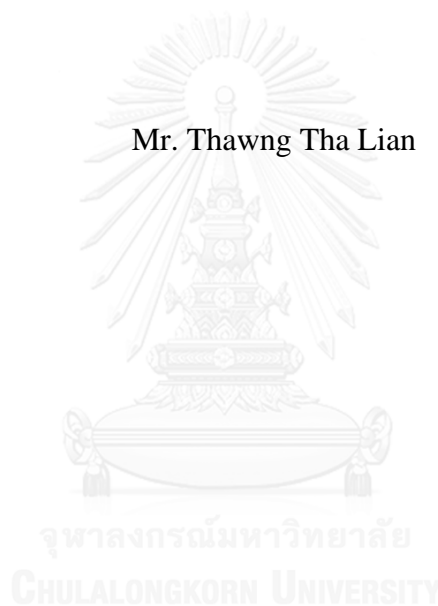


Assessing the Faith-
based Organization in Development: A Case Study of Hakha Baptist Church, Chin State, Myanmar

Mr. Thawng Tha Lian



บทคัดย่อและแฟ้มข้อมูลฉบับเต็มของวิทยานิพนธ์ตั้งแต่ปีการศึกษา 2554 ที่ให้บริการในคลังปัญญาจุฬาฯ (CUIR)
เป็นแฟ้มข้อมูลของนิสิตเจ้าของวิทยานิพนธ์ ที่ส่งผ่านทางบัณฑิตวิทยาลัย

The abstract and full text of theses from the academic year 2011 in Chulalongkorn University Intellectual Repository (CUIR)
are the thesis authors' files submitted through the University Graduate School.

A Thesis Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Arts Program in International Development Studies
Faculty of Political Science
Chulalongkorn University
Academic Year 2016
Copyright of Chulalongkorn University

การประเมินองค์การศาสนาในการพัฒนา : กรณีศึกษาคริสตจักรแบปติสต์สะคารัฐฉิ่น ประเทศเมียน
มาร์



วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต
สาขาวิชาการพัฒนาระหว่างประเทศ
คณะรัฐศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย
ปีการศึกษา 2559
ลิขสิทธิ์ของจุฬาลงกรณ์มหาวิทยาลัย

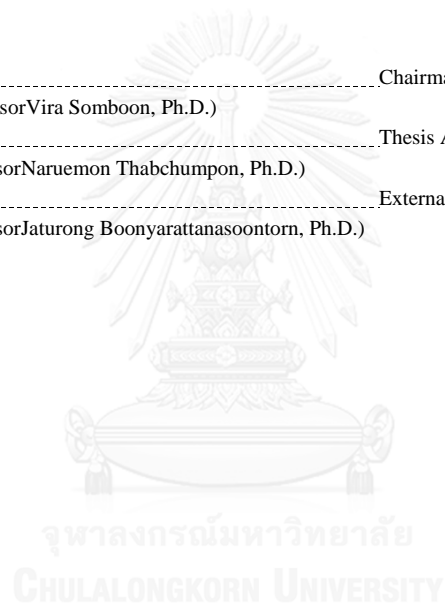
Thesis Title	Assessing the Faith-based Organization in Development: A Case Study of Hakha Baptist Church, Chin State, Myanmar
By	Mr. Thawng Tha Lian
Field of Study	International Development Studies
Thesis Advisor	Assistant ProfessorNaruemon Thabchumpon, Ph.D.

Accepted by the Faculty of Political Science, Chulalongkorn University in Partial Fulfillment of the Requirements for the Master's Degree

..... Dean of the Faculty of Political Science
(Associate ProfessorAke Tangsupvattana, Ph.D.)

THESIS COMMITTEE

..... Chairman
(Associate ProfessorVira Somboon, Ph.D.)
..... Thesis Advisor
(Assistant ProfessorNaruemon Thabchumpon, Ph.D.)
..... External Examiner
(Assistant ProfessorJaturong Boonyarattanasoontorn, Ph.D.)



ทะอ่อง ทา เลียน : การประเมินองค์กรศาสนาในการพัฒนา : กรณีศึกษาคริสตจักรแบ็บทิสต์ฮะกา รัฐฉิน ประเทศเมียนมาร์ (Assessing the Faith-based Organization in Development: A Case Study of Hakha Baptist Church, Chin State, Myanmar) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: ศศ. ดร.นฤมล ทับจุมพล, 94 หน้า.

จากการศึกษาประวัติศาสตร์ของชาวรัฐฉินพบว่าคริสตจักรมีความสำคัญเป็นอย่างมากต่อความเจริญทางอารยธรรมรัฐฉินและมีความสัมพันธ์กันแนบแน่นอย่างเห็นได้ชัด เริ่มเมื่อหลังทหารเข้าทำการรัฐประหารในปี ค.ศ.1962 และคณะผู้ปกครองในขณะนั้นได้จัดขบวนการให้ความร่วมมือและช่วยเหลือระหว่างรัฐ โดยเฉพาะกับชนชายขอบอย่างชาวรัฐฉิน ตั้งแต่นั้นเป็นต้นมา คริสตจักรจึงมีบทบาทสำคัญในการรวบรวมชนชาวฉินให้เป็นหนึ่งและพัฒนาอารยธรรมรัฐฉินให้มีความเจริญมากขึ้น คริสตจักรเป็นหัวใจสำคัญในการพัฒนาอารยธรรมฉินในหลายด้านว่าด้วยเรื่องความเสมอภาคทางเพศ, การบริการสังคม, โครงสร้างพื้นฐานด้านการศึกษา วัฒนธรรม เศรษฐกิจและการเมือง

งานวิจัยชิ้นนี้เป็นการศึกษาบนแนวความคิดพื้นฐานที่ว่า การดำเนินชีวิตตามหลักสัทธรรมนุษยชนจะนำไปสู่การพัฒนาทางอารยธรรม ซึ่งแนวความคิดนี้ได้มาจาก 4 กรอบความคิดอันได้แก่ การเข้าถึงประชาชนของคริสตจักร, การปรับตัวของคริสตจักรภายในรัฐ, ความพร้อมให้การส่งเสริมของคริสตจักร, และการเป็นที่ยอมรับของคริสตจักรต่อประชาชน กรอบความคิดดังกล่าวนี้สามารถบรรเทาอุปสรรคในการดำเนินงานของคริสตจักรและเพิ่มโอกาสในการพัฒนาโครงสร้างพื้นฐานของรัฐฉินให้มั่นคงมากขึ้นอย่างเห็นได้จริงในรูปแบบการปกครองเมืองฮักกา เมืองหลวงรัฐฉิน งานวิจัยชิ้นนี้มีวัตถุประสงค์เพื่ออธิบายแต่ละบทบาทของคริสตจักรในการช่วยสนับสนุนการดำเนินชีวิตตามหลักสัทธรรมนุษยชนของประชาชนชาวฉินซึ่งนำไปสู่การพัฒนาอารยธรรมรัฐฉิน ผลการศึกษายังพบอีกว่าคริสตจักรเป็นสถาบันเดียวที่สนับสนุนชาวรัฐฉินให้มีส่วนร่วมในการใช้และรักษาสัทธรรมนุษยชน การปฏิบัติตามวิถีนี้เป็นการสร้างขีดความสามารถของประชาชนชาวฉินและเป็นการสร้างสันติภาพภายในรัฐฉินให้ยั่งยืน แต่อย่างไรก็ตาม ผลการวิจัยยังแสดงนัยยะสำคัญบางประการว่าด้วยศาสนกิจของคริสตจักร ยกตัวอย่างเช่นการรับบริจาคเงินเพื่อผู้ยากไร้เป็นเพียงการดำเนินงานตามวัตถุประสงค์ของการกุศลเท่านั้น มิใช่การส่งเสริมให้ประชาชนดำเนินชีวิตตามหลักสัทธรรมนุษยชนเพื่อการพัฒนาอารยธรรมรัฐฉินอย่างแท้จริงตามทฤษฎี ดังนั้นจึงกล่าวได้ว่าถึงแม้บางศาสนกิจจะมีวัตถุประสงค์เอื้อไปเพื่อการกุศล แต่ก็ไม่สามารถปฏิเสธความจริงที่ว่าคริสตจักรเป็นตัวแปรสำคัญในการขับเคลื่อนความเจริญทางอารยธรรมของรัฐฉิน ดังได้เห็นจากอิทธิพลของคริสตศาสนาที่สะท้อนออกมาทางปรัชญาและวิถีชีวิตของชาวรัฐฉินอย่างชัดเจน

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

5881206424 : MAJOR INTERNATIONAL DEVELOPMENT STUDIES

KEYWORDS:

THAWNG THA LIAN: Assessing the Faith-based Organization in Development: A Case Study of Hakha Baptist Church, Chin State, Myanmar. ADVISOR: ASST. PROF.NARUEMON THABCHUMPON, Ph.D., 94 pp.

When we study the development of the Chin people and the Chin State, we find Church and development works are remarkably related and intertwined throughout the history of Chin people. Following the military coup in 1962, the government obstructed international cooperation within the country especially to ethnic States like Chin State. Since then, Churches become the main actor in deeper character to community development works especially to educational pattern. Churches involve in a wide range and leading development works within the intersection of gender equality, social service, infrastructure, education, culture, economics, and political development activities.

The fundamental concepts of this research are rights-based approach to development, based on the 4As Frameworks: the 4As refers to Accessibility, Adaptability, Availability and Acceptability, then the barriers and the opportunities in different models of church-based programs in Hakha. The purpose of this research is to identify the roles of church institutions in promoting rights-based approach to development accordingly with the 4A frameworks. This research finds that the Churches are the only institutions that provide and promote people participation in their right to development, capacity building, and peace building. However, the research explicitly finds that the church's approach to development works in particular programs is a bit more based on charity purpose only. Merely charity approach is not enough according to the human right-based approach to development theory. For example, after Holy Communion, church collects money for the poor is only based on charity. Instead, the church and its members want to donate to help the life of the poor who are in need and improve their lives to maximum standard. It happens when the poor are being treated as a receiver instead of empowering them to be in self-realizable. On the other hands, the churches tend and are the main actors to promote local people's right to development both in special projects and general programs, not only for their members but also general public. Therefore, this research concludes that the development of the Chins is deeply rooted to Churches in Chin State. It reflects that development works without religion orientate might hardly successful in Chin State because the philosophy and context of the people in Chin state is highly influenced by religion.



Field of Study: International Development Studies

Academic Year: 2016

Student's Signature

Advisor's Signature

ACKNOWLEDGEMENTS

First of all, I would like to give all glories, thanks and praises to God for answering my prayer that I summited since 2012 to be able to study in abroad for my higher education. He is caring me with His unfailing love, abundant graces and endless wisdom throughout my lifetime.

Secondly, my deepest heartfelt thank goes to my mentor and supervisor Prof. Dr. Naruemon Thubchumpon for her kind support, endless care and invaluable guidance during my study and thesis writing in Chulalongkorn University. I also would like to pass my gratitude to my thesis committees, Prof. Dr. Vira and Prof. Dr. Jaturung for their constructive suggestions and comments to my thesis. Likewise, I want to say thanks to all MAIDS staffs for their supportive assistance to during my study of MAIDS.

The most benefactor and my most profound thankfulness go to my scholarship team, Consortium for Development Studies in Southeast Asia (CDSSEA) for their generous financially support for this study. It is true to say that my dream to pick M.A degree would never come true without their financial support.

My special thanks go to my beloved family; brothers, sisters and all relatives for their invaluable assistance and encouragement during my studies. It would be my ignorance not to reveal my heartfelt thanks to my friend Sang Hnin Lian who always stands and supports me in countless grounds. I will never forget and always respect him for his kindness to me. Then, I want to say thank to my friends Mang Hre Lian and Van Bawi Lian as well for their intimacy friendship and help to me. Last but not least, I also want to express my gratefulness to Pu Kenneth Biak Cin and his wife who are always next to me and look after me as parent cum friend.

Finally, I humbly would like to pass my gratitude to all the interviewees and other persons in my research whose names cannot be mentioned personally in this thesis. I am sincerely indebted to all of them.

May the loving God the Father, merciful Lord the son of Jesus and caring divine the Holy Spirit be abide, lead and bless all the benefactors in my studies for ever and ever. Amen!

CONTENTS

	Page
THAI ABSTRACT	iv
ENGLISH ABSTRACT.....	v
ACKNOWLEDGEMENTS	vi
CONTENTS.....	vii
List of Table.....	1
Chapter – I.....	4
1.1 Introduction.....	4
1.2 Problem Statement.....	7
1.3 Research Questions:.....	9
1.4 Objective of the Study	10
1.5 Research Methodology	10
1.5.1 Criteria of case study selection.....	11
1.5.2 Methodology Matric and Interview Strategy	12
1.5.3 Key Informant Interviews (In-depth Interviews)	14
1.5.4 Focus Group Interviews	15
1.5.5 Secondary Documents from Concerned Offices	16
1.5.6 Interview Data Analysis	16
1.6 Scope of the study.....	16
1.7 Limitation of Research	16
1.8 Knowledge Gap	17
1.9 Significance of the Research.....	18
1.10 Ethical Issue.....	18
Chapter – II.....	19
Literature Review and Conceptual Framework	19
2.1 Understanding Civil Society.....	19
2.1.1 Civil Society in General	19
2.1.2 Civil Society in Myanmar	20
2.1.3 Civil Society in Chin State	21

	Page
2.1.4 Faith-based Organization as part of Civil Society.....	21
2.2 Context of Faith-based Organization.....	23
2.2.1 Colonization and Church.....	23
2.2.2 The arrival of Christianity in Chin State	24
2.2.3 The concept of Church to Development in Society	25
2.2.4 Golden Rule of Faith-based in Development	26
2.3 The General Structure of Baptist Church in Myanmar and Chin state.....	27
2.3.1 Church and its role to Educational Affairs.....	30
2.4 Education system in Myanmar	30
2.4.1 Definition of Formal and Non-formal Education.....	31
2.5 Church and Social change	31
2.6 The role of Church in political Advocacy	32
2.7 Right to Development.....	33
2.7.1 Sustainable Development	33
2.7.2 Rights-based Approach of Development	34
2.7.3 4As Frameworks.....	35
2.8 Conceptual Framework.....	36
Chapter 3.....	40
HBC's activities in promoting the rights to Education.....	40
3.1 Introduction.....	40
a) Nursery Schools in Hakha (in general).....	41
b) Government Nursery School in Hakha	42
c) Private Nursery School in Hakha	42
d) Church-based Nursery Schools in Hakha.....	43
3.2 Saipen Nursery School (SNS)	43
3.2.1 Location of SNS	46
3.2.2 Committees and Teachers (Structure)	46
3.2.3 Classrooms and Open time.....	47
3.2.4 Curriculum.....	48

	Page
3.2.5 Transportation Service for Children.....	48
3.3 Analysis Saipen Nursery School with right-based approach of 4As Frameworks	49
3.3.1 Accessibility	49
3.3.2 Availability	50
3.3.3 Acceptability	50
3.3.4 Adaptability	51
3. 4 Lukhu Children Center (LCC).....	51
3.4.1 The orphanage children at Lukhu Children Center	53
3.4.2 The Importance of Lukhu Children Center	54
3.3 Types of Collaborations by HBC under LCC.....	55
3.4 Analysis LCC with right-based approach of 4As Frameworks	56
3.4.1 Accessibility	56
3.4.2 Acceptability	57
3.4.3 Availability	57
3.4.4 Adaptability	58
3.5 Conclusion	58
Chapter 4.....	59
Youth Department’s activities in promoting right to development	59
4.1 Introduction.....	59
4.2 The Youth Department of HBC.....	60
4.3 Youth department in promoting right to development	61
4.3.1 Community Mobilization on Reforestation.....	61
4.3.2 Disaster Awareness	61
4.3.3 Infrastructure Development.....	62
4.3.4 Culture Development	62
4.3.5 Political Development	62
4.3.6 Economics Development.....	63
4.3.7 Sport and health development	63

	Page
4.4 Youth Department in promoting right to education.....	64
4.4.1 Summer Courses.....	64
4.4.2 Christian Education (Sunday school).....	65
4.4.3 Special Sunday for CE	66
4.4.4 Special Sunday for students	66
4.5 The role of Youth as volunteer teachers at church programs	67
4.5.1 The roles of Youth in Summer Course Program.....	68
4.6 Conclusion	68
Chapter 5.....	69
Analysis and Conclusion.....	69
5.1 Introduction.....	69
5.2 HBC's activities and its rights-based approach to development	70
5.2.1 HBC's Activities on Social Services.....	71
5.2.2 HBC's Activities in Health Service.....	71
5.2.3 HBC's Activities on Educational Development.....	72
5.2.4 HBC's activities on Economic Development.....	73
5.2.5 HBC's activities on Culture Development.....	73
5.2.6 HBC's activities on Political Development.....	74
5.3 Analyzing right-based approach to development of HBC's activities	74
5.3.1 Accessibility	75
5.3.2 Acceptability	77
5.3.3 Adaptability	78
5.3.4 Availability	81
5.3.5 Barriers	82
5.3.6 Opportunity	82
5.4 Analyzing the roles of Youth Department.....	83
5.5 Analytical Conclusion	83
REFERENCES	86
VITA.....	94

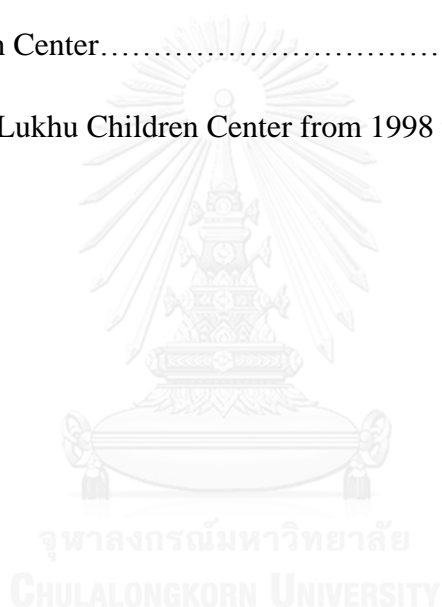
List of Table

Research Methodology Matrix.....	10
List of Respondents.....	20
Cost type Private School in Hakha.....	42



List of Figures

Fig.1 Structure of Hakha Baptist Church.....	24
Figure.2 the relationship between CSSD to SNS and LCC.....	26
Fig 3 4As Frameworks.....	33
Fig: 4 Developed and modified diagram from 4As frameworks.....	35
Fig. 5 Saipen Nursery School.....	42
Fig6 the first committee of Saipen Nursery School.....	44
Fig. 7 shows that teachers of Saipen nursery school from 2001 to 2015.....	45
Fig. 8 Lukhu Children Center.....	47
Fig. 9 Secretaries for Lukhu Children Center from 1998 to 2016.....	49



List of Abbreviations

HBC	Hakha Baptist Church
LCC	Lukhu Children Center
SNS	Saipen Nursery School
UNDP	United Nations Development Program
CNF	Chin National Front
CSO	Civil Society Organization
CHRO	Chin Human Rights Organization
CBO	Community Base Organization
NGO	Non-governmental Organization
INGO	International Non-governmental Organization
OECD	Organization for Economic Corporation and Development
CSSD	Christian Social Service for Development
CE	Christian Education

Chapter – I

1.1 Introduction

Chin State is one of the seven states in the Union of Myanmar. The total area of the state is 13,907 sq. miles (22,376 sq. km.). According to the official 2014 census, the population of Chin state is about 478,801 (Census 2014). The majority of the population are Christian. Chin state is situated in the northwest of Myanmar, the Indian state of Manipur in the north and the Indian state of Mizoram and Chittagong Hill Tracts of Bangladesh in the west. The capital city of Chin state is Hakha. The Chinland is mountainous and hilly with few transportation links. According to the Integrated Household Living Conditions survey conducted by UNDP in 2009 – 2010, the Chin State has been ranked the poorest among 14 states and divisions in Myanmar. The report said the highest values of poverty incidences are in Chin state at 73% and coincide with the highest rate of food poverty (UNDP 2011).

