

Possibilities II

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Dear Leader and Decision Makers,

My father, Erville Sowards, felt called by God to be a missionary to Burma (Myanmar) and he served in Burma for over thirty years. My mother, Genevieve Sharp Sowards, was also a missionary.

I feel called by God to aid you in whatever way I can. I cannot live among you and the day when that was needed is past.

But I can watch what is going on in the rest of the world, looking for ideas, programs, methods, organizations, information, seeds and plants, and other things that I think might be of help to you.

Being a foreigner, I cannot know all the problems and cultural roadblocks to adopting an idea or method. But I do feel it is my calling to share with you as many ideas, etc. in as clear a way as possible so you can decide which are worth pursuing, which are impractical, and which have worked somewhere else but will not work in Myanmar. But some may be applicable to Myanmar and make life better for many people.

I have tried to write up a number of ideas which we are posting on this website. It can be accessed by any interested individual.

Some acted on the information I sent out in Possibilities in 1996. Others ignored it. Four, who acted, are now living in the U. S. and having a much easier life. (They entered the DV immigration lottery). Others enrolled in our eyeglasses program so their students received glasses.

I want this website to be a sharing form where all can share and help each other.

If you, who are reading this, have resources, ideas, and other information that would be helpful to other leaders in Myanmar, please write me so we can add it on to these resources. Also please pass on this website to others who might profit from it.

We have added a “Resources” section to our website, friendsofburma.org Most of our website is for Americans to raise money but there are several things that could be of interest to people in Myanmar. One is a cartoon, “Boy From Burma” which could be used by children and young people learning English. But you have to tell them about it. The second is several dramas related to Adoniram Judson that could be used with lay persons, Seminaries and Bible School students.

In Christ’s Service,

Neil Sowards

Top 10 Crowdfunding Sites.

Top 10 Crowdfunding sites for nonprofits are:

- Razoo
- Causes
- Buzzbnk
- StartSomeGood
- Crowdrise
- causeVox
- Kickstarter
- Indiegogo
- Rockethub.com
- Pozible.com

CrowdFunding Sites.

In the U. S. there has developed sites that raise money from the general public for various projects and programs. Two young men made a video about the paper record keeping at the KBC Hospital and the need for computer record keeping. They were able to raise over \$9,000!

A Kachin lady raised \$5,400 for a Christmas meal to Kachin IDPs.

So there is a way to raise money mainly from the American Public. Each site is a little different. Each must be carefully studied to see what projects are successful. Most of the money raised is from friends who know the sponsors. This is why every school in Myanmar should keep a list of those who visit them—names, addresses and e-mails. Below are some analysis by knowledgeable persons of Myanmar.

Friends of Burma, Inc. is willing to receive money from these projects and pass it on at no charge. That would give the donor tax deduction for their U. S. taxes and many prefer to have it go through a recognized U. S. non profit 501I(3) organization.

I think word will spread very quickly about these sites and many will used them to try and raise money. However the number of prospective donors will come to these sites at a much slower rate. So the success rate of each project will gradually decrease. Therefore those interested in raising money at these sites must study them quickly and start using them right away before they get saturated.

https://en.wikipedia.org/wiki/Comparison_of_crowdfunding_services.

GoFundMe Crowdfunding Tips and Information

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Introduction

GoFundMe (gofundme.com) is one of the many crowdfunding sites. It is a platform for individuals and organizations to seek funding. GoFundMe supports payment and publicity infrastructure, which some individuals and organizations with little funding will not normally have. Without having to create their own website and setting up payment infrastructure, an individual or organization can create a campaign on GoFundMe site, which they can then share with friends, family members and colleagues. There is a cost for not having to set up a website and payment facility. GoFundMe deducts processing fees of about 7.9% from each donation.

GoFundMe is not a marketplace where random strangers come looking for campaigns to donate money to. GoFundMe just makes fund raising convenient for organizations or individuals without any means to create a website for such campaigns. It is the job of the campaigners to promote their campaign through various means such as telling friends, family members and coworkers.

Please note that if you have your own website with payment functionalities, it is better to use it in lieu of GoFundMe. For Friends of Burma, it costs more to use GoFundMe than our website and PayPal. GoFundMe costs about 7.9% from each donation: 5% by GoFundMe and 2.9% + \$0.30 for online payment processing. Our website, on the other hand, costs about \$100 a year and PayPal costs only 2.2% + \$0.30 per transaction. We need to maintain and keep our website whether we are raising funds for a project or not. Therefore, we are looking at transaction fees of only 2.2% + \$0.30 if we use PayPal.

To sum up, GoFundMe is suitable for individuals and small organizations to raise funds one time without having to set up a website and payment infrastructure, taking advantage of professional look and feel of a campaign using their website templates.

How it works

An individual or organization can create a project/campaign on GoFundMe website. It provides a basic webpage, to which you can add descriptions, photos and videos about your campaign (you can look at the sample campaign mentioned in the following section). You can set the goal (the amount of money you wish to raise). Again, GoFundMe only provides the infrastructure necessary to create a web page and payment processing. It will still be your job to promote your campaign through various means such as telling your friends about it or sharing it on social media. Lacking this, it is very unlikely that a campaign will be successful. A quote from GoFundMe itself highlights this:

Sharing your campaign with friends and family is a part of what makes GoFundMe work so well. Not only will the people in your life support your campaign, but they will also help spread the word to their friends as well. GoFundMe users should not expect to receive support from strangers.

For more, please look at this link: <https://www.gofundme.com/tour/>
Here is the FAQ link: <https://www.gofundme.com/questions/>

A sample Campaign

This is the campaign Esther, one of the Kachin students, did in December, 2015:
<https://www.gofundme.com/CaretheIDPs>

Tips

- Provide more information about your campaign. It can be news, stories, photos and videos.
- Share the campaign link with friends and colleagues as much as you can.
- The frequency of the updates can vary depending on how much time you have in order to meet the campaign's goal.
- Providing the assurance or proof of how you spend the funding is very helpful.

How we can plan to use sites such as GoFundMe

In cooperation with Friends of Burma, it might be a good idea for Christian organizations in Burma wanting to raise money for their specific projects to create a GoFundMe campaign. Friends of Burma can provide logistics on money transfer in addition to

sharing the campaign through our email list, Facebook, blog and website. The organizations in Burma can update the campaign directly on GoFundMe by coming up with updated news and photos to attract donors by coordinating with Friends of Burma, who have better internet access. They can also share the campaigns themselves among their donor base who are Burmese expats in various countries.

After all, the organizations in Burma might not even need FOB in the future if there is a functioning banking system that connects to the world and a better internet access. But in the interim, Friends of Burma is in a position to support the logistics for a successful campaign.

The cost of using sites such as GoFundMe

GoFundMe costs more than 7.9% for each donation: 5% by GoFundMe and 2.9% + \$0.30 for online payment processing. For Friends of Burma, it is more cost-effective to use our own website (with a fixed cost of \$100 a year) and PayPal. PayPal costs only 2.2% + \$0.30 per transaction.

Conclusion

In conclusion, GoFundMe and crowdfunding sites, in spite of 7.9% or similar cost, are ideal for a one-time fund raising of a specific project by individuals or small organizations without technical and financial means to create and host a website on their own. However, for an organization with a dedicated website, it is not a cost-effective way of fund raising because they can save money by using their own website, Facebook page, email list and low-cost PayPal transactions.

FAQ

You can find frequently asked questions at the following link:

<https://www.gofundme.com/questions/>

If anyone decides to use one of the crowd funding sites and wants Friends of Burma (FOB) to act as their agent, then that is possible if the project is not for personal benefit. If the money goes through FOB which is an incorporated non profit 501I(3) organization, then the donor can deduct their donation from their income before their taxes are calculated. Thus a \$100 donation saves them \$28 in taxes. If they don't get tax deduction, they have to earn \$134, pay income tax on it, in order to give \$100 donation.

Opportunities from Current Situation in Myanmar

The situation is changing rapidly in Myanmar (Burma). There appears to be more opportunities developing. So if we who are concerned for Myanmar (Burma) share our ideas, possible programs, concerns, etc. we might all develop our thinking and some good ideas and plans might come out of it. So I hope we can create a form where:

- Input can be shared—the sharing of up to date information on what is going on in Myanmar (Burma).
- What new options are becoming available—what are new implications?
- What new possible programs?—what can be done now that was not possible in the past?
- Can we freely exchange ideas, opinions, and evaluations?

One of my sources told me:

- Money is pouring into Myanmar from governments and NGOs who are looking for responsible indigenous organizations with good plans.
- Granters do not want to give money to religious organizations.
- To get grants, one must write up the proposal in the way granters want. Therefore it is usually necessary to get a grant writer or use a proven grant request form.
- They prefer organizations with a proven track record. There are very few such organizations in Myanmar (Burma).
- They seek locals who they think can deliver what they are promising.
- They insist on concrete goals so that it can be evaluated as to whether those goals were reached. Bad Goal: Program will help women. Good Goal: Program will help 64 women develop small businesses and improve their family income.
- The current hot concerns getting grants are:
 - Peace process
 - Helping farmers keep and develop their land.
 - Micro Credit programs.
 - Micro business development.
 - Getting people out of poverty.
 - Health.
 - Education.

Implications for Friends of Burma (FOB) and the Baptists of Myanmar.

- The current organizational form of both will prevent the receiving of any grants.
- The Baptists need to create a secular organization that will aid all people and not just Christians.
- FOB may need to divide its program into two divisions

- One is secular such as libraries, microcredit, medical, educational, general books, business on line courses such as entrepreneurship, orphans,
- Second is religious—aid to seminaries, scholarships, religious books,

The Key.

- For such a developmental organization to succeed, the key persons who is organizing it must be the best available. Probably one to work in America and one in Burma.
- Probably best is one is American and one is Burmese.
- It would be good if the Burmese organizer had Critical Thinking training. Maybe someone trained in the U. S.
- The Baptists have experienced persons. Anna May Say Paw has had U.S. training and is retired president of MIT. Another is by far the most experienced teacher of entrepreneurship I know in Myanmar is Naw Paw Gaw has organized a large number of women into entrepreneur groups. Whether she could be persuaded to leave her position with the Karen Women's Development Center is unknown but perhaps if she could be persuaded she would be helping thousands instead of just hundreds, she might do it.
- Saw Say Plah Shein had done a large variety of organizational projects. I think he has the capacity to establish a Developmental Organization. The question is whether he is willing to put his existing businesses on the back burner.
- Adam Maung might be another person who could lead a developmental organization but he currently has a lot of responsibilities with the Karen church, wife and two children. It is a big risk to quit a secure job to work to establish an organization in Myanmar to support him and his family.
- Tansy Kadoe certainly has the capacity to do it but she has a husband and two children. Perhaps a team of Adam Maung and Tansy Kadoe.
- Perhaps BIM (Baptist International Ministries) could recruit persons experienced in creating organizations and writing grants to work with FOB and/or the Baptists of Myanmar. Once the grants are obtained, then personnel could be hired.

Problems.

- The current developmental organizations are paying very well. So opportunists are emerging getting grants but they are not getting results. Many are being paid \$2,000 per month.
- The Baptist organizations and schools have some very competent persons. There is danger that they abandon their positions and take up employment in the secular fields.
- Myanmar (Burma) is listed as one of the three most corrupt countries of the world. There are many persons there who are very skilled at manipulating the

- foreign NGOs and foundations to get what they want and divert the funds from the intended programs.
- The Christians are much more honest and have a lot of experience. They need to work with the NGOs and foundations to get things done in the right way.
- College level courses there are not truly college level. IPFW (Indiana-Purdue Universities in Fort Wayne) has tested over 400 Burmese students and concluded a graduate of the University of Yangon is about equal to a freshman here. Therefore great care must be given as to the level of the courses established there. The university of Yangon has a PhD. Program but the advisor must monitor 42 candidates instead of the six usually assigned in the U. S.

Possible Programs.

- **On Line Courses.** On line could be established as an extension or as a division of BARS and/or KBTS Liberal Arts program. Or it could be set up as a separate educational institution. First emphasis would be on Teaching Entrepreneurship and other Business Skills. There appears to be educational institutions in Thailand and the United States interested in partnering with institutions in Myanmar (Burma). Internet may not be reliable enough for on line courses so courses might have to be hard copy via mail. Such courses would extend educational opportunities to outlaying towns and to people who cannot afford to come to Yangon. YMCAAs might be willing to administer such courses. There are companies who specialize in these kind of courses in the U. S. and perhaps they could be persuaded to set up in Myanmar (Burma).
- **Correspondence Courses.** These courses use books and paper work sheets and tests. The advantage of them is that anyone can take the course from anywhere within Myanmar (Burma). If hosted by a church or YMCA the students can talk to each other and work together. Relatively easy to set up and relatively inexpensive.
- **Establish an independent, liberal arts, private college.** A team of American colleges and foundations could put such a school together with the help of Myanmar leaders. Myanmar needs private educations as an alternative to government education. Just as the interaction of government schools and private schools here promote better education, so it could in Myanmar. The emphasis would be on critical thinking education as opposed to rote memorization.
- **Establish a sister school relationship with American colleges.** This might allow Juniors level college students to go to Burma and teach for one semester Introductory Courses and English. It would give students knowledge of the Third World which would extremely valuable considering how much the Third World will play in the U.S.'s economic future. Likewise professors might teach one

semester on a higher level to broaden their experiences like the Fulbright program does.

- **Establish a non church Economic Development Organization.** Foundations, NGOs, and governments will not give developmental money to religious organizations. But if an truly independent developmental organization was established, it might receive some of these funds. The church organizations have a record of being the least corrupt organizations in Myanmar (Burma) and so might have a good chance to receive some funding. Of course they would have to be even handed in distributing this money.
 - **Purified Water.** One example of a project would be establishing a factory to distribute inexpensive water purifiers. An organization in Indiana has developed a relatively inexpensive water purifier that is cheap to operate. They distribute to Haiti and several countries in Africa. It could be manufactured in Myanmar with great benefit to the people.

Questions:

- Do you think the current government would allow the development of Correspondence Courses? On Line Courses based in Myanmar? A Junior College? The establishment of sister college relationships with American colleges? A Developmental Organizations?
- Do you think that any of the above is something the Baptist of Myanmar should be involved in? If so which ones?
- Which of the above four suggestions do you think the leaders of the Baptist in Myanmar should look at first?
- Would it be helpful to have an expert from the United States come to Myanmar and explain each of the above five possibilities more fully?
- If a decision to go forward on one or several of the above, should it be an extension of existing organizations or should an entirely new organization be established?
- Should Baptist International Ministries consider sending an expert missionary to develop one or more of these ideas?
- We welcome all comments, suggestions, and questions.

Please respond to Dr. Jerry Cain at: 1108jnc@gmail.com or Dr. Neil Sowards at: neildianasowards@juno.com If we do not receive any feedback, then it appears to me that the time is not right and the Baptist leaders are not interested and so the above ideas should be dropped.

Leaders who might be helpful in establishing the above, or could lend expertise or contacts.

Samuel Ngun, President of Myanmar Institute of Theology. (MIT)

Rev. Yan Kho Pau, General Secretary of Myanmar Baptist Convention. (MBC)

Magnolia

Saw Say Plah Shein, entrepreneur.

Gillian Moh, Owner of Private School.

Anna May Say Plah, Retired President of MIT.

Show Ei Ei Tun

Kapi

Yahalaylayla

Rocky Thein

Cung Lian Hup

Dr. Jerry Cain, Retired President of Judson University, Elgin, IL., Lcain46@gmail.com

Dr. Didier, Retired President of Judson University.

Dr. Crume

Tansy Kadoe, Karen in U. S.

Dr. Neil Sowards, Friends of Burma, Inc.

Liberal Arts Critical Thinking College in Myanmar (Burma)

Many leaders in Myanmar want to see a college established in Myanmar resurrecting the Judson College taken over by the government.

Background: In 1963 the government nationalized all private and mission schools and banned private schools. The format of the resulting government schools was right answer, rote memorization. The schools had 10 standards (grades) and after the 10th year a matriculation test had to be passed. From 14% to 30% were able to pass this test. Scores on this test determined what the student could major in and what school he could attend. Highest scores got to go to medical or engineering schools. There were no private colleges.

Change: In the 1990s the government began to permit private schools that taught Computers, English and Business. Many such schools that were profit making appeared. Later private schools K to 10th appeared. Some of these were top quality with foreign teachers. They were also expensive, ranging from \$3,200 to \$15,000 per year.

Further Changes: The government now appears to be ready to allow the establishing of private colleges and universities. A CETANA person has said Bard College, Centre College, University of Thailand, Open University of Hong Kong, among others are looking at establishing some sort of higher education in Myanmar (Burma). Currently there are about 131 government colleges for about 5 million college age youth. So there appears to be little danger of too many colleges being established.

Opportunity: It appears there is now an opportunity to establish a liberal arts, critical thinking college. While a few caution a wait and see, most think it is time to move forward in developing such a college.

Current Situation: MIT has BARS (Bachelor of Arts in Religious Studies) with majors in English, Computer, Business, and Social Studies. They hope to add Journalism soon. It has about 600 students and graduates about 150 each year.

KBTS-Liberal Arts School has majors in English, Computers, Business and Karen Language and Culture. It has about 300 students and graduates about 75 each year.

At the time these schools were established over ten years ago, it was thought they needed to be part of a religious school for the government to accept them. This appears to be no longer necessary.

Interested Parties: Chins at Hahka, MIT-BARS, KBTS-Liberal Arts, MBC Leadership Training, Pathein-Myaungmya Sgaw Karen Baptist Association, and the TCI University on the Thai border. Probably the Kachins are also planning a college.

Chins at Hahka have developed extensive plans for Chin Christian College at Hahka. Committees have been organized and they projected opening a college in 2017.

MIT-BARS has expressed great interest and are moving with MBC towards a college.

KBTS-Liberal Arts is thinking about a college but want it to be Christian and Karen.

MBC Leadership Training is working with MIT-BARS and have firmly set a goal of establishing a college.

P-MSKBA wants a college but have no concrete plans.

TCI has completed its first year in Karen State on the border with Thailand. Twenty eight the first year.

Kachins: We are waiting to hear about their plans.

Steps Toward Establishing a College.

1. Form a committee with representative from all interested parties and resource persons such as Gillian Moh from Prestige School and Kyaw Kyaw Thac from CETANA. As I understand it, a committee of MIT-BARS and MBC Leadership has been established. But all interested parties should be on a overall committee so all can work together.
2. Establish a mailing list of persons who should or want to be informed about this project and keep them up-to-date by e-mail.
3. Seek a short term missionary from Baptist International Ministries (BIM) to act as a liaison with American schools. Dr. Jerry Cain, recently retired president of Judson College, now Judson University, would be an idea person. He knows and has a relationship with a number of American colleges, he has worked with an on line courses company, and he raised 42 million dollars for Judson University.
4. This committee needs to try and find a way to accommodate all the dreams of these diverse, interested parties. One college? A college with branches? A coalition of colleges?
5. Develop a Master Plan with each interested party taking and developing a part so the whole can be completed.
6. Seek funding to finance the development of this Master Plan.

Questions that need to be answered.

1. Would interested parties accept one college with several branches?
2. How can the same quality be maintained in all the branches?
3. Or would a coalition of colleges be the best answer?

4. At what level would these courses of this college be? 11th & 12th standard? College? Note: Indiana University – Purdue University at Fort Wayne (IPFW) has tested over 400 Burmese refugee students who had attended government universities in Burma before 1988 and concluded a graduate of the University of Rangoon could be started at IPFW as a sophomore.
5. Has the quality of undergraduate schools in Myanmar improved since 1988?
6. If truly college level, could student completing the 10th standard be able to do the work? Or would there be a need for remedial courses?
7. From where would the teachers be recruited?
8. If this college is up to American and 1st world standards, how will the methodology be made critical thinking?
9. Would it be necessary to have a course early on teaching critical thinking?
10. If Myanmar trained teachers are used, it is possible to retrain them to use critical thinking?
11. What would be the first majors? English? Computer? Business? Entrepreneurship (How to start a retail or service business)?
12. Would this college offer non degree courses? Such as remedial? Entrepreneurship on the bazaar level?
13. Could American colleges be persuaded to send professors and/or senior students to teach in this college?
14. Could Peace Corp teachers be requested from the United States Governemnt?
15. Would the Myanmar Government be open to having American Peace Corp teacher teach? (I think the college would have to be totally secular and not church related.)
16. Could retired professors be persuaded to spend a year teaching at this college?
17. Would BIM (Baptist International Ministries) be open to the idea of short term missionary teachers?
18. Could graduates of American colleges be persuaded to give a year of service teaching?
19. Would the founding leaders be willing to set the fees high enough to make this college self sustaining and have money left over for development? (In an earlier attempt by New Vision Business Courses, the governing board set the fees too low to be self sustaining and so bankrupted the school.)
20. Should this college set its fees above cost so there is money to offer scholarships to needy, bright students? (This is commonly done in the U. S.)
21. Assuming 5 three credit hours courses per semester, ten per year and four years—total forty courses, would it be possible to offer 160 courses for four majors? If part of each major is elective courses, then fewer courses would need to be offered.
22. Would it be a Christian college?

23. Will it only accept Christians?
24. Will foundations give to a Christian college?
25. Or will the college be saturated with Christian values but practice tolerance and accept students of other religions?
26. Will it have required courses related to Christianity or will they be elective courses?
27. If it is truly liberal arts, will it require each major to take enrichment courses not related to the major such as: art appreciation, geology, astronomy, ancient history, music appreciation, beginning of mankind, archaeology, modern history, Burmese history, philosophy, ethics, logic, social studies, psychology, SE Asia history, Chinese history, Japanese history, American literature, Oriental literature, etc.
28. Could college catalogs of American colleges be downloaded and used as a guide for a college in Myanmar?
29. Could CLEP tests be used to judge whether a course is up to standards? Or SAT test?
30. Members of the College Committee all have lots of responsibilities. Isn't it unrealistic to expect them to find time to work on developing a college?
31. Should one or more persons be hired to develop the college?
32. If a Burmese person is hired, how much should they be paid?
33. Is it possible to hire the most competent person and not someone who needs a job?
34. Would a coalition of colleges be a better choice than one college with branches?
35. Can standards be maintained in a coalition so that courses are transferable?
36. Could each college test student who want credit for a transferred course?
37. Does the College Committee feel a need for an American liaison?
38. It is probable that a critical thinking liberal arts college would have to pay its teachers much more than what MIT and KBTS are paying its professors. How will the professors of these schools react when they learn how much more the college professors are making?
39. Usually a college has to pay business teachers more than other fields in order to be competitive. How will the professors of other fields react?
40. If MIT is the sponsoring institution, will there be a problem if the salaries of the college teachers are considerably higher than MIT professors?
41. Or could this be solved by having the college be entirely separate?
42. Will this college require the passing of the government matriculation test to enter?
43. Or will it be more flexible and devise its own entry test?
44. Where will this college or colleges be located?
45. Is it possible to get back the old Judson College campus the government "purchased". I understand the Episcopalians got back three parcels. Should MBC apply? I understand five buildings are involved.

46. It appears to me there would be room for a college on Seminary Hill but MICT owns the land and they have not been charitable toward other Christian organizations—in fact they have a “Me first, to hell with other’s needs.” Their trustees have the worse attitude of any “Christian” organization I’ve encountered in Burma.
47. There is land that MBC leased sometime ago. When is that lease up? Could that land be used?
48. Distance education or correspondence courses have a bad reputation in Burma. But many colleges and universities use them here with good results. Could they be used in Burma to allow students all over the country to take courses?
49. First reaction as to location is Yangon. But is this the best choice? Yangon certainly has the largest number of potential teachers.
50. Should this college offer music degrees? (Diana’s question).
51. Should the leaders also consider having volunteers who know how to fix motors, cars, etc come from America and conduct workshops for young Burmese to teach them a skill. Volunteers would be retired, skilled persons.
52. What would be the name of this college? These names have been suggested: Judson College, Judson Christian College, Leadership Training Center, Judson Leadership Training Center,
53. A private K to 11th school shared this information regarding salaries for foreign teachers. “You may have to consider giving around \$50,000 per annum including basic salary, housing allowance, travel allowance and insurance.

Jerry B. Cain notes in response to Neil’s paper as of January 1, 2014.

One of the first places to begin this discussion is with accreditation agencies.

- *Does the government of Myanmar set basic standards for higher education in their schools? Our new effort, which I will call Judson International University, should start with those standards in forming a curriculum.*
- *Then we add what will be unique to our institution.*
 - *I would suggest that one is not liberally educated without a basic knowledge of the religion that forms the basis of the culture, which opens the door to at least teach about Buddhism, animism and Christianity.*
 - *It would be acceptable to have a university open to all who wish to attend, meet admissions standards, and pay their bill, which means the school will be open to Christians and non-Christians. However, it is also acceptable to have a teaching staff that is all Christian and have campus behavior standards that are intentionally Christian. Chapel might be a weekly requirement of all students. One Bible course per year might be a requirement for each student in any major regardless of the student’s background. (That is the model of Judson University in the USA.)*

- *Then what regional accreditation agencies do we wish to engage? These will set standards, which JIU must meet to be in the same fold as other schools we wish to identify as peers. I suggest we identify with the International Council for Higher Education, which is in India. Check them at their website. In the US, I suggest we seek affiliate membership in the Council for Christian Colleges and Universities (CCCU). If we seek assistance from USAID, we need to know their standards from day one. I am sure there is some SE Asian accrediting agency we need to know.*
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Myanmar: The New Christian University for the Twenty-First Century

(An Advisor's Perspective)

By Dr. Jerry Cain

Introductory Comments

My **first contact with your Golden Shore** was as a child in church where we learned about missionaries and the call to world missions. One of those heroes was Adoniram Judson and thus we had some exposure to him and the nation of Burma. Little did I know that at age fifty-two God would call me to be the president of Judson College in Elgin, Illinois.

To prepare for that leadership role, I read everything I could find about Judson and thus read a lot about Burma. **In 2000 I came to Myanmar** for the first time and spoke to large commencement audiences at Kachin Theological College in Myitkyina and Myanmar Institute of Theology in Insein. That trip was the first of many to your country and I have grown to respect and even admire your people and your potential.

Responding to a suggestion from Dr. Neil Sowards of the Friends of Burma in Fort Wayne, Indiana, Dr. Samuel Ling named me as "**Advisor**" for the new Christian University envisioned by MIT and MBC. After much reading and research, I am happy to address you today with thoughts about the newly conceived Christian University for Myanmar.

I am grateful for the opportunity to talk about education and specifically, Christian higher education. I have been engaged in higher education in some form for **the last 50 years**. I began my college career at age 18 and have been related to colleges and universities ever since either as a student, faculty member, staff member, trustee, president and now chancellor.

I understand my role today is that of an **advisor**. I am not a consultant, nor am I a member of the Board of Trustees. I have been asked to provide advice from my experience of 50 years in Christian Higher Education in the U.S. You are free to accept or reject these thoughts with no repercussions from me or any group. It has been enjoyable collecting these ideas and I hope they are helpful as you begin a new Christian University for the 21st century.

Let's start with a **disclaimer**. The West has about 1900 years of experience in Christian higher education and thus knows many things that will work and many things that will not work. Myanmar has 200 years of experience in Christian higher education and thus has an uncluttered slate on how to begin the 21st century. It is refreshing to think of the possibilities you have for the future. **Please do not copy the model of western higher**

education and impose it on Myanmar. Only take those nuggets that are helpful to this region and build your system based on your culture, values and needs.

Much like the Tower of Babel experience, we will also have some **confusion over language**. The British system of higher education, which is in play in Myanmar, is not parallel with that of American higher education with which I am familiar. The word college in the States often depicts an institution, which grants accredited bachelors degrees while the British college might be a trade school. The President of an American school might not be the same as the President of a British institution but more parallel to that of a Principal or Headmaster. We might need to clarify our conversational terms.

Theology and Backgrounds for the New Christian University for the Twenty-First Century

We begin our discussion on the **why of Christian Higher Education**. Judson University in Elgin, Illinois, uses a phrase from its mission statement describing itself as “the church at work in higher education.” I like that phrase and often used it to define my role in meetings with academic peers over the past decades.

- Yes, it was obvious around the table that the **government** was at work in higher education and that is good. There were regular debates about funding and quality in area newspapers.
- It was obvious that **business** was at work in higher education and that is OK. One sees many ads on TV for schools from the for-profit sector appealing to prospective students.
- But at meetings of university presidents I knew that I represented the **church at work in higher education**. I am glad to see that Christians in Myanmar are discussing that role, understanding that higher education cannot be abandoned to philosophical forces, economic forces, political forces or other movements that arise. A Christian University will sit at the academic roundtable and represent the church at work in higher education.

Christian higher education is a theological necessity. The God we worship is interested in more than just one’s eternal soul. Though we will never disparage that dream of eternal life in the presence of an eternal God, creator of heaven and earth, we must admit this God has interests that are also temporal and mundane. Let me review select passages from our Holy Bible about God’s interest in the way we think.

When asked about the greatest commandment, Jesus quoted the Jewish Shema from Deuteronomy 6:4-5 but added the important word, **mind**. As reported in the oldest gospel, the Gospel of Mark 12:29-30, Jesus answered, “Hear, O Israel; the Lord our God

is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with *all your mind*, and with all your strength.”

- **Luke** 10:25-28 lists the same four elements emphasizing that we are to love our Lord with heart, soul, strength and *mind*.
- **Matthew** 22:34-40 records Jesus saying we are to love the Lord with all our heart, soul and *mind* but omitting the Deuteronomic phrase, strength.

Thus however we read Jesus talking about the greatest commandment in the Gospels, He intentionally added *mind* to the OT formula of heart, soul and strength. Why is Christian higher education crucial? It is a **theological necessity if we read Jesus closely**.

Let me suggest that Paul also would make what we call Christian higher education a high priority. In **Romans 12** he urges believers to not be conformed to this world but be transformed by the renewing of our *minds*. It seems the mind holds a priority in the way Christ-followers are to view the world.

In his great *kenosis* hymn in Philippians 2:5 Paul writes “**let this *mind* be in you that is also in Christ Jesus.**” Yes, the follower is to think like Christ thinks resulting in Christ-like behavior. Christians should know when to be compassionate when others are severe. We would know when to be severe when others are tolerant. We would be kind to the ugly, the poor, the obscure, the people of no ability, and the people of no power. And like Christ we would be frank with the rich and the powerful and the mighty. That is the mind of Christ and this would hopefully be instilled into the graduates we would produce at this New Christian University in Myanmar. It seems that Christian higher education is crucial if we read Paul closely.

Why is Christian higher education crucial? It is a theological necessity and **it is a geographical opportunity**. There is no other place on the globe that can match what the Kachin State, the Chin State in Myanmar and NE India have in relation to the driving philosophies of the twenty-first century. **On the north you are bordered by atheistic communist China. On the east is Buddhist southeast Asia. To the east is Muslim Bangladesh and Hindu India.** You are not placed in this position by luck or by happenstance but by the will of God. Like Esther, the Christians in Myanmar are here for just such a time as this. You are central to dialogue with the major worldviews.

Could it be God’s plan that the **next chapter of the modern mission movement** be centered in this crossroads between the two most populous nations in the world, China and India? As residents of Myanmar, you have acquaintances in contiguous nations where cultural interchange takes place on a daily basis.

Our Christian faith has taken root in Myanmar and puts you at the crossroads of the world **much like the faith of Jesus some 2000 years ago.** Paul and the early Apostles would take advantage of Roman roads for commerce and transportation. They would use the corrupt Roman government as a buffer when needed. The Gospel would spread because there was a universal language used around the Mediterranean Sea. They engaged every culture, language and political force through the secular systems in place during that day. It is time to do that again in Myanmar.

Structure and Content of the New Christian University for the Twenty-First Century

I ask you to visualize the central block of a three-block foundation for Christian higher education. This emerging Christian University would build on the foundation that has been laid for 150 years, that of quality ministerial training. Theological education is the *forte* of your work since the first missionaries arrived and should remain central to the future. **Your first professional program is, and would continue to be, ministerial education.** This New University will serve its churches. You are doing that well now. Materials would be tweaked to meet baccalaureate accrediting standards so that a full bachelor's degree could be offered to graduates. Remembering, however, our commitment to lay leaders, this Christian University would continue to offer certificate level training to churchpersons who are not striving for professional church leadership. Also remembering our commitment to currently solvent programs, these University courses would be offered at presently existing campuses.

Your congregations are strong because the leaders have been well-trained in your theological system. We sense God's leading to now **serve the community** as well as we have served the churches. The formation of this Christian University is that attempt to serve God's creation beyond the church.

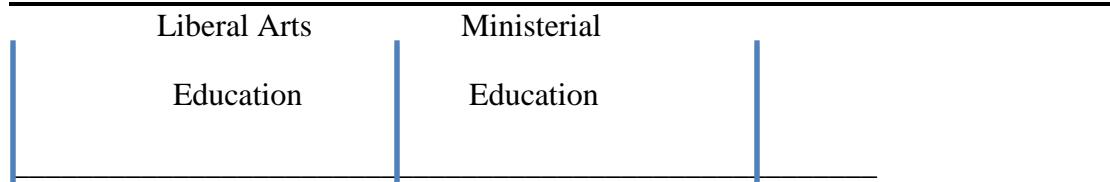
Ministerial

Education

To do so, let's now envision a second foundational block added next to that of ministerial education. **This block will be identified as the liberal arts.** The well-rounded graduate of this Christian University must meet basic skills in those arts that free one to succeed in society.

- Those enriching skills involve the **art of communication and are expressed in both written and oral forms.** The most feared challenge in western culture (and I would guess eastern culture also) is not spiders, snakes and tigers. The most feared event is public speaking. Our graduates would be adept at written

- communication and oral communication on a level higher than at our secular colleges.
- But realizing the rapid change of our culture, these graduates would also be **proficient in technology and electronic communication**. This new wave shall be embraced by our Christian University. Our graduates will know how to navigate the web and the cloud and communicate socially and professionally with these new tools.
 - It will be necessary for each student to have exposure to their **history, psychology, culture, music, nutrition, civics to engage the world they are entering**. But these students must understand the culture of the rest of the world and thus should be exposed to the liberating arts of other sections of the globe.
 - One of the goals in the liberating arts is developing the skill of **critical thinking**. Learning to analyze the facts or the situation is the primary goal of this liberating skill. One should be able to sort truth from semi-truth in modern advertising with good thinking skills. Theological and philosophical conversations are most productive when participants have learned to think.
 - Graduates of this New Christian University would have **special strengths in the English language**. Please do not read this as sublimated western imperialism for it is not. We must acknowledge that English will be the predominate language of the globe and our graduates must embrace that language to impact that globe. Since the technology world and international communication is based in English, we will want our students to be strong communicators in this world language.
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The third block that makes up the foundation of this Christian University will be different from most of the secular universities in Myanmar. A unifying factor in each of the above academic programs will be **career training that is not degree driven**. Traditional universities often exist to equip people for leadership and thus think about law schools, engineering schools, medical schools and the like. But from the New University, some of our finest Christians would profit from learning basic vocational skills. A truly Christian University will provide

- skillful welders for building the infrastructure,
 - honest mechanics who will keep the machinery running,
 - insightful electricians who bring power to local homes,
 - creative plumbers who know that water runs downhill,
 - computer technicians who will keep us on the internet highway,
 - compassionate parents who know the skills necessary for domestic tranquility,
 - faithful farmers who understand the necessity, challenge and joy of feeding God's creation, and
 - dedicated laborers who do an honest day's work for a day's honest pay.
-

Liberal Arts Education	Ministerial Education	Vocational Education
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On top of these three foundation stones, we can now construct a 21st century university with a strong bachelor's degree program. This Christian University will provide a quality education that is certified by **external evaluators** rather than just public relations jargon. The university will stand boldly for accreditation by local, regional, national and even international evaluators. A Christian University must meet the standards set by the secular society but she must also exceed them to truly represent the claims of Christ. There may be specific units in the university that have specialized accrediting agencies to engage.

