

## ความเป็นผู้นำ



Leadership ■ Kev coj noj coj ua

## การศึกษา



Education ■ Kev kawm ntawv

## สังคม-วัฒนธรรม



Social-culture ■ Kev ua neej-Kev lig kev cai

## ด้านการดูแลรักษาสุขภาพ



Healthcare ■ Kev noj qab haus huv

## เศรษฐกิจ



Economy ■ Kev noj haus, kev lag luam

## A SPECIAL REPORT HMONG COMMUNITIES IN

## ชุมชนม้งในประเทศไทย

## THAILAND MOOB THAIB TEB



A small child looks up from play outside a house in a Hmong village in the Thai province of Nan.

## บ้านรวมใจ



Bahn Ruam Jai ■ Zos koom siab

## วัดถ้ำกระบอก



Wat Tham Krabok ■ Zos vaj loog tsua

# คำนำ

## INTRODUCTION

### The Journey

*Eight wandering and restless souls,  
trying to grasp as much as we can from the tree of knowledge,  
and trying to understand the world.*

*Each is different from the other,  
each with a different quest.*

*The leader;  
the aggressive and bold one  
who uses manipulation as a crude shell to hide his true self.*

*The actress;  
persistent and determined to achieve her goals  
and trace her roots.*

*The poet;  
the creative artist who sees and appreciates  
the natural beauty in simple things..*

*The joker;  
the risk-taker who hides his feelings  
behind a mask of laughter.*

*The diplomat;  
the serious negotiator  
who uses his position to persuade others.*

*The scholar;  
the naive and sincere student  
who follows faithfully in the steps of others.*

*The player;  
the lover who flirts outrageously  
and breaks the hearts of fair maidens.*

*The loner;  
the one left behind,  
always blending into the background,  
afraid to come forward.*

*Walking down this old reckless road deep into the dark forest,  
we succumb to fear and curiosity.*

*We have begun our journey;  
a journey to seek beyond where feet beg not to go,  
beyond where naive eyes cannot see over the horizon.*

*This journey will carry us over high mountains  
and vast oceans of water  
after painful effort.*

*Tears will flow in the name of poverty, sacrifice, lost hopes  
and dreams of endless paradise.*

*For when we reach our destination  
face to face*

*there is no need to avoid, deny or hide  
our roots, our blood  
and what we live for:  
our pride.*

BY PANGBEE KHANG AND MAINHIA KHANG



Fue Thao, left, hosted a group from Southeast Asian Community Council during their visit to Pakamai. Standing with Fue are (L-R) Pangbee Khang,, Yee Khang, Fue’s son Xa, Ying Cheu-Yang-Heu, Tim Montgomery, Khoua Khang and Kao Khang. In front are Ha Xiong and Chor Khang.

The Southeast Asian Community Council (SEACC) sponsored a group of six Minneapolis students and a freelance journalist on a three-week trip to study Hmong communities in Thailand. Under the direction of SEACC Educational Project Coordinator Ying Chu-Yang-Heu, the group traveled over 6,000 kilometers across 23 Thai changwats (provinces) from August 7th through the 27th. The purpose of this trip was to gather information about the leadership, educational systems, healthcare services and social-economic structures in a variety of Hmong communities.

Two hours north of Bangkok, the group visited a makeshift refugee settlement on the grounds of a Buddhist monastery near Phraphutthabat. Some 30,000 people displaced from homes in Laos by the Vietnam War have made their way to this teeming village at a place known as Tham Krabok. Most have migrated south from former United Nations camps in the border provinces of Nan, Loei and Nong Khai. All have family members living in the United States.

The group then visited established populations living in the northwestern highlands. Along the border with Myanmar south of Mae Sot, they stayed with Hmong families in the rural communities of Chedi Kho and Pakamai. In the Chiang Mai metropolitan area, they were hosted by a local student organization, The Hmong Association for Development in Thailand. At the border with Laos northeast of Chiang Rai, the group visited the Hmong communities of Ban Hoi Lu Nai and Ban Thai Samakhee. And in the province of Nan, they spent time in the farming village of Ban Sop Peth.

Hmong Americans can trace their recent history directly to these communities in Thailand. But most Hmong youth growing up in the United States, displaced from this cultural heritage, don’t have a clear understanding of their past. By sharing the information they have gathered on Hmong communities in Thailand, the SEACC group hopes to give Hmong American youth a stronger vision for their future by providing them with a better understanding of their recent past.

Lub Koom hum “Southeast Asian Community Council” (SEACC) tau xaa ib paab tub kawm ntawv nyob Minneapolis, mauj bleej, hab ib tug tab sau xuv xwm moog kawm hab ntsuam txug moob nyob Thaib teb lub neej, puab moog tau 3 lim piam.

Yang Yeeb Txwj Zaa Hawj, tug tuav txuj kev kawm nyob hub lub koom hum SEACC tau ua tug coj paab nuav moog mcig, puab tau ncig ntau tshaaj 6,000 kilometer hab moog dlhan 23 lub xeev, suav txij nub tim 7 lub 8 hli ntuj moog txug nub tim 27. Lub haum phaj kws moog zag nuav yog yuav tshawb nrhav txug kev noj qaab haus huv, hab kev noj kev hau, kev ua laag ue luam hab kev lig kev cai, nyob rua ntau lub zog moob.

Nyob dleb ntawm qaum “Bangkok” moog 2 teev, paab tub kawm ntawv tau moog saib ib lub zog nyob huv ib tug Fwj saam cov aav, qhov nuav nyob ze ntaum “Phraphut Thabat.” Muaj 30,000 tug tuab neeg tau tsiv tsuv nrog nyaab laaj huv thoj nam kwx nyob huv cov xeev ze ciam teb nplog, Nan, Loei, hab Nong Khai. Cov tuab neeg nyob huv lub Tham Krabok nuav puav leej muaj kwv tij hab txheeb ze nyob America.

Paab tau moog ncig nuav, kuj tau moog saib hab ntsib cov moob nyob rua qaum teb Thaib saab nub poob, Raws ciam teb Thaib hab Phab Mab, ntawm qaab lub zog “Mae Sot” puab tau moog nrug Moob nyob, nrug Moob noj nyob huv lub zog “Che Dee Kho” hab “Pak Kha Mai.” Nyob rua cheeb tsaam tseej maim (Chiang Mai) cov tub ntxhais kawm ntawv moob thaib hab lub koom hum “Hmong Association for Development in Thailand” tau txais tog paab moog tim nuav Moog yaam zoo kawg.

Nyob ze ntawm ciam teb nplog, saab qaum teb nub tuaj ntawm “Chiang Rai,” puab tau Moog saib cov zog Moob xws le: Ban Hoi Lu Nai and Ban Thai Samak Khee. Hab nyob lub xeev “Nan” puab tau Moog saib lub zog BAN Sop Peth kws yog ib lub zog muaj laj muaj teb. Moob feem coob kws lwj hlub nyob America tau tso Moob tej kev lig kev cai lawm, tsis paub txug qhov dlhau lug meej. Yog muab cov txuj ci puab khaws tau nyob huv Moob thaib teb zag nuav coj lug qha rua cov hluas suav dlaws, kuas paub zoo txug puab lub neej yaav taag lug mas, hub koom hum SEACC hab paab Moog ncig lug nuav xaav hax tax yuav paab tau cov hluas Moob nyob America lub neej yaav tom ntej Moog dleb tshaaj.

Muaj lub nug: Tsab lis, Yeeb Txwj Zaa Hawj (612) 377-0778



# ความเป็นผู้นำ

## LEADERSHIP

### List of Kings from Sukhothai Period to Bangkok (Rattanakosin) Period

Monarch	First year of reign
<b>Sukhothai Period (*1238 - 1438 A.D.)</b>	
1. King Si Inthrathit	*1238
2. King Ban Muang	
3. King Ram Khamhaeng	*1279
4. King Loe Thai	*1299
S. King Ngoa Nam Thom	1347
6. King Li Thai or Maha Thammaracha I	1347
7. King Maha Thammaracha II	*1368
8. King Sai Lu Thai or Maha Thammaracha III	*1399
9. King Borompal or Maha Thammaracha IV	1419
<b>Ayutthaya Period ( 1350 - 1767 A.D.)</b>	
I. King Ramathibodi or U-thong	1350
2. King Ramesuan	1369
3. King Rorom Rachathirat	1370
4. King Thong Lan	1388
King Ramesuan (the same as No. 2)	1388
S. King Ram Racha	1395
6. King Inthrathirat or Nakhon In	1409
7. King Borom Rachathirat II or Sam Phraya	1424
8. King Borom Trailokanat	1448
9. King Borom Rachathirat III	1488
10. King Ramathibodi II	1491
11. King Borom Rachathirat IV	1529
12. King Rasdathirat	1533
13. King Chai Racha	1534
14. King Yod Fa	1546
15. King Worawongsathirat	1548
16. King Mahachakrapat	1548
17. King Mahinthrathirat	1568
18. King Maha Thammaracha	1569
19. King Naresuan	1590
20. King Ekathosarat	1605
21. King Si Saowaphak	1610
22. King Song Tham	1610
23. King Chetthathirat	1628
24. King Athitayawong	1629
25. King Prasat Thong	1629
26. King Chai	1656
27. King Si Suthamracha	1656
28. King Narai	1657
29. King Petracha	1688
30. King Sanphet VIII or Sue	1703
31. King Thai Sa	1708
32. King Borom Kot	1732
33. King Uthumphorn	1758
34. King Ekathat	1758
<b>Thonburi Period (1767 - 1782 A.D.)</b>	
1. King Tak Sin	1767
<b>Bangkok (Rattanakosin) Period (1782 A.D.- )</b>	
1. King Buddha Yod Fa or Rama I	1782
2. King Buddha Loet La or Rama II	1809
3. King Nang Klao or Rama III	1824
4. King Mongkut or Rama IV	1851
S. King Chulalongkorn or Rama V	1868
6. King Vajiravudh or Rama VI	1910
7. King Prachadhipok or Rama VII	1925
8. King Ananda or Rama VIII	1935
9. King Bhumibol or Rama IX	1946

\*Approximate dates

### Hmong village leaders



Nhia Phang Yang  
Bahn Sompeth



Kaying Kue  
Bahn Jedikoh



Song Lee Thao  
Pakhamai



Pahg Lou Kue  
Bahn Hoi Lu Nai



Chai Houa Vang  
Thai Samakkhee



Hmong college students from over 50 Thai provinces.gathered in Chiang Mai at the Hmong Association for Development in Thailand over the August 15-16 weekend.