The Chins have been previously known as headhunters and slave raiders. The exact date the Chin settled into the Union of Myanmar is unknown and the history of the Chin can be traceable only after 1600 CE. The majority came from the north, presumably Mongolia, and lived along a river which latter came to be known as the Chindwin River (Zam 2012). The Chin scholar, Vumson (as cited in Sakhong, 2003) argues, “when the Burman/Bamar descended to the plains of the central Burma, during the 9th century AD, they (the *Chin* people) were already in the Chindwin Valley” (Sakhong 2003). The Chins are composed of different clans and different communities. They call themselves with various names such as Asho, Cho, Khumi, Kuki, Laimi, Mizo (Lushai), Thado and Zomi (Kuki). However, the findings from further tracing their origins shows they all belong to Tibeto-Burman and Mongoloid races (Sakhong 2003).

Before the invasion from British colonial, the Chins and their land were living as an independent nation until the late 19th century. “The chin scholar, Chin Khua Khai

argued (as quoted in Phunom post)¹ that even after it came under colonial rule in 1895, the Chin state remained relatively autonomous from British control until the early 20th century in 1935. As the independence movement of Burma sparked under the leadership of General Aung San, the Chins decided to partake with him and other ethnic representatives in order to build the federal union. The Chief, or Uk-pi system, is a political system where a hierarchical chief rules the whole tribe. The Uk-pi, or the chief, uses his authority not only over the people but also over the use of the land and all living beings in his territory”. For instance, if the chief claims, “this is my land or my territory”, this does not mean that land was the sole property of the chief. He may be the keeper of their land rather than the sole landlord. The community under the stewardship of the chief had the right to use or share the natural resources which signified the mutual respect and interaction between the spirits, nature and people (GRET 2012). In other words, that meant no one can hunt or kill wild animals or fish in the river without prior permission from the tribal chief.

Myanmar has been gradually scattering throughout different countries since the 1988 nationwide protest movement. The Chins largely tended to flee to India, the world’s largest democratic country at the time, in order to seek legal protection. Even prior to that uprising, there is a common belief that very few Chin had been crossing illegally to the Mizoram² State, which is a territory of India, for the purpose of trading in 1962. Indeed, beside the reason of fleeing with political cases, widespread of poverty is one of the primary reasons that triggered the Chins to leave the Chin state. Therefore, in the post-uprising age, they searched for other countries, such as Malaysia in 1990 and Thailand in 2004, in an attempt to find safer places (Thang 2011). Since the nationwide protest in 1988, the Chin National Front (CNF) was found in 20 March 1988. The Chin National Front is a Chin nationalist party in Myanmar. Its armed wing, the Chin National Army (CNA), has fought the government of Myanmar since its founding on 20 March 1988. The CNF advocates for the rights, freedoms, the self-determination of the Chin people, the restoration of democracy, and the establishment of a federal Union

¹ PHUNOM (2010). "The Historical Background of the Church in Chin State." Retrieved 23/03/2016, from <https://phunom.wordpress.com/2010/08/14/the-historical-background-of-the-church-in-chin-state/>.

² Mizo people live in Northeastern India. Constitutionally, they fall under the jurisdiction of the Indian government at the present time, but historically, they are regarded as Chins.

of Myanmar. The Chin National Front believes in overthrowing the military regime and establishing the liberties of freedom, justice, and equality³. In 2012, the Chin National Front signed a ceasefire agreement with the government which, as of November 2015, is still in effect.

The consequences of the conflict between the Chins and the Myanmar government deeply affected the Chin people; thousands of Chin people are displaced as they migrated to neighboring countries in order to find safer places to live. This conflict disturbed their economic growth, their basic human rights such as freedom of religion, the right to education, etc. For example, the government's Border Areas National Races Youth Development Training Schools (known locally as Na Ta La schools, the Burmese acronym for Progress of the Border Areas and National Races Development Program), runs under the Education and Training Department within the Ministry for Border Affairs, and is dominated by the military. They function as a separate education system, primarily targeted at ethnic and religious minorities like the Chins. This is a free educational program for the Burma or Buddhist in Chin state in order to support their access to education. Discrimination within this school manifests in the form of Christian Chin students' are being denied access. On the other hand, according to the mainstream State education system, families must typically pay costs such as annual fees, school materials, and supplementary income for teachers at government schools where the chin Christian students can access his/her education. This constitutes significant economic barriers to accessing education for the Chins (CHRO 2010). As a result of being removed from the central government, most international funds and their organizations were restricted from roles that could have bolstered civil society. This led to the weakening of the community and was an important catalyst for the chin state becoming the poorest state in Myanmar. As a consequence of weak and poorly funded government institutions, civil society organizations (CSO) have assumed a great deal of responsibility for social welfare services and social protection of vulnerable groups in Chin State. These CSOs are mainly connected to the churches, the majority of which are Baptist. The CSOs and the churches are in most cases responsible for running

³ Chin National Front, Chinland website, link: www.chinland.org (Accessed on 12/03/2016)

orphanages and their educational institutions, as well as charity schemes for vulnerable and poor families.

1.2 Problem Statement

When we study the political, cultural, educational, religious, and social development of the Chin people and Chin state, we find that the Church is intimately intertwined throughout the history of Chin state development. It is often stated that Christianity spreads significantly to different parts of the world because of Western influence under colonization. The Western colonials used Christianity, not to address the need of religious and national interests, but as a political tool to promote their political ideologies and enforce their power in most of the world. The West developed and employed the 3M strategy to colonized Myanmar. First, they sent the merchant (first M) to the country, then missionary (second M), and finally military (third M) to conquer the country. This hypothesis continues to exert powerful influence on the political views of many Myanmar politicians, especially the military leaders, and is also very persuasive among the ordinary Myanmar people (Aung 2015). Even if it is an argumentative hypothesis, many scholars from Myanmar and the people are influenced in their political ideology. Whether this hypothesis is historically verifiable or not is depend on the personal views. However, contrary to other colonial states, I argue that the rise of Christianity and the purpose of bringing Christian mission into Chin State was purely based on religious interest and humanitarian concerns. For these reasons combined with the fact that the traditional religion had been deeply rooted in the Chin society for centuries, the Chin people easily accepted and assimilated to the missionary presence and agenda. Since then, foreign Christian missions in Chin state have been focused only on religion and the social well-being of the Chin people, thus enabling the implementation of its multi-development projects.

Myanmar is a multi-cultural society and is composed of eight major indigenous (Tai-yin-tha) populations, namely Chin, Kachin, Karen, Kaya, Mon, Rakhine, Shan, and Burmese (UPR 2015). In terms of religion categories, Buddhism is the largest practiced religion and the second is Christianity. 58% of Myanmar's population is Buddhist and around 10% is Christianity. The remaining 5% belong to other religions like Islam,

Hinduism, and traditional religions (Aung 2015). Many scholars, academics, and researchers believe that 90% of the population is Christianity⁴ in Chin state which is the most Christianity practitioners among the ethnic states in Myanmar.

Following the military coup in 1962, the military obstructed and restricted some international development agencies in the country, in particular to ethnic states like the Chin State. The 1988 uprising and the conflict between the government and the Chins lead to a massive exodus of Chins to their neighboring countries. The conflict disturbed their economic growth and livelihood, and led to further deterioration of their rights. Civil society organizations are oppressed in the Chin state. The Chin state is ranked as the poorest among 14 states and divisions with the highest rate of food poverty at 73%. The Chin state was marginalized and removed from central government. One of the biggest barriers is the Central Government of Union of Myanmar's budget for developing the Chin state was desperately low. In such an environment, the church's involvement in promoting and developing the community was invaluable, not just for select communities, but for the Chin state at large since Christianity's permeation into their society from a hundred years before allowed unprecedented access and trust. When we look back at the historical development of the Chin state, even though the government oppressed developmental agencies and international organizations within the state, it can be clearly seen that the Churches have been continuing their role in community development in terms of improving and promoting the rights to education.

In this study I focus on issues related to the Church and its development work rather than non-religion based development agencies and the government intervention or developmental projects in the Chin state. The aim and purpose of this research is to explore the roles of the Church as a faith-based organization in the development of the Chin State's education system. I examine the specific roles of church institutions in

⁴ Dr. Bawi Hu said at his work, "Literacy and Language Maintenance in Chin State, Myanmar" that 90% are Christianity in Chin State. Dr. Hla Aung, his article in Chin dialect with the topic, "We can build Chin state like Switzerland, CACC magazine, 2008" say 90% is Christianity in Chin State. R. Thawng Zam, his unpublished work on "Christianity and development work: is Christianity truly contributed to the development of Chins to their land?" says that 95% are Christianity in Chin state. Interviewees said different percentage. Indeed, no-one from Chin scholars, academicians and researchers do not promulgate the exact population of Chins yet. However, it is all believed that at least 90% are Christianity in Chin State and allegedly I quote it.

providing assistance for community development in the Chin state, especially on the church's role in promoting the rights to education. Throughout the study, I use the right-based approach for education in examining the roles of Church institutions in the Chin state. A rights-based approach is a conceptual framework for the process of human development that is normatively based on international human rights standards. Under a human rights-based approach, the plans, policies and processes of development are anchored in a system of rights and corresponding obligations established by international law. This helps to promote sustainability and people empowering themselves- especially to the most removed and marginalized people. A rights-based approach also gives attention to how developing an understanding of human rights issues is necessary to oppose marginalization, conflict, injustice, and poverty (OHCHR 2006). The Chin state and Chin people were marginalized and removed from central government for decades; there was no rights-based approach from the government. Ranging from rights-based approach, I use the 4As framework for this research. The 4As framework originates from the Right to Education Project which is a combined project first applied in 2000 by Katarina Tomaševski. It is used as a way to measure the extent to which the right to education is met by assessing how "Available, Accessible, Acceptable and Adaptable" it is (Tomasevski 2001). This is widely accepted by researchers, academics, human rights and development practitioners to be the preminent recognized way of measuring fulfillment. Availability examines whether education is generally available in the local context of Hakha, Chin state. Second, accessibility focuses on the various obstacles in accessing education by the people in Hakha. Third, acceptability evaluates the various aspects of the content of education. Fourth, adaptability examines whether education is adapted to the needs of various categories of persons in Hakha, Chin state.

1.3 Research Questions:

Seeing the research background/problem statement given, the main questions identified are as follows:

- How far do the church's activities enhance rights-based approach to development in Chin State?

Sub-questions:

- How does the Church facilitate in the rights to education? What types of collaboration has the church participated in to facilitate the availability of, accessibility to, acceptability of, and adaptability of the rights to education?
- What does the role of youth department play in promoting a rights-based approach to development? How far do such activities help improve availability, accessibility, acceptability, and adaptability to the rights to education?

1.4 Objective of the Study

The general objective of this Thesis is to evaluate the impact of the church institution's work in development issues in Hakha. The objectives of the study are:

- a) To identify the roles of church institutions in promoting rights-based approach to the rights to education.
- b) To examine the involvement of the youth department in supporting rights-based approach to education.
- c) To explore how major development changes occur in the Hakha community in terms of the right to education.

1.5 Research Methodology

For this thesis, the qualitative method is applied to ethnographic research design and case studies are utilized. Since my study adopts a case study approach and uses qualitative methods to construct knowledge about the role of church institutions in community development, Key Informant (in-depth interviews) from influential community leaders, relevant government department officials like the Ministry of Religious Affairs, church pastors, faith-based NGOs and other concerned groups are employed. I also utilize discussions with focus groups from the local community. The primary sources of data collected from the field are supported by an assessment of secondary sources like NGOs statistics, church institutions' records and official documents.

1.5.1 Criteria of case study selection

I chose the town of Hakha for this thesis research because the capital city of the Chin state is Hakha and it is the place where the largest population of Chins can be found. Since Hakha is the capital city of the Chin state, many different departments and ministries of the government are located there. These include, but are not limited to the ministries of religious affairs, municipality, and the Department for Rural Area Development. These departments and ministries are essential to this research as they provide necessary information, data, and reliable sources. In addition, there are activities focused on community development from civil society organizations that are connected to Church institutions. Some local based NGOs can also be found in Hakha, including faith-based organizations. The church is also responsible for implementing various projects, many of which are based in Hakha. Youth participation in Hakha is particularly high for community development initiatives, including programs specifically geared towards improving standard practices of education and promoting the Chins' access to education.

I chose the Hakha Baptist Church (HBC) as the case study for this thesis research because it is one of the oldest and largest churches in the Chin State. In addition, this church is historically respected and valued by the Chins and was built by the missionaries. Because of the church's influence and history, it has several development projects and is famous for its initiatives promoting youth involvement in community development work and educational projects. The church ministers' participation in community development-related issues is highly valued and successful in the Chin state. The key sources of information from this church range from high ranking officials to key figures from the church's institutional level programs within the Chin State. This church (HBC) is the best representation of all forms of community development work taken on by churches in the Chin State. Several departments have been formed within the structure of this church such as the Women Department, Christian Education department, Deacons department, Youth department, etc. The Youth Department is one of the organs in this church's forming system. All of these departments have specific roles, activities and levels of participation for development work. However, I chose the Youth Department for this study because it is the most powerful and active department for community development work, especially in regards to educational patterns.

Moreover, according to the culture and practice, the youth and their activities are at the heart of the church and its goals. The youth are the backbone for the church. Therefore, I reckon that this church is the most appropriate for this research.

1.5.2 Methodology Matric and Interview Strategy

Research Question	Data Needed	Information Sources & Interviewee/ origin of sources	Tools and Methods of Data Collection
1. How far do the church's activities enhance rights-based approach to development in Chin State?	<ul style="list-style-type: none"> <input type="checkbox"/> Official documents and minutes from Church Institution <input type="checkbox"/> Documents from previous and current projects of church related to development in all aspects including educational development 	<ul style="list-style-type: none"> <input type="checkbox"/> Youth from the Church's Department of Youth <input type="checkbox"/> Interview with community elders, concerned officials, 	<ul style="list-style-type: none"> <input type="checkbox"/> In-depth interview with key informants <input type="checkbox"/> Focus Group Discussion

1.1	<p>How does the Church facilitate in the rights to education? What types of collaboration has the church participated in to facilitate the availability of, accessibility to, acceptability of, and adaptability of the rights to education?</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Education system in previous time (curriculums, teaching styles, etc) <input type="checkbox"/> Opportunity of the children/youths to access education <input type="checkbox"/> The roles of youth department in supporting the rights to education 	<ul style="list-style-type: none"> <input type="checkbox"/> Church institutions' record <input type="checkbox"/> Interview with Pastors, local government officers and youth groups 	<ul style="list-style-type: none"> <input type="checkbox"/> Secondary data from official records of church institution <input type="checkbox"/> In-depth interview with key informants
-----	--	---	---	--

1. 2	<p>What does the role of youth department play in promoting a rights-based approach to development? How far do such activities help improve availability, accessibility, acceptability, and adaptability to the rights to education?</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Documents of past (2010) condition in Hakha (photo, record from churches/NGOs/government) <input type="checkbox"/> Current church-based projects <input type="checkbox"/> Education change/improvement 	<ul style="list-style-type: none"> <input type="checkbox"/> Pastors <input type="checkbox"/> Youth department of Church <input type="checkbox"/> Officials from different church institutions <input type="checkbox"/> Faith-based NGOs in Hakha <input type="checkbox"/> local people, church members 	<ul style="list-style-type: none"> <input type="checkbox"/> Focus Group Interview <input type="checkbox"/> Key Informant interview with local Hakha Development Committee & Town elders <input type="checkbox"/> Secondary documents from the concerned Institutions
---------	--	---	---	---

1.5.3 Key Informant Interviews (In-depth Interviews)

Community elders, church pastors, faith-based NGOs in Hakha, and Ministry of religious affair officials are selected for the interviews. They are the most experienced and knowledgeable sources whose reliable information for this thesis research is invaluable.

List of Expected Respondents: (State Government Organization (3), Private Organization (2), Civil Society Organization (10), and Focus Group discussion (15))

Names of Agencies	Numbers
Ministry of Religious affairs department (GO)	1

Hakha City Development Committee (GO)	2
Private enterprises (PO)	2
Faith-based NGOs in Hakha (CSO)	2
Focus Group Discussion (Youths and teachers)	15
Community Elders (Church deacons) (CSO)	2
Church pastors (CSO)	2
Youth Department of the Church (CSO)	10

1.5.4 Focus Group Interviews

I set up two focus groups with 15 people in total and separated the interview for each group at different times. Youths from the church and teachers who work for church-based schools are included in this focus group discussion. Regarding the criteria for these two groups' selection, I recognized that youths and teachers who teach at church-based schools are detailed informants who can offer realistic perspectives about the church institutions' role in promoting the right to education. Their attitudes and perspectives can most accurately be obtained from group interviews as I can see the "chaining" from their interactions in the interview.

However, for local Faith-based NGOs, pastors and other relevant officials, individual interviews were the preferred method of information gathering. One of the biggest concerns was that the pastors' role in community development work focused on educational patterns which are under the supervision of the church. Thus, I determined that they should not be in group interviews with other informants due to concerns about "social class bias" and I also recognized the potential for self-censorship out of fear of a group bias.

1.5.5 Secondary Documents from Concerned Offices

The documents that I collected for the study include newspapers in the Chin dialect, church minutes and documents, papers of previous studies performed in the Hakha, as well as old and recent official documentations from relevant institutions.

1.5.6 Interview Data Analysis

All verbal and written interviews are recorded via an audio recorder and file. All interviews conducted in Chin dialect are translated into English, transcribed and entered into the software system for qualitative data analysis. Data are coded according to the categories identified in the above methodology matrix box and analyzed to answer the research questions.

1.6 Scope of the study

The scope of this research is in Hakha town, Chin State, Myanmar. The physical research area is in the community of Hakha town at the Hakha Baptist Church. This research attempted to understand the history of development works led by church institutions in Hakha. The scope of this research covers all of the various forms of development assistance from different Baptist church organizations especially focusing on educational issues which were promoted and improved by Church institutions. The progress and effectiveness of those efforts are measured through interviews with the community elders, deacons, pastors, youths, local based NGOs, official documents from church institutions, the ministry of religious affair, as well as other responsible persons from the area.

Time: This research focused on the period between 2010 and 2015 where the newly adopted democratic government was led by President Thein Sein. In other words, the country democratization started from 2010 after a long period of military dictatorship. With the advent of democracy came the emergence of civil society roles.

1.7 Limitation of Research

In principle, there were not any notable obstacles in conducting this research but there were difficulties in obtaining and engaging with the state Ministry of Religious Affairs.

Prior to the research, I was a bit concerned that I would experience difficulty in carrying out in depth-interviews and gaining access to their data and records; however, if these circumstances had arisen, I was prepared to interview retired officers from that department. At some point the interviews with government servants might have been intimidated or afraid to speak frankly about the work and conditions of religious institutions in Hakha. This is due to the sometimes tenuous atmosphere between the dominant Christian and minority Buddhist sentiments in cases directly controlled by the militaristic government. Asking direct questions that can elicit critical responses could affect their security and job stability. However, due to the environment enabled by peace building and introducing a sustainable democratic system in Myanmar, I was able to engage in meaningful and insightful conversations with the interviewees by carefully preparing for and monitoring the progress of our discussions. If further crucial information was needed, I utilized newspapers, documents and other means.

1.8 Knowledge Gap

This particular research on church and development work in Hakha and Chin State might be the first ever conducted academically and systematically so far as my knowledge goes. As of 2012, there was no document available to see what was going on in the church and its development work because of a lack of research and systematic documentation in Hakha and Chin State. However, from 2012 some general research on these related works were partially covered by some personal researchers but they are not still reliable academic findings. Therefore there is a significant knowledge gap on the church and its development work and I hope that this thesis will somehow help the local people and the relevant State officials increase their awareness of how important church institutions are for the development of the Chin State; especially in promoting the rights to education. At the same time I hope that my research will fill the gap and facilitate continued research for further works related to religion based outputs in Hakha and Chin State.

1.9 Significance of the Research

As previously mentioned, the Chin State is composed of 90% Christians after the arrival of foreign missionaries in Chin territory. That means that the churches are the heart of the people and the source of their assessment of knowledge. Moreover, I hope that my research on church institutions and community development work will be the first ever conducted. One of the most ambitious reasons for this thesis is that the church institutions and development work in the Hakha and Chin State has never been conducted in a way of academic research so far as my knowledge goes.

