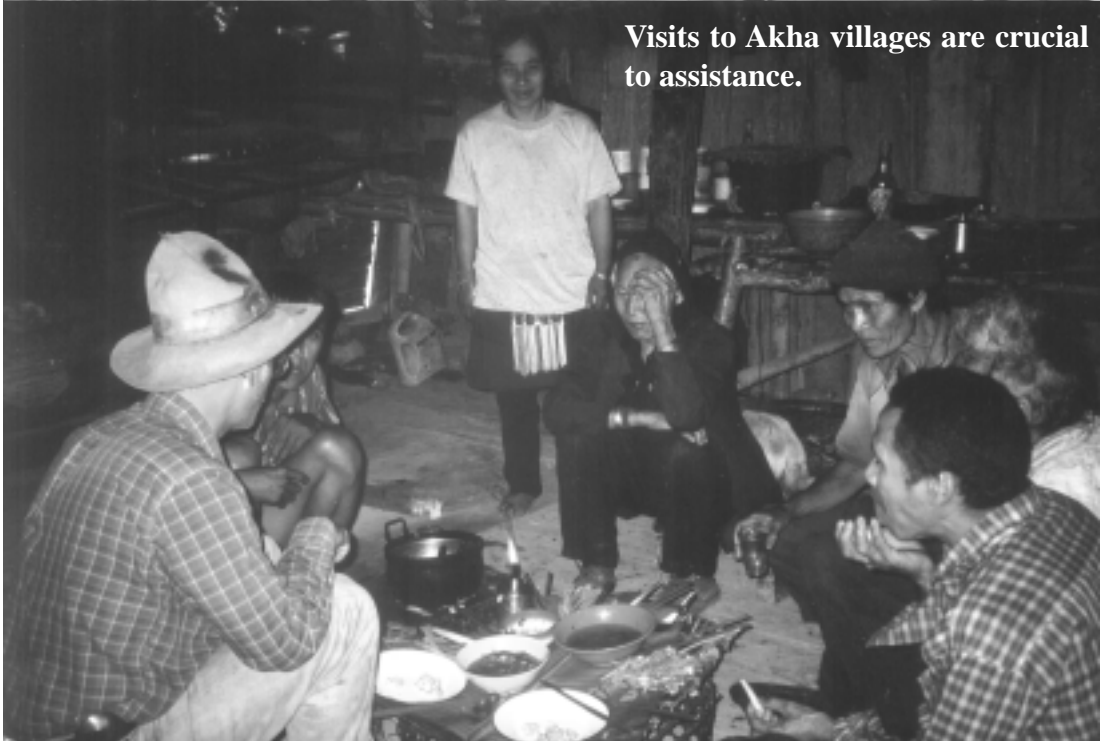




**Our Mountain Office**



**Visits to Akha villages are crucial to assistance.**

# Genocide?

## Creating Conditions Which Are Impossible To Survive

The genocide of the Akha people could hardly be more clear. Carefully orchestrated rather than one mass slaughter, the collective efforts on numerous levels threaten the identity and existence of the Akha people. From prisons to prostitution the Akha are offered few choices.

### Forestry

Over many years, based on antiquated laws, the forestry department of Thailand has forcibly relocated villages, robbed them of their most basic farm lands for growing rice, and planted non native specie trees right up to the perimeter of the villages. The end result was a total loss of farm lands for many villages. Faced with starvation villages either had to give up their children, sell drugs, relocate or collapse. Forestry department has enforced their version of forestry laws more rigorously in the mountain areas which contain hilltribe than in other areas of Thailand where there is careless use of the forests. No attempt has been made to work with the mountain farming system in a cooperative with forest preservation. Forced relocations from higher to lower village locations has intentionally destroyed more forest than if the villages had been left at their old and logical locations near the mountain tops. Forestry has repeatedly taken over Akha farm lands without any discussion of where the Akha would now grow their food, or what they would eat. Without food the Akha have no means of survival.

### Army

Often working with forestry or the police, security forces in Thailand from many branches of the army have imposed conditions on Akha villages unheard of in the rest of Thai society. Villages often have an army base right in them or adjacent to them, the army personnel searching and beating villagers for the slightest amount of contraband. The Drug War has been an excuse to abuse the Akha to the utmost degree. However, to the Akha, the involvement of army and police in the drug trade itself has often been a common thing. Beatings range from being drug out of the hut and beaten outside or a trip to another army base where one might never be heard from again. In an environment where the Akha have for years grown their own opium and used it for numerous medicinal purposes, the army imposes a level of enforcement that few villages in Thailand could survive. Finding a small pot of home rice whiskey can be excuse to take every possession in the house. Rather than assisting the villagers and helping provide security in the border areas, the army has looked instead for any and every means by which to arrest or harass villagers to make life in these villages intolerable. In many cases the army has been accused of helping themselves to the food in the village that is already in short supply, taking cattle, pigs, chickens and involving themselves with village girls.

### Police

Throughout Thailand, the police who are known for their corruption, involvement in drugs and prostitution, have made life miserable for the Akha people. Extortion at checkpoints for Akha who don't have ID cards has been an often excuse for abuse. Drugs could be planted on an Akha person and they would have no means by which to fight the case. In some situations they might be able to pay several thousand baht to the police to have the fake charge dropped, or they might end up in jail first and have to either spend a year there or a few months and still pay to be released. This was a particularly common fate to young men traveling alone back and forth to their villages. Since the view of the police and Thai society is that all hilltribe are drug dealers, convenient scapegoat for societies ills (rather than intense official corruption at the top) what did it matter who got busted for drugs? Drug suspects are often severely beaten before they get to jail, or may be held for days in some private location where they are mistreated before being transferred to a jail. Private holding locations have always been an invitation for beatings to end up in the death of the Akha and the secret disposal of their body. Akha girls thus detained have often been required to provide sex to officers to secure their release.