## Leadership requires education

### Notes on Thai history

Thai people can trace their history back to 13th century China, where their ancestors lived in great numbers before fleeing south to escape the armies of Kublai Khan. The powerful Khmer, who ruled much of Southeast Asia at the time, referred to the Thai people as Syamas (or Siamese) after the scattered primitive tribes who lived in forest settlements. But the Thai were a great people who quickly established kingdoms in Khmer territory at Sukhothai and Ayutthaya.

The Burmese held Ayutthaya briefly in 1569, then later destroyed the Siamese capital in 1767, forcing Thai rulers to regroup in Thon Buri – a part of present-day Bangkok. In 1782, a fierce leader named Chakri helped drive the Burmese out of Ayutthaya and was declared King Rama I. The capital at Thon Buri was moved across the Chao Phraya River to its present site in Bangkok, and the descendants of Chakri have ruled Thailand to this day.

His Majesty Rama IX, King Bhumibol Adulyadej, is one of the most beloved and longest reigning monarchs in the world. On June 9, 1996, citizens of Thailand celebrated the 50th anniversary of his accession to the throne. Pictures of King Bhumibol and Queen Sirikit adorn every Thai household and business. Although a 1932 coup removed the royalty from direct governance, the King’s wish is still treated as a command, and his personal development projects have helped alleviate disease and promote a better rural economy.

The Thai army has taken power on eight occasions since the constitutional monarchy was established in 1932. After soldiers opened fire on pro-democracy demonstrators in 1992, however, King Bhumibol held a televised audience in which rival political leaders knelt and were told to “desist from confrontation and embrace conciliation.”

There is now a civilian government in place which is supported by a large middle class.

### Government administration

The bicameral National Assembly is comprised of a House of Representatives elected by popular vote and a Senate appointed by the King upon recommendation of the Prime Minister. Thai kings exercise executive powers through the cabinet headed by a prime minister, and judicial powers through the courts. While not directly involved in Thailand’s political life, the King exerts a strong moral influence on carefully selected issues.

Local government is administered through appointed governors of the country’s 76 provinces, called “changwats”. There are established Hmong communities in about 13. Each changwat is divided into districts called “amphoe.” These administration districts are further divided into subdistricts, sanitation districts, municipalities and villages.

Urban areas with a populations over 50,000 are referred to as “nakhon.” Those with populations between 10-50,000 are called “muang,” meaning metropolitan area. Changwat capitals are called “amphoe maung,” and take the same name as the changwat of which they are capital.

In small villages, or “bahn,” the Thai government appoints a leader selected by the residents and trains a council to help with administration. Village residents must be at least 18 years of age to participate in the selection of a leader. The local leader, or “Phu Yai” must be a Thai citizen between the ages of 25 and 60 with an education through the 12th grade. The village Phu Yai and members of the council receive a monthly salary from the Thai government and must assume Thai names. The Thai government also contributes 10,000 baht per year, or a total of 20,000 baht, to a village budget for the first four years of its existence.

■ Kuv moog pum  
Moob thaib teb Zoo  
le nuav: ib leeg nyob  
ib raab ntuj, ib sim  
neej yeej tsis tau sib  
pum, tsis tau sib  
paub. Moog txug  
Moob lub zog, sib  
nug koj yog Moob  
kuv yog Moob ces ca  
le hu kuas lug txev,  
nrhav mov rua noj,  
sib thaam pem nug  
kev neej kev tsaav,  
kev noj kev haus taag  
ces thawj pluag mov  
muaj dlaab tsi los noj  
dlaab tsis, tab sis  
pluag mov thib ob  
ces yog tua qab los  
tua npua noj lawn  
ntaag. Qhov nuav yog  
qha txug Moob txuj  
kev sib hlub, sib fwm,  
hab Moob kev lig kev  
cai. Tsis taag le  
ntawm xwb Moob  
tssem paab coj peb  
kev moog ncig ib lub  
zog dlau ib lub zog.  
Kuv nyam Moob thaib  
teb txuj kev sib hlub  
nuav tshaaj, hab thov  
kua Moob txuj kev sib  
hlub ntuav dlaav zuj  
zug hab nyob rua huv  
Moob lub neej moog  
ib txhab ib txhis.  
Tub ntxhais Moob  
thaib yeej paub taab  
hab xaav zoo. Tau  
ntsib Foom Haam  
hab cov tub kawm  
ntawv Moob nyob  
Tseej Maim (Chiang  
Mai). Suav dlawg  
yeej npaaj kawm  
ntawv lug paab Moob  
vim pum Moob lub  
neej tseem tshuav  
ntau ntau yaam yuav  
tau khu hab yuav tau  
paab txhab. Ban Hoi  
lu Nai, Ban Thai Sa  
Mak Khee, hab lwm  
lub zog, Vim Kev  
paag aav. Peb dlha ib  
lub zog Thaib rua ib  
lub mas peb yeej tau  
dlha 80-100 km/h  
taag moog le. Qhov  
nuav pum tau has tas  
luas yeej tsis hlub hab  
tsis txim khu peb cov  
Moob.  
Cov Moob ib txwn  
nyob txuj tim rua  
Thaib teb ntev lawm  
yeej paab hab hlub  
cov Moob tshab  
kawg le, yog tsis le  
ntawm mas peb cov  
Moob tshab yuav  
txom nyem heev thov  
qhua hab ua cov kwc  
tij Moob laug tsaug.  
Ncaim Thaib teb  
rov lug tau 3 hlis  
lawm los tseem ncu  
ncu cov kwv tij Moob  
hab cov zej zog, tej  
toj roob hauv peg.  
Xaav ntsoov yuav rov  
moog saib puab suav  
dlawg ib zag ntxiv.  
Ua tsaug.

# ความเป็นผู้นำ

## LEADERSHIP



Phu Yai Pang Lou Kue of Bahn Hoi Lu Nai discussed village leadership in a local community building. Village records can be seen marked on a board in the background.

### No Hmong in Thai government positions

Relatively few Hmong have occupied Thai government positions beyond the level of village administration. A good education is required, and few Hmong from the rural communities have had economic means to pursue schooling beyond the village level.

Cam Nan is the highest level that Hmong have reached within the Thai government. There are currently two Hmong Cam Nan in the province of Tak. The Cam Nan is a village Phu Yai who is elected district chair of a group of village Phu Yais. Districts in the Chiang Mai area have also had Hmong Cam Nan.

### Pakhamai

Pakhamai is a growing Hmong village in Tak province along the Thai border with Myanmar. Located south of the agricultural processing center of Mae Sot, the village is home to a large number of Thao and Moua families.

Song Lee Thao has been Phu Yai of Pakhamai for 5 years and makes a salary of 2,500 baht per month (about US\$60).

### Bahn Hoi Lu Nai

Bahn Hoi Lu Nai is a Hmong village of about 128 families located in the mountains of Chiang Rai province near the Thai border with Laos. According to Phu Yai Pang Lou Kue, Hmong first settled in this village about 23 years ago. Since then, they have built their own school, houses and animal shelters despite

## Hmong leadership in Thailand



a shortage of resources and a lack of technical development in the area.

The leadership structure of Bahn Hoi Lu Nai revolves around a Phu Yai who is selected by the community for a 5-year term. He may be re-elected as many times as he wants before the age of 60 and is paid a salary of 1,300 baht per month by the Thai government.

The Phu Yai meets with elders to solve community problems and make important decisions. Most family issues have been solved by the Phu Yai in consultation with community elders. Bahn Hoi Lu Nai has never had a legal case in the Thai courts.

Though just a small village, Bahn Hoi Lu Nai has an organized youth group. This group meets once a month and performs volunteer services within the community. They also meet with elders and work together to make the community a better place.

### Bahn Thai Samakkhee

There are 148 families in the Chiang Rai village of Bahn Thai Samakkhee, including Lee, Vang, Xe (Hmong Chinese), Xiong, Thao, and Vue.

Chai Houa Vang has been Phu Yai for 16 years.

Selected at the age of 25, he is now 41. During his term, Phu Yai Vang's salary has increased from 300 baht per month to the current level of 2000 baht per month.

### Bahn Sompeth

Bahn Sompeth is a village of about 2,500 Hmong people located in the Thai province of Nan. According to Phu Yai Bahn Nhia Phang Yang there are about 130 families in the village, with the Yang and Vang clans being the largest. There are about 14 Khang families, 7 Xiong families, 5 Moua families, 2 Lee families, 2 Chang Families and one Thai family.

Nhia Phang Yang has been Phu Yai of Bahn Sompeth for 30 years. He was Phu Yai of a smaller mountain village before that. His salary has increased over time from a beginning rate of 70 baht per month to over 2,000 baht per month. He must retire at the age of 60 with no pension.

The Thai government has trained 100 people who help run the village of Bahn Sompeth.

### Today's students are tomorrow's leaders

Over the weekend of August 15-16, 1998, Hmong college students representing 50 Thai changwats met at the Chiang Mai office of the Hmong Association for Development in Thailand. Students at the meeting elected a new board from among their membership and discussed ways to help the Hmong in Thailand. Among the suggestions were greater communication and community support for students pursuing higher education.



College students in Chiang Mai discuss ways of helping the Hmong community.

# การศึกษา

## EDUCATION

จำนวน	ตัวเลขไทย	ตัวเลขไทย	ตัวเลขไทย
	0	๐	ศูนย์
□	1	๑	หนึ่ง
□□	2	๒	สอง
□□□	3	๓	สาม
□□□□	4	๔	สี่
□□□□□	5	๕	ห้า

๐	1	2	3	4



Above: Level one math book

Right: Teacher and students pause during class in Pakhamai



## Notes on the Thai public schools

Education in Thailand is more than just a process of acquiring knowledge. Schools teach skills, values and attitudes.

The Thai government provides local schooling to all Thai citizens from grades one through six. Government support continues after the sixth grade, but there are additional fees and it is necessary for many rural students to leave home for schools in larger cities. Over 80 percent of Thai children attend school beyond the sixth grade. The other 20 percent drop out because of low performance and financial difficulties. In 1993 the government raised required schooling from six to nine years.

The public school system is organized around six years at the pratom level beginning at age six, followed by three years of mathayom (middle school) and three years of Udom or high school. In reality, six years is the norm.

Uniforms

Thai law requires all public school students to wear uniforms while in school. Boys in grades one through six must wear white short-sleeve shirts with grey or light brown shorts. Girls in grades one through six are required to wear white short-sleeve shirts and short blue skirts. In grades seven through twelve, boys wear white long-sleeve shirts and black shorts while the girls wear white short-sleeve shirts with long black skirts.