As a result of being removed and isolated from the central military government for some decades, the Chin state did not have an adequate transportation system which has resulted in a lack of new foreign direct investment. As a matter of fact, the church has to manage roles to ensure that their community development work has the necessary infrastructure to be implemented. Therefore, this research is significant and uniquely needed for Chins and Chin state.

1.10 Ethical Issue

Even though this research does not touch on many sensitive issues, in accordance with the human rights declaration, I obtained informed consent and protect the rights to privacy in order to maximize positive outcomes and minimize unnecessary risk. Some ethical considerations have to be taken into account when conducting the research such as: respect of the interviewees, justice for ensuring reasonable, non-exploitative, and carefully-considered procedures with fair distribution.

Chapter – II

Literature Review and Conceptual Framework

2.1 Understanding Civil Society

2.1.1 Civil Society in General

The term “Civil society” has become a broadly used and only generally understood phenomenon, which is best summarized as ‘a big idea on everyone’s lip’ (Edwards 2004). A commonly agreeable definition cannot be defined beyond the idea of civil society being a wide-range of terms that generally encapsulates a ground of voluntary, collective action around shared interests, purposes and values. To make clear the concept, we have to look its historical and philosophical roots in order to determine how the concept was understood in different contexts. According to (Keane 1988, as quoted by Christoph Spurk), until the end of the 18th century, the term civil society was used by main European philosophers such as Aristotle, Rousseau or Kant, and was synonymous with the state or political society (Spurk 2008). “Civil society in this conception expresses the growth of civilization to the point where society has become ‘civilized.’” (Kumar Sep 1993). Starting in the second half of the 18th century, a major shift in the conceptualization of civil society was introduced; a different concept was slowly formed and expanded that distinguished civil society from the state, endowed with its own forms and principles. From this time onwards, a scholar (Keane 1988, as quoted by Spurk), civil society was seen as a concept oriented towards the state but also acting as a limit to its powers and sometimes even counteracting them.

Different scholars have different perspectives on how to define what ‘Civil Society’ really means. Time has evolved how civil society is conceptualized. This includes the change from equating civil society with the state itself towards opposing them, as well as from a purely economic understanding of civil society to a non-economic, political understanding. Nevertheless there is now some common ground in terms of the understanding of the structure and the positioning of civil society within society at

large. Civil society is seen as a sector on its own. It consists of a large variety of mainly voluntary organizations and associations with different objectives, interests and ideologies. Thus, civil society is formally and legally independent from the state/political society, but is oriented towards and interacts closely with the state, the political and the economic sector (Spurk 2008).

2.1.2 Civil Society in Myanmar

Civil society has been far less discussed in Asia. In part, this might be due to the long-standing presence of authoritarian regimes in the region, as well as to an understanding that Asian values are unique, thus making the Western concept of civil society not applicable to the Asian case (Alagappa 2004). Civil societies in Asia are highly diverse in composition, resource endowment, and goals. Although a rise of civil society organizations in Asia was noticeable in the 1980s, a closer look at the history of civil society organizations across Asia shows that in many Asian countries communal networks existed even in pre-colonial times (Alagappa 2004)⁵. During the colonial regime, civil society organized mostly along the lines of ethnicity and religion – hence the philanthropic engagement by Buddhist groups in Myanmar, Christian groups in the Philippines, and Muslim groups in Indonesia and Malaysia (Guan 2004).

At the same time, Civil society structures in Myanmar traditionally existed at the local level within religious groups, emerging from Buddhist and Christian-led social welfare activities and focusing on poverty, health, and the daily needs of communities. Particularly in areas of weak central government control and armed conflict, civil society often filled the state's service-delivery role. There are three types of civil society organizations in Myanmar: community-based organizations, and local and international nongovernment organizations (NGOs). The community-based organizations are informal or voluntary associations formed at the village level to perform social and religious functions, including health, education, and social services. Many of them are religious-based and provide support for funerals and family or community emergencies. They do not normally have paid staff, and members are typically beneficiaries. Local

⁵ Here pdf file also available: [file:///C:/Users/X200MA-435D/Downloads/\[Muthiah_Alagappa\]_Civil_Society_and_.pdf](file:///C:/Users/X200MA-435D/Downloads/[Muthiah_Alagappa]_Civil_Society_and_.pdf)

NGOs typically originate from cities, townships, or population centers and maintain connections with communities. These groups are usually unregistered with the government, often have paid and skilled staff, and are increasingly connected to regional and national NGO networks, and/or with international NGOs. In ethnic areas, many local NGOs have links to ethnic armed groups. Several large NGOs are registered with government ministries and at times work with the government and development agencies to implement projects in diverse sectors, including health care, rural development, education, and agriculture.

2.1.3 Civil Society in Chin State

As a consequence of weak and poorly funded government institutions, civil society organizations (CSO) have assumed a great deal of responsibility for social welfare services and social protection of vulnerable groups in Chin State. These organizations are mainly connected to the churches, the majority of which to the Baptist Church, but also some to the Roman-Catholic Church and a number of minor churches. The CSOs are in most cases responsible for running orphanages, homes for elderly people, as well as charity schemes for vulnerable and poor families in Chin state. CSOs are also assuming responsibility for support schemes to pay medical expenses, transport to hospitals, organizing of blood donors, school transport and scholarships for secondary school students. Implementation of social welfare initiatives at village level are almost exclusively the responsibility of CSOs, the result of a combination of insufficient government resources, mistrust towards government initiatives and a strong church based civil society. This environment is strongest in Chin State, where the Baptist Church is predominant. The Baptist Church is an example of a strong and well-organized civil society structure with an elaborate hierarchical framework and many ramifications and activities. Churches assume responsibility for a wide range of social services, including; social security schemes, orphanages, caring for the elderly; education and health services; cultural celebrations and community development activities.

2.1.4 Faith-based Organization as part of Civil Society

This research also accepts and uses the concept of civil society; seeing the role of faith-based organizations as part of civil society, development organization and civil society

organization. The first point we have to explore is the concept of civil society in the modern era. Civil society can be understood in different meanings and divided into various classes. Civil society most common meaning typically reflects a long process of evolution or change in a society. These changes often include development in social, economic, political and intellectual spheres. The common ground for the majority of the authors can be summarized as civil society being composed of groups or organizations working in the interest of the citizens outside of the governmental sphere and without any interest in for-profit sectors. Furthermore, civil society can also be embodied by organizations and institutions, including labor unions, non-profit organizations, churches, and other service agencies that provides a significant service to society (WEC 2013).

In a contemporary context, civil society is composed of voluntary organizations such as cultural associations, social movements, philanthropic groups, trade unions, NGOs, and etc. Most of the authors also believe that civil society is an important actor for democratization and it can also counterweight the state power in a means of achieving greater democracy. As a matter of fact, this concept is very relevant in the transition to democracy and development of countries like Myanmar. Myanmar had for a long time under a military regime that the roles of civil society were oppressed and restricted. However when the country opened in 2010 under the President Thein Sein government, civil society organizations became one of the key players to democratization in Myanmar. For instance, the current nationwide ceasefire process in Myanmar is brokered by the Church specifically for ethnic states like Chin, Kachin, and Karen. First, church leaders of Chin, Kachin and Karen groups went into respective stronghold areas of their racial groups and met and talked with the leaders. They explained to the leaders the hard situation back home because of the war and asked them to solve the problem through a dialogue with the government. Being Christian, the armed leaders respected the church leaders and took their request seriously. After meeting with the armed leaders, church leaders again approached the government and asked them to hold talks with the indigenous armed groups in order to find a solution for the political conflict of the country. In this way the church leaders were finally able to persuade both sides to hold talks and find a common solution for the political discord of the

country(Aung 2015). Now, the Nationwide Ceasefire Agreement (NCA) has been signed by half of the ethnic armed groups including the Chins on 15 October 2015⁶. We can say that because of the NCA being signed, the National League for Democracy (NLD) was able to form a newly adopted democratic government after winning the election that took place in November 2015.

The roles of civil society organizations in promoting equality and justice takes the form of a mechanism for grass-root organizations for solving social and economic challenges. This perspective emerges from seeing socio-economic the roles of NGOs manifest as political roles because poverty, largely considered a political condition, is being addressed by the NGO's initiatives (Naruemon 1997, as quoted by Saw Aye Min)⁷. As a result of long time isolation from the central government, the Chin State became one of the poorest states within the country. Organizations and service agencies that provide significant services to Chin State are limited; they are hardly noticeable except through the church organizations. The Churches are the grass-root organizations that work to promote and provide for the needs of the people and the development of the Chin state. The Churches are the heart of the people in terms of spiritual revival, promoting their community development, and even to strengthening their local economies. In other words, the churches in the Chin State are the main actors of civil society that provide prominent services to the Chins.

2.2 Context of Faith-based Organization

2.2.1 Colonization and Church

In this chapter, I am not revealing all different aspects and historical records from different scholars regarding the discourses of colonization and missionary work in Myanmar and other parts of the world. However, I would like to reinterpret short proceedings; two points of views on the arrival of Christianity in Myanmar through the colonizer power period and its spheres of influence throughout country. "Christianity

⁶ (Reuters 2015). Myanmar Signs Ceasefire with Eight Armed Groups. Reuters Online news, Oct 2015. Retrieved on 27/10/2015. Retrieved from > <http://www.reuters.com/article/2015/10/15/us-myanmar-politics-idUSKCN0S82MR20151015#uVPI7LpihIbB2tcL.97>

⁷ Min, S. A. (2008). Role of Religious Organizations in Development Assistance: A case study of Ban Takula, Suan Phueng District, Tatchaburi Province. Political Sciences.

and colonialism are often closely associated because Catholicism and Protestantism were the religions of the European colonial power⁸ and acted in many ways religious arms as those powers⁹. Flowing to the rise of colonization in Myanmar; the first survival of Christian communities in Myanmar can be found during in the 16th century from colonials who crossed the border with the European traders in search of better life. They dwelled in various places at that time. The Roman Catholic Franciscan mission, the pioneer Christian mission trip, emerged in Myanmar in 1554. In the following years, it was assumed that over 2000 people were converted to Christianity by the work of the other Catholic missionaries sent by Pope Clement XI to Myanmar in 1720 (En 2009). One historical interpretation of profound significance related to Myanmar's later history is the so co-called 3M hypothesis. Some Myanmar historians believe the West developed and employed the 3M strategy to colonized Myanmar. First, they sent the merchant (first M) to the country, then the missionary (second M), and finally the military (third M) to conquer the country. This hypothesis continues to exert powerful influence on the political views of many Myanmar politicians, especially the military leaders, and is also very persuasive among the ordinary Myanmar people. Even if it is an argumentative hypothesis, whether this hypothesis is historically verifiable or not is very much questionable (Aung 2015). Per this point, I would like to assert that the colonizer used the missionary as one of their tools to colonize the country as stated in the second strategy of M3 strategy.

2.2.2 The arrival of Christianity in Chin State

The history of the arrival of Christianity in Chin State has been articulated and discoursed by many academicians and theologians. Therefore, I will not discuss the in-depth points of this issue but I would focus on the point that emphasizes the progression of colonization to missionary presence. As discussed in the above passage, the Western

⁸ As Wikipedia quoted - Bevens, Steven. "[Christian Complicity in Colonialism/ Globalism](#)" (PDF). Retrieved 2010-11-17. The modern missionary era was in many ways the 'religious arm' of colonialism, whether Portuguese and Spanish colonialism in the sixteenth Century, or British, French, German, Belgian or American colonialism in the nineteenth. This was not all bad — oftentimes missionaries were heroic defenders of the rights of indigenous peoples". Accessed from https://en.wikipedia.org/wiki/Christianity_and_colonialism (Accessed on 31/10/2015)

⁹ *ibid*

colonizer and their missionary waded in to Chin State too. According to one of the Chin historians and scholars, “When Britain conquered Chinram (Chinland) and promulgated the Chin Hills Regulation in 1896, the British officer Captain Dury invited the Carson to come to their newly occupied colony and work among the ‘Hill Chins’ in Chin state. Rev. Carson and American Baptist Missionary Union viewed this as a golden opportunity to evangelize the whole Chin race.... In order to plan a new mission station at Hakha, which became the base of the new British administration (Sakhong 2003).

2.2.3 The concept of Church to Development in Society

There is confrontation and debate regarding this concept from many scholars. The worlds of faith and development might seem, at first glance, natural allies in the effort to combat poverty, to fight for social justice, and to improve the daily lives of the world’s poor and marginalized people. The connections between these two worlds, however, have been fragile and intermittent at best, critical and confrontational at worst (Marsh 2003). On the other hand, another scholar claims that since the first missionary endeavors of the colonial era, religious-based ethics have, for better or worse, always played a role in development (Chester 2002). Local Churches are not only just close to grassroots, they are grassroots. They are not only of the poor, they are the poor (Chester 2002). According to World Bank study, Church Institutions are more valued and trusted than governmental agencies in poor communities. (Narayan 2000). Thus, I would like to stand and support the concept from Kadt, Chester and Narayan because it is true and practical for the case of Chin people and their land. In the context of the Chin’s society, religion and development are inseparable because religions have been always played the central role in society, culture, politics and even in economic development throughout the Chin’s history. Regarding the concept tying together religion and development, the Chins Christian Theology widely emphasized and based on the teaching of the Apostle Paul to the church of Ephesians in 60 A.D, in which Paul states, “ *Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is Christ, (Ephesians.4:15)*”¹⁰. Since then, the Christian churches in

¹⁰ See the Christian Holy Bible: New Testament of Ephesians chapter 4, verse 15, p. 1032, NIV.

Chin land emphasized multi-development projects and were involved in the all-round developments (*all things grow up*) of the state and in building up their homeland by all possible means. By the middle of the 20th century, the Christian churches in Chin land visibly played several roles in the development of the state, particularly in social, culture, education, health, literature, agriculture, and community development. Although there are several roles that the churches have contributed to in the development of Chin state and Chin people, here I would like to single out and focus on specific roles and project activities in education development program in this study.

2.2.4 Golden Rule of Faith-based in Development

Official Development Aids and other international funds/donors have generally been critical of religions while others consider religion an important factor in the basic roles in community development. The president of the World Bank, the Archbishop of Canterbury and a small group of senior leaders from nine major world faiths met to discuss the role of Faith Based Organizations (FBOs) in 1998. This meeting provided the foundation for the World Faiths Development Dialog (WFDD), a non-profit organization working at the intersection of religion and global development. At the heart of WFDD's vision is an effort to bring voices and experience from poor communities more forcefully into development thinking at all levels, by facilitating a more active participation by faith communities in the strategic reflection processes on which development programs are based (WFDD 2009). This makes noticeable an expanding concentration in FBOs and their position in development practices. Moreover, the theory of religion and development work is intertwined according to the scholar, named Jenny Lunn. He argued, "several authors have identified the 'Golden Rule' – the common message found in every religion to 'do to others what you would have done to you' – as an alternative moral framework for development (Lunn 2009). Likewise, the golden rule of Christian Holy Bible says, "*In everything do to others as you would have them do to you; for this is the law and the prophets – Mathew 7:12*". This brings Christians back to true righteousness, the mending and sustaining of right relationships on the job as well as elsewhere.

2.3 The General Structure of Baptist Church in Myanmar and Chin state

Myanmar Baptist Convention is the head and the biggest in the structure of Church in Myanmar. Similarly, Chin Baptist Convention in Chin state is the head and biggest for all institutions of the church in the Chin state. Each of the associations is formed from every township level and they are the head for all associated and local churches. For instance, Hakha Baptist association is the head for all of churches in Hakha town-ship. In the context of the institution of Baptist church structure, local church authority is highly recognized and respected. For example, the upper power holders (like Chin Baptist convention) would not be able to interfere without any consent from the local church's decision in any single issue. In other words, association means that state level and convention means union level. The local churches have to link to state level (associations) then the association will link again to union level (convention). The union level links to World Baptist Alliance. Deacons play an administrative role while pastors take part in the role of gospel ministry. The church has departments within the office; women department, youth department, men ministry department, etc. These are the steps and stages of the Baptist church's structure in general and I explain based on the context of Hakha, Chin State.

The structure and formation of HBC can be understood as the below diagram which shows that the power hierarchical structure. The HBC has departments within the office; women department, youth department, men ministry department, Church Education (CE) department, Christian mission department, Music Department, etc. This is steps and stages of Baptist church structure in general and I will explain base on the context of Hakha, Chin State.

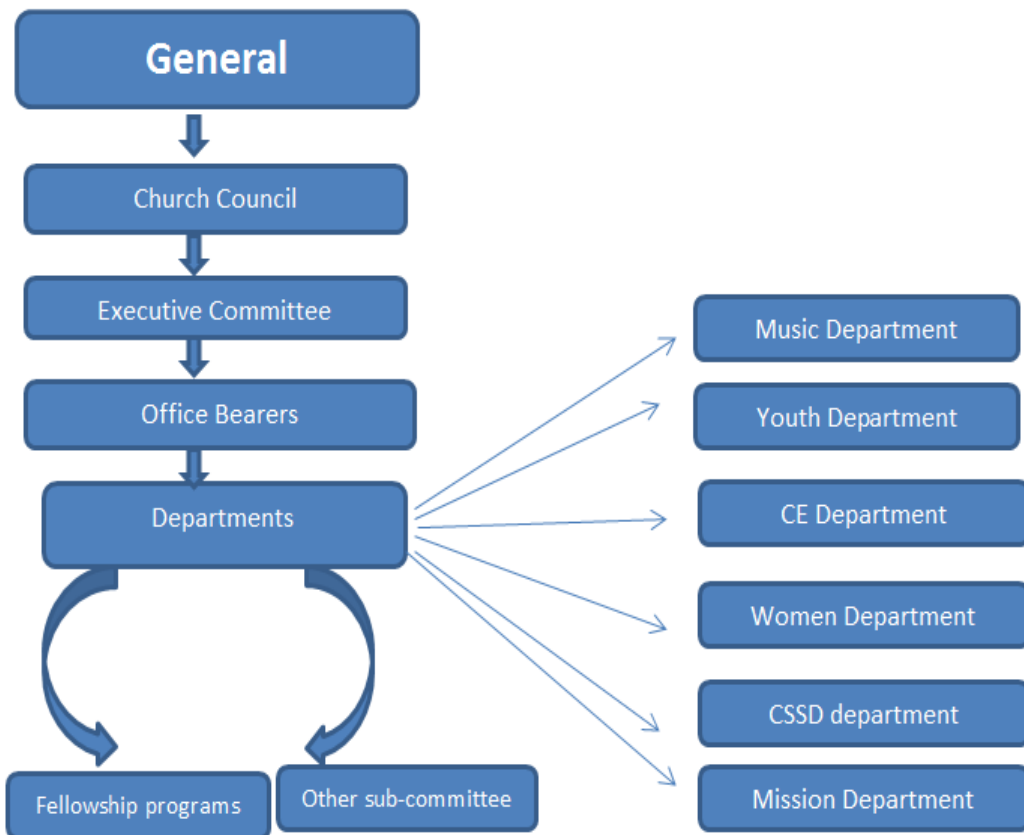


Fig.4, Structure of Hakha Baptist Church.

The roles of each department are multi-functions; they are intertwined, work and cooperate each another but each department has its own priority tasks. For instance, the music department has mainly responsibility for the development of Music through producing hand book of Christian Hymnal song, Church choir song, and organizing training for learning music. Youth department takes responsibilities mainly on the development of the HBC's activities by supporting in voluntarily form. It includes support educational development works by participating to Christian Sunday school, nursery school and orphanage home as volunteer teachers. It also includes supporting environmental resilience and mitigation projects, social services and culture development. Christian Education Department involves primarily in education development supported by the church including founded the Saipen Nursery School (SNS) and Lukhu Children Center (LCC). They also help and cooperate to SNS and

LCC as needed. Women Department takes part predominantly in women participation to culture development, economic development, and social welfare of the church programs. Christian Social Service Department (CSSD) is given the main responsibility to take care for SNS and LCC. Mission department involves in the expansion of Christian missionary work to people of other faiths. However, each of the department works and cooperates together in every project activities as needed.

