



**VID**

VID Specialized University, Oslo, Master Thesis in Diakonia and  
Christian Social Practice

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**Pentecostal congregations and community  
development: A study of church engagement in the field  
of education in Cambodia**



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## **Abstract**

Filipino missionaries went to Cambodia in the 1990s. Primarily, aiming to preach the gospel to Cambodians. These missionaries established the Three Pentecostal congregations and in the long run they were able to establish English language centres and pre-schools. The purpose of this thesis is to gain understanding on how and what the church is doing that impacts the community. Interviews and observations of selected programs were conducted in the field to collect data. After analysing the data, the result reveals that the main needs of Cambodia is “Education” This is the reason why these Pentecostal congregations that I visited, both in Phnom Penh and Battambang offered different activities such as English language school, free dormitories for students from different villages who cannot afford to pay for dorm rentals. They also offered different programs that help the community to improve their life values, and economic status. And as a result, these activities have developed individuals and the community. There were changes in their old perspectives in life and received hope for a brighter future. Pentecostal congregation in Cambodia did not just exist for the gospel but also to help the community to improve their lives and prepare the new generation for the future.

Key words:

Congregations

Poverty

Community Development

Education

Empowerment

Diakonia

## **Abbreviations**

LCA: Lighthouse Christian Assembly

LOHI: Legacy Of Hope International

EN: Every Nation

FCCO: Filipino Christian Church in Oslo

FIC: Filadefia International Church

SEA: South East Asia

LWF: Lutheran World Federation

UYT: Use Your Talent

LWF: Lutheran World Federation

WCC: World Council Of Churches

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## Chapter 1

### Introduction to the study

#### 1.1 Background and rationale

Cambodia went through bloody wars for the last four decades and it caused a lot of sufferings to all Cambodians. Poverty got worst, many infrastructures were destroyed, and socio-economic and educational system collapsed. After 1979, when the Khmer Rouge Regime ended, NGOs and missionaries from different places sought to come to the rescue. And some of those who came were Filipino missionaries who were able to start congregations (Pentecostal congregations) The Pentecostal congregation is one of the fastest growing denominations in the world today because of their passion for missions in response to God's call. But what are these Pentecostal congregations doing in Cambodia aside preaching the gospel as their main goal? How does these three congregations help the community to cope from trauma, show resilience and help Cambodian develop their life status, way of living and even personal development?

After those wars, the NGO's and other Christian organizations put up schools, hospitals, and other infrastructures but those were not enough. Community development is more than the infrastructures and is also about the restoration of broken individuals and people who have been in deep trauma. It is a process where an individual or a group of people moving up from their painful experience to a better life. As Cavaye (2015) stated in his article:

Community development is a process conducted by community members. It is a process where local people cannot only create more jobs, income and infrastructure, but also help their community become fundamentally better able to manage change.

Managing change and development is not that simple as it takes time, healing and individual restorations before it can happen. Wounded people cannot help others because they also need help. This study helps evaluate how Pentecostal congregations has contributed to development of the community both in Phnom Penh and Battambang Cambodia after many years of war through their educational programmes and activities.

## **1.2 Motivation**

Hearing about Cambodian's tremendous experiences really broke my heart. But when I heard wonderful and amazing stories of Filipino missionaries who went there and did something to help, I was comforted and excited to learn more about what they are doing and how people's lives were being transformed, how they grow spiritually, how they cope emotionally, their growth in character and how they improved their economic status. Those things motivated me to do the study. I wanted to witness how the Three Pentecostal congregations, (the Every Nation, Lighthouse Assembly church and the Worship Assembly) is contributing to the community development through their educational activities and programs with my own eyes because I never got satisfied with my vicarious or imagined experiences of what was happening in Cambodia and how the people were coping with the turmoil of the past. I really wanted to evaluate how the three Pentecostal congregations mentioned above were doing and how effective it is to improve Cambodian's situation from all those sufferings they went through. On the other hand, I also became aware of the prejudices of people from different parts of the world about Pentecostal congregations, such as their sense of self-righteousness and using the church for business and believing in false doctrines. This made me to reflect and it motivated me to explore the three Pentecostal congregations in Cambodia, learning what programs and activities they were running and how helpful those was for the people in Phnom Penh and Battambang. I really wanted to learn whether people's prejudices and amazing stories were true but also about the reasons why these three congregations were offering educational assistance to Cambodians.

## **1.3 Research question and objectives**

From the 1980s up to the present Pentecostal missionaries in Cambodia never stopped offering educational programmes for Cambodians due to high educational needs. Against this backdrop the research question of this study is focused on the Pentecostal congregational activities and programmes specifically in the field of education. Formulated more specifically the study investigates: In what ways are Pentecostal congregations in two different city locations in Cambodia contributing to community development through their educational programmes?



Following from the stated research question, the objectives of the study are:

- To explore the contribution of the educational activities and programmes to the development of personal well being of every enrolled children and youth.
- To determine whether the English language program has opened more doors for employment;
- To assess the working relationships of the Pentecostal congregations with the society and the government.

#### **1.4 Theoretical framework**

According to Creswell (2018:49) one component of reviewing the literature is to determine what theories might be used to explore the questions in scholarly work and in qualitative theory. The researcher in this respect may develop a particular theory as the final outcome of his or her study and place it at the end of the project as a grounded theory. The theories drawn upon in this study, guide the researcher to examine the above-mentioned church engagement in the field of education and how it contributes to the development of a person or a group of people physically, emotionally, spiritually, economically and the person's well-being. Such as comfort and security and safety.

This study focuses on four concepts informing its theoretical framework. First is the concept of community development. This concept examined the theory of empowerment through educational activities and programs of the three Pentecostal congregations to improve the situation of an individual or a group of people and the society and that is contributing to understand what is meant by the concept of community development and how community development can be a vehicle for reconstruction, coping and building each and every individual affected by or suffering from traumatic experience in the past. The second concept is poverty. This concept is important as it defines the inability to access education, as well as other needs of the people in Cambodia, specifically in Phnom Penh and Battambang city. The third is the concept of education. This particularly relates to the question about the significance of education in community development and the life of an individual. This will also help explain how poverty can be solved through education and how education has contributed to the development of the community. Fourth and finally is the concept of diakonia, which explains the mission of the church or what the church is called for.

More specifically in the context of this study, diakonia pertains to the questions why the Pentecostal congregations offered educational programmes and activities for the community, what are the reasons for their engagement in education and how they understand this as integral to their diaconal task.

### **1.5 Relevance of the study**

The three Pentecostal congregations mentioned above, aim to help the people in Cambodia develop or improve their situations by offering educational programs.

The three congregations have already established English learning centers, pre-schools and students dormitories both in Phnom Penh and Battambang city. As Türkkahraman (2012:38) stated:

The primary aim of education is to sustain individual and societal improvement ... educational programs and policies play a pivotal role in these social and individual progress.

This shows that this study is relevant to the high educational needs of Cambodia because it has already contributed to numbers of individuals who received education and benefited from it. The educational programs such as, English camps, almost free dormitories, English language and literacy program sustained individuals and helped their lives improved.

Moreover, this study is also significant for the church because the church is commanded, “to love your neighbor as you love yourself” (Matthew 12:31). What the congregations are doing is an act of obedience to what God calls the church for. It the congregation’s way to “put faith in action”

### **1.6 Ethical considerations**

Along the process of conducting this study some ethical considerations were set to avoid ethical errors that would harm both the samples and the researcher. And protect the collected data with the respect and keep the privacy of the samples.

Creswell (2018:91) has several list of ethical issues that I consciously took into consideration during the research such as; respecting the privacy and anonymity of participants, avoiding disclosing information that would harm participants,

communicating in clear, straightforward, appropriate language, providing complete proof of compliance with ethical issues and avoiding conflict of interest if requested. I also applied to the NSD (Norwegian Center for Research Data) for approval of my letter of consent to my key participants. All persons who agreed and signed the consent letter voluntarily participated in the interviews and were given the right to quit or withdraw from interviews at any time they wanted. I also made sure that all the data and other private information would be kept confidential and not shared to any public social sites and be deleted if the key person would withdraw.

## **1.7 Structure of thesis**

The thesis consists of six chapters. The following description below represents a brief summary of each chapter.

### ***Chapter 1: Introduction to the study.***

This chapter offered the reader a brief background and rationale, what motivates the researcher to do this study, this chapter also includes the research questions and objectives, theoretical framework, relevance of the study, and ethical considerations.

### ***Chapter 2: Toward understanding present-day Cambodia: a brief orientation.***

In this chapter, I will give a historical background about Cambodia before and after World War II, the Pol Pot Regime, the situation of socio-economic, religion and Christianity now and discuss the recovering stages of Cambodia and the educational status from before until the present time.

### ***Chapter 3: Literature Review and Theories***

In this chapter the researcher presents and discusses all the reviewed literatures from different scholars and authors to relate to the previous studies and on going studies. And also the researcher presented the important concepts of Poverty, education and the concepts of Community Development. These concepts helped the researcher determine How the Pentecostal Congregation contributes to the development of the community through their educational programs and activities.

#### ***Chapter 4: Research design and methodology***

This chapter contains the about the discussion of research design and methods and all the process done in this study from the choice of samples and area, data capturing, storing and editing to data analysing and also the short coming and limitations of the study.

#### ***Chapter 5: Findings***

This is now the presentation of all the sample profiles, data collected, the results of the investigations.

#### ***Chapter 6: Interpretation and discussion:***

In this chapter, I present the interpretation and discussion of the major findings of the research problem that were investigated through my empirical research and its significance in the light of my theoretical framework.

#### ***Chapter 7: Conclusions And Recommendations***

This chapter will discuss the summary of all the findings and analysis and give recommendations for the future study or projects. The final chapter discussed the main findings (Positive and negative findings or even the gaps or deviations) obtained from the study. This chapter also shows the relevance and the value of this study and give

## Chapter 2

### Toward understanding present-day Cambodia: a brief orientation

#### 2.1 Introduction

It is not easy to understand the present situation in Cambodia whether it is social or political unless we use microscopic lenses to see what is the larger historical context that shaped the situations now. Through offering a brief historical background, one can understand better why Cambodia is one of the poorest countries in Asia. So let me give you a short historical background of Cambodia.

Cambodian people are called “Khmer” pronounced as “Khmai”. According to the Worldmeters (2019) the current population of Cambodia is 16 424 876 people based on the latest United Nations estimates. Cambodia population is equivalent to 0.21% of the total land area of 176,520 km<sup>2</sup> (68,155 sq. miles)

When it comes to geography, Cambodia is located in South-East Asia in between the two borders of Vietnam and Thailand, which is more powerful and bigger than Cambodia. See figure 2.1



Source: Fleischman (2017)

According to World Bank Group (2018) Cambodia has suffered a lot because of the damages done by wars. This turmoil experience of Cambodia has led to large-scale poverty, collapse of the educational system, downfall of the socio-economic system and trauma. Today, however, approximately two out of 10 Cambodians are poor, compared to five out of 10 in 2004.

Furthermore, BBCNEWS Asia (2018) stated that from 1863 Cambodia was under French colony for 90 years. When Prince Norodom Sihanouk became king, thereafter Japan took control of Cambodia during the World War II in 1941 but it ends in 1945. In 1946, French bring back its control over Cambodia but a new constitution allowed Cambodians to form political parties, then communist guerillas fought against French and that's the beginning of Cambodia's Independence from French colony.

## **2.2 American-Vietnam War**

After World War II, in 1953, Under King Sihanouk, the country became the Kingdom of Cambodia. Sihanouk stepped down to his position being a king to pursue a political career. His father became king and Sihanouk prime minister. Sihanouk's father, however, died in 1961 after which he became the head of state. Then in 1965 Sihanouk broke relations with the US and allowed North Vietnamese guerrillas to set up bases in Cambodia in pursuance of their campaign against the US-backed government in South Vietnam. In 1969, the US began a secret bombing campaign against North Vietnamese forces on Cambodian soil. (BBCNEWS Asia 2018)

The American-Vietnam War was severe. North (2008:52) stated that the Americans dropped over 150,000 tons of bombs that caused great damage to Cambodian agricultural land, irrigations and farms. Cambodia suffered a lot from the wars of others. Poverty get worst since Cambodian's way of life is traditionally agricultural and the most important commodity in Cambodia is rice. Rice has remained an essential part of the countries economy and stable food contributing every meal. (North, 2008:52) Huge part of Cambodian land was destroyed and Cambodians source of living were damaged and cannot be used.

## **2.3 Pol Pot Regime**

According to the history, Saloth Sar, known by his name Pol Pot, was born in 1925 in a small village of Prek Sbauv, located 100 miles north of Phnom Penh. His family was

so wealthy and owned 50 acres of rice paddy, or roughly 10 times the national average. In 1934, Pol Pot moved to Phnom Penh and spent a year in Buddhist monastery before he attended a French catholic primary school. He continued his Cambodian education until 1949 and went to Paris on a scholarship. While there, he studied radio technology and became active in a communist circle. When Pol Pot went back to Cambodia in January 1953, the whole region was revolting against French colony then He joined the (KPRP) Khmer people's revolutionary party under the auspices of the North Vietnamese in 1951. And from 1956-1963 Pol Pot taught history, geography and French literature at a private school and at the same time plotting a revolution in 1960, Pol Pot helped organized the KPRP party.

Few years later, Marxism-Leninism formed "Khmer Rouge" guerillas army and launched it in 1968 then he and his party slowly taking off and begun to revolt in the northeast part of Cambodia. (History.com Editors 2009)

By that time, it became more difficult when "Khmer Rouge" or "Pol Pot Regime" – a communist party took over Cambodia. Khmer Rouge used the American bombings as their strategy. By spreading that Americans would bomb the country. Then they instructed the people to leave Phnom Penh, to which they easily obeyed due to the terror caused by bombings. One of the survivors from Khmer Rouge, Loung Ung, stated that from 1975 to 1979 through executions, starvation, disease, and forced labor, the Khmer Rouge systematically killed an estimated two million Cambodians, almost one fourth of the country's population (Ung 2000:Authors note)

Cambodia suffered a lot as a result of the Pol Pot Regime. In the killing field museum, there was history posted on the wall inside the hall that broke anyone's heart who reads it. For instance, the killings and torturing of parents by smashing the children at the tree trunk while the parents were watching. There' is also a big "magical tree" there are text written on a small board nailed on the tree, says that, the tree was used to have a big gong. It is an instrument that produces a loud sound and they turned it on when they are torturing and killing people in the area so that the neighbors could not hear the agony of the people they killing. They killed many of the educated people like, lawyers, doctors and teachers so that no one could fight against them. This caused the collapse of Cambodia's educational system.