Most of the schools for elementary students are located in their village, but for junior high and high school they would have to leave their home for the city to continue higher education.

Uniforms are very expensive. For one term or school year, each student must have two uniforms for exchange as necessary. Some families can't afford the cost. A uniform is about 100 baht (about \$2.50) from grades one to four. As students enter higher levels, the cost of the uniform increases. So from fifth grade on up, the cost per uniform is 150 baht. A pair of shoes costs 100 baht. That makes a complete uniform about 300 baht per student.



Students from the village school in Pakhamai model their uniforms.

School lunches

The Thai government has financial aid problems providing school lunch for students. So schools don't provide free meals. Each student is responsible for bringing his or her own lunch from home. Parents must prepare a bag lunch for their son or daughter. One mayor said that this year the government provided free milk for students to drink during snack time. This is the only part of their meal that students receive from the government.

Cost

Almost every public school in Thailand is free of charge. In most rural areas, the government requires that students complete 6 grades. After graduation from 6th grade, you must pay to continue an education. From grades 7-9, the cost per student is about 500 baht a year. From grades 10 to 12, the cost increases to 1,200 baht. It is very expensive and most Hmong families cannot support their kids in

these higher education levels. Most Hmong students drop out of school after six grades and come back to help parents with farm.

Hmong professionals

For almost two hundred years, there weren't any Hmong who had have received a high government position. The only higher-level positions we heard about on our travels through Thailand were School Teacher and Police Officer. There are no Hmong professionals in government. This is due primarily to a lack of support from government and a lack of money.

Tham Krabok

Over 6,000 school-aged children are crowded into Tham Krabok. 80 percent were born there, but only half of these children are being educated. And due to insufficient funds, students study with less school materials and not enough food. The Thai government won't accept these children as citizens because they have no official documentation. This non-citizen status creates a major obstacle for these students' future educational opportunities in Thailand. Undocumented students from Tham Krabok cannot continue an education beyond the sixth-grade level.

After sixth grade, most children from Tham Krabok stay home and do nothing. The can't even receive any documentation to prove that they have completed the sixth grade.

Most Hmong students from Tham Krabok attend school outside the temple precinct. Younger children aged 5-7 have classes in the temple. Over 1000 elementary-level students study at Bahn Tharn Thong Daeng School just outside the compound and across the highway. In fact there are only six students in that school who are not Hmong. If not for the students from Tham Krabok, the school would not have enough of a local student population to continue operating.

Chor Khang



■ Chor is a senior at Patrick Henry High School in Minneapolis, where he is president of the school's Asian Cultural Club. He is an Eagle Scout from Troop 100 and a member of the National Honor Society. Chor is also president of the SEACC Hmong Youth Leadership Development Council.

“I was born in a small mountain village in Laos. When the Vietnam War ended, the country became Communist, and my family decided to immigrate to Thailand.

“But Thailand seemed worse than Laos, and my family decided to immigrate to America where their dreams could be realized.

“I learned many new leadership skills on this trip. Comparing what we face here with life on the other side of the world, we have more resources, more freedom, and better education opportunities.

“After this trip, I value life more than money, more than gold, more than anything. It's because I have seen people denied the opportunities that I have here. I can become whatever I want in America if I keep on dreaming. It's because I have a chance to get the education I need. Hmong in Thailand don't get that chance. So take the opportunity when it comes! Life is short, so use it wisely my friends.

“Yog tus dej txawj ntws, lub paj txawj tawg, tus noog txawj ya, peb yeej yuav vam meej ib hnub twg xwb yog peb sib hlub.”

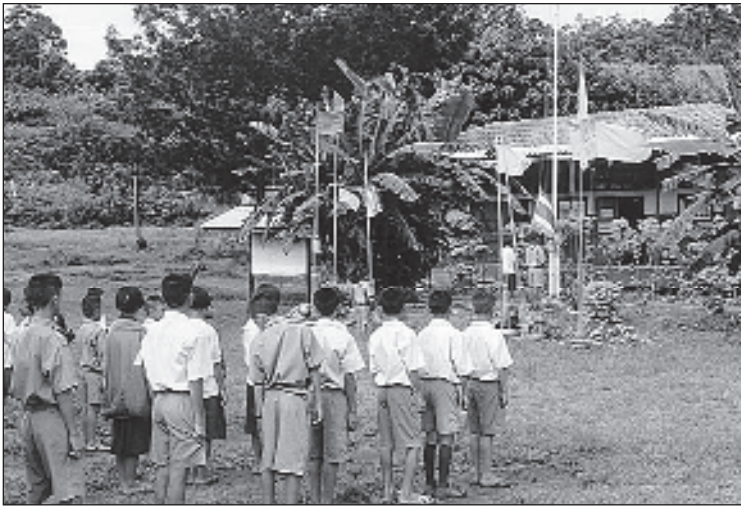
# การศึกษา

## EDUCATION

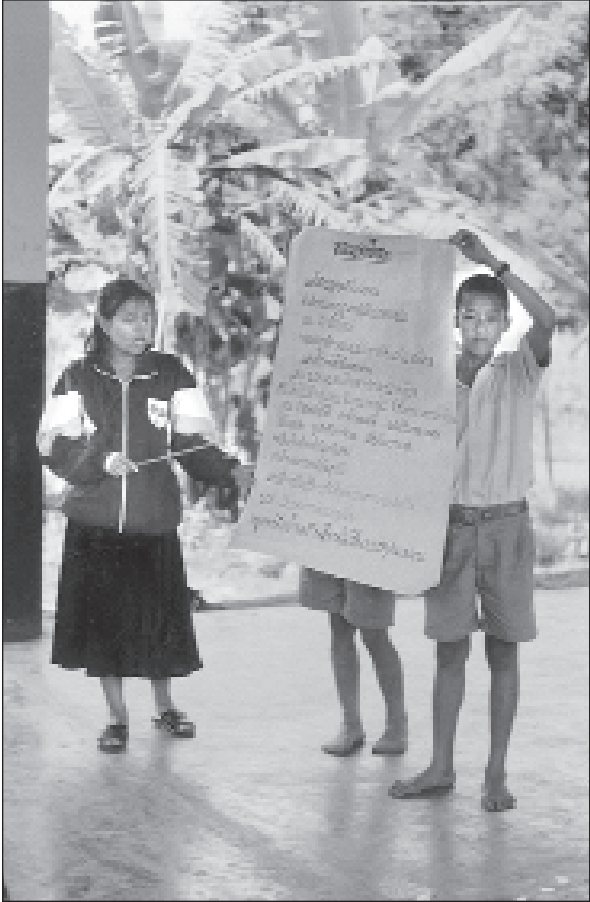
### A day *at* School



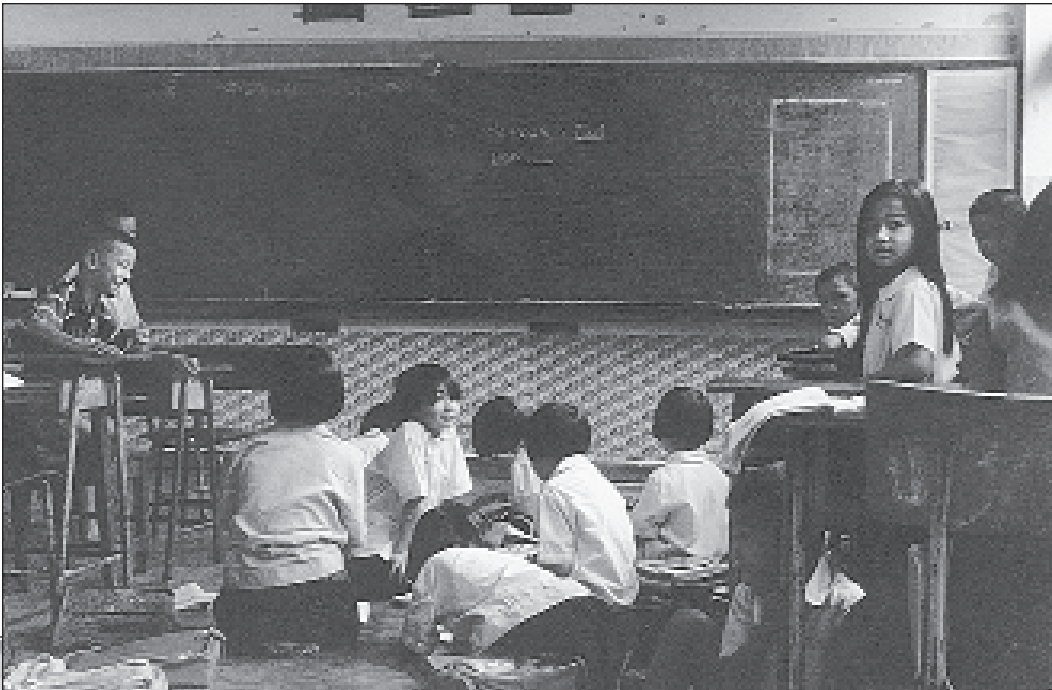
Above: Children leave their sandals off before entering the classroom area in Pakhamai.



Above, center: Pakhamai students line up in neat squads in the schoolyard to sing the Thai national anthem as the Thai flag is raised to begin their day.



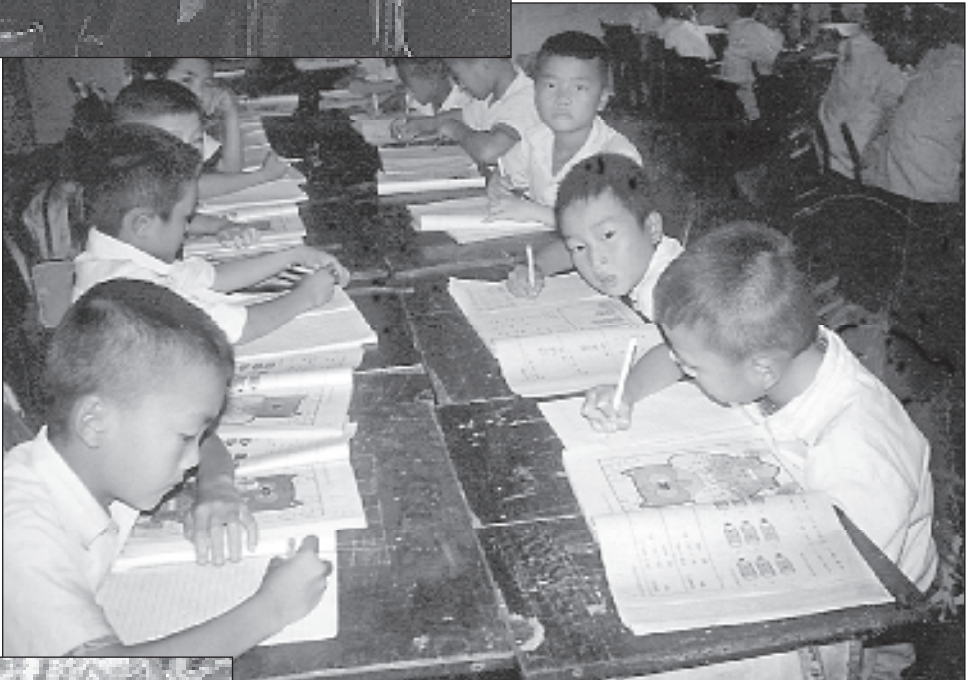
Above: Students help a Pakhamai teacher display their lesson for the day.