The proposed University will be a Christian university, intentional to **enhance the local community** where we live. We want to create local jobs for local tax-payers and local tithers in Myanmar. As the local university succeeds, so does the local economy. A rising tide lifts all boats. A university is in the leadership business but it must think of the least of these in creating a curriculum. A truly Christian University will provide

- honest leaders for government service and politics,
- compassionate servants in banking and finance,
- factual thinkers in science, technology, and math,
- skilled craftsmen in business and industry,
- selfless professionals in medicine and pharmacy,
- vibrant visionaries in education and teaching, plus
- dedicated disciples as pastors, preachers, and missionaries.

The bachelor's section of the Christian University might look something like this.

Bachelor's Degree Programs in

Ministry, Education, Sciences, Allied Health, Public Service,

Business and Entrepreneurship (and others)

Liberal Arts Education	Ministerial Education	Vocational Education
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These bachelor's programs need not be centrally located on the main campus but should be distributed to several of the current Bible colleges that want to expand opportunities for their local students. Thus the nursing program (allied health) might be in Mandalay while the Public Service major might be in Yangon with the Business major in Myityina.

(As a Baptist Christian advisor, I suggest the University provide a unique major in **Peace-making and Reconciliation Studies**. I am not aware of a Baptist-related university in the west with such a major. Historically we abdicated peace-making and assigned it to our Anabaptist cousins. Following the lead of MIT, the University needs to be the first Asian Christian university with such an emphasis.

As followers of Jesus, believe in an **eternal kingdom where the ideals we dream in childhood are lived out in reality**. We teach that someday the lion will lie down with the lamb and we will beat swords into plowshares and we will dismantle our spears and make them into pruning hooks. This new university should take the lead trying to bring God's will on this earth as it is in heaven through an intentional emphasis on peace-making.)

Delivery Systems for the New Christian University for the Twenty-First Century

We have addressed the why and what. It is now time to do the how of Christian higher education. The why and what are dream phases and that may be the easy part. **How do we make the dream become reality?** I have been to many meetings of university presidents and their summary conversations often center around **buildings, bodies and budgets**. Let me use this outline to focus on a Christian University in Myanmar.

The **central campus** that the University would construct would be an administrative building and classroom center, not a country club. Too many of the universities I know construct facilities which far exceed the needs of a good teacher and a willing student. A central campus is necessary. Those new facilities should be up to date and modern to appropriately project the Lord we serve and the task we engage

The university should also look to the outside world for **cooperative relationships**. We shall talk to builders about constructing the residential space and leasing it to this New Christian University rather than having to provide the up-front money to get started. Leased facilities are more flexible than institution-owned facilities and can be expanded and abandoned as needs and opportunities change.

This Christian University would be very cautious about constructing buildings but would rather invest capital resources in technology. I cannot over emphasize the importance of web-based education for the 21st century. This advisor feels the wave of the future is web-based instruction and most of us over 40 years old have not encountered that model in a significant way. Our decisions should be advised by younger people who are growing up in a technological world and who will learn on-line as much as they will learn in-chair.

The content of most bachelor's degrees is now **available on-line and is often offered free** of charge. We will begin to see the public turning to these resources by-passing the traditional institutional model. MOOC (Massive Open On-Line Courses) are rapidly growing in popularity and our New Christian University in Myanmar must not be caught building structures while education is building webs and clouds. As an example, I can register today for and take these courses free.

- Sustainable Energy Innovation, Clemson University
- Climate Science Connections: Water in the West, University of Colorado, Boulder
- History of the Viet Nam War, Bowling Green State University

And the list now includes thousands of free courses from hundreds of sources.

For the past twenty years I often belittled on-line education because of its poor **quality and unmeasured outcomes**. **No longer can I do that**. If Clemson, U of Colorado and Bowling Green State are not good enough, I can now take degree related courses (not for free) from the Ivy League schools. This summer you can get academic credit from Yale University by taking on-line

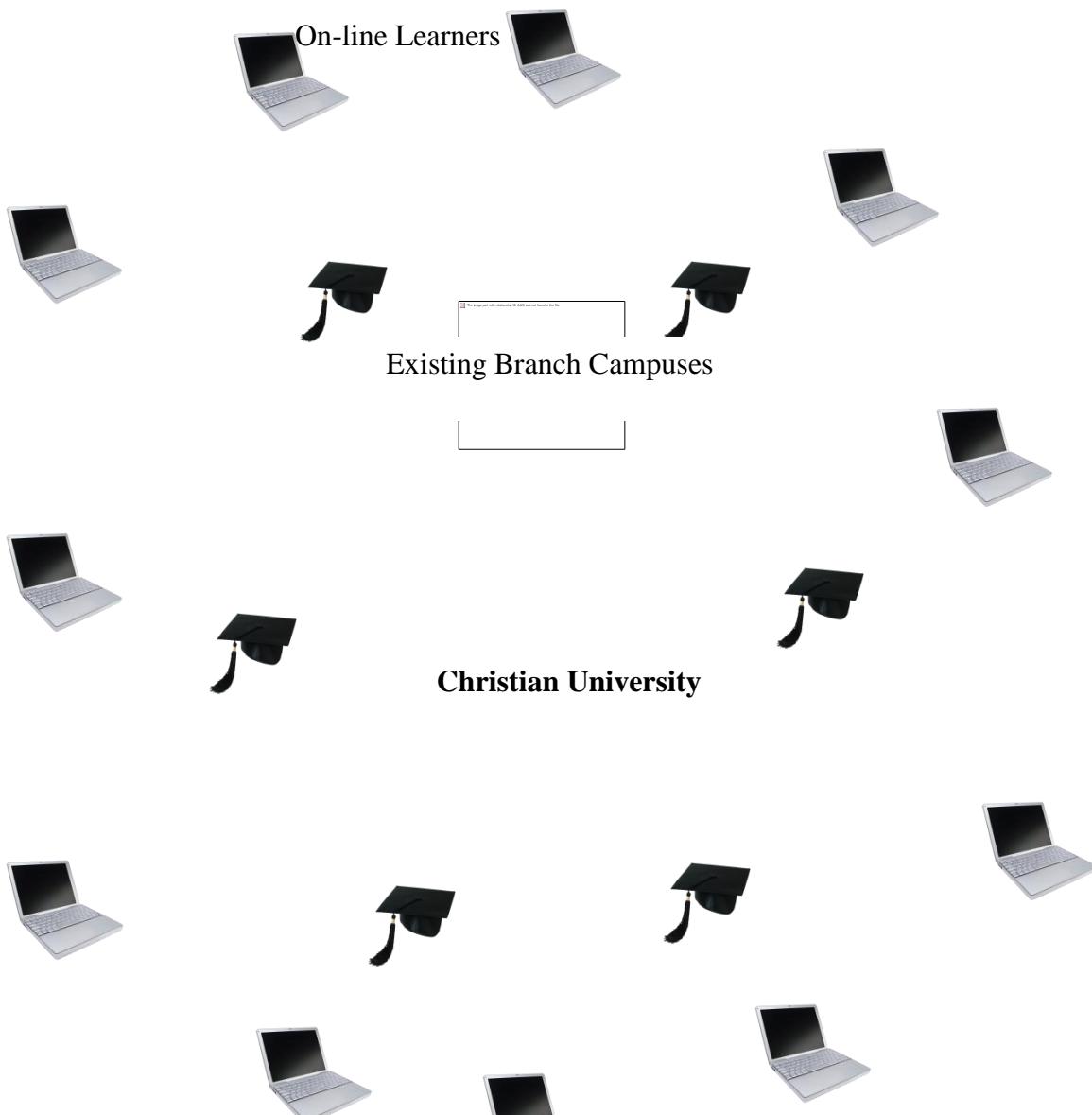
- Psych S350E. Autism and Related Disorders
- Econ S281E. Causes and Consequences of Corruption
- PLSC S258E. Reading the Constitution

We can add Harvard, Brown and other elite universities that have found a way to do on-line education without compromising their quality reputation. A Christian University in Myanmar can and must do the same.

On Monday, June 16, Starbucks announced it will pay for the college education of thousands of its U.S. employees. According to *The New York Times*, the program is part of a partnership with **Arizona State University**. The courses must be taken online as part of a two-year degree program. The company is providing this perk to improve the quality of its employees and keep them with the company longer.

One of the biggest problems will be to encourage our professors to teach in a manner they have never seen in action. The standard for delivering materials may become what is currently called **flipped learning**. In most traditional learning environments, students come to class and a professor presents new material. This is the time when the professor shines and gets to expound on his or her expertise. Students then go to the library or to their home and read additional materials and write evaluations of what they have encountered. The 21st century Christian University would flip that process by providing the new material outside of class on YouTube so that the student can review it over and over. Then the students gather with the professor in class to discuss, evaluate, and summarize the material presented through technology. This flipped system provides both high touch and high tech in the learning process.

Branch campuses would also be an asset for delivering the Christian University product. You are blessed with many good seminaries and Bible colleges scattered across Myanmar. We should invite these schools to join us in the delivery of university level degrees. Since ministerial education will remain the central block to our university curriculum, we should be able to aid in their mission while expanding their influence beyond its present limitations. These branch campuses have an infrastructure in place which a new Christian University need not duplicate.



Since this advisor will only a limited opportunity to advise, let me suggest a way to engage the **necessary but very expensive professional schools and research universities** that Myanmar needs. Rather than go head-to-head with state-funded schools of medicine, engineering, law and other high-ticket items, I advise expanding your hostel system to provide a Christian housing option for our students who get accepted into these professional programs. A branch of Myanmar's New Christian University, consisting of a housing unit and a Christian religion teacher, could be constructed adjacent to the professional or research university. This facility would provide spiritual formation and give our Christian students a healthy living arrangement with a chance to study the Bible and Christian theology for academic credit. Other classes would be taken through the state university system.

Research Universities and Professional Schools.

Provide adjacent residential community for Christian students.

Bachelor's Degree Programs in

Ministry, Education, Sciences, Allied Health, Public Service,

Business and Entrepreneurship (and others)

Liberal Arts

Ministerial

Vocational

Education

Education

Education

The **bodies** that would make up our visionary Christian University would be faculty, staff and students. The people who make up a New Christian University for Myanmar would look like those in Revelation 7 described as a great multitude from every nation and all tribes and peoples and tongues.

The indispensable difference between the secular university and our dream for the New University is **intentional Christianity**. There are secular schools in Myanmar who can provide the previously listed programs but the uniqueness of our school will be its Christian character. The University will be intentionally Christian in the way it hires staff, teaches a curriculum, relates to students and faces the world.

The quality of the instruction is based on the **quality of the professors** thus hiring is one of the most important activities of the deans, the president and trustees. A Christian professor will be more interested in the success of her students than a professor with a

self-serving approach to education. This Christian professor will be well-trained at good graduate schools and be an active participant in the professional societies related to her academic discipline. She will produce scholarship that makes her a better professor but will tie that scholarship to the task of teaching. She will invite her students to participate with her in research and scholarship.

At this Christian University we would hire faculty who were able to articulate an intentional and personal relationship with Jesus. Before asking about education or publications or experience, I would ask the candidate to talk about her **relationship with Jesus and how that is lived out through the local church**. I am not looking for a specific answer but am rather searching for the candidate's comfort level talking about spiritual things of importance to evangelical Christians. Once we have established a strong Christian commitment, we would then move to the traditional markers for qualifying faculty. We would recruit faculty and staff members who can talk about Jesus as comfortably as they talk about the weather or their favorite sports team.

The Christian quality of the university must also be evidenced through **the trustees or major governing body**. The trustees must have respect of their peers and be successful in their chosen careers. We would ask them, however, the same question we asked the faculty in their hiring interview. Trustees must be able to talk freely about their relationship with Jesus and be respected participants in a local congregation. Some trustees should be ministers, a few need to be attorneys, a few need to be financial experts, a few need to be educational experts but the other half of the board should be successful leaders in business and industry. A few trustees, such as political leaders and cultural stars, might be added to the Board because of their highly visible identification with the University.

We should learn a quick lesson from the Christian universities founded in the west. History shows that as those schools neared their 50th year, they determined **whether to remain Christian or not**. Some of the best universities in the west dropped their Christian emphasis between years 40 and 60. The founding trustees had died and did not pass on the original dream to the next generation. A Christian University in Myanmar should watch for this point on the calendar and be prepared for this conversation in about 40 years.

The students invited to study in this Christian environment would be anyone who met the admission requirements, could pay their bill and would agree to live by the local university standards. We would invite those who were Buddhist, communist, Hindu, atheist or Christian to study in this environment. What a wonderful world to encounter the way, the truth and the life. These non-believers would be expected to live by Christian standards and would encounter Christian believers in the classroom and the dining hall. All students would be expected to take Bible courses and attend chapel.

Baptism services would be scheduled and held each semester as a profession of faith for those who chose to follow Christ.

Students would be scholars from all faith backgrounds who want to participate in the quality programs provided by our Christian University. A minimal student body of 2000 and a maximum of 10,000 would make up the critical mass. Five times that number might be studying on-line and off-campus.

And finally, **budgets**. This is the main issue that keeps a university president awake at night. As Jesus taught us, we do not build the house nor do we engage the battle until we first count the cost. Here are some trends working for the financial stability of this New Christian University.

- There is an **excess of Ph.D.'s** now in the world. You can hire them cheaper than previously. I believe some young American Ph.D.'s would come to teach in Myanmar just to get 3 or 4 years of experience while they are young. Overseas experience is good and graduate school debt can be renegotiated while teaching at a New Christian University.
- The accumulating **wealth of Southeast Asia, China and India** will wash over into Myanmar. You cannot push away those economic forces that are around you and wanting to visit your beautiful land. In the past 200 years you have experienced outside political forces, military forces and religious forces in Myanmar. Now it is time for those economic forces to invade your verdant hills and valleys.
- **Churches are solid and supporting.** There are 5000 Baptist churches in Myanmar with 1.6 million members. If each church funded one student from their congregation each year, that would be a huge student body. These congregations must be invited to be share-holders in a Christian University in Myanmar.
- The New Christian University would have **classes offered all year**. There would be no break for summer or for the rainy season. Three semesters of 15 weeks each still provides 7 weeks for interludes, overseas experiences and on-line courses. The full-time student would finish a bachelor's degree in three years.
- From my personal experience, I would guess that 50% of the non-faculty jobs at a university could be done by students. At this New Christian University we would provide opportunities for **students to work** and expect them to earn part of their educational expenses. Besides, learning to work should be a part of the Christian educational advantage.
- We would look for **partners in southeast Asia and abroad** who might accelerate us down the road. The Council of Christian Colleges and Universities (CCCU) in Washington, D.C., would be able to assist with its world-wide reach. The International Association of Baptist Colleges and Universities, which recently moved to Birmingham, Alabama, will be a wonderful group of helpful colleagues. And I must say that Judson University in Elgin, Illinois, would be happy to partner with such a creative new Christian university.

Concluding Thoughts

on a New Christian University for the Twenty-First Century

Myanmar has much to offer the world.

- The natural resources of this area can be a boon to the rest of civilization. I continue to believe the flora and fauna of this area provide **medicinal and curative potential** in the health care arena.
- In spite of internal tribal squabbles, your culture has an **amazing unity** when challenged by a common enemy from the outside. Can you create that unity among Christians in Myanmar to work as one to advance into the future?
- Your **environment** in Myanmar is among the cleanest in Asia and can lead the way in how to protect air, water, timber and clean up the litter that burdens God's creation.
- The flowing rivers of Myanmar provide a **source of power** that is renewable and dependable. In addition waterpower can be created in smaller unites than nuclear or fossil-fuel energy.
- Has the **tea industry** been exhausted? Starbucks has made lots of people rich with over-priced coffee. Who is the entrepreneur who will now do the same with tea? You have the resources here to begin the next rage in social libations.
- One of the great renewable resources in the world is **bamboo**. An entrepreneurial spirit can envision more uses of this abundant resource, which would provide jobs and income for Christian families.
- **Non-renewal resources** such as gems, semi-precious stones, oil and coal may be in abundance here. Can a clever Christian mind from Myanmar balance the delicate issues involved in extracting and enjoying these gifts from God over which he has given us stewardship?
- Your **location** between two of the fastest growing economies on the globe is ideal. The greed inherent in many of those neighboring corporations can be exploited for your good. Middle-income wealth is now present in China, India, Malaysia, Singapore, Thailand and many of these families can now pay tuition at this New Christian University.

Why is Christian higher education indispensable today? Because it engages the world, enhances the local community, enriches the individual and has **eternal implications**. That is what makes the Christian university different from the humanistic university, the state university and the for-profit university. That Christian-ness must not be compromised because it has eternal implications.

We do education because it is a **service to God and a search for God**. We do not enter into the educational area for the advancement of a government or a political philosophy, though that is not wrong. Nor do we work for the corporation. Nor do we work for our

own advancement. We work for God and the cause of education is part of our search for Him. Anywhere we find truth we are finding a little more of God. If we find truth in the library, we are finding God. If we discover truth in a laboratory, we are discovering God. If we see God at work in history or psychology or music we are learning more about the one who declared Himself to be the way, the truth and the light.

Previously I have mentioned that education must always be thinking ahead by **one generation or about 25 years**. We must not be held back by the past and those weights that so easily trip us up. Yes, western Christians have made mistakes. Yes, tribal tensions have caused local mistakes in Myanmar. But we are not focusing on the past but on the future as it should look in 25 years. We are called to make the sacrifices of today so that tomorrow can be secured for the Kingdom of God.

As Adoniram Judson reminds us, “The future is as bright as the promises of God.”

Jerry B. Cain, Chancellor

Judson University, Elgin, Illinois

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Summer, 2014

BARS Business Major

By Neil Sowards

Of the various majors offered by BARS, the Business Major and Computer Major are the most important in terms of the future of Christians in Myanmar.

Myanmar is developing and much money is being made in business, manufacturing, and by computer technicians. However it appears to me that the Christians of Myanmar are not getting their fair share of developing businesses and manufacturing. This is not good because the economic prosperity of the Christians depend on learning business. The whole area of manufacturing is really not available because of the tremendous capital, knowledge, contacts and experience needed to enter manufacturing. Again Christians lack contacts, experience and capital compared to ethnic Indians and Chinese. Never-the-less, with good training and education, Christians could earn a piece of the prosperity possible in the business field. Therefore Christians must concentrate on learning business.

It is my understanding the graduates of BARS Business Major has been able to get good jobs or develop businesses. However it is my understanding the business department has only one full time teacher who is a BARS graduate with advanced training in Thailand. It also has about 40 part time teachers with various amounts of training, education, and business experience.

It is also my understanding you are about to lose your only full time, best trained business teacher which will really weaken your business department. I think this is going to happen for several reasons. One is the pay is too low for a full time business pers. He can make much more out in the business world. If BARS is paying 115,000 kyats a month, he should be able to earn 250,000 to 400,000 kyats in business. I seriously doubt if he can be replaced for 150,000 kyats a month. The second problem is that he is loaded with administrative work which takes a lot of time and does not seem to bear fruit. Administration is not particularly fulfilling.

When I taught business at BARS for four months, I made a number of suggestions. As far as I know, none were adopted. However I will make several more and hope they will be taken seriously.

To get and keep good business teachers, BARS must offer a wage that is competitive with the business world.

While BARS business teachers are probably receiving the same wages as the other BAR teachers and MIT, it is not comparable to the business world. It appears to me that MIT teachers are receiving wages comparable to ministers and Christian administrators

outside of MIT. Also MIT teachers receive salary bonuses from FOB, “envelopes” for weddings, prayers, funerals, home dedications, etc. And many receive support from their children and relatives. As far as I can see, full time BARS teachers in all majors have little outside income.

I have no idea how much a BARS teacher of English, Computer, Social Studies, etc. could make outside of BARS, but it is extremely important to keep an eye on the difference because if it becomes too great, BARS will lose teachers in their other majors too.

Let's assume for a minute there is a serious difference between what a BARS business teacher can earn in the business world and what he can earn as a BARS business teacher. What can be done about it?

One solution is to pay full time BARS business teachers more in order to give them a competitive wage. There are several problems with doing this.

1. Traditionally all BARS teacher have been paid the same. It is my understanding their wages is comparable to the lowest wages at MIT. Undoubtedly there will be feeling by MIT faculty towards BARS Business teachers if they are paid more.
2. There will also be feeling among BARS teachers if business majors teachers are paid more than the teachers of other majors.
3. Higher pay means more money has to be raised. It is difficult to raise subsidy money on a long term basis.

The most viable way to raise money is by raising tuition. Years ago, when there were New Vision Business courses, that board argued the tuition had to be kept low so that most Christians could afford it. They kept the tuition low and used up the seed money and the school went bankrupt and ceased to exist.

It appears to me BARS Business Department is facing the same problem. They are not paying enough to attract and keep qualified teachers. If nothing is done and BARS loses its one highly qualified teacher, the quality of its program will go down and Christians will not be able to get a quality business education.

As an aside, I am in relationship with a very high quality educational school in Yangon K to 9th standard. They charge \$3,200 per year. So I know there are really good schools charging a lot of money and at least one is thriving.

Anyway back to the problem of BARS Business. In America colleges charge the same for each credit hour regardless of the subject. However some subjects require professors that are more expensive to hire. They are forced with either hiring cheaper professors with less experience or education or organizing in a different way. They solve this

dilemma by having several separate schools. In America you will find Law Schools, Medical Schools, Business Schools, etc.

Each school can then pay its teachers whatever is necessary in order to get them. They also charge tuition needed to cover the additional cost.

Therefore BARS Business probably needs to charge more tuition to student majoring in business so they can pay their teachers more.

It might be necessary to separate BARS Business into a separate school so it can charge more for tuition and pay more.

FOM Subsidy. Another alternative might be for Friends of Myanmar to subsidize BARS Business teachers so they can afford to stay and teach at BARS. Currently FOB donors are subsidizing MIT teachers about \$3,000 per year. FOB could ask its donors to subsidize BARS Business teachers instead. This might create some negative feelings in MIT teachers. Whether FOB donors would switch their support from MIT to BARS is problematic.

Expand Business Offerings. Still another alternative would be to let BARS Business continue on whatever level it can and seek or allow it to be supplemented by a new form of Business education.

1. Private Tutorial Classes. One way is to allow Business teachers to offer classes outside of BARS and they would be allowed to keep most of the tuition they raise that way. Students who take their classes would have to pass a test to get credit for those classes in BARS. See CLEP below. The Business Teachers could teach business courses outside of BARS using a syllabus approved by BARS. These teachers could charge more than BARS charges because the teachers are recognized as being more experienced, etc. and so their courses are worth more. That would get them higher salaries and BARS a relationship with experienced teachers they can't afford to hire. The students could then receive credit for these outside courses by taking a test to see if they have mastered the material.

CLEP Tests. It is not well known in Myanmar, but the company that offers the TOEFL tests around the world, also offers 40 tests called CLEP. These are tests on various academic subjects. If a student scores high enough on a CLEP test, they are given credit hours towards their degree. I had a friend whose company insisted she work towards her Master's degree. She had fifteen years experience in accounting and took the CLEP tests. She scored high in several areas and so did not have to take a lot of courses that were teaching what she already knew.

2. Correspondence or Video Courses. Another alternative is for qualified teachers to develop correspondence courses or video courses which students could take by internet or mail. The teacher would be paid a lump sum to develop the course or they could be paid each time a student used their course. If the student passed the test on the subject matter, they would receive BARS credit. Correspondence courses in Myanmar have a bad reputation but in the U. S. they are widely used.

Such correspondence courses would allow students in outlying towns to take business courses and gain business knowledge.

Because of the problem of power, it would probably be better for correspondence courses to be paper and pencil. In American a lot of them are on DVD, Video tapes, or Internet. That will eventually come to Myanmar but for now they probably should be hard copy (printed page).

3. Business Persons. Perhaps there are business persons who would teach independent courses if that would bring them more money. Some might feel that your evaluating their time at 1,000 kyats an hour is almost an insult. True you have many part time teachers willing to work for 1,000 kyats an hour or who like teaching so much they would teach for any amount. But you might get more highly qualified and experienced teachers if they could earn more.

For example now a teacher teaching a 3 credit hour course for thirteen weeks would earn 39,000 kyats. ($3 \times 13 \times 1,000$). As an independent teacher doing tutoring, he/she might earn considerable more.

4.

Foreign Volunteers. BARS have been successful in getting foreign volunteers to teach English and some other subjects but not so successful in getting business teachers. While it would be nice to supplement BARS Business teachings staff with foreign volunteer teachers, I am afraid that is unlikely to happen.

Burmese Rock Python Hunter for the Everglades.

There is a very large National Park called the Everglades in southern Florida. It has been invaded by Burmese Rock Python snakes. Probably someone had one as an exotic pet and turned it loose and they have multiplied and are killing and eating the natural wild life of the park.

The National Park Service has tried to rid the park of these Burmese rock pythons but with little success. They once organized 1,600 hunters to search for these snakes but only succeeded in killing about 1,000.

Are there skillful Burmese who are really good at finding and killing these snakes? If so they might be able to get a job with the National Park Service killing these snakes for a bounty. If these snakes are eatable, they might be allowed to butcher and freeze the snakes they kill for added income.

Lost Silver from World War II

The allies operated in Burma during World War II behind the Japanese lines. There are a number of books about their operations. In one of the books they described how they would radio India for supplies—ammunition, medicine, food, and money. They used the money to buy supplies from the villages in Burma. The money the villagers wanted was Indian silver rupees. So the airplanes would drop the things requested including bags of silver rupees. There is one place in one of the books describing a drop on the top of a hill. The bags of silver rupees burst open and scattered all over the drop area and cascaded down the side of the hill.

Of course the Japanese saw the air drop and would immediately head for that area hoping to kill the allies and get the supplies. The allies gathered up as much of the drop as possible and then hastened to get away before the Japanese arrived. They did not have time to really search for the scattered silver rupees.

So the questions are: Did the Japanese know the silver Indian rupees had been scattered? Were the Japanese able to gather up all the scattered silver rupees? Or are there some still at the drop site? And where was the drop site? It might be profitable to research this. A metal detector might find more.

Super Tree

By Neil Sowards

In the United States the lumber companies needed more trees to cut up for lumber so they planted trees which they grew and then cut. They realized that some trees grew faster than others so they launched a program to find which tree grew the fastest. Since they clear cut an area and then planted in all at the same time, it meant that all the trees were the same age. But some trees grew faster than others. So when these fast growing trees matured, the seeds from them were used exclusively for planting on their land. Over the years, they developed what they called the Super Tree. If you look at old 2 by 4 lumber and count the rings, it often took 21 years to grow the 4 inches or to put it another way, there were 21 tree rings on the end of a 2 by 4. Now days it is common to find in new 2 by 4 only six rings. In other words it only took six years to grow 4 inches. So instead of taking 75 years to grow a pine big enough for timber, it can be grown in 20 to 30 years.

The top piece shows seven years and the bottom shows 48 years.



In a forest of mixed ages, Super trees are found by drilling a core into the tree and then examining the rings. Only seed from super trees are planted. These trees are marked and never cut. If the area is clear cut, the super trees are left to seed the replacement trees.

Finding and planting only super trees has greatly increased the amount of lumber in the United States. The same thing can be done in the Chin Hills. Finding the largest of whatever is being grown in the Chin Hills and spreading its use will increase the general wealth of the Chins. The same thing is true for Kachin state.

In the United States timber companies cooperating with state universities have developed the super tree. In Myanmar probably it will have to be done by private individuals.

In nature there is variance. If you plant 100 trees, four will grow faster than the average and 4 slower. Of course you want to propagate the fast growing trees.

A man in West Virginia has been working to develop a better Black Walnut tree. The Black Walnut has a very hard shell nut that has about 14% of its weight nut meat (the edible part). Its lumber is beautiful and appreciated and sells for \$5 per board foot (a piece 12 by 12 by 1 inch). By carefully growing trees from nuts of superior trees, he has been able to increase the nut meat up to 37%--about 2 ½ times as much food per nut.

The same thing could be done in the Chin Hills.

Below is another way Americans improved their vegetables, fruits, nuts, and farm animals.

American County Fairs.

Here is another way American improved their vegetables, fruit, nuts, and farm animals.

About 1850 there developed the system of county fairs in the United States. Counties are political geographical units about the size of Townships in Myanmar.

Once a year many counties started having fairs and many still do. They were mainly for farmers who brought their best fruits, vegetables, nuts, grains, pigs, chickens, ducks, rabbits, cattle both beef and milk, etc. to see who had the best. Ribbons were awarded—Blue for top quality, Red for next best and Yellow for Third best. There was a lot of prestige in winning Blue Ribbons. Sometimes the prize animals were auctioned off. Other farmers tried to buy them so they could use them to improve their stock. The same is with the fruit, vegetables, nuts, etc. Other farmers tried to get seeds or grafting stock to upgrade their crops.

Now days in America seed companies and state agricultural universities do the improving of seed for vegetables, grain, etc. A hundred years ago 34 bushels of corn per acre was considered good. Now with fertilizer and better seed, over 100 bushels can be harvested per acre.

State governments and tree nurseries are working hard to improve fruit trees, etc. The Empire apple was developed by New York State Agricultural Farm. Now about half the apples on the market in the U. S. are new varieties. I read one company had created and tested over 5,000 varieties of apples.

So the Chin experimental farm should be working grafting proven apple varieties on root stock that grows in the Chin Hills in order to upgrade the apples grown in Chin State. The quality of apples from China in the market shows what quality can be grown. Getting the grafting stock might not be easy because Chinese apple growers certainly don't want competition from the Chin Hills.

The Baptists in the Chin Hills are large enough they could sponsor an Agricultural Fair. People who enter it, must understand they are expected to share seeds if their produce wins. Of course they can charge a reasonable price for it. The idea behind the fair is this. If 100 plants are grown, most will be about the same. But two or three will be superior and of course two or three will be inferior. The idea is to propagate those two or three so soon the level of the produce is raised. If you take seed from the top produce and plant 100 plants, one or two of those plants will be superior to all the rest and the general quality is increase by 2% or 3%. Over time the increase becomes significant.

The Karens and Kachins should also consider establishing an Experimental Agricultural Farm.

Once in a while a major breakthrough is made. Pecan nut trees won't grow in cold weather areas. Never-the-less a tree was found growing in Kentucky, a cold weather state. Now the off spring from that tree by grafting is being planted much further north than pecan have been grown before.

County fairs are usually held in August when crops are at their best. State Fairs are also in August. Now days they include much more than crops. They include handicrafts, farm products such as jam and jellies, cakes, pies, etc.

Somewhere in the Chin Hills is a superior plant for each crop grown in the Chin Hills. The problem is finding it.

If the Chins held Fairs, they might do it as part of a Thanksgiving Celebration and make it a religious Fair.

Once in a great while, nature produces a fluke—something very different and unexpected. For example, in West Virginia, a farmer noticed a volunteer apple tree produced a yellow, sweet, very good tasting apple. He wrote a seed company about it. They came, bought the tree, and took branches which they grafted on to their root stock. They called this new apple Golden Delicious. Now in about every store in America you can buy Golden Delicious Apples and they all are descendants from this one tree. So the word needs to be spread for farmers to be on the lookout for anything special or markedly superior.

In America there are hobbyists who grow what is called Heirloom fruit, etc. These are century old varieties that commercial grower and state agricultural farms no longer grow because they are not as eye pleasing or do not ship as well as new varieties. Because they are not crosses between different varieties, they produce true to their ancestors. It is possible to get Heirloom seeds that will produce true. Maybe these seeds should be tried in the Myanmar.

Most seed now used by commercial growers cannot be harvested from current plants and then planted because they will not produce true. Instead they revert to ancestral plants without the desirable qualities of current hybrids. That is why you probably cannot take Chinese apples and plant the seed. The resulting tree will not produce the same apple.

Nagaland is just across the border in India. Someone should go there and see what they are doing. The pastor of my church was Naga from Nagaland, India. He says they grow nuts in Nagaland and goats. It might be possible to get superior seeds, plants, trees, animals from Nagaland and use them in the Myanmar.

Website for Christian Sharing.

Or Food for the Soul.

A website could be created to share stories of people who successfully dealt with a large variety of problems. It is such a vast field that it probably would be better to start with a narrow topic or one type of experience. A starting point might be the topic, "When God Was Most Real To Me."

The reason this particular topic is of interest to me is because I once needed personal testimonies on this topic and was hard put to find such testimonies. I was talking to a woman about God and becoming Christian and she said, "There is no God." I said, "What about all these people who have experienced God?" She said, "What people? I think very few people have really experienced God." I started looking for personal experiences of God and found discouraging little written about personal experiences. Or it was buried in a long book. It also seems to me many people have experienced God but have not written it down or shared it. After all it is a very personal experience that there is few times and places it is appropriate to share it.

But maybe a website might be the place such sharing could take place.

Christianity ultimately is an experiential religion. You experience the realness of God, the Lordship of Jesus Christ, and the Holy Spirit. Without these experiences, Christianity becomes a ritual and form but no real life changing event.

Perhaps they could be published on a website and signed with the initials of the person. Perhaps hard copies could be made for those who don't use the web.

It might be interesting to invite the members in Myanmar to share the one experience when God was most real and see what kind of response is given. The length of the writing should probably be one half to one page. Two pages would probably be maximum.

The problem for most of us believing and practicing Christians is that we have experienced God many times and the problem is to decide which time was He most real.

I think we would find that God has been real to persons in a wide variety of ways. That, in itself, would spiritually enriching to those who read it. I think I would find myself saying, "I never expected God to reveal himself in that way."

I compiled a booklet of such sharing written by Christians in Burma and printed and distributed it there. At that time there were no Karen refugees in America. Now there are many Karens here and such sharing might be of help to opening the eyes of youth and

young people to the fact that many have experienced God, Jesus and the Holy Spirit. Some of the experiences might point the way for them to have such experiences themselves.

You can see what others have shared at:

https://docs.google.com/document/d/1ceZeBfFqHff0zzn_NWfJ_uWT4kBiuZFQ-EAP8AooY5g/edit

If you would like to share your experience of God with other people please send it by e-mail to me at neildianasowards@juno.com. Neil Sowards, 548 Home Ave, Fort Wayne, IN 46807.

Rabbits and Pure Water

Melanie Edwards is Senior Advisor at Lillypad Co. Ltd. Check out Lillypad website. Lillypad, Ltd. Is helping Myanmar in two ways.

1. She has developed a clay pot with silver nitrate that purifies water. It is basically for one family. She told me an NGO (Non Government Organization) recently ordered 500 pots from her.
2. She has been working to develop a better rabbit for Myanmar. She has crossed the meaty rabbits of California with the healthy rabbits of Thailand and the disease resistant rabbits of Myanmar. The result is a healthy, meaty, disease resistant rabbit. She is now working among the PaOs south of Taunggyi. I talked about buying some of her rabbits for the Chin Hills but she says they do not travel well. Might it be possible to buy some of her rabbits, carry them to Mandalay where they recuperate from their travels. Then on to Kalay where they recuperate a little longer and then up into the Chin Hills.
3. They also might thrive in cooler northern Myanmar.

Since her rabbits are expensive it might be good to experiment with raising Myanmar rabbits first to see if it can be done. Also it would give several families the chance to prove they can invest their time and effort to raising rabbits. Once they have proven their commitment, then perhaps rabbits could be purchased from Lillypad.

On Sunday, February 2, I ate with a Karen family in Phoenix, Arizona. We ate rabbit. They had purchased it in a market in Phoenix. They like rabbit because they had raised and eaten rabbits in the camp in Thailand. He had started out with three rabbits. He fed them green grass and weeds. Eventually he ended up with forty rabbits even though he had sold off fifty rabbits for meat and pets. His rabbits are big enough to eat in three months and will bear young rabbits in six months. His litters ran from twelve to sixteen rabbits.