The below figure shows an example of the relationship between CSSD department to SNS and LCC. Other departments like CE, Women and Youth departments help and cooperate while the CSSD department is the main responsible department for taking care of SNS and LCC.

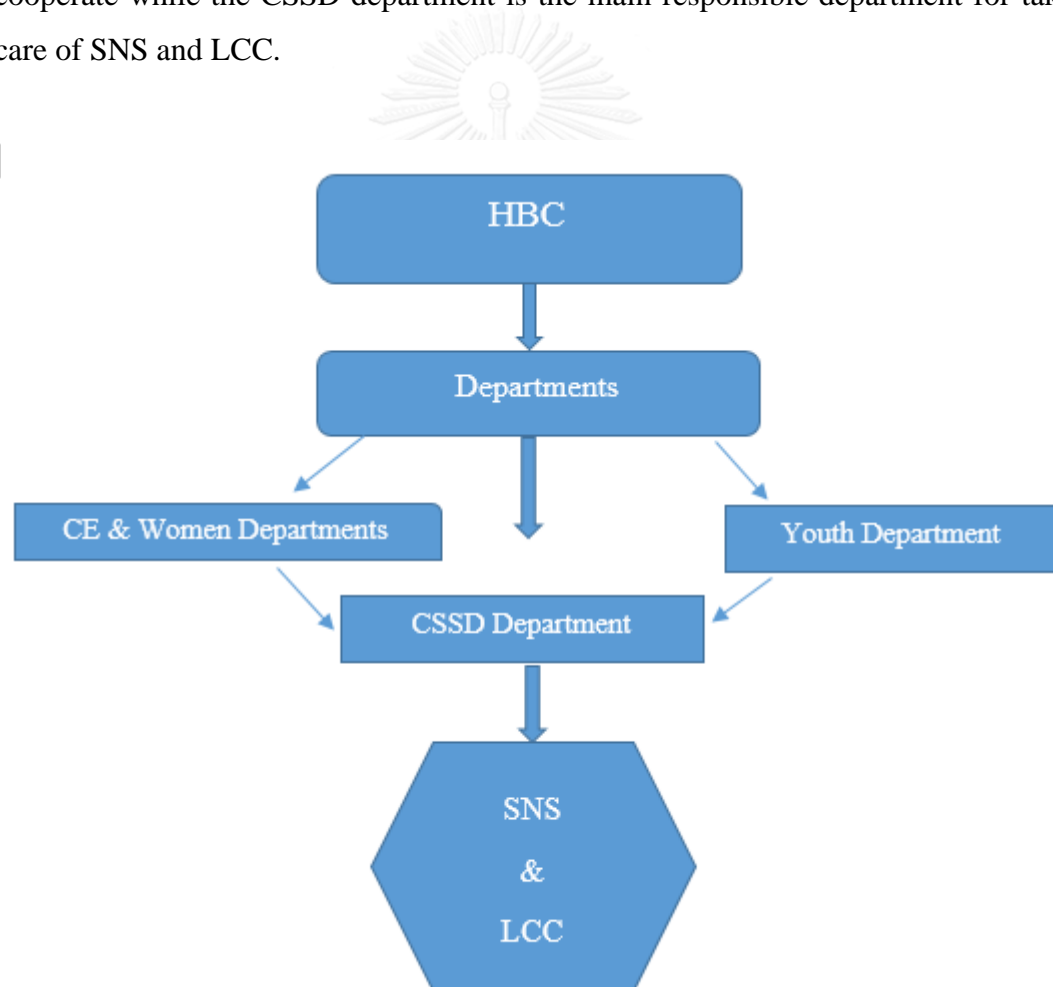


Figure 5, the relationship between CSSD to SNS and LCC.

2.3.1 Church and its role to Educational Affairs

“The Church by its nature is both a teaching institution as well as preaching one. The role of the Church in education is both long and noble. It has given honorable service and trained some of the world’s finest religious and secular leaders. It has pioneered in areas where no one else would go. Underprivileged sections of society, such as the untouchables and women received the seeds of their emancipation through the effort of the Church who dared to educate them”(Somasekhar Feb 2011). Myanmar had received religion-based education, namely Buddhist monastery education, as early as 7th centuries before the introduction of Christian missionary education in the early twentieth centuries. However, as it was just confined to the Buddhist religion, this education was not benefiting the educational needs of the other religions including Christians and the Chin people (Ling 2011). The majority of the Chins were illiterate and uneducated since then. The American missionary Rev. Carson and his colleagues settled in Chin state and formed formal education system in 1899 which was the first education for the Chins. “Up until the Christian mission introduced a primary school and other religious based education, the Chins, especially who were living in Northern region, the name or word “school education” was rarely used in the society. The name ‘school education’ was so strange for them. Therefore, the developments and formations of educational thinking and practice have come to emerge as a new challenge to the Chin people that had been practiced no formal educational system in the society for many centuries in pre-Christian era (Zam 2012)”. As Somasekhar said, Church is not only a place for spiritual revival, but also where the Chins can access their formal education. Per those points, I am inclined to agree with him and I believe that this will be true especially for those who live in every removed corner of the world like Chins.

2.4 Education system in Myanmar

The system of Myanmar National Education can be understood according to Article 13 & 16 of Myanmar National Education Law (Sept 2014) as follows:

13. Pre-school education will be implemented from age 3 to age 5.

16. (a) Basic Education is divided into the following three levels, aiming to have 12 years of education after the completion of kindergarten:

- i. Primary Education (Grade 1 to 4)
- ii. Middle school Education (Grade 5 to 9)
- iii. High school Education (Grade 10 to 11)

(b) Kindergarten will be regarded as the base level of Primary Education

2.4.1 Definition of Formal and Non-formal Education

The terms formal and non-formal education here in this thesis are derived from the work of Organization for Economic Cooperation and Development (OECD). These terms have been used by OECD as well as researchers and academicians, human rights and development practitioners around the globe.

Formal education means a program which is organized and guided by a formal curriculum; leads to a formally recognized credential such as a completion of a certificate, a degree, and is often guided and recognized by government at some level. Teachers and trainers are well trained as professional way.

Non-formal education here means a program which is organized, even if it is loosely structured, may or may not be guided by a formal curriculum. This kind of education may be led by a skilled teacher or by a trainer with high capability. However, non-formal education is highly enriching and builds an individual's skills and capacities even though it does not result in a formal degree and diploma.

2.5 Church and Social change

Religion has been seen as insensitive for being exported in highly insensitive ways to cultures around the world. And it has been understood as irrelevant for development being an autonomous technical discipline, about which religion has nothing valuable to say. Moreover, religion is seen as proselytizing that tends to seek to convert others to

their faith (Jame 2009). I here shortly would like to pick out that religion (being Christianity) is the most fundamental root that sparked the tinder to develop a better life for the Chins. Religion is not only proselytizing but also makes change in social life; it makes development to Chins' culture. As mentioned, the Chins accepted the missionary first then their beliefs and being Christianity made them change gradually. As soon as the Christian church schools were formed, these schools gradually developed the Chins from every aspect; for their philosophy and social life were absolutely changed within a decade. In this way, the Chins slowly came to realize the significance of education in human development and social life.

2.6 The role of Church in political Advocacy

It can be seen clearly that the Church and its institutions play a main role in political advocacy to government in many countries on this world. However, there are two opposing groups within the Baptist Church. First, there are those who think the church should be involved in the social affairs of the people and, if need be, the church's resources should be utilized also to achieve its social objectives. They argue that separation of church and state is a doctrinal conclusion based on the theological analysis of the subject, but matter arising out of the use of funds by the church. Then, there are those who want to conform to a strict separation of church and state argue that since the state exists to execute all matters pertaining to the daily needs of the people, it is unnecessary for the church to be concerned with the socio-political affairs of the community (Aung 2015). Let's take two countries for instance, after 19 years of civil war, the government of Sri Lanka has begun the process of rebuilding the country. A dynamic process of delivering aid effectively and building strong partnerships in conflict areas has involved important contributions by religious groups and civil society institutions. Religious leaders, who played a significant role in keeping the spirit and hope of peace alive during violent times, were instrumental in engaging local communities in planning and organizing the project. Persistent conflicts in the Mindanao region of the Philippines now spanning three decades, faith leaders are playing a central role in negotiating peace and rebuilding and developing the region equitably and sustainably (Marsh 2003). At the same time, Church and church

institutions are important for brokering peace in Myanmar politically. The church and church institutions are the only social institution that can do something significant for the people because of their legal status and financial means. Accordingly, the church leaders tried to broker the government and ethnic armed groups. First, church leaders of Chin, Kachin and Karen groups went into respective stronghold areas of their racial group and met and talked with the leaders. They explained to the leaders the hard situation back home because of the war and asked them to solve the problem through dialogue with the government. Being Christian, the armed leaders respected the church leaders and took their request seriously. After meeting with the armed leaders, church leaders again approached the government and asked the government to hold talks with the indigenous armed groups in order to find a solution for the political conflict of the country. In this way the church leaders were finally able to persuade both sides to hold talks and find a common solution for the political discord of the country (Aung 2015). Now, the Nationwide Ceasefire Agreement has been signed by half of ethnic armed groups including Chins on 15 October 2015.

2.7 Right to Development

The right to development was proclaimed in the Declaration on the Right to Development, adopted in 1986 by the United Nations General Assembly.

“The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.” (Article 1.1, Declaration on the Right to Development)

2.7.1 Sustainable Development

Sustainable development is defined in the Brundtland Report as “development that meets the needs and aspirations of the present without compromising the ability of future generations to meet their own needs” (Butlin 1989). In recent years, many scholars disclose that it is essential for the wider participation of all kinds of organizations, institutions and groups into the progression of meaningful implementation of principles and objectives of sustainable development. This contains the need of groups,

organizations and individuals to participate in the procedure of environmental impact assessment to understand about and partake in decisions making to those which possibly affect the communities in which they work and live (Agenda21 1992). Amongst others, religious institutions and church-based groups appeared to be highly concerned with development issues and a general idea of wider participation in sustainable development platform (Votrin 2005). Similarly in Chin state, a number of churches institutions in Chin state have been involving and expressed their concern about climate change and stress a helping hand to damaging environment, emphasizing the need for human beings to exercise the care for all creation based on a life of sharing and sacrifice. The churches have supported and fulfilled such care in accordance with their congregations. They give awareness by preaching from the stage and with grassroots communities in Chin state. Local Churches are not only just close to grassroots, they are grassroots. They are not only of the poor, they are the poor (Chester 2002). According to World Bank study, Church Institutions are more valued and trusted than governmental agencies in poor communities. (Narayan 2000). Thus, I would like to stand and support the concept from Chester and Narayan because it is true and practical for the case of Chin people and Chin state's sustainable development.

2.7.2 Rights-based Approach of Development

Defining exactly what a rights-based approach means can be translated into different meanings in different contexts. It will depend on the work of agencies and their definition. Definitions of "rights-based" may be regarded as a conceptual framework to be applied, much as a checklist, or as something that must saturate how development is done much more deeply. In this regard of definitional contrasts, different between talk of a 'rights-based approach to development' with that of a 'human rights-based approach to development' are common and dissimilarities remain uncertain and unpredictable (Celestine Nyamu-Musembi Nov 2004). Furthermore, the definition of Rights-based approach can be varied on how the agencies and particular organization has adopted. And the form comes also to depend on how agencies interpret 'rights' in relation to other prevailing development terms. For instance, the UN Office of the High Commissioner for Human Rights describes a "rights-based-approach" as being an inseparably linked to the international human rights framework while World Bank

describes as a specific and narrow reference to economic, social and cultural rights. A rights-based approach to community development lays human rights at the heart of its procedures and applications. And a rights-based approach gives attention on how the understanding of human rights to every people is needed to opposing issues of marginalization, conflict, injustice, poverty, and etc. It is a considered and careful move away from giving charity based on the need of the people. It is rather a move towards strengthening the capacity of communities and individuals to understand their rights (OHCHR 2006). Moreover, rights-based approach targets to support the capability of states to fulfill their obligations as duty-bearers and increase the occasions for positive discussions with rights-holders.

“A human rights-based approach is a conceptual framework for the process of human development that is normatively based on international human rights standards. Mere charity is not enough from a human rights perspective. Under a human rights-based approach, the plans, policies and processes of development are anchored in a system of rights and corresponding obligations established by international law. This helps to promote the sustainability of development work, empowering people themselves - especially the most marginalized - to participate in policy formulation and hold accountable those who have a duty to act (OHCHR 2006)”.

2.7.3 4As Frameworks

Stretching from rights-based approaches, I used the 4As framework for my research. The 4As framework originates from the Right to Education Project which is a combined project first applied in 2000 by Katarina Tomasevski. Then, it was launched the second time in 2008 and the third time in 2013 with the support of many international organizations such as Global Campaign for Education, Amnesty International, Action Aids, Save the Children and Human Rights Watch (Tomasevski 2001). The project uses the “4As Framework” as a way to measure the extent to which the right to education is met by assessing how “Available, Accessible, Acceptable and Adaptable” it is. This is widely accepted by researchers, academicians, human rights and development practitioners to be the preeminent recognized way of measuring fulfillment. In this

thesis the first A, “availability” examines whether education is generally available for all different groups/person as the Chins people are tribally diverse. The second A, “acceptability” in the 4As framework puts the emphasis on the quality of education rather than quantity of students, urging governments to ensure that education is available and accessible with good quality (Tomasevski 2001). The third A, “accessibility” focuses on the various obstacles in accessing education. The Chin people faced discrimination and marginalization from government in that they experienced obstacles in accessing their rights to education. Acceptability evaluates the various aspects of the content of education. The fourth A, “adaptability” examines whether education is adapted to the needs of various categories of people. As a matter of fact, this 4As framework is developed from the work that related to education but the template and the content can be fitted and improved in accordance with the objectives which a researcher is working for. In other word, the template needs to be improved to fit in each specific condition with different contexts. Therefore the modified framework detailed in the Conceptual Framework will be used to place the 4As framework within the context of faith-based organization as a part of civil society and their work to education.

2.8 Conceptual Framework

Overall, the fundamental concepts of this research are rights to education, based on the 4As Frameworks (Accessibility, Adaptability, Availability and Acceptability), then the barriers and the opportunities in different models of primary education for church-based schooling in Hakha.

This thesis uses the 4As framework to measure the extent to which children able to access basic education in the church-based. The Right to Education Project uses the following framework to define the 4As:

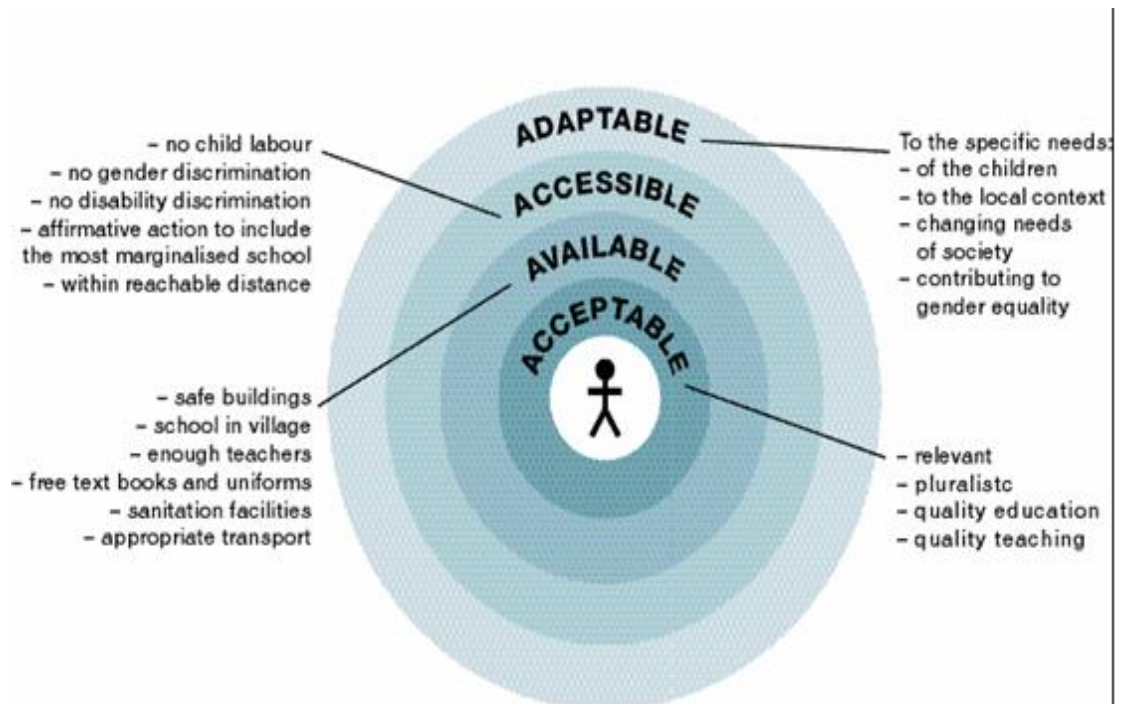


Fig 4: 4As Frameworks from: <https://educationaroundtheworld.wordpress.com/>

The framework is a template which is used globally to evaluate the right to education in any context. However, this thesis needs to further modify this framework to accommodate the Chin state's local context in order to be most effective. Therefore, this Thesis will use the below 4As modified and developed frameworks from the 4As to make it more relevant to the case of the Church in promoting rights to education in Hakha as seen at the below diagram:

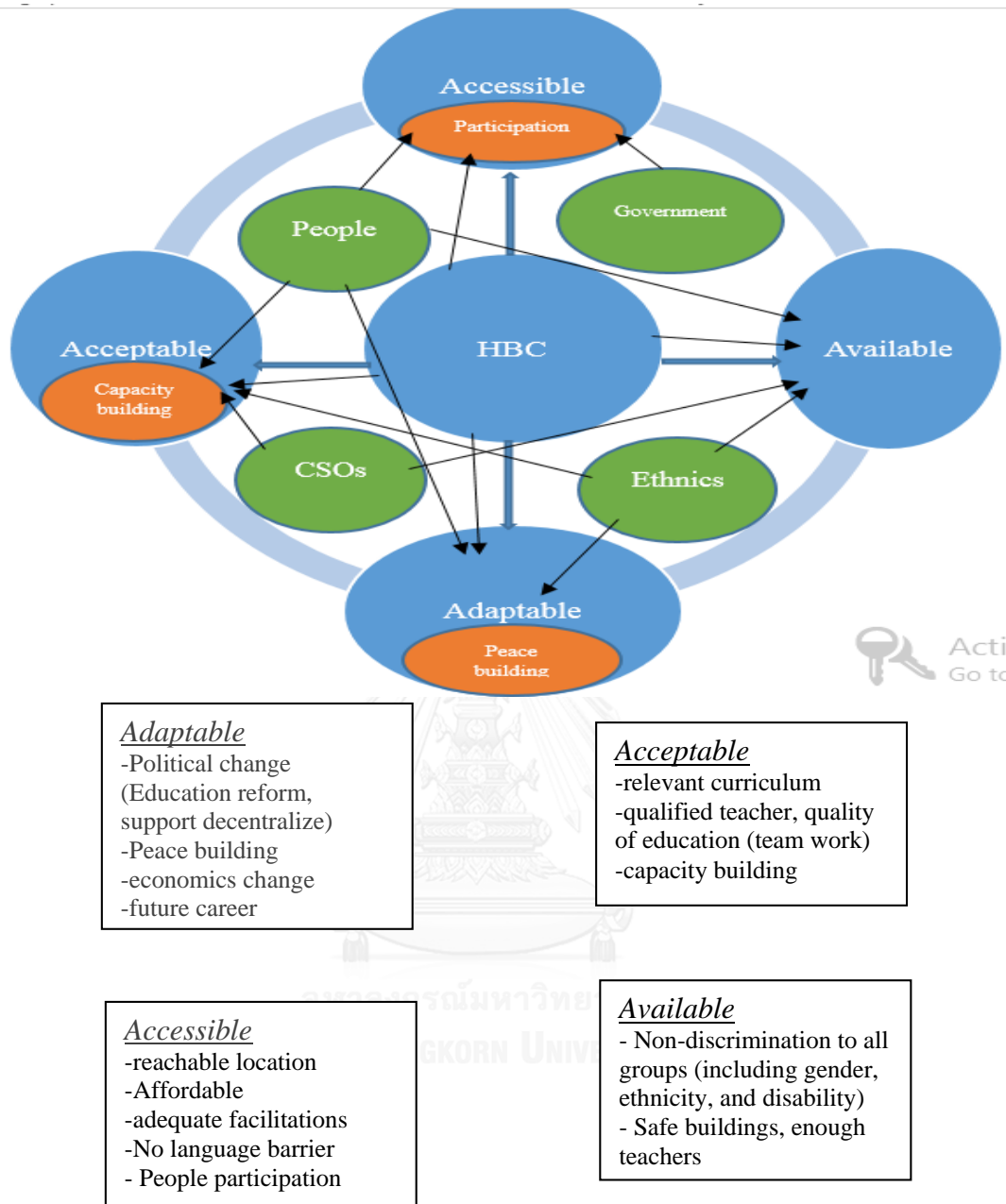


Fig: 5. Developed and modified diagram from 4As frameworks

The reason for using this concept is because it can evaluate the fulfillment of Church work related to educational development work in Hakha and this 4As framework is the most relevant and appropriate for this research. Accessibility, adaptability, availability

and acceptability on the church by the people will be evaluated and measured. This will seek, for example, whether the church can adapt to the new government or not after the election in 2015, the church availability to all groups without any discrimination, accessibility by the public/people to the church, availability for other religions, etc.