Left: A schoolroom in Bahn Jedikoh.



Above: Preschool students are not required to wear uniforms. Schools watch over them while parents work the fields.



Above: Students in Bahn Jedikoh copy down lessons from their math workbooks.



Left: Two chairs form a makeshift podium for a student called on to recite a lesson before the class.

# เศรษฐกิจ

## ECONOMY

Yee Khang



■ Yee is a senior at North Community High School in Minneapolis, where she has played on the school's tennis and badminton teams. She plans to attend the College of St. Catherine in the fall of 1999 and major in psychology.

■ ■ ■

"I've been involved in the Southeast Asian Community Council for about two years. Our goal this year was to go to Thailand to research Hmong communities.

"We reached this goal on August 5th. That was the date we left for Bangkok, returning on the 27th. It was a successful trip.

Going to Thailand was a dream come true. Ever since I was little, I had always dreamed of going back to visit the land where I was born.

The people there were all very friendly, welcoming us warmly into their homes. We traveled to many places: Tham Krabok, Tak, Chiang Mai, Chiang Rai and Nan. We talked to people about education, leadership, health and their local economy. I learned a lot.

Everything was beautiful in Thailand – the people; the land . . . You could just turn around and see a mountain before your eyes. I learned more by going on this trip than I could ever learn by reading a book. Nothing can replace the experience.

I would like to thank my parents Zoua Vang and Chue Chou Khang for allowing me to go on this trip, the people who sponsored it, and the Southeast Asian Community Council. Without all of you, it wouldn't have happened."

Migrant workers from Myanmar can earn 60 baht per day (about \$1.50) harvesting potatoes in the valleys near the food processing center of Mae Sot.



## Most Hmong families still farm the land

### Thai economy

The average annual per capita income in Thailand is about 70,000 baht a year (1997 figures). That translates to about US\$1,600 at current exchange rates, but there is a big gap between Bangkok and the rest of the country.

Thailand is the world's leading exporter of rice, though its single largest export is textiles. It also ranks first in rubber production. Other major products include tapioca, coconuts, corn, sugar, tin, cement, pineapples, tuna, soybeans, jute, processed food products and electronics.

Thailand's top trading partners are the United States, Japan, and the ASEAN countries—Brunei, Indonesia, Malaysia, the Philippines, Singapore, and Vietnam. Twenty-one percent of Thai exports go to the United States, 17% to Japan, and 17.6% to ASEAN countries.

### Agriculture

Agriculture still plays a major role in Thailand's economy, employing 19% of the country's workforce and generating about 12% of the total GNP (1994 figures). Most rural Hmong communities are especially dependent on an agrarian lifestyle.

Prime land in the Mae Sot valley along the Thai border with Myanmar costs about 100 baht per acre and yields rice, corn, potatoes, green beans, tomatoes and peanuts. The growing sea-

son is year-round with a crop every 2-3 months. Some crops, like potatoes, can yield a harvest every month and are sold under contract to large international corporations like Pepsico-Frito Lay of Thailand.

Because many Hmong people from rural villages can't afford a higher education, they often end up working the fields around their villages. Many drop out of school to help with a family farm.

Farmers don't get a lot of money from selling their products for export. However, they make enough to last them through the year. Some are even able to hire extra help. Legal workers demand a daily wage of 100 baht (about US\$2.50). Near the border with Myanmar, migrant workers earn 60-70 baht per day (about US\$1.50). But the work is demanding. If the weather is bad or proper care isn't taken in tending the crops, farmers won't get much for their labor.

Farmers trade products among themselves and exchange crops at the local marketplace. Hmong farmers also trade with Singapore and China.

### Drug trade

Opium poppies were once a major sight on northern hillsides, but stricter laws and alternative crops have dramatically decreased harvests. According to officials of the U.S. Drug

Enforcement Agency, however, half of the world's opium is still shipped through Thailand from Burma. That opium ends up producing half the heroin on American streets.

### Cheap labor costs

Thailand is a country well-known for cheap labor. Many Thai people sew for an income. It's a job that doesn't require a lot of education. Industrialized countries like the United States often send jobs requiring unskilled or intense labor abroad to Thailand to take advantage of cheap rates.

### Tourism

Tourism brings in more than \$5 billion annually. Attractions include ancient Buddhist shrines, the silk and gem markets, elephant rides and sunny beaches. The Tourism Authority of Thailand has even begun promoting attractions in Changwat Tak.

Foreign men are also attracted by Thai women in the country's thriving sex industry. Many young uneducated women become prostitutes because they can earn as much as five times the national per capita income. There are stories of others who have been tricked or sold into large prostitution operations. Many Thai hotels permit prostitutes to solicit business in their lobbies as a service to their customers.





Above: Pigs in a pen in Pakhamai, Changwat Tak.

Right: Two young girls meet in the market at Tham Krabok.

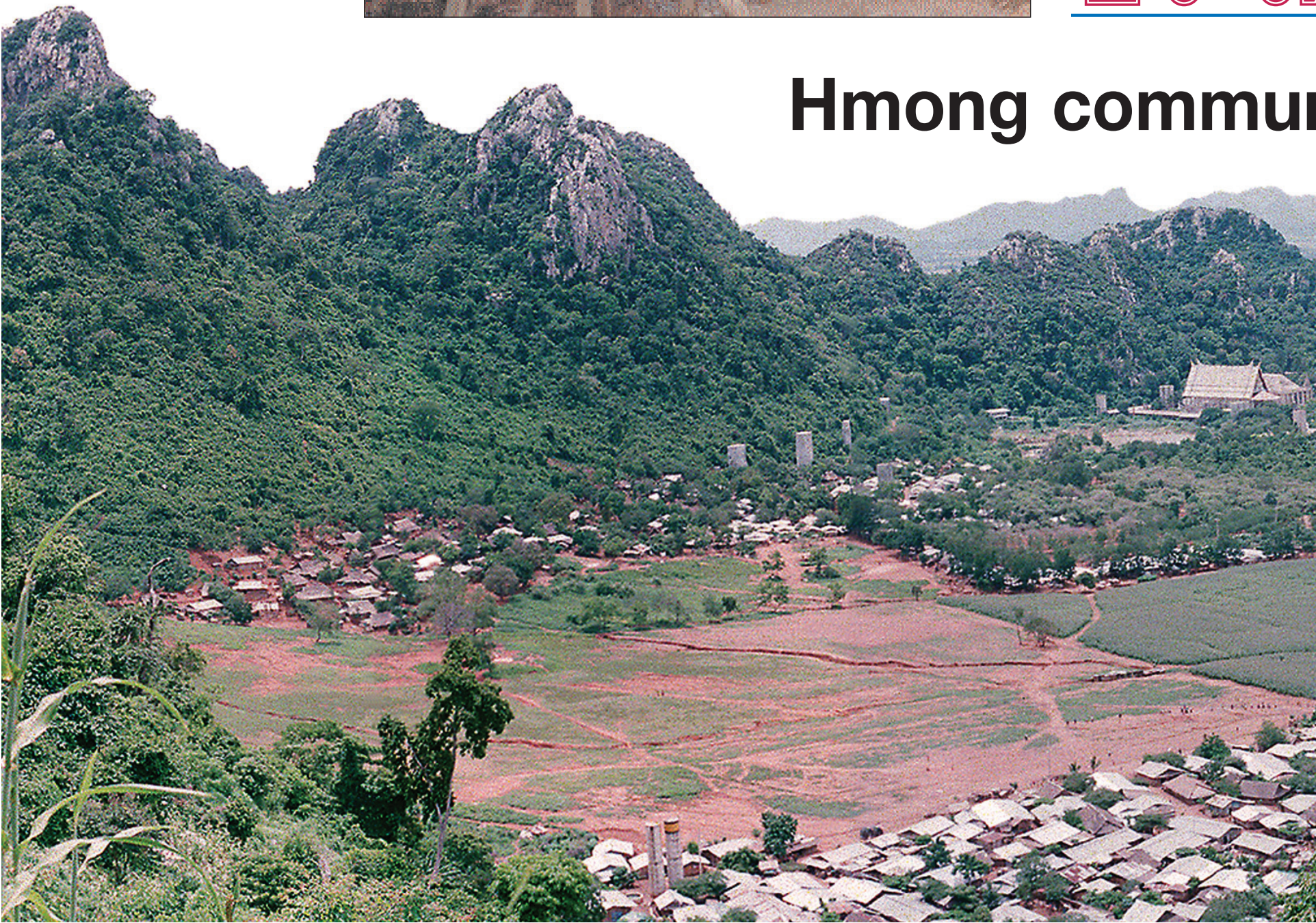


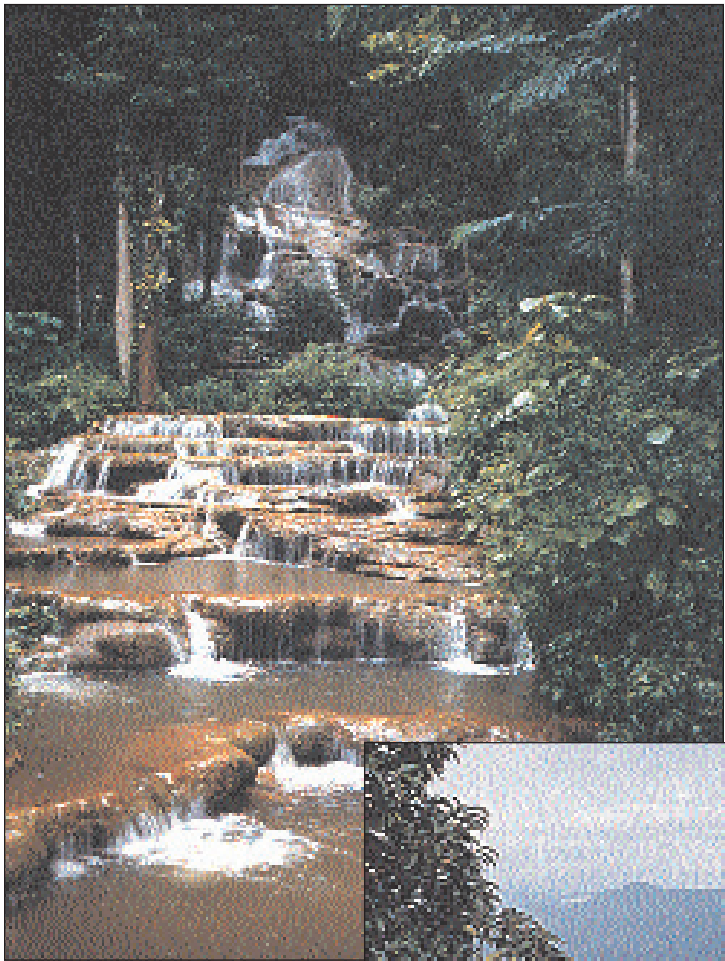
Right: Villagers fish from a wooden bridge over a dammed stream in Pakhamai.



