

Mixed Marriages a blessing or curse: The case of mixed marriages of Thai women to Norwegian men in Oslo as a challenge for diaconia.

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ABSTRACT

This study case has been looking at the research question; 1. “What organized help is offered to Thai women in Oslo experiencing violence and prostitution? 2. What help is missing?” 3. What kind of help would they have need from the perspective of diakonia in context?

In order for to answer this question, information was gathered from various websites about a diakonia work for Thai women in Oslo. This process of information gathering has had its own challenges. In the beginning the study was supposed to focus on diaconal help for Thai women. It was difficult because there is only one organization dealing with Thai women from a diaconal’s point of view. The other challenge is due to the reason that this organization started only a year ago hence there is not much material that has been documented.

Because of this I went through to get the information from the website about all helping organisations for the Thai women in Oslo, asking and discussing the person that have been receiving help from social work organization. I found the information to get to the organization.

The material for the study is collected by email and made a call to get more information how do they work on the social work or diaconia for the Thai women. The material that use in this research are from the website, brochure, documents and interviews from the key person at the organization. I use Kjell Nordstokkes diakonia approach in “Diaconia in context” to analyse my results from a diaconal point of view. Most of the important results also get research question to the visible of diaconal work among Thai women in Oslo are possible way. The results are obtained from the various organization I visited and studied, Nadheim, Krisesenter, Prosentret and Thai Embassy.

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CHAPTER 1 INTRODUCTION

1.1 Background of the study

Thailand is a developing country, which has graduated from being middle to an upper middle-income country in the World Bank classification. According to the World Bank's report on Thailand, the economic growth attained by the country has not materialized in real economic development for the people who live outside Bangkok, the capital city of Thailand. This has contributed to unequal human development outcomes

<http://www.worldbank.org/en/news/2012/05/10/thailand-public-finance-management-review-report> (accessed 28/11/12). This means that the wealth of the country is concentrated in the major towns.

In terms of climate, Thailand has a good climate which has earned it one of the popular destinations for holiday makers. This has made tourism to be one of the major source of foreign exchange making the tourism sector one of the chief contributors to the country's GDP. Many people who visit the country as tourists come from Europe and America. Tourism accounts for 6 percent on average of the country's Gross Domestic Product. Due to this popularity in it being a tourist destination, many women have seen it as an opportunity to get married and live in Europe and America. An opportunity to get married to a white man whom they perceive will grant them a happy life.

According to www.stavangerexpats.com, (accessed 26/11/12) Norwegian men marry foreign women in general because of the same reason they marry Norwegian women, falling in love. However, www.thailovelines.com (accessed 26/11/12), Thailand's largest and most innovative dating site for Thai ladies who want to marry or meet a person for a long relationship, mentions a number of reasons motivating Norwegian men to marry Thai women. One of the reasons put forward is that the arrangement is mutually beneficial for both parties involved. The benefit in this case can be that the Thai women who are mostly taken from their country of origin will get a visa and stay in Norway and work. This in most cases gives the women economic as well as social benefits. They can work and send money back home to their families and relatives who in most cases are living in poverty. Because of this, it gives the man an upper hand in the relationship as the women tend to become submissive to the men. In the eyes of the Thais in Thailand, this is perceived with envy, adoration and admiration. To whom that could get the man from the west. They thought that the life in abroad should be better than Thailand. This motivates Thai women to get married to Norwegian men as well as to other white men from Europe or America.
www.thailovelines.com (accessed 26/11/12)

Story of Asian women coming to Oslo:

I know two Asian women, one from my work place and one from my church. They told me their stories. These stories give an illustration what this study is about; there is a Thai woman who met a Norwegian man in Thailand when the man went for a holiday. Their first meeting

sparked a relationship which led to the woman visiting the man in Norway. The Thai woman came as a visitor and stayed in Oslo for less than three months. Through this visit, she could not gather enough information to make her know the man well. The gentleman paid everything when the relationship was starting which made the woman perceive that she had a good man friend. After this visitation, she went back Thailand but the man asked her to come back and got married in Oslo. She applied for a married visa. According to the law, if you are married for three years, the woman can apply for the visa and get a permanent residence. But the unfortunate part is the woman did not stay long enough to meet the requirement of the law. She found out that the man was using drugs. This led to the woman being abused. He would for example wake her up in the middle of the night which would disturb the woman from resting.

The man would bring a lot of friends to their home and take drugs the whole night. This drug problem would lead to the man not being able to work which led to lacking money for house rentals. The Thai woman divorced the man without having lived for more than three years. She got help from the lawyer and she paid the lawyer after the divorce was granted. She had to go back to Thailand after the divorce. I asked myself what could have been done in Norway to help this woman? Is it her fault got married to a Norwegian who is not responsible for marriage life? Is there a particular task for churches and diakonia?

The second story involves an Indonesian woman who got married to a Norwegian man after finding each other on a Christian dating website. For the Indonesian woman, she thought this was the right place to find a reliable Christian man. When the two found each other, the man travelled to Indonesia and there they met physically. This visit made the man to get the woman to Norway and get married. She had lived with him for a year. This man had been abusing her in the year they stayed together. After divorcing the man, she went and got help from Kriesesenter. The help was in form of accommodation as well as legal services. Legal consultation from the lawyer was free but when the specific case was tabled, the lawyer demanded money. The woman did not have it. She was forced to find another man from another website so that she continued staying in Norway, find work and send money home.

She found a man who took care of her, paid the legal fees and married her. They are now husband and wife staying together. In this case, she had been to Kriesesenter and got accommodation help. Why did the Kriesesenter help her with accommodation only? She has to find a new husband that can marry her and guarantee her for the residence visa permission.

1.2 STATEMENT OF THE PROBLEM

In all societies across the world, women are exposed to all types of violence and abuse by different husbands; men who are supposed to love them, protect them and care for them.. Those who are not abused still face the possibility of being abused someday. Both the married women as well as the single girls are harassed and subjected to various forms of abuse and violence. Abusing women is a problem in the world today because this robs of the women their rights as individuals and denies them the opportunity to live life with dignity. Like all

countries, Norway is part of the world in which this abuse occurs, as such, it has some cases in which women and men are abused. <http://www.krisesenter.com/english/english.html> (accessed 26/11/12) The Beijing Platform for Action states that in all societies, to a greater or lesser degree, women and girls are subjected to physical, sexual and psychological abuse. <http://www.krisesenter.com/english/english.html> (accessed 26/11/12) Violence and abuse of women in the world is an obstacle to the achievement of equality between men and women. As long as the equilibrium is not achieved, the world will still remain a bitter place for the women and the girls who are abused. This calls for measures that are aimed at eradicating the vice. <http://www.krisesenter.com/english/english.html> (accessed 26/11/12) Abuse and physical violence among married couples occurs in many different ways and has different symptoms which makes even more difficult to come up with a single definition of abuse for married women. This is because it ranges from a partner preventing the other from leaving when they are having an argument. People often engage into violence acts against their wives or partners as a way to exert control over their partners. Sometimes this can be frequent and when the partner does not submit, then divorce follows. Abuse is something that cuts across all social classes and it occurs in both the educated as well as the uneducated, low income as well as high income areas. It has no particular racial face hence it happens across all races and cultures. It is very important to note that both women and men can be and are sometimes abusive. Therefore, abuse has no gender. <http://www.krisesenter.com/english/english.html> (accessed 26/11/12)

According to Dr. Susan Hanks, the director of the Family and Violence Institute in Alameda, California, men normally batter their wives in order to seek a sense of power and control over their partners or their own lives (<http://www.pbs.org/keud/nosafeplace/studyg/domestic.html>). (accessed 26/11/12) This means that abusive can also be due to a situation in which men feel threatened by the woman's attitude of independence. Since this thesis will look at the problem of Norwegian men abusing their Thai wives in Oslo, it is important to look at the effect of this problem. When Thai women come to Norway, they have high hopes of financial support to the family and of a future filled with happiness. Thai women often feel mandated to support their parents back home because it is a sign of gratitude to the parents. This is so because when the parents retire, the social system is not able to sustain the life after retirement. Many Thai women have hopes of a good life with the newfound husband. When the lover husband turns to be the batterer, there is a feeling of shame on the part of the victim who has to start life anew in a foreign land. (<http://www.pbs.org/keud/nosafeplace/studyg/domestic.html>). (accessed 26/11/12)

According to www.thelocal.com, (accessed 26/11/12) an online journal that publishes both local and international news in English, says that many Thai wives end up as prostitutes in Norway after being lured from their countries. This according to the City Mission website most of the Thai women are dumped in favor of local Norwegian men. www.thelocal.com, (accessed 26/11/12) The Thai women after being dumped often open up Massage parlors or are employed in the massage parlors which trade in sex instead of offering massage services only. This is due to the reason that many come from poor families in Thailand and when they are dumped, they don't want to go back to Thailand and face the

poverty they left behind. This makes them victims of circumstances hence they are forced into selling sex in these massage parlors.

(http://www.mirasenteret.no/www/index.php?option=com_content&view=article&id=80:fact-sheet-on-black-immigrant-and-refugee-women-in-norway&catid=39:debatt-innlegg&Itemid=85) (accessed 26/11/12)

On the government of Norway's side, though it claims that the government of Norway has eased the process of getting a resident permit for women who have been abused, it is not however an easy case for the Thai women and other foreign women to get the permit as the Norwegian government applies strict rules in regards to evidence of abuse and to justification of possible social and cultural difficulties in the home country upon return hence they become asylum seekers (A person who seeks refugee status)

(http://www.mirasenteret.no/www/index.php?option=com_content&view=article&id=80:fact-sheet-on-black-immigrant-and-refugee-women-in-norway&catid=39:debatt-innlegg&Itemid=85) (accessed 26/11/12). This means that it is difficult for the abused women to prove their case of abuse to the government officials. This causes many of the women to feel mistreated and violated by the authorities' rigid attitude and disbelief. These women when they go to seek help from the Utlendingsdirektoratet (Norwegian Directorate of Immigration), an organization responsible for giving residency permits, they are often turned back with only an expulsion order for themselves because they cannot prove how hard or bad the situation is in Thailand.