Surely there are rabbits being raised in Mandalay or Kalay. Those would be the rabbits to start with. If families were successful in raising Myanmar rabbits, then the hybrid rabbits from Lillypad could be purchased and distributed.

Rabbits do best in cooler climate and not the hot, humid delta.

Her contact e-mail: Melanie@psmail.net

Orphanages versus Foster Homes.

Currently, in Myanmar, children with no one able to care for them are put into orphanages. The Karens have at least eight orphanages. In the United States orphanages are considered undesirable and children are put into an orphanage only at the last resort. The children in orphanages in the United States are there because they have such deep psychological problems that they cannot function in a family.

Usually in the U. S. they are put in foster homes where the parents are paid to care for the children until they reach 18 or are adopted. The advantage of foster care is that there are fewer children in the home and so they get much more attention. It is much more like a normal family as opposed to having several dozen children in an orphanage.

In the U. S. foster care costs the state much less money than having the child in an orphanage. It requires about one third the cost of putting them in an orphanage.

There is risk of the wrong kind of people doing foster care for the wrong reasons. This is why every foster home is checked out by social workers to be sure the family will not abuse the child, give them adequate care and the child has his/her own room. They also call on the family from time to time to make sure they are treating the child right and have not taken him to be a servant or unpaid house hold help. These visits also provide the foster child a chance to tell what is going on and it he wants out of the foster home.

Of course sleeping arrangements are quite different in Myanmar so local patterns would be accepted.

If a child returns to an orphanage after being out 10 years, he/she often finds the staff has changed and all the children he knew are gone. There is no continuum with orphanages. With foster care the returning person finds the foster parents who remember him and has often followed his progress because they don't have dozens to keep track of.

Master Plan for BARS

Need: Since there are over 600,000 Baptist in Myanmar, the normal demographic would tell us there are at least 60,000 young people between 18 and 28. One would expect several thousand of these would want a quality education. However if they are to be teachers in the government schools or work for the government, then they need to complete government education in order to be hired. However if they are not going to work for the government, they may understand the need for a good quality education. Therefore the Christian leaders must take steps to provide as many as possible with the opportunity for critical thinking education.

BARS is a program that is trying to meet that need.

Goal: Improve the quality of BARS program. This can be done in a number of ways. Some of the ways are improve the quality of the students, improve the quality of the teachers, improve the teaching methodology, improve the library, give the students greater resources, etc.

Improve the quality of the students. When more students apply to BARS, the more choices BARS has in who they accept and therefore the BARS administration can raise the qualifications of the entering BARS students. If 150 are selected out of 600 applicants, the quality of the entering students will not be as high as if 150 are selected out of 1,000.

Improve the level of English Proficiency. Currently the level of English proficiency is one criterion used in selecting BARS applicants. Good English proficiency should be one goal for all students for the BARS program. This can be emphasized in two ways. One is to have an Honors English Section. Those with the highest English proficiency would be put in this section and all Honors courses would be taught in English with little Myanmar in the classroom.

The second way is to require the passing of an English proficiency test at the end of each BARS year. Students would have to improve their English proficiency in order to go on.

Use flunking to motivate the students. BARS is in danger of falling into the pattern in the government schools of passing all students who attend. But if flunking was built into the planning of the program, it could be very motivation to the students. If it were decided to the goal was to graduate 150 at the end of four years, then normal attrition could be calculated after a few years experience. It might turn out to be about 33%. That is, 1/3 of the entering class does not make it to graduation due to sickness, changing academic goals (entering government schools), employment, etc. So the make up for normal attrition, then 225 would be admitted each year with the expectation that 150 would complete the four years.

But if 275 were admitted and it was announced that only the top 225 would be allowed to enter BARS II, then the students might be more highly motivated. Twenty or thirty might be lost by normal attrition but all would be aware that another twenty or thirty would not be passed because their work was not up to a high enough standard.

At the end of the second year of BARS only 200 would be allowed to enter BARS III. Probably ten to fifteen would be lost to normal attrition but ten to fifteen would be dropped because their work was not up to the standard required for BARS III. Again at the beginning of BARS IV only 175 would be admitted with the hope 150 would actually graduate.

I think some of my students were shocked when I flunked them but they did not do quality work and to pass they is to give them the delusion of accomplishment when they really did not accomplish much.

Improve the level of the teachers.

Improve the quality of BARS teaching methodology. Courses for teachers.

Improve the amount learned in each BARS course. Textbooks and assigned reading.

Use critical thinking in every class and have a class in critical thinking.

Improve the finances by higher fees and loans.

File: Master Plan for BARS

Solar Cooking.

Cooking with Sun Light. One of the new ideas that has great promise in countries in countries near the equator, is solar cooking. It is using the sun to do cooking. Therefore it saves fire wood, saves the time it takes to gather the wood, is cleaner, healthy and better for the environment.

For solar cooking to be effective, it needs to be within 30 degrees of the equator. It needs bright constant sun without fog, dust and high winds. It needs a place of security where the food can cook slowly without being stolen or damaged.

Solar cooking allows dung to be used as fertilizer where it is more needed. It frees many from long walks in search of wood and allows the shrubs and trees to grow and hold the soil or become more valuable as timber. Solar cooking does not require stirring so the cooker's time can be spent doing something else.

It is useful for cooking a meal eaten during the day or shortly after dusk. It is not useful for cooking breakfast.

It is relatively easy and inexpensive to build and can be used on sunny days. On cloudy and rainy days, then conventional methods must be used.

Steps normally involved in adopting solar cooking. The first step is people hearing about it. 2. Seeing it work. 3. Seeing the cost benefit. 4. Finding affordable materials to build one. 5. Learning how to use it. 6. Making the new skills become habits.

Change in Cooking Habits. Solar cooking, to be effective, requires a change in cooking habits because cooking takes longer but does not require constant attendance. Solar cooking takes more times so patterns must be altered.

When not used for cooking, the solar cooker can be used for purifying water, thereby promoting health.

You can google Solar Cooking and get 2,040,000 hits. There is an incredible amount of information available. The sites, "Ten best solar cookers, etc" are particularly helpful.

Usually solar cookers are made out of two cardboard boxes, with aluminum foil and glass. A complete booklet called "Solar Cookers, How to Make, Use and Understand" is available from Daw Sung Cer at Myanmar Institute of Theology. It can be copied for two kyats a page. The booklet is 41 pages long but eight pages give the basic plans.

An Experiment with Solar Cooking

By Neil Sowards

In January of 2005 we worked lining an old satellite dish with paper and then foil to see if we could get sufficient heat to do solar cooking. When placed in the sun, the oven thermometer reached 575 degrees Fahrenheit in four minutes. We then removed the dish from the sun in order to keep from destroying the thermometer.

So the experiment has proven we can get high temperatures with the sun. Can it adapted to do solar cooking?

First we need to be aware of the dangers. The sun is very bright and a person cannot look at it without damaging their eyes. Everyone knows this. But everyone working with the solar satellite dish needs to be aware of the much greater dangers it poses.

Cooperative Savings Associations

The idea of a Cooperative Savings Association was developed by James and Sara Wiegner, American Baptist Missionaries in Mexico. Their program was so successful there that it has also been adapted for use in Costa Rica and other countries.

The purpose of the program is to help people develop:

1. the skill of savings
2. the skill of working together with other people
3. the skill of using credit effectively and constructively
4. knowledge of where and how money can be borrowed so they cannot be exploited.

The Skill of Saving: This is a very important social skill. Some people learn to save money for emergencies, for the future, and their own development in their families. Others seem to lack this skill. They spend every bit of money that comes into their hands. They spend money as soon as they get it. For those who do not have a well developed skill of saving money, a Cooperative Savings Association with its structured saving plan, can help them to save systematically.

The Skill of Working Together: Many people have this skill to some degree and work with other people in church, community, school or work. But working together in a Cooperative Savings Association involves money and that is quite different from other groups members have worked with in the past. While some will adjust quickly to working together in this association, others will find major adjustment; change and looking at things differently are needed.

Small associations have a meeting once a week or every two weeks where members pay in their savings pledges and discuss problems and opportunities related to the association. Such meetings should be run with the president leading and keeping order. The secretary should record the gist of all discussions and all motions—both those that passed with a majority vote and those that failed. Every member should be given the right to speak his/her opinion. Every effort should be made to make each person feel accepted, valued and a member of the association.

The Skill of Using Credit Effectively: In the U. S. credit is extremely important to personal development. Most Americans use credit extensively, some too much. But for most, credit has helped them improve their lives tremendously. They use credit to buy college education, houses, cars, major appliances, clothing, emergencies, etc.

There are many who would say credit is the key to success and development in the Western world. Yet credit, the ability to borrow money, is often not available to most people in the lower economic classes.

One of the tools that have been found very useful in many places is the Cooperative Savings Association. These clubs can provide credit for their members and therefore help them to a better life. The association teaches people the skill of using credit responsibly. The association must teach its members how to weigh benefits against cost. They must also consider how they are going to repay. Often, there is a real learning in the process of applying and having their applications carefully examined by people whose money they are borrowing.

Using credit responsibly is learning by taking out small loans for good reasons and repaying them on schedule.

Capital Formation: One of the other things that Cooperative Savings Associations have accomplished is the formation of capital. Capital is money that can be used to develop businesses, buy or improve homes, buy a car, purchase education, and provide real economic power.

When the Association accumulates capital or money, then its members can borrow that capital to develop their lives.

What is a Cooperative Savings Association? Basically the association collects savings from its members and then loans it out to its members who need it. It charges interest and pays interest on savings.

Most associations start small with eight to ten members. Many have grown to have over a hundred members and some now have several thousands.

In many places the association requires each member to pledge to save with the association a certain amount of money. The amount pledged is usually equivalent to about one hour to four hours earnings. This amount is paid each week. The important thing is that the amount each member pledges to save is realistic so they can fulfill their commitment.

Each member makes his own passbook saving register that keeps a personal record of his pledge, savings, withdrawals, and loans. Some will have to learn this simple bookkeeping technique.

The Cooperative Savings Association should be seen as structured savings. Many of the members had never saved in their lives and didn't think it was possible. But they found that by meeting their commitment to the association each week, their savings gradually accumulated. For many the social pressure of not wanting to come to the club meeting

without having fulfilled their savings commitment was enough to motivate them to make the savings. Members should be encouraged to attend even if they can not fulfill their savings pledge.

Some associations require the same amount from each member. Most let each member set his/her goal based on his/her earnings. Some pledge a percentage of their earnings.

While a member makes a savings pledge each week and is expected to fulfill it, any member can put more into this savings than he/she pledged and should be encouraged to do so.

A member can withdraw any or all of his/her savings from the association by giving the secretary ten working days written advance notice. If all is withdrawn, he/she is no longer a member but should be allowed to rejoin at a later time if he/she so desires.

In some Cooperative Savings Associations, there is a requirement of a membership fee. Members are not paid interest on this money and it is returned to them if they withdraw. Membership fees provide the beginning capital to start the association. It also tends to weed out the half interested from those who really are interested.

Staffing the Association: There is usually no paid staff for an association. Bookkeeping is done by a trained volunteer. All the members govern the association through meetings where they set the rules, guidelines and discuss problems. When the association grows large, then there is an unpaid governing committee that does more of the work but there must be continual regular association meetings where all the membership has a say and learns what is going on in their association.

Source of Loans and Capital: The money for loans is generated from people saving and it is loaned to people who are members of the association. This seems to be one of the important keys to success in Cooperative Savings Associations. If an association is formed with outside money, then it usually does not work well because the members feel less responsible for the money—it is not their money. When the loans are their money, they take much more interest in who is borrowing the money and why.

Interest on Savings and Loans: The members of the association set the rate of interest that is paid on savings and the rate charged on loans. There is a difference between these two rates which is used to cover the expenses of the association. For example the membership might decide to pay 6% per year on savings (1/2 % per month) and charge 12% per year (1 % per month on loans). Often there is no interest on savings until a certain amount has been saved in the association. Of course loans can not be made until there is an accumulation of sufficient money to make loans.

Incentives: Sometimes interested Christian businesspersons offer an incentive to their customers to join the Cooperative Savings Association. They might say, "If you spend \$100 with me, I will match your contribution to the Cooperative Savings Association up to \$10 for every \$100." They might also stipulate the money has to be left in the association for six month or some time period.

Why borrow from the association? Why not just withdraw your savings? Because if you establish a record of being a reliable member of the association, then you can borrow more than your savings. That gives you credit power and ability to borrow and improve your life. It may be there are more members who want to borrow than the association has money. Therefore the members of the association must decide who is borrowing for the best reason and is most likely to honor their commitment to repay the money. That person then gets the loan. As more money comes in and the loan is repaid, then another person is chosen to borrow the money.

The second reason is to develop skill in using credit responsibly. There is a skill in choosing what is a good thing to borrow money for and what is not. Being a member of a Cooperative Savings Association and having other members look at your loan application helps a person see what is viewed by others as a good reason and viewed as not a good reason to borrow money.

Church Based Cooperative Savings Association: The Central America Cooperative Savings Associations started in a church with only church members being eligible to join. There must be trust and cooperation among the members of the association and it is easier to develop that with church members they know. Later, as it developed and grew, they admitted non members. That is something the membership will have to develop.

Unexpected Benefits:

In the Mexico experience of cooperative credit unions, there were unexpected benefits. Most church members did not give systematically to their church. When they developed the habit of saving systematically, many begin to give in the same way and set aside a regular amount each week for their church.

When the people saw what they could accomplish by joining together in a cooperative savings association, many began to look at other problems and realize that if they banded together, they could solve those problems too.

While church membership was not required to join the CSA, most of the founding members were church members because the idea and impetus for forming the CSA had originated in the church. As the CSA developed and non-church members of the CSA benefitted, many joined the church because they had rubbed shoulders with church members in the CSA meetings and had come to learn the church was concerned for their

economic wellbeing as well as their souls. The unexpected result is that churches who sponsored CSAs found their membership growing.

Using Credit Properly:

It is a skill to use credit properly. Fortunately it is a skill that can be taught and learned. Therefore the CSA must teach its members how to properly use credit weighing benefits against cost. They must also consider how they are going to repay. Often in the process of applying and having their applications carefully examined by people whose money they are borrowing, there is a real learning process. There were big problems for many people in the days when the money lenders freely loaned money against land. Farmers misused credit and so lost their land.

Resources:

There are manuals and reports of the experiences in establishing CSAs in other places so Myanmar can learn from their mistakes. Of course it will have to be adapted to the Myanmar situation.

If the leadership of Myanmar Baptist Convention wants it, Baptist International Ministries has express willingness to consider bringing American Baptist experts to Myanmar for twenty eight days to train Christians in setting up Cooperative Savings Associations and Developmental Banks.

Additional Resources:

There is a thirty six page manual designed to help interested persons to start a Cooperative Savings Club. It is available on line on friendsofburma.org website.

A

Prospectus

of

Judson University (JU)

Myanmar

July 22, 2014

Judson University (JU)

Executive Summary

- a. Name of School: Myanmar Institute of Theology
 - b. Name of Project: Judson University Project
 - c. Location: Insein, Yangon, Myanmar
 - d. Cooperating Bodies: Myanmar Baptist Convention
Myanmar Council of Churches
- United Board for Higher Education in Asia
- International Institute of Education, USA
- American Baptist churches, USA
- All partner Institutions/Organizations in USA and Europe
- e. Project Period: 2013-2018 (Five Years Planning)

Rationale

The founding history of the Myanmar Institute of Theology, formerly Baptist Divinity School, began initially with the vision of Dr. St. John, the then President of the Judson College (Baptist College) of Rangoon, who was able to win the hearts of three young students from Judson College to prepare them for future ministry in Myanmar. Those three students, namely, Saw Peter Hla, Saw Mooler and John Thet Gyi, expressed to Dr. John their burning desires to have theological education at Serampore Theological School in India. But unfortunately it was not possible for them to study theology in India, and the only alternative for them was to establish a Bible school in Myanmar. Efforts were then made by the American Baptist missionaries to open a Bible school in Insein, Yangon. Hence the Myanmar Institute of Theology was founded in June, 1927, with those aforementioned three students from Judson College. Since then MIT, despite her various challenges, difficulties, and hardships, continued to exist and maintain her living educational legacies along her 87 years of history until the present, 2014.

From the outset, MIT enjoyed being ecumenical, multi-cultural, and multi-racial in her nature, administrative structure, communal relationship, and academic life. MIT was and still is being comprised of diversities of ethnicity, language, denomination, religion, and

culture, with no discrimination on the basis of race, language, culture, religion. It strongly supports and stands for the ecumenical values of “unity in diversity.” Since its very inception, the ecumenical vision and commitment of MIT was made visible at national and international levels.

Since the past many years until the year 1999, MIT is known to the world as a premier theological institute in South East Asia and Myanmar, with offering of the highest post-graduate theological degrees in Myanmar and the largest student body in Southeast Asia. Currently, MIT is offering six theological degrees, namely, MACS, MTL, M.Min, M.Div., M.Th., and D.Min. Three more degrees, namely, MAID (Master of Arts in Interfaith Dialogue); MAPS (Master of Arts in Peace Studies) and PhD (Doctor of Philosophy) in theology will be launched in October, 2014. Since 2010, MIT started a joint D.Min program with the Central Baptist Theological Seminary, Kansas City, USA, with a full financial support from the Henry Luce Foundation, USA. There are two theological research centers, namely, the Judson Research Center (JRC) for the study of Interfaith Dialogue and the Peace Studies Center (PSC). JRC focuses its research activities mainly on interfaith dialogue while PSC works for peace studies, conflict transformation, and human right issues. These two centers are serving for the Institute by carrying out a series of workshops, seminars, trainings, special talks, lectures and research activities for the teachers, students and church leaders for all the year round.

Due to the demands of the context and with the unanimous approval of the Board of Trustees, MIT started liberal arts program from the year 2000. Since then, the number of students in liberal arts program (LAP) increased every year with more students coming from the non-Christian backgrounds such as Islam and Buddhist; new degree programs being extended; and networking with international institutions being developed; and the employment rate of LAP graduates increased in number every year. At present, the entire student body of the Myanmar Institute of Theology turns to a total of 1077 in number by this 2014-2015 academic year, out of which 457 students are in theology and 620 in liberal arts program. LAP developed international exchange programs for the students in cooperation with the American Center of the Embassy of the United States, Yangon, to help students interned in some partner Universities and Colleges in USA for a certain period of study. LAP offers three degrees, namely, Bachelor of Arts in various study fields (BA degree); Diploma in Community Development (DCP), and Master of Arts in Community Development (MACD) degrees. The faculty development for LAP program was and still is fully supported and funded by the United Board for Higher Education in Asia.

Supposed MIT is able to increase admission capacity on a yearly basis, a minimum figure of the entire student body can be between 3000 and 5000 in number in a period of two or three years. It was not only because of the statistical growth of the student body but also because of the current changing political situation of the new Myanmar that MIT came to be in a position to transform herself from a theological institute to a great Christian University in Myanmar with a new name being proposed by MBC's Executive Committee as "Judson University." This name was given in honor of the first American Baptist Missionary to Burma, namely, Dr. Adoniram Judson who arrived in Burma on July 13, 1813.

Goal

To become a premier Christian University in Myanmar and in Asia to provide quality higher education for all peoples for all peoples regardless of race, religion, culture and gender on the basis of the Christian principles.

Nature of the University

Founded in 1927, the Myanmar Institute of Theology is the only theological Baptist school which is independent financially but related Baptist school of the Myanmar Baptist Convention. The Myanmar Baptist Convention will provide MIT with a plot of land for the University; the school expects certain contributions from the Baptist churches in Myanmar; finally, it gives the constitutional advice and management directions in the school's administration. Denominationally, it is no doubt that the Judson University will be a Baptist University and yet the composition of the student body and teaching faculty will be ecumenical, inter-denominational, and multicultural. The University will maintain Christian principles and Baptist identity in terms of its structure, visions and mission.

Objectives

1. To develop a contextually and globally relevant higher education in Myanmar
2. To produce competent and faithful young leaders and scholars at national and international levels.
3. To develop independent and free private Christian University's educational system in Myanmar
4. To network with universities, colleges and other academic institutions within and outside Myanmar
5. To become a nationally and internationally recognized Christian University

Expected Outcome

1. To become a leading and premier Christian University in Myanmar and in Southeast Asia
2. To produce good national leaders and distinct academicians in various fields
3. To become an international-level Christian University to admit international students in the future
4. To provide a broad-based and all round liberal arts education that is based on the Christian principles and contextual needs.
5. To become the government's recognized University
6. To network with other Universities in Myanmar

Brief Project Description

This Judson University project was started in 2012 with the aims and purpose of strengthening the active Christian participation in nation building through higher education. Our hope is that this Christian University will be able to give international level and high quality education for the young generation peoples in Myanmar. Plans for implementation were made as follows:

1. Consultation Period (2012-2013)
2. Planning Period (2013-2014)
3. First phase of implementation (2014-2015)
4. Second phase of implementation (2015-2016)\
5. Opening of Judson University (2016-2017)

Measures that were already taken for this Project

1. The Board of Trustees of MIT formed the Future of MIT committee on June 9, 2012 to consider the future of MIT
2. The Future of MIT committee in accordance with the meeting minutes no. FMC-12-13/7 dated September 24, 2012 proposed first of all the idea of transforming MIT into a Christian University and this was approved by the Board of Trustees of MIT.
3. All the faculty members of MIT held a special consultation on the issue of Christian University on September 22, 2012 and the outcome of the consultation was submitted to the Executive Committee meeting of MBC for approval.
4. The Executive members of MBC and all faculty members of MIT held a joint consultation on the issue of Christian University on June 11, 2013 and the resolutions were submitted to MBC EC for approval.
5. The Executive Committee of MBC formed the Working Committee for the establishment of a Christian University on June 13, 2013 as follows:

The Christian University Working Committee

(MBC-EC meeting decision no.: *kha-ma-pha-2013-36* dated June 13, 2013)

1. President of MBC
2. General Secretary of MBC (Convenor)
3. Associate General Secretary of MBC
4. Treasurer of MBC
5. Chair, Theological Education Department, MBC

6. Director, Theological Education Department, MBC
7. President, MIT
8. Vice President, MIT
9. Academic Dean, MIT
10. Dean of Liberal Arts of MIT
11. Vice Principal, Lisu Theological Seminary, Pyin Oo Lwin
12. General Secretary, Chin Baptist Convention
13. Rev. Dr. A. Ko Lay, Senior Pastor, Judson Church, Yangon
14. Rev. Dr. Khen Naw, former Principal, Naungnan Theological Seminary, Myitkyina, Kachin State
15. Rev. Dr. Saw Mar Gay Kyi, former President, Myanmar Baptist Convention

Meeting Decisions

Decision of the Student Council

The officers of MIT and the Executive members of the student council of MIT met on September 17, 2013 at Faculty Lounge, GEB, where 27 peoples attended. All of them have shown their great interest and deep concern for establishing a Christian University in Myanmar.

Decisions of the Faculty/Staff Council of MIT

The faculty's consultation on the Future of MIT was held on September 22, 2012, from 8:00am to 3:00pm, where altogether five papers, namely, "Institutional Reform and Strategic Planning for the Future of MIT" by Rev. Dr. Samuel Ngun Ling, President; "Land and Property Ownership for the Future of MIT" by Rev. Dr. Maung Maung Yin, Vice President; "Academic Visions for the Future of MIT" by Dr. Eh Tar Gay, Academic Dean, "Sustainable Financial Resources for the Future of MIT" by Saw Htoo Lo, treasurer of MIT, and "Academic Visions for the Future of Liberal Arts" by Rev. Dr. Saw Paw Lu, were presented to all faculty members for the brainstorming discussions and for final approval.

As the outcome of Faculty consultation of MIT, an official report and proposed items on the future of MIT were submitted through the Future of MIT Committee to the Executive Committee meeting of the Myanmar Baptist Convention which was held on June 10-14, 2012 for approval.

Decisions of the Board of Trustees

The following decisions were made in the Board of Trustees of MIT meeting held on September 25, 2012:

MIT.BT-12-13/61: That Establishing MIT Endowment Fund and MIT Foundation be approved.

MIT.BT-12-13/64: That a legal registration of MIT with the government be made with the recommendation of the Myanmar Baptist Convention.

MIT.BT-12-13/65: That admission of international students at MIT for further studies be approved when the government allows international students to study legally in Myanmar.

MIT.BT-12-13/66: That accreditation of BARS degree, affiliations or joint programs of MIT with other institutions in Asia and in the West be explored and developed as needs arise in the future.

MIT.BT-12-13/67: That MIT be transformed into a formal Christian University with the reconstruction of its administrative structures and educational systems.

Approval of the Executive Committee of MBC

A historic joint consultation of MIT with MBC Executive members on the Future of MIT was conducted on June 11, 2013 from 6:00pm to 9:00pm at MBC meeting hall, MBC Headquarters, Alone township, Yangon, and the consultation was attended by all MBC EC members and MIT faculty members. As the outcome of this joint consultation, some concrete proposals on the future of MIT were made to the 167th MBC Executive Committee meeting on June 13, 2013 and the decisions were unanimously made (Meeting Decision No. *Hka-ma-hpa* 2013-34 dated June 13, 2013) as follows:

Decision -1: MIT Endowment Fund and MIT foundation shall be established for the future of MIT and a minimum of Kyat 5000 lakhs shall be raised within 3 years for the Endowment Fund of the Institute.

Decision-II: The proposal for founding a Christian University was unanimously agreed in principle and hence in order to implement the proposal, the Working Committee for Christian University shall be formed as follows:

Decisions-III: The Centenary Building Project was approved in principle with the suggestion that fundraising for this building shall be made from 2017 that is only after the fundraising for MIT Endowment fund.

Decisions of the Working Committee Meetings

The Working Committee of Christian University held its very first meeting on November 11, 2013 at John Thet Gyi Seminar room and the decisions were made as follows:

- a. To request MBC EC to give the plot of land of MBC in Bago region for a new campus of Christian University
- b. To clearly state the name of the proposed Christian University, and its aim and purpose of establishing it
- c. To draw a new administrative structure of the Christian University based on current constitution and structure of MIT

Action Plans

1. MIT started liberal arts college program since the year 2000 and hence by this year 2014 we will have 14 years experiences of running the liberal arts program. The nature of MIT today is therefore already like a University, operating two programs: post-graduate level theology program and undergraduate level liberal arts program. In fact, our experiences from running the liberal arts program in the past 14 years have made us full confident to run a new Christian University in our own capacity.
2. Three meetings on the Christian University were held during 2012-2013 academic year
3. The Working Committee for establishment of the Christian University was formed on June 13, 2013.
4. The second consultation of MIT faculty members and MBC EC members on the Christian University was held on June 9, 2014 and the outcomes of the consultation were proposed to MBC EC meeting for approval.
5. With approval of the majority, the University was finally named as “Judson University”.

Time Frame

Time framework for concrete planning and implementation of the Judson University are as follows:

1. Consultation Period (2012-2013)
2. Proposal Period (2013-2014)
3. Preparation & Fund Raising Period (2014-2016)
4. Opening of the University (2016-2017 academic year)

Financial Needs

1. Funding for Initial investment for running the program
2. Funding for buildings and infrastructures
3. Funding for the purchase of land
4. Funding for the Endowment fund

Fundraising Strategies

Fundraising shall be made from the following sources:

1. Local Christian and non-Christian individuals and families
2. Local Christian churches and non-Christian organizations
3. Regional Baptist Conventions and local churches
4. The foreign Christian organizations/institutions, NGOs, Embassies, and companies based in Myanmar
5. Overseas Myanmar Baptist Churches
6. MIT Alumni Association
7. Yearly Budgetary donation from MBC
8. All MIT faculty and students
9. All foreign partners of MBC and MIT

Land Issue

1. To request MBC the plots of land as much we can get for new campuses in Myanmar
2. To establish a multi-campus for the liberal college of the University in different places
3. To lease the plot of lands from other Baptist churches, Bible schools and organizations
4. To explore seeking for a huge campus in Yangon municipal area.
5. To approach the government to give a spacious land for the Christian University.

What to do next?

1. To work for curriculums and courses of the Christian University
2. To conduct workshop and seminars on teaching methodologies and institutional development
3. To try to get good advices and helpful suggestions from retired teachers, professors and University's administrators
4. To raise a new signboard for Judson University by 2016-2017 academic year
5. To open doors for international community to let foreign students and teachers visit Myanmar
6. To fund drive Endowment fund for the school between twenty and thirdly hundred lakhs a year.

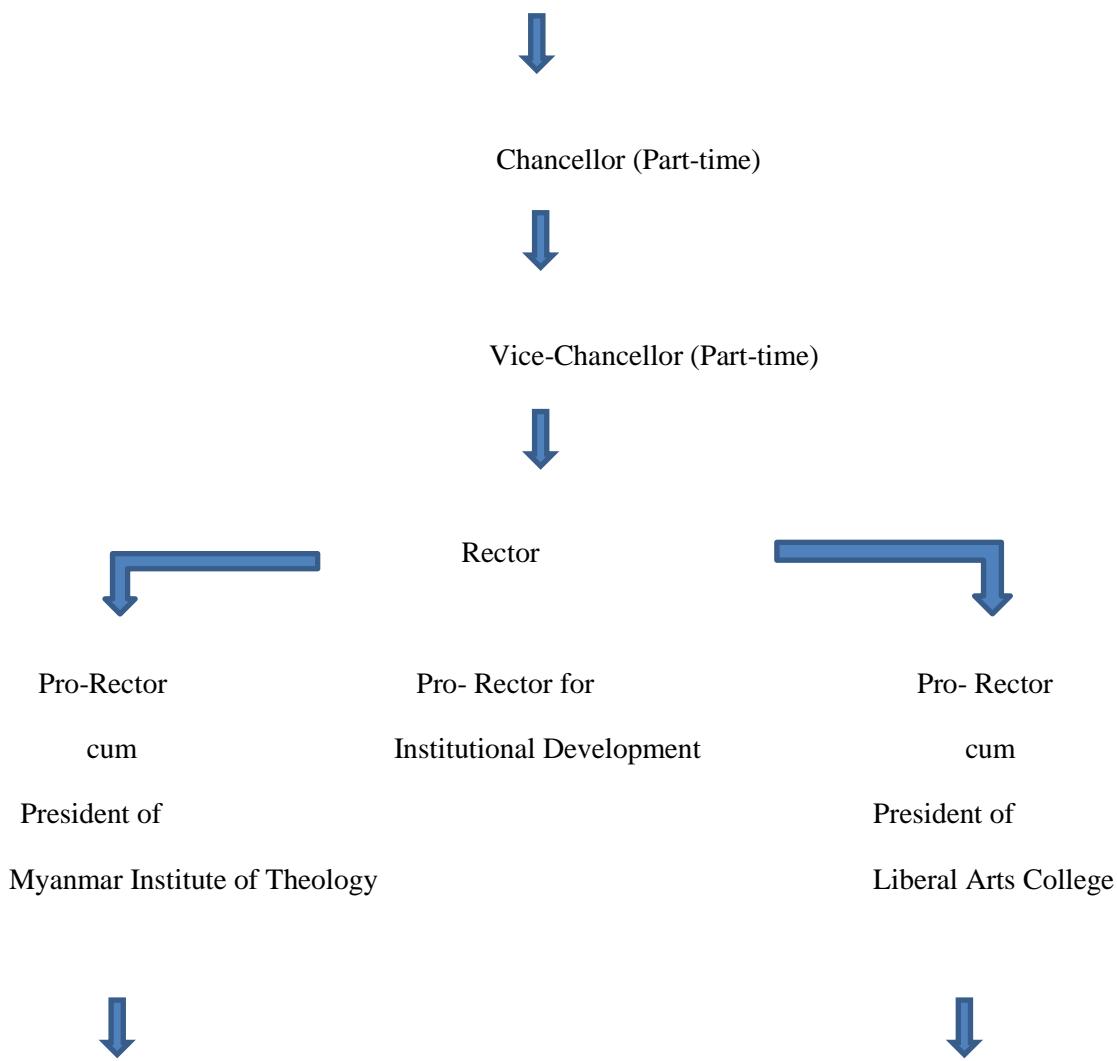
Conclusion

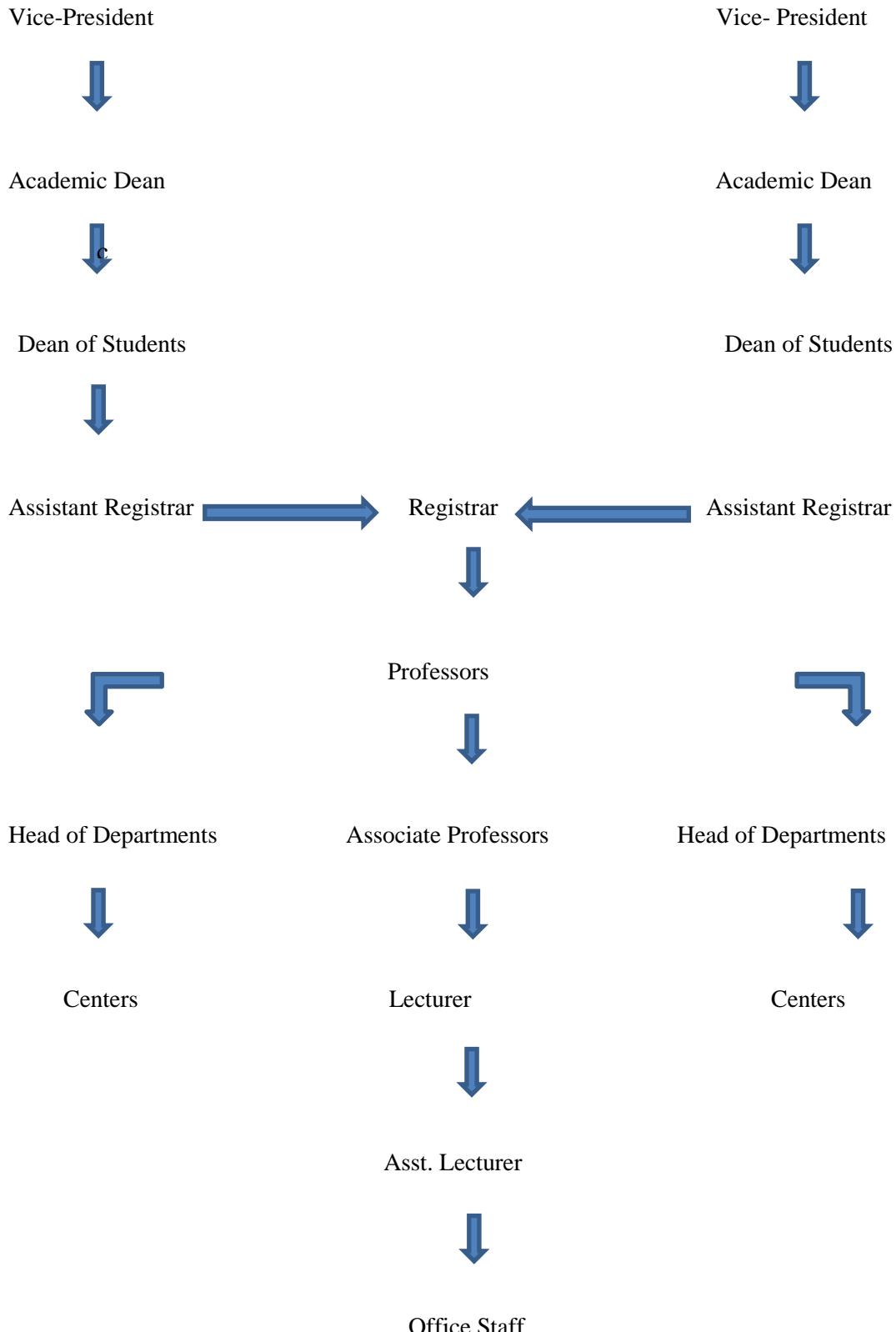
We hope and pray that all the Baptist churches in Myanmar and in the world will support us in the implementation of our University project as we move forward. Your good

advice, prayer support and contributions are always welcome. God bless all who pray for us and help us in our needs.