## Prisons

Prisons throughout Thailand display a disproportionate incarceration of Akha people. Arbitrary arrests with harsh prison terms break up families, leave children destitute, and impoverish households. Many women are forced to remarry, like it or not, when their husband has been given a long prison sentence as they can not otherwise feed themselves. Review of individual family cases of imprisoned Akha reveals shocking nutritional conditions. There is little to no means for case review, Akha defendants having little means of assistance or appeal. More often than not the word of the police is accepted as true and without regard for the Akha defendants side of the story.

## Drug War

For many years Thailand has responded to the demands for a drug war from one western country alone, the United States. This demand has year by year eliminated opium crop production while claiming crop substitution to help the hilltribe survive. Yet it is well known that this crop substitution never occurred. Poverty and displacement are what were substituted. American government personell and Thai officials played along with this official lie thinking no one would notice what the reality was for the Akha people and other hill tribes. While few Akha have been imprisoned in Laos or Burma for opium production and use, suggesting a variety of views on the subject, thousands of Akha have been killed or incarcerated for opium related criminalization in Thailand at the hands of the US Government and policies they have pressed into the Thai police, army and judicial system. DEA personell have worked hand in hand with Thai police to arrest as many of the hilltribe as possible. Little thought was given to the effect on the Akha community or how to enforce changes without attempting to destroy Akha society. When Forestry has worked as hard as possible to cut off all the traditional farming land of the Akha people, heavy drug interdiction in the hill tribe border areas suggests a particular vindictive bent on the part of policy planners. Huge prisons have sprung up and the Drug War has clearly been used as a means of imposing great hardship on the Akha people, a means by which, for the smallest infraction, another Akha person could be removed from their family and community in the mountains. It is little wonder, the Thai government has made its policies on assimilation and outright desire to completely displace all hilltribe peoples very public. The final solution.

## Missions

No group of workers has been more clearly parasitic and exploitive of the Akha people than the missionaries of the United States and a few other countries. Missionary connection to foreign intelligence services has often been cited in the literature of the Vietnam era and earlier. Some groups have been accused of both intelligence community involvement and drug trafficking. Rather than liberators or preachers of the justice of Jesus, missions have worked in a hammer and anvil fashion with the despotic and oppressive regimes of the Thai government against the Akha people. Rather than protesting violations of human rights, the missions take advantage of every opportunity to remove children from impoverished or collapsing families, split villages, impose their own western colonial religion and condemn most all things traditionally Akha. Missions love to claim that they are taking Akha girls away to save them from prostitution while denying the blatantly obvious fact that prostitution is on the rise in parallel to the loss of farming land and the loss of other human rights the Akha are experiencing. Similar to the white anglo concept of the Indians of America, it is hardly surprising that the white missionaries can't see anything odd or shameful at the repetition of the same events to the Akha people. Young people coming from Ameica as volunteers are not told anything of these details that might contaminate their thinking about the entire racist construction that they are about to engage in. Missionary removal and alienation of Akha children numbers in the thousands. Missions deny the reality that moneys that were given to them to help the Akha have been used for building huge central compounds for the same price that would have made themselves obsolete had the money been invested in the Akha community to help the Akha families and villages. Real time investment in agriculture could have made it possible for Akha families to provide for their own children for much less money than the missions have greedily and deceitfully heaped to themselves. However the missionaries could not be content with that or the fact

that as long as Akha parents had their children in possession the Akha would have been raised as Akha rather than white protestant. While \$10,000 will make a major life changing difference in the health and prosperity of an Akha village, millions of dollars are spent to support the carpetbaggers from America come to save the Akha. A more evil and corrupt system could not have been devised by the anti christ himself.

## **The Education System**

While the educational system have allowed many Akha to increase their opportunities, the fact remains that the education is not in the Akha language, has no Akha related curriculum and more often than not is part of the effort to assimilate the Akha and remove them from their traditional independent farming systems.

## **Medical**

The medical system of Thailand has never been friendly to the hill tribe people. Getting assigned to a hospital working in these areas is hardly a coveted job. Medical personell treat the Akha roughly, claiming ingnorance as to cases of poor or inadequate medical treatment or simple refusal of treatment. Mysterious deaths of adults and children, disappearances of babies, forced sterilizations of Akha women and forced vaccination resulting in miscarriages has been common. In numerous cases childeren have been sent home without treatment for ailments which would result in their death if left untreated.

## **Tourism**

While the Thai government disses the Akha people at every opportunity, the government wantonly exploits the trademarks of the Akha people, their images, culture, festivals, music and colorful dress. Villages are exploited for tourism. While villainized in the local media the Akha are given no benefit from the great tourist dollars they attract to Thailand. Hardly a TV ad or publication can be shown without the images of the Akha people. Yet the Akha receive nothing with which to invest back into their communities. While trade and intellectual property rights are increasingly defended in Thailand the right of the Akha to protect their images is not. Tour operators, photographers, artists, anthropologists all exploit these images and base their livelihoods on the lives of the Akha people while the Akha receive nothing. Businesses are increasingly surprised to discover the Akha willing to protect themselves against the misuse of these images. The Thai government will be the last to learn.

## **Finally**

Being Akha in Thailand offers little respite from prejudice, injustice and wanton exploitation. Ugly missionaries are unlikely to admit to their goings on any sooner than they are going to admit that the west is consuming the world as a priveledged class of people. Americans alone account for over 25 percent of global consumption while making up only 5 percent of the population. Add the white groups from Europe and the statistics become increasingly imbalanced and shocking. The United Nations is mostly for western people and the likelihood that white people will allow a forum that accuses them of being murderous colonizers is slim indeed. The only hope is in demographic changes that will pressure the west to give ground and alter policies in the hope that one day the white apartheid global system will be removed once and for all by vote. The Thai government's empowerment to continue the abuse of the Akha people will more than likely not change until the white exploitive and colonial system changes. Looming oil and resource shortages have put the western societies on a feeding frenzy to gobble up the last resources for themselves while demanding the other races be controlled. Military, computer or economic systems are increasingly oriented toward this reality in the name of drug war, globalization, terror war and free trade agreements. All in all, the Akha face conditions no less than genocidal when added up, conditions that are intended to end their society, culture and race. While white people continue to deny what they are doing, they sit smugly thinking that as it continues on they still receive the benefit. Not enough white people fight this system.