Hence most of them end up being expelled. (Gelles 1995). Violence against intimate partners brings a lot of side effects with it. Over the years, experiencing violence by an intimate partner has become identified throughout the world as serious physical and mental health concern. The Beijing Conference on Women held in 1995 recognized Spouse abuse as a human right concern. As the world has made strides in the recognition of spouse abuse, it has also made strides in identifying different types of spouse abuse. There are different names referring to spouse abuse. The following terms are normally used to describe violence between intimate partners; there is spouse abuse, domestic violence, family violence, partner violence, intimate partner abuse and battering (Gelles 1995). These names suggest that the phenomenon does not choose gender; they show that the man or woman can be the victim as well as the perpetrator. Spouse abuse has effects on the children as well as the victim who suffer psychologically. Women are often affected by spouse abuse with the results being loss of physical and mental health. There is often the result of depression and anxiety as a result of spouse abuse. This is even worse in the case of the Thai women who are divorced and end up working as sex workers against their will. (Gelles 1995).

1.3. REVIEW OF RECENT RESEARCH WORK

There is a literature concerning the mixed marriages of Thai women to Norwegian men living in Norway. (Tyldum, Tveit 2008: 49). A theme seems to have been prevalent in the public discussions on marriage migration is if the people who come to Norway through marriage are believed to relate to money and love (Tyldum, Tveit 2008: 49). The question is, do they really

marry for love or are they just marrying to get a passport and an opportunity to get an economic advantage? It is really difficult to tie marriage to the need for economic benefits in the case of those who come to Norway because they are married to Norwegians. Women in Thailand often start dreaming about marrying a white foreign man from an early childhood because they heard stories about women who had improved their lives significantly through marriages to western men. (Tyldum, Tveit 2008:50)

For many Thai women, getting a man from Europe or America is a dream they start cherishing from a young age. Though this is a common occurrence to many, all the women want is just to marry the right person, someone who could take them away from the village or town where they live or grew up . (Tyldum, Tveit 2008:50) Thailand is well known for its sex industry which has been a solace for the many rural girls who enter it with the hope of getting a husband from Europe or America. From this scenario, it can be deduced that Thai women often get a foreign man with the view of escaping economic hardship from their country. Though for some this notion is true, to some, the marrying of a foreign person creates social stigma in their peers. This is because in some parts of Thailand, marrying a white person was associated with immorality. (Tyldum, Tveit 2008:50)

With the picture given above, one would ask, is it really just for economic security that one is able to risk leaving Thailand to come to Norway? According to Tyldum and Tveit there seems to be no difference among many Thai women when it comes to marrying for money or for Love. Some may want to have security off course whilst others want someone to stay with. This means that not everyone who comes to Norway under marriage comes for the sake of getting financial security. It could be the case but not necessary the case. So what happens when the dream one was chasing through marriage does not come? When the person who they thought would honour the marriage vows to end becomes the abuser who ends up divorcing her.

1.4. SIGNIFICANCE OF THE RESEARCH

According to www.thailovelines.com,(accessed 26/11/12) mixed marriages are not all rosy with bliss. They often do face a lot of problems and end up in divorce. Some of these mixed marriages which end up in divorce have had the woman subjected to abuse which ranges from sexual, emotional, psychological as well as physical abuse. According to Norwegian law, for a foreign woman married to a Norwegian man to get permanent residency in Norway, the foreign woman has to stay with the man in marriage for four years. This according to the same websites puts certain women at risks as they are subjected to their husbands at all cost. This gives the men an upper hand as they compel the Thai women as well as other foreign women to do everything they say. The women comply as they fear the risk of divorcing which results in the foreign women being expelled when the marriages is less than four years old. The Thai women also comply due to the reason that they don't want to go home and suffer ridicule from their fellow family members as well as their friends. They have to stay in the abusive marriage and endure until they get their permanent residency.

Though not much has been documented concerning the various challenges the Thai Women go through as wives to Norwegian men when they are brought to Norway. One of the challenges face by the Thai women is that foreign wives, including other foreign women, they are often isolated, resented and ignored leaving them to have their husbands as their only friends. The other challenge is that of language and culture as Thai language and lifestyle is totally different from that of Norwegians. It is difficult for Thai women to come and adapt to the new environment.

By analysing existing help services the thesis at hand hopes that it may help many women get help in such situations. The thesis tries to enable organizations involved in the provision of care to the victims intimate partner abuse to come up with other programs and activities in addition to what the victims are being offered, in this case, the foreign women who get married to abusive Norwegian men.

1.5 AIM OF THE STUDY

Since research is the act of acquiring knowledge of and about something carefully on an extensive level, it is done so with the aim of obtaining deep insight into the subject. Due to this reason, this research will be systematic, arranged and summarized and recorded meeting social scientific criteria. It is understood that the subject of the researcher can affect research both positively and negatively. The subject of the research can contribute to the study being a Thai student being able to understand the challenges abused Thai women meet in Norway more directly than a Norwegian researcher would do. This research about helping activities for Thai women getting abused and later being dumped after being brought from Thailand has the following aims.

1.5.1 Mapping what organization helping Thai women in Oslo.

Mapping is a concept used in the social research as a method in order to present information about a given scenario. This information is aimed at put across points in a pictorial form <http://www.socialresearchmethods.net/kb/conmap.php> (accessed 29/11/12). For this research, mapping is used a tool in trying to gather information about help given to Thai women being married and later abused and divorced in Oslo. This research has looked at what kind of help the women abused in marriage can find in helping organizations like Krisesenter, Pro Sentret, Thai Embassy and the City Mission,

1.5.2. Analyzing the material from the mapping

According to the information gathered through mapping, it will be analyzed with the aim of finding out whether the churches or other organizations are helping the Thai women who are abused and divorced. This analysis will also indicate or provide information on the kind of

help offered by the organizations involved in the helping of the Thai women who have been married and divorced in Norway. After the analysis, information will be given indicating if and what kind of gaps can be found in the help provided at the moment as well as some recommendations on what the churches and diaconal institutions can do in this area as their diaconal work.

1.5.3. Develop strategies to improve the help for Thai women

Subsequently it will be reflected upon the opportunity of the churches and diaconal organisations in Oslo and Norway to come up with strategies and programs aimed at meeting the needs of divorced Thai women. This part is based on the concept of “Diakonia in context” presented by Kjell Nordstokke and the Lutheran World Federation.

1.6. RESEARCH QUESTION

The research will look at what the organizations in Oslo are doing as in their work in addressing the plight of the Thai women who get married to Norwegian men and later dumped becoming victims of husband abuse. It will look at Oslo as its area of study. The study asks the following research questions:

- 1). “What organized help is offered to Thai women in Oslo experiencing violence and prostitution?”
- 2). What help is missing?”
- 3). What kind of help would they have need from the perspective of diakonia in context?

1.7. RESEARCH METHODOLOGY

This study will concentrate on three methods in the processing of gathering and analyzing the data. The study will be done as a case study within Oslo. The following methods will be used:;

DOCUMENT ANALYSIS

This tool focuses on the use of published and unpublished materials both in hard copy as well as in soft copy form. The hard copy looks at the books, brochures, newspaper articles as well as reports published by various organizations on the subject of mixed marriages and gender abuse. The soft copies contain information on the subject of intermarriages and gender violence but the difference lies in the fact that they are obtained from the Internet.

EXPLORATIVE INTERVIEW

This form of research technique allows the researcher to gain more insight or gather more information on a subject that previously was not well known. In this case, the subject of Thai women getting married to Norwegian many has had little information generated from the past. This techniques works by locating key individuals in the subject, in this case representatives of the studied organization.

CONTENT ANALYSIS

Content Analysis is the approach used in analyzing documents and texts which seeks to qualify content in terms of predetermined categories and in a systematic and replicable manner (Bryman 2008: 275). This is relevant for this research topic because it will help in reviewing various documents and from organizations that help out on related topic . A document is that which one can read and relate to some aspect of social world. This method will be used to understand what help Thai women who come as wives and end up prostitutes and destitute due to husband abuse and divorce can get in Oslo

1.8 STRUCTURE OF THE THESIS

The research paper will have seven chapters arranged in the following way. The first chapter is the introduction and will comprise of background information on the research topic. Chapter two is about domestic violence, prostitution and Thai marriages. Chapter three presents concept of diakonia in context introduced by Kjell Nordstokke and the Lutheran World Federation as a relevant theory for the case study and chapter four is the methodology and the illustration of difficulties in finding material. Mapping and understanding the help that is offered Thai women experience of violence in Oslo. Chapter five is the presentation of data from the results from the websites, interviews and important documents. Whilst chapter six is the analysis and conclusion, will present findings and discussion about aims, value, ways of working of the organisations and discussion of the situation of Thai women means for diakonia.

Chapter 2

2.1. Research and Theory about Domestic Violence and Prostitution, (Actions plan, Norwegian Action Plans)

The Thai women married to Norwegian men have often been exposed to some form of violence in one way or the other. Since these women who have been exposed to some form of violence and abuse, their needs are also different depending on the abuse and the magnitude of abuse. Women shelters, the police and other support services are important contributors during the various phases female victims, NGOs, self help groups and other measures are important supplement to public services (Action Plan Domestic violence 2004-2007: 18).

The Norwegian government aims to ensure that abused women are given a genuine chance to establish a new and independent life for themselves and their children. The government's response is often expressed through various organisations and departments. One is the police known as politi in Norwegian. In order to help the victims of abuse, the police through the Action Plan indicates that they take cases of women abuse seriously. The Action Plan for the police is a document that shows how they will work in meeting various challenges in this case, the issues of domestic violence.