The Structure of Judson University (Sample Only)

(Administrative Structure)





An Estimated Budget (Draft only)

for Initial Expenses of the Judson University

Serial No.	Particular (expenses)	2012/2013	2014	2015	2016	2017	Total
		Kyats	Kyats	Kyats	Kyats	Kyats	Kyats
1	<u>Startup cost</u>						
(a)	Land	-	30,000,000	-	-	-	30,000,000
(b)	Buildings	-	-	500,000,000	500,000,000	500,000,000	1,500,000,000
I	Office equipment (Computer, Chair, Phone, Internet, projectors)	-	-	20,000,000	20,000,000	20,000,000	60,000,000
(d)	School Furniture (tables, chairs, white board, settee, air-cons)	-	-	20,000,000	20,000,000	20,000,000	60,000,000
(e)	Library resource materials (Books, periodicals, archival collections)	-	-	-	-	20,000,000	20,000,000
	<u>Other Cost</u>						
2	Admission/Registration Process	5,000,000	5,000,000	5,000,000	-	-	15,000,000
	-						
3	Increase Salaries for faculty, staff and honorarium for part-time	-	-	-	-	160,000,000	160,000,000
	-						
4	Curriculum Development	-	2,000,000	2,000,000	2,000,000	-	6,000,000
	-						
5	Faculty Development	-	5,000,000	5,000,000	5,000,000	-	15,000,000
	Total	5,000,000	42,000,000	552,000,000	547,000,000	720,000,000	1,866,000,000

Exchange Rate as of July 24, 2014

US \$ 1 = Kyats 970

Existing MIT Study Programs, Courses, and Curriculums

Theology Program

The Theology Program of MIT requires 27 credit hours for M.Th; 96 credit hours for M.Div; 64 credit hours for MTL; and 60 credit hours for MACS. No student may graduate with Grade Point Average (GPA) of less than 2.5. The maximum course load for any semester is 16 credit hours.

Departments of Theology Program

Theology program has four departments as follows:

1. Theology Department
2. Biblical Department
3. Mission/Historical Department
4. Practical Department

Courses and Curriculums in Theology Programs

Compulsory Courses	Poetry, Prophecy and Theology in Hosea
Old Testament Introduction	Synoptic Gospel
Biblical Hermeneutics	Parables of Jesus
Old Testament Theology	Sin and Salvation
Theology of World Mission	NT Christology
Survey of Early and Medieval	NT Current and Current Issues
Theology of Religions	Greek I and II
Systematic Theology	Themes of Missiology
Ecumenism	Biblical Foundations for Mission
Church History	Intercultural Theology and Mission
Pastoral Ministry	Survey of the Reformation
Worship and Liturgy	Myanmar Church History
Foundations for Christian Education	Pastoral Functions
Introduction to Christian Ethics	Grief Counseling
	Worship as Resistance
Elective Courses	Ministry with Adult
Old Testament, Women and Culture	Ministry with Family
Diversity	Designing a Curriculum
Wisdom Literature	Teaching Methodologies
The Exegesis of Ruth	Asian Theology
Salvation in Pluralistic World	Christian Religious Education
Ethics of Sexuality	Salvation in Pluralistic World
Church and Society	Ethics of Sexuality
Religion: Source of violence,	Science and theology

Gender, Power, Violence against
Women

Buddhist Abhidhamma Philosophy

Field-Education

Liberal Arts Program

The Liberal Arts program of MIT requires for 127 credit hours of studies and a student who earns a GPA (Grade Point Average) less than 2.5 is not eligible to graduate. As credit requirements for graduation, 30 credits for English, 24 credits for General Education; 25 credits for Religion; 33 credits for Area Major; 12 credits for Elective subject; 3 credit hours for intensive/service learning, and hence the total credit hours for graduation is, 127 credits.

Departments and Majors of Liberal Arts Program

There are seven departments for seven major courses in the Liberal Arts program as mentioned below:

1. Department of Business Studies
2. Department of Community Development
3. Department of Computer Science
4. Department of English
5. Department of Religious Studies
6. Department of Music Studies
7. Department of Social Studies

Business Studies Major Courses

Production / Operation	- Statistics
Human Resources	- Decision Science
Marketing	- Banking
Financial Management	- Accounting
Macro-economic	- Micro-economics
Biz Communication	- Organization Behavior
Entrepreneurship	- Strategic Management
Advertising & Promotion	- Int'l Biz Management

Computer Science Major Courses

Data Structure	- Database Concepts
Networking & Communication	- Numerical Analysis

Discrete Math	- System Analysis & Design
Operating Systems	- Web Programming
Object Oriented Program	- C++ Programming
Computer Graphics	- System maintenance
Computer Organization & Architecture	
Visual Basic Programming	- A+ Hardware Maintenance
Flash	- Web Essential
Unified Modeling Language	- Premiere
C# Dot Net	- Computerized Accounting

English Major Courses

Composition Writing	- Linguistics
Introduction of Poetry	- Introduction of Short Stories
Fictions	- Novel
Movie	- Public Speaking
Musical Drama	- Burmese Drama
Oral Communication Skill	- Translation

Music Studies Major (Courses)

Music History	- Guitar
Piano	- Violin
Music Theory	- Vocal
Voice Principle	- Dance
Choral Conducting	- Worship & Music
Instrumental Conducting	- Asian Music
Choral Ensemble	- Music Software

Social Studies Major Courses

Anthropology	- Political Geography
Social Science	- Human Geography
Social Philosophy	- Social Psychology
Political Science	- Sociology
Community Development	- Environment
International Relation	- Sustainable Development
Politics & Democracy	- Development Studies

Diploma in Community Development Courses

- Introduction to Community Development
- Community Profile and Need Analysis
- Introduction to Book Keeping and Budgeting for CBO
- Theoretical Application and Field Study
- Facilitation Skill Training in Community Development
- Project Planning and Management
- Gender and Development
- Human Ecology
- Community Development and Administration
- Service Learning Project
- Introduction to Development Communication
- Disaster Management
- Theoretical Application and Field Study
- Service Learning Project
- Theoretical Application and Field Study
- Service Learning Project

Fundraising Methods

Conflict Prevention and Peace Building Within Communities

Community-Based Psychology Support

Socio-Culture Analysis

Justice and Human Rights

Intercultural and Interfaith Dialogue

Social Issues and problems

Credit and loans for Small Business

MA in Community Development Courses

Philosophy of Community Development

Socio-Culture Analysis

Statistics for Social Science

Social Psychology

Community Development Management

Financial Management in Community Development

Development Communication

Gender and Development

Individual Research

Service Learning Project

Research Methodology in Community Development

Project Planning and Management

Environment Science

Planned Change in Community Development

Individual Research

Service Learning Project

Individual Research

Service Learning Project

Disaster Management

Peace Studies and Conflict Management

Justice and Human Rights

Organizational Development

Poverty Reduction Strategies

Profiles of Administrative Staff of Theology and Liberal Arts Programs

No	Title/Name	Earned Degree	Specialization	Present position
1.	Dr. Samuel Ngun Ling	PhD	Theology	Professor and President
2.	Dr. Maung Maung Yin	D.Min	Ethics	Vice President and Professor

3.	Dr. Eh Tar Gay	PhD	Biblical Studies	Academic Dean
4	Dr. Paw Lu	D.Min	Theology	Dean of LAP
	Rev. Mang Tung Thang	B.Sc (Q), M.Div	Theology	Associate Dean of LAP
5	Saya Pa Yaw	M.Th	History/Mission	Dean of Students
6	Thramu Mah Moora	M.A (TESOL)	English	Dean of Students of LAP
7	May Paw	B.Econ, M.Div	Religion	Part-time Lecturer
8	Saw Reagan	B.Sc (Geology)	Administration	Assistant Registrar
9	Naw Sar Blute Paw	B.A (Social)	Administration	Admin Assistant
10	Naw Charity Bill	BARS	Administration	Office Assistant
11	Rev. Alan Po	BA, BD, ThM, MALIS	Library	Librarian
12	Thra Glo Htoo	M.Div, M.Res	Library	Associate Librarian
13	Htoo Htoo Wah	M.A (ELT), B.R.E, B.Sc	English	Head of English Department & Lecturer
14	Sally Aung	B.Th, M.Div, MM	Music	Head of Music Department & Lecturer
15	Ye Wunna	B.C.Sc (Hons) UCSY, MBA (YIE), MACS	Business	Head of Business Department & Lecturer
16	Sung Tin Par	B.C.Sc (Hons), M.C.Sc (UCSY)	Computer Science	Head of Computer Department & Lecturer
17	Paw Lar Say	B.Th, M.Div, M.S.S.W	Social Department	Head of Department & Lecturer
18	May Zar Maw	BA, BARS	Community Dept	Accountant
19	Nant Wint Thida Aye	BARS	Community Dept	Cashier
20	Naw Aye Thidar Han	BPSc	Community Dept	Monitor and Facilitator
21	Naw Thaw Thi Paw	BCSc, Dip in Business	Community Dept	Administrative Staff
22	Theingi Aye	BSc, BARS	Community Dept	Monitor and Facilitator
23	Thayin Aye	M.Div	CEP	Assistant to Director
24	Than Than Aye	B.A (Geog), B.R.E, Dip in English	Peace Studies Center	Staff of PSC
25	Myat Sun	BSc, BRE, MACS	Administrative Office	Coordinator for Public Relations

26	Naing Naung Oo	BA, MACS	Financial Office	Accountant
27	Phyu Lin Khaing	BSc, MACS	Financial office	Cashier
28	Ever Green	B.Sc	Administration Office	Office Superintendent
29	Mura Htway	BA	Admins Office	Computer Assistant
30	Bwe Kaw	BA	Admins office	Office Assistant
31	Nant Hlaing Yadana Soe	M.Div.	Chaplain office	Assistant to Chaplain
32	Khin Hnin Phyu	BARS	JRC office	Office Secretary
33	Than Than Aye	BA	PSC office	Executive Assistant
34	Van Nei Thang	M.Div	JRC office	Executive Assistant
35	Alan Po	BA, BD, ThM, MALIS	Library	Librarian
36	Klo Htoo	M.Div, M.Res	Library	Associate Librarian
37	Wah Wah Chit	BSc, MSc, MACS,	Library	Assistant Librarian
38	I Ni Hla	BTh, BA, M.Div, DLIS	Library	Assistant Librarian
39	Della Po	BA	Library	Assistant Librarian

Profiles of Faculty of Theology

No	Title/Name	Earned Degree	Specialization	Present position
1.	Dr. Samuel Ngun Ling	PhD	Theology	Professor and President
2.	Dr. Maung Maung Yin	D.Min	Ethics	Professor and Vice President
3	Dr. Hlaing Bwa	PhD	Science and Theology	Professor and Director, JRC
4.	Dr. Eh Tar Gay	PhD	Biblical Studies	Professor and Academic Dean
5	Dr. May May Latt	B.Sc, B.D, STM, Th.M, PhD	Biblical Studies	Professor
6	Dr. Van Zing	B.Th, M.Div, M.Th, Ph.D	Christian Eduction	Professor
7	Dr. Van Bik	B.A, B.D., M.Th. PhD	Practical Theology	Professor & Director, CEP
8	Dr. Angela Pun	B.Th., M.Div, MA (CE), D.D	Christian Education	Professor
9	Dr. Si Khia	B.Sc., B.D. M.Div. D.Min	Pastoral Ministry	Professor
10	Dr. Khin Kyu Kyu	B.Th, B.D, MACM, D.Min	Chaplain	Professor
11	Dr. Aung Li	B.Sc, M.Div., D.Min, PhD	Theology	Professor

12	Go Van Mung	M.Th, M.Div	Theology	Lecturer
13	K Zau Nan	B.Th, M.Div, STM	Mission	Lecturer
14	San Lian	B.Th, LLB, Dip B, Dh, M.Div, STM	World Religions	Lecturer
15	Pa Yaw	B.Th, M.Div, MATS	History	Lecturer, Dean of Students
16	Maran Ji ra	B.Th, B.A, M.Div, MA in Applied Theology	Biblical Studies	Lecturer
17	Dr. R. Chan Chum Hei	D.Min, M.Div, MATS, B.Th	Biblical Studies	Lecturer
18	Aye I	B.Th, M.Div., M.Th	Feminist Theology	Lecturer
19	L. Fanang Lum	M.Th, M.Div, B.Sc, M Res	Biblical Studies	Lecturer
20	Kathy Htwe	B.Sc (Hons), M.Div, M.Th	Biblical Studies	Lecturer
21	M. La Rip	B.Sc., M.Sc. M.Div, STM, M.A, PhD	Biblical Studies	Lecture
22	Mun Pan	M.Div, MATAS	Practical Theology	Lecturer
23	Seng Taung	B.Th, B.A, M.Div, M.Th	Biblical Studies	Lecturer
24	Phyo Kyaw Kyaw	B.Th, M.Div., BA, MTh	Biblical Studies	Lecturer
25	Augurlion	B.Th, M.Div., STM,	Church History	Lecturer
26	Lily Kadoe	B.Ecom, B.Ed, M.Div. M.Th	Mission/World Religions	Lecturer
27	Stanley	B.Th. M.Div. M.Th	Mission	Lecturer
	Moe Moe Nyunt	B.Sc., M.Div. M.Th	Mission	Lecturer
28	S' Joseph	B.Sc, BRE, MTS, MACE	Christian Education	Lecturer
29	Tin Tin Win	B.Sc, MTS, MACE	Christian Education	Lecturer
30	La Hkawng	B.Th, M.Div	Biblical Studies	Assistant Lecturer
31	Nathanayla	B.Th, M.Div, M.Th	Theology	Assistant Lecturer, JRC Staff
32	Esther Hkawn Nu	B.Th, .M.Div	Theology	Assistant Lecturer
33	Maji Mung San	M.Div, M.Th	Peace Studies	Assistant Lecturer
34	Thawng Hlei Thang	B.Th, M.Div	Practical Theology	Assistant Lecturer
35	Van Hmung	M.Div	Theology	Assistant Lecturer

36	Zen Khan Dal	B.A, B.Th, M.Div	Theology	Assistant Lecturer
37	Thaw Eh Moo	BARS, M.Div	Christian Education	Assistant Lecturer

Profiles of Faculty of the Liberal Arts Program

No	Full-time Teacher Name	Earned Degree	Major/Specialization	Present position
1	Sally Aung	B.Th, M.Div, MM	Music Dept.	Lecturer, Head of Music Department
2	Htoo Htoo Wah	M.A, B.R.E, B.Sc	English Dept.	Lecturer, Head of English Dep.
3	Paw Lar Say	B.Th, M.Div, M.S.S.W	Social Department	Lecturer & Head of Social Department
4	Sung Tin Par	B.C.Sc (Hons), M.C.Sc	Computer Dept.	Lecturer & Head of Computer Dept.
5	Ye Wunna	B.C.Sc (Hons), MBA, MACS	Business Dept.	Lecturer & Head of Business Dept.
6	Aye Aye Aung	BA, BAS, MBA	Community Development	Lecturer & Head of Department
6	Kaw Mai	B.A (IR), M.Sc, M.Div, MBA	Business	Lecturer
7	Mar Moora	B.A , BARS, B.A, MA (TESOL)	English Dept.	Lecturer
8	Neilta Thein	B.A, BARS, M.A (ELT)	English Dept.	Lecturer
9	Say Htoo Loo	B.Sc, M.Div, Dip. CM	Music Dept.	Lecturer
10	Tamla Wah	B.Sc, MM, MACS	Music Dept.	Lecturer
11	Aye Min Khaing	BPSc. MMMDM	Community Dept	Assistant Lecturer
12	Esther Hlei Khia	BTh, MSSD	Community Dept	Assistant Lecturer
13	Aye Min	BSc, M.Div, MAIDS	Community Dept	Assistant Lecturer
14	Lu Bwe Doh	M.A (E-T), B.A	English Dept.	Assistant Lecturer
15	Aye Min Min Oo	B.A, BARS, MA (ELT)	English Dept.	Assistant Lecturer
16	Yaw Shu Myat Zaw	B.Sc, C.Em, MACS, MM	Music Dept.	Assistant Lecturer
17	La Wun Shwe Wut Yee	B.A, BARS, MA.	English Dept.	Assistant Lecturer
18	Myat Ohnmar Lwin	M.S.D, B.A, B.Th	Social Dept.	Assistant lecturer

19	Tun Kyaw Lin	B.A, BARS.	Social Dept.	Tutor
20	Aye Thiri Myint	B.A , BARS, B.Sc	Social Dept.	Tutor
21	Ruth Khin Aung	B.A, BARS	Music Dept.	Tutor
22	Aye Myat Maw	B.C.Sc, PGDIT	Computer Dept.	Tutor & Web Operator
23	Min Latt	BARS	Computer Dept.	Tutor
24	Bar Blu	BARS	Computer Dept.	Tutor

Part-time Teachers in Theology Program

No	Name	Earned Degree	Major/Specialization	Present position
1	Dr. Timothy Geoffrion	PhD	New Testament	Visiting Professor
2	Dr. Jill Geoffrion	PhD	Spirituality	Visiting Professor
3	Dr. Paul Aita	D.Min	Pastoral Theology/Greek	Visiting Professor
4	Mrs. Gail Aita	MA	English Literature	Visiting Professor
5	Dr. Dieter Hecker	PhD	Ecumenism	Visiting Professor
6	Dr. Ursula Hecker	PhD	Counseling	Visiting Professor
7	Dr. Yam Kho Pau	PhD	Development	Part-time Lecturer
8	Dr. Lal Tin Hre	PhD	Reformed Tradition	Part-time Lecturer
9	Dr. San Myat Shwe	PhD	Christology	Part-time Lecturer
10	Dr. Aye Min	D.Min	Dialogue	Part-time Lecturer
11.	Dr. Anaa May Say Pa	PhD	Feminist Theology/OT	Part-time-Lecturer
12	Dr. Edmund Za Bik	D.D.	Philosophy/Theology	Part-time Lecturer

Part-time Teachers in Liberal Arts Program

No	Part-time Teacher Name	Earned Degree	Major/Specialization	Present position
1	Anastasia Min	B.A (Social) BARS	Social Studies	Part-time Lecturer
2	Aye Aye Thet	B.A (Social), BARS, B.A	Social Studies	Part-time Lecturer
3	Esther	B.A (Social), BARS	Social Studies	Part-time Lecturer

4	Irene Thandar Oo	B.A (English), Dip (Teacher Training) S'pore	Social Studies	Part-time Lecturer
5	Khn Hnin Phyu	B.A (Social), BARS, B.A	Social Studies	Part-time Lecturer
6	Mu Paw Htoo		Social Studies	Part-time Lecturer
7	Moo Kho Paw	BARS, B.A(English), M.A	Social Studies	Part-time Lecturer
8	Nyin Thar Moe	B.A (Social), BARS	Social Studies	Part-time Lecturer
9	The Ngu Wah Lwin	B.A (BARS), M.P.A	Social Studies	Part-time Lecturer
11	David Gum Aung	B.A (Social), BARS	Social Studies	Part-time Lecturer
12	Eh Htoo	MACS, MA (Yu)	Social Studies	Part-time Lecturer
13	Kaung Hla Zan		Social Studies	Part-time Lecturer
14	Myat Lin Thway		Social Studies	Part-time Lecturer
15	Myo Tun Myint	M.A	Social Studies	Part-time Lecturer
16	Myo Win Nyunt	B.A (Social), BARS	Social Studies	Part-time Lecturer
17	Yo Har	B.A (Social), BARS	Social Studies	Part-time Lecturer
19	Cindy Joelene	B.A (BARS), M.A	Business	Part-time Lecturer
20	Htet Htet Aung		Business	Part-time Lecturer
21	Kanyaw Htoo	B.A (Business), BARS	Business	Part-time Lecturer
22	Su Su Aung	B.Sc (Hons) Physiscs, MBA	Business	Part-time Lecturer
23	Thi Thi Wynn Thaung		Business	Part-time Lecturer
24	Thu Thu Lwin		Business	Part-time Lecturer
25	Thynzar Wynn Thaung		Business	Part-time Lecturer
26	Tin Ma Ma Soe		Business	Part-time Lecturer
27	Wai Wai Khaing		Business	Part-time Lecturer
28	Wint Thiday Aye		Business	Part-time Lecturer
29	Alexanda Tun Oo		Business	Part-time Lecturer
30	Joshua Kyaw	B.A (Hons), MBA	Business	Part-time Lecturer
31	Kyaw Kyaw Thac	B.A, BARS, B.A, MA	Business	Part-time Lecturer
32	Aye Aye Maw	D.Th (Systematic Theology)	Theology	Part-time Lecturer
33	Htet Lin Lin		Religion	Part-time Lecturer

34	Hlaing Yadana Soe	M.Div	Religion	Part-time Lecturer
35	Khin Swe Oo	B.A, B.D, M.Th, Th.D	Religion	Part-time Lecturer
36	Mercy		Religion	Part-time Lecturer
37	Phoo Plet	B.Th, B.A, M.Div, M.Th	Religion	Part-time Lecturer
39	Zelma Tial Cin	M.Div, M.Th	Religion	Part-time Lecturer
40	Luan Khan Thang	B.Th, M.Div, STM	Religion	Part-time Lecturer
42	Pau Khan Kap	B.Th, M.Div, MATS	Religion	Part-time Lecturer
43	Sar La Moh		Religion	Part-time Lecturer
44	Than Zaw Moe	B.Th, M.Div, M.Th	Religion	Part-time Lecturer
45	Thang Chin Hmung	B.A., M.Div.	Religion	Part-time Lecturer
46	Za Uk Sang	M.Div	Religion	Part-time Lecturer
47	Aye Nyein Thu	B.A (English), BARS	Music	Part-time Lecturer
48	Enuica Emmalaung	B.A (Myanmar), C.C.M	Music	Part-time Lecturer
49	Ja Tsin	B.A (English), BARS	Music	Part-time Lecturer
50	K. Nu San Lung	B.A (English) BARS, B.A (English), B.A in Music	Music	Part-time Lecturer
51	Marian Htoo		Music	Part-time Lecturer
52	Rose Belle Htoo	B.A (BARS), B.A	Music	Part-time Lecturer
53	Seng Awng	B.A (Music), BARS, A.G.T.I (Chemical)	Music	Part-time Lecturer
54	Bo Bo Myint	B.A (English) BARS, B.P.A	English	Part-time Lecturer
55	Hsar Shee	B.Sc (Maths), MA	English	Part-time Lecturer
56	Hsar Peh	B.A (English), MACS	English	Part-time Lecturer
57	Lu Nan	B.A (English) BARS	English	Part-time Lecturer
58	Myo Shin Hlaing Bwar	B.A (English) BARS, Dip in TESOL (LTTC), B.A (English)	English	Part-time Lecturer
59	May Zin Nyein En	B.A (English) BARS, B.A (English)	English	Part-time Lecturer
60	Me Me Thar Cho	B.A (English) BARS, B.A (English)	English	Part-time Lecturer
61	Mu Kwee	M.A (English), MACS	English	Part-time Lecturer

62	Ni Ni Aye	B.A (Geog), Dip-ESP, Dip-IR, TKT, Quilt	English	Part-time Lecturer
63	Pan Ei Khin	B.Com (YIE)	English	Part-time Lecturer
64	Rita Khin	B.A (English) BARS	English	Part-time Lecturer
65	Su Mon Thet	B.A (Law), B.A (English), BARS	English	Part-time Lecturer
66	Tha Blay Paw	B.A (Physics), B.A (English) BARS	English	Part-time Lecturer
67	Victoria	B.Sc (Physics), B.A (English) BARS, MACS	English	Part-time Lecturer
68	Veronica	B.Sc (Physics), B.A (English) BARS, MA	English	Part-time Lecturer
69	Wah Lwai Po	B.Sc (Hons) Physics, M.Sc (Physics), M.A (EFL)	English	Part-time Lecturer
70	OJ	B.A (Linguistics), MA	English	Part-time Lecturer
71	Simon Nyun	B.A (English) BARS, Dip in Mechanical Engineering	English	Part-time Lecturer
72	Thurein Linn	B.A (English) BARS, B.A (Law)	English	Part-time Lecturer
73	Dr. Daw Christ ne	M.B.B.S	Health	Part-time Lecturer
74	Daw Htlay Lar		Health	Part-time Lecturer
75	Daw Htu Nau		Health	Part-time Lecturer
76	Daw Joicy Pwint	B.A (History), B.Nsc, M.Nsc	Health	Part-time Lecturer
77	Dr. Daw Lilian Po	M.B.B.S,M.Sc (Physiology)	Health	Part-time Lecturer
78	Prof. Daw Lorra	B.A (English), BARS		Part-time Lecturer
79	Lwe Say Paw Hla		Health	Part-time Lecturer
80	Marie Kla Po	B.A (Psychology), B.Sc	Health	Part-time Lecturer
81	Dr. Nang Hlahla Win	M.B.B.S	Health	Part-time Lecturer
82	Dr. Roma Hein	M.B.B.S, DPOTM, M.Sc, MFOM, DELTM	Health	Part-time Lecturer
83	Su Daung Hlaing		Health	Part-time Lecturer
84	Dr. Than Than Hman	M.B.B.S (Yangon)	Health	Part-time Lecturer
85	Dr. Wai Wai Aung	M.B.B.S	Health	Part-time Lecturer

86	Dr. Aung Win Thein	M.B.B.S, D.P.T.M (Ygn), D.E.C.D (Prag)	Health	Part-time Lecturer
87	Charles Aung Pe		Health	Part-time Lecturer
88	Chit Ko Ko		Health	Part-time Lecturer
89	Dr. Htay Myint	M.B.B.S	Health	Part-time Lecturer
90	Dr. Khin Mg Win	M.B.B.S.,M.Med, TM, FETP	Health	Part-time Lecturer
91	Dr. U Tin Shwe	M.B.B.S	Health	Part-time Lecturer
92	Prof. Zennith Oo		Health	Part-time Lecturer
93	Aye Win Khaing	B.Sc, UFL (Chinese)	Chinese	Part-time Lecturer
94	Kyi Kyi Sein	B.A, UFL (Chinese)	Chinese	Part-time Lecturer
95	Moe Nilar	M.E (Electronics), M.Div	Chinese	Part-time Lecturer
96	Eh Hsoe Gay	B.A YUFL, MACS III	Japanese	Part-time Lecturer
97	Paw Day Nyar	A.G.T.I (Civil), B.Sc(Phy), Dip in Japanese (UFL)	Japanese	Part-time Lecturer
98	May Pan Oo		Korean	Part-time Lecturer
99	May Phyu Sin	B.A, M.Sc, M.Div	Korean	Part-time Lecturer
100	Shen Noon	B.A (English) BARS	Korean	Part-time Lecturer
101	Nu Ri		Korean	Part-time Lecturer
102	Sandar	B.Sc, DALF	French	Part-time Lecturer
103	Ku Yin Myint	M.Sc	Science	Part-time Lecturer
104	May Tin Oo	B.Sc (Hons), M.Sc	Science	Part-time Lecturer
105	Tun Tun Naing		Science	Part-time Lecturer
106	May Zar Maw	B.A (BARS), B.Com, CPA (Part II)	Economic	Part-time Lecturer
107	Daw Tin Hla Kyi	B.A, M.Ec (Australia)	Economic	Part-time Lecturer
108	Nay Thar Paw	B.A (Social), BARS	You and Your World	Part-time Lecturer
109	I Ni Tun	B.A (Computer), BARS	Computer	Part-time Lecturer
110	Pale Su Naing	B.C.Sc, M.C.Sc	Computer	Part-time Lecturer
111	Phyu Phyu Han	B.A (BARS), B.Sc (Chem)	Computer	Part-time Lecturer
112	Su Myat Thar	B.C.Sc	Computer	Part-time Lecturer

113	Ray May Dee		Computer	Part-time Lecturer
114	Su Su Mon	M.C.Sc (UCSY)	Computer	Part-time Lecturer
115	Htin Lin Aung		Computer	Part-time Lecturer
116	Myat Sun	B.S.C, B.R.E, MACS	Computer	Part-time Lecturer
117	Nay Kyaw Soe		Computer	Part-time Lecturer
118	Nay Tun		Computer	Part-time Lecturer
119	Pyae Sone Phyo	B.A (Computer), BARS	Computer	Part-time Lecturer
120	Thoe Thurein Kyaw	B.A (Computer) BARS, B.C.Sc	Computer	Part-time Lecturer
121	Way Zin Aung		Computer	Part-time Lecturer
122	Yazar Ko Ko	B.A (Psychology)	Computer	Part-time Lecturer
123	Zun Myc Thant	B.A (Computer) BARS	Computer	Part-time Lecturer
124	Ruth Lun	B.A, B.Min	Community Devlp.	Part-time Lecturer
125	Dr Thet Thet Tin	M.B.B.S		Part-time Lecturer
126	Tin Tin Mar	B.Sc, MMDM		Part-time Lecturer
127	Tin Aung Moe	MA (Psychology)		Part-time Lecturer
128	Dr Say Say Paw	Ph.D (Psychology)		Part-time Lecturer
129	Dr. Yum Kho Pau	B.Th, M.Div, M.Sc, Ph.D		Part-time Lecturer
130	Dr. May May Pyone	M.B.B.S, M.Sc		Part-time Lecturer
131	Mai Kaythi Min Din	M.Sc (Zoo), M.Sc		Part-time Lecturer

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We Are Karens

This is a 9:29 minute slide show about the Karens. It can be seen at:
<https://youtu.be/bBEOJq2ijQg> (copy and paste).

It could be done better by having young people create a song with their words and to put together their own pictures.

Its purpose was to create pride in being Karens.

Eyeglass Program

FOB has had an eyeglass program where we helped students and faculty at Bible Schools and Seminaries get eye examinations and then prescription glasses. Currently we are helping several schools. If you would want your school to participate in this program please contact Neil Sowards at neildianasowards@juno.com

Link to learn more about this program:

https://docs.google.com/document/d/1X0B9E_bpgO74SfHl9Acad0kwjQVra7aZDGm1IhJWaKo/edit

Pre School Nurseries

Naw Paw Wah Doh has trained my persons and helped establish 75 nursery schools in the Shwe Gyn area. To see her work use this link: <https://docs.google.com/document/d/1yxqop6Myz-v5Qwjq4-pcbLjJXcwLGL9ACIdRHd8VvlM/edit> (copy and paste).

Sending Large Files

If you need to send a larger file than your server will allow you to send, you can send it via “drive.google.com”

If not, here is how to upload to google drive and share it.

- You have to go to drive.google.com
- On the left column, there is “New” button.
- Click on it and click on “File Upload”.
- Choose the file you want to upload.
- Once the upload is finished, it should open the file.
- You have to look for “Share” icon at the top.

- Click on the share icon and add the e-mail of the person you want to send it to and click “Done.”

Retirement for Burmese Christian Workers by David Horton.

David Horton

As many Baptists celebrate the 200th anniversary of Andoniram Judson in Burma we are amazed at growth of Christianity there. Today there are over 1,650,000 members in 4,722 churches in Burma. During the last 2 decades many Burmese have immigrated to the USA and today there are over 60,000 Burmese living in 130 cities across our land.

Baptist churches have been established in several communities and work is being done to organize and train the leadership. These churches are one of the fastest growing faith communities in our country. Rev. Saw Ler Htoo, Laurel, MD, Rev. Ronald Charles Nunuk and Dr. Pa Hup, Battle Creek, MI are giving extensive leadership to these developing churches.

The Ministers and Missionaries Benefit Board [MMBB] of the American Baptist Churches was established in 1911 for the care and nurture of ministers. Today thousands of pastors and Christian workers are able to have health insurance and retirement benefits because of the tremendous ministry. The MMBB has extended the ministry to about 10 other church groups.

As we celebrate the 200th anniversary of the Judson’s ministry and recognize the fast growing work of the Lord among Burmese in the USA we need to consider including ministers in Burma as well as those in our country. This is a tremendous undertaking and there may not be a John D. Rockefeller, Jr to help in this important outreach. I hope that Louis Barbarin, Executive Director of MMBB and Dr. George Tooze, president of MMBB are aware of this tremendous need and have our encouragement to pursue an outreach and challenge to the Baptist family.

It is now legally possible to send funds from Burma to MMBB so that a fund could be built up here for ministers and Christian workers in Burma. Until very recently it was illegal for Burmese to send money out of the country. They simply could not risk doing that. But now it is possible so it should be discussed and considered. With monthly wages running \$100 to \$300, the amount they could put aside for retirement is small but MMBB’s record of making deposits grow, it could be a significant factor in their retirement.

Also we in a developed country see things they do not. We know that they will live longer and need more money for retirement. Most Burmese Christian workers do not understand this.

In Burma most use the Burmese retirement plan. That is to have plenty of children so they can take care of you in your old age. But as Burma develops many will come to see education is the key to success and they can really only give good education to a very limited number of children. So they will become like Americans—have fewer children so they can afford their education.

So I think we should do all we can to start the Burmese thinking about having MMBB retirement plans both here in the U. S. and in Burma.

We need to learn whether MMBB is interested and willing to educate the Burmese here and in Burma. Do they see it as their ministry?

A Vision for the New Life International's Water Purifier in Myanmar

The Vision for Myanmar

When the devastating earthquake hit Nepal on April 25, 2015, New Life International sent to Kathmandu six systems with two men within days of the earthquake. While there, a group of young men were met and through conversations and God's providence, Team Nepal immersed. Five men and one woman began finding the sites for installations, traveling to the sites, installing the purifiers, training the operators of the purifiers and revisiting the sites for follow up.

Since April, 2015, six American teams have taken systems as excess luggage on air flights. Team Nepal has installed 70 systems so far potentially serving 100,000 individuals. New Life International has made a huge commitment to Nepal by donating the costs of the purifiers, water tanks, and batteries. The team also receives modest salaries for the installations which are also provided by New Life. God has honored New Life International for this commitment.

What is God's vision for Myanmar and Friends of Burma concerning safe water? Friends of Burma are ministering to many people of all ages. Many wonderful connections are being made through daycares, schools and hospitals. Are there men and women of Myanmar who want safe water for themselves and their countrymen? What resources may be available to make safe water and the Gospel of Christ available to Myanmar?

The History of the Purifier

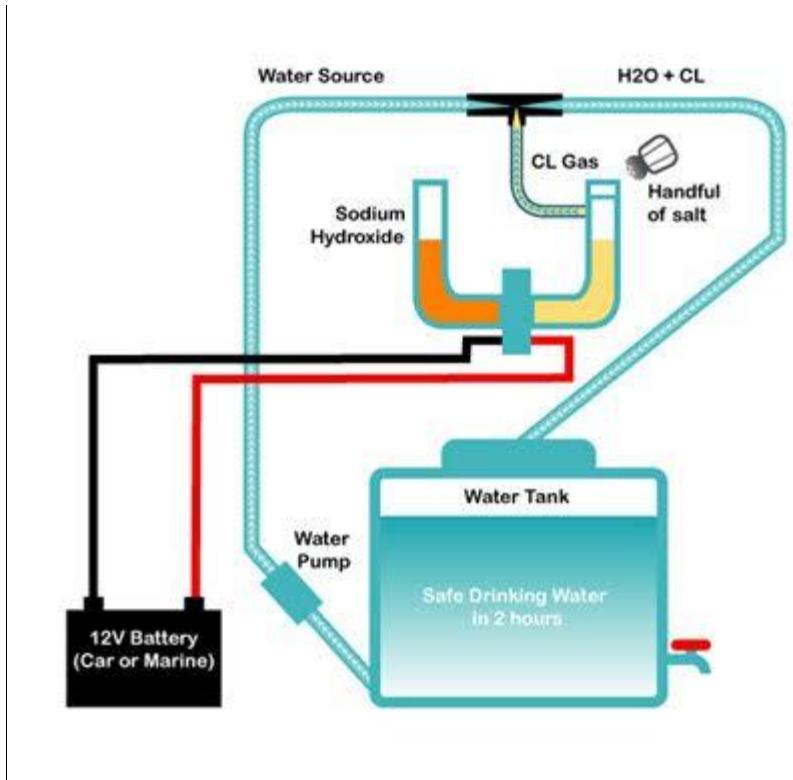
In the late 1960's, Byron and Yvonne McGuire, along with their five young children, served in Ecuador, South America with shortwave radio station HCJB, "The Voice of the Andes." While in Ecuador, their eldest son, Duvon, experienced a close brush with death when he contracted Giardia from contaminated water. He survived but the desire to provide safe water was instilled.