Chapter 3

HBC's activities in promoting the rights to Education

3.1 Introduction

This chapter is a presentation of the research findings which was done in Hakha, Chin state at the Hakha Baptist Church (HBC). As mentioned in chapter one, HBC is the second oldest and the biggest church in Chin state. In addition, this church is historically respected and valued by the Chins since it was built by the missionary. As this church is the biggest church, it has several development projects and prominent for the work it has been taking part in terms of youth involvement in community development work and educational projects which are under the administration of this church. The main purpose of this chapter is to explore the research question, “how does the Church facilitate access to the rights to education? What types of collaboration has the church taken to facilitate the availability, accessibility, acceptability, and adaptability to the rights to education?”

Hakha Baptist Church (HBC) has predominantly two formal education programs and seven non-formal education programs and activities for promoting the rights to education. Those programs have separate budgets from the Church. According to Christian belief and practice, a Christian must pay a tithe to his mother church. In other words, according to Christian practice, every believer must pay ten percent of his income to the Church where he takes membership. Hence, the budget is mainly from the tithe (the contribution of ten percent from the income of every church's member) of the church members. HBC has many programs and involvement for the development of educational pattern. We can say that HBC involves in promoting the rights to education in two types. They are formal education and non-formal education. However, this chapter mainly focuses on two main formal programs of HBC to Saipen Nursery School (SNS) and Lukhu Children Center (LCC). In the first part, this chapter will give findings presentation on nursery schools in general, government nursery school, private

nursery school and SNS. The analysis on findings of SNS will be discussed with 4As frame works. Then, the findings on LCC and its analysis with 4As frameworks will be presented and discussed in the second part.

The relationship between right to development and right to education is ratified by the international conventions on human rights as one of essential components which should be enjoyable and pleasurable by everyone for human development. Therefore, this chapter applies and presents that the right to education is as one of the essential components for human right-based approach to development.

a) Nursery Schools in Hakha (in general)

In general, nursery schools can be divided into three types in Hakha. They are Church-based nursery schools, government owned nursery schools and private owned schools. There was only one government nursery school available for the whole Hakha town. The center is located at a corner of Hakha town (not at central place of Hakha) and can accommodate only about 200 children for one academic year. As most of the local people have hindrances and barriers to go to this school, elders and leaders from local community run their own program for nursery school in each of their community and block¹¹.

Private nursery schools only became common starting from 2014. According to the interview, school fees for private nursery school are higher than those of Church-based and government nursery schools. Private schools provide transportation service for the children. In contrast, Church-based nursery schools including Saipen Nursery school collect nominal school fees which are used to prepare lunches for all of the children. Therefore, church-based schools are affordable for poor parents who cannot pay large amounts of money in the private schools. In short, there are three types of nursery schools are available in Hakha. They are; government nursery school, private nursery school, and church-based nursery schools.

¹¹ Here the word “community” applied that it is bigger than “block”. For example, all together of three blocks may call a community in this particular context.

b) Government Nursery School in Hakha

There is still only one government nursery school is available for the whole town of Hakha. There were no other types of nursery schools available around 1990 in Hakha community. There is only one government nursery school for the entirety of the town up until today. It is believed that Hakha city's total population was about 40,000 before 2000. According to the first official report from Hakha population control office, the population of Hakha was 44,086 in 2005. The household and the population of Hakha overburdened the nursery school since there was only one nursery school in Hakha. In other words, it shows that the population and the amount of nursery school did not balance. Several interviewees reported the difficulties and barriers of their children's nursery education in terms of transportation. Parents have to take and pick up their children to school on foot even though it is far away from their residence. Several interviewees reported that the discrimination on social classes was very high. The children are enrolled based on their social classes. For example, a daughter/son of government high ranked personnel will be prioritized in the registration processes. In other words, discrimination of social classes was very high. However, they did not have choice for their children's education.

c) Private Nursery School in Hakha

Private nursery schools in Hakha were only available from 2014 - 2015 academic years. The interviewee said that there may be private nursery schools like home and tuition school but they are not official and they are not running every year. The only private nursery school that can be found from 2014 is the Amazon Private School. This school is jointly managed by qualified individuals and enterprises. This private school started providing primary class from around 2012 but they did not offer for nursery class before 2014. The school fee is critically challenging for many parents. The below diagram shows the total costs for private nursery school at Amazon Private School in Hakha.

Cost types – Amazon Private School (2016)		Remarks
School fee	360,000	MMK
Lunch	90,000	10,000 x 9 months
Uniform	15,000	
Transportation	90,000	10,000 x 9 months
Blanket, bed sheet, other uses	65,000	
Total	620,000	MMK

d) Church-based Nursery Schools in Hakha

Church-based nursery schools largely started around 2000 in Hakha community. HBC nursery school was inaugurated in 2001. However, there was a community-based center for children' education called Young Men Christian Association (YMCA). That community-owned nursery school later became a church-based nursery school.

3.2 Saipen Nursery School (SNS)

Years passed and town churches started running their own programs for nursery schools. This Saipen Nursery School is a Church-based nursery school and was established on 5 March 2001 by Hakha Baptist Church (HBC) under its budget and administration. Christian Education (CE) department initiated and it was the main responsible department for SNS in the previous years. However now, Christian Social Service for Development (CSSD) department is given the main responsibility to take care for SNS.

The name “Saipen” stands for the woman who was the second female Chin convert to Christianity as a result of missionary work. In other words, it was named for the commemoration of Saipen who accepted Jesus Christ as Lord from the work of foreign missionary. HBC started this Saipen Nursery School with 150 children in 2001. This

was the largest number of children the school has enrolled since its inception. There are around 90 children every year from different parts of chin state and community in Hakha. Children are divided into groups accordingly with their ability to achieve in their lessons. In other words, children at Saipen nursery school can be separated into two types. The first group is senior students. Senior students are who repeat the nursery class even though they already took the course for one year. The second type is the fresher children. So, they are separated into groups accordingly with their ability to absorbing on what they learn from curricula. Then, about 40 children are given certificates of completion annually. Those given certificates of completion are children of the first group. This school accepts all children regardless of churches and the denomination they follow, social classes, races, gender and ethnicity. There are Buddhist children and children from other religions who currently attend the school. At the very beginning of this school, the Assistant Director from Christian Education department of HBC, Pastor Rollin Chan Lian, Saya Biak Hlei Cung, Sayamah Zachi John and Sayamah Tuan Hnem guided and kicked off the program as volunteer teachers though they were serving at the Christian Education department of the church.

The main reasons for running this school are because of the lack of resources provided by the state government and due to insufficient financial allocation to nursery education centers from the central government. The government marginalized Hakha and local children in terms of education accessibility for decades. Besides, there was insufficient space, facilitation, and teachers at the government nursery school. As a result, the local people demanded to lead a church-based nursery school so that their children can access education with better quality. The demand of local parents was based on and came from the situation of the government nursery school. The existing school premise, allocated funds, services and strength of teachers and staff from government nursery school could not match with the number of children who are eligible to begin their childhood education. As result, the family living very far from the nursery school faced various challenges to receive the basic education from the public schools. Basically, these are the poor family who cannot afford to live in the city and doing farming for daily survival.

According to the interviewee, “we have to travel very long journey enable our children to access education. We have to walk miles every day to get to the school because there is not transportation service for the children. Parents face many difficulties especially in the raining season, the roads are slippery and sometimes due to landlines the children have to skip the class. This is because of no supporting mechanism from the State government. However, we concern about the future generation and the children education therefore we have to continue keep going and sending our kids in any means. We sometimes have to sacrifice our farming work just for the sake of the children education”. – (interview with Dawt Cia, 13/05/2016, Field interview)

The purpose of running this SNS nursery school is to promote access to the right to education for all children around Hakha community through the support and management of the Church and its members. The HBC understands that by reducing school fees, all poor families can send their children to the center but due to lack of other supports they have not been able to achieve as planned. HBC has separate budget for this program fully that the children do not need to pay school fees, textbook fees, accommodation, etc. The school accepts everyone regardless of their religion, social classes, and ethnicity.



Fig. 6 Saipen Nursery School, photo credit – Thawng Tha Lian

3.2.1 Location of SNS

SNS is located at the heart of HBC compound which is the most reachable place from every corner from Hakha community. The roads that link to HBC are convenient and useable by the users. There are 60 children at SNS in 2016 academic year. They are 37 boys and 23 girls in terms of gender. They all come from different backgrounds in terms of ethnicity and social classes. There is no discrimination based on disability.

3.2.2 Committees and Teachers (Structure)

Since this school is under the management of HBC, the committees, staffs and responsible persons are from the HBC church members like; deacons, youth leaders from youth department, pastors, and women department. The teachers are hired by the committee of this nursery school with some criteria and qualifications they set off. The below (Fig. 7) document from the church record acknowledged the first committee persons of Saipen Nursery school. Then, the figure 8 recorded those teachers of Saipen nursery school from 2001 to 2015.

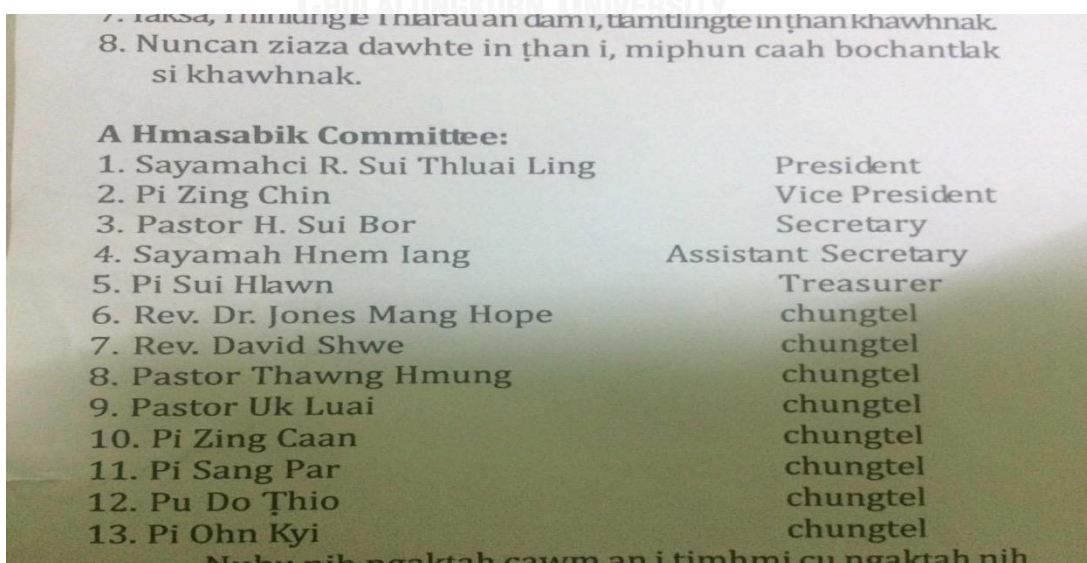


Fig7: the first committee of Saipen Nursery School

zohkhenh chih hna. Chuncaw chuangtu ah Pi Tin Mya lak a si.
Kum 2001 in a tu tiang ah Tualleng Sayamah hna cu:

1. Sayamah Tuan Hnem	Sayamahci	2001 in atu tiang
2. Sayamah Tha Hlei Tial	Sayamah	2002-2008
3. Sayamah Far Tin Zing	Sayamah	2009 in atu tiang
4. Sayamah Sung Tin Thluai	Sayamah	2009 in atu tiang
5. Sayamah Tha Men Sung	Sayamah	2010 in a tu tiang
6. Pastor Cing Khaw Ciang	Sayamah	2014 April in

Fig. 8, shows that teachers of Saipen nursery school from 2001 to 2015

3.2.3 Classrooms and Open time

The academic period of this nursery school is 10 months a year starting from June to March. The school operates from 8:00am by welcoming children at the school gates by the teachers and the lessons begin from 9:00 am until 3:00pm, Monday to Friday. There are break-times for sleeping, eating, and playing. Before the students are put into different classes, every new comer has to go through an assessment and, based on the performance and ability demonstrated during the test, the students are allotted into a corresponding class level. The school admission officer also takes into account the age of children so that there would not be much issue when it comes to physical appearance of the children. In general, this nursery school has enough classrooms to divide children accordingly with the guide and decision from the teachers in order to have indoor learning. There are other rooms for playing games as needed and accordingly with the curriculum and guide from the teachers. They have an outdoor playground for children. The boundary and house of the Saipen Nursery School has a fence made of steel for the safety of children.

3.2.4 Curriculum

The curriculums and course syllabus of this school is mainly adopted from the government descriptions. However, Saipen Nursery School also has its own curriculums which are guided and approved by the committees. They used both syllabi because the state schools do not allow teaching ethnic languages hence the school took advantage of this discrimination of minorities by the Burmese government and created an ethnic language subject. It does not mean that the children learn only from their own curriculums but they also learn from the government's curriculums. Some curriculums are related to Christian education such as Bible verses reading and the Lord Prayer from the Holy Christian scriptures. The interview from a couple parents said that, "we have registered to Saipen Nursery School for our child rather than government nursery school with the anticipation for growing with God's words and spiritual heart since the church-based schools are teaching not only curriculum from government but also Bible related curriculums. Moreover, we feel that Church-based school is safer and reliable for our child". The parents acknowledged that by sending their children to faith-based school, they would improve their kids' mannerisms and discipline because the teaching methods are completely different from what is applied in the state schools. Children are treated with love and care without discriminating, and also peer support systems in the church-based schools are tremendous.

3.2.5 Transportation Service for Children

The luxury machineries like cars and motor bikes were rarely used until the recent years in Chin state. Only high ranking government officials can use them. Walking on foot was the common mode of transportation in the Chin state until very recent years. However, now most people can use motor bikes as transportation for family use and personal use starting from about 2010. Since the government nursery school did not have any transportation services for the children, parents had to take their children to the school. It did not matter how far away a child's house was from the public nursery school, they had to go on foot to get to the school. It had been a longstanding practicing so the local parents use to it.

Nowadays, some people use motor bikes to take their children to school but it is only for very few people. The majority of people travel by foot to take their children to school and for pick up too. As a matter of fact, the Saipen Nursery School does not have any separate transportation service for children. However, the school helps to those children who feel sick that he or she needs to go back home, or to those who are not picked up by their parents in the evening, and when there is an unexpected barrier for their trip back to home because of heavy rain, natural disasters, storms, etc.

3.3 Analysis Saipen Nursery School with right-based approach of 4As Frameworks

This part discusses and analyses SNS by using 4As frameworks to look more closely to how the findings are relevant to the concepts particularly the extent to which the right to education is promoted by Saipen Nursery School. Using the analysis of 4As framework, the research questions can be addressed and answered.

3.3.1 Accessibility

The accessibility component of the 4A frame work means affordability, including access for marginalized people, adequate facilitations, no language barrier and the school should be within reachable proximity of the children's homes. The research finds that there is no language barrier for the children and no discrimination regarding with the denomination they follow, ethnicity, social classes, and no discrimination to disabled children. I had interviews with two sets of parents saying that they choose church-based nursery schools for their children because it is nearer to their home; they feel safer than with other type of schools and with the expectation that their children will grow up with God's will. These are the interviewees' main points as significant reasons to why they prefer their children attend a church-based nursery school. Moreover, parents do not have any barrier regarding school fees since Church-based schools only charge for lunches for their children– all other services are free of charge. The location is within reasonable distance from their homes without any hindrance for the children or their parents.

3.3.2 Availability

The availability in 4As frameworks module means that safe buildings, free text books and uniforms, appropriate transportation, sanitation facilities, and sufficient teachers. The buildings of SNS are newly constructed with completed facilities such as toilets for children, bedrooms, living rooms, a kitchen, etc. The researcher observed that buildings are safe for children, safe from rain, compounds are clean and surrounded with iron made string fences. They have enough teachers that meet teaching standards. The numbers of teachers and staff are proportionate to the quantity of children. Text books are freely disseminated to children. Since the church has separate budgets, the facilities are satisfactory and highly appreciated by children. For example, Saipen nursery school uses the sanitation water from “Diding Company” on a regular basis. On the other hand, the church does not have any transportation services for nursery children. The SNS does not distribute free uniforms; parents have to make the uniforms themselves for their children. Those might be the biggest barrier for parents and children in accordance with the meaning of Availability from 4As frameworks.

As a matter of fact, most of the churches in Hakha founded their-own nursery schools so that the number of schools and the population for children is balanced now. Schools are installed to the most central places where children can go to school from different areas. The churches do not build the nursery school at the compound of the church area but depends on the place and building they can afford or rent. SNS is built in the campus of HBC. Church-based schools are not officially registered to the government but the church and government have an understanding on this issue. The interviewee comments that church-based nursery schools depend on the government because the government can close those schools if the government does not allow them to run their program. “Churches’ activities and inputs are quite small comparing to government’s input actually. Church helps the government promoting the right to education, church adds to the needed gap. The availability is guaranteed for both of parents and children (Sayamah Tha Tha, 12/05/2016, In-depth interview)”.

3.3.3 Acceptability

According to the meaning from the component of 4As framework, acceptability refers to the quality of education, relevant curriculum, and quality of teaching. The researcher observed that the curricula used at Saipen Nursery School are up-to-date courses. The

committee takes care of the curricula yearly so that the children can learn updated courses. The researcher's observation of teachers and curricula noted they are outstanding and high quality. For the Saipen Nursery school, they use both of the curricula from government and their own course designed by the committee. Their designed courses are mostly related to Bible and ethical teaching. The teachers are highly trained persons from an institution or the committee sends them to be trained from some programs. They are compatible teachers with any type of nursery school teachers in Hakha community. There are sufficient facilities and school buildings for children and teachers as well. SNS has enough classes and teachers. They have spaces for playground with full items.

3.3.4 Adaptability

The government school accepts the certificate from the Church-based nursery school for continuing primary classes. There is no barrier for the students who get certificate from the Church-based school. Therefore, the children from Saipen Nursery School do not have any barrier for the advance education process. All the needs of children are fully facilitated by HBC to every event and program they have. For instance, the Saipen Nursery School has playground with its instruments and items for kids. The church programs for promoting the rights to education are useable by the users since it is compliance with the local context; SNS is stable to the political change including the education reform. In other words, the church is always adaptable with the political change and education reform. It is evident by the past elections in 2010 and 2015.

3.4 Lukhu Children Center (LCC)

During the incumbent of Rev. Dr. Jones Mang Hope, a senior pastor of HBC, and Pastor H. Sui Bor from women department of HBC, this orphanage home program was inaugurated on 1 October 1996. The actions and plan started from 1 August 1998. The HBC inspired to run this orphanage children center when the church sees children without education assessment, children who have no parents, and homeless children.