# *Missions of Destruction: An Engine For Enslaving The Hill Tribe?*

“But a short time elapsed after the death of the great reformer of the Jewish religion, before his principles were departed from by those who professed to be his special servants, **and perverted into an engine for enslaving mankind**, and aggrandizing their oppressors in Church and State: that the purest system of morals ever before preached to man has been adulterated and sophisticated by artificial constructions, into a mere contrivance to filch wealth and power to themselves: that rational men, not being able to swallow their impious heresies, in order to force them down their throats, they raise the hue and cry of infidelity, while themselves are the greatest obstacles to the advancement of the real doctrines of Jesus, and do, in fact constitute the real Anti-Christ”

- Thomas Jefferson

“In every country and every age, the priest has been hostile to liberty. He is always in alliance with the despot ... they have perverted the purest religion ever preached to man into mystery and jargon, unintelligible to all mankind, and therefore the safer engine for their purpose.”

.....To Horatio Spafford, March 17, 1814

- Thomas Jefferson

“Is uniformity attainable? Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced an inch towards uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites. To support roguery and error all over the earth.”

.....”Notes on Virginia”

- Thomas Jefferson

“All national institutions of churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.”

“The Christian church has set up a religion of pomp and revenue in pretended imitation of a person (Jesus) who lived a life of poverty.”

“The priesthood have, in all ancient nations, nearly monopolized learning. And ever since the Reformation, when or where has existed a Protestant or dissenting sect who would tolerate A FREE INQUIRY? The blackest billingsgate, the most ungentlemanly insolence, the most yahooish brutality, is patiently endured, countenanced, propagated, and applauded. But touch a solemn truth in collision with a dogma of a sect, though capable of the clearest proof, and you will find you have disturbed a nest, and the hornets will swarm about your eyes and hand, and fly into your face and eyes.”

.....To John Taylor

Thomas Paine

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**Missionaries**  
**Destroy Akha**  
**Culture**

## Missions of Destruction

# *Ripping off All the Akha Children: “Money for nothin’ and your chicks for free!”*

Christian Religious Fascism in Thailand

Living a life of comfort on donor dollars, ripping off the kids, ripping off the villages, the missions flaunt their stuff! Meanwhile the Akha lose all their rice lands, their children, suffer without health care, human rights, never have enough to eat and face an endless war of lies and propaganda.

## Another Stolen Generation: Aborigines in mission schools.



### Play It Again Sam!

Time Magazine blasts the removal of indigenous children from their families and villages, a practice that Canada, the United States, Australia and New Zealand are still paying the financial consequences for. Why do the very same missions and missionaries who come to Thailand think that they can do this all over again to the Akha, with impunity????



### Took The Children Away

(Archie Roach/Mushroom Records)

This story's right, this story's true

I would not tell lies to you

Like the promises they did not keep

And how they fenced us in like sheep

Said to us come take our hand

Sent us off to mission land

Taught us how to read, to write and pray

Then took the children away

The children away

Snatched from their mother's breast

Said it was for the best

Took them away

The welfare and the policeman

Said you've got to understand

We'll give them what you can't give

Teach them how to really live

Teach them how to live they said

Humiliated them instead

Taught them that and taught them this

And others taught them prejudice

You took the children away

The children away

Breaking their mother's heart

Tearing us all apart

Took them away

Comparison  
in  
Shame



## River of Money Mission

River of Life Mission as their truck says, shows just how many hilltribe girls they can bring to town. The biker dude who runs this show with his peroxide cargo got quite angry with us for “photographing” HIS girls of all things. Funny they were hilltribe a week ago, now they are HIS for JESUS, JESUS, you got that, he owns them now for JESUS like parots for sale in the temple. And he pushes threats or violence to keep the little kingdom he has set up for himself. So WHO overseas the girls we wonder? Such business is big money for white people.

### Shopping Spree for Jesus

Hilltribe girls head for the truck and the barn after a shopping spree as liberated hilltribe girls no longer confined to valuable land and mountain agriculture where you might wear the same clothes twice in a row and end up sweating by the brow while farming. Nothing like Pizza Company that is for sure.



### Another Mission Truck With Hilltribe Children:

Near Pasang, another mission truck with hilltribe children pulls in for chow. Are these children told what great value they are loosing while living the so called good life? Will they end up owning the mission like they own the farm, a value they are rapidly losing to these mission scams?



**Importing Disease:  
Missionaries bring American disfunction to the Akha community**



**Missions deny they are replacing Akha culture.** Paying for conversions is big business. The missions admit it is going on, is not good, but just keep doing it cause that is how they get THEIR money.

**This Akha man** of a Wiang Pa Pao village has reason to smile, he's paid over 5,000 baht per month by the mission to make sure they get their supply of kids.

Last year the Thai school teacher in the village complained that the mission was taking many of the kids, but now this year the village square lies empty and no children at all could be found.

The mission does not give the children jobs or land, but if they are moved out of the village they will soon enough have to shift for themselves, and there will be no land to go back to. They will have lost all the opportunity to learn to be self sufficient mountain farmers which they would have learned in their traditional culture. The alternative jobs in Chiangmai are obvious.



**With lies and distortions pastors** as turncoats get paid for conversions and the betrayal of their own culture and people!