In addition, BBCNEWS Asia (2018) stated that, in 1994 thousands of Khmer Rouge guerrillas surrendered in government pardon. And in 1996 the deputy leader of Khmer Rouge, Ieng Sary, formed a new party and was granted amnesty by Sihanouk. In 1997, Hun Sen, the second Prime minister of Cambodia, mounted a coup against the Prime Minister, Prince Ranariddh, and replaced him with Ung Huot. The coup attracted international condemnation. The Khmer Rouge put Pol Pot on trial and sentenced him to life imprisonment

#### **2.4 The slow road to recovery**

Because of the severity of the above-mentioned wars, Cambodians could hardly overcome it. It was too much for a young and a small country like Cambodia given the years of torture and suffering. Aside from that, there are also challenges that Cambodians encountered during the recovery stage. Those challenges include the educational reconstruction challenges.

The Director of Higher Technical and Vocational Education and Training, Ministry of Education, Youth and Sport, Phnom Penh Sophoan, named some of the challenges as follows; poor buildings, lack of Teaching materials and books, chalk was hard to get and paper for notebooks was a continuous problem. Some of these problems persist to the present day. (Sophoan 1988) though, the recovery is slow but we can see that Cambodia is trying to rise up again and progress is seen in the photo below. The Cambodia Communities out of Crises (2019) shows the picture of Phnom Penh now. This is Cambodia Today. (Photo below) “From killing fields to living fields.”





Photo by: Olaf Taush-own work, CC by 3.0  
Figure 2.2: Photo of Phnom Penh today.

According to the history, Cambodians are still coming to terms with the trauma. It is slowly recovering from the past. After the fall of the Khmer Rouge as Quakenbush meaningfully summarized in the following quote:

When Vietnam invaded the capital on Jan. 7, 1979. But even then, the Khmer Rouge was seen by many in the West as a powerful challenge to Vietnamese influence in Cambodia, and maintained support and military assistance from the U.S. and other Western countries. From 1979-1990, the Khmer Rouge held onto its seat in the U.N. General Assembly, and was recognized as the only legitimate representative of Cambodia. When Pol Pot died in 1998, he was only just about to face the possibility of trial before the world (Quakenbush, 2019).

The wars and the traumatic experienced left scars in the Cambodian history but Cambodia never stops striving to rise up and move forward. Though they are not as progressive as other countries in South East Asia but they are moving into recovering. As we can see in the photo no tall buildings and infrastructures but they are standing and living.

## **2.5 Educational status**

Cambodia has one of the lowest standards of adult literacy in Asia. The educational system of Cambodia collapsed due to Khmer Rouge Regime who killed all the educated Cambodians including doctors, lawyers, teachers and other professionals and even those who spoke foreign languages. Today Cambodia is in a constant process of restoring its educational system after Khmer Rouge Regime ended. But restoration is very difficult. About 10 percent of Cambodia's primary school teachers have never attended secondary school and on average four out of five have only lower secondary education (North 2008:69).

According to Sophoan (1988:44-45) education in Cambodia had to be re-started with 2,481 primary schools and 13,619 teachers to educate 724,058 enrolled pupils. Most of the teachers were those who had received education before the Khmer Rouge Regime, who had survived and were willing to become teachers. Only 87 out of the 1,009 teachers in higher education survived after the Khmer Rouge period. Some of them had also fled to the refugee camps in Thailand for re-settlement. And because of this great challenge, the Cambodian government made education a top priority and used Phnom Penh University as training institute for teacher education. Cambodia They had short teacher's training and had great challenges for school buildings and school supplies though Vietnamese and USSR extended some help. Yet this was not enough and many challenges still remain until the present time.

## **2.6 Socio-economic status**

A non-government organization, the CCC or Cambodian Communities out of Crises (2019) stated that, "Cambodia remains one of the poorest, least developed countries in Asia. Cambodia's standard of health, level of education, care for the environment and other indicators of quality of life still need to be improved" CCC also stated that although the war came to an end, the violence did not, whether on the streets or in homes. The political situation of Cambodia until the present has left a culture of graft and corruption. Hughes and Un explained the cause of the slow progress or recovery of Cambodia.

The Cambodian state is authoritarian, corrupt and based heavily upon neo-patrimonial institutions, whose survival and expansion represent key interests driving, and limiting,

public policy. However, the significance of the specific legacies of conflict has declined markedly over the past few years (2011:N.P).

This means that, many of the Cambodians are still in difficult situations in terms of socio-economic stability. Poverty will not be resolved unless justice prevails and corruption stops.

## **2.7 Religion**

Cambodia's first religious ideas derived from animism but their first formal religion was Hinduism although 96% of Cambodia's population is now Buddhist. Buddhism originated from the Indians. The Indians traders who crossed China through Mekong Delta brought Buddhism to Cambodia. Buddhist beliefs, also governs much of the culture, behaviour and attitudes of the Cambodians. However, as recalled by North:

The Khmer Rouge tried to eliminate religion Buddhism. Religion and prayer were banned. Monks were killed or disrobed, or sent to the fields to work as slave labourers, and temples were destroyed, desecrated and even used as death camps. Almost all the Muslims that lived in Cambodia were killed (2008:54).

Hays (2014) added that the Catholics introduced Christianity into Cambodia by missionaries in 1660 but that it made little headway, at least among the Buddhists. In 1972 there were an estimated 20,000 Christians in Cambodia of which the majority were Roman Catholics. A Christian and Missionary Alliance mission was founded in Cambodia in 1923 and by 1962 the mission had converted about 2,000 people. American Protestant missionary activity increased in Cambodia, especially among some of the hill tribes and among the Cham, after the establishment of the Khmer Republic. Hays also states that thousands of Christian missionaries came in Cambodia since the early 1990s. The number of Christians grew from 200 in the early 1990s to 60,000 in the early 2000s as per reported. Missionaries from evangelical Protestant groups introduced Christian converts to the religion. However, many critics claim that the converts lack sincerity and that they only go along with the missionaries to receive the benefits of development, such as schools, extra food, wells and irrigation projects. Many Cambodians refer to them as "rice-bowl Christians." Hays (2014) stated that Christianity is now growing in Cambodia after it was legalized to have church services on Sundays and some Christian religious activities.

## **2.8 Conclusion**

The painful historical context of Cambodia shaped their situations now. Cambodia is one of the poorest countries in South East Asia because of the great damages done by the Vietnam-American War and civil wars. Khmer Rouge has done one of the great genocides in the world, which killed  $\frac{1}{4}$  of the population of Cambodia or approximately 2 million educated people, which caused the collapse of economy and educational system in Cambodia. Furthermore, the recovering process is very slow until now because of the political interest, graft and corruption of the government. Though there were many NGO's and congregations who extended help but still, Cambodia are still struggling to recover.

## **Chapter 3**

# **Poverty, education and community development: towards a diaconal understanding**

### **3.1 Introduction**

In this chapter I seek to engage critically with literature related to the topical focus and key concepts of the study. As Creswell states, the literature review assists in determining whether the topic is worth researching and it provides understanding into ways that the researcher can limit the scope to a need area of inquiry (2018:23). This chapter, against the backdrop of Creswell's statement, undertakes a literature review in view of developing a deeper understanding of the key notions or concepts determining the theoretical framework of the study: poverty, education and community development. In addition the discussion also seeks to explore theoretical perspectives in the field of empowerment, the Use Your Talent theoretical perspective and Christian diakonia in order to relate the conceptual focus more directly the study's pertinent interest in the role of the church in community development.

### **3.2 Global understanding of poverty**

Poverty is one of the most common global issues now a day. The global understanding of the nature of poverty and its causes are significant in this study because contributes to the way we to respond to it.

There are millions of people who are living in extreme poverty. Extreme poverty refers to those people living below \$1.90 per day (World Bank 2019). Based on research done by the United Nations (2018), the latest global poverty statistics indicates that 11% of the world's population, or 783 million people, are currently living below the extreme poverty threshold. Around 122 women aged 25 to 34 are living in extreme poverty for every 100 men of the same age group and most people living in extreme poverty line belong to two regions: Southern Asia and sub-Saharan Africa.

Another finding about poverty is that, almost half of the population of the world or over three billion people are living on less than \$2.5 per day and at least 80% of the world's population lives in less than \$10 a day. (World Bank Group 2019)

However, the latest research findings indicate that significant progress has been made within eastern and southern Asia but Sub-Saharan Africans continue to live below the poverty line, i.e. up to 42% of the population (United Nations 2019).

But what is poverty anyway? In the following sub-sections, I will discuss existing different views of poverty.

### **3.2.1 What is poverty**

In earlier theories of development many assumed that poverty could be explained in the absence of things, understanding and knowledge, absence of access to power and resources (Myers 2008:114). In the early 1990's poverty was explained on two levels: absolute and the relative poverty. Absolute poverty is when people are in absolute inability to meet their basic needs such as food, clothing and shelter. Relative poverty, on the other hand, is not measured by materials or economic level but by the capacity to own and consume goods and services and to have opportunities for development. (Grigg, 1992:23-43). Furthermore, the *Encyclopaedia Britannica* (2019) defines poverty as the state of one who lacks a usual or socially acceptable amount of money or material possessions. Poverty is said to exist when people lack the means to satisfy their basic needs. In addition, Longnecker (2010) unlocked the term "The Poor" which mentioned in by Paul in his writings Galatians 2:10 (biblical based meaning) refers to the needy who were the indigenous to places where Paul was infiltrate.

However, in later views poverty entails more than the lack of income and resources to ensure a sustainable livelihood. Its manifestations include hunger and malnutrition, limited access to education and other basic service, social discrimination and exclusion as well as the lack of participation in decision-making (United Nations 2019).

#### **3.2.1.1 Poverty as deficit**

The definition of poverty as deficit view is closely similar to the views mentioned above. But poverty as deficit is not only the lack of food, clothing and shelter but is also lack of access to good land, health systems, markets or credits (Myers 2008:114). Yet, another kind of deficit that Myers identify has to do with the things that people do not know or skills they do not have. People may not understand the importance of nutrition, cleanliness, importance of child spacing or may not have the basic skills of writing and reading (Myers, 2008:65-66).

However, Myers argues that deficits are not only about materials or skills but Christians have another dimension of poverty as deficit; Christians view deficit for the non-Christians, as lack of knowledge about God and don't know about the good news of Jesus Christ. People do need things, knowledge, skills and a chance to hear the gospel of Jesus Christ. (2011:14)

The view of poverty as deficit is encouraging programs that features education and non-formal learning so that poor people can learn and will no longer be poor. (Myers, 2011:114)

### ***3.2.1.2 Poverty as entanglement***

Another dimension of poverty is entanglement. Myers uses Chamber's view on Poverty as entanglement, which describes the poor as being entangled in a "cluster of disadvantages" he used the household illustration in terms of physically weak, isolated, vulnerable and powerlessness. The following dimensions of poverty as an interactive system or has been called it "poverty trap" (Myers 2008:66-67). (1) Physical weakness: the lack of strength and too many dependents; (2) Material poverty and lack of assets; (3) Vulnerability: lack of reserves, powerlessness; lack of influence, social power and exploited by powers; (4) Isolations: lack of assets, education and excluded from system; (5) Powerlessness: lack of influence, social power or exploited by powers.

The illustration shows that each dimension is interconnected with each other. The problem caused by one dimension will also affect the other (Myers 2008:68). However, Myers comments on Chambers view that he missed something in his poverty analysis, which is the impact of spiritual poverty. Myers added that each of the elements of the poverty trap has a spiritual side states that powerlessness is not just the problem of the poor. But the poor is always living in fear of the unseen spiritual curses, gods, demons and angry ancestors, which makes them powerless (Myers, 2008:69).

There are bundles of definitions and views about poverty but those definitions are all pointing to the physiological needs and the social needs of human being that Maslow described as the number one basic needs for human being to survive and can function normally such as food, clothing and shelter, security, love and belongingness and also the spiritual needs of human being. Those are the basic needs that unfortunately, unmet by the poor. There is no single correct definition of poverty that's why it is very difficult

to resolve poverty in an instant. It has to be understood as political and social scientific act and has often been source of controversy (Lister 2004:12).

### **3.3 Cause and effects of poverty**

Poverty is global issue and as mentioned above, there are billions of people suffering from poverty. The Sustainable development Goals (SDGs) aim to end poverty in 2030 but how? In order for us to respond to this issue, we need to know and understand the causes and effects of poverty.

The latest findings about the causes of poverty was identified by the Concern Worldwide U.S. (2019) and these include: inadequate access to water and nutritious food; little or no access to livelihoods or jobs; conflict; inequality; poor education; climate change; lack of infrastructure; limited capacity of the government and lack of reserves. These causes affect many people around the globe. However, laziness and wrong decisions can also be a cause of poverty and we cannot deny the fact that there are lazy people and everyone is vulnerable in making wrong decisions life. But how about those people who are just victims of misfortune? I have heard many wealthy people say, “When you work hard, you can be wealthy” but not everyone who works hard are wealthy. There are many people who work very hard but remain poor. In the Philippines we have famous idiomatic expression, “Isang kahig, isang tuka” referring to the life of a chicken, one scratch, one peck or a hand-to-mouth existence. Therefore we cannot blame all people for their own hardships.

In the Cambodian context, painful experiences of wars and genocide have shaped the lives of many Cambodians and their economic status. As described in Chapter 2, the slow recovery of Cambodia is somehow affected by the government graft and corruptions. As Nam (2017) stated, such as; ineffective and oppressive governments, which failed to elevate Cambodia from its downfall and get out of poverty after the civil war between 1959 and 1975. Nam also added that the country also struggled for many years even into the early 2000s with political unrest and turnover. In addition, research reveals that poverty fell from approximately 50 percent to 20 percent between 2007 and 2012, and since then it has fallen even more. But why does it never ends? Aside from wars, graft and corruption, the schools were affected too, the hospitals and other establishments. Such as the lack of medicines, doctors and nurses because they were killed so sick people suffered more. According to Thomson Due to poverty, the



schools (in UK) are also encountering the effects of poverty for instance; that poor children are going to school hungry and rely on the school for their breakfast and lunch. Another thing is that children cannot join or participate in the school activities and programs and extra curricular activities such as sports and music. Also, the children are unable to do their homework because they do not have a place to study, no books and no computer and no access to Internet (Thomson 2015:205).