This center focuses on the well-being of the orphaned children. Then, the church decided to run this program under the leading of women department of HBC.

HBC is responsible and supportive to find sponsors and other financial sources for those children who are doing their higher studies. It includes finding scholarship from the fellow Chins who live abroad and within the country.

The name “Lukhu” refers to the first baptized woman Chin Christian from Hakha Township. HBC gave this name as remembrance of Lukhu who was the first person converted to Christianity from the American missionary work. Before 2002, this center was called “Lukhu Orphanage”. In 2002 BHC changed the center name as “Lukhu Children Center”. They founded this center with eight main purposes and objectives. I would like to pick up four of the main significant parts from those eight purposes.

1. Lukhu Children Center prioritizes to children’ education. To take responsibility until an orphanage passed his/her matriculation examination (University entry examination).
2. Lukhu Children Center accepts everyone without discrimination to religion, ethnicity, and race.
3. To motivate and cultivate children to be a good leader in the future.
4. For those who cannot attend their higher education will be trained to professional work for their career depend on their choice such as training to sewing, training to motor cycle repairing center, training to car driving, etc. so that they can make their living themselves in the future.



Fig. 5 Lukhu Children Center, Photo Credit – author

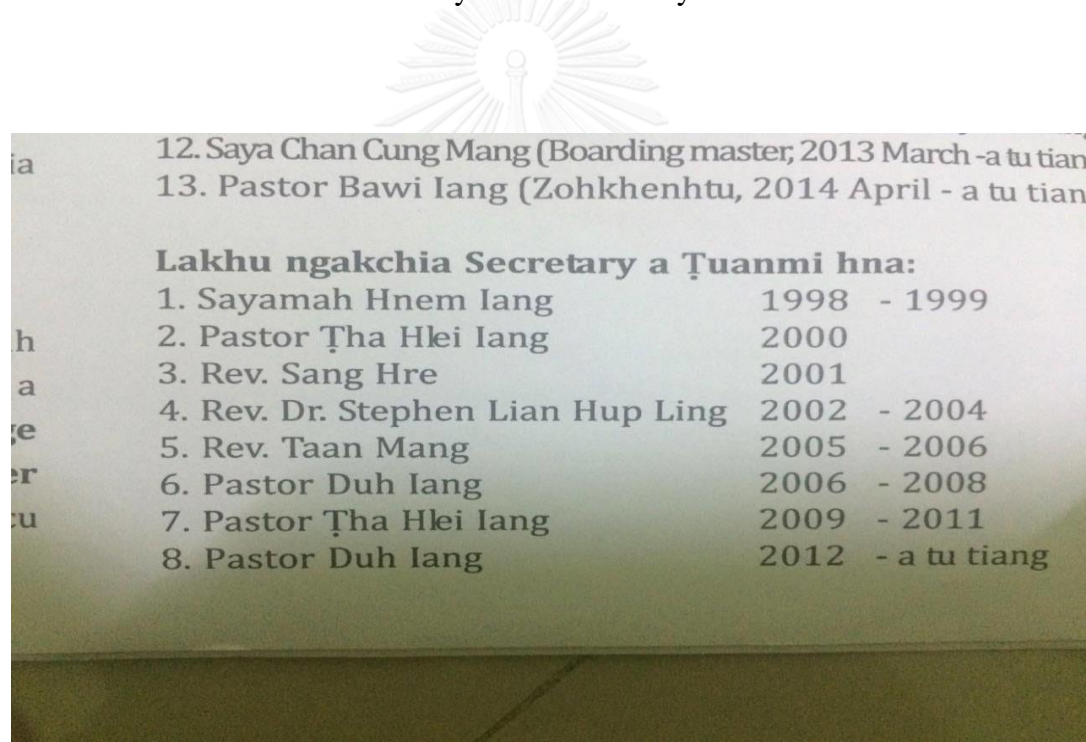
3.4.1 The orphanage children at Lukhu Children Center

The orphanage children come from different parts of the Chin state. Some are from the southern Chin state (Mindat township, Kanpalet township, and Palatwah township) who speak a different dialect of Chin and most are from the northern Chin state (especially from Hakha township, Than Tlang township, Falam township) who speak Lai dialect. They come there with different backgrounds and different stories and social statuses. Some do not even know where their parents are. There is no limitation for age, gender, race, and religion.

Children at Lukhu center are from 4 years to 25 years old. Currently, HBC is supporting 32 children at Lukhu Children Center in total. 14 children are taking their primary school education, 8 children are taking their middle school education and 10 children are taking their higher school education respectively at government school with the full support of the Lukhu Children Center. There have been 159 (76 females and 83 males) children in the care of the Lukhu Children Center since its inception in 1998 to 2015. 19 children have successfully graduated their high school education by 2015. They are

12 males and 7 females. The two children from Lukhu passed their higher school education with distinctions. Mr. Kyaw Naing got distinction on Economics subject and Mr. Hrang Lian Thang with English and Physics subjects. In summary, 19 children have been taking higher education level or university studies by 2015. As mentioned, even though children cannot finish their higher school education or cannot go to school, they are trained to pursue other professional career development to become self-sufficient. “Through this program, 20 children have been able to look after themselves and created their own livelihood opportunities”, said by the interview one.

The below (Fig. 6) documented the persons who served as Secretary Position for Lukhu Children Center from the founded year 1998 to this year 2016.



Lakhu ngakchia Secretary a Ṭuanmi hna:		
1. Sayamah Hnem lang	1998	- 1999
2. Pastor Ṭha Hlei lang	2000	
3. Rev. Sang Hre	2001	
4. Rev. Dr. Stephen Lian Hup Ling	2002	- 2004
5. Rev. Taan Mang	2005	- 2006
6. Pastor Duh lang	2006	- 2008
7. Pastor Ṭha Hlei lang	2009	- 2011
8. Pastor Duh lang	2012	- a tu tiang

Fig. 6, Secretaries for Lukhu Children Center from 1998 to 2016

3.4.2 The Importance of Lukhu Children Center

All the interviews said that this orphanage center is helpful and meaningful for the children because they all can have their own career and taught to be able to find respective interest for their survival— on the other hand they can stand by their own feet without other assistances. Since this center is for the orphaned and unprivileged

children, they need support from the local people such as donating clothes, food, meat, vegetables, etc. Some people from Hakha community donate food and clothes. Some people contributed in cash, especially from exile Chins who already live abroad.

“...this center is significantly needed to promote and make bigger because children who do not have chance to access his/her education can access with full support from this center. We provide their education in accordance with their age and choice (LCC teacher Cung Nung, 02/06/2016)”.

There are more than 20 people who have been living on their own and supporting themselves after being lifted up by the Lukhu Children Center. The benefit is huge for some outgoing students, who have made use of the skills they obtained from this learning center. The center has nurtured the underprivileged children to rebuild their disrupted lives. I have interviewed one person who grew up from this center but now found employment opportunity by working at an organization.

“I would not have chance to live and making my life as I am now if there was no Lukhu Children Center. It lifted me up by nourishing formal education, informal education, and Christian related education which give me strength to overcome when I feel sad. This center makes me forget being an orphan, all my teachers, committees, church members and donors are my parents now (former children of LCC, 26/05/2016)”.

3.3 Types of Collaborations by HBC under LCC

The HBC has separate safe buildings for orphanage children with full facilities within its compound. Under the budget and administration of HBC, the Lukhu center facilitates in terms of food caterings for daily life, in terms of financial support for children' education, in terms of health insurance. According to the above definition and meaning of formal and non-formal education, LCC facilitates and can be assumed in both conditions.

LCC has its own daily activities for children and educational development programs for the children as extra curricula. HBC hires a guide teacher for children, he who takes

responsibilities of utilizing the rules and regulation of LCC. Children are trained in livelihood skills such as sewing, motor engines repairing center, handcrafts, etc. Children are taught Biblical teaching at night or during their free time or on Saturdays and Sundays as extra curriculum. Thus, accordingly with the term and meaning from non-formal education define by OECD; it is non-formal education for children under the collaboration of HBC to LCC.

Children from LCC have to take their formal education to government schools in accordance with their ages and standards. LCC supports all the costs of school fees and other expenses of children. In other words, LCC supports in terms of finances and pay the school fees to the schools where children take their classes. We can say it is as a kind of scholarship if it is interpreted in the clearest way. This is how children from LCC access their formal education through the facilitation of LCC and under the collaboration of HBC to LCC.

3.4 Analysis LCC with right-based approach of 4As Frameworks

3.4.1 Accessibility

The children under the support of LCC are orphans and marginalized children. They did not have chance to access their education before they arrived to LCC. As given in the previous findings, LCC has been supporting more than 159 children who are neglected and marginalized from the rights to education across the Chin state. The center has full facilitations for children such as food, clothes, safe building for their shelter, relevant health care, and other livelihood skill trainings. For example, the children's health conditions are checked up once a year by medical doctors who are hired by HBC. Food is cooked and provided by LCC staffs. Clothes are arranged by LCC and donated by other fellow local people from Hakha community. LCC children have to go to the government schools so that they can access their formal education with high quality. Therefore, LCC supports them in terms of finances for their school fees and costs. In other words, LCC pays its children's school fees to the government schools. The LCC is built at the reachable place from their schools. There is no discrimination to gender and disability at LCC since this center was founded with the

purpose for every children who do not have parents and marginalized children. The accessibility to LCC has no limitation based on social classes, religion, and ethnicity.

3.4.2 Acceptability

In accordance with the meaning of acceptability in 4As framework component, LCC has its own guide teachers for the children and relevant courses. Teachers are responsible for guiding children in terms of controlling discipline, and enforcing LCC's rules and regulations. The orphan children from Lukhu Children Center have extra curricula programs after the classes they take from government schools. This extra learning program takes place at night and the early morning before leaving to the government school. This program does not interrupt their school study. This learning program includes teaching of ethical correction, bible study, basic civic education, and peace and love building. The guide teachers help the students on what they have problem from their studies. Children are trained by their teacher how to clean toilet, how to cook, how to wash, to keep clean their campus, to get up early regularly, etc. Children are divided and taught according to their ages and ability to absorb the curricula when they study. The interviewees significantly highlight the livelihood skill trainings for the LCC children as crucial and effective to their personal lives. LCC organizes this program in summer time in order to be well trained in livelihood skills such as sewing, repairing motor workshop, and innovation handicrafts. Those skills ensure their future lives' stability.

3.4.3 Availability

LCC center can host more than fifty children yearly. The buildings of LCC are newly constructed with completed facilities such as toilets for children, bedrooms, living rooms, kitchen, etc. The researcher observed that buildings are safe for children, safe from rain, compounds are clean and surrounded with iron made string fences. They have enough teachers with suitable skillsets. The numbers of teachers and staff are proportionate to the quantity of children. Text books are freely disseminated to children. The facilities are satisfied and highly appreciated by children. For example, they use the sanitation water from "Diding Company" on a regular basis.

3.4.4 Adaptability

As mentioned on the above paragraphs, LCC aims for children to be able to stand for themselves even after they finish their schooling or have left LCC. For those who do not have an educational background, Lukhu Children Center School shows an awareness of its children's future needs within the local context in the extra-curricular subjects they offer. In addition to the basic subjects, the Lukhu Children Center provides instruction in sewing for the girls and technical workshop such as training for cycle repairs, driving cars, etc. for the boys. This aims to arm the children with practical skills that they can use to find jobs when they leave Lukhu children center. The teaching assistant program also gives students options for paid work upon completion of their studies. There are a number of Lukhu children who already stand and make their living themselves within the country and outside the country. In short, children who grew up from church-based schools are more secure for their future lives since they are well trained in livelihood skills, vocational skills, and innovation handicrafts.

3.5 Conclusion

The research finds that the government did not provide enough nursery school opportunities in Hakha so the church-based nursery schools were founded as a solution. Parents prefer to make their children to go to church-based schools than other types of nursery schools. Children who grew up from church-based schools are more knowledgeable compared to those who attended government schools. They are well trained in life skills and innovation handcrafting that their future is more secure than those of children from government schools.

The government does not recognize church-based schools including Saipen nursery school and Lukhu Children Center. The research discovers that the recognition from government is the biggest barrier they face. Transportation services and free uniform distribution seems the main barrier for availability but these were not the biggest problems for local people according to the local context. The other activities and initiatives to promote the right to education from HBC such as summer course programs, special Sunday for youths, and CE Sunday are highly valued and meaningful

for local people. Those programs enhance the ability of children in life skills for their future lives' security. The two main HBC to SNS and LCC which promote the rights to education comply with the concepts of 4As frameworks.

Data and information collected from field site provide foundation for analysis of the concepts key to this thesis. This finding can be concluded that HBC involves in promoting the rights to education in many forms which are formal and non-formal education. We can say Saipen nursery school and Lukhu children center as formal education accordingly with the definition defined by OECD. Those programs are based on the conditions and circumstances of the church members; the church plans according to the need and the availability of its members. Moreover, the church plans all those programs free of charge with the purposes of promoting the right to education for those who are marginalized from their right to education. The church also supports training on life skills for those who do not have the chance to get his/her formal education.

Chapter 4

Youth Department's activities in promoting right to development

4.1 Introduction

The general meeting of the HBC recognizes the prominence of youth's participation in community development work and their activities to promote the rights to increased access to education from the one year programs. There are a number of youth community development work programs under the charge of the youth department from HBC and programs which promote the rights to education for the local people including the youths themselves. Moreover, the Youth Department of HBC contributes to community development work in many other areas such as reforestation, infrastructure development, cultural development, political development and economic development.

It does not mean that there are no other activities for youths but those activities are notable activities and programs that the HBC does for the youth distinctly. Indeed, the

church has many programs for youths and the Youth Department as well. However, this chapter depicts activities only related to community and educational development works undertaken by the Youth Department of HBC, answering the research sub-question on, “what do the roles of youth department play in promoting a rights-based approach to development? How far do such activities help improve availability, accessibility, acceptability, and adaptability to the rights to education?” The activities are in line with the right to development’s mechanisms. The right to development and right to education are endorsed by international convention on human rights as the fundamental need for everyone. This chapter applies that the right to education is as one kind of the needed mechanisms from right to development.

4.2 The Youth Department of HBC

The roles of youth department are prominent for Hakha Baptist Church. The Church assumes that the youths are the backbone of the Church. According to the interviewees, young people have unique perspectives and talents to offer. The youth are active and passionate to participate voluntarily for the good of the community. They play and are involved in many roles in the form of volunteers. They are often equipped with passion and optimism that the church desperately needs. HBC formed the Youth Department with the youths’ betterment and unity in mind. The church has separate youth pastors who take responsibilities in leadership roles for the youths. The Youth Department also has a youth general secretary to provide assistance to the youth pastors in leading the youth, providing information and inviting fellow youths to events and activities they have planned. Other positions like an accountant, sport leaders, and financial leaders have also been formed under the Youth Department’s system. The participation of youths from the leadership of the Youth Department for community development works is vital, especially for work related to education. The Youth Department aligns with the Church in saying that young members are not marginalized participants of the body, but conspirators in community development work including educational patterns of the church. They actively take part in every program of the Church in different forms such as volunteers.

4.3 Youth department in promoting right to development

As we discussed the meaning and definition of right-based approach development in chapter two, what exactly a rights-based approach means can be translated into different meanings in different contexts. It depends on the work of agencies and their definitions. Here, therefore, this chapter applies the definition from the local people on the right to community development works undertaken by the youths from the HBC's Youth Department.

4.3.1 Community Mobilization on Reforestation

The Youth Department's involvement in this program is highly appreciated by the local people especially after the natural disaster from nonstop raining and landslides in recent years. There was a severe natural disaster of landslides that took place in Hakha on July 2015. Many places were destroyed by the landslides in Hakha. Thereafter, many volunteer groups, including HBC's Youth Department, started to restore and replant trees in the forested areas and parks in Hakha town-ship. The youth planted more than one thousand cherry tree seeds among other kind of trees in 2015 under the Youth Department's leadership. All of the costs for buying seeds and other logistic such as lunches and transportations were provided for by the Youth Department.

4.3.2 Disaster Awareness

This program came to fruition in light of the extensive damage incurred by the natural disasters of last year. The youth involvement in this program was very much significant for the victims. The youth voluntarily gave community mobilization to disaster awareness workshops, informal conversations, and poster presentations to the local people. This activity included giving awareness on environmental issues by having conversations with the local people; volunteer youths went to the people and had conversations directly with the people. For example, volunteer youths walked to shop owners and talked with them. Moreover, groups of youths helped the victims in terms

of finding temporary places for their safety, carrying the displaced victims' belongings, and supplying them with food.

4.3.3 Infrastructure Development

The youth's role in infrastructure development involves many issues but this part reveals only the main activities which are related to right-based approach to development as discussed in the previous chapter. Public school children in Hakha community face problems in damaged small roads that link to their schools especially during the rainy season. The rainy season lasts from June to September every year. The roads are destroyed by the heavy rain so that the school children face serious challenges in traveling to their schools. This particular problem is largely solved by the youth volunteer groups in Hakha including youths from the HBC Youth Department. They repair the roads so that children can go to school every day.

4.3.4 Culture Development

As confirmed by the failure of many projects throughout the history, development is not synonymous or congruent with economic growth alone. Strengthening the contribution of culture to the right to development is a goal that was defined by many scholars to the meaning of right-based approach development. Likewise, the HBC youth contributed to the development of the Chins' culture. For example, youths attended camps and were trained to learn the Chins' cultural dance during the whole month of July in 2015: a project led by HBC's Youth Department. They have a dialogue in order to cultivate the activities which relate to cultural development and to exchange their knowledge on Chin cultures. They also have a public debate competition on Chin cultural issues to pave the way for the further development of Chin culture.

4.3.5 Political Development

HBC's involvement in political development-related issues takes on many forms and actions. Those actions are to strengthen the youth's fervor and participation in nationalism and political arena. For instance, HBC hosted a seminar on October 2013 for Dr. Lian H. Sakhong, who is one of the most prominent Chin historians and

politicians. HBC invites other Chin politicians, activists, and human right defenders who come and take part in worship service at HBC to have talks with the local people including the youth. More importantly, HBC has a seminar every year for the empowerment of its members. The topics for each seminar may differ according to the economic, social and political conditions at the time.

4.3.6 Economics Development

The peculiar boons of the church's program for the youth are vocational trainings, summer course programs, and training for life skills. The HBC separately led those programs for the empowerment of youths for their future careers. Those exercises and activities include trainings on weaving Chin cultural clothes and sewing for women, and innovative handcraft trainings which support and help their livelihoods.

4.3.7 Sport and health development

This program is the fellowship program for the youth led by the Youth Department of the church. Hakha Baptist Church holds a sport day once every year in May. The purpose of this sports day is to make intimate friendships with fellow youths through playing together and to be united in Christ as brother and sister. HBC holds the event for two days. They play football, volleyball, table tennis, and other kinds of sports. It is not merely a day for sports and recreation though; they learn from each other intangible lessons related to ethical and social-related issues, and it strengthens a community spirit of team work. It also improves the quality of their health. As the youth pastor said at the interview, "this sport day gives our youth new strength to their one year activities that's related to church's programs. This is not merely sport day but it is a revival day for the youths".

4.4 Youth Department in promoting right to education

4.4.1 Summer Courses

Most of the Churches in Hakha usually have summer course program. It is one of the prominent programs the church does and they set off from the first of the year. HBC also has this summer program usually in April. Summer programs in April are free for children and youths because it is an official national holiday for Myanmar's students, government personnel, and other organizations. Therefore, the church takes this opportunity to provide and promote youth education. They usually spend two weeks for this summer program. The church fully supports all the costs such as food catering, transportation, accommodations, etc. All of the teachers and trainers are scheduled by the church.

The purpose and goal for doing this program is to promote youth education. One of the main benefits cited by an interviewee is the training in life skills that will benefit the children's future. More importantly, the goal is to encourage children not to waste their free time. Because of the Buddhist new-year holidays in Myanmar, the biggest and most splendid celebration is the water festival that takes place in April. Children often take part in this water festival and select activities that their parents and church choose during this period. According to one interview, parents are afraid that their children would waste their time during the water festival. As the interviewee reports,

“This summer program is purposely bestowed in April in order to control the partaking of children to “Water Festival” which is the Buddhist New Year. Young people just play with water and going around which entices them to drink alcohol, smoke, and use other drugs (HBC deacon Nawl Hrang, 25/05/2016, In-depth interview)”.