ชุมชน  
ประเพณี

# Hmong community





Above: A man ties thatching for a roof in Bahn Sompeth, Changwat Nan.  
Left: A cascading waterfall in Changwat Tak.



Left: A view of the Mekong River in Laos as it flows away from the northern Thai border towards Luang Prabang. The photo was taken from the Lao-Thai border in Chiang Rai.

มั่งใน  
ศไทย

ities in Thailand

วัดถ้ำกระบอก  
Wat Tham Krabok





■ Pangbee is a senior at Benilde-St. Margaret High School.

■ ■ ■

“My strict cultural background hasn’t made it easy to battle everyday challenges. But in overcoming many obstacles, I’ve enhanced my capacity for leadership.

“This summer, I faced the biggest challenge of my life. One of my dreams was to be able to visit my former country and family there. Through an after-school community program, I was selected to go on a three-week research trip to Thailand. During this trip, I was challenged to take on the responsibilities of an adult. I had to make judgments about what I did and how others perceived my actions.

“Planning and preparation for the trip was a stressful process. Yet through the many weeks of hard work, I proved that my dream could come true.

“This was my first trip outside the United States. It was a chance for me to prove that I could stand on my own. When I came back home, I felt more confident in pursuing my goals and dreams.

“I will need to be prepared for many more challenges. My determination and hard work during the past year have helped me develop important skills with which to face those challenges.

“I want to thank my parents from the bottom of my heart for their faith in me. Thank you very much for giving me the strength to go forward.

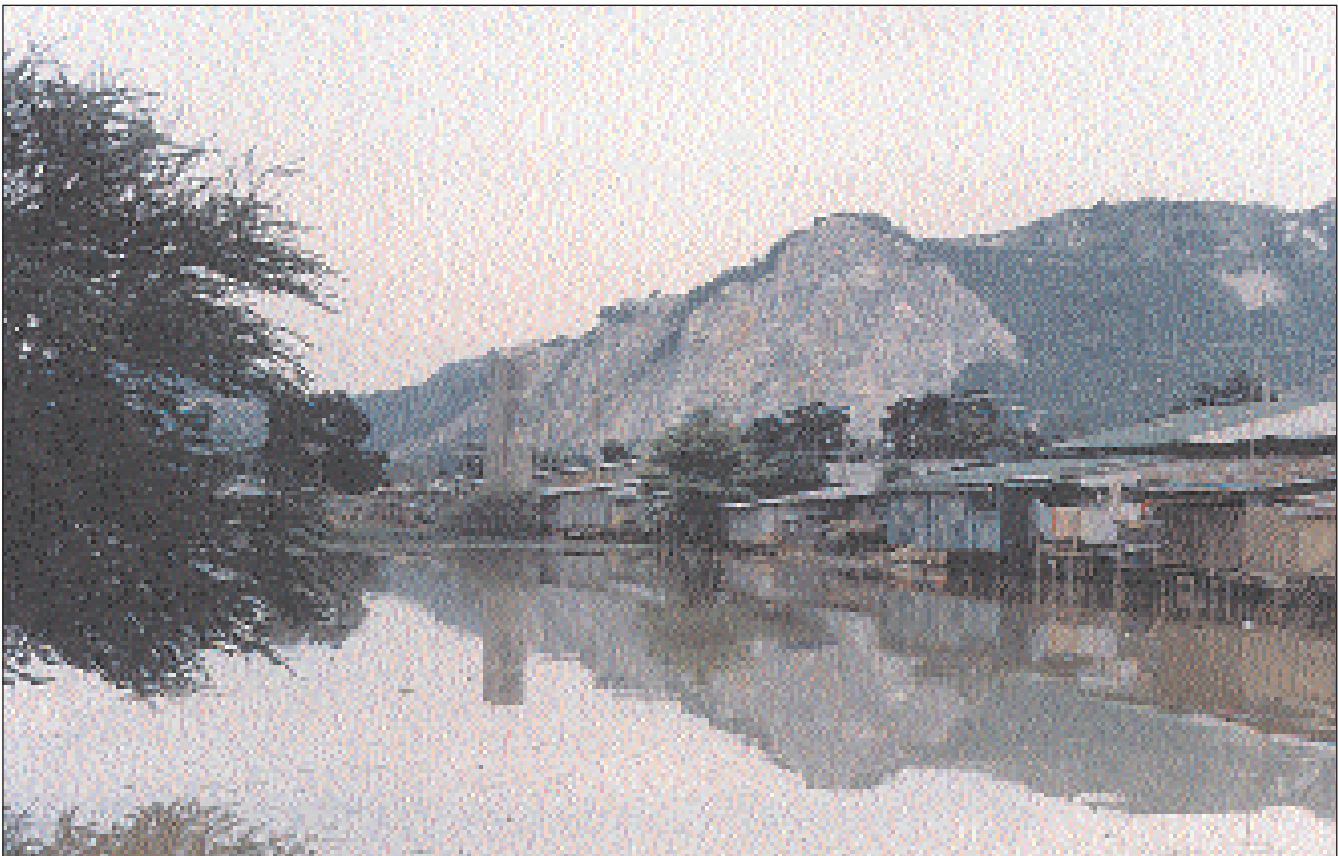
“I would also like to thank my friends and relatives for their support. Thanks to Tim Montgomery for helping everything work efficiently.

“Thank you to everyone whose support and sponsorship made this possible.”

# ด้านการดูแล รักษาสุขภาพ

## HEALTHCARE

Stagnant water mixes with mud and trash in Tham Krabok. The danger of insect borne diseases such as malaria and Japanese encephalitis increase in rural areas during the rainy season.



## Hmong communities adapting to new ideas in healthcare

People in Thailand are making dramatic lifestyle changes. Hmong people, especially, are relying more on the modern medical treatment available in hospitals than on traditional medicines in emergency situations.

The Thai government adopted a health plan called “Pas Xis Pas Qham Qhab.” This medical care plan provides financial assistance to low-income families who would otherwise be unable to afford the cost of hospital treatment. The Thai government pays all medical expenses for anyone over the age of 60 who has registered and received a card called “Phuaj xoov as yub.” Registered children under the age of 12 also receive free medical care.

People between the ages of 13 and 59 can receive free medical care by applying for a “Nlaj xib xuv kas phaj.” For a fee of 500 baht per year, a person is eligible for five visits to a doctor with this certificate. People who are not insured under “Npab xib xuv kas phaj” pay between 8,000 and 10,000 baht for a visit to the doctor.

There are four or five trained Thai health professionals in each village called “os xov mos.” They teach people about personal hygiene, water purification and proper diet. They also help with family planning.

There are no Hmong doctors in Thailand, but Hmong people with some medical experience often volunteer in hospitals or clinics. They assist doctors in giving shots and recommending proper medication to patients.

Living conditions in many small villages leave people more susceptible to disease. Most Hmong houses are constructed of bamboo or wood over a dirt foundation. Drinking water is usually boiled rainwater gathered from cisterns – open barrels or cement structures that collect runoff from the rains. Still water in the rural mountainous areas of the northwest provide breeding grounds for disease-carrying insects, especially during the rainy season.

Shaman rarely perform traditional ceremonies to treat the sick, and only a fraction of those ceremo-

nies are still performed in the traditional ways. This is because not many people raise chickens and pigs, the animals that were once used in performing traditional ceremonies. Most people now prefer to see a doctor when they are sick.

Hmong women in Thailand rarely give birth at home because it’s important that a child have a medical record to establish Thai citizenship. If a child who has no medical record becomes sick, doctors will not provide treatment.

Women who are in the second or third month of a pregnancy must report to a hospital or visit a doctor every month thereafter. Often times, they will bring along a woman companion who is also a midwife or has some experience in the birth process. A female nurse may also assist during pregnancy checkups

and at the delivery. If an expectant mother doesn’t give birth at the hospital, these two trained women will assist in the delivery and care for the mother and child.

Hospitals are located in most larger cities. Wastes of all kinds previously just thrown somewhere distant from a populated area are now disposed of in large landfills.

The major disease from which most Hmong people in Thailand die is called “kaab mob npaws.” Other major diseases include “plaab zaws,” cancer and AIDS – although there have not yet been any reported cases of AIDS in most villages.

Hmong in Thailand are keeping their traditional lifestyle strong by adapting new ideas to improve the treatment of health conditions.



Rainwater is collected in large metal barrels for washing and drinking.

# สังคม-วัฒนธรรม

## SOCIAL-CULTURE



Performing a traditional ceremony.

# Some notes on society and culture:

### Bahn Thai Samakkhee

The bride price for marriage is four silver bars and one pig, or it could be 5 silver bars without the pig. Forced marriages are not allowed. But if the issue is forced and the bride approves, it's alright.

Divorce is often caused by the husband's drinking problem. If the couple eventually remarries, they would have to pay 2 silver bars if there are kids. If there are no kids you pay the regular bride price.

■ ■ ■

The funeral procedure in Bahn Thai Samakkhee is a lot different from here. They only have a cemetery for children. When an elder dies they are buried in a location that they can bless and that will bring wealth and protection to their love ones. If the person hasn't indicated a location for their burial beforehand, the leader of the family will decide on an appropriate area.