Furthermore, research also reveals that poor people will also have less access to health, education and other services. And the poorest people in the society suffer more from the problems of hunger, malnutrition and disease. Typically, those marginalized from society and have little representation or voice in public and political debates, are the poorest people making it even harder to escape poverty. On the other hand, the more wealth you have, the more likely you are to benefit from economic or political policies. (Shah 2014)

Therefore, the SDGs rightly set as among its goals to alleviate poverty and achieve zero hunger, good health and well-being and quality education, and empower children in the community to read and write. (2019).

### **3.4 The role of education in reducing poverty**

The findings mentioned above about poverty show that poverty is blocking the way of poor children to climb the ladder of a brighter future. So how to get beyond that blockage? Understanding poverty is not enough; the main concern here is not about how many people live in poverty or in extreme poverty but how to help the poor.

The goals of reducing will not be achieved unless someone acts on it. On the other hand, research also reveals that education offers a way up for children from poverty and a path to a brighter future. (UNICEF 2017). In the words of Omoniyi:

Failure to maintain social integration and build hope for poverty reduction leads to violence against property and persons. This in turn impact negatively on the economy and welfare of both poor and non-poor (2013:178).

### 3.4.1 Education

What is education? There are different views that offer answers to what education really is and brings us to what matters for the children and adults in the 21st century. Price-Mitchelle (2014) quotes the different insights of different scholars from the earlier centuries up to now.

- Education is not preparation for life; education is life itself (John Dewey, 1859-1952, philosopher, psychologist, educational reformer).
- An education isn't how much you have committed to memory, or even how much you know. It's being able to differentiate between what you know and what you don't (*Anatole France, 1844-1924, French poet, novelist*).
- Let us think of education as the means of developing our greatest abilities, because in each of us there is a private hope and dream which, fulfilled, can be translated into benefit for everyone and greater strength of the nation (*John F. Kennedy, 1917-1963, 35th President of the United States*).
- The principle goal of education in the schools should be creating men and women who are capable of doing new things, not simply repeating what other generations have done (*Jean Piaget, 1896-1980, Swiss developmental psychologist, philosopher*).
- Education is the most powerful weapon, which you can use to change the world (*Nelson Mandela, 1918-2013, South African President, philanthropist*).

Today, education involves a process of acquiring knowledge receiving and giving systematic instructions at school or university (Oxford Dictionary 2019) while Ashikuzzaman argues that education should be viewed as a process and part of individual development. He adds that, aside from gaining knowledge and information, education also help develop and build up national values, leaderships, and social responsibilities and it also helps an individual to develop adjustment to the environment and have the control over it. Furthermore, Ashikuzzaman pointed out that education is a tri-polar process whereby a teacher and the social environment acts and reacts with one another and mentioned that education is a life-long process. It is a process of a person's development both theoretical and practical. He also states that education is a

science as well as an art and it is an instrument, which is used to acquire a better life (Ashikuzzaman 2017).

The definitions of education according to different minds from the earlier century up to now reveals the significance of education. And it also shows that education is a learning process of individual growth and development not just in school but anywhere and at any time and it is not a one-time experience but a lifetime process. But the global issue of poverty is vast. Many young people, children and even adults, don't have the access to quality education. UNICEF stated that education offers a way up for children from poverty and a path to a brighter future (2017) .

Generally, 264 million children and adolescents do not have the opportunity to go to school or finish school because of poverty, wars, discriminations, emergencies and the effect of climate change (UNICEF 2017). However, the United Nations states that conflict is the major caused of poverty. Globally, 35% of all out-of school children of primary age are 22 million and 25% for the out-of school adolescents of lower age or 15 million and 18% for the upper secondary age live in conflict affected areas having quality education will prevent poverty from increasing (UNESCO Institute for Statistics 2016). Therefore I can say that that education has a significant role to play in achieving the SDG 2030 goal to end poverty in every different part of the globe.

### **3.4.2 Education as poverty prevention**

Like an illness we always hear “prevention is better than cure.” Preventing poverty for the future generations can also be possible through education as the research findings mentioned above. Kulild, (2014) the Director General of NORAD stated in his speech at the Carita Seminar on the Sustainable Development Goals stated that education could be seen as preventing tool of passing poverty to the future generations:

Education that targets marginalized and poor populations will bring change to many of the systematic factors that have contributed to the delay in poor communities' development. Education can prevent the transmission of poverty between generations. Education also has documented effect on health, nutrition, economic development and protections (Kulild 2014).

The above statements imply to great possibility to prevent poverty from passing on to the next generations. Kulild also mentions that the increased access to education

contribute to reducing poverty. The acquired basic literacy skills such as reading, writing and numeracy, have a documented positive effect on marginalized populations' incomes. It increases the rate of return on the economy (Kulild 2014). Mentioning the need for literacy skills, it refers to basic education: reading, writing and basic mathematics. If education contributes in reducing poverty then why not educate people? Especially those marginalized and people who do not have access to quality education? The ChildFund Intl. (2019) stated that education is a tool whereby children, youth and even adults are empowered out of poverty to have a better future.

Education can be catalyst needed to pull families and communities out of the cycle poverty. Knowledge gives children the power to dream of a better future and confidence needed to pursue a full education, which in turn will help generations to come. Education also makes significant difference for adults, particularly when it applies to day-to-day life, including nutrition, healthcare and gender equity. When adults learn, they become role models to their children, who also wish to learn (ChildFund 2019).

When poor people have access to education, then the possibility of reducing poverty will be greater also. That is why NGOs and Christian congregations keep coming to Cambodia to response the need in educational and to help Cambodia recover from the collapse of educational and economic system. However, Sophoan, the Director, Higher Technical and Vocational Education and Training in Cambodia, stated about the NGO's and Congregations coming to Cambodia finding the best way they can help in response to the high educational needs of Cambodia. (Sophoan, 1988:45)

There are also a number of private groups carrying out research in education, including many individuals who arrive in Cambodia with the purpose of writing a thesis or preparing a proposal for funding. Although their insights may be helpful, often they are not because of the short duration of their stay and particular focus of their studies. Most researchers agree that any planning or reconstruction of the education system must be done through government channels (Sophoan, 1988:45).

Thus education is most likely, a great factor of taking away the blockage of poor people of having a better future and education can prevent poverty from spreading to the next generation.

### **3.5 The concept of community development**

Community development cannot be defined by a single definition but it involves the reconstruction of physical facilities, as well developing educational and economic systems. In a brief history of radical community development, Ledwith (2005:14) stated that the radical approach has a transformative agenda, an intention to bring social change that is based on a fair, just and sustainable world. Ledwith also added that community development is never static, and is a contested occupation that sits the interface and always of reactionary practice and revolutionary practice. What Ledwith wants to point out here is that the community developer or social worker must always be vigilant, critiquing the changing times that provide the context for community life. (2005:14)

#### **3.5.1 Community**

The word community has many definitions from different authors but the nearest word Green and Haines (2016:2) used for the word community is neighborhood. However, Green and Haines distinguish between the concepts of community and neighborhood. Community is not a place but a group of people acting on a common interest such as religious beliefs, professions or ethnicity. While neighborhood refers to a specific place or area and this does not assume that in people in the neighborhood have any social interactions or effort to address common needs in the area (2016:2-4).

#### **3.5.2 Development**

There are always arguments about what is the difference of grow and development. Green and Haines describe the difference between the two related words “growth” and “development”. Growth refers to increased quantities of specific phenomena, such as better jobs, population or more secure sources of income while development refers to the involvement of structural change, especially in how resources are used, the functioning of institutions, and the distributions of resources in the community (2016:5). Development is a process of changes from one level to another.

#### **3.5.3 Community development**

Community development is often equated with economic development said Green and Haines (2016:5-6). The concept of “quality of life” in economic development includes

a complex balance of indicators from jobs and education to healthcare and housing. (Lombardi 2019)

However, many practitioners consider community development as set of activities that must lead to economic development. Tan (2009) also argue that community development is the most practical framework for social workers seeking lasting change for individual and communities and societies in which they live, and this imply to sustainability. Tan added that Community development focuses on the centrality of oppressed people in the process of overcoming externally imposed social problems. This means that, community development is a work that helps develop individuals both economically and socially.

The community development work according to Twelvetrees is to assist members of particular community to organize themselves collectively in order to address various shared problem and needs (2017:5). This points out that any service or work that helps the community to improve is community development work. As Ledwith also describes it:

The term community development gradually became applied to community work that was based in local neighborhoods ... it defined community work as a full time professional practice based in neighborhoods, helping local people to decide, plan, and take action to meet their needs with the help of outside resources” (2005:15).

Community development work can be done by paid or non-paid workers who joined together in resolving shared problems and needs of the community such as poverty, human trafficking, and no access to education, etc. Green and Haines argue that community development involves social action and social planning. Below is a presentation of the three models of community development, which I found out that the three congregations are doing these models/approach in implementing their educational programs. The self-help, technical assistance and conflict approach (Green & Haines, 2016:22-24).

- Self-help: This approach sustains that community development is first and foremost about helping people how to help themselves. This means that this model is not helping people directly by providing what they need. It is like saying that “instead of giving them fish teach them how to fish”. The goal of this approach is to develop the capacity of an individual to participate in solving the social problem.

As Green and Haines explain, this approach involves building leadership skills, resolving conflict or simply bringing the people together to identify common concerns. Green and Haines add that this approach have a long-term effect because the people have greater ownership in the development process (2016:22-23). In the findings in Chapter 5, Pentecostal congregations are not giving direct help to the needs of people instead they empower and help people learn how to help develop themselves for a better future by offering English language so that they can find a better job. British Teacher says that English-language learning in Cambodia is the key to prosperity Cambodian can see themselves having a better lifestyle if they have English education. (McLaren 2000)

- The Technical Assistance approach is firmly rooted in rational planning to development. This approach is more focus on the results of the development in the community than developing the skills and other resources of the people in the community. This is quite similar to having a short-term effect and more likely opposite to self-help approach (Green & Haines, 2016: 24).
- The conflict approach: This approach assumes that the fundamental cause of most community problems is lack of power. Most often, this approach is used to marginalized or to people who has less power in making decisions that affects their quality of life. The goal of this approach is to demonstrate to the people in the community that they can be successful.

This approach is not commonly practice by the three Pentecostals congregations. Perhaps they are doing it sometimes but I didn't get any information about it.

The three models mentioned above, are very useful in identifying whether the three Pentecostal congregations are using short-term or long-term approach that will sustain the development of the communities in Phnom Penh and Battambang.

And to determine whether their educational programs are helping the marginalized in the society. The focus here is sustainability or long-term survival of social, economic and environmental base of locality and it is considered as an outcome of community development (Green & Haines 2016:10).

This is simply saying that, the economic development usually refers to the adoption of new technologies, transition from agricultural-based to industry-based economy, and general improvement in living standards (*Business Dictionary* 2019). While that social development begins in the developing the capacity of an individual to relate with others. This is more a focus on the development of the people in the society. Technologies are very significant in today's generations for instance, use of computers and Internet. Most of the business and entrepreneurs are now using databases and computers even farming, the new technologies to lessen the workloads and increase the productions. So therefore if the community has no growth or development then that community will be left behind and will struggle the difficulties in developing their economy. Moreover, educational development is focus in training, teaching and empowering individual both social and economic development. As being mentioned above that enhancing capacities of an individual through education is like making a ladder for a brighter future.

Along the process of reconstruction, or development there are theories that can help develop the community such as empowerment and the Use Your Talent approach. These theories can also be discussed in this section.

### **3.5.4 Empowerment**

One of the Christian community development components in transforming people and communities is “empowerment” (Nelson 2010:2). Empowerment is defined as a process that allow individuals to have control over resources, intellectual, physical and financial which help transform one's life from one stage to next (Mungere, 2014:47). This means that empowerment is developing the capacity of individual for the better future. Nelson also commented about the better term of empowerment that fits to what is really meant. “Community developers like Kit Danley and others have struggled to unload the negative baggage of empowerment word and suggest using “power transfer” as a better way to describe the concept while Michael Mata calls it “mutual transformation” (2010:6)

The term “transfer” is closely parallel to “passing on” that implies a negative result because empowerment is developing the capacity of an individual but not transferring power to others. Nelson also points out that “empowerment is both an individual and a group transformation-it doesn't happen in isolation” (2010:6-7). He then goes further by stating that we understand that both the process of empowerment and the process of



changing how and what we do as community developers, is a journey. So we must be very careful that we cannot damage the individuals.

However, the Lutheran World Federation (LWF) describes the parallel concept of empowerment namely “dignification” which means, creating diaconal works that lift up the dignity of people and give them their ability to be subjects both in the church and in the society (2009:45). LWF bases this view on Gen. 1:26 that is also discussed by Ham in his writings in *Diakonia Christian social Practice* book (2014)

Ham (2014:110) also stated that, “Empowerment and diakonia are an integral part of “being church” theologically”. In Gen. 1:26 God says, “Let us make man in our own image” this implies that human beings are empowered with the abilities and gifts to do God’s will since human beings were created in God’s image.” Another issue that Ham pointed out here is that Jesus empowers his disciples and followers “giving them the authority over unclean spirits, to cast out demons, and to heal every disease and sickness. (Ham, 2014:110) Thus empowerment is relatively significant to the development of the community.

### **3.5.5 Use Your Talents**

A brief historical background of the “Use your Talents” (UYT) by Sigurd Haus, the UYT Editor. UYT was started in Malagasy Lutheran Church (MLC or FLM) from 2002 to 2007. It is a manner of working based on the experiences from congregations and their development committees laid the foundation for what gradually became a movement and approach to development work within church setting. In 2007, the MLC realized that best description of this movement based on the biblical parable. That is found in (Matthew 25:14-16) about the parable of the talent so therefore the MLC call it the “Use Your Talents” and as they see the results, the four congregations in Madagascar work together for the knowledge development. The congregations explored, learned from each other and spread it. (Haus 2017:17-18)

The very essence of UYT is to start at the congregation and go into the community using what they have here and now. With the main purpose of responding God’s command to “love thy neighbor” and the main question of the UYT is what can we do with what we have here and now? According to (Haus 2017:18) this theoretical perspective is focused on using the talents, skills and any resources that they can use to

improve their life situations. As mentioned earlier that Man and woman were created in the image of God and this imply to the capabilities or abilities of a person that God has given them and use it to help develop an individual not just spiritually, but also socially and economically.