In 1992, Duvon began designing a water purifier for orphans who suffered from unsafe drinking water. After years of research and experimentation he invented a simple, light weight, cost-effective system designed and constructed for use in harsh environmental conditions with minimal resources. Using common table salt and a 12 volt battery, the water purifier creates chlorine to disinfect water. Chlorination has saved more lives than, perhaps, any other technology.

In 1998, Hurricane Mitch struck the Central American country of Honduras. Duvon personally took 33 of his purifiers to the storm-ravaged country. Since then, 3600 New Life purifiers have been taken or sent to 80 countries where natural and man-made disasters have plagued the areas.

Earthquakes, hurricanes, wars, floods, landslides and poor sanitation have contaminated both surface and underground water supplies in much of the world. Not only have the purifiers been valuable during disasters, but they address the urgent application in immediate and long-range community development.

How the Purifier Works



The water purifier uses DC voltage, table salt and water to create chlorine which kills harmful bacteria in the water. The purifier can treat up to 55 gallons per minute depending upon water quality and the size of the tank.

THE RESULTS

Water that is free of harmful bacteria—just like the water one buys at the store.

THE COST

One purifier can serve an entire village or more. And treating a single case of a waterborne disease may cost more than providing safe water for a village for an entire year. The basic

system is \$1,050.00. Tanks and batteries are bought in country. Solar panels and/or battery chargers are available as well as filters.

PROVEN SUCCESS

“The device produces chlorinated water at a rate that is more than sufficient to destroy, with proper contact time (as instructed in the manual), illness-causing microorganisms in the water.”
—Pentair Inc. Water Report, November 17, 2005.

Independent laboratory testing concluded that: “Her report [local health worker] was that prior to the installation of safe drinking water in Lingira, 90% of all families suffered from diarrhea during the rainy season. Since the system has been in use, she hardly sees diarrhea-related illnesses.” —A Report from Uganda, 2006

FOB's Website—Ministries

We are adding blurbs of information about various ministries FOB supports in Myanmar.

You can go to our website, friendsofburma.org and click on “Ministries” at the top in the black strip and see eighteen blurbs. These include schools, hospitals, etc.

If you want to be listed, please write up one to three pages with pictures so we can put it on. It would be good to have a Wish List.

If you have a website, you can list a link to it. Send Neil Sowards your information.

Teaching Critical Thinking.

By Kelly Htoo

Here is the link on the internet with the photos and such: <http://www.wikihow.com/Teach-Critical-Thinking>

Critical thinking skills are skills that children (and adults) need to learn to be able to solve problems. This includes analyzing and evaluating information that is provided, whether that information is through observation, experience or communication. The core of critical thinking is being responsive to information and not just accepting it. Questioning is the most important part of critical thinking. It is a part of scientific, mathematical, historical, economic and philosophical thinking, all of which are necessary for the future development of our society. Here are a few ways to teach critical thinking that can be used whether you are a teacher or a parent.

== Step 1

==== Observation and conclusions ===

Observe and draw conclusions.

#* When children begin to make detailed observations about objects or information, they are then able to draw conclusions or make judgments based on those observations.

#* When a child asks the question “Why?,” respond with “Why do you think?” to encourage the child to draw his or her own conclusions.

#* This is the beginning of scientific observation skills that will be useful and necessary throughout life.

Step 2

==== Making comparisons and contrasting ===

Compare and contrast items and topics.

#* This allows children to tell the ways things are similar and different and helps them analyze and categorize information.

#* A simple example of this activity is to have children compare and contrast an apple and an orange. Allow them to describe all the ways they are similar and different.

#* Comparing and contrasting stories is another way to encourage critical thinking. Children are analyzing characters, settings, plot and other story elements when they list the way stories are the same and different.

Step 3

==== Analysis ===

Discuss and analyze stories.

#* Have children “retell” a story you have read in their own words. This encourages them to summarize the main ideas of the story instead of just responding to specific questions with facts.

#* Ask questions that do not have direct answers in the story. This makes the children infer and draw their own conclusions based on their understanding of the story. An example of this would be to ask “What do you think the author meant when?” or “Why do you think the character?”.

#* Ask the children to analyze character and setting elements in the story. This is a good

opportunity to have the child compare and contrast within the story and outside of the story.

#* Have the children relate the story to their own lives or outside events. This is the beginning important critical thinking skill called synthesizing, where children begin to use the information in new ways and apply it to different ideas.

Step 4

==== Behaving cooperatively ===

Learn cooperatively.

#* Providing cooperative learning opportunities will help children develop critical thinking skills as they share ideas and learn from each another.

#* Encourage children to read stories together and share their evaluations of the story. This can spark a healthy debate with older children, in which they must defend their opinions.

#* Let children explore creatively with common play activities, such as with water, sand or bubbles. Ask them questions about what they are doing.

Step 5

==== No ending ===

Provide stories without conclusions.

#* Telling a story without an ending and asking the children to finish the story is another way to encourage critical thinking skills such as synthesis. The children must take the information from the story and creatively compile it, draw conclusions and come up with their own ending.

#* This can also be done by asking a child “What do you think happened next?” on a familiar story that does have an ending, such as a fairy tale.

Step 6

==== Socratic method ===

Practice the Socratic method.

#* Socrates was famous for teaching critical thinking through questioning. Children are already naturals at questioning, so turn the tables a little and question them back. Take an opposite position and try to get them to defend their opinions on a topic by asking pointed questions.

Step 7

==== Argument analysis ===

Identify a problem or a premise or a statement to discuss.

Search or discuss possible solutions or counter-arguments.

Discuss how to judge the credibility of information. Discuss the “appeal to authority” approach, to assist a person in knowing whether an appeal to authority is real or fallacious. Use a book such as Jill LeBlanc’s “Thinking Clearly: A Guide to Critical Reasoning”. She posits four ways to identify a true appeal to authority; it must meet all four ways to be supported:

#*The authority must be identified

#*The authority must be respectable

#*The matter must be in this authority’s field of expertise

#*The matter must be one on which there is a consensus of experts.

Clarify the difference between opinion, judgment and fact.

Explain how to avoid common fallacies related to the topic.

== Tips ==

*The above activities can also be done with older children and adults by adjusting the subject matter and reading level.

*Critical thinking activities are also preparing children for math, science and reading skills.

*Critical thinking skills can be encouraged by helping children solve everyday problems, such as deciding what coins are needed to make a purchase, how many watering cans of water are needed to water the garden or how 2 houses you pass are alike and different.

New Organizations for New Opportunities.

With the great changes coming to Myanmar, there come great opportunities for change, improvement and development.

The Baptists are organized into churches, associations, ethnic or regional conventions, and Myanmar Baptist Convention. For the past thirty years, the work of these various levels of organization has been evangelism and strengthening the existing churches. There was little opportunity to work for anything else.

Now, with the move to free market economy, the economy is expanding and there are opportunities that Christians should both take advantage of and problems they will need to solve. The Baptists need to form committees, boards, associations that can bring people together to plan ways of taking advantage of the opportunities and to work on related problems. Baptists will have to decide if it is best that these organizations are separate from existing organizations or to be a new division or department of existing organizations. It is something that needs to be discussed from all angles.

The current organizations—churches, associations, conventions, etc. are doing a good job with the tasks they have and the tasks they have take all the time and resources of current personnel. To give them more work may mean they will have to give up working on something they are currently doing and that may not be desirable.

It may be better to think in term of creating new organizations with persons interested and affected by the new opportunities and problems. It also allows other Christian groups to be part of the new organization. In some cases it can include non-Christians when it is mutually beneficial.

If a separate organization is formed, then it should work closely with existing religious organizations.

Two possible organizations are:

A Committee to Disseminate Knowledge which works to establish classes, distribute useful books, establish libraries, Schools of Sharing, etc. Each of these might be done with separate committees.

Association of Development which organizes paddy farmers for cooperative selling, encourages entrepreneurs, spreads useful ideas and technologies, hold Developmental Exhibits, etc.

It is important that there be close communication among the various committees and boards and that they work closely with existing Christian organizations. For example the Association of Development might hold an Exhibit in conjunction with the Association or Convention meeting.

Thoughts on Profit

In a Communist or socialistic state, the word and concept of “profit” becomes a dirty word. Somehow profit is viewed as something that evil, selfish, money hungry people do at the expense of others and therefore is condemned.

While there are many examples of unfair and unjust profit, it does not mean all profit is bad or unjustified.

A paddy farmer plows and fertilizes the soil, plants seeds and eventually reaps a crop. The crop is worth more than the seed, fertilizer and his time invested in producing it. Therefore that worth above the original investment is profit. Profit provides the motivation for doing things. Without profit, there is no reason to do it. Few would farm paddy if no profit was gained.

In the free market economy, profit is the necessary factor that motivates people to risk money (investment), time and effort in hopes of gain and being better off than when they started.

A fair profit is one that is a reasonable amount of gain in relationship to the risk. The higher the amount of risk, the greater must be the profit.

An unfair profit is where a large amount is made with little risk. Unfair profits are possible where there is no competition, monopolies, or collusion among all the buyers or sellers.

In a rapidly changing economy, there is much more chance to make unfair profits because the check and balance systems, procedures, government regulation, and alternatives are not yet developed as in countries where market economies have evolved over the centuries.

Among some Christians, there is a feeling that profit is bad and some would say the Bible is anti-profit. During the time of the Old Testament, when the economy was static and changing very little, it was common to view one person’s gain of wealth to be at the expense of other persons. The feeling was that a rich man got rich by taking away money from his fellow man by unfair, exploitative practices. There is some of that feeling in Myanmar to day and in some situation, it is true that some have gotten rich that way.

In the West, wealth is usually gained by producing more, better or filling a need in a new way. This produces profit and it is justified.

Let’s take an example of useful profit. If a man publishes a book of useful information and gives it away to those who need it, then each time he publishes, he will have to find money to pay for the printing and distribution. Therefore he can only give knowledge to those who need it if he has a sources of money to underwrite the program. Eventually he runs out of source of money and publishes no more books, so those who need the knowledge, no longer receive it.

If publishes a book of useful knowledge, and sells it and covers the printing and distributing costs, plus makes a small profit for his time and effort, then he can publish forever. By plowing back the profit into the enterprise, he then can publish more and more books or in large quantity at a lower price, thereby making the information available to more people. The key is profit. He must make a profit in order to keep doing it.

If a good program does not make a profit, then it continually needs funding to underwrite the costs of keeping it going.

A good program that covers costs and makes a profit can go on forever.

In western Christian theology, there is nothing wrong with a fair profit. It is usually by competition that the profit remains fair.

School Shoulder Bags.

With the increase of foreigners in Myanmar, there will also be an increase of Christian tourists visiting the schools.

Often they would like to buy something to remember the school by and to help the school out. They are also looking for gifts to take home that are useful, light, and under \$20. Bags can fill that need.

The Christian schools might want to create their own bags with their name in English on the bag.

They might also want to create a simple powerful logo that can be portrayed by thread on the sides of the bags.

Such a logo might be an outline of a teacher teaching one student and the words, “Sharing the Word.”

The logo should pack the meaning of the school into one picture.

The schools of ethnic groups such as a Karen school might want to embroider a couple representing the dress of that group on the side of the bag.

Besides providing the school with income, the bags become a way of publicizing the school back in America. A Baptist carrying the bag attracts attention at church, conferences, or mission programs. People, who see it, ask about it and then learn about the school and its program.

Printing Children's Books in Ethnic Languages.

In previous years getting anything printed was expensive and time consuming. Now with Myanmar opening up, it is now feasible to print many things that could be helpful to the development of the Baptist Church.

Leaders of various ethnic groups might want to print a series of children's books in their ethnic languages and distribute through the churches

Books about Christianity might help bring children to Christ. And such books in their ethnic language will help them keep their cultural identity.

The Myanmar Bible Society did a series of sixteen cartoon books with various Biblical stories. These are all in Burmese. Some books have been translated into eight ethnic languages. But no ethnic language has all sixteen available.

Leaders might want to commission the translating of the rest of this series so their children will have more books to enjoy and strengthen their use of their ethnic language.

Each book costs about 100 kyats so the church might want to form a small lending library for its children.

The graphics (pictures) are so good that the United Bible Society is distributing them in America and Central America in English and Spanish.

The leaders of ethnic conventions might want to commission writer to write about outstanding evangelists and leaders of that group to give their children pride in ethnic identity. These stories could then be illustrated and made into cartoon books that hold the interest of the children.

Education for the Many

Classical education in the west is one trained teacher in a classroom with fifteen to twenty students. It has worked well and continues to work because of the large number of colleges, universities and technical schools with a large number of trained teachers and professors.

Myanmar has only a few schools of higher learning.

If the western pattern is followed, then only a few will be educated now and in the foreseeable future.

The general pattern used in American education for a three credit hour course is:

Three hours of lecture a week for fifteen weeks.

Six hours of assigned reading, papers, and projects per week. In many classes usually students present papers and teach the whole class about a particular area.

Usually discussion and other student involved learning is used with the lectures. In America, the discussion and papers and student involved portions are considered the most important part of the course. Most factual information, in America, is gained by reading and not lectures.

Therefore the key to the success of American education is:

Well trained teacher or professor.

Small Classes.

Good teaching techniques other than lectures.

Good textbooks.

Extensive library resources.

If the American system of one teacher and twenty students is replicated in Myanmar, then only a very few students will be educated. Therefore another way of educating must be found to bring knowledge to many more students.

The general pattern in Myanmar is large classes taught by lecture. The students are expected to memorize the material. There is little emphasis on thinking, analyzing, comparing, understanding—all of which are considered essential in American education which is commonly called Critical Thinking.

If Myanmar hopes to develop, then it must have many educated people. For the Christians to get in on the development and its rewards, then the Christians must get the kind of education that is needed. The future belongs to those who are educated in business and entrepreneurship.

Therefore a way must be found to bring business education to many Christians.

The answer may be in using video or DVDs to do the lecture part of the courses. Then the teacher can put more time and emphasis in the discussion where the students are involved and usually learn more. A three credit hour course might consist of three hours of video each week with three hours of discussion and class projects and three hours of homework. The homework is less due to lack of library resources.

The discussion period is emphasized because a student only remembers 20% of what he hears, 40% of what he sees, and 80% of what he does. The discussion project period should put a great deal of emphasis on students doing things.

Video tapes don't get tired, so can be used over and over again. They can be carried anywhere and used where ever there is a TV and VCR. A student in an outlying town can hear and see lectures of teachers in Rangoon.

But video tapes alone are not enough. There must be trained teachers to lead the discussions, etc. But video tapes can allow a teacher to teach twice as many students. It also allows the lectures of the very best teacher to be used over and over.

Since there are not vast library resources available in Myanmar, then there must be at least a good textbook for each student and then excerpts from other books printed and made available to them.

The language of instruction for those who hope to work in business should be English because much of the business language of the world is English. But it may be necessary to translate some of the resources into Burmese for those who are weak in English.

In America there are note selling companies. They hire outstanding good note taking students to take notes on class lectures and these are then sold to other students. It may be good to do the same in Myanmar. When the class is first offered, a student is hired to make good notes and to translate them into Burmese. These are then given to the other students to help them master the course. In Myanmar it could be a program of the school and not a free enterprise project as it is in America.

For outlying towns it may be a good arrangement to have one or two teachers come to Yangon and receive training in Business Education and then return to their towns with the video tapes. They show the students the tapes, lead the discussions and grade their papers and projects. Via video they could teach many different courses and students who could not afford to go to Yangon can get some business education.

While most of the business courses should be taught in English, the entrepreneur courses could be taught in Myanmar as many who are taking these courses do not expect to work for foreign companies but plan to establish their own companies in Myanmar.

Therefore it may be possible to bring a degree of education to many via video, etc. While it will not be as good as one teacher with twenty students, it is better than nothing and can be improved as experience is gained.

School Selling Display Case.

Visitors to Christian schools often want to buy things to remember the school and to take home as gifts.

Schools such as MIT with a good number of visitors can have a locked glass showcase filled with items visitors might want to purchase.

Items a school might sell are:

School shoulder bags with name and logo of school.

Cloth bags about 5" by 3" with zipper, school name and/or logo.

Postcards with high quality picture of the school, students in action, students in ethnic dress, etc. Besides room for the message, there can be a sentence about the school.

Video tape or DVD about the school. These should have lots of action and no longer than 25 minutes.

Nice ethnic dolls.

Note paper selection. Nice watercolor or the usual smear painting. Maybe note cards with ethnic pictures.

Notepaper made with pressed dried flowers—perhaps with scripture quotes. Perhaps made by the students.

Selection of straw pictures. Maybe one of the students in action, such as teaching a child, etc.

Posters of the students in action with name of school (visitors take back and post in their churches).

Regular Myanmar Crafts such as lacquerware, straw pictures, bags, etc. marked with reasonable prices so visitors don't have to bargain. Many westerners do not like to bargain.

Christian Business Persons Fellowship

This is a group of Christians involved in business that would meet once a month, possibly for lunch or in the evening, to share, pray, have Bible Study, help each other with their business problems and to have fellowship.

In the New Myanmar, more Christian business persons will emerge and they might find it helpful to meet with other Christian business persons for sharing.

The meeting could be at a restaurant or held in a church with church women preparing the meal and using the money received for their benevolent programs.

In America such groups often have speakers talking on topics and solutions to problems in which they have a common interest.

For beginning entrepreneurs, it could be a time to share problems and solutions.

Eventually there may be enough people interested to have a monthly meeting for entrepreneurs and another for business and professional Christians.

In small towns in America, the groups are called Business and Professional and include professional persons such as doctors, pastors, teachers, civic leaders, etc. In big cities, they usually meet as two different groups.

Specialists

It is important to watch other church organizations to see how they organize their ministries and personnel. For example, Baptist International Ministries (BIM) has traditional missionaries working at various locations doing what missionaries have done for centuries.

But they now have specialists who travel the world using their specialized knowledge and talent. There are five of these Specialists.

1. Dan Buttry is knowledgeable in Conflict Resolution. He holds workshops and training conferences in many places where there are unresolved conflicts helping participants to understand how conflicts can be resolved so that both sides end up in a win-win solution. Contact: <https://www.internationalministries.org/teams/110-buttry-dan>
2. Lauran Bethel started working with Thai sexually exploited women and became an expert in sex trafficking. She is now a speaker in conferences all over the world that helps people understand the problem. Contact: <https://www.internationalministries.org/teams/109-bethell>
3. Another missionary couple works in the Middle East and are experts on the Muslim faith. They have to keep a very low profile.
4. Mike Mann is an expert in Economic Development. Based in Thailand, he travels to many countries helping Christians create economic development plans. Contact: <https://www.internationalministries.org/teams/111-mann-mike>
5. Sam Slade is an expert in Christian Theology and the teaching of Christian Theology. He travels to various schools and seminaries teaching and advising them on how to develop their schools and effectively teaching theology. Contact: <https://www.internationalministries.org/teams/114-slade>

Another expert is attached to the American Baptist Extension Corporation (ABEC). This organization was created to solve two large problems faced by American Baptist churches. One problem was that when a local church needed to build or expand, a church created a Building Committee to plan and build what was needed. The problem was that usually all of the members of the committee had never built a church before and so, ended up either building too large a building or a building that soon became too small that was not designed to be expanded. Not knowing what a building should cost resulted in their often paying too much.

The second problem was the local church needed a lot of money and many banks did not understand churches and so were reluctant to lend money to a church.

The creation of the American Baptist Extension Corporation helped resolve both of these problems. It also received money from American Baptist members and non members all over the country. ABEC paid the going rate of interest on the depositors' money. ABEC then loaned out money to churches who wanted to build. Therefore these churches were able to borrow money at a reasonable rate.

The second service ABEC offered was expertise. They became experts in guiding churches to build the size they really needed and not be over optimistic or build a church that was too small and not designed to be expanded at a later date. Contact: <http://www.myabec.org/>

For example, sixty years ago First Baptist Church of Fort Wayne moved from down town and built a large sanctuary. The plans they used came from a church in Georgia in the warm southern United States. Indiana has much colder winters and the church was designed for the south so was difficult and expensive to heat. ABEC did not exist back then so no one was available to advise us and keep us from making this expensive mistake.

How is this relevant to Myanmar? You have experts who could use their knowledge all over Myanmar. For example Naw Paw Wah Doh at Shwe Gyn has developed ninety four preschool nurseries. She conducts all kinds of training classes—How to start a Nursery School, Teacher Training, Educational Toy Making, Cultivation of Parental Support, etc. She should be used all over Myanmar under the sponsorship of Myanmar Baptist Convention (MBC). Or she could have a school at Shwe Gyn where persons from all over the country come for training. For more information: <https://docs.google.com/document/d/1yxqop6Myz-v5Qwjq4-pcbLjJXcwLGL9ACIdRHd8VvlM/edit?pref=2&pli=1>

Naw Paw Gaw of the Yangon Karen Women's Development organization has developed many Micro Credit groups who learn to do small businesses. Her experience and knowledge should be made available to Christians all over Myanmar again under the sponsorship of MBC.

At least five groups want to start a college in Myanmar since it is now permitted. While there are a good number of experienced leaders of seminaries, none have administered a modern secular college or university. It would behoove each of these groups to work together to bring an expert from the United States to advise them on how to organize a modern world class university.

If the leaders of Myanmar get the advice of an American university leader, that leader can also recruit visiting professors, exchange programs, on line courses, etc.

Secondly, higher education is undergoing rapid change in America. Many new methods are being developed. Therefore these five groups should really look at all the options.

Neil's seminary, Colgate Rochester Divinity School, is selling its campus because traditional seminary education is fading.

A traditional university will only reach a limited number of students at one location. Christian leaders should seek an educational system that reaches students all over the country. The Baptists have at least 24,000 young people turning 16 each year and they need education. Using conventional teaching methods, less than 4% will have a chance at a good education.

Leadership Training. There is a church in Chicago called Willow Creek Community Church and Pastor Bill Hybel. They broadcasted a Church Leadership training session that goes all over America and does leadership training programs. They use videos of outstanding speakers. They came to Fort Wayne. Basically they were teaching how to be effective leaders.

They have been to Myanmar three times. Their programs are expensive but they give a lot of scholarships. Their website is: <https://www.willowcreek.com/events/leadership/index.html>

How I Study For My Online Classes

Joanna Michi Ko

I have been schooling in USA for over two years but I have just started taking my online courses only last semester. The reason I have started taking online courses is because of the tuition fees. I am charged as non-resident student and the fees are triple higher than a resident student. As I have found out that online courses are cheaper than the fees I am paying, I thought about taking some classes through online.

I started my first online class with Principle of Persuasion. First week was tough for me as I am not used to with how the online class works. I missed some of my assignments and I answered some of my assignment wrongly. But however, I communicated with my professor through email regularly and asked him any questions I had. This really helped me a lot and I am improving week by week with my online courses.

Taking online courses is so convenience. You save much time. You do not need to drive or dress up to go for class. You can keep your own time to study. But I do no recommend taking all classes for online. You need to have social surrounding and also to meet people.

Here are some tips that how I study for my online courses. Firstly, I print out and read syllabus then highlight the important dates. I email my professor; introduce myself individual as you need to introduce yourself in blackboard as a group. I check my blackboard and email regularly almost every morning and evening. Most professors post the assignments and homework for week by week so I do not think there is a reason that we would miss it.

I like my first online class which is “Principle of Persuasion” a lot. You cannot cheat on your work as your professor monitor your work all the time. He divided four weeks for each chapter, also he made like five groups and there were about five students in each group.

First week, he posts the reading assignments, some video links which you must watch then he made us to discuss about those assignments by asking some questions. Then you have to take quiz for your extra credit, persuading you to take this great chance.

Second week, he posts the video lectures. You have to discuss and comments on other's answers from the first week assignment on your own group. You have to summarize about the chapter at the end of the week then send it professor. For this week, one of the group members has to be a faculty to finalize the group discussion and sent to professor also.

Third week, you have to comment and discuss on other groups and also respond to any other students who comments on your group final discussion. For the fourth week, we have comprehensive quiz.

It sounds a little bit complicated when I am sharing this. However, if you follow the instruction, submit assignments on times, really study hard, online class is not that hard. The most important thing is to keep in touch with your professor all the time.

I did well for this class. I got B+. I studied like at least six hours for this class. Sometimes, I studied three hours straight ahead to finish all the assignment. Sometimes, I studied like one and a half hour per day. Once you know and are used to with the syllabus, things will be easier for you.

For the conclusion, print out your syllabus, highlight the important dates, submits all your assignment on time, check your email and blackboard at least twice a week and last but not least, keep in touch with your professor. I hope this help.

XXXX (Ethnic Group) Development Association

Ethnic groups may want to form Development Associations to advance their groups in a number of ways.

These groups would be led by concerned Baptists and any other persons interested in improving the lot of their group.

The Association might be a new division of a Baptist church organization or it might be a separate organization – that is a decision those in Myanmar must make.

Some of the ways a Developmental Association might help its members are:

1. Organize Cooperative for Buying and Selling.
2. Organize Poverty Banking groups.
3. Spread Useful Knowledge such as:
 - A. Clay Stoves to save fuel.
 - B. Solar Cookers.
 - C. Translate and distribute books such as Where There is No Doctor etc.
 - D. Windmills and Ram pumps.
 - E. Alley Faring and Crop Rotation.
4. Hold conferences for entrepreneurs.
5. Sponsor Junior Achievement programs.
6. Set up demonstration displays at church association meetings and conventions.
7. Spread the word about Trickle Up and related programs.
8. Aid entrepreneurs in starting companies whose product will upgrade the lives of their groups.
9. Publicize and help spread new useful plants and trees.
10. Improve stock through artificial insemination. Program could involve cattle, pigs, water buffalo, horses, and would greatly improve the quality of the stock in a relatively short time.

11. Aid in the development of Cooperative Savings Associations that help members save and provide small loans.

Let us look at each of the above more closely.

1. **Organize Cooperatives.** The Developmental Association might organize farmers into cooperatives which would be tremendously beneficial to them. These coops would help the farmers two ways. 1. Helping them buy more effectively. And 2. Helping them sell for a higher price.

Cooperatives, because they buying in large quantities, can get a better price for fertilizer, seed, and other things farmers use. They then can take a small part of the savings and pass the rest on to the farmers.

The coops might help the paddy farmers would join together and sell their paddy in a large quantity to the highest buyer using the coop's negotiator to get the best price. The coop would get part of the higher price to pay its workers while the farmer would get the rest and so would still end up with more.

Or the association might do the negotiating to get a cut in order to pay its staff.

The coops might go as far as to buy up paddy, mill it and then sell directly to consumers in the cities by the truck load. This is called "Truck Load Sale" where the rice comes in by a truck and consumers buy bags at a better price.

The coops might help the farmers organize to make joint purchases such as a wind mill that would benefit a small group but is too expensive for one to buy. Farmers using the windmills would eat better and earn more money selling vegetables in the off season market.

2. **Poverty Banking.** The Developmental Association could organize Poverty Banking like the Grameen Bank or Development banking. These are different names for the same program. In the West, credit is a very important tool for individual and company development. If Christians are going to develop economically, they need to have access to credit. It is unlikely the government will extend credit to those with little property or connections. Most money lenders make a lot of money to offset their risks. They can charge a lot because they loan to person who have no other alternative to borrow.

To solve this lack of credit, Christians need to develop a program of Grameen or Developmental Banking. The purpose is twofold 1. One is to make money available to the poor so they can develop and 2. Teaching borrowers how to use this tool of credit effectively through a training program and group support.

Money for a Development Bank can be raised several ways. One is by grants from foundations, institutions and individuals. Another is by providing a place for saving where individuals can deposit money and earn interest. This money is then loaned to credit worthy individuals to aid in their development. Using credit effectively is a skill that must be learned before a person uses credit.

One can never assume a person being loaned money really knows how to use it effectively. Therefore the Developmental Bank like the Grameen Bank, teaches how to use credit and how to repay it. A big part of the bank's program is teaching social skills related to gaining a better life. These social skills include ascertaining what will be the return on investment in relationship to cost of borrowing. Other social skills include birth control, living practices that promote health, parenting, and marriage skills, etc.

3. Spreading Useful Knowledge.

There is a great deal of knowledge being developed in Third World Countries that, if applied to Myanmar, would make people's lives easier, healthier, and more fulfilling. There is literally an explosion of knowledge and Christians must find ways to get this knowledge to those who would benefit from it. This knowledge might be spread by pamphlets, books, videos conferences, displays, etc.

The Developmental Association may have to translate and print the material or produce the video in order to reach as many persons as possible.

Clay stoves have been found helpful many places. They are easy to build, cut fuel consumption 20% to 30% and are safer because they protect children from falling into the fire.

Solar Cookers, in dunny times can be effectively used. They use only the sun to provide the heat and so save wood. They are low in cost to construct and cooking with them takes less of the cook's time.

Methane Cooking. Methane collecting systems that use manure to generate methane can be used for cooking and then the manure can still be used for fertilizer. This eliminates the need for firewood.

Many books contain useful knowledge and should be distributed throughout Myanmar. Examples are these books Where There Is No Doctor and Where There Is No Dentist which are designed to help villagers deal with medical and dental problems in an effective way. Another book Two Ears of Corn helps farmers grow more food effectively using low tech methods.

Windmills and Ram pumps. In many parts of Myanmar there could be double cropping if water was available. In many places windmills combined with ram pumps could irrigate an acre and a half in the dry season. Vegetables and other valuable crops can be grown giving the farmer's family a better diet and excess can be sold for cash. Therefore the association might distribute plans for windmills and ram pumps.

Alley farming or farming in strips with nitrogen fixing, soil holding plants between the alleys have allowed traditional slash and burn farmers to use the same field year after year with much less erosion and higher yields. The nitrogen fixing plants can be used for fodder or firewood. Food crops are planted in the strips in between. After two or three years, the crops are rotated. The Developmental Association might spread knowledge about this method by holding demonstration conferences to educate the farmers.

- A. **Conferences for Entrepreneurs.** As Myanmar develops, there will be opportunities for many new kinds of business. Those who develop these businesses will have the

resources to support their churches and provide good, fair employment for other Christians.

While some would say entrepreneurship is a skill one is born with, all would agree a person with this ability can be given greater understanding and skill by various educational means thereby greatly increase their chances of success. Developmental Associations can hold conferences for those interested in starting a business to give them a knowledge of the basics such as market survey, cost analysis, market plan, etc. These conferences can also provide a place where business persons could be helped by sharing solutions to problems, successes, pitfalls, among themselves.

5. **Sponsoring Junior Achievement Companies.** There are Junior Achievement (JA) companies all over America. Neil Sowards can attest to how much can be learned because as a youth he participated in a JA company. The JA program is for young people and teaches them business by doing. Youth are organized into little companies where they decide on a product, figure the cost of materials and labor, make the product, and sell it. Under adult guidance, they then figure gross profit, depreciation, overhead, selling costs and then net profit. By doing they learn how a company functions.

6. **Educational Displays at Church Association and Convention Meetings.** The Developmental Associations could set up displays about products, plants, seeds, and organizations at church meetings and educate pastors and delegates about possibilities that might improve their lives and incomes. Brochures, information sheets, books, could be given out. Simple things like clay ovens and solar ovens could be demonstrated. Representatives from small companies with helpful products could also be invited.

7. **Promote Trickle Up.** The association could train facilitators who would then organize interested Christians into groups that would be eligible for \$50 Trickle Up grants to start a business.

8. **Aid Entrepreneurs.** When the Development Association found an entrepreneur with a good product or service, they could aid him in marketing by spreading the word. Such products might be windmills, solar cookers, methane systems, seed companies, experts in artificial insemination.

9. **New Trees and Plants.** In America virtually no tree or seed currently being planted existed twenty years ago. The Developmental Associations could spread the use of more effective seeds and plants aiding farmers to produce more.

10. Improve Livestock. By getting persons trained in using artificial insemination, the Developmental Association could help farmers have better cows, water buffalo, pigs, sheep, chickens, etc.

11. Cooperative Savings Associations. Developmental Associations could encourage the formation of Cooperative Savings Associations (CSAs). These help people save and teach how to effectively use credit. They also make small loans to help people improve their lives.

12. Organize Farmers for Joint Purchases. The Developmental Association might help a group of farmers get together and jointly buy something like a windmill which none could afford

on their own. As they share in the prosperity, more would be able to buy a windmill and the whole village's income would increase.

The association could sell useful books such as "Two Ears of Corn" that tell ways to get more yield with simple selection.

The association might hire an expert in artificial insemination to improve animal stock such as pigs, cows, and water buffalo.

Specialization.

As Myanmar develops, each part of the country will go toward specialization. Growers will grow one crop and sell, it buying what they need from other sections of the country. The Developmental Association can help decide which crops are the most profitable for their soil and climate.

The Developmental Association can aid in the forming of cooperatives for marketing these specialized crops.

These are times of change with all kinds of exciting possibilities. The Developmental Association can bring many minds together to find new programs, methods, inventions, organizations, and crops. Therefore the Developmental Association can be a powerful tool to aid Christians to a better life in the future.

The leadership of these Developmental Associations should probably include non-Christians if they are interested in bettering the lot of their people. The benefits of the Developmental Association should be made available to all.

Bonds

The issuing of bonds may be a solution of some problems facing the Baptist if Myanmar. Bonds are financial instruments widely used in the U.S. by various levels of government—federal, states, cities, and counties, businesses, companies, schools, colleges, hospitals, and churches. They enable the issuer to put together large amounts of money usually to build facilities or upgrade existing facilities. The issuer then pays off the bonds over a period of time paying interest every six months.

There are two problems faced in Myanmar that the issuing of bonds might help. One problem is inflation, the other is the need to do construction immediately because of rising construction cost combined with the inability to raise the full amount of construction cost at the time of building.

Many in Myanmar feel prices are going up and wish they would come down. In actuality, prices have not gone up in real value much. What has happened is that the value of the kyat has gone down, so therefore it takes more and more kyats to buy the same item as the value of the kyat goes down. Money goes down for a variety of reasons—too much is printed, lack of confidence by the population in the value of the money, therefore they will not hold it, etc.

Once the value of any money goes down, it never comes back up. The best that can be hoped for is for the money to stabilize in value at a particular level. In the Myanmar situation, the best scene scenario is the value to stabilize until the next crisis when the government need money and will print more. Then the value of the kyat will again erode.

The general population in Myanmar particularly suffers from the inflation because there are few means of preserving wealth. In the U.S. people protect themselves from inflation with stocks, gold, land, real estate, etc.

Therefore, in Myanmar, the kyats they hold will lose value whether in bank accounts or in notes. There is no way most can protect themselves. Therefore if Christians held kyats are going to lose value, perhaps it would be best for the church to gain from their loss rather than the government.

Construction costs will continue to rise in Myanmar for two reasons. One is inflation and the other is greater demand than capacity. As Myanmar develops, there will be a great demand for new construction. Capacity to construct will increase but not fast enough so skilled construction workers can demand greater wages and those with construction equipment will demand higher compensation.

Therefore any construction needed by Christians—churches, centers, offices, schools, etc. should be done as soon as possible before prices rise.

The problem for Christians is gathering the money necessary for construction. As the money is collected, the money is losing value. Therefore kyats should not be held. Construction materials should be purchase as soon as any kyats are gathered.

But there may be situations where the issuing of bonds may solve some of the problems. Let us take an example and see how bonds fit into the picture.