# Maesai Baptist Church and Mission Does its Best to Destroy the Culture of the Akha Hill Tribe

## Lisaw Stooges

The Chinese send out Lisaw workers to the Akha. The Lisaw who were fully converted after years of proselytizing, their culture destroyed, now are used against the traditional Akha. Big religious banners and with loud speakers blaring, every other word “Jesus” the red trucks take out the mission message. Racing from village to village, telling the kids to all come out to the gimmick “dance” in the evening. (But converted villages are forbidden their traditional dances) Very religious sounding, but the business of religion more than anything else. The Thai army claims it is a free country, knowing full well that these same tactics could not and would not be used in a Thai neighborhood. The missions rely on people’s ignorance of this to hide what they are doing, who they are aiming their message at, the poorest, the most disadvantaged. Yet in years of watching the Maesai mission work it is not clear that they have ever done anything to help the real needs of these communities. But the message is clear, C - O -N-T - R - O -L.

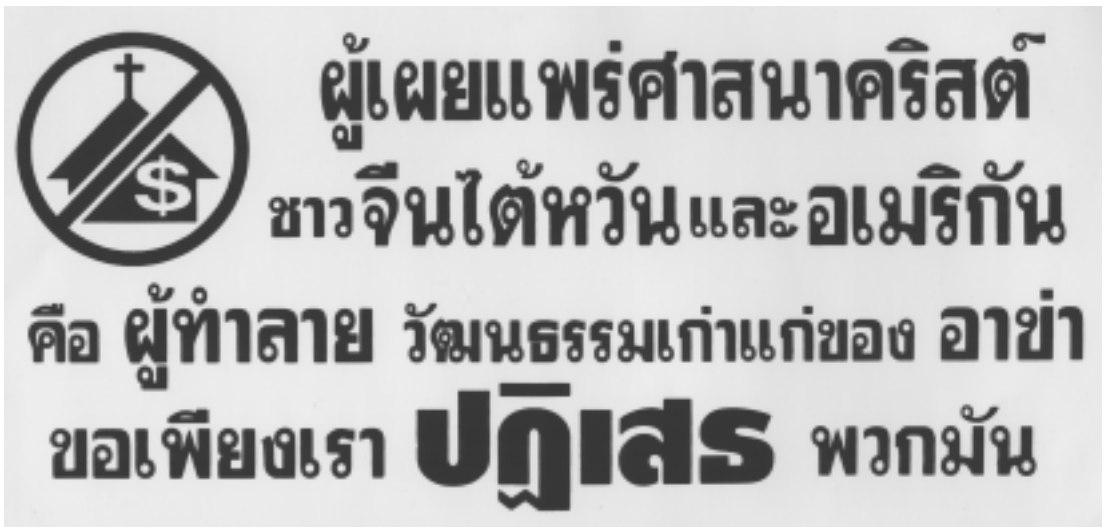


## White Missionaries Just Can't Keep Their Hands Off Tribal Kids!!!



**The mission chapel at Ban Chong.** Religious indoctrination at a young age is crucial to brainwashing children.

**A sign explains in Thai** a point the missionaries still don't get. They are destroyers of traditional culture. Where ever the signs appear, someone works hard to take them down quickly if they can.



### **Akha Mercy Home**

We were told that the new Akha Mercy Home was built by the people from Youth With A Mission. Sign says Church of Christ. What ever the name, the game is the same, take Akha kids and get lots of money to build a big building to house them and feed them. While they loose all their mountain land, their culture, and language. Course proslytizing would have nothing to do with it any more than Iraq has to do with Pax Americana? 25 or more kids currently TAKEN to this home.



### **The Missionary Economy**

For what ever else debate may rage, the fact that the mission economy is massive in Thailand can not be doubted. Photo after photo of mission compounds, churches built in villages with no water, expensive vans and trucks bear testimony to the wealth that these people posses and pump into the Thai economy. New and expensive hospitals, boarding schools at every turn, yet few people are

# **Missionaries**

## **When Will They Oppose Oppression?**

### **Why Were The Missionaries Silent About The Killings of MORE than 2274 People in Thailand MANY of them HILL TRIBE?!**

asking about what is going on. To be a missionary in northern Thailand would seem like a position of wealth, leisure and status. Bored missionaries speak of having to take up English teaching jobs to fill their spare time! Missionary bakeries, English teaching schools and other related businesses are just a small sign of the ongoing business influence these people have. Aren't they just more carpet bagging white colonists?

## Missions and Race

“The missionaries keep apologizing without commitment to change or substance, while their assimilation machine churns on!” Maybe they think it is easier to get “forgiveness” than permission?

In many discussions with missionaries over the years I have repeatedly heard them comment that I was right about this or that point. Talk is cheap, because it is never meant in a way that anything should be changed. Taking away children, living the good life while others suffer, forcing conversions on others. Missions are part of the white racist system, imposed on people of color to subjugate them and their resources into a compliant form. Be people slaves or not, in the Georgia sense, is not so important if missions can impose a slavery of ideology.

In Australia the children were taken away to the mission. In northern Thailand today the children are taken away to the mission. So what is different? Though a missionary might admit that what was done to the aboriginals was wrong, they sure won't admit that what they are doing to the Akha is the same and also wrong.

Missionaries, drugs, war, US foreign policy has all been a contradictory lot in South East Asia. While books abound on the subject, the white amnesia of the past atrocities is striking.

Unclocking missionaries is as simple as asking about the way in which black people are still treated in the US by white people, the white system, the white elite. The contrast between the lives and culture of the white's and the blacks is far as it can get. The Akha are the blacks of Asia.

Ever increasingly we see the white population escalating social pressure and enforcement of laws which curb civil rights as a reflection of their decreasing demographic numbers in the face of minority populations which in reality are not minority at all. America has clearly become an apartheid system economy and policy controlled by the few.

The 911 incident, the answers that evade the public, the sudden wars in Afghanistan and Iraq run oddly at a time when state sponsored violence in Thailand and the world is on the surge. Extra judicial killings are common place meanwhile missionaries willing to take girls out of their villages is on the increase. When asked about this situation, the missionaries themselves can only remain silent, embarrassingly silent. Removal of children from a community is the basis of genocide.