### **3.5.6 The diakonia of the church**

“Diakonia is a theological concept that points to the very identity and mission of the church and another is its practical implication in the sense that diakonia is a call to action, as a response to challenges of human suffering, injustice, and care for creation.” Rev. Dr. Kjell Nordstokke (2009:8)

#### **3.5.6.1 *What is the church?***

The church is a community or a fellowship or a group of people not a building. In the New Testament it is called a “congregation” and was translated as a church. The word church derived from the Greek work “ekklesia” which refer to the people gathered together in God’s presence or an assembly of people. (Hegstad, 2013:15-16)

#### **3.5.6.2 *The mission / diakonia of the church***

Mission was introduced to describe the aspect of church life and the Latin word of “mission” means sending. The term is related to the idea that God sends the church to complete a specific task (Hegstad, 2013:82). However, in recent missiological and ecclesiological understandings there have been changes to the development towards understanding mission as being fundamental ecclesiological category. It belongs to the very nature of the church’s identity is missional or called for mission. God’s mission in Greek word “Missio Dei” meaning, God’s saving work in the world. When the church engages in mission it becomes a tool for God’s own redemptive work (Hegstad, 82-83)

The New Testament is clearly saying, that the church is sent to the world. Jesus has given the Great Commission and the Great commandments.

Then Jesus came to them and said, All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:18-20).

Jesus also said: “As the Father has sent me, so I send you” (John 20:21). For Christians, being sent is not passive but it requires obedience. Christians always think about what Jesus said in Luke 6:46; “why do you call me lord, lord and do not do what I say?” They believed that obedience is part of being a Christian and they are not just sent to see the needs of the world but commissioned and commanded to do something for the world. Matthew 22:37-39 says: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is, ‘Love your neighbour as yourself.’”

In the passages mentioned above, there are two things that Jesus wants his followers (Christians) to do. First, they are sent to go and make disciples or to become witnesses of Jesus by preaching the gospel. Second is, Christians are commanded to love their neighbour as they love themselves. Actually, Jesus gave an example “The good Samaritan” to do well and help the poor or the needy. And those deeds are called “Diakonia” the word diakonia, defined as “the responsible service of the gospel by deeds and by words performed by Christians in response to the needs of people.” (WCC 2009) the bible says; “For I have set you an example that you also should do as I have done to you.” John 13:15 and “As the father has sent me, so I send you.” (John 20:21) Thus diakonia became fundamental concept in the life of the Christian congregation. LWF (2009:27)

The main concern of the central task of the church is to proclaim the gospel to all people of all classes. Evangelism takes place not only by preaching but also by deed or it is commonly known in ecumenical Christians as “Faith in action” Therefore social responsibility and social involvement have been emphasize in the movement. (Kärkkäinen 2002:174)

### **3.6 Conclusion**

There are four main points that the researcher found in the literatures reviewed that relatively significant to the study and gave the researcher more understanding about the theories of the topic chosen. First is poverty, people who are poor are not just lacking of things such as basic human needs, food, clothing and shelter and needs but lacking of spiritually. People have a deep need to hear the gospel of Jesus and to be reconciled with God. In addition, deficits entangled poor people in the situations they are in and have no power to go out. Second thing is, through education, poverty can be prevented

from passing it on to the next generation. And education is a ladder to a brighter future. Third is that community development Underlying the concepts of community development includes education, empowerment and use your talents. And finally, the church/congregations are sent by God to go make disciples and to love their neighbors. This means that the church is called to put faith in action. Doing something for their neighbors is an act of obedience to God and that is the church diakonia.

## Chapter 4

### Research design and methodology

#### 4.1 Introduction

In this chapter, a more informed orientation about the research design and methods used is presented. Most of the data was collected in two specific locations in Cambodia: Phnom Penh and Battambang, last year in August 2018. The research design, used by the researcher all throughout the research project is qualitative evaluation design. The research design helped the researcher to structure the study project and show all its major parts, which includes; the choice of samples, sample area and sampling techniques, and the process of how data has been collected, the instrument used, how it was stored and presented, and how the data was analysed, edited and interpreted.

Through this research design and methodology the researcher has been able to conduct the research project well and found answers to the research question: In what ways are Pentecostal congregations in two different city locations in Cambodia contributing to community development through their educational programmes?

#### 4.2 Research design and method

Qualitative method is mainly used in the data collection of this study project. In traditional period from the early 19<sup>th</sup> century up to the Second World War, this phase refers to the work of social anthropologist and Chicago school. It refers in-depth studies of life that portrayed those who were studied as strange or alien and it was heavily imbued with positivism. In the same way, the modernist phase also showed positivism. (Bryman 2012:381) This means that the research process is a correlation of knowledge and social sympathy in a form of naturalistic inquiry, to understand the situations in a natural setting. This is also an approach to explore individuals, language, cultures and societies. In addition, Mouton (2001:161) argued that qualitative evaluation approaches involve the use of predominantly qualitative research methods to describe and evaluate the performance of the programmes in their natural settings, focusing on the process on implementation rather than on (quantifiable) outcomes. Creswell also pointed out that the qualitative method is also using a multiple sources and forms of data such as semi-structured interviews and observations. He added that the approach forms used are

open-ended forms of data, which the participant share their thoughts freely, not constrained by predetermined scales or tools. (2018:181) Through this process, the researcher was able to get closer to the people by having a face-to-face interview and to get more understanding about the research project.

Creswell (2018:190) also argues that in the qualitative method, “the qualitative researchers collect data themselves through examining documents, observing behaviour or interviewing participants”. Thus, using this particular method enabled the researcher to evaluate and examine the different educational programs of the three Pentecostal congregations in its natural settings. Then the researcher review all the data collected, make sense of it and organize it into codes and themes that cut across all of the data sources. (2018:181) Creswell also discussed the four types of qualitative data collection procedures that the researchers used in collecting multiple forms of information during the studies. (2018:187)

- The qualitative observations where I carefully observed in some specific activities and programs both in the congregations and the schools.
- I used a semi-structured interviews based on the position of the key persons in each congregation.it was a face-to-face interviews. The interviews was done by open ended questions and focused on the church goals, mission/vision and what the congregations’ activities and programs that helps improve the community, challenges they encountered and etc. (see appendix) I also used a recording device to record the sample’s response during the interviews for accurate and reliable information.
- Qualitative documents were also collected through brochures, and historical books.
- I also used digital materials or social media such as Facebook account and Instagram post, web page and even exchange messages through Facebook messengers of the congregations and schools and the church workers and missionaries.

These procedures help me to collect multiple forms of data that is needed for the studies. And this was also done in a natural setting when I went to Cambodia last August 2018.

Furthermore, the qualitative evaluation research design “aims to answer the question of whether an intervention (programme, therapy, policy or strategy) has been properly implemented process evaluation studies) whether target group has been adequately covered and whether the intervention was implemented as designed” (Mouton 2001:158). This enabled me as a researcher to evaluate the effectiveness of the educational programmes and activities of Every Nation, Lighthouse Worship Assembly and Legacy of hope.

### **4.3 Choice of sample area**

Phnom Penh is Cambodia’s capital city. It is the commercial and political centre of the country with a population of one million people. It is a place where the most affected people by the wars and Khmer Rouge live. As the photo shown in chapter 2, figures 2 Phnom Penh has been a killing field and now a living field. While Battambang is the capital city of Battambang Province and it is the rice capital of the country. These two big cities are the most populated locations in Cambodia and suffered a lot from the Vietnam-American war and civil wars. Choosing these two cities is like I explored the most abused cities during Pol Pot Regime and helped me understand more about their situations and see how they are moving towards development and restoration.

### **4.4 The choice of samples**

In this part, the researcher described and discussed the choice of the research samples; the three congregations and the key persons. The selection of sampling has something to do with selecting of people, place, organizations, documents or anything that has direct reference to the research question being asked. Bryman (2012:416) argued that the research questions are likely to provide guidelines as to what categories of people or whatever unit of analysis need to be focus on attention and therefore sampled. The samplings both the congregations and the key persons were carefully chosen and recommended with good reputations and has direct knowledge and access to the information needed for the study project.

#### **4.4.1 The three Pentecostal congregations and their present situation**

The Every Nation (EN), Lighthouse Assembly Church (LCA) and Worship Assembly Battambang Church (WABC) were chosen as the main informants. The three congregations were recommended by the Vice-President of the Assemblies of God

Philippines, with good integrity and done great works in Cambodia by offering educational activities and programs that has contributed to the community development. This means that the three congregations have been working and has direct information that the researcher found necessary for the study.

#### ***4.4.1.1 Every Nation***

Every Nation (EN) is a young Pentecostal church in Cambodia. Several Filipino Missionaries led by a pastor who is also a doctor came with a vision to reach out to Cambodians and share the gospel in 2010. At the very start, they just started a house church in small apartment rented by the missionaries. They did their meetings and special gatherings in that small place every Sunday. A year later, they managed to obtain a bigger space right in front of the Royal University of Phnom Penh that could accommodate between 30 to 40 people. Within a few years the congregation grew in numbers and now have three congregations in three different locations – one in the south and one in east part of Phnom Penh and the latest one is in Battambang and now the congregation is planning to start also in Siem Reap. It is a fast growing church, and it is very exciting how the church grew in numbers in nine years and how they are helping the community. Now the church is stable and they were able to raise Cambodian pastors to head the three congregations. The congregation have their own English language centre, which provide an opportunity for people who cannot afford to go to the universities and colleges to get an English language course. And until this time the congregations are still doing it.

#### ***4.4.1.2 Lighthouse Assembly Church***

In October 1994 three missionaries who came from the Assemblies of God Philippines, pioneered the Cambodian Bible Institute, an AOG Bible School and the first Pentecostal Bible School in the country. One of the missionaries felt the need of starting a congregation in 1997. That missionary started a small group with medical students who were taking English language course at the Assemblies of God missionary fellowship. Eventually, that small group grew and became a congregation. And in year 2000 that missionary establish the Lighthouse Shining Star Pre-school which aimed to provide quality education for the poor Cambodian children and at the same time reached out to the parents and share Jesus to them. Today, the congregations have two different services, the “Khmer” or the Cambodian speaking service and the English



service for the internationals. The congregation has their own two stories church building. The ground floor which is used to be the pre-school for their previous years but since the school is growing so much, then the congregation decided to find a bigger place and now, they are renting a 4 story building to accommodate 120-130 students per year aside from the English class students. The school has professional educators, paid staff and stable.

#### ***4.4.1.3 Worship Assembly Battambang***

The Worship Assembly congregation was started in 2012 and was envisioned by a Cambodian Pastor who just finished his studies in the Philippines. The Cambodian Pastor stood up and started a church from the small group started by Legacy of Hope international (LOHI). Yes, it is right that the church was started from the School (LOHI) because of the vision to share the gospel of Jesus to the students. The school is sometimes integrating a sort of the gospel in their daily classroom lessons and activities. The pastor and the leaders of the congregations are working at the school and most of the members of the church are students and staff of LOHI. The school and the church are working together in terms of mission and vision. However, the church' main mission field is not just the school but whole society, people in the villages and the whole Battambang Province.

#### **4.4.2 Key persons**

In selecting the key persons in each congregation as my samples I have closely followed the recommendations of the senior pastor. The key persons are people who possessed reliable information, have good integrity both in the church and in the society, and have experiences to the study. I interviewed the Senior Pastor as my direct contact and the one who recommends the missionaries, church leaders/elders, church members and youth Leaders to be my samples.

Since I have three congregations as samples, I interviewed 3 Pastors in three different congregations, five missionaries, two church leaders and two youth. 12 of them were interviewed individually (one on one) and follow up questions were sent to them through Face book messenger and responded in the same way in a written documents.

#### **4.5 Data capturing and data editing**

As mentioned above, the interviews were conducted with 12 participants and all the recorded interviews were transcribed and saved in a secure document folder. 11 of the interviews were in English but 1 interview was mixed Filipino and English and it was translated. Transcription is very important because it helps correct the natural limitations of our memories and allows us more thorough examinations of what people say. Bryman stated that, while transcribing, the researchers have the advantage of keeping intact with the interviewee's and interviewers words, it does so by piling up the amount of text to be analysed (2012:482-484) I also did a little difficulties in transcribing since some of them had difficulties in pronouncing the right English words. But it made me more intact with the words and interpretations.

#### **4.6 Data analysis**

In the data analysis, I used the inductive process. As Creswell pointed out that qualitative researchers usually work inductively. This inductive analysis procedure is building patterns, categories and themes from the bottom up by organizing the data into more increasingly more abstract units of information. Creswell added, that this inductive process illustrates working back and forth between the themes and the database until the researchers have established a comprehensive set of themes. (2018:181) This process helped me to organize the themes in the discussion section and help me analyse and interpret the results of my inquiry. Creswell stated that qualitative method relies on text and image data, have unique steps in data analysis and draw on diverse design. (2018:179) So by using the inductive process, I was able to analyse and interpret the data in a proper and orderly way.

#### **4.7 Shortcomings**

The study is subjected to several limitations. One of those is limited access to data. First reason is, for instance the records and document files of the school are written in Cambodian and most of the school staff are busy and no time to translate it. Another reason is that the data collection is limited to selected activities and programs of the church and the schools only due to time constraint. I also had limited time to stay in Cambodia so, many of their programs and activities were not being observed and missed out some of the important data such as, collecting the exact numbers

(registration record of the schools) of people who received helped each year in their English language program, Dormitory program, and literacy program.

I was so focused on what the church was doing that I forgot to get the record of the numbers of people who benefited from it. I also admit that I lacked of interview question preparations. The interview questions are not sufficient for the problem to be answered due to lack of time before going to Cambodia. While analysing the data collected I realized that there are important data that was missing. But the good thing is, we are now in a digital world. I got the chance to send follow-up interview questions and the key persons were so willing to answer the questions and sent it back to me by attaching the documents and send it via Facebook Message.

So therefore I can say that all the data collected, was abled to provide answers to the research question and surprisingly gave me more knowledge and understanding about the situations in Cambodia and why these three Pentecostal congregations continue to work in the field of education for the community.

## Chapter 5

### **Presentation of the research findings: The educational programs of the three Pentecostal congregations**

#### **5.1 Introduction**

As mentioned in Chapter 2, many NGOs and missionaries came to Cambodia to help the country recover from the painful and poor experience four decades ago. It was also stated in the same chapter that Cambodia suffered from the collapse of economy and educational system due to wars and Khmer Rouge, otherwise known as the Pol Pot Regime.

In this chapter, I present the empirical findings of the data collected from the three Pentecostal congregations in Phnom Penh and Battambang Cambodia both through the responses of the interviewees and the observations made in some of the educational and church activities. This chapter is divided into two sections:

The first section is structured by presenting the results according to the questions asked during the interviews and during the activities / programs observed. This involves (1) presenting the missions / visions of the three Pentecostal congregations and the common grounds that they share; (2) describing how the congregations accomplished or reached their goals and the challenges they encountered in achieving it; (3) describing the past and present activities and programs of the congregations; and (4) identifying the main needs of Cambodian society the resources that the students can use to improve their life.