Let us imagine the First Baptist Church of Inle Myo wants to build a church costing 1,000,000 kyats. A building fund is launched and 500,000 kyats are raised. Construction is started immediately in order to use up the kyats raised before they lose value. Therefore the problem is how to raise the remaining 500,000 kyats to finish the construction.

The church leaders figure the church can raise 100,000 kyats per year to retire their debt and pay interest.

The church decides to issue bonds and issues 500,000 kyats worth of bonds. The bonds are issued in denomination of 10,000 kyats each and pay interest of 12% per annum.

Therefore the church issues fifty bonds of 10,000 kyats each. The interest on the bonds will be 1200 kyats per bond per year or 60,000 kyats per year for all fifty bonds. Therefore the church will have to pay 30,000 kyats interest every six months to the holders of the bonds.

A church should not issue bonds if it can not raise annually a sum equal to at least 1 ½ the annual interest.

The bonds are sold to church members who can not afford to give that money, other church members or anyone else who wants an investment paying 12%. In America, church bonds are often purchased by non-Christian because Christians rarely default on their bonds.

The bonds are issued with redemption dates. If the church is sure it can raise 100,000 kyats each year and use 60,000 to pay interest, then there will be 40,000 kyats available to redeem four 10,000 kyat bonds each year. Therefore the church issues bonds #1 to #4 to mature at the end of the first year. Numbers 5 to #8 comes due at the end of the second year, #9 to #12 payable at the end of the third year etc.

The church pays every bond holder 600 kyats interest every six months. At the end of the first year, the church has paid out 60,000 kyats interest and they redeem the first four bonds with 10,000 kyats each.

At the end of the second year, the church has paid 55,200 kyats interest (it is now paying interest on 46 bonds having redeemed four). It now has 44,800 kyats on hand which it uses to redeem four more 10,000 kyat bonds leaving a balance of 4,800 kyats on hand.

The next year the church will have paid out 50,400 kyats interest and have 54,400 kyats on hand (49,600 plus the 4,800) which is used to redeem five 10,000 kyat bonds. The four due at the end of two years and one drawn at random from the remaining 42 bonds.

The fourth year the church pays out 44,400 interest and has 56,600 plus the left over 4,400 from last year for a total of 61,000 kyats which it uses to redeem the four bonds due plus two drawn by lot from the unredeemed bonds.

The fifth year finds the church paying out 37,200 interest, redeeming four plus two leaving 25 bond outstanding.

The sixth year the church pays 30,000 interest and redeems four plus three more leaving 18 out.

The seventh year, the church pays 21,600 interest and redeems four plus four and carries forward a balance of 2,200 kyats and 10 outstanding bonds.

The eight year the church pays 12,000 kyats interest and redeems four plus five bonds leaving one to redeem the following year.

Let's say the church raises 120,000 kyats the first year instead of the projected 100,000. The extra 20,000 is used to redeem two more bonds drawn by lot from the unredeemed bonds. (The bonds must state on them that the issuer has the right to redeem early by random drawing.)

This spread out redemption dates in the above example is the way it is done in America. A simpler way is to issue all the bonds due in ten years and then draw randomly the ones to be redeemed each year. Some also allow bond holders to request early redemption or later redemption and try to honor their request.

Bonds should be hand signed and issued to a particular person. They should not be "bearer bonds" which are owned by whoever holds them. If a bearer bond is stolen, the thief owns it. Those issued to a particular person can only be transferred to another owner on the books of the issuer. If the paper is stolen or lost, the owner to whom the bond is registered is still the owner.

Bonds are bought and sold here. If the original purchaser needs money and wants to sell his bond, he is permitted to do so to another individual and that new owner's name is registered as the owner.

In America, the bond holder is protected because he has a claim on the property built by the money from the bond. If a bond issuer defaults, the bond holder has first claim on the assets of the issuer—building, land, income, etc.

In the example I have talked about 10,000 kyat bonds. They can be issued in any denomination—1,000, 5,000 etc. If 10,000 kyat denominations are used, small buyers are excluded. Obviously if 1,000 denominations are used. Then a person who want 10,000 kyats worth can buy ten. Some issuers use a variety of denominations.

While this paper has used the example of a single church, it might be better for a convention or association to issue the bonds on behalf of several churches, schools etc.

Obviously bonds can be a useful tool. But they can be used for fraud so great care must be used in issuing them. It is also easy to issue too many bonds and so the church ends up not being able to pay the interest on them, let alone redeeming them. This then gives a bad name to the church and all churches. Bonds are a tool useful in some situations and must be used with great care.

Myanmar Baptist Church Development Fund.

The American Experience. The American Baptist Churches in the U.S. have a separate corporation called the American Baptist Extension Corporation (ABEC). It receives money from individuals, churches, and conventions and pays interest on this money received. This organization then loans it at a higher rate of interest to churches and other Baptist organizations that need money to make capital improvements. ABEC usually only finances construction or rebuilding.

This allows American Baptist churches to borrow money at a better rate than they would have to pay on the commercial market. It also gives small churches access to expert advice and knowledge because the ABEC looks over the church's plan, projections of income, and projected costs to see if they are realistic and in line with the market. If ABEC personnel feel the plans are not well thought through or unrealistic, they try and guide the church so it does not make expensive mistakes or build a facility too large for its membership.

Their expertise, derived from building hundreds of churches, is particularly useful to a building committee which is building one church for the first time.

The Myanmar Situation. Construction materials are now available for the first time in Myanmar in a long time. The Baptists have not been able to build needed facilities for the last thirty years so there is a pent up need.

While many churches are able to raise all the money they need to build what they want to build, there are some churches and schools with worthy projects that can't raise the entire amount. Perhaps there is a need for a Myanmar Baptist Church Development Fund. The leaders of the American Baptist Churches are willing to share their experiences if the Myanmar Baptists would want to start such an organization.

Sources of Funds. The two usual sources of funds are short term **Certificates of Deposits** and longer term **Bonds**.

One source of funds for Myanmar Baptist Churches Development Fund (MBCDF) is deposits by individuals who receive Certificates of Deposits (CDs). In America, the depositor can choose how long the certificate will run, i.e. how long before it matures and when the depositor is able to withdraw his money. The longer the CD, the higher the interest rate. For example, in America, a six month CD would pay 5 1/4%, a twelve month 5 1/2%, eighteen month 5 3/4%, and two year 6%. Usually the depositor has a right to withdraw earlier than the maturation date but loses some of the interest due—early withdrawals are only paid 4%. The interest accumulates and is paid when the CD matures. If the depositor chooses to renew the CD, then usually the interest is added on and a new CD is issued for a higher amount that includes the original principal and accumulated interest.

The U.S. has relatively low inflation, usually 2% to 4% per year. Myanmar, according to the government's figures, will continue to have 10% to 20% annual inflation. Therefore any one holding kyats earning less than 20% on their money is losing buying power—i.e. their money buys less each year. If they have their money in government or private banks, the government or

the private owner benefits from this loss of buying power. If the money is loaned to churches, it is the borrowing church that benefits from the loss of buying power as the kyat loses value.

Given a choice between the government or a private bank benefiting and some Baptist church somewhere benefiting, I think many would prefer to see the Baptist churches benefit.

Because the individual is depositing his money with Myanmar Baptist Church Development Fund which is loaning it to many different churches, there is less risk to the depositor than loaning it to one particular church.

It may also be true that if a local member loans money to his church, there is pressure upon him to donate that money instead of loaning it. Depositing it with a central MBCDF eliminates that pressure.

Bonds. It is possible for a national organization such as MBCDF to issue bonds to raise money to finance desirable building funds. Bonds usually run for longer period of time—commonly five to ten years. They pay interest every six months and usually pay higher than CDs. In our example of CDs paying 6% for two years, bonds would pay 6 ½%.

In America, ABEC pays 6% on its Certificates of Deposits and loans at 8%. The two percent difference is used to support the staff of ABEC and cover loans from churches that default. (This has not happened but ABEC has built up a reserve to cover such losses.)

Problems. There are several possible problems.

No church wants to be told its plans are unrealistic by an organization such as MBCDF. Therefore there can be hurt feelings.

There may be a much greater demand for money than there is money available. This means MBCDF must say “no” to worthwhile projects.

In America, there are laws that allow the ABEC to put a legal lien on the property being built which prevents the church from building the property and then turning its back on its obligation to ABEC. The lien allows ABEC to control the property and prevents some church or pastor from selling the property, pocketing the money, and disappearing.

The interest rates quoted above are for the U.S. with 2-4% inflation. In a 10 to 20% inflation situation, the interest rates must be much higher in order to compensate for inflation.

If most banks are paying 12% per year, then the Development Fund would probably have to pay 14 to 15% interest and charge 17 to 18%.

The laws of Myanmar would have to be carefully examined to see if such an organization would be legal and feasible.

One reason American business persons are reluctant to do business in Myanmar is the lack of the basic laws necessary to do business and the lack of due process in the courts. This same lack might make it difficult to have a Myanmar Baptist Churches Development Fund.

Conference on Entrepreneurship

(Starting or Developing a Business)

By Neil Sowards

Location: Yangon and possibly outlying towns.

Time: Up to six days.

Cost to participants: Enough to cover the food and printed matter given them. All would be expected to find their own lodgings. Possibly a small honorarium to the Burmese leaders. Hopefully a rent free place could be found to hold it. In general Americans feel that conferences that are free are not treated with respect by participants. Americans generally feel participants should pay the cost of the conference. However since it is in Myanmar for Myanmar persons, the cultural patterns of Myanmar should be observed.

Number: Target goal: Sixty participants.

Leaders: One or Two Americans, three successful Burmese Business Persons.

Language: English with Burmese translator, Burmese with English translation.

Sponsorship: Possibly Myanmar Baptist Convention, Myanmar Council of Churches or New Vision Business Courses.

Target Participants: Christian Business Persons who want to sharpen their understanding of business and Christians who are interested in going into business for themselves.

Equipment Needed: Mike and amplifier, possibly TV and VCR.

Format: Morning lecture session.

Break.

Five Discussion Groups of twelve.

Lunch.

Afternoon lecture or video.

Break.

Discussion groups.

Free for all panel discussion. Participants can ask any question.

Supper.

Video or Lecture.

Discussion.

Goals: To help participants understand factors that make for success in Business.

To make all Christians aware of the conference system and how it might be of help to Christian Business Persons.

Points to Cover in a Conference on Business.

Christian Perspectives On Business

1. Scriptural Bases. Business and profit are not antichristian.

Early perception was that one man's prosperity and accumulation was at the expense of other men. Therefor there was much feeling against rich people, especially rich people who got their wealth at the expense of others. There was not feeling against those, who by hard work, made a profit and gain.

Profit is not a dirty Word. A fair profit is necessary and acceptable. Profit is a fair return on time and investment. Of course excessive profit gained by deceit or monopoly is still condemned.

The Christian Perspective of Business. Modern Christians believe that business skill is a God given skill and should be used for the benefit of mankind and the glory of God. The parable of the five, two and one talent tells how God expects us to use the wealth available to us and increase it. (The point of the parable is that we use our faith and increase it but the truth can be transferred to business.)

Business Ethics. Christianity has a lot to say about business ethics starting with "Do unto others as you would have them do unto you." Christian business ethics demand honesty, fair play, honor, straightforwardness, etc.

Steps in Starting a Business

1. Decide what you want to do. The prospective business you choose should be based on:
 - A. Knowledge
 - B. Experience
 - C. Interest
 - D. Contacts
 - E. Opportunity or market need.

Knowledge: the field or area you choose to start a business must be an area in which you have knowledge. You cannot start a business that you know nothing about and expect to succeed. Knowledge can be gained from books, interviews, watching others, schools, universities, apprenticeships, etc.

Experience: The more experience, the better. Many lessons of life cannot be learned except by living and having experiences. Working in the area that you hope to start a business allows you to see how things are done without the risk. It may take several years to gain the experience necessary in order to operate and make the necessary decisions. In general the more variety of experiences, the more equipped a person is to start his own business.

Interest: You must be interested in the business you start. If you find it boring, and that you have to force yourself to do it, then that will severely hamper the development of your business.

Contacts: Every business needs contacts i.e. persons, companies, etc. that can help, supply what you need, enable you to develop. If you work in an area of business before you start your own business, you will develop contacts and relationships that will help you in your own business.

Opportunity: In many situations, there are already businesses serving the needs of that area at a fair price. Therefore it is very difficult to start a new business in that situation competing with established businesses. New businesses most likely to succeed are started to respond to a new opportunity. For example on a long established road, there are usually enough restaurants, gas stations, hotels to serve the needs of the public. But when a new road is built, then new services are needed and there is an opportunity for new businesses. Opening a food store in an old established neighborhood is difficult, but has a good chance of success in a newly built neighborhood.

Types of Business

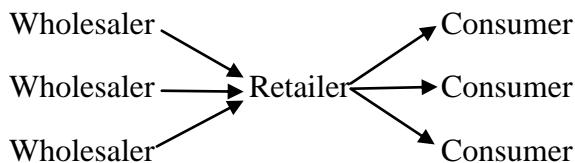
Types of Business. Businesses come in all sizes and types. A simplified list includes:

Selling

Manufacturing

Services

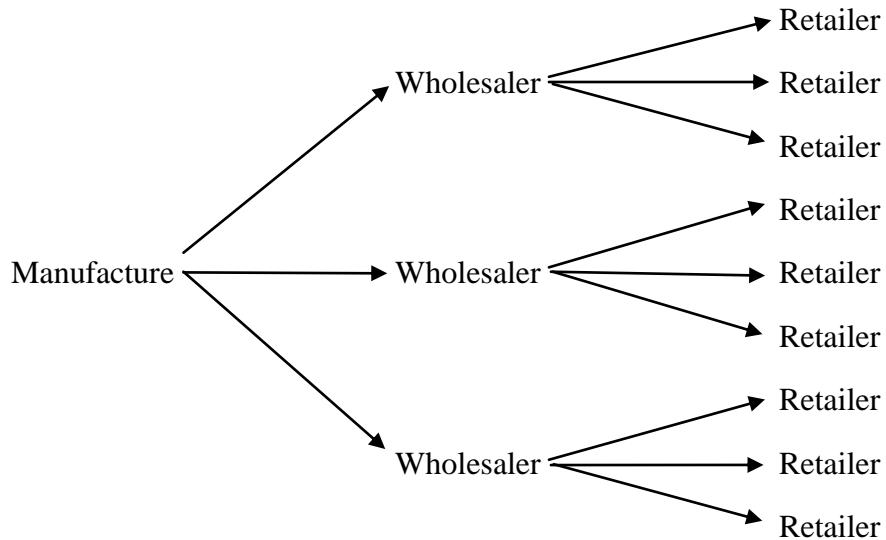
Selling: This is by far the largest group of businesses in the world. It basically consists of buying wholesale and selling retail. Usually the merchant buys in large quantities and sells in small lots or by a single piece at a time. Usually he owns what he sells but selling can also be done on commission.



Retailing = Selling to final user in small quantities

Wholesaling = Selling to retailers usually in large quantities.

For example: Bobco bought from many potteries and then sold to many retailers. He could offer a wide variety and quick delivery.



Manufacturing: This can range from a small shop where one person makes things to large factories employing thousands. Basically manufacturing takes raw materials or parts and processes them to produce a new finished product.

Services: This is supplying services or labor and doing what people need to have done for them but are unable to do for themselves because of lack of time, skill, equipment, contacts, or knowledge. Services can be offered to individuals or to companies. It can range from hair cutting, to designing and building a hotel. In a dynamic economy, all kinds of new services can be needed and met with a new business. For example, if a hotel for foreigners opens up in a new location in Myanmar and run by foreigners, they might want a show of folk dances, folk singing, and culture explanation for their guests and an enterprising Burmese could supply that on contract.

Combination: Many businesses are a combination, such as a person who makes and sell umbrellas. His business is both manufacturing and selling. A company that sells computers and software and then customizes the programs and keeps the computers operating properly is both selling and servicing.

Market Survey

Before any business is planned, there needs to be a market survey. This is to ascertain the environment the business will be facing. Certain questions must be answered. For example:

What is the need?
Is there a demand?
What is the competition?
What is the price structure?

Let's pretend you are interested in starting a recording studio. Here are some questions you would want to ask and have answers for before you started a business.

How many other recording studios are there now doing the kinds of recording your studio will do?

What is their equipment? Is it old? Up to date? Does it produce good quality? Are current customers happy with the quality?

How long a wait to get something recorded? In other words does public demand for the existing studios exceed these studios capacity? If there is a six week wait to get something recorded, that might indicate a need for another studio.

How much are the existing studios making? Naturally this might be hard information to get as most owners don't want the public to know their profits. But employees often know and will share that information if approached properly. Sometimes owners in Yangon will share if you are setting up in Mandalay.

What is the traffic flow? Where can you set up to be where your customers will see you? The better the location, the easier for your future customers to find you and the less time you have to spend telling them where you are.

What are the startup costs? A good market survey will indicate the amount of investment necessary to successfully enter the market place. Take our studio example. If all the existing studios have an investment of at least \$100,000, then it will be very difficult to compete with them if you only have \$50,000 with which to start your business. Sometimes high startup costs can be circumvented by creativity. For example, if there was a church organization with a studio that was under-utilized, then perhaps an arrangement of shared time could be worked out to use their equipment at a reasonable price and startup cost would be much less.

Business Plan

Once you have ascertained that there is a need for a new business and you want to be the one to start it, then you develop a business plan. A plan for starting a business includes:

1. Location
2. What do you need to get into business?
3. Startup costs.
4. Source of Working Capital
5. How long until profitability is reached.

6. Which business structure
7. What will be your overhead?

Location: In America there is a joke which says the three most important factors in a new business's success is 1. Location, 2. Location, 3. Location. The joke means the location of a business is all important—more important than any other factor. A good location is convenient to the business's customers. It is easily seen, easy to get to, and easy for the business to get what it needs to stay in business. The rent or land cost must be realistic in relationship to the profitability of the business.

What do you need to get into business? This may range from printing 1,000 business cards to building a factory. Basically it can be divided into several areas.

1. What permits, incorporation papers etc. are required by the town, state or central government? How much do they cost? How long does it take? Will you have insurance? What kind? How much?
2. What items, materials, machines, programs, buildings, equipment, do you need to start your business?
3. What personnel do you need to hire? How will you find them? What will you pay them?
4. If the business needs inventory, then how much will be invested in inventory and exactly what items, amount, etc. will be purchased? Who will it be purchased from?

Startup costs: How much will the permits, etc. cost? How much will the initial equipment cost? How much will the starting inventory cost? What is the cost of hiring personnel? How much cash reserves will you need?

The most common reason for business failure is underestimating startup costs and so the business tries to start with too little capital. It then runs out money before it can get established and generate sufficient funds to develop.

Sources of Capital: Where is the money coming from the start this business? Most small businesses are started with saved money. If you plan to borrow the money, who is going to loan it to you? What is the rate of interest? When is the loan due? If the money is coming from a silent partner, what are the terms? Have these terms in writing. What happens if the partner is killed or dies? Is there a buyout agreement? If you use your house as collateral, what will happen if the business fails? Can you raise the needed capital by selling bonds or issuing stock?

How long until profitability? A common error in developing a business plan is to assume that the business will be profitable from the first day. Many, if not most, businesses will need time to develop sufficient customers and volume to reach profitability. In America it is assumed that it will take at least one year to reach profitability. That means the business must have sufficient money to pay bills, personnel, and replace inventory until the sales are large enough to produce enough profit to cover all the expenses.

What form of business organization will you use? Sole proprietor is owned by one person. Partnership is two or three persons working together usually on an equal basis. Stock company is where the capital is raised by selling stock and a board elected by the stock holders appoints

the officers of the company. Each form has its advantages and disadvantages so the pros and cons of each must be weighed before one is chosen.

What will be your overhead: Overhead should be calculated as accurately as possible. What are the unavoidable expenses each month? This includes rent or payment on a building, utilities (gas, water, sewer, electricity, phone), interest on loans, payroll, repairs, insurance, taxes, etc. In America it is said that a person new to business should figure the overhead including everything they can think of and then double that figure because of all the expenses they have overlooked.

Keys to Success

Success in business is based on a number of things:

- Price
- Quality
- Service
- Relationships
- Location
- Flexibility

Learning from failure.

Treatment of employees, customers, and suppliers

Information and knowledge. Good sources for answers for questions about advertising, books, taxes, government regulation.

Price: The item or service you are selling has got to be competitively priced. If your prices are higher than your competitors, customers will buy from them instead of you. Therefore your prices have to be the same as or lower than competition or you have to offer more.

Quality: Your product must be equal to or better than the product of your competition. Sometimes you can offer lower quality at lower prices or higher quality at higher prices and still succeed.

Service: The service you give your customers must be equal to or better than the service of your competitors.

Relationships: A lot of business is done on relationships. Having a warm, friendly relationship with your customers usually is good for business. Having good relationships with employees, and suppliers is also very important.

Location: This cannot be overemphasized. The right location will greatly help a business. The wrong location will cause it to fail.

Flexibility: The business world constantly changes and a business man must be aware of the changes and adjust his business practices to those changes. Failure to ascertain the changes and failure to make the proper adjustment will result in business failure or at least it will not be as profitable as it should be.

Learning from Mistakes: Every business person makes mistakes. The goal is not to make no mistakes. The goal is to learn as much as possible from each mistake or failure.

Information and Knowledge: Being in business means you must keep growing in knowledge and information. You must know where to find it and how to use it. Some knowledge is so complex, it is better to hire an expert to use his knowledge to solve your problem. I use an accountant because he keeps up with all the government regulation and changes for me.

Rules of Business

Just as games have rules, so there are rules in business you must play by if you are going to succeed. Some of them are:

1. Have clear cut objectives—know your goals and how you are going to get to them.
2. Remember: “No one buy your product because you need to sell it; they buy it because they perceive it fills their need.”
3. In a good deal, both sides make a profit. Both sides feel they benefitted. Both sides feel good about the deal and would do it again.
4. You can give a customer a bad deal once, maybe even twice, but in the long run, your business will fail.
5. There are always enough disgruntled customers without creating more. No matter how hard you try, there will always be some customers with unrealistic expectations who will be unhappy with the deal. Therefore try and treat all reasonable customers as nicely and fairly as possible. Nothing is gained by return anger to an angry customer. Better to be calm and conciliatory than angry and belligerent.
6. Some customers and employees will steal from you. Watch for it and guard against it in every way that you can think of.
7. Always protect yourself with receipts, signed agreements, contracts, etc. Always have the customer sign that he has received an item. Always insist on a receipt when you pay a bill.
8. Treat all employees as persons. Follow the ‘Golden Rule’ Do unto others as you would have them do unto you. Profit sharing makes them feel part of the company and work for the good of the company.
9. Learn from your competition. Keep track of what they are doing and how they are doing it.
10. Keep in touch with what is going on in your sector of the market. Know what is going on in the business world.

11. Cultivate a relationship with your banker. Let him get to know you and your business. Then he can be helpful when you need credit.

12. Learn accounting. Learn how to keep track of money, control it and to track it. Learn double entry book keeping.

School and Convention Newsletters

Almost every college, university, and church organization in America issues a quarterly newsletter. These newsletters tell what is going on at the school, faculty changes, new programs, and plans for the future. They often feature a professor, his interests, work, accomplishments, etc. Sometimes they highlight a student and their accomplishments and dreams. The newsletters of the Baptist convention's tell about programs, plans, and other things of general interest. The college newsletters are sent to all students, parents of students, alumni, persons who have visited the school and/or showed interest in the school. The convention newsletters go to member churches, pastors, and laypeople who are particularly interested in that convention's activities.

There are good reasons for these newsletters. Informed alumni/ae are a major source of referrals of new students and in America there is keen competition for new students.

But these newsletters also cultivate an interest in their schools and help raise funds for programs, new buildings, and projects. They do the same for state conventions and, on the national level, the Baptist International Ministries.

My college, Earlham College, regularly sends out such newsletters. One day they received a call, from a lawyer, that a woman had died and left 1½ million dollars to the college. The leaders of Earlham quickly checked their records and were surprised to find she had not graduated from Earlham, had no children who went to Earlham, and apparently had never visited Earlham. Yet somehow her name had gotten on Earlham's mailing list and she received their newsletter for many years. When she made up her will, she left the bulk of her estate to Earlham. Needless to say, Earlham was very glad to receive it.

Therefore newsletters work well in America. I have no idea if they would work in Myanmar. But they might help provide a source of donations from Americans for schools in Myanmar if sent to interested Americans and Burmese living in America.

In the past, it was not possible to send newsletters from Myanmar because of the unreliability of the mails. If printed and mailed in the U. S. the postage bill would be quite high. But the development of the internet has changed everything. Now the newsletter could be put on a website and then e-mails sent to recipients with a link to the website. There is very little cost to doing it this way. It only requires only someone to make up the newsletter and someone to maintain the e-mail list. The newsletter can be in color which is more attractive and does not increase the cost like a colored printed newsletter.

A newsletter to be successful needs:

1. Regularity. It should be posted at least once a quarter (every three months).
2. Interesting. Newsletters must contain interesting information, stories, articles, biographies, pictures and things of interest to the reader.
3. Good mailing list. This needs to be built up very carefully. Every alumnus/a who visits America should carefully gather names and e-mails of people who might be interested in your school. Burmese who have become American citizens or permanent residents of America should be on this list. Every foreign visitor who visits your school should receive your newsletter.

You must expect to issue your newsletter for years before you see results. Therefore do not issue one time and expect miracles.

Ways Video Could be Used in Myanmar

Great Technological Advance. Video tapes, DVDs, and the Internet has been said to be the next largest step in spreading information after the invention of movable type printing. It is now possible to inexpensively produce audio visuals and to use these productions. While science has produced many new technologies, none have more relevance to Myanmar than these three, particularly for Bible Schools and seminaries.

Ways video and the internet can be used in Myanmar.

1. **Supplement the professor in teaching a class.**
 - A. **Preaching Class.** Video and DVDs allows the student to see the best preachers available preaching their best sermon. Preaching is best learned by seeing the best preachers. The current situation requires the student to spend years to hear the best preachers at various conferences and conventions and often the one sermon they hear is not that preacher's best sermon. With video and DVDs a school could arrange to record the ten best preachers in Myanmar or the ten best preachers in a particular language preaching what they feel is their best sermon. Preaching should be done before an audience and arrangement could be made to record these presentations. Once these sermons are taped, then students could learn from these preachers when the pastor is off somewhere or even has died. Recording allows the student to see facial expressions, gestures, body language and study the whole impact.
 - B. **Church History.** There are videoized film strips and movies that enliven many parts of church history. In addition, there are commercial films now on video or DVDs that can be very useful such as "Martin Luther."
 - C. **Life of Jesus.** There are several church and commercial productions of the life of Jesus that could be helpful in catching the drama of His life.
 - D. **Church Music.** There are video tapes available on great church choirs and video can show effective directing. Therefore video can be an effective tool to those learning new songs or choir directing.
 - E. **Hebrew or Greek.** Some students learn languages slower than others. Video tapes showing pronunciation and sound can allow a student who needs to hear and see it over and over again to use a tape and repeat as much as he needs it. Video can take a lot of repetition out of the classroom and put it on tape.
 - F. **Pastoral Counseling.** There are tapes available showing various kinds of counseling—individual, group, directive, non directive, etc. Often these teaching tapes come with a leader's book to aid discussion.
 - G. **Theology.** It may be possible to get tapes of lectures of some of today's greatest theologians personally presenting their ideas. This makes these persons much more alive rather than remote.
 - H. **Old Testament.** There are many kinds of video tapes related to the Old Testament and the country of Israel. These can make the history and the countryside real and the archaeology of the Bible alive.
2. **Stand in for a Professor.** If a professor video tapes his entire course, then he can use video tapes to keep the class progressing if he becomes sick or has to travel. If the course of an outstanding professor is all on tape, then he can continue to teach long after he has died.
3. **Become a Visiting Professor.**

- A. Since it is expensive for non Myanmar professors to come to Myanmar and teach it is possible for them to teach by video tapes in Myanmar courses they are teaching in America, Philippines, Korea, etc. Perhaps students studying in those countries could video tape outstanding courses (with the professor's and school's permission) and take those tapes or DVDs back to Myanmar and have that professor teach by tape. This could enrich the educational experience of a Myanmar student by exposing him to a professor of an entirely different cultural background—some very much lacking in Christian education in Myanmar today.
 - B. No school can have all the best professors in all their subjects. Because Myanmar has so many schools, it is inevitable that some schools end up with subjects with no competent staff to teach. The “Visiting Professor” idea could be used in Myanmar particularly among the Sgaw Karen with their sixteen or so schools. The most outstanding Sgaw Karen professor could video tape his/her course and then teach in other schools via tape perhaps starting and wrapping up the course with a personal visit. Some of these schools only have five or six teachers and, by video, the students could be exposed to three or four more professors which could be quite enriching.
4. **Faculty Enrichment.** By using tapes of conferences, lecture series, retreats, etc. the faculty who understand English could be enriched by lectures taking place far away and which they would never be able to attend. Schools in America are just beginning to tape a lot of their special lectures for their alumni/a and these could be used in Myanmar.
5. **Other Information.** Since the pastor is the change agent in many villages, they need to be taught some of the non theological information that could be useful to them and their village.
- A. For example pastors in the Chin Hills and other mountains could help their members produce more food if they were aware of some of the agricultural method developed at the Center for the Uplift of Hill Tribes (CUHT). CUHT could produce videos showing some of their methods such as alley farming and using nitrogen fixing plants that would allow the Chins to use the same land year after year with better crops and less soil loss. These tapes could be used in Zomi Theological College or, with translations, at conferences and conventions. Video tapes allow a person to see in one setting the preparation, planting, nurturing, harvesting and care of the crop all in a few minutes.
 - B. Programs like “Trickle Up” can be very helpful in teaching pastors where their members can get help in learning how to plan, start, and keep going a small business and where to get \$50 grants to get started. “Trickle Up” has a video that explains its programs.
 - C. There surely must be video tapes on first aid, nutrition, child care and a host of other subjects that would be useful to pastors, their wives or husbands, and other Christian workers.
6. **Teaching English.** Teaching any language is very repetitious. Videotaping or DVDs can take a lot of the repetition out of teaching for the teacher while allowing the student to repeat as much as he feels necessary. There are video tapes for teaching English.
- B. A person coming to study in the U. S. can improve his comprehension of English and American lectures by listening to American professors' lectures especially when used with a tutor who can answer his questions. Much of America speaks “lazy English” which lacks the crisp pronunciation of British English. Seeing videos with this accent can make the adjustment to classes in America much easier. Also Americans use a

lot of colloquial phases and slang and tapes can help acquaint an America bound person with the meaning of some of these sayings.

7. Children's Programs.

- A. There are numerous programs that teach a child letters, numbers, concepts, colors and many other important things. They are entertaining and children like them. They could be used to supplement the children's learning at school.
- B. There are many religious programs with stories of the Bible and Christian living that could be used in Sunday Schools or neighborhood evangelistic meetings.

8. Evangelism.

- A. Videos can be used in many ways in evangelism. There are TVs, VCRs, and DVD that can operate on 12 volt batteries and so be carried into every village. Commercial films with Christian values could be used as a drawing card on evangelistic campaigns. Such films as "Chariots of Fire", "A Man for all Seasons", "Thomas Beckett" could be used. Less desirable but still possibly useful are "The Robe", "Ben Hur", etc. The "Jesus" film in various languages is useful. Videos can be Audio Dubbed to add an overlay of a local language. Personal testimonies help, then these can be videotaped and used over and over again.
- B. Videos of American and Myanmar popular music or rock groups might be used as a drawing card for Youth Rallies.

9. Missions of the World. Video tapes could allow the Myanmar people to see what is going on in other countries and mission fields. On the other hand the Myanmar Christians have developed some extremely well thought out programs such as the Gideon Programs, CCOC, the work among the Myos by the Karens and the AD 2000. Such programs should be shared with the rest of the world and video is the easy way to do it. It is much easier and faster to talk and put it on tape than to write and get it printed.

10. Conference Tapes.

- A. More and more conferences are taping keynote speakers so video would allow persons in Myanmar to hear speakers at American Baptist Conventions or the Baptist World Alliance.
- B. The keynote speakers at Myanmar Baptist Convention could be video taped and made available to those who were unable to attend. Tapes of various Sgaw Karen conferences could be made and shared perhaps even with the Karens in Thailand, the United States and around the world.

11. Dramas Produced in Myanmar could be videotaped and circulated among Christians and churches.

12. Film Strips and Movies can be videoized and then copied to make their use easier and wider. Slides can be used to make videos.

13. Home Video Entertainment. As each year goes by, there are more and more Christian homes with TV and a VCR or DVD. These families want good, clean, Christian entertainment via video.

14. Accommodating Extra Students. If there are a large number of students wanting to take the Entrepreneur Course, the course can be videotaped and students can take the course at other times and places. With video tapes the professor can then spend his/her time leading discussions instead of lectures.

15. Courses for Outlying Towns. When business courses are developed in Yangon, it is possible with video to offer the courses in outlying towns. By video these students who are unable to come to Yangon for classes can participate.

Inflation

Inflation is a common phenomenon found all over the world. It has not been experienced in Myanmar until recently. The years Myanmar had a kyat with a stable value—a real blessing.

But the last thirteen years have seen the kyat erode in value from 15 to a U. S. dollar to 350 to one. It should be noted that the dollar has also lost value at 4% per year so in the last ten years, the dollar has lost about 30% of its buying power.

The U. S. government, which collects financial data from all countries around the world, projects Myanmar will continue to have 20% to 30% inflation per year.

In an inflationary period , it appears the costs of goods and service are rising. In reality, in most cases, real prices (in terms of stable value) have not gone up. The rising prices are due to the kyat going down thereby requiring more kyats to buy the same merchandise or services.

In any rapidly changing economy such as Myanmar, it is extremely difficult and requires great sophistication to maintain the value of the currency. In Zaire, for example, the value of a unit went from \$2 per unit to ten million units per dollar! I have seen the Mexican peso fall from eight to a dollar to 12,000 per dollar.

Myanmar is experiencing inflation but not the terrible inflation found in many parts of the world.

Effects of Inflation:

1. Prices go up for everything. All commodities and services have a real value as determined by the world market. Therefore when a currency loses value, the price of commodities and services rise.
2. Endowments and savings lose value or buying power. A million kyat endowment was once worth \$66,666 but is now worth only \$2,857.
3. Salaries and general income always fail to rise as rapidly as prices, creating great hardship for most people and institutions.
4. The change from socialism to free market economy also feeds inflation. For many years, the Myanmar government sold many things such as gasoline, rice, air tickets, etc. for less than their true value. Increasingly these things are now being sold at their true value, contributing to the price rise.

Coping with Inflation.

1. Don't keep wealth in kyats. Kyats must be earning at 20% per year in interest in order to stay even in buying power.

2. If a church or individual is saving money for a building program, the money should be spent as quickly as it is collected for bricks, lumber, re-rods, etc.
3. Debtors benefit from inflation because it becomes easier to pay back a debt with lower valued kyats. In general it is better for Christians to loan money to Christian churches and institutions and help them build than to the bank. (Money deposited in a bank is a loan to the bank). In times of inflation the holder of kyats is going to lose; it is better the church benefit rather than the bank.
4. Inflation makes it appear prices have gone up and there is a tendency to think the prices will come down once things become normal. The best that can be hoped for is that the currency levels off. The prices stabilize but do not come down.

Experimental Seeds

The International Maize Testing Program is developing all kinds of maize (corn) to produce more food and be more resistant to diseases.

For free samples, you can write Dr. Ganesan Srinivasan, Head of International Maize Testing Unit, Lisboa 27, Apartado postal 6-641, 06600 Mexico, D. F. Mexico.

I think they also do work in wheat.

I don't know if you will receive seeds if you write and ask for them to send to you directly. They may be stolen out of the mails or "confiscated" and resold on the free market. It might be better to have them sent to me, Neil Sowards, and I will try and find someone to carry them into Myanmar.