The curriculums contain English as a second language, and Chin (Lai dialect) literature and language, Chin cultural subjects are compulsory courses. Other courses such as music and sports are elective courses. Sometimes they have this summer program at other places removed from the church's grounds. They may go to famous places within or outside of the Chin state. This means that the church uses it to persuade the youths

by showing them the beautiful nature of the places where they go for the summer course.

“...this program is prominent for our children since the church purposely plans to promote the rights to education especially for Chin language and literature (Lai dialect) which does not allow learning at the government school. As the government schools do not allow learning our mother (Lai) literature and language, our children do not know how to write and read their mother language. So, this summer program is vitally significant for our children (HBC senior pastor Rev. Pawl Tum Ceu, 07/06/2016, in-depth interview)”

4.4.2 Christian Education (Sunday school)

Sunday school is mainly practiced by Christians in this world including in Hakha, Chin state. Sunday school is significant and highly prioritized by the church. All of the children enjoy and attend every Sunday morning at Church. This is a totally free education that the children can access through the church. They learn basic knowledge related to the Bible, history, ethics, and manners. They also acquire Chin literature and culture through learning songs, reading Bible verses, and by other means. More importantly, they have competitive activities with children from other churches and fellowship programs with other associated churches in Hakha. Every child in the Hakha community enjoys attending Sunday school. It is assumed by parents that their children must attend Sunday school regularly. Likewise, children also voluntarily take part in it.

According to the interviewee, this Sunday school is crucial both for children’s biblical knowledge and for learning the Chin language and cultural literature. Because the central government did not allow the teaching of the Chin language in public schools, many children do not know how to read and write their mother language. Therefore, the church leaders use Sunday school as an opportunity to teach their own mother language through singing songs in Chin language, teaching in their mother language, and by having competitions among children. This Sunday school is the main place children learn and acquire their mother language and literature. More importantly, this

Sunday school makes children grow with Christ which is the most important reason the parents value Sunday school.

4.4.3 Special Sunday for CE

Christian Education (CE) Sunday is a crucial and valuable Sunday for both children and parents. It is the most heart touching activity that every child can do for the church and the people. On this Sunday the people recognize many members of the congregation who take on the important task of educating not only the children, but the adults as well. Children are separated into groups accordingly with their ages. The CE program schedules many competitive programs which are aimed to enhance children's knowledge and abilities. They usually begin preparations at least a month ahead. With the help of these activities, parents notice what talents and abilities their children possess.

4.4.4 Special Sunday for students

From the first year of the Church, they have a special Sunday for students twice a year. These Sundays are usually in the third week of February and the first week of May. The senior pastor of the church will say prayers for all of the students during the worship service. A preacher or special speaker will be invited to deliver a special talk for encouraging the students. All of the church members and local people who are aware that the church is leading a special Sunday for students help them by praying on these Sundays in the church. In the third week of February, they pray for those who are going to sit the national level matriculation examination or university entry examination. Students are requested to stand up from each of their seats in order to be prayed for by the pastors. As universities and schools in Myanmar open in June, praying for students who are starting their school and university takes place in the first week of May. When I asked a pastor regarding this issue, he replied;

“It is the most beautiful and effective program we can do for students because praying is our strength for Christians. Moreover, by doing this special Sunday, students know how much the church and community encourage education, how

much anticipation their parents have for their future, that make students study hard. Therefore, in other words, this is a kind of promotion and involvement in education pattern from Church (pastor Cung Lian Thawng, 05/05/2016)”

4.5 The role of Youth as volunteer teachers at church programs

As mentioned, the education and programs provided by the Sunday school are free for everybody. Teachers are volunteers from the church's youth. As soon as they finish their matriculation examination, they serve as a volunteer teacher for Sunday school. For those who are attending University, they serve as volunteers during the holidays or semester breaks. Some might already work for governmental office or other organizations. It is assumed by the local people in the Hakha community that the teachers for Sunday school are volunteers from the church's youth. And the youths also assume that it is their task and responsibility to be a volunteer teacher for their church's Sunday school.

Currently, HBC has more than 25 Sunday school teachers and about 200 children in total. Children are divided into classes according to their ages. They have curricula which should be finished in one year. This program is in the hands of youths under the administration of the Christian Education Department of church. The volunteer youths entirely lead this Sunday school. The church is involved only in financial support and providing necessary facilities. The church is involved in some decisions regarding one-year programs and activity plans for CE children. Therefore, the youth are crucial for this Sunday school's successful implementation and sustainability.

There were no paid staffs or teachers at Saipen Nursery School during its inception years. Youths from the Church voluntarily worked as teachers and staff. In the beginning, the Church did not have separate budgets for hiring teachers for this nursery school. Youths and the Youth Department are the main actors for running the program. Youths may be assigned month by month to be a volunteer teacher for this school. However, the church introduced a budget for hiring separate teachers and staff after

some year passed later. Now, the youths take part in cleaning the campus, arranging and setting the rooms as needed.

4.5.1 The roles of Youth in Summer Course Program

As mentioned in the above paragraph, this program is intended solely for the youths of the church. This program takes place once a year in April. The program aims to enhance the youths' educational opportunities during the summer holidays. This also aims to promote the rights to education for marginalized subjects from the government like Chin literature that is prohibited from government schools. The youths are the participants in this program but they have to implement and transmit the knowledge they got from this program to their community, rural villages, and within the church. They learn Chin literature during summer courses then they have to teach again to their blocks. For instance, they learn music on staff notation (music) from summer course programs. They use and teach it again to their respective blocks; and it is thus used again by transferring their knowledge to rural areas.

4.6 Conclusion

HBC has been lifting up many children and students to reach greater heights in their education and future careers, especially for those who have no chance to be educated and face problems in financial support. In other words, the HBC's Youth Department has been promoting and improving the lives of marginalized children and young individuals by feeding their right to education, life skills, and vocational trainings. The churches have been providing according to the needs of the people and their culture. The Church provides the fundamental needs of education for the Chin people according to the basic principle of human rights to development which is defined in the right-based approach to development.

Chapter 5

Analysis and Conclusion

5.1 Introduction

This chapter aims to answer its main research question on the enhancement of the church's activities to promote the rights-based approach to development in Chin State. As explained before, the relationship between the rights to education as part of the rights to development is endorsed by the international convention on human rights. The right to development is an undeniable human right which is entitled to be able to be participated in by everyone for their educational, economic, social, cultural and political development. Education is one of the most significant mechanisms for human development among the wide ranges and types of rights to development.

“Education is a human right with immense power to transform. On its foundation rest the cornerstones of freedom, democracy and sustainable human development (Kofi A. Annan 1999)”.

The right to education is a fundamental human right that should be appreciated by all, regardless of religion, ethnicity, and nationality. Additionally, the right to education has been universally recognized since the Universal Declaration of Human Rights (UDHR) in 1948 and has been endorsed in various international conventions and national constitutions. It recognizes not only access to education but also the obligation to eliminate discrimination. However, the right to education is denied to countless people around the world, including the Chins in Myanmar, which effects the development of people.

The research findings on the roles and involvements of HBC in promoting the rights to education were presented in chapter three with the 4As framework analysis. Subsequently, HBC's roles in enhancing the right to development through the roles of youth and youth department are presented in chapter four. It also contained the roles of youth department in enhancing the right to development in education at the second part of chapter four. Chapter five answers the main research question on how far the

church's activities enhance the rights-based approach to development in Chin State through its presentation of the involvement of HBC in enhancing the rights-based approach to development in various activities and programs. Then, those activities and programs are evaluated and analyzed according to the components from right-based approach to development focusing on people participation, peace building and capacity building. It also included HBC's activities to enhancing the right-based approach to education according to 4As frameworks at the final part of the chapter since education is considered as one component of development.

5.2 HBC's activities and its rights-based approach to development

The rights-based approach to development is an approach to development in order to achieve a positive transformation among those stakeholders in development projects. It emphasizes the empowerment of those who do not have full rights, meaning the people and the institutions that need to fulfill the people's rights, the HBC. Rights-based approaches aim at strengthening the capacity of the institution (HBC) and empower the rights holders (people).

In detail, this thesis selected three indicators from many indicators in rights-based approach to development. They are capacity building, peace building and people participation as related to the context of Chin state since the Chin people are systematically disregarded from the budget of central government to state development, which has marginalized the Chins for decades. Moreover, the longtime civil war within the country including the fighting between Chin National Army and the government military lead to the participation of the church in peace building. Therefore, those three indicators are being used to evaluate and analyze from rights-based approach to development in this thesis. Activities of HBC in enhancing right-based approach to development will be discussed in the following sections.

5.2.1 HBC's Activities on Social Services

HBC assumes responsibility for a wide range of social services, such as social well-being of Chin people, operating orphanages, supporting the elderly as well as community development activities. The HBC is in most cases responsible for running orphanages, as well as charity arrangements for vulnerable and poor families in the community. HBC also assumes responsibility for support schemes to pay medical expenses, transport to hospitals, organizing of blood donors, school transport and scholarships for secondary school students. They further provide mobilizing funds for employment of additional teachers since the government does not provide enough teachers for many schools. In the most recent year, HBC takes wide ranges in social services to Hakha community in form of helping other fellows in their daily lives. For example, the church members of HBC help build temporary shelters for the victims from natural disaster caused by landslide and torrential raining in 2015. The interviewee reported that 50 members of HBC went to the refugee camps of the natural disaster victims and help building temporary shelters. It included providing rice, water, and financial support.

5.2.2 HBC's Activities in Health Service

Churches are also involved in providing health service. One of outstanding activities of the Church is the establishment of a clinic namely 'Agape Clinic' managed by the church itself. The purpose of this is to improve the lives of the people. It can be rightly said that a huge of numbers of the people has access to medicine because of the clinic because it provides medical supports with cheaper fee compared to other public clinics. Moreover, the management of the clinic by the church is key importance to the success of the project. For example, the staffs are hired and managed by the church. By doing so, it can prevent malpractices that commonly exist in government institutions and fire irresponsible staffs unlike the government officials who can otherwise easily get away with.

5.2.3 HBC's Activities on Educational Development

As articulated in the problem statement, Chin state is estimated to be the poorest state among seven states in Myanmar and lowest in education pattern. Due to poverty and low income, parents cannot support their children educational fees, besides that there are no accessible childhood educational programs run by the government and private sectors. Lack of accessibility to basic education is clearly seen when we look back the root causes. Countless children in Chin state are marginalized from accessibility and availability of the rights to education before the churches in Hakha community did not started their works in educational development. Many children did not have chance to go to nursery school in Hakha community especially for those who lived at suburb areas and for lower class children. Due to poverty and low income, parents cannot support their children educational fees, besides that there are no accessible childhood educational programs run by the government and private sectors.

Therefore, the church institutions including HBC started their work to educational development works. HBC introduced two main programs by founding SNS nursery school and LCC orphanage home. Then, there are other activities and programs such as summer course program, CE Sunday, students' day, etc. Church is not only a place for spiritual revival, but also where the Chins can access their formal education. The Church is anticipating and taking action to make those programs bigger. The Church by its nature is both a teaching institution as well as a preaching one. The role of HBC in education is both long and noble. It has given honorable service and trained some of the Chin's finest religious and secular leaders. Underprivileged sections of society, such as the unreached children and women received the seeds of their emancipation through the effort of the HBC that started their work for them. There was no Government University within Chin state before 2008. The government introduced a university in 1993 for the Chins to Kalay, Sagaing Division that is 144 miles far away from capital city of Chin state. Technically, the Chin people faced difficulties to attend University in Kalay since the road was critically inconvenienced. Only in 15 December 2008, the government introduced Government Technical Institution in the capital city of Hakha. In such condition, HBC involves in supporting the students who have barrier for his/her university studies by helping financial support.

5.2.4 HBC's activities on Economic Development

The conflict between Chins and Burmese government decreased economic growth and the long civil war gave birth to violation of human rights in Chin state. As a consequence, thousands of the Chins fled to the neighbor countries for a safe haven and to seek long term protection for their lives. Central Burmese government systematically neglected Chin state in terms of state development budgets. Basic infrastructures such as electricity, communication and transportation system are the main obstacles the entire Chin population faced. The roads that link towns towns and villages are under minimum standard. Among nine towns in Chin State, just six have road network which is the main transportation system Chin people are relying on to do business or move goods from one place to another.

Church initiated many mini-projects for the growth of economic income and the well-being of the local people. Those mini-projects included supporting the local government by giving advices from paper findings. It also included advocacy roles such as cooperation seminars on small and medium size enterprise (SME) works for local people. Further, HBC has program for learning handcraft skills as a regular basis which is beneficiary for their daily lives. The HBC and economic development work are naturally allies in effort to combat poverty, to fight for social justice, and to improve the daily lives of the poor and marginalized Chin people. Since the first missionary endeavors of the colonial era, religious-based ethics have, for better or worse, always played a role in economic development of the Chins. HBC is not only just close to grassroots, it is a grassroots. HBC is not only of the poor, it is the poor.

5.2.5 HBC's activities on Culture Development

HBC is widely involved in the Chins' cultural development work. It included small projects such as making film documentations which related to the Chin cultures, training for cultural dance, seminars and talks shows. For example, the women from HBC produced films that recorded cultural songs, dance, and freely disseminated it throughout the community where the Chins live. HBC organized for culture show which aimed to maintain and improve the Chin culture among the people. Likewise, the

HBC youth contribute to the development of the Chins' culture. Youth are camped and trained to learn the Chins culture dance, songs, and practice. The HBC organized seminar for the local people especially focusing on youth to learn and develop Chin culture. They have dialogue in order to cultivate the activities which relate to culture development and to exchange their knowledge on Chin cultures. They have public debate competition on Chin cultural issues to pave a way for the development of Chin cultures.

5.2.6 HBC's activities on Political Development

HBC organized small seminars on a regular basis to discuss political conditions that made them to give the factual support for peace and transformation to democracy in Myanmar. HBC invites other Chin politicians, activists, and human right defenders who come and take part in worship service at HBC to have talks with the local people as part of political development.

5.3 Analyzing right-based approach to development of HBC's activities

The right to education is one of the most fundamental entitled rights for human development. As education is part of development, the study merged rights-based approach to development and right-based approach to education in 4As frameworks. Human rights-based approach to development in the Chin context needs to focus on peace building, people participation, and capacity building. Merging the 4As frameworks of right-based approach to education and human right-based approach to development (the indicators of right to development; people participation, capacity building and peace building), this thesis applied to analyze people participation as a part of accessibility, capacity building as a part of acceptability, and peace building as a part adaptability from 4As frameworks and availability of the Church to community development works. Having detailed the original findings at HBC, this part goes on to provide an analysis of how far do the church's activities enhance rights-based approach to development in Chin state.

5.3.1 Accessibility

Analyzing the participation of people in development, it is necessary to examine the role of the church to ensure full participation of local people. Moreover, how the church needs to be improved in full participation of local people in every sectors as well. This part applied that people participation as one of the components from accessibility. In other words, the accessibility of development projects within the community and local people in development projects are severely needed. The level of people participation and the character of how local people are being involved in community development works are the fundamental norms for right to development. In this part, according to HBC's activities, this study explicitly found that the church and its people's participation in community development can be understood in two conditions.

First, this study explicitly found that the Church perceives its developmental projects only on charity approach at the first glimpse. However, rights-based approach is the fundamental rights to upgrade the poor people life for sustainability rather than charity purpose only. In other words, the studies found that church-based approach is a bit more charity purpose than right-based approach. The accessibility of local people to participate in the development works of their economics, social, culture, and political issue is merely in the form of passive participation. The important cases and plans are being discussed to public general meeting from the Church but some pretty issues are being led under the decision of executive group leadership. Particularly, the local people are purely being told what is going to happen or what has already happened. Local people are consulted about projects but they cannot alter them since the major decisions have already been made. For example, after Holy Communion church collects money for the poor is only based on charity. The church and its members want to donate instead of building up what the needs and minimum requirements of those poor people. The poor are being treated as a receiver instead of empowering them. It also creates path dependency of poor people to the church. In this circumstance reflected that how the church needs to apply a concrete participation, rights based action and people centered approach in institutional practice and actions.

Second, on the other hand, the church tends to promote local people's participation both in special projects and general programs, not only for their members but also general

public. For instance, the church usually hosts and organizes public consultations in order to lobby the government in any social relation and decision making processes. Churches become the common place for their legal status and financial means. Seminars, workshops, and trainings are basic initiative of the church on a regular basis. Moreover, it also involved local people' participation to particular projects such as social services, economic development, and culture development which are the powerful and successful works of the church to local people' participation to right to development.

The third paragraph evaluates the educational development work of the Church with 4As frameworks to SNS and LCC. The SNS and LCC are at the reachable distance for children. There is no language barrier for the children and no discrimination regarding gender and disabled children. Even children who live at suburb areas and who are marginalized by their social standard can access to church-based school since the school fees is quite low compare to other types of schools in Hakha. The interviewees reported that HBC's activities which related to education development programs are highly demanded by local people since those programs enhance their right to education.

The analysis of this part can be concluded that the church roles to accessibility of the community development works for local people are in passive form at the first glimpse. The church supposed itself and see accessible as right but the way the church generates its budget to some sectors is based on only a charity approach to the poor instead of making local people involved in community development works. Merely charity to the poor does not apply to the actual means from the right-based approach to development but to make inclusive participation in development projects and programs. However, on the other hands, the church inclines to promote the local people' participation to their culture, economics, political, and infrastructure development works. The church is the only institution that provides accessibility and development of the local people to their rights to development in particular sectors.

5.3.2 Acceptability

This chapter applied the capacity building as one part of acceptability and empowerment in rights-based approach to development. The acceptability of the programs and projects from the government and local community including church led programs to local people is the first theme that has to be acceptable. Particularly, the acceptability by the local people to the capacity building programs is to be socially satisfactory and should be pleasurable within the realm of appropriation, and it is tolerable but not necessarily desired. This portion looks closely to the acceptability of local people on their right to development programs. Those programs basically should function to build up capacity of the local people including institutional development.

The study largely found that the lack and negligence of the government to the Chin community is obvious. Instead of promoting and supporting entering international organizations into Chin state, the government prohibited allocating their budget that the roles of INGOs/NGOs were rarely seen for capacity building of institutions and the people. The alternative reflection of this negligence and disregard from the government denied to the acceptability of the local people to capacity building. At the same time, in the recent years, the first place for learning institution called in Chin state, the church has only practiced spiritual approaches, activities and programs for local people. They cannot focus much on capacity building for the local people to improve social and economic development that focuses on understanding the obstacles that inhibit to people, government and other international and national organizations. For instance, the church has seen in Chin state that first institution to learn and practice idea, philosophy and education. Since those community development activities and programs of the church mainly related to spirituality, Christian ideology and philosophy; the gaps between the church's engagement to community development works and the work roles of international organizations and government can be seen.

The study also explicitly found that there was a huge gap seen in the church that limited knowledge and resources on engaging with development actors in the country. Therefore, specific areas are able to be seen that the church shall have baseline assessment in the early stage on their mission and actions. For instance, based on the

result of baseline assessment, the church can design their programs for themselves or poor communities. In this way, the church will be able to expend their activities in terms of providing trainings, seminars and workshops for significant change in society. In addition, it also comprised upgrading and reviewing the church policy and constitution that gives birth to providing technical trainings for church institution personnel and for the local people including the poor and marginalized people.

For the educational development work, the church has been playing to fundamental roles of the local people's rights and acceptability toward education. Thus, this paragraph evaluates acceptability from 4As frameworks to SNS and LCC. The curricula use at SNS and LCC are up to date courses. The researcher observed that the curricula and teachers for church-based school are up to date curricula and well trained teachers which are evident by the criteria for recruiting teacher from committees. The quality of teaching materials and facilities are highly appreciated and fully supported by church. It is stressed from the interviewees that they register to church-based nursery schools for their children with the anticipation of their children are grow up with Biblical teaching.