The second section presents the findings of my observations at Lighthouse Shining start and LOHI pre-schools and dormitories. And also the English camp and human trafficking and medical mission programs of WABC and LOHI. The sub-titles from the first to the second part of this chapter was developed from the questions asked and the actual observations in some of the specific activities based on the study objectives.

## 5.2 Church goals, missions and visions

In the first table below, I present the congregations’ goal for the church and their missions and visions. Part of exploring the contributions of the three Pentecostal congregations to the development of the community is to examine their goals, missions and visions. From there, I started to uncover what is behind those activities and the reasons for the congregations undertaking them. Vanderelst (2017) argues that mission and vision statement serves as a guide in creating objectives and goals and it provides road map to be followed by every one. Thus the goals, missions and visions are relevant in this part for better understanding of the findings of this study. The table below summarises the goal, mission and vision of each congregation and the two schools.

**Table 5.1: The congregations’ goals, missions and visions**

Congregation	Goal for the church	Church Mission / Vision for the community
EN	To raise up Cambodian Pastors and leaders	To honour God, establish Christ-cantered, Spirit-empowered, socially responsible churches and campus ministries in every nation. EN’s vision is, and will be, simple and two-fold: Honour God and make Disciples.
LCA	*To see Cambodian raise up and lead the church and the school.	Bring the gospel to Cambodia
WABC	*Raise up more Cambodian leaders  *Authentic worshiper	Evangelize, make disciples
LOHI Pre-school		Mission: to assist with community economic development through education and public health initiatives.  Vision: to educate, elevate, and empower young people who are at risk of exploitation, maltreatment and poverty.
Lighthouse Shining Star		Aim to provide quality pre-elementary education to poor Cambodian children and at the same time reaching them out and their parents to Jesus and to develop the physical, social, intellectual, and creativity of every enrolled child

Sources: LOHI, school directors and principals

Table 5.1 shows that the three congregations have the similar goals for the congregations which is to “raise up” Cambodians towards leadership and pastoring the congregation. As discussed in Chapter 4, the Filipino missionaries started the three

congregations but each of the congregation has Cambodian pastors now. So most likely, the congregations are moving toward their goal, which is empowering Cambodians to becoming leaders. The congregation's mission and vision are also closely resembling each other, to share the gospel and to make disciples.

From the goal to the mission / vision the table shows that the three congregations are focusing on the spiritual needs of the people. However, the mission and vision of the two schools – Lighthouse Shining Star and Legacy of Hope – are focused on the development of every enrolled child's well-being. Their goal is not just to provide education, teaching them how to read and write but also to elevate each child's life from poverty to protect her or him from exploitations and human trafficking. My understanding here is that the congregations are trying to balance their community engagement by following the road map that is leading to the spiritual, intellectual and social aspects of the children.

### **5.3 Ways of accomplishing their goal, mission and vision**

How does the three congregations accomplish their goal, missions and visions? Most of the pastors and missionaries of the three Pentecostal congregations responded that their ways of accomplishing their goals are by going out to the school campuses and villages, reaching out to the family of the students both in the city and villages and sharing the gospel. They also train students and church members to evangelize and lead. Here follows the statements of the pastors about how the congregations are moving towards their goal, missions and visions.

In order for us to reach our task we are on the process of transferring the task to all the local people, so now Filipino missionaries stay behind, they are helping and pondering but now the local people take ownership and we step out now. If we rate from 0-10 we are now moving and are on maybe level 6 (Pastor 1).

Hard to tell but I think, not on the level ... but I think there is one here who really planted a church but they are witnessing, some are witnessing and some are not because some have fall away also because they go back to their family who are not Christian but some they continue sharing the gospel of Jesus Christ but not to the extent that they were able to plant a church, some help the church become a leader to the church they are attending (Pastor 2).

The goal is not really 100% happening but I can see improvements and its moving forward (Pastor 3).

The statements imply that the congregations are responding to the call of God, which is to go and make disciples, which was mentioned in 5.1 in this chapter about the congregations' mission and vision. Pastor 1 stated that the church is empowering people from making disciples to becoming leaders. And he also stated that they are moving towards their goal from level 1 to level 6, which means that the congregation is developing individual through empowerment. As Green and Haines (2016:5) describe development in Chapter 3, it refers to the involvement of structural change, especially on how resources are used, the functioning of institutions, and the distributions of resources in the community. The development of people, from ordinary church member to becoming a leader of a church implies that the strategies of the congregations are doing are effective. However, Pastors 2 and 3 stated the words “continue sharing ” and “improvements”, showing a slow motion of development.

#### **5.4 Challenges in achieving the stated missions and visions**

Challenges are unavoidable, whether personal or group challenges. Identifying the challenges of the pastors and missionary workers helped the researcher examined whether there were activities and programs that the three Pentecostal congregations stopped doing because of the challenges that they were not able to overcome. Or it is a way of examining how those challenges hinder the community development work.

In the process of engaging in the community both the pastors and missionaries in the three different congregations encountered almost the same challenges. According to the local leaders and Filipino missionaries, the majority challenges that they encountered were: time, financial, human resources and language barriers. I was surprised how Missionary 3 and 4 described the challenges that they encountered as they basically summarized all the challenges from three different congregations.

Challenges is always, let me say two to three fold: one is the raising of the workers and pastors in terms of their faith, because in this culture, in this country, the economic situation is very dry in terms of resources. Second practical challenge is finances because we cannot depend on the members how much they can give...and Lack of faith of the members (Missionary 3).

Number one is language ... if you know the language very well its easy for you to relate to them (Missionary 4).

This finding shows that achieving the goals, missions and visions is not as simple as we think. It always needs hard work, dedication and focus. According to the pastor of EN, the congregation's response with respect to the human resources challenge was by training local people (Cambodians) how to serve and become productive as the Filipino missionaries are doing. And with respect to the language barriers, Missionary 5 emphasised the importance of studying the Cambodian language. About the financial challenges, the pastors and missionaries responded by prayers because they believed that God would provide their needs. According to what I have observed, I discovered that the pastors and missionaries who were working for the development of the people in Cambodia are all living by faith. This is for the reason that they have devoted their time, finances and effort in implementing the church's goals, missions and visions. And despite the continuous challenge they are facing the church still exists up to now.

### **5.5 Cambodia's vast educational needs**

Chapter 2 discussed the different causes of Cambodia's downfall. Cambodia's educational system collapsed due to wars and the genocides that happened during the Pol Pot Regime. Many of the educated people were killed, which made the recovering of the collapsed educational system even more challenging. My interviews revealed that 7 out of 10 adults responded that education is one of the main needs in Cambodia.

One of the three Pastors of the Pentecostal congregations in Cambodia mentioned five reasons why "education" is one of the main needs in Cambodia. He stated:

First, our country had gone through civil war and most educated people were killed and this left our country illiterate. Second, our country is developing and globalization has been arriving and thus there are needs of numbers of human resources. Third, education is needed because of technology and Internet generation and social media demand. Fourth, when people are educated, we Cambodians can take our parts and play our roles in helping and making our country progressively improve. Fifth, Battambang seems to be the second biggest province with many capable people who will contribute to the good of our nation (Pastor 3).



The statement of Pastor 3 suggests that education is highly needed in Cambodia today. This also implies that education has an important role to play in the development of the country. Aside from that, during the observation in the English language class, the researcher asked some students and teachers; How has the English language program help the student's life? Most of them said, it is important in finding a job. "English proficiency is now a must for most jobs." Said the missionary 3.

But some also observed that Cambodians were in need of knowing Jesus Christ. Others observed the need of training children to express themselves or to voice out their opinions.

## **5.6 Resources available for improvement**

In response to the main needs of Cambodia, we must think of ways to help Cambodians both for short-term and long-term results. Short-term help provides basic needs for a short span of time. While long-term help strategies will develop the skills and talents of the individual. So I tried to find out what resources Cambodian people have that they could use to help themselves recover from their difficult situations. Most of the interviewed persons said that Cambodians have skills and talents to use such as, creativity and being artistic. Also the knowledge that they learn from the English course and their willingness to learn how to improve their situations. One of the missionaries described the artistry and gift of the Cambodians

Cambodians are creative in their own way; they are artist... drawing, painting that's their thing. Curving that's their thing, they will just see and train. In Road 2 they display their paintings. They are not professional and yet it's really good. And one more thing is that they have big lands (Missionary 2).

The statement of Missionary 2 implies that Cambodians are not empty handed. They have resources and capacity to have a better future. The resources of Cambodians can be connected to the theory of "Use Your Talent" (UYT) as being mentioned in Chapter 3. UYT is a church activity for the community and entails developing the capacity of an individual by using their talents or any resources that they have to improve their life situations.

## **5.7 Relationships towards the society and government**

During my interview, I asked the missionaries and the Pastors of the three congregations; how do they relate to the people in the society and the government? Surprisingly, all of them said that they have good relationships and have connections in the government. I will quote some of the direct answers to my question. Missionary 3 describes how they relate to the government officials or leaders in Battambang.

We have good relationships with some of the leaders here (Pointing to Government officials in Battambang) We've been here for almost 20 years and so we know a lot of leaders and they help us sometimes with paper works, documents, letter that we need to show to the offices in Phnom Penh that is because we have good relationships. When we have some activities sometimes we invited them to come, like graduation, we invited them to be our guest speakers (Missionary 3).

However, the congregations, in my observations, are still building relationships toward the society. It is not easy for Christians to integrate in Buddhist society and there are always gaps between Christianity and Buddhist because of different beliefs and cultures. But many of the neighbors are starting to build good relationships as they have witnessed the development done by the community. For example the parents of the students, have good relationships as the Christian faculty and staffs. And the church has started to reach out to the family of the students who are going to Lighthouse Shining star and LOHI and even The Every Nation Congregation has started to establish relationships to the family of their English language students.

## **5.8 Congregational activities and programs**

After learning about the congregations and the schools' goals, missions, visions, challenges, the vast educational needs and the resources that the students can use to improve their lives, we now take a closer look at the activities and programs that the congregations are undertaking to engage in the community.

The table below presents the activities and programs of the three congregations with approximate number of students enrolled per year.

**Table 5.2: The congregation's activities and programs**

<b>Congregation and pre-schools</b>	<b>Activities / program Stopped</b>	<b>Regular program / activity</b>	<b>Yearly program/activity with corresponding numbers of beneficiaries</b>	<b>Approx. numbers of students and beneficiaries</b>
EN	Medical mission	*English language program		150 per. Yr.
LCA		*English Language program *Dormitory Program	Medical mission approx..800 people each Yr.	120 per. Yr. 20 pr. Yr.
WABC	Educating people at the dumpsite (Hygiene)	*English language program. Both in School & Villages	Medical mission Approx.. 1000 people each Yr.	1000 pr. Yr.
Lighthouse shining start LCA		*Pre-school		120-130 pr. Yr.
Legacy of Hope Intl.		*Pre-school *Dormitory Program *Human traffic	English Camps	400 pr. Yr. 38 pr. Yr.

Sources: EN, LCA, WABC, Lighthouse Shining Star and LOHI

The table above shows that two of the Pentecostal congregations – the Lighthouse Christian Assembly and Worship Assembly – were running the same educational activities and programs: the English language school, pre-school and dormitory programs. In contrast the Every Nation congregation offered the English language program only. Each program has corresponding number of students per year. But the total number of students who received English language lessons was around 1200-1300 students per year both in Phnom Penh and Battambang.

And the total number of pre-school students enrolled per year both for LCA and LOHI was around 520-530 students. The number of students can also be the indicator of the people who benefits from the contribution of the congregations to the community's development through their educational programs.

In addition, the students of LCA and WABC/LOHI were paying tuition fees for the language school. This cost US\$ 2.5 per student every month although EN offered it for free (LCA and WABC directors). The minimal tuition fees also indicates that the church

is responding to God's call which is to love their neighbours by helping poor students who cannot afford to go to the universities to take an English language course.

This school give scholarships for those who could not afford it. In addition, according to the pastors and school directors, around 70% got decent jobs after finishing the English language course and around 85% of the pre-school students finished the curriculum each year. And most of the in-house students (Dorm) finished their studies and became employed.

The data also shows that the school was performing well in teaching and equipping every child to become better individuals. Based on the observations made, the parents appeared to be very happy sending their children to the school. They seemed satisfied about the performance of their children and the way the school was helping every child even in simple disciplines such as learning about good manners and right conduct. The researcher also observed how enthusiastic and friendly the teachers were. Perhaps that is the reason why the school is continuing to grow.

## **5.9 Human trafficking rescue program**

I have discovered that human trafficking and medical care programs were also part of their educational programs. LOHI started a human trafficking rescue program. LOHI was teaching children about human trafficking (HT) through stories and other means at school. They regularly orient the children about, human trafficking for awareness and safety. Human trafficking is now spreading all over the world and many Cambodian children have become victims of this. According to Missionary 3, when he was asked how many HT victims they had rescued to date, answered: " Basically, everyone is at risk for being trafficked, having them here at the center, receiving education means we already rescued them from being trafficked." The statement suggests that education about human trafficking is very important and that it saves lives. There are children at the dorm who were victims of HT and were rescued. LOHI is helping the victims to cope up by referring them to professional counsellors or put them under a mentor or a pastor.

## **5.10 Medical missions**

Another program besides the programs mentioned above, is the medical mission. The congregations are doing medical missions at least twice a year. The congregations are

collaborating with NGOs who are regularly going out to the villages and do medical works. LAC is collaborating with the Malaysian medical mission team once a year with free consultation, giving free medicines and dental services.

WABC and LOHI focus on basic medical services such as general check-ups, dental care and giving of eyeglasses. Both LCA and WABC are also educating children and adults about personal hygiene. However, EN has used to do the medical missions but they stopped because of lack of financing and support.

This medical program of the three congregations shows that medical mission is not limited to giving free consultations and medications that has short-term results but that it is also geared towards helping people to have a long-term medical assistance by educating young people and adults on how to take care of their physical bodies. In this regard, I conclude that education is not limited to the four corners of the classroom. It can also be done outside whether it is formal or informal.

## **5.11 Specific activities and program observations**

As mentioned in Chapter 4, the method that I used is qualitative evaluation design, which include; the semi-structured interviews and actual observations. In this part, I will present the data collected through my observations in different educational activities and programs.

### **5.11.1 Preschool observation**

The figure below shows the two classroom settings at Lighthouse Pre-school morning session. Photo by: Pagalan, M.



Photo by: Pagalan, M.

Figure 5.1: The figure shows the two classroom settings at Lighthouse Pre-school morning session.

