem is based on deserved respect from others rather than on external fame or celebrity and unwarranted adulation.” (Abraham Maslow, 1943). With this theory in mind, I have come to realize that relief must come first to a people and through this relief, development will inevitably happen.

Hierarchy of Needs



Every child should have access to school no matter where he or she comes from. I strongly agree with the idea that education is the way to open one’s future, and it should be available to everyone. While everything has a price, no one can refute that education is one of

the best investments for the future of both individual and the culture. Moreover, both the rich and the poor accept this idea. However, when people make investments, they expect positive results. If they do not receive positive results immediately, they will not continue to invest. Moreover, education improves the general standard living for the community it is in. By improving educational opportunities for girls and women, it will help them to develop skills that allow them to make decisions and influence community changes. There is still some resistance to the idea of girls and women having access to education because basic education provides girls and women with an understanding of basic health, nutrition and family planning. It provides them with choices and the power to decide about their own lives and bodies. Furthermore, children are the hope of the future. By planting a new seed in their lives, this is the hope that this seed will grow and become a big strong tree. Moreover, I would like to focus on their growth, well-being, self-worth, and survival. Although it is the parents' responsibility to provide them good care and basic needs for their children, they may not be able to do that alone. Sunderland stated that "Schools that focus only on the confines of a curriculum and on tasks that are exclusively about facts and figures, are not allowing the child enough opportunities to develop her own ideas. This may fail to inspire a child's love of knowledge" (Sunderland, 2006, p. 103). Thus, I think working with both sides of the family, and with the children at risk, is the tool to use for those who want to prevent children from exploitation and human trafficking. Frederick Douglass stated that, "It is easier to build strong children than repair broken men". It is true that if children suffer, family and community also suffer. I have come realize that the early years of life lay the fundamental aspect of a child's development, and these are the most important foundation for their future. Therefore, I proposed early education center in the village in the hope that those young children will be well educated and be prepared for the right path. Sunderland stated that

“Discipline is a real art. If you get it right, it becomes far more than simply managing behavior. It will develop your child’s social, moral, and emotional intelligence” (2006, p. 159). Though there are many benefits from school, these are three main goals for my school.

- I. Create a new mindset in the new generation
 - i. Teach the value of education
 - ii. Move from Buddhist to Christian thinking
- II. Build self-esteem in students
 - i. Learn to make good decisions for themselves
 - ii. Curb the entrance of the sex trafficking ring (females)
 - iii. Teach resistance to use of illegal drugs (males)
- III. Provide education
 - i. Make education available to all
 - ii. The standard of education will be a higher standard of education when compared to the public schools in the area

The benefits from school

I. Early childhood center will be a new choice for parents in the rural areas who have to work all day.

- A. The children will be stimulated with appropriated educational materials.
- B. The children will have new ideas or new mindsets.
- C. The children will be taught about how the social mores impact their life choices and why each person must seek a path that is supportive of his or her life’s goals.
- D. The school will be affordable for parents to send their children.

II. Everyone will be treated equally and have a right to make a decision about his or her future.

- A. The girls will gain self-esteem and self-respect.
- B. The boys will learn to respect women as individuals and not as asset to sell for their family’s profit or livelihood.

III. Children need to be inspired by successful role models.

- A. They need to see strong role models so that they will be inspired by those people.
- B. Students will come to understand that everyone is equal no matter their gender.
- C. Students will establish goals and pursue their dreams for the future.

VI. They will be able to compare their beliefs to the component of the prominent cultural belief of their country.

- A. They will have an opportunity to accept Jesus by themselves.

B. They will be able to practice their Christian faith despite Thai's strong Buddhist influence.

Improving educational opportunities for girls and women helps them to develop skills that allow them to make decisions and influence community change in key areas. Women's education leads directly to better reproductive health, improved family health, and economic growth for the family and for society. These benefits will lower rates of child mortality and malnutrition. Furthermore, such efforts will help fight against the spread of HIV & AIDS. Though no one can erase poverty overnight, educating girls and women could be the first step toward reducing poverty (Dr. Tylor Scott, August 31, 2012).