The Convention That Missionaries Assume  
Would Never Apply To Them When In Fact  
The Shoe Fits Perfectly

### **Convention for the Prevention and Punishment of the Crime of Genocide, 1948, Article II:**

**“Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:**

- a) Killing members of the group;
- b) Causing serious bodily or mental harm to members of the group;
- c) Deliberately inflicting on the group conditions of life calculated to bring about its destruction, in whole or in part;
- d) Imposing measures intended to prevent births within the group;
- e) Forcibly transferring children of the group to another group.”

### **Missionaries Don't Follow The Teachings Of Jesus**

**Akha Christian Training Boarding School  
Chiangrai**



## Camillion Social Center Chiangrai

Follow a big sign to the east of the super highway north of Chiangrai into a small neighborhood and back to the rice fields with no further signs, over a hill till one finds out what these people are hiding, an absolutely immense boarding school compound with a score of buildings. We went there and found that it also had many Akha children, which, once again, we supposed were TAKEN. A catholic mission. Historically missions have found it impossible to operate without taking children.



## Construction

Many of the missions were building and adding on this year. Construction is cheaper in Thailand than in some countries, but still adds up. Construction projects were in the hundreds of thousands of dollars this year. New churches, new boarding schools, new compounds.

The Camillion Center below had numerous construction projects going that we were not able to include in this photo, the compound being so large.

A Mae Chan compound is also planned at obscene cost, while for a smaller cost villages could be saved.



## SUV's For Jesus

While the villagers are executed by the police without so much as an arrest or trial the missions lack nothing for their families. Scores of new trucks for moving Akha children can be seen on the highway or parked near Pizza Company in Chiangrai, what we call "Mission Central".

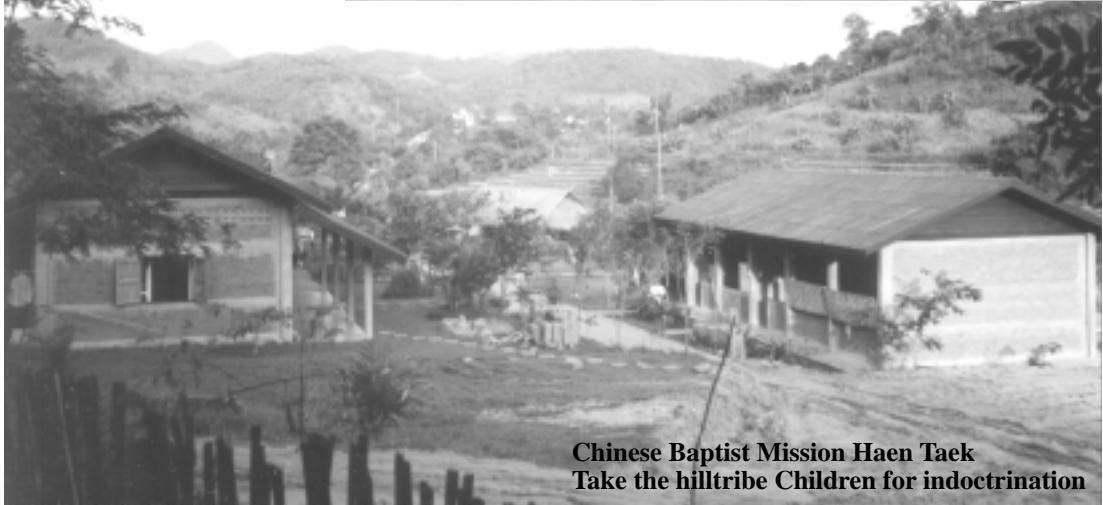
White skin and big gut seems to be the trademark of these people who look more like tourists than saints for the human good.

They get angry when you photograph the children they have stolen from the villages to exploit for their good life "helping others", mostly helping themselves. Seldom is it discussed what their good life costs.

We recently asked some of the do gooders what they thought of all the killings of the Akha and why they didn't protest loudly these murders of the Akhas? "Better to remain silent and pray" is what they told us, but they don't remain silent and pray when they go to Big C.



SUV's "for Jesus" seems to be the message we see these days while the villagers are lucky to put together a full meal .



**Chinese Baptist Mission Haen Taek  
Take the hilltribe Children for indoctrination**



### Hell, Hell, Hell

A calendar depicting a wild trip to hell's fire for all those who aren't Chinese gets posted in the villages. Meanwhile villagers tell the missions to kindly "go to hell!" and stay out of their villages.

Do missions favor government oppression which they remain silent about as long as it makes converting villages to the mission fold more easy?

Is this mission enrichment? Of course it is, as the evidence is clear the more missions there are and the wild amounts of money they have to spend on equipment, trucks, buildings.. Taking care of children in facilities rather than in the village is a

spendy proposition. The entire family could be supported in the village for what it costs to house and support one child in town.



# Japanese Missionary Admits (Like we didn't know already)

## “It’s all just about money, control and power.”

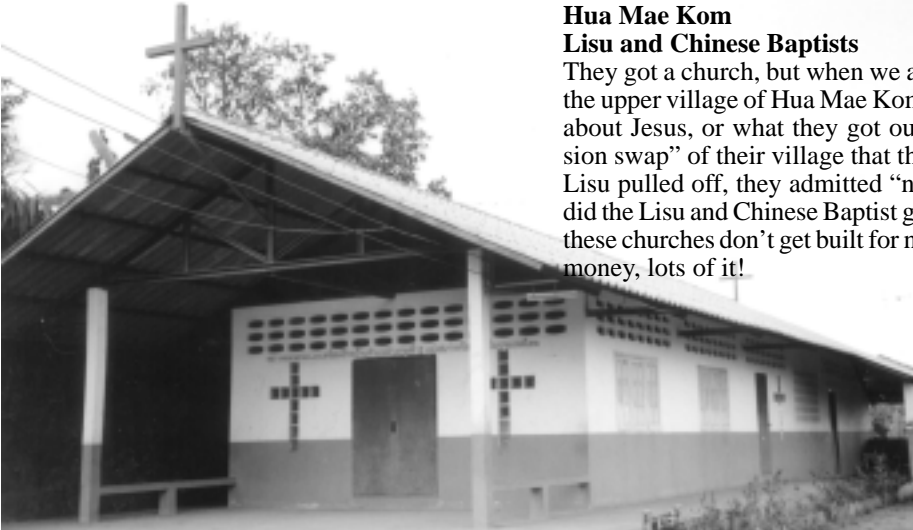
### The Yellow Sign Truck

After all these years we finally met the man and the truck, least one of them, responsible for putting up hundreds of big yellow prosyletizing religious signs all over Thailand, nailed to trees.