When women are exposed to domestic violence whether the women are Norwegian or immigrants, the police respond. In the case of women are immigrants Thai inclusive, language is a common barrier between the police and them. In certain cases, the children of abused women speak and understand better than the adults. The police understand this and tries to respond using special tools. If they can not meet the woman's needs, the shelters and other organisations like Pro Sentret and Krisesenter are asked to be involved. Violence has a tendency to increase in degree and extent. When the woman breaks out of the relationship they need special protection for a short to a long period. The government through the police offers violence alarms, restraining orders, temporary accommodation, special protection of personal data as part of the protection package to abused women. In extraordinary cases, there will be a need for extensive help and follow up in addition to common protective measures that may be offered. (Action Plan Domestic violence 2004 -2007:18)

The principles governing help given to women exposed to and threatened with domestic violence are participation and self-government. With the aim of showing respect to humanity whilst taking into account the victim's experiences, knowledge, insight into her own situation, the government wants to empower the victims to make use of her own resources to handle the situation and to make important decisions to get out of it and take control of her life. They also help contribute to strengthening the woman's ability to look after her children in her care. The government also aims to ensure that abused women are given a genuine chance to establish a new and independent life for themselves and any children they may have. (Action Plan Domestic violence 2008 – 20011: 11)

Violence within the home is in many cases so serious and there is the need for establishing a service in addition to the criminal justice system, a place where the outcome may be healing, rehabilitation and reconciliation. Many of the women wish to move away, she will still often

be in contact with the man in future on matters concerning their common children. To ensure that women in this case receive the help and support. (Action plan against Domestic Violence 2008 – 2011: 11).

2.2. International Marriages

Mixed marriages between men from the West and women from the Asia, Africa or Latin America is often perceived as another type of human trafficking. This has led many to understand the relationship as exploitative. Women in this case are viewed as commodities bought by their husbands. From this perspective, the power relations are presumed to be one-dimensional and fixed, and furthermore, gender, class, citizenship and nationality and the relationship between them are understood to be stable (Flemmen and Lotherington 2009:111). The qualification of the statement given above comes true especially in situations where there is abuse and the women end up being abandoned. It can be considered human trafficking because these women often resort to prostitution as a way of survival. For those who endure their marriage for the sake of getting residency permits often experience a form of slave and master relationship. To say this also cannot be fair. This is because there are some marriages that have survived and existed without a form of abuse. Though these do exist, they are few. They can be termed as a modern way of forced marriages because the women in most cases want to have the man in order for them to stay in Norway. According to the Norwegian culture, for a marriage to be termed as such, it has to be legitimate in that it has no traits of being a pro forma marriage. The other factor is that the parties involved must know each other well, Flemman and Lotherington think there is often based on having the same language and culture. (Flemmen and Lotherington 2009:115).

When the Norwegian men bring in their new wives from abroad, they subject them to conditions demanding that they work. To have a job is considered important in Norwegian culture and every person capable of working should work. But the case with the new comers is that they often have the challenges of language and culture. This often gives the Thai women and other women a challenge. It seems to be easier for Russian women marrying Norwegian men to adapt to the expectations that they should have jobs outside the house . They go out and look for work and don't expected to be stay home wives (Flemmen and Lotherington 2009:120).

Talking of reasons for the Norwegian men's motive to go into marriage, Flemming and Lothering indicate that the men have been represented as stereotypical. It seems these men hold old rural traditional views on gender relations. This means that they are not likely to get an ordinary Norwegian who is likely to hold the view of no dominance from a man. This has an implication that the man will get a woman not out of love but because he could get her (Flemmen and Lotherington 2009:120).

2.3 Thai marriages

Marriages in Thailand often are an individual choice and dates or courtship prior to the union occur in public areas. Generally, there is respect for affection and sexuality which often entails that there is no sex before marriage. In villages especially, this custom is highly valued where girls and though not boys would remain virgins till the day they are married. In rural Thailand, the age of marriage for both sexes is lower than in the urban centers by age 15, young men and women are considered adults ready to work on the farms. In the same rural areas, the people are ready to marry at age 20 whilst in the cities, they tend to get married at 28 to 35. Those who are brought up in the cities often think of going to college and university at 15 when their counterparts in rural areas work as laborers on the farms (Kislenko 2004:131-132).

Weddings arrangements and celebrations in Thailand follow modern practices and Buddhist customs. The night before the wedding, the couple will attend a special Buddhist ceremony during which they thank their ancestors. In the morning of their wedding day the bride and groom first bring small gifts and food to monks to ensure that the marriage begin with merit. The monks in turn bless the couple with prayers, chants, and the sprinkling of holy water. Traditional ceremonies are presided over by nine monks (considered a lucky number). The elders who loosely binding the couple's wrists with strings as a sign of their union and the continuity of the family follow this. The couple may also wear string over their heads that is tied together (sai monkon) and wreaths of flowers. The strings are then placed in the monks's hands to signify that the marriage is now part of the Buddhist faith. The law does require that marriages be registered with the government (Kislenko 2004:132).

Thai's value of family life is very strong in individual people as well as the general Thai society. Typically Thais live with their extended family, which may include their parents and grandparents, and sometimes even aunts and uncles. This stems from Thais' deep reverence toward their elders. They also reinforce concepts that the Thai consider essential, such as respect and compromise. Childcare becomes a more shared responsibility, and the arrangements may also be economically advantageous. The main motivation is to maintain strong family bonds. (Kislenko 2004 :133).

Summary

It has been found that the Norwegian government is concerned with the plight of abused women and that it believes in the empowerment and dignity. In order to realize this achievement, the government has come up with action plans which acts as policy guideline for a period of five years. In this action plan document, the police has put forward how they will help deal with the issues of gender violence.

When it comes to international marriages, Thai women would love to get married to a Norwegian man. However, there are a lot of challenges the couple faces when such a union

occurs. Among the challenges faced include language, culture, customs. These challenges if not taken care of may often lead to frustration abuse and divorce.

Thai Marriage are different from the western and they are a reserved people. They are different from the western culture because they respect and accommodate extended families. It is common for them to stay with extended families because it is part of their way of life. Another custom is that they 'owe' their parents support. So when a Thai gets married, the 'owing' is not forgotten hence she or he sends money home to look after her parents. This is a way to show gratitude to the parents.

This chapter has shown that Thai marriage is difficult from the western type of marriage and stands as a source of challenges in a marriage between Norwegian and Thai women.

Chapter 3: Diakonia in Context

Diakonia can be seen as the work of the churches with a common goal of assisting the marginalized, the vulnerable as well as fighting against poverty in addition to reinforcing gender equality to allow the disadvantaged and the vulnerable to live a dignified life. In Norway, the various diaconal organizations are primarily involved in working in the local organizations, which are concerned with helping the marginalized groups. The activities involve assisting them in improving their lives, access to equal human rights.

When we talk about diakonia, it refers to the church's work rendered in the various communities of their residence. diaconal action understood as integral to the church's mission in today's world is also conditioned and challenged by concrete contexts (The Lutheran World Federation 2009:12). The church's mission today is all about reaching into the world. The mission is what the churches do because of the love of God and love for humanity by doing good things. Nordstokke has understood diakonia as something that is an important of the mission of the church in today's world. Diakonia is and should be rooted deeply in the church. (The Lutheran World Federation 2009:12) It can be argued that diakonia is an identity of the church and shows what the church is supposed to do.

Diakonia has been defined as the viewed differently by various scholars. It comes from the Greek language . This word appears many times in the New Testament. In today's world, diakonia is often translated as service

www.oup.com/us/catalog/general/subject/ReligionTheology/HistoryofChristianity/EarlyChurch/?view=usa&ci=9780195396027 (accessed 20 May 2013).

According to the ecumenical dictionary, Diakonia is the responsible service of the gospel by deeds and by words performed by Christians in response to the needs of people . This statement is underlined by the understanding that diakonia is rooted in Christ's service and teaching. This means that diakonia is an example of what the churches are doing in response to the example set by Jesus Christ in doing service to the world.

Diakonia's key concepts in a given church and society show the basic direction of diaconal work. Among the key concepts is transformation; reconciliation and empowerment which are value oriented. The transformation affirms the sanctity of life and gifts in everyone and promotes peace and justice in society. It is value oriented because, as God's diakonia it is revealed in Jesus Christ, and then it is revealed in human beings as mutual care and accompaniment offered to one another. Transformation envisions the achievement of certain goals where human dignity is more respected with peace and justice for more people.(The Lutheran World Federation 2009:43)

Reconciliation is God's merciful gift grounded in the message that God has reconciled the world in Jesus Christ. The gift is a promise to a broken world, and diakonia seeks to witness to this promise through initiatives of furthering peace and reconciliation. The church is called to participate in God's reconciling mission, the concept of "diakonia" reminds us that the diakonia of Jesus, his way of unconditional presence among the poor. Reconciliation takes people to a new place, it empowers them for renewed relations and responsibilities. (The Lutheran World Federation 2009: 44)

Empowerment refers to the biblical understanding of creation that every human being is created in the image of God, with capacities and abilities, independent of their apparent social situation. The diaconal work concept to empowerment is known as “dignification” that lifts up the dignity of people and give them their ability to be subjects both in Church and society.

(The Lutheran World Federation 2009:45)

Organized diakonia, in Act 6:1 tells us that the congregation in Jerusalem organized diakonia by collection of money for the poor. Rodney Stark described the care for the sick and marginalized, the welcoming lifestyle of congregations. Diaconal work in the congregation comes to be understood as helping some poor people. In societies where social differences allow some classes to be much more privileged than others, help may too often turn into charity, which means that the well fortunate in their benevolence provide some assistance to the poor. (The Lutheran World Federation 2009:48)

The Theory of diakonia has three aspects i.e. to see, reflect and act. To see which meant to make a thorough analysis of what is being done, using the insight of social sciences and other relevant disciplines in order to get an authentic picture of the context in which the diaconal action takes place.(The Lutheran World Federation 2009:59)

The reflection which is seeking to interpret what is seen and analysed in the first step, challenged Christian to act, to announce the good news of God’s care for the poor and suffering in word and action. Action is to bring the insight from the first two steps into the arena of diaconal activity (The Lutheran World Federation 2009:59-60).