The above figure shows the normal settings of the nursery class and their regular class sessions. Both of the figures show the everyday set up and lesson time. Pagalan took the photos after lunch when the children started with their new lessons. On the left side, the class is not using chairs because it's activity time. They were singing and having a story telling. The yellow wall on the left figure is the division of the two rooms on the ground floor. But on the 2nd and 3rd floors of the school building, the rooms are rather spacious and conducive for learning. The school has its own kitchen and mattresses. During lunch break, the children are lining up to go to the bathroom, take a shower and then line up again to have lunch together. After lunch they will have a "siesta" and sleep for an hour before they continue with the afternoon sessions. The observations show that the school is implementing disciplines that help developing the children's character and improve their physical, mental, and social health.

LOHI in Battambang, in turn, has more students every year and has bigger place. In fact, they have new 3-story building aside from the old buildings that they are still using until now. All classrooms are conducive for learning. The school charges \$10 to \$15 per child for the tuition fee. Good manners and stories with biblical lessons are also integrated in the curriculum. In terms of my observations, the congregation are working towards community development by helping the children with their English language acquisition and proficiency and offering quality pre-school education with minimal tuition fees. Aside from language schools and pre-schools, LCA and LOHI are also

engaging to the community through dorm ministry. The dorm ministry in-house students who are poor students from different villages who cannot afford to pay rentals for their stay in the city – i.e. both in Phnom Penh and Battambang – while studying in high school, college or universities.

### **5.11.2 Dorm ministry**

As indicated in Table 5.2 earlier in this chapter, LCA Dorm in Phnom Penh has 20 in-house students aged between 15 to 25 years, which are both high school, and university students while in LOHI Dorm which started in 2014 and currently accommodates 38 in-house students. The findings have shown that the dorm ministry is not just helping the children to have a place to stay while they are studying but also giving them opportunities to enhance their skills and improve their lives through different activities offered to them. I asked both dorm directors if they had special programs or activities for the students to develop their skills, talents, character and economic status. These were their answers:

The LCA provides training in the church for their skills and gifts in serving the Lord, cell group meeting, and stewardship teaching; training for physical development, positive self-concept, time management and others (LCA director).

The LOHI provides discipleship classes, opportunities to join youth clubs, and learn musical instruments. (LOHI director).

Aside from that, the students also found a second family while being away from their biological family as they build relationships towards their dorm mates. All the in-house students eat dinner together and have regular group tasks where they can work together after dinner such as washing the dishes and clean up the table and the floor. According to the founder of the dorm program, for the past six years, majority of the students who stayed in that dorm finished their studies and approximately 30 in-house students had graduated and are now employed.

The findings therefore give insight about the effectiveness of the program and its contribution to the brighter future of the in-house children and youth. This also shows that the in-house children did not just receive a safe place to stay but also became a second family who takes care of them and guide them in their studies.

The photo below was taken by Pagalan at LOHI Dorm during dinnertime. Every child is enjoying the served rice and soup. They are provided with free dinner and since they have different school schedules they are also provided \$1 each to buy their own breakfast.



Photo by: Pagalan, M.

Figure 5.2: Dinnertime of the in-house students at LOHI dorm

### 5.11.3 English camps

English camps are activities that Legacy of Hope is doing especially during summer or semester vacation. The camps are for children between the ages of 4 to 16 year old. They have different activities such as song contests, spelling bees, oratorical contests, games where they can learn English and many more. The photo below was taken during their song presentation practice. I observed that the kids were very participative and they enjoyed the activities very much.





Photo by: Pagalan, M.

Figure 5.3: Group singing practice for the English camp

This program helps the children develop their English language skills and talents and abilities when it comes to speaking and writing. This activity also indicates the contribution of the church is not only intellectual but also contributing to the social aspects of the children since the children learn how to participate actively even in simple song presentation as the photo has shown.

## 5.12 Concluding comments

The goals, missions and visions of the three congregations were favorably met since the congregations were able to raise up Cambodian pastors, improve economic status, and develop social and spirituality stability of an individual. Moreover, the English language program is a great steppingstone for getting a job. Also the good relationships of the congregations towards the society and local authorities are good sign of a peaceful community. Furthermore, both the school and the congregations' educational activities and program were also contributing to the development of the community. By implication, and those act of service imply to church "diakonia" which means a responsible service of the gospel by deeds and by words performed by Christians in response to the needs of people" (WCC, 2009).

## Chapter 6

### **Interpretation and discussion: The educational programs of the three Pentecostal congregations in community development perspective**

#### **6.1 Introduction**

In this chapter, I present an interpretation and discussion of the findings of the research problem that were investigated through my empirical research. My aim is to explain the major findings and its significance in the light of my theoretical framework presented in Chapter 3. This chapter is structured as follows: (1) explanation of the major findings and its contributions; (2) discussion of the significance of the findings; (3) connections of the findings to previous or similar theories; and (4) new insights discovered.

#### **6.2 Major findings**

The major findings were drawn from the most important questions and answers of the face-to-face- interviews with the key persons in three Pentecostal congregations answering to the research problem of the study: *In what ways are the Pentecostal congregations in two different locations in Cambodia contributing to the community development through their educational programs?*

##### **6.2.1 Contribution and significance of the English language program**

The data presented in Chapter 5 has given us a positive picture of the contributions of the English language program of the three congregations to the economic and personal development of the students. Findings show that the English language program is effective and has opened doors of employment. Pastor 1 responded that around 75% of their students got decent jobs after they finished their English language course. LOHI offers 10 levels of English language class every year and around 10% of each level got jobs.

The significant number of students who got jobs show, that English proficiency plays a big factor in landing a job. The English proficiency added points for job qualifications

compared to those who cannot speak English. Furthermore, the employment of every student implies economic development.

Economic development means, as discussed in chapter 3, it is a process of improving the quality of living. Employment is a great source of income that lifts people who are living in poverty to a more advanced situation. The opportunity of developing the economic status of an individual is by learning English language. Bun (2010) quoted what Kieng Rotana, 43, a former interpreter for UNTAC says, “Today, the ability to speak English continues to represent hope for a better future and solves common issues in the Kingdom. Igawa also describes the importance of English language today in Cambodia.

You learn English to survive, it’s a language you acquire for your stomach. Today English has a special status in Cambodia. English is not only the most preferred foreign language, but people view English as a passport to a better job or to a scholarship from abroad (Igawa, 2016:150).

For Cambodians, the significance of speaking English is for survival. The better you can speak English, the more employment opportunities arise. In general, getting a job or being employed is almost everyone’s goal for survival. Without jobs, life can be difficult since the income from jobs can provide the basic needs of a person, the needs of the family and even provide the desired things or and comfort in life. Malay (2017) said, “Job is an important factor and without work life is impossible”

Another thing is, job can be also a venue where a person can practice and enhance the knowledge and skills acquired from school or education. Aside from that, job can also lift one’s dignity and boost the confidence of an individual. According to the LWF (2009:45, 94), from a Christian perspective; dignity “from the latin word “dignitas”. Basic element in Christian understanding of human beings; that every person is created in God’s image and given unrestricted dignity that requires recognition, respect and affirmation.” this implies to moral standard and self worth of a person. This also refers to social development of an individual For instance; the testimony of a youth member in one of the congregations supported the previous statement. The youth member came to know Jesus at LCA and she’s one of the English language students. She said that she was lazy, shy and hopeless but when she got to know Jesus through the educational program offered by the congregation, her life was change. Not just her behavior but

also her perspectives in life was changed. She is now one of the teachers at lighthouse shining star enjoying a better life.

Moreover, aside from opened doors of employment, develop economic and social status; there are many benefits that the students can get from learning English language. Bilingual Kidspot (2017) research results, found many benefits of speaking more than one language or we call it “bilingual”. Bilingualism has been proven to have more advantages both for young and adults.

The ten amazing benefits of being bilingual according to Bilingual Kidspots (2017) are as follows:

- Being bilingual has a positive effect to the brain: studies show that bilingual has many cognitive benefits. It helps sharpens one’s mind, improve the quality in decision-making, and develop critical thinking.
- Gives educational advantage: Bilingual children have been seen to outperform monolingual students in their own native language.
- Languages are highly valued at work place: More and more employers are considering bilingualism a high priority.
- Has been link to health benefits: there has been studies proving that bilingual can benefit one’s health.
- Speaking more than one language makes a person more open-minded. Bilinguals are used to constant change and are usually open minded to new things and new experiences
- Speaking a foreign language can be highly beneficial when you travel: being able to communicate with locals and immerse yourself in the language and culture can make your travel experience so much more enjoyable.
- Open up new social opportunities: being able to communicate from other people is a huge social advantage and can open more opportunities in life.
- Knowing more than one language helps you learn additional languages: If you have learned a second language then the third means transferring the skills over.

- Being bilingual can also raise bilingual kids: what better advantage, than being able to pass on your language to your children.
- You are not minority if you are bilingual: more than half the world speaks more than one language in a day.

This research finding shows amazing benefits of learning other language. This implies that learning English language or other language, can develop the individual, physically, mentally, emotionally, socially and economically. This means that the English language program of the congregations is developing better individuals and preparing the students for a better future. Creating programs with such amazing benefits for the community is worth doing as long as the quality of the program remains.

Aside from those amazing benefits for the students, the three Pentecostal congregations offered the English language course with minimal tuition fee. Actually it's almost a free course. So meaning the congregations are opening doors of opportunity for the poor families to send their children to the English class. As Igawa's research findings show that English language is not taught in school as part of the curriculum. And three-fourths of Cambodia's students don't have the opportunity to learn English. However, there are parents who can afford to send their children to English language schools but this creates educational gaps within the country (Igawa, 2016).

The unequal distribution of education makes the poor become poorer and makes the children become hopeless. However, the three congregations are bridging this educational gap of the country by providing a minimal tuition fees that even the poorest families in Cambodia can also acquire the English program because the congregations are also giving it for free for those who cannot really afford to buy the course materials.

As supported by the findings of the study, the three Pentecostal congregations are contributing to the development of every student and also to the poor families who cannot afford to send their children to the regular language schools.

On the contrary, there are also interesting research findings that surprised me about "negative impacts" of teaching English language' to the Cambodian students. The research findings of Igawa, based on the teacher's interview answers about the negative impacts of teaching English language to the children are as follows;

- First negative impact – the children are so focus in learning English and lose their interest about other subjects such as Khmer. They study more English but less Khmer. They are not trying hard to remember Khmer spelling and difficult words (No. C04: a female Cambodian teacher in her late 20s).
- Second is that children encountered difficulties and confusions since Khmer language has its own unique writing system, which is quite different from the English alphabets and the grammatical structures of English and Khmer grammars are very different from each other (No. C10 )
- Third thing is that children lose their Cambodian culture and identity. The study shows that the westernization and English language influences the children’s culture and identity by trying to be more like the western ones.

These negative impacts can damage the student’s culture and identity if this will not be addressed. Supposedly, learning other language can be beneficial and it should be balance that it would not harm the distinctive nature and culture of every student. Otherwise, it will cause cultural confusions to the children. One of the teachers said (from Igawa’s interview with the teacher):

Learning a language means to learn about the culture of the language at the same time, for language and culture are something attached together. Thus, learning English at elementary schools can affect the students’ understanding of their own culture, for example the way they express themselves, the way they talk, act, think, behave and so on and so forth [sic. (No. C11: a female Cambodian teacher in her late 20s) .

Another example; the children lose their traditional ways of greetings. Cambodian children now say “hello or hi” instead of practicing traditional ways of greeting by putting their palm together (Igawa, 2016:157). Every country has its own distinct cultural uniqueness that should be kept from generation to generations because it is the country’s identity and somehow pride.

The findings show that teaching English in Cambodia has two impacts: the positive and negative. The positive impacts bring development to the children especially in this modern world, while the negative impacts ruin some of the Cambodian cultures and children’s identity. So how can this English language program help the students to develop their capacity and acquire those amazing benefits without compromising the

Cambodians distinctive cultures and identity? Can this be possible? How can this be when a Cambodian teacher says, though teaching English has negative impacts to the Cambodian children, still, “learning English is very important for Cambodian students because our country is still developing and we need English to communicate in many sectors including tourism, business and education” (No. C10 in Igawa’s interview findings).

Balancing between the positive and negative impacts of the English language program is difficult. Due to the limitations of this study, this subject needs for further studies how the English language contributor maintain the Cambodian culture and identity while introducing the international language that could help them in achieving their goals to be employed.

### **6.2.2 Pre-school**

Generally, research found many reasons why pre-school education is good for the child. According to Ristic (2016) Pre-school education provides a foundation for learning both socially and academically, it also provides opportunity for kids to be in a structured setting, prepare children for elementary school where things get more academic, help the children in their social and emotional development, and will help children find answers to their numerous questions and children can learn basic writing, ABC’s and counting. Ristic’s research findings show that children’s basic education begins at preschool in an early age from 3-6.

Though there are parents who are sceptical sending children at early age to school but I agree to Ristic’s research findings. Children can learn basic education at home with parents but the children may also miss the social and emotional development that will affect the future behaviours. Social development refers to the interactions of the child towards other pupils. Studying at home limits the child’s social interactions.

The Lighthouse Shining Star and LOHI pre-school aim to provide quality education for every enrolled. As the school director stated that the school has been helping the children in their language acquisition and proficiency (language refers both to the Khmer and English language). The schools also help the children in their basic literacy skills including; basic reading (phonics or sound familiarizing) and writing like ABC’s and number.

The findings show that around 85% of the children were able to finish the complete curriculum each year. The total numbers of students for both schools are around 530 students per year. This shows that around 450 students finish the curriculum each year. Most likely, those four hundred and fifty students were able to acquire knowledge, school readiness, promote language and cognitive skills and develop the children's academic and self-confidence.

Education is number four in the sustainable development goals. Aiming that in 2030 every child are equally given a quality education. As discussed in Chapter 3, education is a process or learning experience where people gain knowledge, information and acquire skills whether it is formal or a non-formal learning process. This is showing how important education in the development process of a child. The child's development starts at home but it can be develop more at preschools because of the new environment, social interactions with other pupils.

Preschool education plays a big role in child's development. Ashikuzzaman (2017) stated, that education is a science as well as and art and it is an instrument, which is used to acquire a better life. This means that education is a means of elevating one's life. Ashikuzzaman also argues that education is not just a process and part of individual development by gaining knowledge and information but it also help developing and building up national values, leadership, social responsibility and a life-long process of a person's development both theoretical and practical.