#### Hua Mae Kom Lisu and Chinese Baptists

They got a church, but when we asked the Akha of the upper village of Hua Mae Kom what they knew about Jesus, or what they got out of the “conversion swap” of their village that the Maesai Baptist Lisu pulled off, they admitted “nothing”. So what did the Lisu and Chinese Baptist get out of it? Well, these churches don’t get built for nothing. They cost money, lots of it!



# Missionaries

**Lie About What They Are Really  
Up To -  
Destruction of Culture,  
Replacement of Traditional  
Village Leadership and Making  
Money off Akha Children**

## **Huuh Mah Akha Relocation**

The people of Huuh Mah Akha survived after a forced relocation was blocked a number of years ago. Only then were we to discover that five families were relocated anyway. When we investigated why they had left their lovely mountain home for the swamp below San Sook village on the road to Pasang and Mae Chan, the villagers could only attribute the events to the German missionary from Huai Krai.

When discovering environmentally abnormal events among the Akha, maybe we need to look under the rocks for a missionary near by?

## **Chinese Baptist**

The truck at left works with the Chinese Baptist in Maesai, seen frequently in the Haen Taek area. The missionaries who run this truck have worked hard to split many a village and impose a mission economic structure in each village for a few families. Paying for conversion in each and every village they go to as a means of destroying Akha traditional culture and in violation of ILO 169.



## Missions of Destruction



### Akha Outreach Ministries

Oops, lets call this Akha Outreach Services. Another big project, this one is claimed to be associated with Ah Jay. New buildings and still more buildings going up. Big Bucks For Jesus?



## Mission Questionnaire

### Can Your Mission Answer The Following Questions?

#### 1. Mission Name

Do you consider yourselves a mission organization?

An evangelizing organization?

Supporting organizations and people?

Network internationally and in Thailand?

Structure? Church, mission, mission school, boarding school, clinic, ag project, evangelization, single operation or branch?

Affiliations? Formal and informal affiliations with what other churches and organizations?

Commitment to international standard of ethics and practice?

What other missions do you network with?

What other missions or organizations support you, run joint projects with you, or do you work with in the same way?

Do you believe in adhering to international laws that protect people's rights to their own culture and religious beliefs?

#### 2. Funding sources - annual amount, growth, projections?

Churches, religious orgs, donors, ngo's, government?

#### 3. Fund use - Facilities, locations, projects, plans, purpose, goals?

Total gross assets of all facilities in Thailand?

Total annual budget in Thailand?

**For at least twenty years the Akha** and hill tribe cases have been studied. Scores of missions and foreigners make their livings and raise their families according to western standards of comfort. Yet the situation of the hilltribe continues to get worse and worse. It would appear to the casual observer that missions spend money on the good life and only use the hill tribe as a way of raising and supporting that good life while claiming lofty goals. In reality the end result is that the money always stays with the mission even though they claim to be looking after the souls of the lost. Is this not a hypocrisy, to be claiming that the soul's condition is what is really important for others while taking the money for the here and now of the missions?

Would it not be fair to say that missions are exploiters, running very clever white sanctioned businesses of colonization?

#### 4. Staff - numbers (dynamic), positions, duties, motivations, pay?

#### 5. Converts - numbers (dynamic) of adults, children, ethnic minorities, geographical area?

How does your targeting of hilltribe people compare to your targeting of Thais for the same purposes?

Do you believe in paying for conversions? If you know it to be going on do you oppose it? How?

#### 6. Residents - numbers (dynamic), facilities, costs/head, length of stay, education program, work, student or family support?

How is contact with the family maintained?

Language?

Culture?

Why is not the work/aid given to the family to keep the children and families together, considering "family values" is such a big deal in the church?

#### 7. Policy - on relocation of villages, child removal from families, is coercive assistance necessary, encouragement to return to home villages or to "work" in cities?

Policy on paying for conversion or for a person in the village to smooth the way for conversion and removal of children?

Would donors give if children were not in residence?

#### 8. Problem - if mission work is done properly to help the poor, dispossessed and disabled then their numbers should be decreasing, or the villages should be more able to deal with their own problems without external assistance which is out of their control. A successful mission should be ready to leave free people strong enough to stand on their own feet!

Or would you rather benefit from continued and growing dependence to keep your mission going with excuses for more funding?

#### 9. Coercion - how do you find children, orphans, sick people to care for in your facilities - do you actively go out looking in the villages if you have spare capacity available - would you be happy to find the villagers able to cope by themselves and not need your assistance?

#### 10. Rights - what is your position on forced village relocations by state departments - exploitation

and little rewards from tour industry operators - the Akha (other ethnic minorities) way of life - their rights to freedom of religion - provisions in the U.N. human rights declaration, especially concerning rights to a livelihood on the land and rights not to be removed?

**11. Wrongs** - the “lost generation” attempt at cultural genocide in Australia, similar excesses against the native peoples in Canada, U.S.A. and elsewhere -crimes against children exposed within the Roman Catholic, Anglican and other church organizations.