Summary

The theory of diakonia comes from the understanding that Christians need to offer care to other people in society. This chapter has presented information about what diakonia is and why it should be visible in society. The understand of diakonia comes from the bible and that God wants them to give to the world what they receive from God. It also shows that God wants His people to show forth His goodness to society.

The diakonia is not just personal help to people who are in society but also be a structure that can reach to other structures in the offering of help to people in need. This theory chapter has put information concerning the reasons why diakonia has to be visible.

The chapter also indicates that the theory of diakonia once put into practice has the potential to impact the Thai women positively. This impact which is motivated by the see, reflect and act will ensure that women’s needs are met. This could also be applied to the case of the needs of abused Thai women in Oslo..

Chapter 4: Methodology

4.1. Introduction

With reference to the sensitivity of the research topic, the research methodology has been given due consideration. The topic is sensitive because it deals with women who have been abused and many of them have their lives changed forever in a negative way. It is also sensitive because it is an issue that hinges on international relations affecting the two countries, Norway and Thailand. Ties that involve political and economic relations govern the international relation between Norway and Thailand. The other factor affecting the complexity of the research question is that there are few organisations that focus specifically on Thai women. Due the sensitivity of the topic, my approach has been academic. As such due care has been taken in the methodology to ensure that due objectivity is maintained.

This is so because the chapter about methodology carries substantial weight concerning the outcome of the whole research study. This chapter also provides an explicit outline of the various elements used in the data collection process. In this case, the entire chapter is concerned with the establishment of information for answering the research questions as well as addressing the research topic (Hatch & Cunliffe,2006).

The selection of research tools as well as the procedures of data collection is guided by the need to mobilize credible information for addressing the research topic. The nature of the research study including the research design is explained in this chapter. The choice of methods as well as the period for the data collection process in the research study is given substantial consideration in this chapter. A point worth of consideration is that the research methodology focuses on the data collection tools to be adopted as well as an analysis of the reliability and validity. Keen attention on these elements of the data collection process will help in enhancing efficiency and effectiveness of the research study. In this regard, the research methodology has adequately focused on these elements as well as the procedures to be undertaken in executing the research adequately. With this in mind, success in the data collection process will be achieved.

The research study comprised both primary and secondary data in addressing the research question. The primary data here refers to the data I got from the Thai Embassy, Krisesenter and Pro Sentret through interviews. The secondary data refers to the documents and books from the organizations listed above as well as books and online journals. The integration of the two sources of data helped in provision of credible ideas. Alongside primary sources of data, secondary sources were also adequately employed in the study. This entails an in-depth review of relevant literature concerning the topics of policy reforms and their effects. A number of secondary materials addressing the issue of domestic violence and their correlated effects concerning Thai women welfare were adopted. However, the literature review will focus on books, journals, and government reports on the issue of Thai women abused by their Norwegian husbands. This will help in guaranteeing the authenticity of the information gathered.

4.2. Illustration of difficulties in finding material: the case of Nadheim

The City Mission has a project called Nadheim, which is a project that focuses on the women engaged in prostitution. www.bymisjon.no/nadheim (accessed 20 May 2013) My interaction with this organization illustrated the sensitivity of this area, even for those offering help. From the website, they organization works with Thai women. However it was more difficult to get more information than from the website. On the website, Nadheim gives practical help and advice concerning health, housing, migration, work, safety, economy, legal issues, problems with drugs, and other social or personal challenges. From this information, I thought that they could have met a lot of Thai women hence I went there to ask for information. But in reality, they have been working for a year hence the organization has not been in contact with many Thai women. Nadheim did not offer so much information on the subject of Thai women being abused and how they are being helped in Oslo because they do not have it When I went to look for more information, they couldn't give more and could not answer my questions for this research (compare the interview guide in the appendix) because the project with Thai women is still in an early stage. In the next three years, the organization is hoping that there could be more information. Nadheim referred to other organisations working this field and with Thai women. .. According to Nadheim, the organisation has not been involved with Thai women concerning marital abuse for a long time. This lack of experience has brought in the challenge of not having had concrete documentation on how they have handled the victims of marital abuse. From this, it can be said that it is not certain whether the project will continue or not. There is a chance that the project may be discontinued at a later date. Because of this, they didn't want to talk with me about my research question. This organization also has a challenge of language in that it has no one who speaks Thai well which is a challenge for the Thai women who come for services at Nadheim.

At the time of this research, this organization had put the project on hold because they were waiting for a Thai woman to help in the team. An analysis of this organisation is given in chapter 5 and 6. However, the example illustrates the difficulty of collection of material in this area.

4.3 Mapping and understanding the help that is offered Thai women experience of violence in Oslo

This research focused on Oslo as an area of study. The aim was to look at help for Thai women who have been married to abusive Norwegian men and are divorced in Oslo. To find information has been a challenge because these organizations do not spread a lot of information in this area, in particular in English. I got little information from most of the organisations because not much of these organization's activities have been documented.

In the period from January to May 2013, I tried to gather information but it was difficult because most of the documents were in Norwegian. The other difficult was the time frame limitation. When contacting organisations, for example in Nadheim and Krisesenter, I could not get the response within less than a week. It took me two weeks to get the response from

the Thai Embassy. The difficulty of finding information from the organization made me find information from their websites. With regard to the website mapping I looked at the Thai Embassy in Oslo, the Krisesenter, the Pro Sentret, and Nadheim. For all the organizations, I contacted them afterwards by email and arranged for me to go and get information from them.

Mapping

Mapping has been defined as a general method that can be used to help any individual or group to describe their ideas about a topic in pictorial form.

www.socialresearchmethods.net/kb/conmap.php (accessed 20 May 2013) This type of research method helps the researcher presenting data on a given topic in form of a picture. Others have defined mapping in social research as a technic that is used in qualitative market research involving asking questions or group participants to sort or 'map' objects according to how they are seen or thought. www.aqr.org.uk/glossary/?term=mapping (accessed 20 May 2013) This is a vital technique as it provides people with the ability to categorise to be exposed and explored. This technique has gained prominence in the field of research sciences.

The topic for this research motivated me to use mapping as one of the techniques for my data collection and analysis, this is because mapping helps me to get an idea on how to describe issue the help that is offered for Thai women in Oslo . Mapping has the advantage of presenting data in a more clear in a picture form. This is one of the reasons why this has been chosen as a technique for this thesis.

Website and documents Analysis

Website analysis as a method of data collection refers to the process of viewing a large number of websites just like the way a research views ordinary documents and books. It refers to the measurement, collection and analysis of Internet data for the purpose understanding a given phenomenon www.webopedia.com/TER/W/Web_analytics.html (accessed 20 May 2013) This methodology has been used in collecting and understanding the help offered to Thai women who have been abused and divorced. This method of data collection has been chosen because most of the organisations involved have posted most of the information about what they do online. It is also to access most all information from the website about the organisations and the people to meet when one needs help. This is also a source of information that Thai women in need would use.

Making contact with key persons

This refers to the process I was engaged in when trying to get data for this research. I was sending emails as well as make calls to the organisations and ask for the contact people to speak to. These emails and calls were intended to get the right people who would give me the

right information. This was the people in charge of the Thai women project. In other organisations, I would walk in the office and ask for people who are in charge of Thai Project. After that, the people would call me back for an appointment.

Explorative interviews with key persons

This research has also used explorative interview question as a way of collecting data.

Exploratory interview refers to a situation where the researcher sets out questions but the respondents have the latitude to answer in their own way. This gives the interviewer the ability to probe more information in other areas

www.informat.org/researchmethods/researchmethods-2-00.html (accessed 20 May 2013) I prepared a list of questions before going to see the key persons and when they had the time to respond, they responded and added more information because the questions were not restrictive. In this way, I got more information than if I had given closed ended questions.

Document Collection

Documents in social research refer to original writings that give proof of the author or organisations containing information on a subject. The documents include journals, brochures, annual reports from the organizations, emails, books and articles.

Participating Observations

This refers to the degree of participation of the observer in the social situation to be observed by him or her. This often takes place in a natural environment where the observer observes the subjects (www.edam-evaluation.eu/methods/participatory-vs-non-participatory-observation). I am a Thai person who can speak, write and read Thai. I used my personal precondition when collecting and analyzing material. When I went to the organizations, I looked for the documents that give information in Thai in form of brochures, posters, and magazines.

4. 4. Content Analysis

Content analysis has been chosen as tool of analysis of the information gathered because it will help understand the work being done by the various organizations working with Thai women. This tool will help in working with the data from all organisations in order to understand and help in defining the scope of each organization and what type of target group they work for. Content analysis has many advantages and disadvantages as a tool in social research. One disadvantage is that it is difficult to computerize but it still helps in understanding the sociology, gender, culture, and the context www.contentanalysis.org (accessed 22 May 2013). Under content analysis, I will use articles, brochures, books,

journals, articles from the websites, as well as reports from the organisations involved in the helping of Thai women in need. This will analyze all materials because it refers to the understanding of meanings, contexts and intentions of texts or words between human beings. This method helps in inferring knowledge and understanding from given documents.

Summary

These methods have been chosen because of their advantages in gathering data for these specific research questions. There are three aspects in this methodology namely mapping, document collection and participating observation. Mapping has been chosen because of its ability of presenting information in a more clear way. This has helped me in gathering and getting more information concerning the Thai women in Oslo. Document collection and participating observation can be understood as a part of the mapping process.

Document collection has helped me to gather different types of documents relevant to my research questions. Participating observation was chosen because as a researcher using it, I could include more information first hand by observing. These three methods have helped me gather information which will enable me to answer the answer for the research question.