In contrast to the positive impacts of early education, it's also been an issue about the critics of sending the children to preschools or on an early stage with direct academic training. As Gray (2015) presents the research comparison findings of the results between a preschool with academic training and a play-based school that the early academic training will result a long-term human harm. Based on the research results that more than twice as many misconducts, more crimes, frictions, emotional impairment are from the group of academic training while the play-based group develop lifelong patterns of personal responsibility and pro-social behavior that served them well throughout their childhood and early adulthood and they perform better. (Gray 2015)



However, the negative results don't mean that preschools are no good at all. Children can learn while playing. They can learn alphabets, basic reading and writing and even counting through fun activities such as games, songs, rhymes, and many more. Looking back at chapter 5, the researcher's observations, the preschool class is not always in formal settings. In figure 5.1 shows that the children can just sit down at the floor, share their experiences, story tell and at the same time they were learning. There are different strategies that the preschools can do that the students will have fun and at the same time they are learning. So the negative impacts of the direct academic early education is not saying that preschools are harmful for the children in the future but this implies to strengthening and developing the teaching styles, strategies and school policies for the better long-term results.

### **6.2.3 Human trafficking awareness**

LOHI pre-school and English learning center continues to spread awareness by integrating the human trafficking awareness in the school subjects. The school director also said that the fact that children were coming to school every day, they were safe from human trafficking. Human trafficking is very common in Cambodia. The building where LOHI is standing now, once a brothel. A place where prostitutes stays in Battambang.

The findings in Chapter 5 also show that there are children who were victims of human trafficking that are now under the care of the school dormitory program. LOHI is helping the victims to overcome trauma and help the children to find hope and start dreaming. This shows that the school is to the security of the children and protecting them from the hands of the traffickers. As mentioned in chapter 3, that Education involves a process of acquiring knowledge receiving and giving systematic instructions. The systematic instructions can guide the children what to do and how to protect themselves. Human trafficking is now happening all over the world. It is now called the modern slavery, which brings children, youth to other places for the purpose of commercial sex or forced labor and young people, especially those with risk factors, are vulnerable to human trafficking (Youth. Gov. n. d.)

Cambodia also experiences significant internal and cross-border trafficking, and is a country of origin, transit and destination for trafficked persons. Human trafficking patterns

and trends in Cambodia vary from small-scale opportunistic endeavors to large-scale organized syndicates with elaborate trafficking networks (UN-ACT 2014).

The human trafficking is a serious matter that needs attentions and strong awareness to stop traffickers and save the next generation to this kind of modern slavery. What LOHI is doing now is an inspiration to other congregations and even institutions to spread awareness and help stop human trafficking. The awareness can be of great help for the security and peace of the community.

### **6.3 Significance of the findings**

Aside from a minimal tuition fees, scholarships were given to those family who cannot really afford sending their children to English language school and preschools. The school also provides safety and a secure place for every child. And he high percentage of students who got jobs after taking the English language course and pre-school students who finished the curriculum, even the health education and the human trafficking awareness learned by the students is a testimony to the three Pentecostal congregations' achievement based on their, goals, missions and visions.

After discussing the major findings and its contributions to every student and the community, the collected data presents us with the underlying meaning of all the findings and its significance that link between findings and the theories.

#### **6.3.1 The development**

The development of each student who benefits from the educational programs of the three Pentecostal congregations is playing big roles in the community development. As Green and Haines (2016:5) describe development in Chapter 3, development refers to the involvement of structural change, especially in how resources are used, the functioning of institutions, and the distributions of resources in the community. While Myers describe development and use the term “transformational development” instead of using the traditional development. The concern of Myers here is for seeking positive change of human life, materially, socially, psychologically and spiritually. Myers point out that the term “transformational” is used to reminds us that human progress is inevitable, it takes hard work and true human development involves making a choice in saying no to other things but choosing what matters most. Thus the individual

development contributes to the development of the community and it seeks transformation in all aspects of life.

The findings of this study shows that development happens not only with the students but also, the congregations are also experiencing development. From small groups, to big congregations. The Lighthouse Worship Assembly is now having two services in one Sunday; Khmer and English service. Aside from that, they are also growing in raising up Cambodian leaders and Pastors. The same thing happened to Every Nation and Worship Assembly. The schools are also in a stage of development. The school buildings are now getting more spacious and conducive for learning and the number of students coming everyday are also growing.

Both the contributor and the recipients are still on the process of development. As mentioned in chapter 3 Tan (2009) that community development is the most practical framework for social workers seeking lasting change for individual and communities and societies in which they live. The words “lasting change” implies to sustainability development. The International Institute for Sustainable Development defines sustainable development as a kind of “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (IISD N.D). It then also continues to appreciate the SDG Agenda 2030 as follows:

Each of the 17 SDGs has specific targets to be achieved by 2030. The goals and targets are universal, meaning they apply to all countries around the world, not just poor countries. Reaching the goals requires action on all fronts – governments, businesses, civil society and people everywhere all have a role to play.

Thus the significance of development in Cambodia focuses on education, social and economic due to many people are still living in poverty. The development of an individual is the beginning of the development of the community.

### **6.3.2 Empowerment**

Empowerment is one of the significant contributions of the Pentecostal congregations to the individuals in Phnom Penh and Battambang. The Congregations’ goal is to raise up Cambodian leaders and pastors. One of the Cambodian pastors alluded to the fact that he was once a student of the English language class; he was taught, and trained and now he is a pastor. The transformational development of a pastor implies to

empowerment. The development is not limited to that pastor but it keeps going on even to the succeeding generations. In fact, the Pastor also stated that the congregation is now in the process of transferring leadership to the local people (Cambodian) and redirecting leadership responsibilities so that the locals would have the ownership of the ministry. This finding shows that the congregations are working towards its goal to empower local people into leadership and enhancing the capabilities of an individual for a better future.

Empowering individuals refers to the responsibility of making your own choice and actions. As discussed in Chapter 3, Empowerment means “to give someone official authority or freedom to do something” (Cambridge Online Dictionary). However, empowering people for leadership is not easy. The pastors and missionaries encounter many challenges but they keep going and empower Cambodian children and youth. Mungure (2014:47) argued that empowerment as a process, allows individuals to have control over resources: intellectual, physical and financial, which help transform individuals’ lives from one level to the next.

### **6.3.5 Use Your Talents**

Cambodians are not empty handed. The significant data shows that Cambodians have natural resources. They are born as artist as Missionary 5 said. They have skills in arts such as paintings, drawings and good in handicrafts. These are the natural resources that can be develop and become a source of income. The theory of “Use Your Talent” (UYT) that was introduced in Chapter 3, is a church activity for the community and it is developing the capacity of individual by exploring and utilizing their talents or any resources that they have to improve their life situations.

The focus of Use Your Talent is the quest how can you help build a community and a better world? The UYT is educating people in practice that they are not only participants, but they own their development. They conceive and execute, each individual has to contribute of their own, whether skills, or belongings or time, love or hope. (UYT 2017:8)

Therefore it is very important that the congregations found out that Cambodians have natural resource that they can use to improve their situations. The UYT has great

significance for the people who are hopeless but have talents, for the poor but have resources. The UYT can help those people use the resources they and make income out of it.

### **6.3.6 The church diaconal work**

All the findings and investigations about the educational activities and programs of the three congregations are relevant for a better understanding of the diaconal practice of the church in present-day Cambodia. The word “diakonia” refers to the church’s action in response to the needs of the community. As discussed in Chapter 3, the members of the church are called to “go and make disciples” and “love their neighbor”. Jesus commissioned every Christian to go and make disciples to the ends of the earth. This means that, every Christian is commanded to share the gospel, to evangelize and to share the love of Jesus.

As a response to this command, the three congregations set some goals, missions that, is in line with Jesus’ commandment. To share the gospel to all Cambodians is the main reason why the Filipino missionaries came to Cambodia in the first place. The congregations aimed that Christianity will be spread out in all parts of Cambodia. The congregations started to share the gospel of Jesus to the students by integrating the gospel in everyday lessons through stories and other examples. The bible also says in Acts 1:8 says, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” The word power here refers to the boldness and courage of Christians to share the gospel no matter what it takes.

However, in the early years, since Cambodia is a Buddhist country, sharing the gospel is prohibited. Christians are not allowed to practice Christianity especially in public places. Though it is prohibited, Christians are still doing it secretly. But today, Christians are free to share the gospel and allowed to practice their beliefs and religious acts in their own respected churches.

Aside from Jesus’ commission, Jesus second greatest commandment to every Christian is to love their neighbor. The word love here refers to a verb that imply to the church diaconal actions. So loving your neighbor means, “to do something for the poor and needy” the actions of the church towards the community. Its not enough to just see the

needs but actions are required. The story of the “Good Samaritan” (Luke 10:25-27) is the best example that Jesus gave for Christians to follow. In chapter 3 the word community refers to neighbor. (Green & Haines, 2016:2)

It is very important for Christians for follow God’s command. The bible also says in Luke 6:46 “Why do you call me lord, lord and do not do what I say?” most probably, this is what motivates the three Pentecostal congregations to do what God has commanded them to do.

Pentecostalism is now the fastest-growing Christian denomination in the world said Caballero (2014). But there are speculations that Pentecostal congregations are “harmful and using people to get money”. The speculations are not just in Cambodia but also in some parts of the world. Caballero also stated that, in Cameroon, the government views as questionable practices, has drawn attention. Last year, officials ordered the closure of nearly 100 churches that it claimed were criminal enterprises taking advantage of poor, desperate people (Caballero 2014). Caballero also quoted the words of Cameroon’s minister of communication, Issa Tchiroma Bakary:

These revival churches not only disturb neighbors with loud services, they rip off vulnerable people. Some pastors, he says, engage in criminal practices such as extortion. The government decided to close them, he says, wherever their presence becomes harmful to society (Caballero 2014)

However, the Pentecostal congregations in Cambodia proved that the speculations about “harmful congregations” is not true and cannot be justified. The investigations of the three congregations shows that no harmful acts done by these three congregations but instead they are contributing a lot to the community to rise up from the collapse of their educational and economic system. Perhaps people are just saying against Pentecostals because of its rapid growth. In chapter 5, it was also presented how the Pentecostal congregations relate to the society and to the government. The investigation shows that the congregations have good relationships with the people in the community.

Thus, the three Pentecostal congregations is not only called to share the gospel to Cambodians but also called to help develop the community. The educational programs of the congregations are contributing to each and every individual in the community. And all the activities, programs and any contributions of the congregations to the

community are diaconal acts of the church. Diakonia is significant in every Christian because of the commands that Jesus has given them and it requires obedience. Obedience in Christianity refers to a true disciple of Jesus.

#### **6.4 New insights**

Through this study project, new insights were discovered such as that the church is not limited to the four corners of the building. The church has much to do to help the poor and the needy as the three Pentecostal congregations are testifying. But there are more things that the congregations can do for the development of the community.

In this respect the “Use Your Talent” approach can be of great natural means of developing the community. Knowing that there are many Cambodians who have lands and are very talented in arts it can become the best natural resources to improve their life situations.

## **Chapter 7**

### **Conclusion and recommendations**

#### **7.1 Introduction**

The Three Pentecostal congregations in Cambodia are no doubt a living church. Together with other NGO's and Christian organizations, they are those who came after the wars and Khmer rouge. Aside from preaching the gospel as their main goal, the congregations have strong desires and motivations to establish English language schools and preschool for the poor people in Phnom Penh and Battambang.

The three Pentecostal congregations are also engaging in the community by offering different educational activities and programs. It help the community to cope from trauma, show resilience and help Cambodians develop their life status, way of living and even personal development.

In this chapter, the researcher presented the summary of salient points, explains the larger significance of the study, and the recommendations.

#### **7.2 Summary of salient points**

Cambodia had been subjected to painful and traumatic experiences of war – the Vietnam-American war, civil wars and the Pol Pot Regime. These wars had caused the downfall of Cambodia. Many of the infrastructures, farmlands, irrigations, schools and hospitals were ruined. And because of that tragedy, the country's educational and economics system collapsed, which caused people to suffer from extreme poverty for more than four decades. Since then, many NGOs and churches came to help Cambodia recover its downfall. One of those who came are the Filipino missionaries who started the thee Pentecostal congregations, Lighthouse shining star preschool and Legacy of Hope International (LOHI) The three congregations have similar goals, missions and visions, which are; to raise up Cambodian leaders and pastors and to go and share the gospel of Jesus and make disciples. The Congregations also engaged in community development through their educational activities and programs.

In developing a deeper understanding of the three Pentecostal congregations' engagement towards community development, the literature review assist in



determining the theoretical framework. The key concepts are; community development, poverty, education, empowerment, use your talents and the concept of church diakonia. Each of the concepts will be described and discussed.

Community development defined by different authors as the concept of “quality of life”, which includes jobs, education, healthcare and housing. It is also defined as the practical framework of social workers seeking lasting change for the individual and the community and this also focuses on the oppressed and the marginalized. Briefly, the concept of community development implies to economic and social development. And has something to do with the current situation of Cambodia or towards poverty.

Poverty is one of the major issues in the world. And Cambodia is one of those countries in South East Asia who lives in extreme poverty. Aside from the traumatic wars and genocides, the political graft and corruption added to the difficulties of the poor people that had lead to extreme poverty. And because of this corrupt system of Cambodia, Cambodians could hardly recover from its downfall. The recovery of the country is too slow that even until now, many of the Cambodians are still living in extreme poverty line.

However, investigation reveals that Education is one of the main needs in Cambodia today. Education is a process of acquiring knowledge, a science as well as art arts and it is an instrument, which is used to acquire better life. But most importantly, it offers a way up for children from poverty to have a brighter future. Education has a great part for individual development. Other research shows that education is a great factor of taking away the blockage of poor people from having a better future and education can also prevent poverty to be passed on to the next generation.

Another is Empowerment. It is a process of developing an individual for a better future. However, empowerment is not just passing on the authority but it is giving the full authority or freedom to explore or discover one’s ability and capacity to improve the situation. The Use Your Talents is a kind of empowerment. It is developing the person’s skills and talents to generate income that could help the person elevate from poverty.

Therefore the three Pentecostal congregations has engaged in educational activities and programs that helped develop the community. Today, the congregations are still engaging to different educational activities and programs which includes; English language course, low tuition preschools, offered almost free dormitories for those students who cannot afford to pay for rentals, English camps which enhances the English writing and speaking skills of the students and also offered human trafficking awareness and health education.

All throughout the study, the researcher used the evaluation qualitative design through face-to-face interview and observations. The research design helped the researcher to structure the study project and show all its major parts, which includes; the choice of samples, sampling techniques sampling areas. The researcher has also included process of how data has been collected, the instrument used, how it was stored and presented, and how the data was analysed, and interpreted. In data analysis, the researcher used the inductive process. This process helped, to organize the themes in the discussion section and also helped analysed and interpreted the results of the inquiry.