DO YOU THINK ANY OF THESE TERRIBLE WRONGS HOLD ANY LESSONS FOR ANY OF THE MISSIONS IN THAILAND? (even if not yours)

### Further Mission Tactics

Akha are blamed for smoking opium. As a great moral error. This is so often said by non Akhas and missionaries. “We must help them change” it is said. Nothing is said of the Christian British who brought the opium here and exploited so much of asia with it, nothing less than a form of genocide. Nothing is said of the incredible wealth they made off opium. Nothing is said that now, having made their money off this scourge, they do nothing to undo what they have done to so many poor people. The western memory is so prone to amnesia about what it has done while brandishing its morality around the world. If we are to talk morality in South East Asia then why not a comment on all the bombs left in Laos, Vietnam and just a little bit of Agent Orange?

### So Cunning

Like silver sided fish in the water, now you see them, now you don't. The missionaries individually deny that THEY are doing any of the deeds of which we accuse them, removing children, destroying culture, shaming family values, paying for conversion.. Oh, its just “terrible” they say. But when you ask them if they'd sign on for an ethic that forbid such things, they go silent. Taking people's children, happens, ok, somebody is doing it, so maybe they are even doing it, well its inevitable. And the longer you talk to them, the more you find out just how right their religion is, just how justified they are in forcing it on others. Maybe even in very subtle ways. But key things, like the removal of children, like where the money is invested, like the comparable conditions the Akha suffer under, these are all irrelevant as long as they are in polite company. While it is always someone else doing the damage, they can not readily come out and condemn these people either. In the end, if anything is going to have to give, according to their white bread recipe, then its going to be the Akha same as usual. Follow the money.

**Missionaries**  
**What Mission Could Survive**  
**Without its Akha Children?**

### Canadian Church of Christ Digs Deep

The United Church of Christ in Canada settled with numerous abuse cases by agreeing to pay, along with the Canadian Government, some \$25 million for abuses that occurred to children taken into mission residential schools in Canada which were run by the church. Kevin Annett's book *Love and Death In The Valley* documents many of these abuses.

### OTHER TRIBES

Akha and the American Indians get it together on boarding schools and the missing and abused generations.

**Missionaries**  
**Steal Akha Children**



## Missionaries Destroy Akha Culture



Mercy House south of Chiangrai has about 30 Akha and other hill tribe children

### The Boarding School Next Door

When we asked at the Akha Christian Training who the people were across the street, the Presbyterians, who ran a home for taking away Akha children, they said they didn't know anything about them, or who they were, an obvious lie. We took a look and found one more in the endless line of boarding schools with Akha children mysteriously missing and presumed TAKEN from their villages and culture.

### Benedikta Home: Maechan, Chiangrai Mission Splits Huuh Mah Akha AGAIN!

The teachers here said that they Akha had no right to live in the mountains, that like the government said, they must all move, the heck with their lives. So why not just live at the mission and give up, is that it? Seems the children at this mission were TAKEN too! Benedikta home is run by racist Chinese missionaries. Listen up Mr. Woon!



## Fat Mission Folks And Starving Akha

### Fat Bob Says:

"You completely mis-understand us, you twist what we do, it has nothing to do with how we live and where we spend the money. Since you can't keep the Akha out of hell by feeding them, we just feed ourselves instead. You can't help the Akha by buying them trucks, so we buy a few new ones, the best, for ourselves. Who says Christians are always right, lots of times we don't do what God wants, that is what explains our behavior. We don't want to do anything that would jeopardize our easy lives, our security, and we just can't explain the rather bizarre difference between our life styles and those of the people we claim to be helping! We believe in family values, so we split up the Akha families! Without children at our compounds, other people's children, we couldn't get more funding, it is a proven recipe, and you can see it happening all over Thailand. Everyone is doing it. The children are valuable, we aren't paying for them, so we must be stealing them! That's why everywhere else we have done this like in Australia or Canada, the US, New Zealand, they refer to these kids as the 'stolen generation'."

## Missionaries

### Equal Ecological Desensitization

**Missionaries come to this part of the world and teach the people who live in harmony with the environment that they are evil and worship the devil. Any ploy will do when you are lying to people to get control of them, their children and their land or natural resources. The missionary denies that they are a tool of the colonizers from their own country, the right hand claiming it doesn't know what the left hand is doing.**

**Certainly in south east Asia the missionaries are trying to make up for where their colonialist ambitions failed many times over, by importing ever increasing hordes of missionaries. The Thais, asleep at the wheel, don't realize that increasingly they are going to have no say about what goes on in their country. Will this mean that everyone will be enjoying a full market economy and consuming what the corporations tell them to consume? What price will the Thai environment pay for this? And the Chinese?**

## The Village Voice

### Federally Funded Missionaries Threaten a Southeast Asian Culture Cross Purposes

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**BANGKOK, THAILAND**—In the hills of northern Thailand, near the infamous Golden Triangle region, a new kind of battle is taking place. The nexus of Thailand, Myanmar, and Laos has long been plagued by cross-border shelling and small-arms fire, but the latest fighting is different. On one side are those trying to save a people's culture. On the other are those trying to save their souls.

And now, squarely in the middle, stands the U.S. government. In early October the Department of Labor, as part of the Bush administration's new policy of helping fund "faith-based" organizations, announced it would give \$700,000 to the International Justice Mission, a Washington, D.C.-based Christian group focused on human rights abuses.

Since taking office, President Bush has made channeling federal funds to religious organizations a key part of his agenda. Although the allotment for the International Justice Mission, or IJM, is one of the first faith-based grants to be awarded internationally, others may soon follow. Last month, Bush moved personnel from the White House Office of Faith-Based and Community Initiatives to the Agency for International Development.

IJM's money is to be spent countering child trafficking, no small problem considering an estimated 300,000 women and girls are bought and sold here every year; most end up as forced laborers in factories or brothels. However, the infusion of American support comes at a time when local citizens and the secular aid workers who come to help are becoming increasingly wary of missionary work. In particular, they say Christian preachers end up stripping traditional ways from some of the most impoverished people in the Chiang Rai province, the Akha "hilltribe."