Their website is cimmyt.org

Using Video for Health Instruction.

Video is increasingly being used in America for medical instruction and patient education. It is time consuming for a doctor to explain to each patient about health, birth control, prenatal care, baby care, etc.

By putting it on a video tape and taking great care in the presentation, a doctor can educate his patients in a much better way than just doing it verbally with each case. Often he does not have the time to go into detail on what the patient should do to make the treatment effective.

In some parts of the world, medical needs are so great and medical staff so few that only one third of the patients are accepted each day; the rest are turned away. Some of those turned away can watch a video and learn some things they could do to treat themselves, such as how to handle cuts, burns, etc.

Often patients have to wait long hours to be seen by the doctor. Video can be used to educate the patients while they are waiting. They can learn about such things as nutrition, the proper preparation of food in order to preserve the vitamin content, the proper care of small injuries such as cuts and burns. They can learn how diseases are transmitted so they can avoid getting the diseases.

If the video is made with charts, pictures, and careful presentation, it can be used over and over in many locations for the benefit for many persons. In some cultures, the oldest woman in the village has the greatest influence. Often their advice is not the best. However, if one can be found with the right attitude and educated with the right knowledge, then a video can be made of her teaching and, in that culture, she is an effective teacher.

With a portable TV, VCR or DVD Player, and battery, video can bring medical knowledge to the villages. It could be used by evangelistic teams.

In America, where doctor's time is very expensive, videos are used to tell patients about their disease and the options for treating it. Often a patient is in a state of shock when first informed of his problem and doesn't hear and understand half what the doctor is telling them. The video allows them to review the information about their medical problem in their home after they have composed themselves. There may be some similar application in Myanmar.

While it takes a great deal of time and effort to produce a video, once it is done, then copies can be made and each used over and over again.

Immigration Lottery

Every year the U. S. government holds a worldwide immigration lottery. It can only be applied for on line at <https://travel.state.gov/content/visas/en/immigrate/diversity-visa/instructions.html>. Hundreds of thousands of applications are received from all over the world and then 110,000 are chosen randomly. These are notified and they must find a sponsor in the U. S. and fill out additional forms. The first 55,000 of the chosen 110,000 to complete their forms and get accepted then have the right to immigrate to the United States. They also receive the work permit (Green Card) and so, have the right to start working immediately upon arrival. After five years they have the right to apply for U. S. Citizenship.

They have the right to return home and cancel their immigration at any time. Therefore it might be used as a way to get an education in America. If a person wins the immigration lottery and comes, he/she could work full time and go to school and take three to six credit hours a semester. They would eventually accumulate the 120 hours needed to graduate. Many Americans do it this way. It is hard to work and go to school but it is possible. They would not be required to become American citizens after five years and they would remain here as long as they wished.

After graduation they could return to Myanmar and serve their people.

In contrast a person coming her on a student visa must take at least twelve credit hours per semester. It is illegal for them to work for the first year and sometimes difficult to get a work permit even after the first year. Even with a work permit and taking twelve credit hours, it is very difficult to do school work and work more than fifteen hours per week to pay. Therefore it is practically impossible to come to the U. S. and work your way through college. See section on Education in America.

You can enter the lottery each year. Each member of the family can enter but each must send a separate application. Applications must be done on line.

It does not take special forms and there are no fees to enter. Below is information that will be required to enter the lottery.

- A. Applicants Full Name in this order. Last name, first name and middle name. Underline the last name.
- B. Date and place of birth: Day, Month, Year. Example: 25 September 1937.
City/town/District/Province/Country.
- C. Name, Date and place of birth of applicant's spouse and children. (Spouse and children if he is an accepted person, automatically enjoy the same status.)
- D. Applicant's Mailing Address.
- E. Applicant's Native Country if different from Country of Birth.
- F. Applicant's Signature.
- G. Photograph of the Applicant. A recent 1½ inch by 1½ inch photograph of the applicant with his or her name printed on the reverse side must be attached to the application. The photo should be attached with clear tape, not staples or paper clip. Check the website for exact specifications.

Applicant must have high school education of twelve years. Ten standards plus two years of college counts as twelve years. Work experience also counts as an alternative to education.

There are persons charging a lot of money in Myanmar to submit your name to this immigration lottery. They are a complete waste of money. Submit your application yourself.

Neil and Diana Sowards of Friends of Burma have sponsored four DV lottery winners. They came, got an education, and now have good jobs.

Windmills.

Windmills use the power of the wind to do work that is beneficial to mankind. In Myanmar, windmills may well be used to pump water so that fields can be double cropped, that is, raise two crops per year.

Double cropping increases production, and therefore income. The problem in Myanmar is that, if gasoline pumps are used to bring up water, then the cost of the gasoline is equal to most of the

value of the crop raised. Also gasoline driven pumps are expensive, requiring a great deal of capital to buy one. They also wear out in a relatively short time.

On the other hand, wind is free. The cost of the windmill and ram pump is less than a gasoline engine and commercial pump.

In Thailand they use sail windmills to pump seawater into evaporation pans or fields where it is evaporated by the sun and salt recovered.

Using plans from Thailand and a windmill left by Dr. William Hackett, Eddie Loo has made a windmill that used sails and operated a ram pump capable of irrigating one and a half acres during the dry season. Eddie Loo's windmill was made in Myanmar using all Myanmar made parts or parts obtainable in Myanmar.

Frankly speaking Eddie Loo is a genius at solving mechanical problems and making something work well. He does not have the interest or ability to spread his invention all over the delta. That needs to be done by a group with production and marketing skills.

Eddie Loo had done the ground work. A group needs to pick up where he left off and spread his ideas so many will benefit.

Windmill Electricity Generation

Only a few years ago many rural farms in the United States had windmills with electric generators for the farm house and barn. Then the U. S. government decided it would be a good thing for most farms to have electricity and so passed a law called, "Rural Electrification Program" where the government paid the electric company to extend their lines so farmers could have electricity. Now most farms, villages and towns have electricity. Now, in the U. S. they have developed giant windmills that generate electricity. There are now windmill farms with 50 to 100 giant windmills that supply electricity to whole towns and cities.

Several visits ago to Myanmar, I saw a small generator about five feet across for less than \$1,000. I did not have enough time to find out how many lights it would light or if it could generate enough power to cook with. It did seem to me that it might be useful in the Chin Hills.

If someone is interested in exploring the use of windmills to generate electricity, we have a donor to Friends of Burma, Inc. who is interested in backing a project.

The first step would be finding out what sizes of windmills and generators are available from China—and costs, and how much electricity they would generate, etc.

Then the next step would be to find where it would be feasible to erect such a windmill and if it is economically viable. That is, are the villages willing to pay for electricity and would that generate enough income to pay for the windmill over a five year or ten year period.

If the study shows it is economically viable, then the FOB donor is willing to match dollar for dollar up to \$1,000. For example, if the system costs \$1,500, then the donor would donate \$750 if they raise \$750. He wants to be kept informed about all results.

Solar Dryers

Many foods can be dried when they are abundantly available and used when food is scarce. A simple solar dryer can be made to draw the moisture out of fruit and vegetables, preserving them without canning or chemicals. They are easily stored and then can be used in a variety of ways.

For a solar dryer to work properly, the inner temperature should reach 110 degrees. The air must circulate properly, allowing the hot moist air to exit and new dry air to enter to absorb more moisture from the food. Fruit is easier to dry than vegetables because fruit has higher natural acidity than vegetables and less moisture has to be removed.

The sun should not be allowed to shine directly on the food because that will diminish nutrition color, and flavor.

The top absorber is made of glass with a sheet of metal painted black beneath it. The sun's rays pass through the glass and heats up the black metal. The glass radiates the heat back against the metal which radiates it into the box. There should be about an inch space between the black metal and the glass. Ideally the box is wood or plywood and the absorber covers the entire top. When used the box is tilted to face the sun. There are vent holes in each end covered with screen to keep bugs out. Fresh dry air enters at the bottom, circulates up though the screen shelves and exits the top screen ventilation holes. Screen shelves are much better than solid because they allow the air to circulate all around the food.

Legs can be put on the back upper end to prop the box up so it is at right angles to the rays of the sun. Or the box can be propped against a chair, steps, etc.

I am not sure if the space between the metal and the glass should be sealed all around the edges or not.

Some recommend side screened holes with adjustable covers (a simple piece of wood held by one nail or screw that can be turned to cover varying amount of the hole). These can emit more air and so control the temperature inside the box.

If you google "Solar Fruit Dryers" you will get 572,000 hits and many more ideas on how to make a solar dryer.

Agricultural Developments

Great strides are being made in developing agriculture, particularly in farming on slopes.

Traditionally, in Myanmar, slash and burn (or swidden) method of agriculture was used. It worked relatively well as long as the fields were used only once and then allowed to lie fallow for seven years. But population growth has forced the shortening of the fallow time and necessitated the using of fields for two or three years. This greatly depletes the soil and causes extensive erosion.

There are a number of places training people in agriculture that the leaders in Myanmar ought to know about.

1. Dr. Harold Watson has developed what he calls SALT (for Sloping Agricultural Land Technology). Basically it is farming in strips or alleys three meters (ten feet) with plants every other strip. These plants are nitrogen fixing so they enrich the soil and hold the soil that washes from the alternate farmed strips. Their leaves are rich in nutrients and can be used as fertilizer. They can also be used as cattle feed. He had come to Myanmar for training sessions and might come again. He has also had Myanmar nationals come to his experimental farm in the Philippines. His address is Asian Rural Life Development Foundation, P. O. Box 94, 8000 Davao City, Philippines.

Google: Asian Rural Life Development Foundation or use this link:

http://www.pcaarrd.dost.gov.ph/home/momentun/afin/index.php?option=com_content&view=article&id=415&catid=87&Itemid=2

Hesperian Health Guides

The Hesperian Health Foundation publishes a number of helpful books in English and a number of other languages but none in the languages of Myanmar. On the internet their site is: info@hesperian.org Their most popular book is Where There Is No Doctor. I understand there is a version available in Myanmar in the Myanmar language.

Another book is Where There Is No Dentist also in English. Tha Wah and her team, with Hesperian permission, translated some of the chapter into Myanmar language. They then printed 2,000 copies. Her e-mail is: moolwah@gmail.com If you have an interest in translating and including all the chapters, contact Neil Sowards at FOB.

Other helpful books are: A Book for Midwives, Where Women have no Doctor (this one is available in Burmese), A Health Handbook for Women with Disabilities. See their website for more.

If you need a book and want Friends of Burma, Inc to purchase it for you, please contact FOB.

The book, “Where There Is No Doctor” was updated in 2015 so probably the Myanmar version needs to be updated. So if you have an interest in translating the newer version, please contact Neil Sowards.

Libraries helped by FOB

Dr. Chit Maung Library, No. 298 1st St. (North), East Gygone, Insein. Membership is 5,000 kyats per year. Anyone can sit and read in this library but to check out books, you must be a member.

Secular Library at Pathein in Ko Tha Phu Seminary.

Community Library in YMCA at Taunggyi, Shan State. It has eleven branches in various villages.

6.7 Million Students are taking Online courses in U. S.

Key report findings about online courses include:

- Over 6.7 million students were taking at least one online course during the fall 2011 term, an increase of 570,000 students over the previous year.
- Thirty-two percent of higher education students now take at least one course online.
- Only 2.6 percent of higher education institutions currently have a MOOC (Massive Open Online Course), another 9.4 percent report MOOCs are in the planning stages.
- Academic leaders remain unconvinced that MOOCs represent a sustainable method for offering online courses, but do believe that they provide an important means for institutions to learn about online pedagogy.
- Seventy-seven percent of academic leaders rate the learning outcomes in online education as the same or superior to those in face-to-face.
- Only 30.2 percent of chief academic officers believe that their faculty accept the value and legitimacy of online education - a rate is lower than recorded in 2004.

- The proportion of chief academic leaders that say that online learning is critical to their long-term strategy is at a new high of 69.1 percent.
- A majority of chief academic officers at all types of institutions continue to believe that lower retention rates for online courses are a barrier to the wide-spread adoption of online education.
- Some institutions are requiring their students to take 30 hours of on line courses before they start taking classroom courses.

The Story of Jesus in Six Languages.

- The Story of Jesus, Burmese language: <https://www.youtube.com/watch?v=TPhsnXogVI> 12 hour 7 minutes 54 seconds
- The Story of Jesus, Kachin language: <https://www.youtube.com/watch?v=7InrKRWSzBw> 2hour 7 minutes 54 seconds
- The Story of Jesus, Chin language: <https://www.youtube.com/watch?v=6vPxcPzMyB4> 2 hour 7 minutes 54 seconds
- The Story of Jesus, Kayah language: https://www.youtube.com/watch?v=LIFM_rsub68 2 hour 7 minutes 54 seconds
- The Story of Jesus, Mon language: <https://www.youtube.com/watch?v=eU5C5RmAZNw> 2 hour 7 minutes 54 seconds
- The Story of Jesus, Yakhine language: <https://www.youtube.com/watch?v=8Fpeybr-zAI> 2 hour 7 minutes 54 seconds
- **The Jesus Film.** In Jingpho/Ching paw/hingp'o language. You Tube Saw Doh Soe. Link: <https://www.youtube.com/watch?v=Q3d1wn99utU> 2 hours, 9 minutes.

Personal Brochure or School Brochure.

Many persons from Myanmar come to the U. S. and they meet many people. Often they hope to cultivate long term relationship with American Baptists and do not succeed as much as they would like. Part of the problem is that Americans know very little about Myanmar. Very few Americans have any idea of where Burma is and even fewer have fixed in their minds that Myanmar is the new name for Burma.

In the past, when the American Baptists had missionaries in Burma, the home churches were reminded at least once a decade where Burma was located, what people were like and what programs were going on there. (At that time the American Baptist Foreign Mission Society [ABFMS] had ten fields and highlighted one each year.) Missionaries on furlough spoke about their work, so Burma, with a large missionary allotment, received a lot of publicity.

But since 1966 things have changed. Burma, now Myanmar, is no longer a mission field. It is a fraternal Baptist Convention, mature and developing in its own way with no help received or needed from any American Baptist missionaries. Baptist International Ministries (BIM), successor to ABFMS, publicize their work in their many mission fields around the world but does not feel comfortable publicizing what the Myanmar Baptists are accomplishing because it is not BIM's accomplishments. BIM does not publicize what other Baptist conventions around the world are doing either.

This unfortunately, results in most American Baptists being almost completely ignorant of the Baptist work in Myanmar and what is being accomplished there.

Therefore, when they meet a person from Myanmar, they are struggling to try and remember where it is and don't hear half of what a Baptist from Myanmar is saying. Learning studies show that we remember less than 20% of what we hear. It jumps to 40% if we both hear and see. Therefore Baptist from Myanmar would do well to try and increase the "see" factor in meeting with Americans.

One way to do this is for a visiting Myanmar Baptist to make up a brochure that tells about him/her as a person, their school if they are representing a school, or their convention if they are representing a convention. These brochures they can give to Americans they meet and that gives the American something to see and carry away with them. At a place like the Mission Conference at Green Lake or the Biennial American Baptist Churches Conference, a delegate will meet many persons from many lands. If the Myanmar visitor gives him/her a brochure, he/she will be remember a lot longer especially if the brochure had that person's picture on it.

Most Americans will read the brochure later and that reinforces what they have been told verbally. It should also give them a permanent address so they can contact the person later if they so desire. While your name does not seem strange or hard to remember to you, it often is to Americans and having it in print is very helpful to them.

Visiting Baptists from Myanmar should make up their personal brochures before they come so they can spend time thinking about it and carefully choosing the pictures they use in it. With a computer it is not hard to make an attractive brochure in color.

More Efficient Stoves

All over the world people and organizations are developing more efficient stoves that use less wood and produce more cooking heat. Below are several examples. If you go on the internet, you will find a lot of other efficient stoves. Almost a million hits!!! The problem is narrowing it down to the most useful for Myanmar.

A place like Chin State may well be using 100,000 tons of wood a year for cooking. Many of these newly designed clay stoves are 20% to 40% more efficient so if everyone used them, at least 20,000 tons of wood would be saved each year. That is a lot of trees!

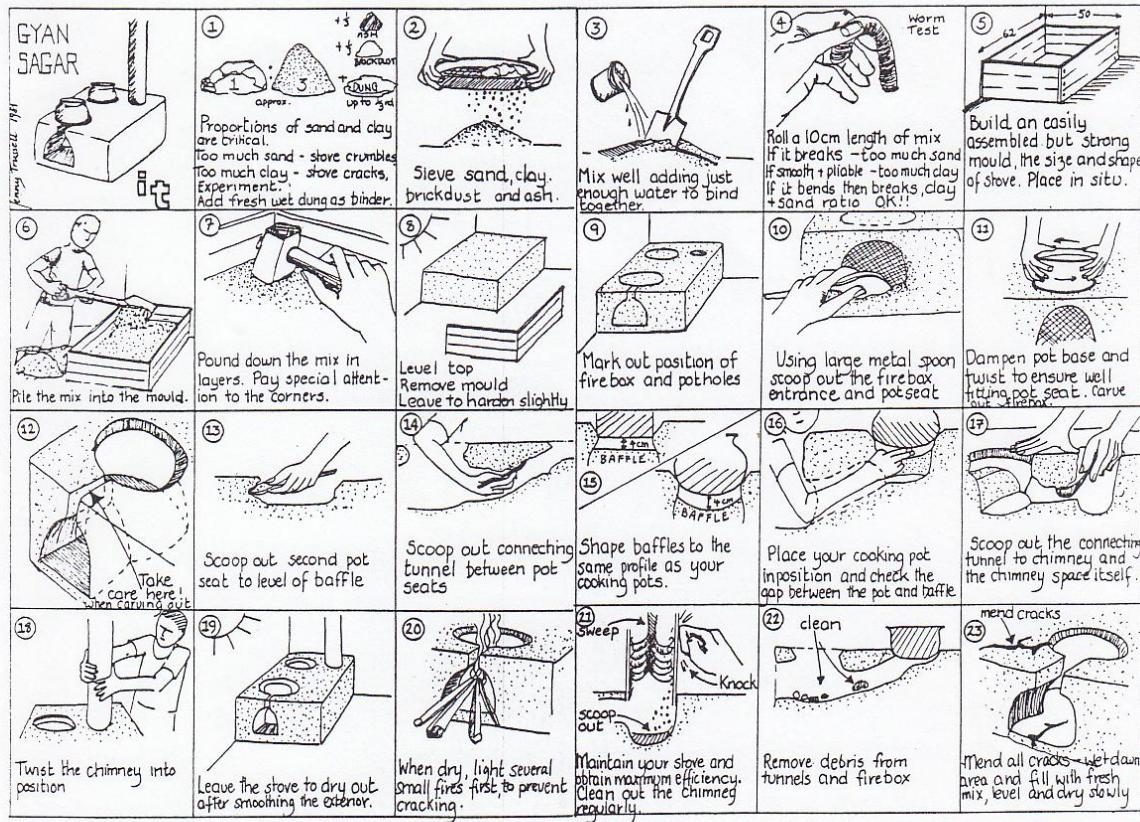
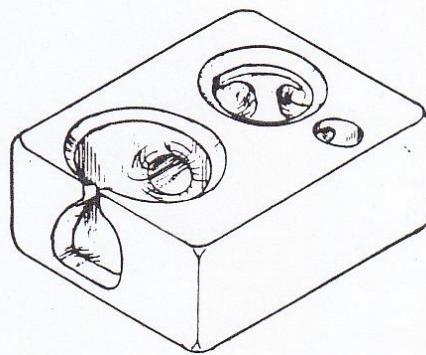
How to build the GS stove

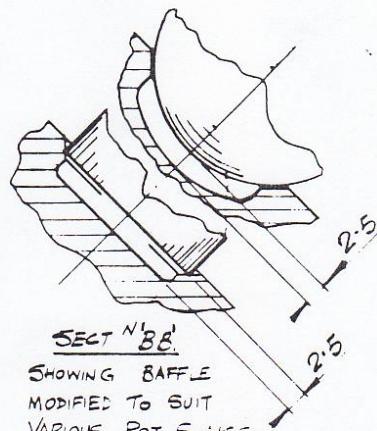
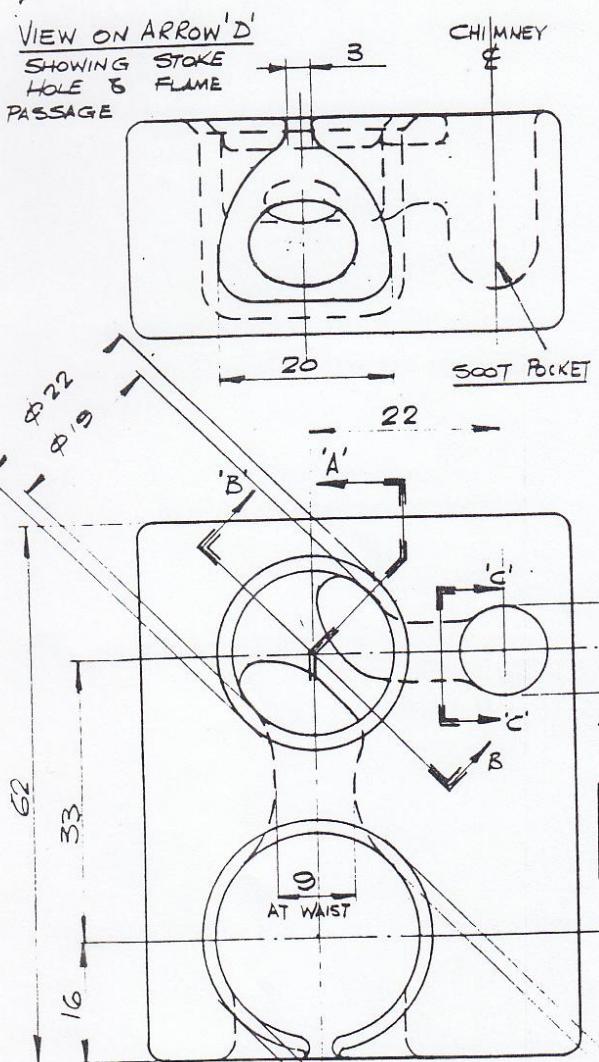
Different stoves are needed for different cooking needs and traditions. The GS stove pictured here was developed at the Planning Research and Action Institute in Lucknow, India. It is named after Gyan Sagar, who field tested it.

The design has been modified by the Intermediate Technology Development Group (ITDG) of London, in its work with Dian Desa of Indonesia, and the Sarvodaya Institute of Sri Lanka. Dr. Tim Wood of VITA, the CILSS regional coordinator for the Sahel region, is testing GS stoves in Upper Volta.

The GS stove has not been completely tested in the field, and requires modifications for different types of cooking practices.

The drawings are by ITDG.

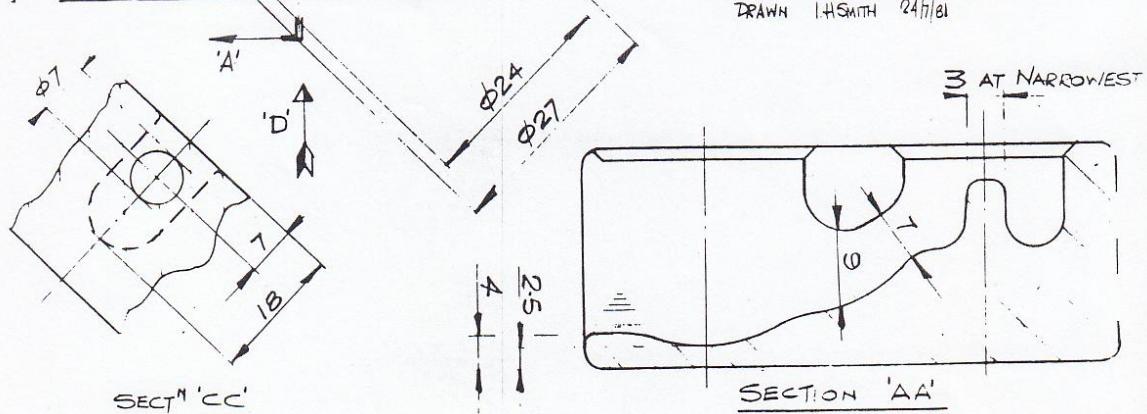




THE G.S. STOVE
DESIGNERS S. JOSEPH & Y. SHANAHAN

ALL DIMENSIONS IN CMS
UNSPECIFIED RADII TO BE MOULDED FOR
BEST AND FAIREST CURVES

POT REGISTER MAY BE ADJUSTED TO SUIT P. TS
DRAWN IHS/SMITH 24/7/81



VITA News/October 1981 7

THE UNICEF MOLDED STOVE...

Following the great interest in mud stoves at the D.M. conference, I would like to suggest the UNICEF molded stove as an important contribution to the development of a uniform, inexpensive, simple stove.

■ Construction:

Assuming you've been able to follow the plans in Fig. 2, you now have a mold. Once the mold is ready, you can use almost any sub-soil if you mix it with sand (you must experiment to get good ratios) and

sing each layer of sisal—and then pound the whole lot into the form.) Place a piece of plastic sheeting (polythene) into the form (or rub on old oil) to ease the clay out. Then begin to place the clay "snakes" around the wooden inserts. The clay rolls should be interconnected like stacking bricks in a wall. Fill the form up over the edge somewhat, then take a suitable pole and tamp the clay firmly into the mold. Even if it all off to the top of the form, turn it over and "voila" you have half a

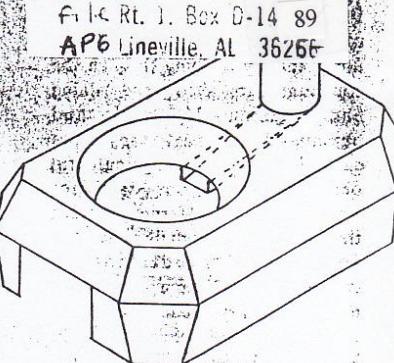


Figure 1

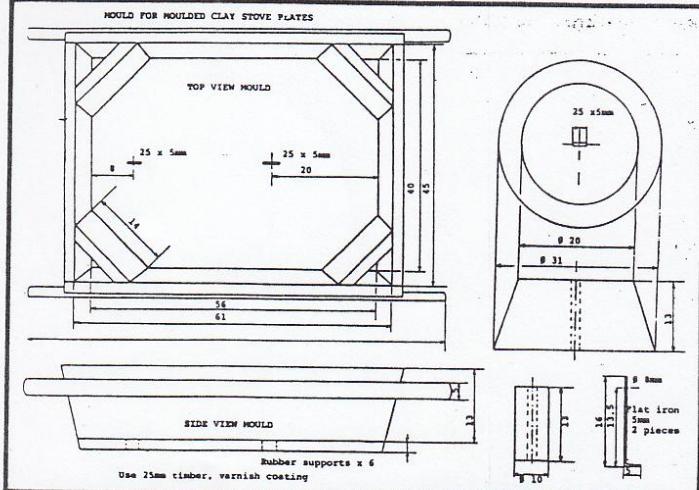


Figure 2

say 3% cement. Mix the sand and cement dry first, then add (still dry) to the soil and mix till it is all a uniform color. Add water slowly and mix till the mud is plastic, but not runny. (When you drop a ball of it from your chin it shouldn't break into pieces) Villagers will know the right soil for clay pots and plastering their houses, so follow their advice in the field. You also need some long (about a forearms length) dry grass or sisal fibre to mix with the clay. Mixing grass is done by laying down a slab of clay and then placing the grass on it. Throw down another slab of clay onto this and knead the clay into the grass thoroughly. You should make a good many long, clay "snakes" like this. Check to be sure that when you separate the grass inside you have covered each stem well with the clay. [Mixing sisal fibre is much easier you just add successive layers of clay and sisal—criss-cross-

stove. Remove the chimney insert, and repeat for the bottom half. If you are going to make a double stove, use

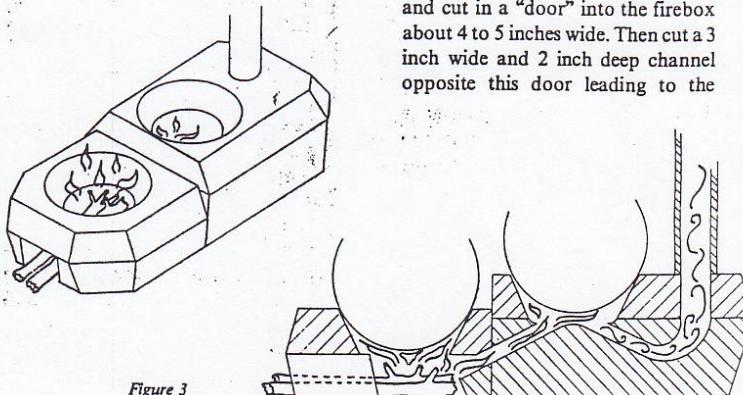


Figure 3

the divider to make the two front parts of the stove. (See Fig. 3) A chimney is produced by winding the clay "snakes" around a 2 or 3 inch diameter PVC pipe or suitable pole

about 24-30 inches long. Remove the PVC. The wet chimney roll should stand on its own. The chimney and stove halves must now cure awhile. Keep them damp for at least 3 days (7 if you added cement) and then sun dry. Cracks should be filled with moist clay as they appear. Deep structural cracks mean you have your mixtures wrong, discard these, or recycle.

A good man can dig, mix enough soil, and make about five stoves each day. We sell them for Ksh. 40/- a complete single stove and chimney.

■ Installation:

To install the stove, throw down about an inch of clay slurry on the selected spot and then place the bottom half (no chimney hole) on this—apply pressure. Take an old saw and cut in a "door" into the firebox about 4 to 5 inches wide. Then cut a 3 inch wide and 2 inch deep channel opposite this door leading to the

chimney outlet. (Place the top half on dry and mark the hole for the chimney to be sure you cut this channel correctly) Also cut in a $\frac{1}{2}$ inch

(Continued on page 9)

(Continued)

inch by $\frac{1}{2}$ inch secondary air duct from any point on the side leading into the firebox. Take a good clay paste and apply like glue to both halves and then place the top half to match the bottom. Clear the smoke channel and air duct of mud. Use the leftover clay slurry to mud over the whole stove, covering joints and small cracks. Mud on the chimney piece or use a metal pipe to vent smoke to the outside. If you leave only the short mud chimney inside, take two tin cans and cut out both ends on each one. Slit one can to fit into the mud hole on top and then cut a whole in the side of the second to fit tightly over the first so as to form a venturi (looks like a T). This improves draw and prevents sparks from going straight up into the thatch or timber. The stove is ready for use.

■ Utilization:

Light a small fire with kindling. One should not have to blow to start a fire and there should be no smoke after a flame starts. Once a good flame appears, the pot should be placed over the hole as this improves draw. The size of the firebox and door forbid the use of large logs as only a small flame is required to cook. If the stove is kept low, near the floor, it can provide heat and light much as the old fire, once cooking is done.

Even women can make these stoves when I have found that they are reluctant to try most others due to the heavy labor involved in compacting the clay. The form is light and easy to carry, and it is not impossible to move the stove in the house or to another home. I believe this model goes a long way to fulfilling the physical, social and economic requirements for fuel-efficient mud stoves.



Dan Schellenberg

"Clay in the Hands of the M 90 Potter"

Nobody knows how old she really was, but not long ago old Syo Myove died somewhere around a hundred. She died a famous Kamba potter and an outstanding Christian witness. Her story still burns in my mind from the last interview with her in 1979.

It seems that she was the first woman convert (in central Ukambani) whose husband hadn't been converted first. Her husband, Myove, hauled her up before the clan to force her to recant. In his shame, he beat her till she lost her teeth; she was cursed, stripped and chased to the forest alone. She had told them all that Jesus was as real to her as Myove, how could she deny either! They would soon know how true that was.

Bleeding and in tears, she cried out to her new Jesus and begged to know what it all meant. How would she live and what could she do with no land and no man?! And God spoke to her and told her to use what he had given—the mud from where she knelt and her tears. In that year Syo Myove was taught to make pots. With the money from the first pot, a mere shilling, she bought a shirt from the missionary to give to Myove. But he wouldn't have her back. Her skill and fame increased. No one made pots the way she did—no one does and no one could, for she was taught by the Master Potter Himself.

Times remained hard and one day God told her to buy sweet potatoes from the missionary and plant them to fill the forest for two years. She did, and soon the locust and worms consumed the clan's food. Only Syo Myove had anything to eat. Would she share? Indeed! She made it clear Who gave the gift of life. And many received the Bread of Life along with the sweet potatoes. Soon whole families turned to God. Even old Myove took his wife back. She continued to love and serve him for 20 years until he too accepted Christ.

I asked Syo Myove why so few had experienced God in that way, and she replied that there were three kinds of Christians: there were the "clothing" kind, who only dressed like the missionaries to feign a faith; and there were the "day-time" kind, who acted during the day like believers but at night went back to witchcraft because of its great power; and then there were those "whose eyes are filled with Jesus"!

Daniel Schellenberg

How to Build a Fuel-Efficient 'Three-Stone' Stove

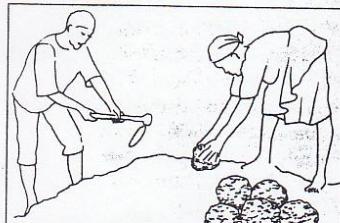
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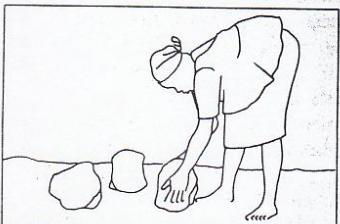
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Tools you will need:
a machete, a hoe, a medium-sized cooking pot and a bucket.

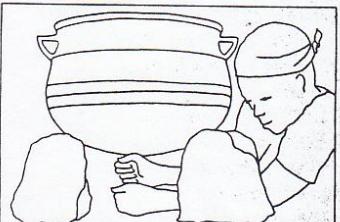
Materials you will need:
six buckets of clayey dirt, two buckets of sand, one bucket of dry straw, three stones and water.



Step 1: Moisten clayey dirt with water (do not make it too wet); mix in sand; add straw in small amounts; mix it all together; roll it into balls.



Step 2: Place three stones on the ground for the pot to rest on (this is where the stove will be built); push them into the ground until they are stable; leave enough space between them to put in the fuel-wood.



Step 3: Place cooking pot on the stones; there should be about two fists' worth of space between the bottom of the pot and the ground.



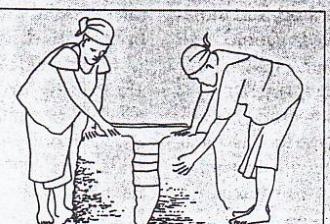
Step 4: Remove pot; pour water on the stones so the dirt mixture will stick; fix the stones in place by pressing some of the dirt mixture firmly around each one, halfway up each stone; be careful not to move the stones.



Step 5: Pour water over the bottom of the pot; place the pot on the stones.



Step 6: Start building the walls of the stove by pressing the dirt mixture firmly in place around the edge of the stones and up around the cooking pot; be sure to leave an opening on one side for the wood.

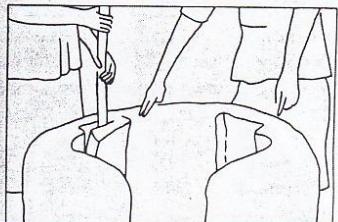


Step 7

Step 7: Continue building the walls up to the height of the handles on the pot; make sure they are straight, flat on top, and the thickness of a fist; smooth out the outside walls with your hands (add a little water if necessary).



Step 8: Gently remove the pot by turning it as you pull (add water if necessary); smooth out the inside walls; wet the pot and put it back in the stove a few times to widen the opening.



Step 9: Make two vents for the smoke, one on each side of the stone opposite the wood opening. Do this by using a machete to cut out a section of wall whose width is the distance between two stones and whose thickness is the width of two fingers. The vents should run all the way to the ground. Put the pot back in to see if the vents were cut properly (remember that the handles cannot rest where the vents are). Smooth out the inside once more.