Content analysis has been chosen as a tool for analysis because various types of documents as sources of data. These documents in form of websites, interviews, reports, articles, books, emails and brochures from the organizations listed above needed to be analyzed using content analysis

Chapter 5: Presenting Data

5.1 Introduction

This chapter focuses on the presentation of the research findings obtained from the various organisations I visited and studied. These organisations include the Thai Embassy, Nadheim, Pro Sentret, and the Krisesenter. The chapter has been organized in the following way: the first part looks at the results obtained from the websites, the second looks at information obtained using interviews from contact key persons from each organization. The third part looks at the data from the documents obtained from and produced by the organisations. . The fourth parts looks at data obtained using observations. Then the summary will follow.

5.2. Results from the websites

According to the findings, there are a number of organisations involved in the taking care of the Thai women who get divorced and are abused. This research has found that there are four organisations actively engaged with the Thai women in Oslo. Nadheim, Pro Sentret, Krisesenter and the Thai Embassy in Oslo. They do have the same aim, the aim of adding dignity to the people who have been abused in marriages. It is clear that the women who are abused in their marriages seldom enjoy their rights. These organisations have programs and activities which are different from one organization.

Nadheim

The website for Nadheim has a lot of information for its target audience. It states on its site that it is a center for those men and women who sold sex services at one time or are still in the business. At Nadheim, they have a team of qualified people who can offer help and advice concerning health, housing, migration, work, safety, economy, legal issues, problems with drugs as well as other personal or social challenges.

www.bymisjon.no/Virksomheter/Nadheim/English/ (accessed 22 May 2013) This organization also offers lubricants, condoms and personal hygiene products. There are also contact details on the organization's website.

Krisesenter

On the website for Krisesenter, one finds information indicating the services they offer and to whom. The center says that it helps women who have been exposed to violence, sexual abuse, forced marriage, female genital mutilation or human trafficking to access legal and health care services. www.oslokrisenseter.no/file/download/Voldsbrosjyre_Engelsk.pdf (accessed 22 May 2013) The home page for the orginzation also shows that it helps the

victims of crime with accommodation for free especially if they need protection and help. The online page also has telephon number to the police, the Re-establishment, which is organising safe places to stay, Security, an assistance to human trafficking, the Norwegian Crossforced marriage helpline, which is special forced marriage and the incest and sexual abuse help line. The website also lists the telephone number for a center for abused and a health centre.

Pro Sentret

This is another organization which has put its information on its website intended to educated the public as well as offer help to its client. This organization belongs to the City of Oslo with the mandate to provide services to men and women who sell sex or those who used to. It is managed by the City of Oslo and it is financed by the city and the central government. This organization has 24 employees, a number of student volunteers and those on training. On their website, this organization says that it is aligned with the country's and the municipal plans related to prostitution and human trafficking. According its website, the centre provides information and advice on female and male prostitution, reasons for prostitution, and the potential harmful consequences. The same website says that the centres gives advice on best practice in healthcare and social work aimed at current and former sex workers.

<http://prosentret.no/en/om-oss/pro-sentret-er/> (accessed 22 May 2013) Other than helping those in the sex industry, the center through its website says it is willing to render advise to employees in the welfare services, deal with the enquiries from current and former sex workers, assists universities, colleges, training centres with materials and information, receive students and interns, initiate research, prepae documentation, provide public information and work exchange.

Thai Embassy

The Thai Embassy in Oslo is another organization closely knit with Thais in Norway and the reasons are quite obvious. Since there are many Thai people living in Norway and Oslo in particular they often visit the embassy whenever they are in need of consular as well as various services. The embassy's website has published information on how it can help Thai women living in Norway. According to the website, the embassy encourages Thais living in Norway to form social groups with the purpose of creating a family away from home. To further consolidate the social ties in these groups, the website indicates that the embassy creates event aimed at bringing Thai people together. Such events include Thai food festival in Oslo were Thai food is cooked and enjoyed in the company of all Thais and other guests. The ambassador is often present on such occasions to interact. These events are also aimed at making those with various problems to open up and reach out to the Embassy so that they could seek help. Other social events, the embassy also organizes seminars aim at educating Thai people on the Norwegian law as well as encouraging them to be strong despite being far away from home. www.thaiembassy.no/wordpress/thai/ (accessed 23 May 2013)

5.3. Result from interviews

NADHEIM

This is an organization that is church based under the City Mission involved in women in prostitution, Thai women as well as other women from other countries. This organisation started its work with Thai women a year ago. According to research findings on international women, the Thai women come second while Nigeria come first in selling sex in Oslo. This organization gives advise to the women selling sex. They do offer advice on women person hygiene as well as giving condoms. At Nadheim, I met three people, one is the manager and the other two belong to a an outreach team within the organization. The two go out to do the outreach program to meet the women. The two try to call the women after getting their contact details from the website which advertise sale of sex. Communication in Norwegian is not ok because most of the Thai women do not understand Norwegian. At the time of interview, I was told that they had a Thai woman who was working as a translator but she stopped.

One of two people I met said that in the past year, she managed to meet only three Thai women though she did not have much detail about them. She said she could not give a lot details because the program was just starting. She estimated that after two years, the project will be full fledged. She gave me a name for Krisesenter organization and encouraged me to visit them.

KRISESENTER

After getting information from Nadheim, the lady I interviewed at Nadheim referred me to Krisesenter. The manager Krisesenter said that the organization is an umbrella organisation helping all women from all walks of life who have been abused by there husbands in Norway. It acts as a link between public authorities, media, researchers, women's organisation both in Norway and abroad. The organisation offers protection to the abused women. About 60 per cent of the abused international women assisted at the Krisesenter, about a third are or have been married to Norwegian men. And many of these women have been granted a three-year residence permits. This often leads them to stay in marriages in order to get residence permits. Krisisenter has a place that accommodates the abused women free of charge. For security purposes, this organisation has kept its address secret. When the abused women need legal representation, they listen to the problem and find the solution. In the case of the need for legal services, the organisation helps in finding the lawyer. The organisations finances are from the private people who just give. The abused women through friend to friend access this centre. However, the hospitals and the police help the women to find the place. The main service offered by this organisation is basically protection.

The value for the organisations work is based on the motivation to address the problem of violence against women and place them in the agenda. The organisations work has been

helpful to abused Thai women. One way they do this is by helping them through the lawyers so that they can be allowed to stay in Norway. They do this on the assumption that it is not the women's fault that they got abused. However, the victims are not allowed to remarry when the case is in progress. Krisesenter is not religious in nature. In their services, they do not incorporate aspects of religion in their work.

When I went to interview one lady at this organization, told me that she has been working with many women. These women are often abused and brought to the organization by the hospitals, the police and by the friends. The woman told me that she attends to various problems. Some women has a child with the husband and have stayed with her husband for almost three years. The lady also said that the women are provided with accommodation with the premises until they are able to stand on their own and find work. According to this woman, the women who have been abused and divorced remain unmarried for most of their time. I asked her what happens in the case when the woman needs money. She said that the organization works on donor funds. Though that is the situation, the women can visit NAV. I was also told that the organization helps Thai women through counseling as well referring people to relevant organization. My interview with this lady because I had was short because there were a lot of people waiting to see her.

Pro Sentret

At this organisation, I met two women who are have been working with Pro Senter for a longtime. These women are working mainly with Thai women. One of them she that Pro Sentret is another organisation that has been helping the abused women in Norway. It has been in existence for the past three years. Though it helps the abused women, they are more into helping women in prostitution. She further went on to say that Pro Senteret belongs to the Oslo Kommune who are the sole financiers of the organisation. They have been working with Thai women for the past 13 to 14 years. The organisation is well known among Thai women because of the social ties often created back home before they come to Norway. The Thai women come to sell sex in Norway. Since this organisation does outreach, this makes it easy to be known. Why do Thai women end up selling sex, its due to the reason that they may meet the person in a night club but when they get married the trade comes up. In Norway, selling sex is legal but buying is illegal. Massage Parlour used to be a place where women could sale sex, but after 2009 this was abolished.

Pro Sentret bases its work on the UN Human Rights Declaration. The declaration, which puts forth the dignity of humanity. The organization believes that prostitution is an act and not a character of people. They look at helping the people realize that prostitution is not the only option. It aims at lessening or getting ride of stigmatization against women who sale sex. Pro Sentret also aims at supporting individuals by making them aware of their rights. Help them to maintain their lives so that they can be in good health whilst controlling their on lives.

This organisation is also non religious. It does its work as part of its work. The work involves going to the home of the woman, give them condoms, test for sexual diseases. They are there to take care of the prostitute women. Some women have been married and they often come and invite the officers from the centre. In 2012, the office met 207 Thai women who came for help at the centre. The Pro Sentret help the women with what they need. If they need to stop or if the women want to study the organisation helps source centres where the women can go and be trained. If the prostitutes want lawyers, the organisation often arranges or such services.

The Pro Sentret does not tell the women in prostitution to stop but their aim is to help them whenever they are in crisis. They have different ways in which they offer services to the women. One of them is by visiting the women prostitutes and check if they are doing well. They give them condoms and check them for infections like syphilis. The organisation does not force the women to stop because it understands that they need to make money and send home. Some women can find good men from the business of selling sex and often settle well. Pro Sentret carries out regular visitations to the women who were prostitutes in order to find out how they are doing.

Since selling sex is legal on the part of the women, they often feel guilt and are in hiding. The police can check on them abruptly. When the police go to these women, they often tell the landlord to evict them. This leads to such women to lose accommodation.. Some women have their husband but still sell sex even if they are married. Why is that the men like to buy sex, its because they don't want commitment to having one wife or girl friend. This could be due to reasons that they don't want to have a family. There are also other reasons besides what has been given above.

There is no religion in this organisation as well. They work in conjunction with other specialised centres. If the case cannot be handled by the centre, the women are sent to the organisation specialised in the particular area.