Throughout the program and my personal research, I have also come to understand that poverty abatement goes beyond distributing aid to the poor. It requires a deeper understanding of the poor. I think by acknowledging the poor and teaching them how to manage the money they receive from organizations will be the best way to help them become self-sufficient. By simply pouring out a lot of money, the effects are unsustainable; moreover, it creates dependency for the poor on the ones providing the aid, and those impoverished will, in turn, not value themselves. When the money is gone, they will need more. This is why poverty still exists here. No mechanisms are in place to help people out of their traditional mindsets and habits. Many developed countries use both aid workers and billions of dollars to help developing countries. However, when these helpers leave the country, their effort typically collapses. In contrast, mutual development will bring more understanding, and it will be beneficial for both poor and non-poor. For example, this could be done by teaching them how to run small businesses or training students how to save the money from their earnings. Starting at a young age, the students

will develop new mindsets which will help create sustainable futures or these young, intelligent students outside the bonds of illicit businesses. Education will guide their paths.

Executive Summary

Through International Care and Community Development program and my research, I realized that a new mindset is one of the tools for the new generation of Thai people. It does not mean that I will change Thai culture into Western culture. I desire to introduce people to a faith that will be a Thai way to meet Jesus Christ, not an American way. By encouraging people to embrace their culture and follow Christ simultaneously, I hope to reach people through my school. Due to this fact, I dedicate this research to youth as a new generation in the hope that they will gain a new mindset about Jesus, their personal savior, not a religion. Child ministry is the area of my interest in order to be part of the city.

A middle and high school that provides quality education, loving care and enriching experiences in a warm, Christ-centered environment. We believe each student is uniquely created by God as a special person and we recognize that a student's development is an individual process. **Our school** offers a stimulating and encouraging learning environment where each student can experience success.

General Company Description

This proposal is to open a private Christian school to enhance the education for students' ages 12-15 years of age.

Mission Statement: Our mission is to provide a school that teaches not only the mind, but the heart through early childhood education that will give each student a strong foundation to stake their lives on as they grow and mature on to the next level of life.

My goal is to open a privately owned school that provides top education and learning tools that students can take with them and utilize for a lifetime. My objective is to teach the students English early on so they have a stronger foundation and more opportunities as they grow into young adults. My priority is to use education as a primary prevention tool to avert pre-teens from heading to the city for jobs at the bars/brothels.

My business philosophy is to prioritize God in all decisions and to lead with integrity and honesty.

The school's primary market is to families in the small villages; however, enrollment is open to families from the nearby cities as well. The industry for good, quality education is strong in Thailand. There is a large need and demand, but not a lot of options for families. My school will set a stepping stone for the country and help to expand early childhood education into surrounding communities.

The school's strengths will come from a strong foundation of trusting in God. God's word will be taught through the entire curriculum and will shine through the staff as an example of God's

love for people. The strong English curriculum will also put the school in a competitive position for success as English is a rare precedence in most early education schools in Thailand.

Legal form of ownership is land on myself and my partnerships with different organizations and churches both locally and globally.

Products and Services

The main point of sale for this school is the English curriculum. English will be used as an everyday skill and the students will learn how to speak, read and write in English.

Most schools in Thailand are taught by teachers that only speak Thai, therefore they do not have the capability or familiarity of teaching the children English. Since Thailand is such a tourist-driven country, a majority of the quality jobs and opportunities require English.

Students will be held to high standards. From high standards, will be high results.

The school will also be working together with elementary schools and helping them build a foundation off of the English curriculum so when a student graduates from my school to elementary, their English education and strong moral background will continue to grow.

Other services provided will be early education on shapes, colors, and letters. Students will learn to be respectful to others and to listen to rules and expectations. They will be held accountable for behavior and loved unconditionally.

Students will be provided with a strong educational curriculum as well as a strong moral code to live by.