Step 10: Let the stove harden for a week; during this time place a moistened pot in the stove three times a day; after a week, repair any cracks in the walls with more wet dirt mixture. When this hardens, the stove is ready to use. Make sure to keep it covered whenever it rains.

Source: Ministry of Public Health, Social and Women's Affairs, Togo.

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Evolution of a Stove for Sri Lanka

STOVE TYPE	BUILDING PERIOD	ORIGIN OF IDEA	APPLICATIONS / PROBLEMS / COST		APPROX. BUILT No.
LORENA STOVE	AUGUST 1979 - FEB 1980	'The Lorena Stove' book by Lanto Evans, original stove in Guatemala	Originally developed for highland areas where food is cooked for a long time and where the peasants aspire to city type stoves (ie big). A lot of work to build, not very efficient, requires a lot of materials, not successful in Sri Lanka.		15
2 / 3 POT THICK WALLED STOVE	APRIL 1980 - APRIL 1981	Stephen Joseph (ITDG) recommended that stoves be made smaller - villagers not using 3rd or 4th potholes	More appropriate for Sri Lankan pots and meals, easier to build, less material. Some wood savings when well built and used properly. Chimney Rs50. Labour 20 hours.		60
2 POT BAFFLE STOVE	JULY - SEPT 1980	Attempt to change technical design to assumed heat output need of main meal	Villagers did not think baffle added to performance over all cooking practices. All baffles were removed so that stove was like one mentioned above.		15
INDONESIAN CHIMNEY STOVE	APRIL 1981 - APRIL 1982	Dian Desa (Indonesia) tour in Sri Lanka April 1981	Thinner walls, bigger combustion, chamber and tunnel, extra airholes, raised 2nd pot, cooking speed and efficiency increased. Strong clay/sand/cowdung / ash mix. Durability increased. Easier building technique using moulds. Cost Chimney Rs50. Labour 10 hours.		30
INDONESIAN CHIMNEYLESS STOVE	APRIL 1981 - OCT 1982	Dian Desa (Indonesia) tour in Sri Lanka April 1981	Same design as above but smoke vents around 2nd pot. Faster and more efficient than earlier attempts at chimneyless stoves. Better performance than chimney stove. Less need for accurate construction. Cost Rs 0. Labour 8 hours.		100
SRI LANKAN CHIMNEYLESS STOVE	JULY 1981 OCT 1982	Villagers' suggestion to move door so that stove is in same configuration as traditional stove	Slightly slower than Indonesian model but similar efficiency. Easier to use because 2nd pot easier to reach. Most popular stove design.		700
GRATE STOVE	JULY 1981 - SEPT 1981	Thai bucket stove seen and used in Thailand	Stove very efficient with all types of wood, but requires small pieces. Requires only a metal grate and 5 bricks. Cost Rs8. Labour 1 hour.		10
SRI LANKAN POTTERY LINER STOVE	JUNE 1982 - PRESENT (mid 1991)	Pottery liner concept from the Gandhniketan Ashram, S India, introduced to increase the strength and durability of the stove and to simplify household construction	Problem that metal grate bent or corroded with heat. Charcoal burned away and so stove not easy to restart; unpopular in rural area, where stove is used all day.		500+

Dimensions in cms

A Boy From Burma

This is a story in cartoon form about a boy from Burma. Its link is:

<https://drive.google.com/file/d/0B1ACrvPjNSgwUWZxUHB4T09UTUU/view>

It can also be found on the website of friendsofburma.org under resources. It can be useful in giving children something on their level to read in English.

Where There Is No Dentist in Myanmar.

This is a book helpful to village health workers and village pastors and caregivers. It was translated from English into Burmese. It can be downloaded from this link:

<https://drive.google.com/file/d/0B6twxZ-WcgVBc18yZDlIY3EtNVE/edit>

Feedback

Standing, so to speak, with one foot in Myanmar, and one in the U. S., I see things that I know the leaders of Myanmar need to understand about Americans.

Americans visit Myanmar, make friends and sometimes give money to support some worthy projects they learn about. Other times Myanmar students come to the U. S. and visit churches, make American friends, receive support and then return home. Support started either way gradually ends. Sometimes the Myanmar person wonders why it did not continue.

Americans want feedback. They want to know how the project turned out. If it failed, they want to know why it failed and what was learned in the process. If it succeeded, they want to hear of the success. When they do not get feedback, they assume the project failed and failed for bad reasons. No wonder they do not want to continue to give to failed projects.

It only takes a letter to tell of the purchase of a piece of equipment. Or the progress of an orphan in school. Or an evangelistic tour of student in a Bible school. Such feedback encourages Americans givers to continue giving.

Americans do not like to receive additional requests for money on each feedback letter. They feel they have made their commitment and do not want to be asked for more. If they are cultivated and made aware of additional needs, sometimes they will give more.

There are acceptable ways to ask for donations and unacceptable ways. A letter that demands is not appreciated. A letter that says, "Please send me 5,000 kyats so I can pay my child's school fees!" is viewed as crass and demanding and Americans generally do not respond well to such letters.

Americans like to be appreciated. They like letters that thank and says thing like, "I appreciate your help to my daughter attending Bible school. You have helped her realize her dreams to become a full time Christian worker.

There was an American visitor to a seminary in Myanmar. He was impressed and sent \$1400 through FOB with the stipulation that he wanted feedback on the students who received the scholarship. He pledged to send it for four years if he got feedback. For reasons I do not understand, the school never sent him any feedback so he never gave the \$1,400 for the second year. One letter could have gotten \$1,400!!!

People who live in Myanmar must understand they are competing with hundreds of other organizations for American donations. Many of these competing organizations are very good at making Americans feel involved and appreciated. Most of us receive mail every week asking for donations to this or that worthy cause. So silence from Myanmar means someone else gets the money.

Mails are not totally reliable both in Myanmar and the U. S. Therefore a back up copy of the letter should be hand carried and mailed in the U. S. Usually both eventually get through but two greatly increases the chance one will arrive.

If you are receiving support from a good number of persons, then it is permissible to send the same report to all of them. A personal note at the bottom is helpful.

A little feedback goes a long way!!!

The Karen Reader

This is an English translation of a Karen history and folklore for the fourth grade published by the Karen Baptist Convention. It is on friendsofburma.org website under Resources. The direct link is: <https://drive.google.com/file/d/0B6twxZ-WcgVBNXpVaUhMekY4dUU/view>

The Last American Baptist Missionaries to Burma 1946-1966

This book is a tribute to the over 1,000 American Baptist missionaries who served in Burma 1813-1966. It gives a brief biography of those who served in the last twenty years. Two copies were distributed to each of the Baptist Bible Schools and Seminaries. It can be found on the website of friendsofburma.org or by this link:

<https://drive.google.com/file/d/0B6twxZ-WcgVBWGtrMmtTV0NWRFU/edit>

It can be downloaded if desired.

Bio Gas for Cooking

Bio Gas can be made from various wastes—food, animal, plants. You can Google bio gas and get 687,000 hits which means it is being used in many places in the world to cook and supply heat. More information can be found at:

<http://www.motherearthnews.com/renewable-energy/other-renewables/biogas-generator-zm0z14aszrob>

If manure is used, the manure can still be used as fertilizer after it is used to make bio gas. When not confined, the gas escapes into the atmosphere and is lost. If collected and burned, it can save a lot of wood.

Tax Deduction for Americans.

One of the big differences between Myanmar and the United States is the role each government plays in donations. In the United States, the government wants to encourage citizens to give to worthy organizations. Therefore the U.S. government will allow a person to deduct a donation from their income before their taxes are calculated. The donation must be to a nonprofit incorporated organization that has filed with the U. S. government and has gained a 501(C)(3) status. Non profits are incorporated on the state level. For example Friends of Burma, Inc. is incorporated as a non profit with the State of Indiana. After incorporating, the organization applies to the Internal Revenue Service of the Federal Government for approval as a 501(C)(3) organization. It is a lengthy process with filling out of a lot of forms. Once an organization has 501(C)(3) status then it can give donors a receipt for their donation and the donor can then deduct their donation from their income before their taxes are calculated.

For example if a donor makes \$20,000 per year and give away \$2,000 to a tax deductible organization or a series of tax deductible organizations, then he can subtract that \$2,000 from his income of 20,000 so that his taxable income is then \$18,000.

The normal tax on a \$20,000 income is 28% or \$5,600. But if that person gives \$2,000 to tax deductible organizations, his taxable income is reduced to \$18,000 and so he only pays \$5,040 (\$18,000 times .28). He saves \$540 in taxes. That is a significant savings.

To put it another way, if he does get tax credit for his donation, he has to pay tax on what he gives away. In order for him to have \$100 in his wallet, he must earn \$137 and pay tax on it of \$37 (28%) so he ends up with \$100. But if he can deduct that \$100 from his income before his taxes are calculated, he does not have to pay tax on it.

Another way of looking at it, is that if he can get a tax deduction for his donation, he is really giving away \$72 when he gives \$100 and the government is giving \$28. He only has to earn \$100 to give \$100 and nothing to pay the taxes on that \$100.

Friends of Burma, Inc. is a 501(C)(3) organization. That is why many people prefer to give money to Friends of Burma, Inc. and have us then give it to the person or school or institution they want to receive it. In that way they get tax deduction and save on their taxes.

All churches are 501(C)(3) organizations.

There is also a U. S. Government requirement that nonprofit organizations cannot give money to foreign organizations and institutions unless they have a special license to do that. Friends of Burma, Inc. has a license to send money to Burma. Getting that license required a lot of paperwork with the government. Several organizations do not want to go through that long process of getting that license so they give their money to Friends of Burma, Inc. and we pass it on the organization or institution they want to receive it. It is legal for them to pass the money to another nonprofit 501(C)(3) but not to an individual to transmit the money to Myanmar.

Khan Academy--Free Courses

A website well worth looking at is: <https://www.khanacademy.org> which is an organization that offers many free courses. They also have videos of interviews with entrepreneurs. It has a free resources that can be utilized by teachers of many subjects. Some of their subjects are the various types of Math, Math by Grades, Science and Engineering, Computers, Art & Humanities, Economics and Finance, Test Preparation, etc.

This is their mission statement: Khan Academy offers practice exercises, instructional videos, and a personalized learning dashboard that empower learners to study at their own pace in and outside of the classroom. We tackle math, science, computer programming, history, art history, economics, and more. Our math missions guide learners from kindergarten to calculus using state-of-the-art, adaptive technology that identifies strengths and learning gaps.

U. S. Government Pamphlets

The U. S. Government offers a large number of free pamphlets that can be downloaded from their website. Particularly in the area of business, you can Google free government pamphlets and get a list. You then choose the topic or area of interest and then download any that interest you.

Global Leadership Summit Leadership Training.

This is a program created by a church in Chicago. They go all over the United States giving programs designed to help leaders understand the dynamics of leadership and how to develop their skills of leadership. They have been to Myanmar several times. They use outstanding leaders in various fields. Much of the presentation is by video tapes on large screens. Some of

their speakers are live and they are inspirational. They now have a leadership Training program which has over 500 video tapes you can watch on line. There are a good number of Growth Tracks and you can choose the one that interest you most. Go to:info@glsnext.com

It is quite expensive but a large number of scholarships are available. Below are notes that some members of Fort Wayne Baptist Church took when they attended the Leadership Summit in Fort Wayne.

What I learned from the Global Leadership Summit.

Connect with other people as you connect with God.

Listen and learn.

Can I do it? Can I sustain this?

Have the humility to learn from others.

Eight skills.

1. Pursue and persevere. Grit. Believe you can overcome. Like the little engine "I think I can; I thought I could."
 - a. Grit can be developed.
 - b. Overcome physical challenges causes growth. "This development demands difficulty."
 - c. Read biographies of the lives of those with Grit.
2. Develop self awareness. Learn from past experiences.
 - a. Become aware of your blind spots. You have no idea they exist.
 - b. Turn blind weaknesses into just weakness category.
 - c. Are your choices messing with your decisions today?
3. Resourcefulness. Become a quick learner, experimenter, figure it out.
 - a. Deal with real problems and how to solve them. - Put yourself into broken and confused situations to grow this skill.
4. Develop deep personal concern.
 - a. Be self sacrificing, love & serve God, love & serve other people. That is the core of leadership.
 - b. Give workers your personal concern as their superior.
 - c. Love never fails, it changes people.
5. Jesus had a sense of need in the life of each follower. What is their What, How, Why.
 - a. You need to feel your why.
 - b. Most people understand the "What" & "How", but few may know the "Why" of your organization. What is your "White hot Why?"

Leadership matters. It is very important.

Good to Great.

1. What causes do you serve? Serving causes builds character.
 - i. Develop an adnominal will. (Personal Humility with will)
 - b. Develop ambition. Inspired leaders following a cause is the way to live.
2. A good leader strives to become a great leader. Know what must be done, get people to want to get it done and realize that it is an art.
3. Reframe failure as growth.
4. You can succeed by helping others to succeed. Then you are never alone!
5. Have you found what you are passionate about?
 - a. Love to do it. Feel made to do it. Feel called to do it. This will most likely change throughout your life.
6. Will you see your team as success. Focus on your unit, not your career. Be righteous and not ruthless.
7. Are you willing to make changing the lives of others a priority. Remember life is people.

Stories are how we communicate with others.

Good stories connect with feelings/emotions. "The arts allow people to see" - Ed Catmull Pixar Co-Founder

Evaluating Progress

- Peer to Peer - Only take notes (listen)
- Remove the power structure
- Have a vested interest
- Give and listen to good notes
- Loss of ego in the room
- Don't get attached to your ideas

Failure

- Learn from your failure - Positive
- Unable to complete a task due to being unprepared or lack of ability - Negative

Candor - Expressing truth to improve someone requires judgment.

Make it safe for failure. Remove punishment & embarrassment.

Budgets - Operate within restraints - Time along with money. Don't waste energy. It comes from the passion within a person. Ed Catmull uses the example of "a beautifully shaded penny". A designer spends hours and hours and hours of time and resources to make a penny look perfect. Is that the best use of the talent and passion of that designer for something that will last a second and may not be noticed. Channel these passions into the greatest impact.

Postmortem - Perform an autopsy on a project after it is complete to allow you to learn from what just happened.

Importance of being silent with yourself

Adam Grant

Takers, Givers & Matchers

- Takers - Work for self recognition and gaining power (narcissist)
- Givers - Always ready to help out (sometimes to their detriment)
- Matchers - Can switch between Taker and Giver depending on the situation.

You want givers on your team, but you want givers who give "micro loans" or "5 minute favors" so they do not become consumed by giving, thus becoming unproductive.

If your organization is a bus, you want to get the right people on the bus. It is not so much as trying to get the givers on the bus, but trying to get the takers off of the bus.

Get people to ask to allow the givers to give.

Dr. Brene Brown - "As a leader you can choose comfort or courage but not both."

Be sure to take the time to know the whole story when dealing with others, especially if we have been offended. Our mind has a tendency to fill in the gaps and the information is usually not correct.

Her example of swimming with her husband and she was trying to have a "heartfelt" moment and her husband giving her a brief and non-emotional answer. This led to a confrontation where she expressed she thought it was because the husband was falling out of love with her and/or that he found her less attractive and the Husband was simply focused on a nightmare he recently had where he was trying to protect his children from a speed boat while they were swimming in the lake.

Speaker: Sallie Krawcheck, Diversity

1. Recognize the differences and debates
2. Start asking the question, "Do we have the strongest team in place?"
3. Live your values
4. Realizing it is tiring working with a diverse team.
5. Be open to "micro lessons"

Albert Tate

Leading with leftovers (John 6)

Create a culture where "Dumb ideas & the hand of God can be life changing transformation."

Bring what you have to Jesus and then get out of the way. This will allow you to discover the awe and wonder of Jesus.

Lead in a way that allows you to make sure you have something leftover for your family and God.

Gratitude is very important. Most people feel under appreciated.

Service:

The most important product of any business is service. Frankly all products are pretty much the same. There is not really much differences between cars, hotels, stores, garages, etc. So the one thing that can produce customer loyalty is service.

Service is caring for the customer. (Caring is really what service means)

3 types of customers

Dissatisfied - poison

Satisfied - neutral

Loyal - Fights for them (This is what you want to build upon)

In order to keep a customer:

1. You must make him satisfied. By giving them what they want and what they need.
2. You must make him loyal. You must get him to trust you by giving the customer what he wants.
3. You must give him quality. And on time.
4. You must treat them as if they are important—they are. You must be nice to them.

5. You must greet them in the first 10 seconds with a smile and communicate you are glad to see them.
6. You must fulfill their expectations by giving them more than they expect.
7. You must give them individual attention.
8. You must give them a farewell in the same manner as #5.

Keys to producing the right staff.

1. Choose carefully who you hire. Careful selecting. Selecting over hiring
2. Carefully orientate them. Explain how they benefit from being part of your company, church.
3. I hire people to fulfill my dreams—not just to do a function.
4. I try to make them feel they belong and have a purpose.
5. We are constantly teaching them.

Leaders have to forfeit the chance to make excuses.

Come to work not to work but to create excellence.

Speaker: Sheila Heen. **Feedback.**

Feedback is how we learn about ourselves.

Through feedback we come to understand my relationship with the world and the world relationship with me.

Being receptive to feedback is most important.

We have a need to learn and grow.

We have the need to become accepted and respected or the live the way we are now.

Sometimes we have to endure the pain of feedback in order to get the learning.

A.C.E (Appreciation, Evaluation and Coaching) you need all three to succeed.

Try to get honest **Evaluations** of yourself.

We all need **Coaching** to get better.

Mixing Evaluation and Coaching does not help the person you are giving feedback to. An example is turning in a paper at school and getting it back. The first thing we do is look at the grade (evaluation) and then disregard the notes (coaching). Based off the evaluation we are either have failed and do not need to look at the notes or we have succeeded and do not need the notes.

Appreciation. We all want to feel appreciated.

Appreciation is knowing that I matter.

Why we don't accept feedback.

1. It was wrong.
2. I don't respect them.
3. They are phony.
4. I was stubborn.
5. I was too young.
6. I was in love.
7. We look for what is wrong in the feedback.

Three Triggers.

1. Truth triggers rejection of feedback.
2. Relationships triggers rejections of feedback.
3. Identity triggers rejections of feedback. It is not how I see myself.

Things we can do to better receive feedback.

1. Not deciding whether it is right or wrong.
2. Seeing our blind spot. We all have them. We need to see our blind spots. Only another person can show them to us.
3. Sometimes we need to know about our facial expressions, body language or tone.

We all need a supportive mirror that allows us to see ourselves objectively.

By asking for honest mirroring, leaders become receivers.

We can ask, "What is the one thing you see me doing that I should change."

We all have the human need to learn and grow.

Leaders must become better receivers

The value of the Arts

Sometimes music can find what you are trying to express that words and advice can not. When you find music, or other art forms, that touch you be sure to share them with others.

Crushing the Power Chasim

Sam Adeyemi

When you are put in a position of leadership, bring those who you are responsible for to a level of equality with yourself. Do not treat it as a position of power but a position of service.

Flip the power structure like Jesus did.

Reference John 14:12

Success.

You will not find the definition of success until you help the people I sent you succeed. God.

Christ: Leadership wants his followers to succeed.

What are the needs of the people? What are the needs of your customers?

It's now what you know, it's how fast you can learn.

Sign you are on a plateau.

1. Things are running smoothly.
2. You know the answers.
3. Support feedback is positive.
4. You become a mentor.
5. You're busy but you are bored.

Ways to move forward.

1. Throw away your notes.
2. Ask the questions.
3. Admit what you don't know.
4. Let someone else lead—step back.
5. Take a job you need to grow into. Step out of your comfort zone.

Speaker: Craig Groeschel, Expanding your Leadership Capacity.

Capacity - What you can produce increase your capacity.

Expand your leadership capacity.

1. Build your confidence in God. - Your greatest calling could be held back by your greatest fear.
2. Expand your connections. You are one relationship away from your destiny.
3. Improve your competence. Others know how you need to improve.
4. Strengthen your character—Talent will get you to the top but character keeps you on top. Check your life for leaks.
5. Increase your commitment. Have the attitude that nothing will prevent you from getting there. Stop "kinda" trying to do something.

Berea College, Berea Kentucky.

Wikipedia: Berea College is a [liberal arts work college](#) in the city of [Berea](#) and is located in [Madison County](#), approximately 35 miles south of [Lexington](#), in the [U.S. state of Kentucky](#). Founded in 1855, Berea College is distinctive among post-secondary institutions for providing free education to students and for having been the first [college](#) in the [Southern United States](#) to be [coeducational](#) and [racially integrated](#).^[3] Berea College charges no [tuition](#); every admitted student is provided the equivalent of a four-year, full-tuition scholarship (currently worth \$97,200; \$24,300 per year).^[3]

Berea offers [Bachelor's degrees](#) in 32 majors.^[3] It has a full-participation work-study program where students are required to work at least 10 hours per week in campus and service jobs in over 130 departments. Berea's primary service region is Southern [Appalachia](#), but students come from 46 states in the [United States](#) and 58 other countries, with approximately one in three students an ethnic minority or international.^[3]

Several students from Burma have attended this school and received a good education. If a student has money, he will not be accepted. It accepts students from Burma and other foreign countries but only a small percentage of foreign students are accepted from the many who apply.

Personal Spiritual Journal

Some people find keeping a personal spiritual journal a meaningful experience. They record whatever is meaningful to them. Below are some excerpts for the journal of Genevieve Sharp Sowards, wife of Erville E. Sowards, missionaries to Burma. She did not write it to be shared but since she is gone, it might give someone an idea to start a journal.

May 29, 1960

I was sick in bed with mango poisoning—rash on my face and eyes swollen nearly shut. I was feeling pretty miserable and discourage because we were to have left yesterday for a specially planed trip to Myaungmya and Bassein—my first visit since leaving there in 1932.

A letter came from Major Maud Dougan of the Salvation Army whom I had gotten to know when she stayed at the Guest House last month. We had had some good talks and I felt she was a “kindred soul.”

Her letter was simply a friendly one, expressing appreciation of our times together, written for no immediate purpose. She could have written at any time, but no time could have been better to lift my spirits and bring a shaft of sunshine into that day.

Thank you, God.

In the front of Emmanuel Baptist Church in Rangoon, the Kemmendine Baptist Church, the Judson Baptist Church in Mandalay and many others are vases of flowers of brass, polished to gleam like gold. They are of various sizes, straight sided, unadorned and, you would say especially appropriate in their simplicity and elegance when filled with flowers of various kinds which grow so abundantly in Burma all the year around.

You are told that they are shell casings salvaged from the debris of war which brought so much havoc and suffering to this beautiful and distinctive country. Burma was fought over twice in some of World War II fiercest fighting first conquered by the Japanese and then laer reconquered

by the Allies left and bomb craters and wrecked was implements, and empth shell casing. The high quality brass is much better grade than churches can usually afford for their altar pieces a sad commentary on the values of our culture.

These shell casings survive as sanctuary vases call to mind Isaiah's prophesy, "And they shall beat their swords into blow shares and their spears into pruning hooks."

Kwepin was formerly a Karen Christian village but now has Burmese, Indian, and Chinese sections and thus offers a challenge to this humble, consecrated Christian teacher. "When one door is closed, God opens another for us." Yu May believes "And the prayers of friends help." Isaiah 65:24, "...before they call, I will answer; & while they are yet speaking I will hear."

Thramu Yu May who taught in Thabaung, Bassein District is returning to teach in her home village of Kwepin. Although the school in Thabaung is a State (public) School, this Baptist teacher gave genuine Christian witness many will never forget. Se was loved by the children and respected by their elders in this strongly Buddhist village. A small group of Christians meet in her home.

Quite frequently I wake up with the strong feeling that I have been far afield and by got back into my body lying on my bed just barely in time to wake up.

This makes me think of the belief of the Karens that you should not awaken a sleeping person too quickly because, if there is not time for his spirit to return to his body, he will die.

Folk beliefs often have some grains of truth in them or are based on some fundamental truth intuitivey perceived, even though in later developments this basic truth is all but lost in a sandstorm of superstition and distortion.

Perhaps the basic truth in this is the spirit is not bound by space but can wander far afield while a person sleeps. Even this last statement is misleading because "far afield" is a space phrase—when I was trying to say that three dimensional space does not into spiritual experiences. In this example my spirit—my thinking, my feeling—can go off on excursions of logical deductions or emotional adventuring and quite leave my sleeping body behind. If you can cancel out the special words in the above statement—"go off", "Excursious", "leave", "behind"—you can see what I mean. I do not know what others words I could have used instead of these our language is so geared to three dimensional, special words.

From U Zan's History of the Karens: Mrs. Vinton's dream at the anxious time when her husband had differences with the Baptist Missionary Union and did not know what they should do. She dreamed she saw a very high and stately tree with outspread branches and green leaves.

As she was looking at it and admiring this beautiful tree she saw a party of some 5 or 6 men coming to it with axes in their hands to cut it down.

June 14, 1960 (About 5-6:30 A. M.)

I was lying on my bed at the Rest House, Maymyo, looking out across the front year below, to the great apocalypse and sky thinking of not much of anything. My thoughts floated about, staying in one place hardly long enough to leave a record in memory.

Then there came to me a mood of exultation, of great joy as a window opened, as if a great truth had been revealed. I felt God very real and wonderful. I felt something very glorious must have happened or would soon happen. I did not know what it could be—or even what I would like for it to be. I had no definite thoughts of what truth was perceived or what great revelation had come. I was just a feeling of exultation and glory.

I even tried to analyze what recent events—large or small, what only half perceived emotional associations had flitted through my consciousness to cause it. But even the sum total of several pleasant happenings could not account for this lofty mood.

I felt it was a gift of God, and I could talk to God with or without words, formed or not even thoughts. “Thank you, God, for these moments of exalted joy.”

Even if they have no cause, no purpose, but are only moments suspended in time with no relation to time or space or me or my life, I thank You for them.

This joy felt creative, with potentials of the pleasures of making things, inventing, find a way to work things. It felt sharing, communicative. With so few people I feel any sense of communication. This exultation did not feel so much like communication with any person but more like communication with a creativity. I wonder now if someone had been praying for me.

July 1964

I prayer that I would be able to see evidence of God’s ever present care as I had in the past. I have been able to see most clearly His miracle of timing. These are probably many of other aspects of His revealing but timing has been easiest for me to see.

I had gathered up 7 books we could spare to be sold at the Guest House in order to lighten our load of household things. This was the second batch of books I had sent.

These were on Erville’s desk before he took them over to the Guest House. Saya John Po came by just then and looked at them and said he would take the all. He gave Erville the money. Erville said he would make a reduction and intended to give him back a one kyat note, but when he got home, he found he had given him the five and kept the one. But that, we believed, was God’s planning as John Po’s salary is small and he has to live sacrificially. He is well educated and reads English easily. But somehow we hadn’t thought of him to give the books to. He lives

in Kengtung and so is far away from opportunities to borrow books. And those particular books included Lloyd Douglas' Magnificent Obsession, and Disputed Passage, and Brother Mayo.

If I chosen I couldn't have chosen better books for him. Again God's timing for him to be going by just when the books were there!

Sai David wrote and asked me to buy him 5 ounces of yellow turnip seeds. I looked in several of Erville's seed catalogs for yellow turnip seeds but found none. Also I looked in Oakland Park Garden Store.

Then I was talking to Mavis Fritt on the phone and just happened to mention my inability to find yellow turnip seeds for Burma. She explained that down on the farm in West Virginia where she grew up, they called rutabaga yellow turnips. So I looked in the seed catalog and found that rutabaga were sometimes called yellow turnips. So I ordered some for Sai David.

It just happened—or God's planning and help that I mentioned this problem to Mavis of all people who knew the answer!

Joshua of Burma wrote us, asking for a life jacket. He was then evangelist to the sea gypsies and travelled by small boat from island to island in the treacherous seas of the Mergui Archipelago.

But when we got his letter, it was September, and all the stores had sold out their life jackets and wouldn't have any more till spring.

My husband and I were coming back from a speaking trip in West Virginia on the outskirts of Lancaster, Ohio. I saw a Goodwill Store. We stopped and went in. They were featuring back-to-school clothes. There was big table of blouses and sweaters—but right in the middle was a bright orange life jacket! God had led us to the life jacket for Joshua.

Friday, Aug 20, 1976

I was very depressed all day. I just couldn't seem to throw it off. I didn't want to do anything.

The next day I was looking through my files and found a letter I hadn't answered. It was dated the 13th of March and so probably was received before the end of the month. Why I hadn't answered it I don't know.

It was from a Karen nurse in Namtu. Her letter touched my heart. She didn't ask for anything except that I write her. She said she suffered from the cold and had asthma. I immediately decided to send her a box and specific articles of clothing came to mind—my old plaid coat of 1927—years, a turquoise suit of Daughter's, sweater, a blanket Ruth Stewart have me to send. I decided to go to the drug store and buy asthma medicines and a Bible picture book for her "kiddies."

I was happy to be doing this. I “found” that old letter just at the right time. Thank you, God.

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Rules of Business.

Just as game have rules, so there are rules in business you must play by if you are going to succeed. Some of them are:

1. Remember: “No one buys your product because you need to sell it; they buy it because they perceived it fills a need in their life.”
2. Have clear cut objectives--know your goals and how you are going to get to them.
3. In a good deal, both sides make a profit. Both sides feel they benefited. Both sides feel good about the deal and would do it again.
4. You can give a customer a bad deal once, maybe even twice, but in the long run, your business will fail.

5. There are always enough disgruntled customers without creating more. No matter how hard you try, there will always be some customers with unrealistic expectations who will be unhappy with the deal. Therefore try and treat all reasonable customers as nicely and fairly as possible. Nothing is gained by returning anger to an angry customer. Better to be calm and conciliatory than angry and belligerent.
6. Some customers and employees will steal from you. Watch for it and guard against it in every way you can think of.
7. Always protect yourself with receipts, signed agreements, contracts, etc. Always have the customer sign that he has received an item. Always insist on a receipt when you pay a bill.
8. Treat all employees as persons. Follow the “Golden Rule” Do unto others as you would have them do unto you. Profit sharing makes them feel part of the company and they will work for the good of the company.
9. Learn from your competition. Keep track of what they are doing how they are doing it.
10. Keep in touch with what is going on in your sector of the market. Know what is going on in the business world.
11. Cultivate a relationship with your banker. Let him get to know you and your business. Then he can be helpful when you need credit.
12. Learn accounting. Learn how to keep track of money, control it, and to track it. Learn double entry bookkeeping.
13. Most products in the U. S. are about the same. The difference is SERVICE!
14. An irate customer will tell seven others about his bad experience.
15. Dead inventory tie up needed money--get rid of it. Sell it at a loss if need be.
16. Location is all important. Know what makes for a good location and choose it.
17. In the U. S. the four biggest causes of business failure are:
 - (1.) Inadequate planning.
 - (2.) Inadequate promotion and advertising.
 - (3.) Not enough money laid aside to carry the business until it reaches profitability.
 - (4.) The problem of cash flow is not understood or a solution planned for it.

18. Friends can be a big problem in business. They want a “special deal” so you don’t make any money.
19. Ways to increase profit. Buy lower, sell higher, reduce overhead, increase sales.
20. Honest is the best policy. It may cost more and result in less profit but it is the right way.
21. Profit sharing rewards employees. They helped earn the profit; they should share in the profit.
22. The Internet opens opportunities all over the world.
23. Survey your customers; they see your business in a way you need to see it.
24. Never aggravate government persons. They can cause you a lot of trouble.
25. Join a business person group where you can share with others and learn from them.
26. Never make a big mistake if you can make a small one. If a product looks like it will sell, buy as few as possible to see if it sells. If it doesn’t sell, then you have made a small mistake. If you buy a lot and it doesn’t sell, then you have made a big mistake.
27. If you have employees, asked their advice and evaluation. Often they know more about your customers than you do.
28. Listen to your customers. Ask them what they like and don’t like about your business or service.
29. If you are successful at business, then teach business to others. It will sharpen your understanding of business. And students often have unexpected insights.

If you have discovered other rules of business, write Neil Sowards so he can add them to this list. His e-mail is: neildianasowards@juno.com

Mental Health Non Government Organization (NGOs)

There are two organizations in the United Kingdom working to bring better treatment for mental health patients. They are:

1. Basic Needs at: basicneeds.org
2. Minds of Health at: globalmentalhealth.org

Karen Youth Learning Video

Harmony Kadoe worked two summers with the Karen Youth of Living Streams Karen Baptist Church in Fort Wayne, Indiana and produced a video called, “Karen Youth Learning” DVD. It is 1 hour 4 minutes and 42 seconds long and deals with a number of important subjects related to youth in short segments.

It can be seen at: <https://youtu.be/EJNsoJWLiro>

It can be down loaded and put on a DVD so youth everywhere can have access to it. It might inspire Karen youth in Myanmar to make their own teaching video that would be more relevant to the Myanmar scene.

Understanding Mental Illnesses.

As Third World Countries develop, there is usually an increase in mental illness. The four greatest concerns are: Depression, Anxiety, Drug Abuse and Alcoholism.

FOB found two books that might be of help to ministers, teachers, Christian Workers and Village Health Workers.

They were produced by the Royal Society of Psychiatrist in the United Kingdom. These books are: 1. Where There is No Psychiatrist and 2. Where There Is No Child Psychiatrist. They describe a wide range of mental illnesses and medicines to treat them. FOB made thirteen copies and had them evaluated by the four schools that train village health workers and nine seminaries and Bible schools to see if they would be useful in Myanmar. Also those who were evaluating them were asked if FOB should translate them into the Myanmar language.

Those evaluating them said they were too high for the average minister and health worker and so it would not be wise to invest the money necessary to translate it. However, they recommended that a copy of each book be given to the libraries of each of the 48 Baptist Bible Schools and Seminaries.

FOB contacted the forty eight schools and then gave copies to each school who wanted them. If others feel these books would be useful to them, they can contact Russ Kadoe and he will make copies for them.

Children’s Stories in Myanmar language.

There are 80 Biblical stories and parables in the Burmese language that can be downloaded free from this website. <http://www.donkeyollie.com/sunday-school-less...> Some have felt they were helpful. Others did not think so. So each person should decide themselves.

Counseling Course.

Tansy Kadoe, a Sgaw Karen leader, has earned a second Masters this time in Counseling. She has written a course on counseling. We think it will be useful for ministers and health workers. So we are putting it on line in this site so anyone can download it and use it. It is 76 pages long and contains a lot of good information. It can be downloaded from this link: http://friendsofburma.org/static/docs/pastoral_counseling.pdf

It can also be downloaded from friendsofburma.org website.

Recycled Teak

Teak wood has become very valuable. Last I heard Number One teak was valued at \$10,000 U. S. Dollars per cubic meter (39 by 39 by 39 inches)

If you go on eBay, you will see many items for sale made from recycled teak. This means that they are salvaging teak beams from old buildings and reusing it for teak carvings and other items.

So if church owned buildings are torn down in Myanmar, it is important to receive credit for teak beams that salvaged in the process. Building wreckers or construction companies may not tell you the value of your old teak so it is important to ask.

We are working on adding these topics:

- Marriage Building Program
- Resources.
- Films and Movies.
- Microcredit.
- Karen Youth Learning DVD
- Karen Pastors Counseling DVD.
- On line English courses.
- On line Entrepreneurship courses.
- Japanese School.
- Philippine school for Micro Credit.
- Trickle Up.
- Powder Horns
- Video Courses
- Retirement
- DVD for Karen Youth
- Entrepreneur Course on Line.
- Fairs.
- Water purification systems.
- Berea College.
- Bacone College.
- Judson University
- Jerry Cain
- Adoption.
- Down load Biblical Cartoons—15 stories in 6 languages.
- Thought Paper: Opportunities from Current Situation in Myanmar
- School newsletters on a website, send out only the link.