### Bahn Hoi Lu Nai

Bahn Hoi Lu Nai is a city that borders Laos. The marriage system is similar to the Hmong system in America. The bride price is approximately 4 silver bars or about a thousand dollars. Two years ago, Bahn Hoi Lu Nai experienced a rash of divorces. It happened when the bride price was reduced to 2 silver bars. Now you must have a certificate to marry there or you could be fined

or arrested.

The Hmong New Year was joined by more than 16 villages. During the Hmong New Year, they play soccer, toss balls, sing, dance, and compete in a pageant and other contests. At night people watch movies or have a party. Local Thai people also get involved in the Bahn Hoi Lu Nai Hmong



A woman sews a pa ndau outside the community building in Bahn Hoi Lu Nai.

New Year.

Every year, the length of the new year celebration is determined by the local youth. It usually lasts from five to ten days.

### Tham Krabok

New Year in the Chang Wat lasts 7 to 9 days. The people still toss cloth balls. In the New Year the older people have their own group which will go ask girls to all toss with the boys. Most people have lots of tourists come to visit and take video during the New Year. The Poj Qhias, Tak New Year, has competition in ball tossing, cow fights, top playing, Miss Hmong, and much more. But there is no qeej competition. There is also a singing competition. For the Miss Hmong competition, people give gifts to anyone who is pretty and knowledgeable. For the Miss Hmong place they judge the girls on height. Most of the time two villages combine for a New Year celebration. The girl who wins the Miss Hmong title gets a sewing machine and a gold necklace. The New Year is on December 30th for the green Hmong. The white Hmong celebrate on the 29th of December. The white Hmong still "tu sub thiab." Sometimes Thai people visit and sell food. The New Year doesn't have any problems if only Hmong people come. Some villages with mixed populations do have problems.

### Khousa Khang



■ Khousa is a junior at North Community High School in Minneapolis.

"I was born in Laos, immigrated to Thailand and came to the United States in 1989.

"I was saddened to see people in Thailand with less opportunity in education, leadership, and employment. I feel there is a need for more involvement from people in the United States to help better the situation of people in Thailand.

Kuv thov qhia mentsi txog peb cov hluas uas mus tim ub seb peb pom abtsi thiab kawm tau dabtsi. Ua ntej no kuv zoo siab tias tseem muaj lub sijhawm thiab txoj hauv kev rau peb cov hluas mus cham teb cham chaw rau Thaihteb. Kuv pom tau tias peb Hmoob nyob rau Thaihteb yeej muaj kev sib hlub sib pab, tiamsis kev kawm ntaub kawm ntawv tseem tsis tau zoo raws li siab xav. Tus xav mus kawm ntxiv los tsis muaj nyiaj thiab yog tsis pauv yus lub npe Hmoob mus rau npe Thai, luag yuav saib tsis taus yus vim yus yog neeg Hmoob. Txawm rau siab npaum li cas los tsis muaj nyiaj thiab tsis pauv npe Thai ces kawg rov qab mus ua liaj ua teb noj xwb. Peb cov Hmoob Amesliskas sim xav seb yuav pab tau lawv li cas? Thiab hais rau cov uas saib kev kawm ntawv tsis muaj nqis, seb lawv puas xav zoo li cov nyob tim Thaihteb. Ua neeg nyob yog tsis muaj kev kawm ces zoo li tus dej tsis paub ntw. Lawv cov Hmoob nyob tim Thaihteb mas cia siab rau peb cov Hmoob Amesliskas xwb, vim lawv pom tau tias peb muaj kev kawm ntau dua. Tiamsis twb muaj kev kawm ntau npaum li no los tseem muaj cov uas tsis xav kawm thiab.

Tau 23 xyoos no, peb Hmoob lub neej tseem zoo li qub. Kuv vam thiab cia siab tias tsis ntev tom ntej no lawv yuav muaj kev kawm ntau mus ntxiv thiab yog peb cov tim no mus pab txhawb lawv, ntshe lawv yuav pom kev mus deb thiab dav mentsi los yog muaj txoj kev npau suav zoo. Thov zam txim yog hais tau tej lo lus tsis meej. Kuv lus muaj li no xwb.

# วัดถ้ำกระบอก

## WAT THAM KRABOK



Above: As part of their initiation into the drug treatment program at Wat Tham Krabok, addicts must drink from a bucket of bitter medicine and throw up as other program participants chant encouragement.

Below: A typical street scene. The sign reads: Area of gun and drug control.



Above: Venders are up at the crack of dawn to make supply deliveries or sell their products in the village.

Left: A young girl and her younger sibling discuss how they want to spend their day.



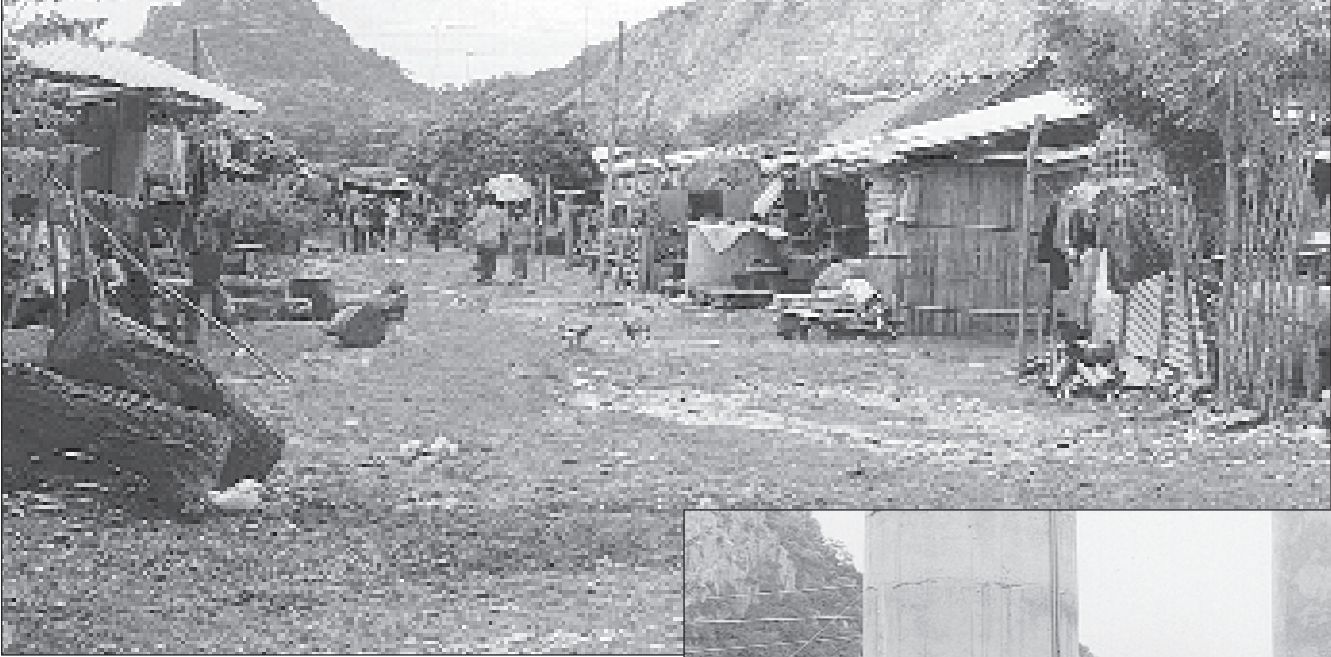
Right: People, animals and other things mix in the streets.

Below: Children return from school in a typical "bus," a converted pickup truck with benches in back and a canopy that shelters passengers.

### A day *in* Camp



Above: A fast-paced game of kato can draw a crowd on a dull day.

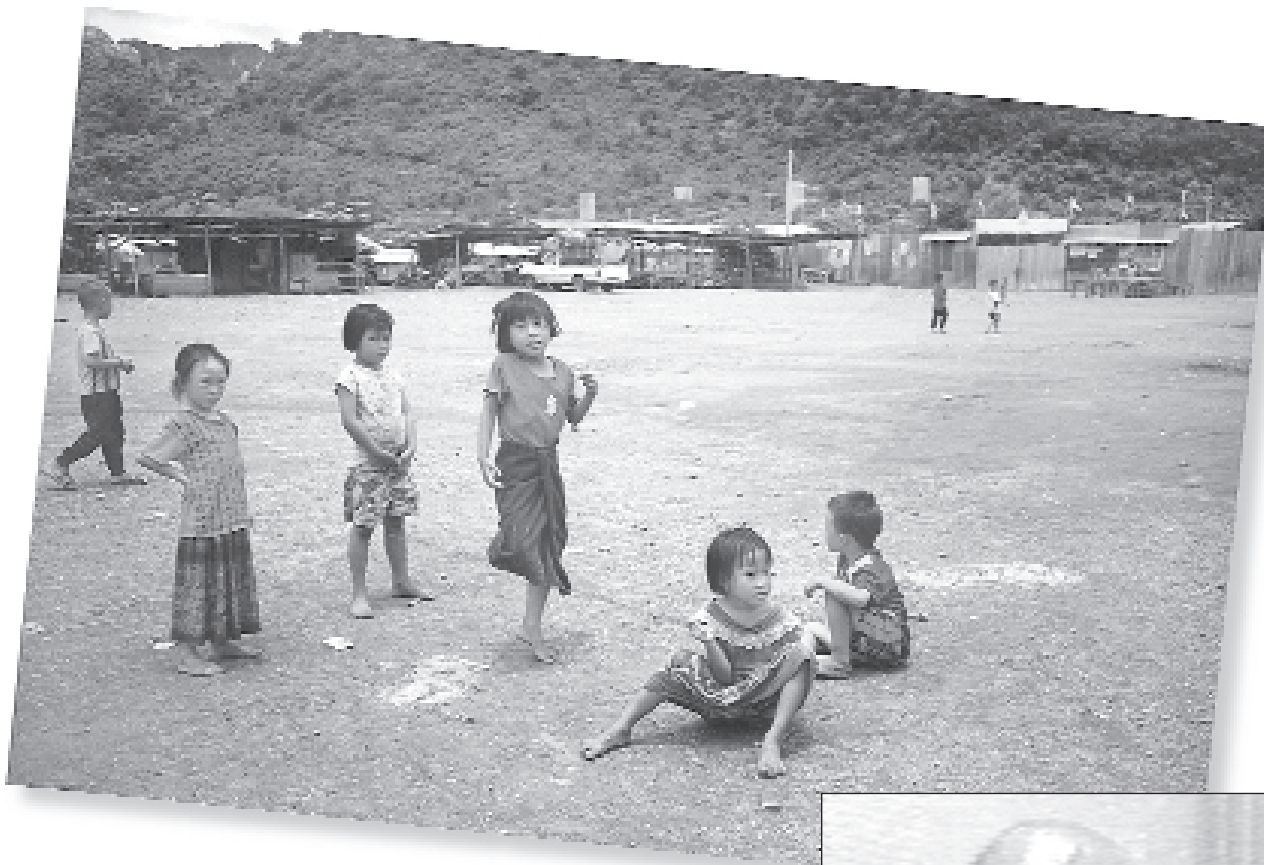


Below: Waiting in line for water is a daily chore.