The major findings of the data collection were presented and explained according to the questions asked during the interviews and during the activities / programs observed. This involves;

a.)The presentation of the congregations' goals, which is to raise up Cambodian leaders and Pastors and the congregation's missions / visions are; to evangelized and share the love of Jesus to the Cambodian.

b.) The Congregations encountered challenges such as; financial difficulties, time, human resources and language barriers.

c.) The congregations offered English, language program that open doors of employment and 70% has acquired descent jobs after they have taken the course. Research also reveals, the amazing benefits and the positive impacts to the students. Which are; develop the individual intellectually, socially and economically. On the contrary, teaching English language or another language has negative impacts to the students. The negative impacts, ruins one's culture and identity. But English language for Cambodians is for survival.

d.) While the preschools offers minimal tuition fees and offered scholarships to the poor children. And 85% of the students finished the curriculum, which shows that many of the children both in Phnom Penh and Battambang acquired basic education such as learning the basic reading, writing and numbers. The preschool education help develop the social and emotional aspect of the children. In addition, the congregations are also integrating human trafficking awareness at school and health education. And offered safe and affordable dorms for the students from the villages who don't have place to stay while studying at Phnom Penh and in Battambang.

e.) It has been revealed in the findings that Cambodians are not empty handed they have skills in arts such as drawing and paintings. Also they have farmlands to cultivate and can be used to improve their life situations.

f.) Good relationship of the congregations towards the society and the local government shows that these congregations are bridging the gaps between the church and the community.

g.) The educational activities and programs of the three Pentecostal congregations are interpreted as a response of the congregations to what Jesus has commanded them to do which is to go and make disciples and to love their neighbor. Those acts of service are called diakonia. The diaconal work of the congregations has been seen as great contributions not only with development of an individual but also with the community. This claim has been supported by the findings and testimonies of the key persons of the congregations.

### **7.3 Larger Significance**

Studying the broader sense of Pentecostal Congregations in Cambodia and their works toward community development make sense to all Christians and even to non Christian believer, groups or organizations today. Through this study, people can see that church is not just a religious group that provides spiritual support but also a community who cares for the poor and needy. The church diaconal work of the congregation such as; the English language program, the preschool, dorm ministry, human trafficking awareness and health education has made great impacts to the social and economic development of an individual in the community.

Furthermore, Education has larger significance in terms of community development. First, research reveals that education can reduced poverty and prevent from passing on from generation to generations. Secondly, it opens doors for employment and helps to social and emotional development.

This study will also enrich the understanding of Christians about diakonia. This reminds Christians the importance of responding to God's commission "to go and make disciples" and to Jesus second greatest commandment, "to love your neighbor." This can be an eye opener to the congregations who are not doing any diaconal act and who are just contented of sitting down in the four corners of the church building. And through this study, the people in the community see that church is not just a religious institutions but a place where they could run to in times of needs. And most importantly, the people can find hope despite of their difficult situations as they can see how the three Pentecostal congregations helped those who are poor and needy.

#### **7.4 Recommendations**

Despite the three Pentecostal congregations are contributing to development of the community through their educational programs, more research is needed to develop new activities and programs aside from educational programs that will help people to live a better life and prepare the next generation for a brighter future.

For future research in similar topic, I recommend to explore more about what can the congregations do in terms of environmental issues; maintaining clean and green, and also health issues such as HIV, breast cancer and prostitution in Cambodia.

I have heard a lot of such issues but I did not have the luxury of time to include it in my data collection. I have also observed, many women lining up at the street across LOHI during night time to sell their bodies to prostitutions. I believed that the Christian congregations for the community should also address those issues. There will be more women getting into prostitutions if no one would take action in helping them.

Another recommendation for further study, as also mentioned in Chapter 6 is, how can the English language contributor maintain the Cambodian culture and identity while introducing the international language that could help them in achieving their goals to be employed.

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Photo Sources;

Marjorie O. Pagalan

Olaf Taush-own work, CC by 3.0

Photo [Fleischman](#) (2017) Figure 2, Map of Cambodia. Available online @

## Appendix 1

### Research Consent Form signed by participants

Dear Participant,

I am Marjorie O. Pagalan, A Master student in Diakonia Christian Social Practice at VID University in Oslo, Norway. In Partial fulfillment of my study, I am required to write a thesis paper on a specific subject, which in this case is “Pentecostal Congregation and Community Development: A Study of church engagement in the field of education in Cambodia” To accomplish this task, I am required to carry out research through the forms of interviews to some key persons in three Filipino-supported congregations (Every Nation Church, Lighthouse Christian Assembly Phnom Penh and Lighthouse Christian Assembly in Battambang and ) and engage in observation to some programs and activities of the church. In line with this matter, you are being invited to agree and participate by answering some questions.

If you agree, please be advised that the information you provide will be held with confidentiality and will not be shared in any forums. Additionally, I would like also to ask your permission to record the interviews to ensure the most accurate representation of our conversation. And also note that this is voluntary to participate in the project, and you can at any time choose to withdraw your consent without stating any reason. If you decide to withdraw all your data will be deleted.

For any further questions concerning the project please contact Marjorie O. Pagalan (+4745031748) or via email: [jhoy\\_blue79@yahoo.com](mailto:jhoy_blue79@yahoo.com) or you can also contact Mr. Hans Morten Haugen my temporary research supervisor (+4722451797) or contact email: [hans.morten.haugen@vid.no](mailto:hans.morten.haugen@vid.no).

Thank you☺

Consent for Participation in the study

I have read the above information about the project. I have received a copy of this form, and I'm willing to participate in this research interview project.

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Signature: \_\_\_\_\_

## Appendix 2

### Research Interview Questions

#### For the Pastors

##### *Background information*

1. What is your work background, your motivations & challenges?
2. What is your Future goals, personal, ministry and social life?

##### *Ministry*

1. When and how did the ministry/church started?
2. What is your role in the church as the head Pastor?
3. What are specific activities, programs and community services the church is doing?
4. What program or activities you have stopped doing it and why?
5. What are the goals; mission/vision of the church at the start?
6. How does the Church doing now in term of goals (mission/vision)?
7. Does the church' accomplish its goal?
8. What are the activities or programs that are effective when it comes to achieving the church goal?
9. How do you see the church in five or ten years from now?
10. What do you see as the main needs of the people of this community? Are there any specific groups of persons in a particularly critical situation?
11. What are the resources and abilities that Cambodians have to improve their situation?
12. How do you experience the contributions from the national and local authorities regarding community development?
13. How does the congregation relate to the local authorities?
14. How does the congregation relate to other churches and organizations in in this given area?

#### Church leaders/ missionary workers

##### *Background information*

1. Gender, status, education and age
2. Work background, motivation, participation/involvement) in church or in the community service?
3. What are your challenges, difficulties and achievements?
4. What is Future goal: family, ministry, and social life?

## ***Ministry***

1. What are your roles in the church as the leader or as a missionary worker?
2. What do you know about the goals or the mission/vision of the church?
3. How does the Church doing now in term of mission/vision?
4. How does the church accomplish its mission and vision?
5. How do you see the church is moving towards accomplishing its mission & vision?
6. What are the challenges you encounter in achieving the church mission and vision and how did you respond to it?
7. What actions the church has established in order to respond to the challenges and met the needs of the congregation/members? How much it accomplish?
8. In what ways do you see yourself as contributor to the community development, in terms of spiritual, social and well being (economic, education, relationships of the society)?
9. How do you see the church heading in the future?
10. What is your personal goal and mission as church leadership and to the community?
11. How do you see your leadership now in the church (easier, harder)?
12. How do you work (with... structure, strategy) with other leaders in keeping the church stability?
13. How do you see the Church; tools, teaching, activities, leadership, programs and Sunday meeting, helps you as leader, the congregation and the community?
14. In what ways do you see the value of the church to the community?
15. What do you think the church needs to focus and do to become an influence of light and contribute to the development of the community?
16. What do you see as the main needs of the people of this community? Are there any specific groups of persons in a particularly critical situation?
17. What do you think the people and communities themselves have the resources and abilities to improve their situation?
18. How do you experience the contributions from the national and local authorities regarding community development?
19. How does the congregation relate to the local authorities?
20. How does the congregation relate to other churches and organizations in in this given area?

## **For church members**

1. Work, status, education and personal goals and challenges?

2. What can you say about the church goal or mission/vision?
3. How do you participate in achieving those goals?
4. What are the challenges you encounter in doing so and how did you respond to it?
5. How do you communicate those challenges to your pastor and to the leadership team?
6. In what ways do you see that the church is doing effectively in terms of community services?
7. How could you help or participate in building bridges towards community?
8. What is your personal goal and mission for the church and the community?
9. How do you see the Church tools, teaching, activities, programs and regular meeting help the community?
10. What do you think the church need to do for the community?
11. How do you see the church in terms of influence in the society?
12. How can you see the Church becoming more connected and can impact the society?
13. What do you see as the main needs of the people of this community? Are there any specific groups of persons in a particularly critical situation?
14. What do you think the people and communities themselves have as resources and abilities to improve their situation?

### **For the youth**

1. Age, gender, Education, family?
2. What are your roles as a youth in the church and the community?
3. What can you say about the church Activities, programs and meetings?
4. How do you participate in those activities?
5. What are the challenges you encounter in participating and how did you respond to it?
6. How do you communicate those challenges to your pastor and to the leadership team?
7. In what ways do you see that the church is doing effectively in terms of community services?
8. How could you help or participate in building bridges towards community?
9. What is your personal goal and mission for the church and the community?
10. How do you see the Church tools, teaching, activities, programs and regular meeting help the community?
11. What do you think the church needs to do for the community?
12. How do you see the church in terms of influence in the society?
13. How can you see the Church becoming more connected and can impact the society?

## **Follow-up questions**

### ***English Language Program***

1. How many students (both young people and adults) received this English language program every year?
2. How has this English language program helped to improve the student's life status?
3. How many of those students got jobs after the program?

### ***Medical Mission***

1. How often do you have medical missions?
2. What kind of medical services are you offering?
3. How many people are you helping each year?

### ***Dormitory Program***

1. When did you start this dorm Program?
2. How many students do you cater for each year?
3. Do you have special program/activities for them to develop their skills, talents, character and even economic status?
4. How many in-house students finished their studies and got jobs?
5. How many of them were not able to continue their studies and why?

### ***Human Trafficking (HT) Rescue Program***

1. How many HT Victims have you rescued so far?
2. How did you help them in terms of coping with trauma, pain, and from those bad experiences?
3. How are they managing now?

### ***Pre-Schools***

1. How many children do you have each year?
2. How does your pre-school impact the community? Is it for free?
3. In what ways do you think you are helping those kids?
4. How is your relationship with the parents?

## Appendix 3: NSD Approval



Hans Morten Haugen  
Diakonveien 14  
0370 OSLO

Vår dato: 16.07.2018  
ref:

Vår ref: 61108 / 3 / AMS

Deres dato:

Deres

### Tilråding fra NSD Personvernombudet for forskning § 7-27

Personvernombudet for forskning viser til meldeskjema mottatt 13.06.2018 for prosjektet:

61108	The Roles of Filipino Churches in community Development in Cambi
Behandlingsansvarlig	VID vitenskapelig høgskole, ved institusjonens øverste leder
Daglig ansvarlig	Hans Morten Haugen
Student	Marjorie Pagalan

#### Vurdering

Etter gjennomgang av opplysningene i meldeskjemaet og øvrig dokumentasjon finner vi at prosjektet er unntatt konsesjonsplikt og at personopplysningene som blir samlet inn i dette prosjektet er regulert av § 7-27 i personopplysningsforskriften. På den neste siden er vår vurdering av prosjektopplegget slik det er meldt til oss. Du kan nå gå i gang med å behandle personopplysninger.

#### Vilkår for vår anbefaling

Vår anbefaling forutsetter at du gjennomfører prosjektet i tråd med:

- opplysningene gitt i meldeskjemaet og øvrig dokumentasjon
- vår prosjektvurdering, se side 2
- eventuell korrespondanse med oss

Meld fra hvis du gjør vesentlige endringer i prosjektet

Dersom prosjektet endrer seg, kan det være nødvendig å sende inn endringsmelding. På våre nettsider finner du svar på hvilke [endringer](#) du må melde, samt endringsskjema.

Opplysninger om prosjektet blir lagt ut på våre nettsider og i Meldingsarkivet

*Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.*



Vi har lagt ut opplysninger om prosjektet på nettsidene våre. Alle våre institusjoner har også tilgang til egne prosjekter i [Meldingsarkivet](#).

Vi tar kontakt om status for behandling av personopplysninger ved prosjektslutt. Ved prosjektslutt 15.05.2019 vil vi ta kontakt for å avklare status for behandlingen av personopplysninger.

Se våre nettsider eller ta kontakt dersom du har spørsmål. Vi ønsker lykke til med prosjektet!

Vennlig hilsen

K atrine Utaaker Segadal

Anne-Mette Somby

K ontaktperson: Anne-Mette Somby tlf: 55 58 24 10 / [anne-mette.somby@nsd.no](mailto:anne-mette.somby@nsd.no)

Vedlegg: Prosjektvurdering

K opi: Marjorie Pagalan, [jhoy\\_blue79@yahoo.com](mailto:jhoy_blue79@yahoo.com)



## Prosjektvurdering - Kommentar

---

Prosjektnr: 61108

### PURPOSE

The purpose of the project is to research what are the roles of the church in community development in Cambodia..

### CONSENT

The sample will receive written and oral information about the project, and give their consent to participate. The letter of information is well formulated.

### SENSITIVE DATA

There will be registered sensitive information relating to religious beliefs.

### DATA SECURITY

The Data Protection Official presupposes that the researcher follows internal routines of VID vitenskapelig høyskole regarding data security. If personal data is to be stored on a private computer/portable storage devices, the information should be adequately encrypted.

### PUBLICATION

It is stated that personally identifiable information will be published. The Data Protection Official presupposes that the participants give their explicit consent to this. Further, we recommend that participants are given the opportunity to read through their own information and give their approval before publication.

### PROJECT PERIOD

Estimated end date of the project is 15.05.2019. According to the notification form all collected data will be made anonymous by this date.

Making the data anonymous entails processing it in such a way that no individuals can be recognised. This is done by:

- deleting all direct personal data (such as names/lists of reference numbers)
- deleting/rewriting indirectly identifiable data (i.e. an identifying combination of background variables, such as residence/work place, age and gender)
- deleting audio recordings