From the interview, the person I interviewed said that Pro Sentret keeps records of those who have visited the center before. This is done because as the women settle in society within Oslo, the organizations has been visiting them to see how they are doing. According to the person interviewed, this work has been kept on going in order to ensure in case there is a problem, the organization can respond promptly. The organization also supports the women for example if they need to go to the police, the organization escorts them to the police. The organization has many social workers which enable it carry out its work.

At the end of our conversation, I asked the woman why men buy despite it being illegal. The woman told me that it is the same with taboo. There are certain things that have been declared taboo in many societies but people do them. It is the same with sex here, the men want it and the go to buy it. She added that men in most cases do not want commitment hence they go to buy it. "The women sell sex because they want money. In certain cases, husbands send their women to go and sell sex because they want money."

Information from the Thai Embassy

The Thai embassy is one of the organisations that has been instrumental in dealing with the Thai women who get stranded after being divorced and abused. I had an interview with the Thai ambassador to Norway in my quest to find out how the women are being helped. According to the information received there are 13, 000 Thai people living in Norway and of these, about 98 percent are women and most of these are married to Norwegians. The embassy has been in touch with any Thai person with a problem who comes for help from the Thai Embassy.

The embassy helps Thai people in the following way: The embassy helps the Thai women by creating a community for the Thai people leaving in Norway. This is achieved by having leaders of different groups who acts as the liaison between the Thai Embassy and the groups. This is aimed at creating a social network where people can share and keep Thai culture as well as creating an environment where they can feel at home in Norway. This can also helps the Thai to get ride of the homesick feeling.

According to the ambassador, the women married to Norwegian men have been married in Thailand before. In most cases, these women who were once married to Thai men back home have had or have children from their former marriages. Considering how good the Norwegian government is in terms of it being a welfare state, the women who get married to Norwegian men often enjoy a better life compared to their counterparts elsewhere in Europe. In Norway, there is acceptance of diversities of races and religion as well as respect for human life and dignity. This has made the Norwegians to adjust and accept the immigrants easily. Norwegian are kind and live a simple lifestyle. They are rarely involved in violence. According to the ambassador, the women married to Norwegian men have been well taken care of. In most cases, the Norwegian men are older than the Thai women.

The Thai Ambassador to Norway says that the gap between the Norwegian man and the Thai woman has presented some challenges in marriages. Some of the challenges according to the ambassador include the age itself, the culture shock, the language and values. For example, when the women work in Oslo and get money, they send all the money home to their relatives. This is often a challenge because in Norway, the culture is such that the man and the woman share the financial responsibilities of the home. The other thing is that the Thai women often like having parties, beer drinking, gambling as well as being with friends.

The children who follow the Thai women from Thailand often face the problem of adjusting to the new father, the stepfather. They often find it hard to get along with the step father which leads to misunderstandings. In certain situations, when the mother gets married to a Norwegian man, she cannot bring her children soon after getting married. This leads most of the children to be with grandparents back home. This helps the Norwegian man and the Thai woman to bond and get to know each other better in their new marriage. While this separation between the children and their mother's works to their advantage, this proves a challenge to the children when they get united with their parents in Norway. This is often the

case because the children fail to fit in the new family, which leads to the problem of stepfather step daughter communication problem. This results in the mother fulfilling material role instead.

Thai people often get help in Visas, help with passports, guarantee the document, make birth certificate and married certificate. The embassy has a department called the Affair Department which helps Thai women as well as their husbands when they are travelling to Thailand. It helps all Thai women in all parts of Norway so that they don't have to travel to Oslo for visa, passports or other needs from the embassy. The ambassador is in constant touch with the Thai groups in Norway and seeks to address any problem that may need his attention. Some of these meetings have discussions on the law of Norway. This often looks at sharing knowledge on the Norwegian law so that the Thai women can be familiar the law. This is also aimed at ensuring that the Thai women behave according to the law when they live in Norway. These meetings between the Thai Ambassador to Norway and the Thai people often take place at meal times. The meetings are characterized by eating Thai foods.

The embassy gives money, which is from the Thai government to any group which is aimed at bringing Thai people together. One group received 12 000 for the Thai temple which brings a lot of Thai people together in Oslo. Thai people often feel good when they visit the temple. Since the Thai Temple is able to bring many Thai people in Oslo together, it acts as a meeting point and a source where help can be given to other people without them going to the Thai Embassy. The embassy also helps many provinces in Norway where Thai communities exist so that people can see the Thai people, to keep the Thai way of life alive. When such organisations are held, the Thai people often invite the mayor of the city where the function is being held. For example, an activity was organized in Tromso where the embassy hired five artist from Thailand to make ice polar bear. It was a venture, which was a gift to the people of Tromso. It is hoped that it could be a long-term relationship.

Following the various challenges that women who face when they get married to Norwegians, the embassy has thought of training counselors to attend to such people. This is done when the embassy organizes training seminars where the counselors are trained. These counselors are trained from each community so that people who need counseling do not travel to the embassy for such help. For example, sometimes, Thai people are exposed to stress and come from a conservative background or education. The new environment often brings stress hence they need some counseling. The purpose for this according to the ambassador is that the Thai should be strong in Norway and be able to support themselves. The ambassador says that Thai people come to Norway with the hope of a better life but are shy. They do not adjust themselves to society hence the seminar and the counselors can help them to be strong to live in Norway with a new mind and concept to adapt to the Norwegian culture.

5.4 Results from important documents

Nadheim

From this organization, there was no important document obtained from Nadheim because this organization just started the project involving Thai women. This organization did not have any other documents to present to me. However, they gave me more information concerning FAP and Krisesenter.

Prosender

According to the 2012 Pro Sentret annual report, it was reported that 1,130 people of different nationalities from 42 countries accessed the organization. According to this report, the largest numbers of women to access Pro Sentret services were Nigerians seconded by Norwegians. The Thai women ranked third on the list during that year. The report also indicates that the Norwegian women come second because despite having left prostitution, they come back to access social and health support as well as meeting old friends. The Pro Sentret has a Polyclinic which provides health care to the prostitutes. Some of the health care support derived from the polyclinic includes health check and testing for sexual transmitted diseases.

In terms of prostitution, Thai women differ from their counter parts because they are not engaged in street prostitution. The Nigerians practice street prostitution whilst the Thai do inner prostitution. Norwegians are not so much into prostitutes but they are second because it is easy for them to access the services. This differs from other forms of prostitution in many ways. Unlike the street prostitution that demands one to stand in the street and approach the customer, the indoor relies on other marketing strategies like websites. The Pro Sentret has a polyclinic, which offers health checks and other health facilities to the women. The Thai women as well as the Norwegian women also rank high in number for using the services because these services are only available to those who have Norwegian social number (Pro Sentret English Annual Report 2012: 10, 17).

In 2009, the Norwegian government made it illegal to buy sex. This prohibition of selling sex has made it difficult to find prostitute advertising themselves on public media. The Pro Sentret has targeted those who practice prostitution underground as well as those who work on the street in their outreach work. The organisation's outreach program has been designed with the aim of meeting the changing trends in prostitution. In Oslo prostitution is concentrated in the Oslo city centre, in Kvadraturen, Akershus Fortress, Akershustrandaa, Jernbanetorget, Karl/Johans gate, Egertorget and Rosenkrantzgate. Of these geographical areas, Kvadraturen came first in prostitution in 2009 (English Pro Sentret Annual Report 2009: 92). The outreach program is done in such a way that the women selling sex are respected. They also hand out condoms, wipes and lubricants and health benefits packages.

Since the law does not allow the buying of sex leading many prostitutes to come up with ways and means of selling sex, many have resorted to selling sex in massage parlours, flats, restaurants, hotels and clubs. Despite the many ways in which sex has been sold, the Pro

Sentret has targeted both those selling sex in the massage parlours as well as flats. It has been found that many massage parlours close down but many open up.

The majority of the Thai women practice prostitution indoors. Indoors prostitution refers to the system where women do not stand on the streets in order to sell their services. They sell their services in their own apartments or rooms. The outreach program targeted at inner prostitution and counseling and health care information and advice. The health care service aims at testing for sexually transmitted infections. Pro Sentret also offers vaccines against Hepatitis A and B (English Pro Sentret Annual Report 2009: 95). The Thai women doing inner prostitution are also given blood and urine test for STIs as well as free condoms, lubricant and morning-after pills. This indoor sex work has led many Thai to have less contact with the public. The Pro Sentret has become the only public to offer them advice and various social services they may need. There is also information sharing relating to marriage, boyfriend, families childrens education, prostitution, violence, substance abuse and mental health. The very essence of domestic violence has compelled various organizations in Oslo to undertake the initiative towards helping the Thai women who have become victims of abusive husbands. Due to the growing number of such incidences some organizations have established definite measures to assist victims of gender abuse. It ought to be noted that majority of the affected women are victims of human trafficking and most of them were not aware they were heading to Oslo. Hence, to help them relocate or get proper documentation, there are various organizations ranging from church groups to human rights organizations that are rendering help to these women. Since majority of them are emotionally detached, the church have put in place measures to guide these women. Some of the key structures are etched on the scope of restoring them emotionally and spiritually, those who are physically injured are as well taken care of. Despite that, it does link them with the communities and organizations in Oslo since they have higher chances to connecting them with their relatives because of their international network.