# วัดถ้ำกระบอก

## WAT THAM KRABOK



Young children develop their own sources of entertainment as long days wear on.

## A life in transition



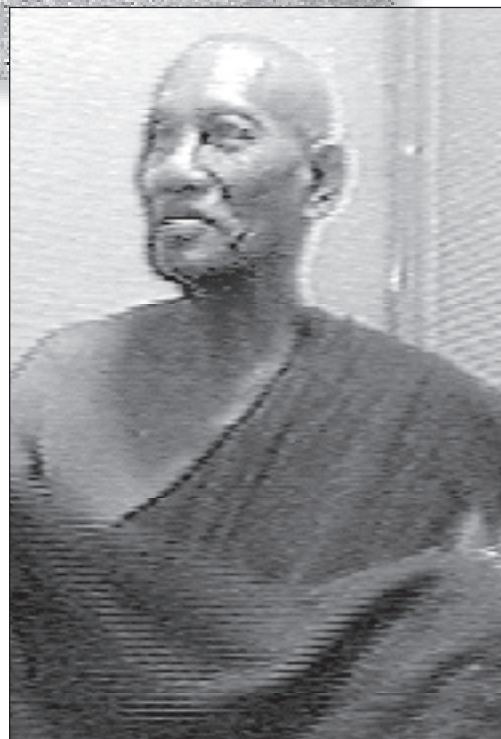
One of the largest statues around of the King, authorities maintain that it was constructed without permission at Wat Tham Krabok. But no one dares tear it down.

On August 15th, the Thai Interior Ministry announced that it would conduct a new registration of Hmong people living under the protection of the abbot Pra Chamroon Parnchand at Wat Tham Krabok in Saraburi province. The last registration, conducted in 1992, put the number of Hmong people at Tham Krabok at 13,000. Residents said that the current population is about 30,000. Thai news reports indicated that the government hopes to break up the Hmong community at Tham Krabok by first granting alien certificates or residence permits to those who have been in the country at least 15 years and then taking legal action to remove the rest.

The problem has increased proportionate to the growth in the number of people living in the temple precinct and their effect on the local economy. When Thai citizens began complaining about the situation, the Thai government began looking at ways to break up the temple community.

The Thai government would prefer that the people now living at Tham Krabok return to the areas where they had lived before moving there. Unfortunately, that isn't possible. Most fled from United Nations refugee camps to avoid being repatriated to Laos. Those refugee camps no longer exist, and the Lao government has insisted that they will not accept any more repatriates.

Thailand's next plan of action was to find a third country or outside party that would



A former Thai police officer, abbot Pra Chamroon Parnchand now finds himself in the middle of a legal debate over the fate of 30,000 Hmong people living at Wat Tham Krabok.

accept people from the temple village. The problem there is that the United Nations no longer considers them refugees, so no UN assistance would be available to help resettle them. As far as the office of the UN High Commission on Refugees is concerned, the books are closed on Thailand, and there are no more refugees living in the country.

In the end, the Thai government is left with what may be a more realistic solution: try to help these people assimilate into Thai society. With the necessary papers to make their status official, residents of Tham Krabok would be able to move about and solve the dilemma on their own.

### A letter from Tham Krabok

Tij laug Thaaj Yeeb, kuv tau txais koj tsaab ntawv hab dlam dluab rua nub tim 10/10/98, muaj lug zoo sab kawg le, tsi muaj ib yaam dlaab tsi lug pauv tau, vim tas, koj ua tij lug pum kuv ib tau sib ntsib le kws 4-5 minute. Los yaam le ua npau suav xwb, zoo le caa los koj ua tij sau ntawv lug pub kuv paub.

Kuv has rug koj ua tij, hab cov kwv tij suavdlawg nyob USA paub zoo, lub 9-10 hli ntuj nua. Thaib tsi tau tshuav tshem peb tej zag peb yuav nyob moog txug xyoo 2000 has rua koj ua tij paub, has cov kwv tij USA ua sab lug, yog muaj dlaab tsi los kuv maam le hus xuv tooj, FAX rua koj sai, has rua koj ua tij paub, xyoo nua peb yuav noj tsab peb chau rua nub tim 17/12/98, Hmoob thaib los noj rua, nub ntawd tuab si, saib pua muaj cov kwv tij yuav lug rua Thaib Teb koj paab has rua paub.

Tij laug, kuv has rua koj paub koj tau ncaim rov moo tsev lawm kuv muaj lug ncu ncu koj, hab koj cov phooj ywg mej suavdlawg, kws tau lug saib peb ua ke, ncu mej kwg le, vim mej cov muaj kev txawj tse tau ncaim taag, tus sab heev, xaav mas lug lub kua muag, le caa los sij peem thov peb kwv tij suavdlawg sau ntawv sib nug xuv, tua USA -Thailand.

Kuv tu ua kwv muab tsi tau ib yaam dlaab tsi tuaj pub rua koj ua tij los cov miv nyuas suavdlawg tau saib muajthov koj ua tij zaam txim pub kuv. Thov kua koj tsev neeg suavdlawg nyob qaab hau huv, muaj sa muaj zug.

Sib ntsib dlua, nyob zoo koj



## Seewigaa Kityoungkun

■ A government teacher in the mountains of northern Thailand, Seewigaa Kityoungkun began the Bahn Ruam Jai Project with four other people in 1984. Since then, her efforts have provided greater educational opportunities for some 400 disadvantaged minority children – over half of them Hmong.

■ ■ ■

“The thing that we are trying to do is to build a beautiful world together.”

■ ■ ■

“Whenever you have an opportunity, don’t wait for people to ask; do something for them first.”

■ ■ ■

“Every child is your child. If you don’t help support them, they will become tomorrow’s street children.”

■ ■ ■

“I am on the tiger’s back.”

■ ■ ■

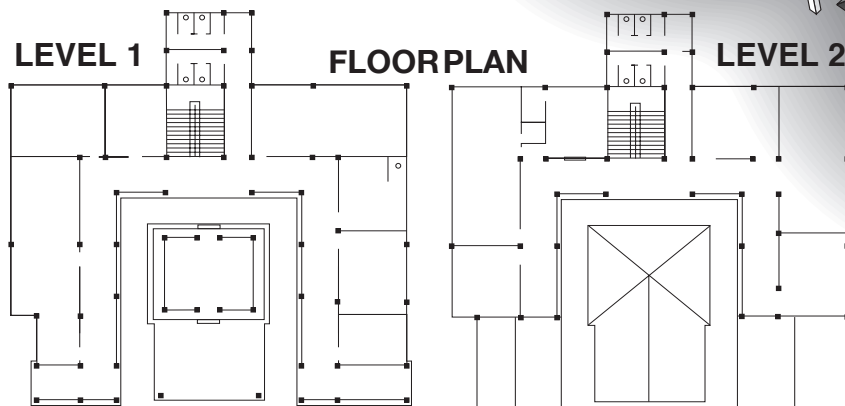
“Come and look after the children.”

ADDRESS:  
Bahn Ruam Jai Project,  
15 Moo 1 Bahn Sansree,  
Sanpranate Sansai district,  
Chiang Mai 50210 Thailand

Tel./FAX:  
66-53-491814

# บ้านรวมใจ

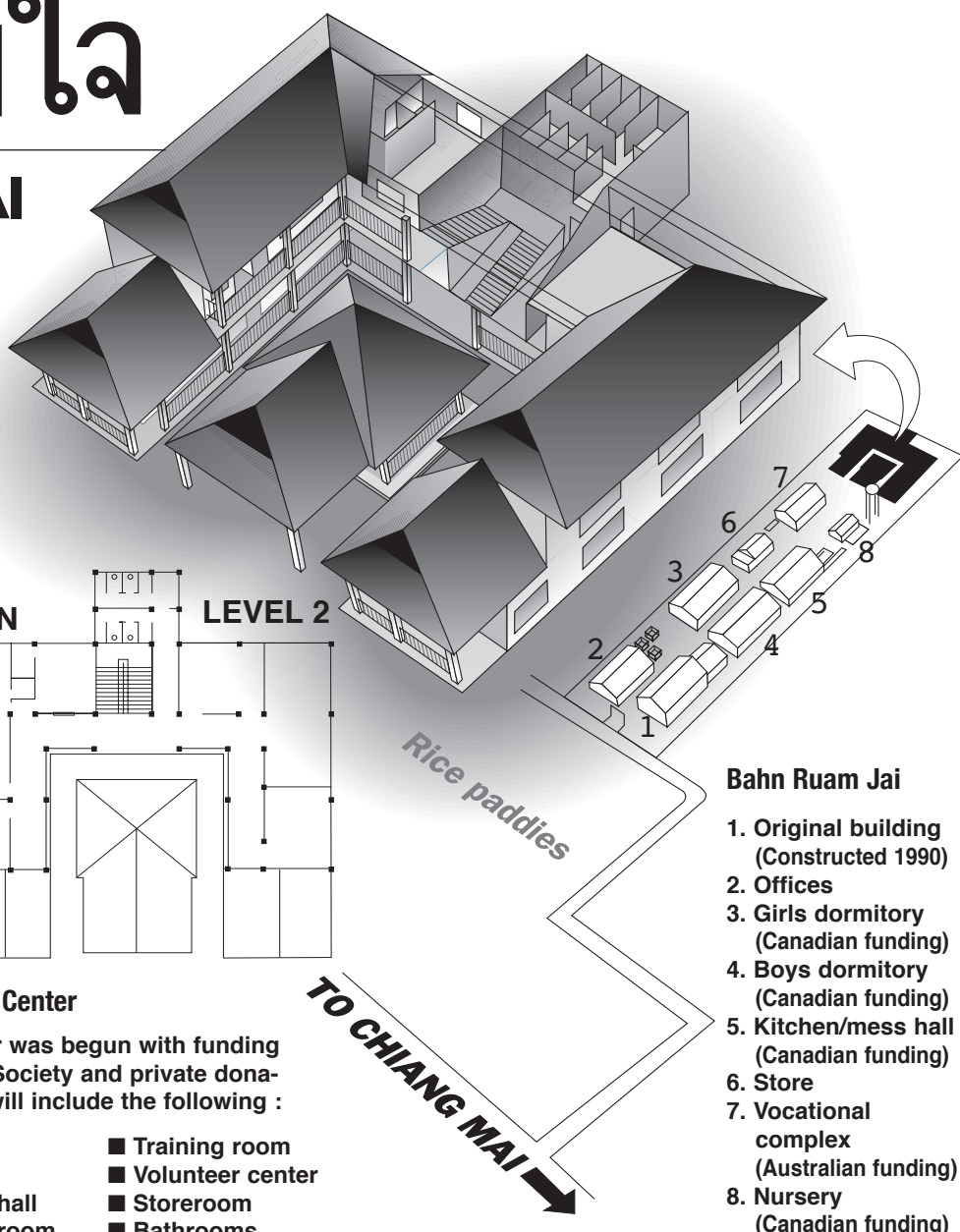
## BAHN RUAM JAI



Bahn Ruam Jai Service Center

Construction on a two-level service center was begun with funding from the Japanese Embassy, the Hmong Society and private donations from the US and Japan. The center will include the following :