Since the involvement from the government and international organization on capacity building to the Chins' community was critically weak, the church became the main actor to take the roles for people empowerment including the institutional building. The church works for capacity building at some level are meaningful and immense for local people and community. The church sees acceptable as process of capacity building but there was feebleness on how the church ran the capacity building programs. Principally, the acceptability of the church programs to community development works did not have effectiveness to local people as it should be. The church needs to collect and take account the voice of the people first before running their projects or programs so that their works might be more effective and be compliant with the needs of local people.

4.3.3 Adaptability

In this portion, the research analyzes one of the actions of Church for peace building with human rights-based approach, and whether Church's activities are really effective

and success, beneficiary for the local people, to current political situation in Chin state, Myanmar. The adaptability of local people to political change, involvement in peace building and democratization process in state and union levels will be assessed. The adaptability to the actions and programs from the church to local people is crucial to the meaning of rights-based approach to development. Thus, this portion emphasized the peace building mechanism which is one of the indicators from rights-based approach to development that evaluate the adaptability of local people to political change.

The study explicitly found that the church and church institutions are the only social and civil society institution that can provide prominent object for the people because of their legal status and financial means. Moreover, this study saw that most of the leaders from armed group are Christians. In this circumstance, church has a major role to play meditation and peaceful society. Being Christian, they are naturally open and tolerant since Christian teaching is to live in peace with neighbors is morally binding for Chin Christian leaders, the divine command to do justice by bearing their political outlook and ideology. Those two aspects of Christian teaching underpin the political understanding and movement of Chin Christian political leaders.

Consequently, the involvement of church in peace building is highly appreciated and successful. It is evident by the current peace process and transformation to democracy in Myanmar. For instance, after long time civil war and the fight between the Chin National Army and government military, the church leaders from the chin state including HBC took meditation to negotiate for peace building between the government military official officers and the Chin ethnic armed group. They tried to stop the recurrence of violations by delivering the root causes of conflict between government and Chins through reconciliation and institutional building as well as political. The church was involved as a brokerage position in this peace building process. The church leaders' groups went into stronghold areas of the Chin National Army group and met and explained to the leaders the hard situation back home because of the war and asked them to solve the problem through dialogue with the government. After meeting with the armed leaders, church leaders again approached the government and asked the government to hold talks with the ethnic armed groups in order to find a solution for

the political conflict of the country. In this way the church leaders were finally able to persuade both sides to hold talks and find a common solution for the political discord of the country.

The role of the Church in peace building is still ongoing and crucial. It is still significant even for the ongoing peace process between the government and ethnic armed group because the church provides a social platform for both sides. Chin armed group needs to meet with the people to seek public opinion and it is the church institution that provides the space for such meetings. Mostly, public consultations, meetings and workshops are being held in the church's buildings. Moreover, church leaders and church conduct workshop, seminars, and forums on peace and democracy, in order to widely disseminate democratic ideas among the ordinary people to foster peace and democracy in the country through conscious participation and commitment by the public.

To analyze the educational development of the Church, the adaptability in 4As framework also means special needs to the local context, adaptability to political change including education reform, economic change and future career. Myanmar education system requires children to take first the nursery class after; that they can continue to their primary class. The government school accepts the certificate from the Church-based nursery school for primary classes. The church can adapt to the condition of political change which is evident by the nationwide election in 2010 and 2015. Church can adapt to the educational reform from the government. The church gives equal opportunity based on gender and no discrimination to disability. Children enjoy the courses and programs which have been running yearly as regular basis. This research finds that children who grew up from church-based are more secure for their future lives than children from government schools since they are well trained in livelihood skills, vocational skills, and innovation handicrafts.

This study found that the church sees adaptable as part of political reform and peacebuilding process. Those are evident by the church activities and involvement in the current peace building process in Myanmar. The church played in brokerage role for current political transformation to democracy in Myanmar. The local people also

are consulted and involved in the peace building process in many forms. The church involvement in peace process is effective and successful since the political leaders from Chin armed groups are Christian that they respect the leaders from the church. At the same time, the churches are the main places where the political leaders can hold public consultation in Chin state. The involvement and role of church to current political condition and even for the coming processes of peace building in Chin state, Myanmar will be significant for their legal status and financial means. Churches are always supportive for peacebuilding in terms of hosting seminars, workshops, and dialogues. The general public are consulted in those meetings and their voices are highly recognized and took account for building up smooth transition in Myanmar.

5.3.4 Availability

Availability in the Chin context refers to the local people's right to development such as culture, infrastructure, economics, education and social well-being. Those activities and involvement may also be increased by the strategy of focusing on increasing testability, diagnostics and maintainability and not on reliability. Improving maintainability during the hard time of particular circumstance. The church has been providing and promoting the right to development in Hakha community. For instance, the church provides a prominent support for Chin culture development by campaigning and training the youth in specific time and condition. Church also organizes seminar, talk shows, and public debates on cultural issue to maintain and promote the Chin culture. Moreover, the church also arranges seminars and meetings collaboratively with other CBOs, NGOs, and INGOs and government to build up small activities for their economic development which may contain SME and other livelihood projects.

The churches' work on promoting the right to education is prominent and successful for the Chins especially for the poor, orphans and marginalized groups. The church initiated educational development programs mainly in two types by inaugurating SNS for nursery education and LCC for orphan children's education center. The infrastructure including buildings, roads and power supply of SNS and LCC are newly constructed with enough spaces for children and have completed structures such as toilets for children, bedrooms, living rooms, kitchen, etc. All buildings are safe with enough space for children. The researcher observed that buildings are safe for children,

safe from rain, compounds are clean and surrounded with iron made string fences. They have enough teachers with high quality. The numbers of teachers and staff is proportionate to the quantity of children. HBC is available for everyone regardless of social classes, ethnicity and race. At the same time, HBC programs for promoting the right to education are available for anyone who interested in. Today, there are options for choosing nursery schools in Hakha after the church got involved and run their programs for education development. The church-based are the cheapest in terms of costs and fee paying, so that there is no barrier for parents. Church-based school does not support free uniform and transportation service which seemed problematic but these are not biggest barrier in the context of local people. This study explicitly found that recognition from government is the main barrier for running the program bigger.

5.3.5 Barriers

Many of the barriers for promoting the right to education that have been revealed in the previous studies such as transportation services and free of distribution school uniform for children were not found as the major barriers in this research. However, this research found that the biggest barrier is the official recognition of faith-based schools by the government. The government does not officially recognize faith-based schools in Myanmar including HBC. Instead of giving support and facilitation, the government bans and obstructs the church's activities for community development works. Moreover, the land ownership issue is one of the barriers for moving forward into wider roles of the church works to community development. The land ownership in the name with faith-based is not allow by the government. Therefore, HBC registered its land ownership with the name of private ownership from the church members like pastors and deacons.

5.3.6 Opportunity

As mentioned in the above passages with subtitle Summer Course Program, from finding parts, the Church takes opportunity from the local context and condition. This is evident by the interview when it was asked on the perspective of summer course program which take place in April of the year. The interviewee described that church and community elders worry for youth participation at water festival which is practiced by Buddhism. The intention of this program is to let the children avoid Buddhist culture

that has intentionally influenced other religious minorities in Myanmar. This is also a good opportunity to utilize summer holiday in a productive way for youths.

5.4 Analyzing the roles of Youth Department

The roles of youth department in promoting the right to education in church programs is highly valued and recognized. The youths and youth department are the back bone for keeping the church's programs alive. According to the understanding from interviewees, young people have unique perspectives and talents to offer. The participation of youths from the leadership of youth department to community development works including educational issues is vital. Youth department evokes the church that young are not marginalized members of the body, but conspirators in the community development work including educational pattern of the church. Youth are active and passionate to participate voluntarily for the good of the community. They are often equipped with passion and optimism that the church desperately needs them. They play and are involved in many roles in forms of volunteers. For example, the youth's contribution to the Sunday school program as volunteer teachers remarked the prominence of youths and youth department to church programs. There would be critical condition for the church if there is no active participation from youths to every program of the Church.

5.5 Analytical Conclusion

It is obvious to understand at the end of the findings and analysis from this research that the biggest challenge and obstructed objective for the Church-based school is recognition from the government. Several interviewees expressed their passions to extend the works and programs of church to community development especially to education pattern. They stressed that the students from Church-based school are more capable and skillful than children from government schools. Therefore, the people want to extend the works of Church to promoting the rights to education. However, the government does not accept official registration with the name of religious affair in Myanmar. Church registered land ownership for the church-based infrastructures with

personal names from the church members. In other words, recognition from the government is critically importance for the work extension of Church-based organizations including HBC.

This study found that the philosophy of the local people is highly influenced by the practice and beliefs of Christianity, as many interviewees reported. Parents put their children to Church-based school with the anticipation of their children to grow with the teaching of the Bible since Church-based school offers biblical teaching as extra curricula. The Church works to community development will be always crucial for the local Chins since Christian and Chins cannot be separated now. The local people highly value and appreciate the works of church to their well-being, support to social welfare, livelihood, education, etc. Therefore, the government should recognize and support the church officially to their community works rather than obstruction to move forward in wider roles and more spaces.

In concluding this thesis, I would like to remark that the Church based schools in Hakha, Chin state have been playing a major role for the Chin people in their right to education and it has been apparently distributed to human development not only to religious aspect but also in educational affairs for the Chins. As mentioned in the above passages, Church based schools are the main source where the Chins have accessed their right to education. Moreover, the church by itself is not only for spiritual driven but also learning center itself. Therefore, church-based schools will always play the crucial role for the Chins in educational affairs as Christianity and Chins cannot be separated now. The churches have been providing accordingly the need of the people and culturally and the Churches give fundamental need of education for the Chin people accordingly with the basic principle of human right to education which is defined in UDHR and other international convention on discrimination against education.

The research can be marked as the church is taking roles in the needed gaps of education development of the Chins. Even though, the central government marginalized from budgeting Chin state development and education availability on infrastructures, the church has been involved in promoting the right to education for the Chin people in many forms. The forms and activities which are played by the church are highly

appreciated by the people since those programs are based on the need of the people, those programs center on people's demand in terms of availability, accessibility, acceptability and adaptability. HBC has been lifting up many children, youths, and students to their education and future careers especially for those who have no chance to be educated and facing problem in financial support. In other words, HBC has been promoting and improving the lives of marginalized children and young individuals by feeding their right to education, livelihood skills, and vocational training. The perception and philosophy of the Chins are highly influenced by religion. The programs which orientated with religion context are more acceptable, adaptable, available, and accessible for Chins because their philosophy is highly influenced by religion.

Comparing and analyzing all the data, interviews and findings of this research, we can conclude that the faith-based organizations fill the needed gaps between government and local people. The faith-based organizations help and involve in promoting the right to education for those unprivileged children, and for everyone. Since the availability and accessibility of the existed school number was not proportionate to the population and household of Hakha, the faith-based school started its involvement to improving education development. The analysis discloses that children who grow up from a church-base are more acquire than other types of schools with livelihood skills, vocational skills, and innovation of handicraft skills which guaranteed their future stability.

REFERENCES



Agenda21 (1992). "United Nations Conference on Environment & Development." Retrieved 15/03/2016, from <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf>.

Alagappa, M. (2004). Civil Society and Political Change in Asia: Expanding and Contracting Democracy Space, Stanford University Press, California

Aung, H. (2015). "The Role of Church in the Political Transformation to Democracy in Myanmar." Chin Christian Journal Volume 2: Page 2.

Butlin, J. (1989). "Our common future. By World commission on environment and development. ." Journal of International Development.

Celestine Nyamu-Musembi, A. C. (Nov 2004). "What is the Rights-based Approach all about? Perspectives from international development agencies." Retrieved 14/03/2016, from <https://www.ids.ac.uk/files/dmfile/Wp234.pdf>.

Census, M. (2014). "The Population and Housing Census of Myanmar, 2014. Summary of the Provisional Results." Retrieved 30/10/2015, August 2014, from http://unstats.un.org/unsd/demographic/sources/census/2010_phc/Myanmar/MMR-2014-08-28-provres.pdf

Chester, T. (2002). "What makes Christian Development Christian? Paper presented at the Global Connections Relief and Development Forum." Retrieved 31/10/2015, May 2002, from <http://www.globalconnections.org.uk/sites/newgc.localhost/files/papers/What%20makes%20Christian%20Development%20Christian%20-%20Tim%20Chester%20-%20May%2002.pdf>

CHRO (2010). "Overview of the Right to Education for the Chins in Burma." Retrieved 17/11/2015, from <http://www.chro.ca/index.php/action-alerts/advocacy-campaign/387-overview-of-the-right-to-education-for-the-chins-in-burma>.

Edwards, M. (2004). Civil Society Cambridge: Polity.

En, S. P. K. (2009). "The Ecumenical Perspective of Christianity." Rays: MIT Journal of Theology Vol. 10: Page 6.

GRET (2012). "Study on the Evolution of the Farming Systems and Livelihoods Dynamics in Northern Chin State." Retrieved 22/11/2015, from http://www.burmalibrary.org/docs17/Evolution_of_Farming_Systems-Chin_State.pdf.

Guan, L. H. (2004). Civil Society in Asia, ISEAS / NIAS.

Jame, R. (2009). "Church in Development: Learning About Change Processes in Churches and Church Organizations." Retrieved 30/10/2015, from http://www.missioncouncil.se/wp/wp-content/uploads/2011/05/Churches_in_Development.pdf.

Kumar, K. (Sep 1993). "An Inquiry into the Usefulness of an Historical Term." The British Journal of Sociology, Vol. 44, No. 3.

Ling, S. N. (2011). "Challenges, Problems, and Prospects of Theological Education in Myanmar." Hogn Kong: CTC Bulletin. from <http://cca.org.hk/home/ctc/ctc06-01/ctc06-01e.htm>.

Lunn, J. (2009). "The Role of Religion, Spirituality and Faith in Development: a critical theory approach, Third World Quarterly." Retrieved 12/11/2015, from <http://www.tandfonline.com/doi/abs/10.1080/01436590902959180#.Vk7QU3YrLIU>.

Marsh, K. M. R. (2003). Millennium Challenges for Development and Faith Institutions. Washington DC, World Bank.

Min, S. A. (2008). Role of Religious Organizations in Development Assistance: A case study of Ban Takula, Suan Phueng District, Tatchaburi Province. Political Sciences.

Narayan, D. (2000). Voices of the Poor: Can Anyone Hear Us? New York, Oxford University Press.

OHCHR (2006). "Frequently Asked Questions on a Human Rights-Based Approach to Development Cooperation." Retrieved 15/03/2016, from <http://www.ohchr.org/Documents/Publications/FAQen.pdf>.

PHUNOM (2010). "The Historical Background of the Church in Chin State." Retrieved 23/03/2016, from <https://phunom.wordpress.com/2010/08/14/the-historical-background-of-the-church-in-chin-state/>.

Sakhong, L. H. (2003). In Search Chin Identity: A study in Religion, Politics, and Ethnic Identity in Burma. Thailand, NIAS Press.

Somasekhar, R. M. (Feb 2011). "The role of Church in Education Today." International Review of Mission Vol. 95(Issue 233,).

Spurk, C. (2008). "Understanding Civil Society - History, Debates, and Contemporary approaches." Retrieved 02/03/2016, from https://www.researchgate.net/publication/264885895_Understanding_Civil_Society_-_History_debates_and_contemporary_approaches.

Thang, L. B. (2011). *The Treatment Of The Chins In India.*, Chulalongkorn University, Bangkok, Thailand.

Tomasevski, K. (2001). "Human rights obligations: making education available, accessible, acceptable and adaptable Right to Education Primer (Vol. 3).

UNESCO. Education for All Goals." Retrieved 20/03/2016, from http://www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/Tomasevski_Primer%203.pdf.

UNDP (2011). "Integrated Household Living condition survey in Myanmar 2009 - 2010." Retrieved 12/03/2016, from http://www.mm.undp.org/content/dam/myanmar/docs/FA1MMRPovertyProfile_Eng.pdf.

UPR (2015). "2nd Cycle of Universal Periodic Review: Myanmar UPR 2015 - Advocacy Factsheet." Retrieved 31/10/2015, March 2015, from http://www.upr-info.org/sites/default/files/general-document/pdf/upr_advocacy_factsheets_-_myanmar2015.pdf.

Votrin, V. (2005). "The Orthodoxy and Sustainable Development: A Potential for Broader Involvement of The Orthodox Churches in Ethiopia and Russia." *Environment, Development and Sustainability* Volume 7, (Issue 1,): pp 9 - 21.

WEC, W. E. F. (2013). "The Future Role of Civil Society." Retrieved 10/03/2016, from http://www3.weforum.org/docs/WEF_FutureRoleCivilSociety_Report_2013.pdf.

WFDD (2009). "World Faiths Development Dialog: History and Objective of the World Faiths Development Dialog." Retrieved 31/10/2015, June 2009, from <https://berkeleycenter.georgetown.edu/wfdd/about>

Zam, R. T. (2012). Christianity and Development work in Chinland: Is Christianity truly contributed to the development of the land to Chin people?

APPENDIX I

Major development programs and changes

1. What are the main programs of HBC in community development works?
2. What about the leadership roles of HBC for those programs? Who takes responsibility for what program?
3. In your opinion, why the church started their involvement to community development works?
4. Do you think HBC's works in such projects are effective to the local people? How?
5. What kind of difficulties do you have in those programs to move forward and make bigger?
6. Is any barrier or problem with the government on the church's works in development programs?
7. Do you think the church should change or not the way they approach and how the church should play in those works in your opinion?
8. Why it is important for the church to involve in community development works?
9. What do you think if churches do not involve in those works?
10. Do you think those works improve the local people 'lives'?
11. If yes, which programs are you think the most effective programs?
12. What major change can be seen in Hakha community after HBC projects have been implemented?
13. In your opinion, do you think church will continue it works in coming year? Why?
14. Do HBC plan to extend it works of community development works? (Including budgets).

Educational Development works

15. What programs do HBC has for education development?
16. Can everyone join or attend to HBC's education development programs?
17. What about availability for children? Any problem in terms of transportation?
18. Do you aware with human right-based approach? And right to development?
19. Do you happy here in HBC programs for education development programs?
20. What you like most and what you dislike most you're the programs?
21. Why HBC programs for educational development is so important to you?
22. What are your most problems living there at LCC as an orphanage? Do you satisfied with the education programs you got?
23. Do you have extra curricula from government schools? Which are?
24. Do you any problem in regard of transportation to get your school?
25. Do you feel safe here regarding with the buildings, other items, catering food, clothes, etc.?

In-dept. Interview

26. Could you tell me the structure of HBC and the responsibility of each of the department you have?
27. What kind of community development work program do you have?
28. How do you run those programs in term of budget, in terms of human resources and management?
29. What are the main problem do you have to run such programs?
30. Do you think the church work for community development program is effective for the local people? If yes, how and what major change do you see?
31. Should the church change the way how the church approach to people?
32. What about for political development work? Do you have any special program for this?
33. Why the church are important for political development in Chin state?

Youth engagement

34. Do you have particular community development programs from youth department?
35. What roles are the main responsible for the youth department from the church's programs?
36. Why youths are important for the church programs and development works?
37. How do you see the church programs? Is anything that you want to change the way how the church run their programs? Which one and way?

APPENDIX II

Photo: Rungtlang, destroyed by landslide in July 2015. HBC planted many seeds for reforestation. Photo Credit: Author



Photo: Chin traditional cloth waiving by youth apprentices. Credit: Aidii



Photo: Chin Culture dance by youths. Credit: CMN



Photo: Hakha Baptist Church. Credit: CMN

VITA

Thawng Tha Lian is from Cinkhua Village, Chin state, Myanmar. He is the middle son of Rev. Bual Sang and Pi Cang Iang. He studied his primary and middle education at his native village. He graduated his BA degree from Chin Christian University (formerly known as Chin Christian College). He also was certified in Community Leadership and Social Studies program from Kantkaw Education Center (KKEC) in Yangon.

Thawng worked for Mekong Economics Ltd. as Business Development Officer for six months in Yangon. After that, he worked for Rosa Luxemburg Stiftung SEA as project assistant for one and half years before he came to study his M.A at Chula, Bangkok, Thailand.