Two organizations involved in the helping out the women abused from mixed marriages are Pro Sentret and Krisesenter. These organizations have combined various methods, which include sociological as well as psychological aspects in their work. The scope is allied to restoring the abused women to a proper social and emotional balance being a preparation for handling any emotional relapses. In essence, no organizational theory can describe the concept being employed by the organizations. The organizations have included elements of offering training to these women. In most cases, the women are sent to the professionals who train them on behalf of the Pro Sentret and Krisesenter. This significance of these mechanisms is to prepare them emotionally and physically. Hence, the organizations have established numerous programs, which are designed to cope with diverse issues from previous violent marriages. In this way, these organizations combine counseling as well as health care provision including giving shelter food, shelter as well as the clothing to the women. Examining the approach employed by the organizations, it is evident they have integrated theological as well as corporate dynamics to help the victims. One of the parameters entail introduced them to groups where they are coached and counseled on the significance of handling the situation positively. The Pro Sentret and the Krisesenter also helps the victims of

gender abuse in marriages to learn social aspects, which are essential in recognizing abusive males. This has seen the women taking advantage of diverse life skills classes in such areas as nutrition, budgeting, setting goals, addiction relapse prevention as well as anger management so as to emotionally stabilize and prepare to be living independently. Likewise, the women are encouraged to participate in one-on-one support and counseling groups; some of these groups that are anchored within the biblical teachings are intended to help the women shed off the old self-including other destructive attitudes, which could be as a result of being frequently abused. Hence, this has seen many of the victims replacing their personality with confident, transparent and accountable individuality. In addition these victims of domestic violence are also encouraged to recognize and equally deal with physical as well as mental health concerns, which without adequate or proper treatment, may hold back their ability to recognize their full potential.

As domestic violence takes its toll on the Thai women, the organizations have recognized the need to integrate their objectives with other mechanisms and social values. This has seen the organizations like Pro Sentret implementing the scope of providing referrals. The significance of this move is to equally help those with specialized cases to get specialized attention from the suitable organizations. This may explain why the role of social work in this area has become so important to the care provided by the various organizations. In this way, diverse violations have been reported and hundreds of women given assistance to lift them from suffering as well as distress after the violent marriage encounters. Majority of these organization activities are executed externally along with close collaboration with local, regional as well as national authorities involved in uplifting the plight of human life. With such collaborations, the Pro Sentret and the Krisesenter have assisted Thai women from abused marriages to recover in addition to helping them seek employment through other non-profit organizations such a Nadheim. Due to such combination of factors, it would be prudence to argue that these organizations have employed various concepts in helping the needy. As demonstrated by Thai women who have benefitted from the organizations counseling and support groups, asserts that they also benefitted by acquiring secure residence permits.

5.5. Observations

Nadheim

Before going to Nadheim, got the contact details from the Internet and asked for an appointment. I was invited to their organisation's office where I met three staff members in charge of Thai women project. When I went to their office, I only saw the workers. I did not see any client in this case a Thai woman or any other woman inside the building. I was expecting to see brochures, posters or anything indicating that they help women who have been abused.

Krisesenter

I got the telephone number from their website. I called them as soon as I got the contact number and I was told to meet them the following day. They could not give more information in the phone hence they invited me to their office. Their website does not offer physical address but it is availed when you call them. They gave me the address on the phone. I was curious at the lack of address on the website. The door to the Krisesenter has no name that shows Krisesenter. When I arrived at the door, I pressed ok button and the respection opened for me. There is a camera which shows who is pressing the bell. There is no Krisesenter name on the buttons at the door.

When I went inside, I was given a place to wait for the key person I was supposed to speak to. Unlike Nadheim, I saw many small rooms which were used as offices for the center workers and the clients. I saw many women who came to the center seeking help. They went into the small rooms and talked with the employees of the center. At the time I was waiting for the key person I was supposed to speak to, three of the rooms were occupied. Waiting with me in the living room were two African ladies whose looks did not show that they were prostitutes. These two ladies seem to have a good relationship with the Krisesenter staff. It seemed this was not their first visit due to the way they were interacting with the center's workers. On the part of the workers, a friendly feeling was projected which seemed to make the two ladies at home. After waiting for about 10 minutes, I was invited into one of the rooms where I found the person I was supposed to speak to. When I entered the room, the first question I asked the woman was why they did not want to put their name at the entrance. I was told that they did not want the man to follow the woman in a case where the woman comes running away from her husband. That is the reason why they do not put the address on the website and the door.

The other thing I observed at this place is that they have many brochures, magazines and posters containing information about Krisesenter. These brochures were in many languages including the Thai language.

Pro Sentret

I came to know about Pro Sentret accidentally when I went to look for Rosa, an organization I was told about by a friend. When I went at Rosa, I found one lady whom I asked if they were involved with Thai women. I was told that they did not help Thai women but was referred to the third floor of the same building. I was told there was an organization that was helping the Thai women. This is how I came to know about Pro Sentret. When I came to Pro Sentret, the reception was very welcoming. I saw three big bowls containing many different types of condoms. There were also different types brochures about many different programs and activities. Some had programs dealing with those men selling sex whilst others had information about women selling sex. I saw two rooms that looked like clinics with medical

equipments. There were four women who looked like Africans who came to see the workers at the same time I was there.

I asked for the person working with the Thai women. I was told she was in a meeting. I was told to leave my phone number for the lady to call me as soon as she was out of the meeting. The day after the visit, the lady called me for a meeting scheduled for the next week. When the day for our appointment came, we meet downstairs in their meeting room. This meeting room, from the way it was arranged, it seems to be for staff members and not for the purpose of the women who came to seek help.

Thai Embassy

I got the email address from the embassy website. I asked for an appointment with someone who could help me with information concerning the Thai women abused in Oslo. I was told that I would meet the ambassador two weeks later. Two weeks later, I met two staff who work at the embassy as well as two other women who had come for their own business. I was invited into the ambassador's living room. I did not see any brochure or magazines containing information about what they do for Thai women in need. The general staff were polite and welcoming. They made tea for me there after I met the ambassador. The embassy has five members of staff including the embassy.

During our meeting, the ambassador told me that they are few workers. He said that the embassy encourages the women in need to be in groups and chose a leader who can represent them.

From my observations, I found that most of the organisations that I visited have a welcoming environment. The staff members are friendly and welcoming, have coffee and tea for all that come to visit the organisations. I also observed that there was a warm feeling when I entered most of the organisations. I could feel protected and free to talk with the staff. The front desk always has brochures in many languages. Considering how sensitive the theme of study is for this thesis, I thought it was important for me to see and observe what and how the organisations treat the women who come for help.

Summary

From the findings, it has been found that Thai women are engaged in indoor prostitution compared to the other nationalities like Nigeria which is more into street prostitution. Most organizations have documented the help they render to the various women who fall victims at the hand of men in Oslo.

It has also been found that all organisations including the Thai Embassy are engaged in helping the Thai women in one way of the other. They all have websites where they have their contact detail and more information on what they are doing. And all their workers are

friendly, however, some organisations like Nadheim do not have a lot of printed materials about what they are doing.

On the other hand, Pro Sentret and Krisesenter have many printed materials like brochures, magazines and poster in many languages. These materials have much information about what the women need to do in certain situations. It has also been found that there is no specific organization dealing with Thai women who have been abused and divorced. Almost all organizations are helping Thai women as part of their program to help women even those in prostitution. My observation is that these organisations do have materials in Thai language. I felt impressed and safe to see the materials in Thai language because I knew I would communicate and my problem would be well understood. This gave me the courage to face the workers in charge because I knew they would understand my problem and i. I imagined that the staff would be professional, good listeners and offer solution for all my problems of abuse in marriage. My impression with some staff members showed me that they had been working with Thai women for a long time and that they understood Thai customs. The other observation I made was that the workers attending to me wanted to understand the background of any case which made this type of social work possible.

CHAPTER 6. ANALYSIS

6.1. Introduction

This chapter is dedicated to the analysis of the findings for this study. It will present the findings as well as a discussion of the findings. One of the focus for this research was to find out what the churches and other organizations are doing in order to help the Thai women who abused and divorced by their husbands. In order to get more information for the research question, I had targeted organizations helping these women in Oslo such as Nadheim. In order to discuss and analyze the findings, this chapter will first present what has been found. The main research question: mixed marriages a blessing or curse; the case of mixed marriages of Thai women to Norwegian men in Oslo as a challenge to diakonia.

Aims

All organisations visited during the process of data collection have aims and objectives they want to achieve in meeting the needs for the women who have been abused and divorced. These aims will be presented under each organization. They will not be presented in a once off that combines all organisations. I shall start by presenting Nadheim.

Nadheim

Nadheim has its aim of giving advice to the women who have been involved in the selling of sex services. This also includes those who were selling sex services but have stopped due to various reasons. It has been found that its approach is not aimed at making or ending prostitution but to protect the dignity of the sex workers. Though this is their aim, the project started a year ago as such, not much of their progress has been documented.

Krisesenter

This organisation has many ways of expressing its aims to the public in general and the specific clients in particular. It aims at helping women who have been physically, psychologically, or sexually abused. It is also providing services to those women who have found themselves in forced marriages, genital mutilation or have been trafficked to Norway. The protection is in form of assisting the women to get legal as well as other services they might need according to the situation they have been in. They believe that any human being is entitled to legal representation whether it is a sex worker or just any other person involved in other forms of business services.

This organisation gives advice for all the various problems the women face and help in seeking solutions for them. They do this by linking the women to the professionals trained to handle the particular situation. For example, if the women who have been abused in marriage need legal services to fight for their divorce, the center helps by linking them to lawyers in this field. If the women have a problem with finances, the organisation connects them with NAV so that they can be provided with finances.

In the case where they do not have accommodation, the abused woman is offered accommodation at the center until the case is finalised.

Pro Sentret

This is another organization that is involved in ensuring that the dignity of the women is upheld. It deals with women who have been involved in prostitution. This includes inner prostitution as well as street prostitution. Among the services offered by Pro Sentret include healthcare services, visits to those who are in inner prostitution, accompanying them to the lawyer, the police or wherever their cases are being taken.

In the case when the women selling sex services want to quit, they are helped with links to various organization offering skills training. For those who wish to stay in the profession of selling sex services, they looked after and given health care services.

The Thai Embassy

The embassy mainly helps with consular services to the Thai people and those wishing to visit Thailand. In terms of social and other services, the embassy wants Thai people to help each other in their communities in Norway. The embassy encourages the Thai groups or communities to do various activities. In general the embassy has been offering financial support for the various activities that are aimed at bringing the Thai people together as well as help each other in the communities.