- |   |                |                    |
|---|----------------|--------------------|
| ■ Information center                                | ■ Library      | ■ Training room    |
| ■ Art and craft exhibition room                     | ■ Office       | ■ Volunteer center |
| ■ Meeting room with estimated capacity of 50 people | ■ Meeting hall | ■ Storeroom        |
|   | ■ Nursing room | ■ Bathrooms        |



Bahn Ruam Jai

1. Original building (Constructed 1990)
2. Offices
3. Girls dormitory (Canadian funding)
4. Boys dormitory (Canadian funding)
5. Kitchen/mess hall (Canadian funding)
6. Store
7. Vocational complex (Australian funding)
8. Nursery (Canadian funding)

## Many helping hands have built the ‘house of joined hearts’

The name “Bahn Ruam Jai” can be translated literally as “house of joined hearts,” or even “harmony house.” The term “joined hearts” is a common Thai idiom meaning cooperation and mutual caring. It has no direct English translation that carries the same meaning. The Bahn Ruam Jai Project is a semi-autonomous effort to provide assistance and direction to minority youth from remote mountain communities who wish to study in Chiang Mai.

The Bahn Ruam Jai Project is operated under the auspices of the Highland Quality of Life Development Association.

### History

Bahn Ruam Jai was established in May 1984 in response to the educational needs of northern Thailand’s minority population – which today numbers some 850,000. The project provided accommodation, guidance and basic scholarship for needy children and teens as they pursued their education. It also focused on raising ethical consciousness and helping these students recognize the necessity of community development. Many Bahn Ruam Jai participants contributed to the betterment of their communities upon their return.

Project staff initially borrowed money from

friends and respected members of the Chiang Mai community in order to fund essentials like housing and food. A cultural exhibition held in Bangkok raised 14,076 baht (about \$25). With this initial funding, it was possible for Bahn Ruam Jai to assist 30 students during its first year of operation.

The following year, the Australian Embassy provided financial assistance which helped cover overall operations. A Catholic association provided similar help from 1986 through 1988.

In 1989, the Foundation for Agricultural and Rural Management (FARM) in Bangkok offered Bahn Ruam Jai the use of a 3-acre plot of land 10 kilometers outside the city of Chiang Mai. Financial assistance from the Canada Fund, Community Aid Abroad and the Rachamankala Institute was applied to construction of basic facilities, land development for agricultural use, and general operations. FARM acted as a fiscal agent to manage these funds for the Bahn Ruam Jai Project.

### Looking after the children

Children served by the Bahn Ruam Jai project come from backgrounds of severe poverty, broken homes, social oppression and drug addiction.

Many of these problems are interconnected.

While children from remote mountain communities in the north are receiving better educational opportunities under the Thai system, those opportunities rarely extend beyond the sixth grade level. And the quality of education is less than that which is available to lowland communities. For this reason, students in remote mountain communities who wish to continue their education beyond the sixth grade must leave home for schools in the larger towns. Bahn Ruam Jai provides room and board and covers tuition costs for children whose families lack financial resources.

Drug use is a major problem. Using information provided by students, Bahn Ruam Jai staff found that there was great negligence of children whose parents were either drug users or had been arrested for drug trafficking. Some children were used in the drug trade, while others had become addicted to drugs themselves and had been smoking heroin for up to five years. In 1994, at the request of village elders, Bahn Ruam Jai began accepting more children who were drug addicted or at risk of drug addiction.

Bahn Ruam Jai currently provides a positive environment free of drugs and harassment to 41 children. An annual budget of 2 million baht (about \$50,000) is needed to fund programs that include woman outreach and sustainable agriculture training along with child development offered through the hostel service. The cost of supporting one child for a year is roughly 30,000 baht, or about \$750.

### Legal problems

Although FARM documented the land for use by Bahn Ruam Jai, they have since reneged on this arrangement midway through construction of a new service hall on the property. FARM recently notified Bahn Ruam Jai that they intended to reclaim the land now occupied by the project and sell it to commercial interests.

Because Bahn Ruam Jai is too small to be registered as an independent organization, it has operated under the documentation of several umbrella groups. As the fiscal agent with control over money raised by Bahn Ruam Jai, FARM has insisted that the project has no funds available to purchase their land outright. Bahn Ruam Jai has thus entered into a legal battle to try and retain its property rights and save the project.



Bahn Ruam Jai residents gather for a noontime meal. The project is a cooperative arrangement where residents grow their own food and prepare their own meals.

# ขอบคุณ

แม้ว่าเราจะอยู่กันคนละฟากฟ้า ภาษาที่เราพูดจะแตกต่างกัน จนแลดูเหมือนคนแปลกหน้า หากทว่า การต้อนรับที่อบอุ่น มิตรภาพและอภัยากรย์ที่พวกคุณมีให้ นำพาซึ่งความอบอุ่นมาสู่จิตใจของพวกเรา

ณ ที่นี้ เราขอขอบคุณ นาย ทิมายู พรหมทองดี สำหรับน้ำใจ ความอดทน อารมณ์ขัน ช่วยเป็นธุระพาเราไปยังที่ต่างๆ ออกทั้งยังแนะนำผู้คนและสถานที่ที่เราได้มีโอกาสพานไปพบเจอ

ขอขอบคุณ นาย นู เมืองธรรม ผู้ซึ่งชาวบ้านรู้จักดี ได้ให้การต้อนรับอย่างดี และอบอุ่น ตลอดการเดินทางจากกรุงเทพฯ ไปจนถึง วัดถ้ำกระบอก จังหวัดตาก

ขอขอบคุณ ผู้ใหญ่ ก่ายิ่ง กู และครอบครัว รวมทั้งคุณครูที่โรงเรียน เจดีย์ โค๊ะ สำหรับน้ำใจที่มีให้ ในระหว่าง พักแรมที่บ้าน เจดีย์ โค๊ะ

ขอขอบคุณ คุณครู พนักงาน และนักเรียน ของโรงเรียน บ้าน ปาคาใหม่ สำหรับความช่วยเหลือต่างๆ รวมไปถึง การสอนมิตรภาพที่ดี

ยังมีผู้คนอีกมากมาย ที่เราอยากจะขอขอบคุณมา ณ โอกาสนี้ โดยเฉพาะ ฟือ แยก ท่าว และครอบครัว รวมไปถึง ผู้ใหญ่บ้าน ช่ง ลี ท่าว

ผู้คนที่ บ้าน ปาคาใหม่ ได้สร้างความอบอุ่นในใจให้กับพวกเรา เจกเช่น เราเป็นส่วนหนึ่งของครอบครัวเขา

เราขอขอบคุณ คุณเสวิกา กิตติยงกุล และสมาชิกบ้านรวมใจ

ขอขอบคุณ สมาคมสร้างสรรค์และพัฒนาเมืองในประเทศไทย โดยเฉพาะ นาย เนง ช่ง และ ญาติที่ให้การต้อนรับ

ขอขอบคุณ ผู้ใหญ่ ปั้ง ลู่ กือ แห่ง บ้าน ห้วยลุนาย และ ผู้ใหญ่ เจียะ หั่ว วัง แห่ง บ้าน ไทยสามัคคี

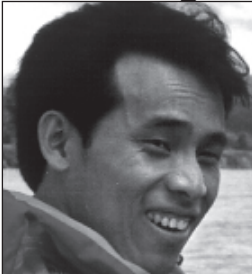
ยังคงต้องขอบคุณผู้ใหญ่บ้านเจียะฟ่ายัง และ ชาว บ้าน แห่ง บ้าน สบเปิด

ที่วัดถ้ำกระบอก จังหวัดตาก เราขอขอบคุณ หลวงพ่อดำรงธรรม ไปถึงผู้คนต่างๆ ที่เราพบพาน มี มิตรภาพ และ มิตรที่ติดต่อกัน แต่เราได้เอ่ยชื่อ เราขอขอบคุณทุกท่านอีกครั้ง มา ณ โอกาสนี้ด้วย

จากใจเรา  
17 พ.ย. 2541

ป.ล. ต้องขออภัยหากทางเราได้สะกดชื่อของท่านผิดไป

## Kao Khang



■ Kao attends Augsburg College in Minneapolis and helps tutor younger children at the SEACC.

## Ha Xiong



■ Ha is a senior at Edison High School in Minneapolis and has been vice president of the SEACC youth group.

## Tim Montgomery



■ A graphic artist and writer, Tim also works in the Mpls. Public Schools and volunteers at several city parks.

"Life is short; there is so much to do in so little time, but good friendships last a lifetime."



## Dao Khang

■ Freshman  
Patrick Henry High

## Mai Nhia Khang

■ Freshman  
Benilde-St. Margaret

## Mary Lor

■ Senior  
Roosevelt High

## Youa Lor

■ Sophomore  
Roosevelt High

## Josephuir Vue

■ Sophomore  
Univ. of St. Thomas

## Lia Xiong

■ Senior  
Roosevelt High

## Tou Yang

■ Freshman  
Winona State

## Pa Chang

■ Sophomore  
North Comm. High

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Your help is greatly appreciated.

For information on posters and a video about the trip  
CALL THE SEACC AT (612) 377-0778



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