Families will have to pay a small fee of \$30.00 per month per child to attend. Funds will be dispersed to pay for teaching salaries, learning tools, and to cover facility costs. Government aid will be provided for families that qualify. The Good Shepard's school works closely with families to make sure finances do not prevent a child from attending.

Marketing Plan

The school's primary market will be for families in the nearby villages. I will start with posting public flyers about the school around the community and reaching out to community leaders to promote the school. I will start meeting with families to discuss the educational options for their small children. Teaching staff will also be involved with promoting and marketing the school.

My target will be young families with teenagers from 12-15 that have parents that need to work fulltime and are unable to provide child care. I will work with them to provide affordable child care that also acts as an early childhood education.

The school will be marketing families that attend nearby churches. I will work closely with local churches to promote the school and the services that it provides.

Operational Plan

The school day will start at 8:30 in the morning and end at 3:30 in the afternoon. Families have the option to utilize the school bus for a small fee or provide their own transportation. Breakfast and lunch will be provided at the school and will be included in the annual tuition fee. Students will spend a majority of their day in the classroom learning valuable skills and have plenty of rest and play time.

Location

The location will be a building approximately 1500-2000 square feet. It will have 2 classrooms, a kitchen, rest room and a separate play area. It will be in a commercial building with full access to power, electricity and running water.

Located near the villages but close enough to access from the city, the school will be easily easy to get to. A school bus will also be provided.

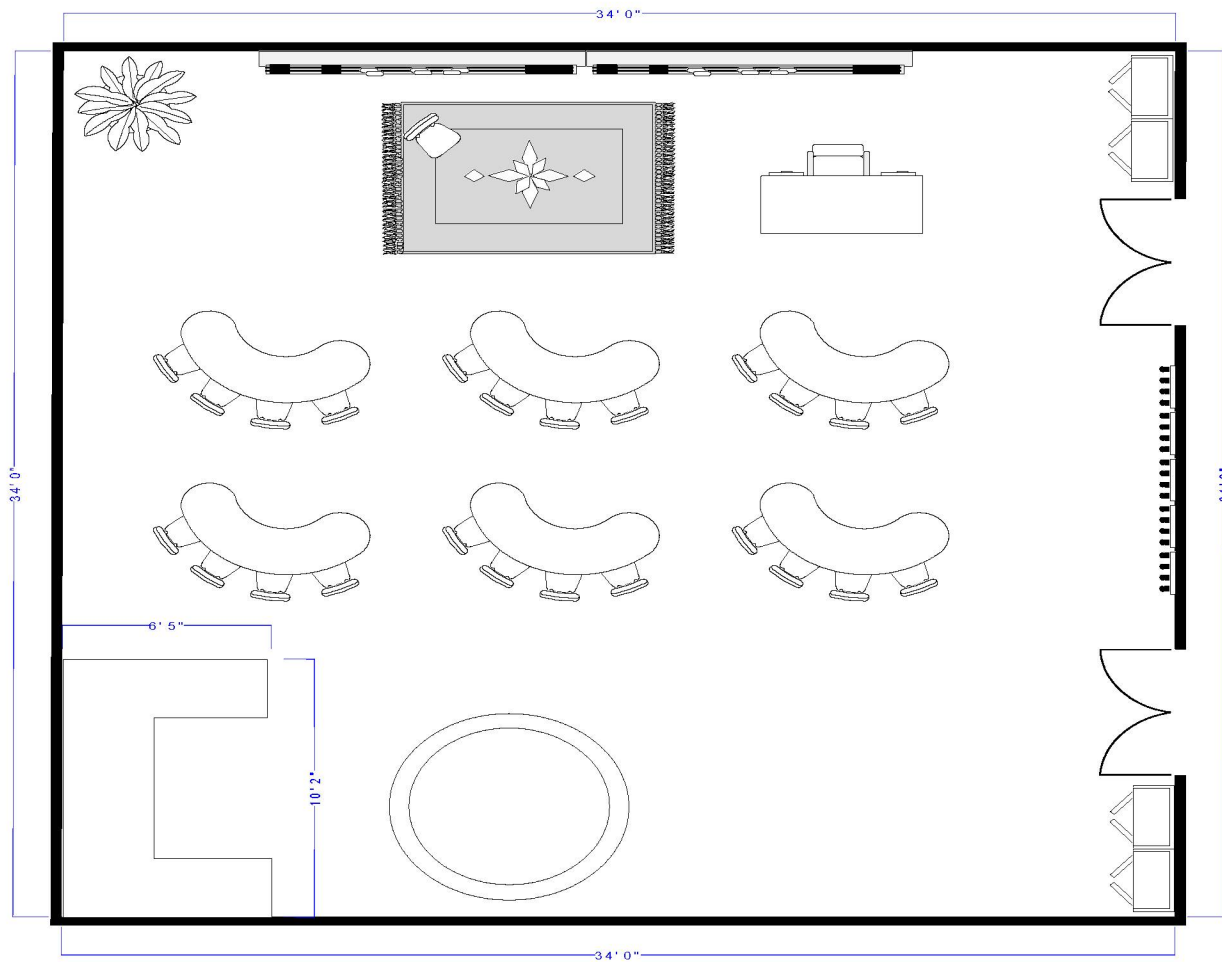
School will be easy to access for student with special needs. It will be one story and have large doorways so all children can have convenient access to all facilities.