Value

All organizations have been found to possess values that govern their operations in order to achieve their aims. These values are different one from the other because each organisation does this work different one from another. The values have been presented according to organisations. The values are also different because each organization focuses on different issues affecting different types of women.

Nadheim

Nadheim is a religious project under the City Mission. When it comes to values, it is different from the organisation because of the religious nature attached to its services and activities. They are also concerned like other organizations helping the women in Norway. They believe that humanity is important and has to be valued hence it looks at helping and protecting those that are deemed weak or the weakest in society. One of the values is that they want to help the women in prostitution by visiting them, talking them and meeting their needs.

Krisesenter

The Krisesenter here is an organisation that stands for a society that respects and protect women. It supports and helps those women who have been subject to physical as well as psychological abuse. This value is mainly targeted at immigrant women who are married to

Norwegians living Oslo though they have various places in various cities. This organisation is there to meet the women who have been abused in marriages.

Pro Sentret

The center is another organization dedicated to the helping of men and women engaged in the sell of sex services. This organization believes that all work related to prostitution must be based on human rights. They believe that all people are born free and equal in dignity and rights they are endowed with reason and conscience and should act towards one another in the spirit brotherhood (Universal Declaration of Human Rights).

Pro Sentret wants to replace myths and prejudices about prostitution with greater insight and knowledge. They believe in a society instead of stigmatising women, and men who sell sex, they show solidarity with them.

The Thai Embassy

The Thai Embassy is the place that Thai people abroad can go to in Norway because it is the 'home away from home'. It is the direct representative of the Thai country in Norway. It is a place that offers information about Thailand and people may ask everything about how to live in a foreign country like Norway. It is a place they can connect or have any communication in Thai. This is the place that can answer the question about the life in a foreign country in general and Norway to be particular. The embassy is also the place where Thai people get together to have mingle in a Thai society.

Way of working

These organizations are different one from another in terms of how they work and carryout their objectives. Since they are different one from another, I shall present their working styles under each organization's name.

Nadheim

Nadheim is aimed at helping the women in the sex industry, it has found ways in reaching and rendering its services to them. One way it does so is by getting the women in prostitution's contact details. The contact details are obtained from the sex websites which advertises women selling sex. After getting the contact details, these women are called and told about what Nadheim does and how they can access the various services offered by the organization. An invitation to the Nadheim center is often presented with the aim helping those who may in need. Since it is focused on helping women in the sex industry, its majority of clients are immigrants.

The organization is also involved in the outreach program aimed at reaching women selling sexual services who cannot be reached by contact details obtained from the websites. This approach to the massage parlour is outreach based. The organisation only knows about the massage parlour without knowing who or how many women are working there. This work is

done with the objective of trying to find out women who may be in need. This also is a way of creating awareness of the organization among the women.

Krisesenter

Krisesenter has its own center and its contact details are on its website. Its principal focus is women who have been abused or exposed to physical violence in the family. It is organised in such a way that you cannot visit the offices physically. It has been kept secret for security reasons, however, women often have to talk on phone with the workers at the center before being given the physical address.

When an appointment is made, the women are given an opportunity to share their problems in confidence as well as in the presence of competent professionals. They have a place for women who have been abused. This is because when the abuse is occurs, the woman cannot go back anymore hence they are given free accommodation. Krisesenter also does a case analysis in order to find out how best the case can be handled. If the case needs to be handed over to the police, the center helps the women to access the police. If they need legal services, the center ensures that the victims are connected with the lawyers. It has a policy of standing by its clients till the case is over. When the case is over, the women are helped to start their lives afresh by taking skills training programs.

Pro Sentret

From the pioneer time, this organisation has been carrying out outreach programs to women in prostitution both in indoor as well as street prostitution. Women in prostitution now know the center due to its outreach program and they come on their own to talk to a social work or get treatment from the Pro Center clinic.

The women can also get condoms, lubricants and personal hygienic packs or talk to the social if they have problems. Thai women are mostly involved in inner prostitution. Pro Senter visits these women in their flats to give them healthcare services, treatment for sexual transmitted diseases in the case of those who are infected and emotional. The emotional support is in form of counselling and just time to socialise.

For those who have stopped the trade, Pro Senter often carry out regular visits from time to time to see how they are doing. In the case were the women are in need of service .i.e. to see the police, Pro Sentret often accompanies and help them with any help they need.

Thai Embassy

The Thai Embassy is different from all other organisations that meet Thai women in the operations. The embassy tries to help Thai people by organising seminars for them in each region. The embassy visits each group in its location and give them lessons on how to live in Norway whilst upholding their cultural values. The embassy also gives advice on how to adjust to the culture in Norway as well as how to avoid trouble. The embassy organise big festivals aimed at letting the Norwegian to know more about Thai food and culture.

What the situation of Thai women means for diakonia

I have found out that each organisation work in different groups of women for example Nadheim and Pro Sentret work on prostitution in the women. Krisesentret works on those women who have been exposed to violent abused. The Thai Embassy is aimed at the general women whether the woman has a problem or not. Its good that many organisations work differently for different groups. This shows that there is still place for organisations to help the people who are in need with various problems.

From the theory of the diakonia, see, reflect and act one expects too see the church in Oslo well involved in the helping out Thai women abused and divorced. This is because it is expected that the churches have the eyes the challenges affecting the Thai women. After seeing, it is expected that they will reflect on the causes and results of the challenges. This also involves the thinking and formulation of appropriate strategies and plans which may render diaconal work visible in Oslo.

When it comes to the action part, it refers to the actual and visible execution of the plans and strategies to mitigate the challenges facing the abused and divorced Thai women. When the concepts of see, reflect and act are done, the impact will be that the women's dignity will be respected. In this case, the dignity of the Thai women who abused will be upheld.

Diakonia action in the area of meeting Thai women in Oslo is not present. Nadheim is the only organization which has been engaged in the diakonia work of helping out the women involved in prostitution. When we talk about diakonia, Diakonia stands on the premise that the churches should show love and care to the people in need. In the case of Oslo, there is only one organization involved in this kind of work which shows that there is much to be done in this area. When we talk of the direction of diakonia work by Kjell Nordstokke, the churches are supposed to see, reflect and act in order to come up with an effective response. However, the findings of this study in Oslo have shown that the churches are not seeing enough the issues affecting the Thai women in Oslo.

Reflection comes in when one sees. In this case it seems that the churches are not have ample reflection on the case involving Thai women in Oslo. This has also affected the nature of response. Since there is less or no see on the part of the churches in Oslo, it means there is less reflection on the issues. This leads to the state where the churches seldom acts to attend to the problems affecting the Thai women. There is no challenge motivating the churches to act out. This is the missing of diakonia work among Thai women in Oslo. It would be nice if diakonia work would reach out to Thai women.

It has been found that there is room enough for the churches to do their diakonia work in society regarding Thai women. Diakonia cannot be silent when various women are being exposed to violence, physical and psychological abuse. All people are equal and are supposed to enjoy the same dignity, and humanity right. This has rendered many women to be the lowest in the ranks of society. This is the reason why the churches need to do diakonia so that they not only transform but empower the women.

These programs can be done as the churches diaconal work. In order for the churches to do this, they need to create a lot of awareness through various media. So far, the churches are lacking in this area. There is not much happening from the various churches concerning divorced Thai women living in Oslo. Nadheim, is an organization that is doing diaconal work concerning the Thai women who have been divorced and abused. Though it is doing diaconal work, this kind of work is still in the early stages.

Summary

From the study, it has been shown that there are some organisations attending to the plight of Thai women who have been abused or are going to be abused. These organisations include Nadheim, Krisesenter, and the Pro Sentret are doing their work in this area. They do have various motives and values in their approach.

It has also been found that the women have different challenges one from the other and located in various areas. It has been found that the organisations are coming up with ways aimed at meeting the women's needs.

It has also been found that few church organisations dealing with issues concerning women abuse in Oslo as part of their diakonia work. This shows that there is still room for more diakonia action in the area of empowerment and transformation in order to ensure that the women's dignity.

CONCLUSION

Mixed marriages is a blessing because people in love are just starting a new life together. However, since it involves two people with different backgrounds, there are challenges that are expected to arise. This is because the two are not from the same cultural background. It calls for patience and forbearance on both parties in order to ensure that all works well. Even marriages from the same culture do bear challenges but it is more challenging when people come from different cultures. The situation of Thai women in Oslo happens in a Christian country. This presents an opportunity for diakonia to occur or to become visible in the helping with challenges in mixed marriages, and particular for those with the most marginalised position: women from another country married to an abusive Norwegian husband..

This study had the objective to find out what organisations are involved in the helping of Thai women exposed to violence and abuse. The second objective was to find out the activities the various organisations are doing and their motivation in helping the Thai women.

According to the study finding, I found that diakonia is a bit silent in Oslo especially for Thai women group. I found that the organization that are vibrant in this area mostly non diaconal in that they are not religious based. These organizations include the Krisesenter, the Pro Sentret and Nadheim. The Thai Embassy is also involved though different because its main aim is not

being a social organisation but a diplomatic center. They are helping the women in Oslo that are in need to support the lives of abusing and broke up married. The organization provides the counseling, advices and support them in financial issue by contact to NAV.

In this study, its my questions to ask how the diakonia voice could be lifted up among Thai women. This is possible only if the church organisations steps in and see how they can help Thai women in need. The theory of diaconia is therefore, should be act out to the society as the care of God that give to all the human being in this world. It would make an interesting case study for the future. That the church would be able to do the diakonia more in Oslo.

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Appendix

The interview guide for Krise Sentre, Pro Sentret, and Thai embassy.

1. What is the idea of your organization and what is financing the activities?
2. How does your organization meet Thai women?
3. Describe your organization's commitment in helping beaten and abused Thai women?
4. What values is your work based on (diaconia)?
5. What effect does the work of your organization have on the life of affected Thai women living in abusive marriages?
6. Do you take up religious issues in its work for Thai women?
7. Do you know about any organizations in Oslo working with Thai women?