There will only be a few onsite parking spaces for staff and facility. A few visitor parking spots will be available for parents picking up or dropping off children but will be time limited.

Classroom layout:

- 6 tables each with 4 chairs
- Teacher's desk in front of the room

- Closets to store the student's belongings.
- Hands on learning area
- Reading area



Costs for building/facility:

- Monthly rent – \$1000.00
- Monthly utilities - \$100.00
- Monthly taxes - \$100.00

Legal Environment

Describe the following:

Licensing and bonding requirements

Permits

Health, workplace, or environmental regulations

Special regulations covering your industry or profession

Zoning or building code requirements

Insurance coverage

Trademarks, copyrights, or patents (pending, existing, or purchased)

Personnel

Staff will include: 1 principle, 2 teachers, a school bus driver, an on call nurse, and parental volunteers.

Teachers will need to be CPR certified, have bachelors in early childhood education and speak fluent English.

Teachers will be hired on referral basis only and undergo a multilayered background and interview process.

Pay will be based on experience, qualification and financial resources.

Training will be required quarterly to keep up to date on the most effective teaching methods.

Both teachers' on staff will be required to teach the entire curriculum.

Specific job descriptions, expectations and requirements will be provided to all that are employed.

Management and Organization

The principle (I) will be solely responsible for everyday management. I will oversee expenses, manage the staff, and make sure the day to day activities are run properly.

More staff and support will be adding depending on growth and rate of expansion.

Primary duties include but are not limited to:

Principle

- Oversee all staff
- Responsible for payroll and human resources

Classroom teachers:

- Responsible for everyday educational growth for students
- (List here what you want the teachers tasks to be)

School Bus Driver

Teacher's Aid

School Nurse

Startup Expenses and Capitalization

Estimated Capital Requirement Worksheet

1. One-time start-up	\$10,000
2. Working capital	\$5,000
3. Reverse	\$2,000

V. Financial Plan

Where Financing Money May Come From	
Resource Tapped	Percentage of CEOs who tapped resources
Self-financed	20%
Loans from friends, family, or business associates	70%
Bank loans	20%
Government found	10%

VI. Curriculum

Sampling of educational sources used by the teachers to develop their theme based curriculum:

- Handwriting in English
- Sheltered ESL classes in math, science, reading, writing
- Abeka Math
- Love and Logic/sexual education

Field Trips/Learning Extensions:

- Department/ Grocery Stores
- Dental Clinics/ Primary Care support
- Hotels, Hospitals, Government buildings
- Newspaper company
- Service projects to the slums/orphanages/disabled children facilities

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