One of the region's six major hilltribes, the Akha are relative newcomers. Some 500,000 members have migrated here from Myanmar, Laos, Tibet, and

southern China over the last 200 years. Fleeing wars, persecution, and natural disasters, they settle in the remote mountains, erecting grass and bamboo villages, practicing slash-and-burn agriculture, and, in some cases, making and selling crafts to tourists. Akha religion is best described as ancestral and animistic, meaning they believe everything has a spirit. The tribe is shunned by Thai society—and heavily targeted for conversion by missionaries.

Twenty-year-old Buga Mayer, who sells hilltribe clothing and accessories in Chiang Rai's night bazaar, has nothing but sharp words for outside religious preachers. "They come to change the Akha people's ideas," she says. "It's no good. We used to have Akha festivals all the time. Now it's just once in a while."

It's unclear how much evangelizing IJM engages in, if any, as representatives declined to be interviewed. And while a spokesman for the Department of Labor says the federal money is only to be used to stop child trafficking—a task that includes serving as a liaison between government officials and field missionaries who witness abuses—he also acknowledges the government has no control over how IJM spend other portions of its budget.

Who's to say whether any given dollar gets spent on humanitarianism or proselytizing? With the region's average monthly wage pegged at something less than \$100, the sheer size of the \$700,000 grant is raising eyebrows.

"That's not good news," says Alberto C. de la Paz, curator of a hilltribe museum run by Thailand's Population and Community Development Association, the country's largest nongovernmental organization. Himself a Filipino-born Christian, de la Paz is hardly a radical anti-missionary crusader. He acknowledges the benefits missionaries bring to the hilltribes, such as teaching basic literacy and thus empowering people to record their history. However, he says missionary outreach sometimes results in half a village converting to Christianity while the other half holds to the traditional faith. This split can create problems for groups trying to run development programs such as encouraging the planting of renewable crops. In many cases, he says, the two halves simply won't work together, so the whole village loses out.

More importantly, de la Paz thinks missionaries contribute to the erosion of indigenous culture. By spreading a belief in Jesus, he says, they relegate ancestral and spirit worship to the history books. Along with it go the clothing, rituals, and other expressions of identity. Also at stake is centuries-old knowledge of agriculture, medicine, and family ties, which is spread through religious stories. A horticulturist by training, he equates a loss of cultural diversity with a loss of biodiversity. The less diverse our human population becomes, the less its chance for survival. "The villagers are living in what I call a cultural island," he says, "and that is being eroded."

Yet de la Paz is not the evangelicals' fiercest critic in Chiang Rai. By almost all accounts that title goes to Matthew McDaniel, a 44-year-old former carpenter from Oregon. Driving from village to village in a beat-up Toyota four-by-four, its rear end pasted with "Missionaries Suck" bumper stickers, McDaniel isn't shy about his disdain for the religiously motivated. He climbs trees to take down signs posted by missionaries. And he says he has told missionaries trying to move into his village, where he lives with his Akha wife, that he'll do "whatever it takes" to keep them out.

Since moving to Thailand 15 years ago, McDaniel has started a small nongovernmental organization called the Akha Heritage Foundation. With an annual budget of \$6000, the group provides services that range from the establishing of fish farms and publishing books in the Akha language to documenting human rights violations.

McDaniel says the missionaries don't do anything to help the people economically. Worse, he says, the missionaries, despite having vast financial resources, have a vested interest in keeping people poor, since desperation makes for easier converts.

"You don't succeed as a missionary if you teach someone to be independent," he said. "They want to control them like a resource, like trees in a forest."

McDaniel says one of the main missionary activities, the opening of orphanages, is downright sneaky. "They work to take the children," he says. "Separate them from their parents and it's easier to convert them."

For their part, missionaries in the region describe their goals as a mix of the charitable and the heavenly.

About 20 miles outside Chiang Rai, Gary Spengler is enjoying a harvest celebration in a small Akha village of some 30 houses. The village sits in a shallow valley, where thick vegetation on the steep surrounding hills is broken only by terraced farm plots. The houses are grass and bamboo huts resting on stilts, with one or two rooms on the inside and sometimes a porch out front. Chickens cluck about. Large banana leaves, which everyone seems to be using for plates, litter the ground, perhaps soon to be eaten by the chickens.

Perched atop a small rise is a concrete church where dozens of people are attending a service conducted by an Akha pastor. Spengler is there gathering photos and video to show people back in the States. A born-again American missionary, Spengler is upfront and open when it comes to talking about his mission. "If you see a bunch of people who don't know Christianity, you reach out to them," he says, citing Bible study sessions and organizing sporting events as ways to connect with the locals. "It's not trickery. You can't force people to believe in Christ. We just wake up every day and try to help people out."

Spengler admits missionaries have made mistakes in the past, preaching to people without understanding their real needs. "They used to come with a Bible pack and leave. Now they come with a Bible pack and a hammer," he says. "But obviously we would never come if it was just to feed people. That's what the Peace Corps does."

Four years ago Spengler, his wife, Cindy, and their four children moved to Thailand from Virginia, where Gary worked in construction. The couple, both on the early side of middle age, are not the expected picture of Christian missionaries. Cindy, a former sorority girl at Auburn University, suggested going out for a beer. Gary, with his fit physique and stylish sunglasses, spoke fondly of surfing on the Florida coast. After spending three years as missionaries near Bangkok, they came to Chiang Rai last year and founded the Akha Harvest Mission. Now, Gary says, they're planning a 32-bed orphanage here, with the goal of caring for parentless Akha children and "having these kids

raised knowing who Jesus Christ is.” Cindy says missionaries are of course changing the Akha way of life, but she doesn’t necessarily think this is a bad thing. “Those that want to preserve culture look at things as so myopic,” she says. “Culture is not static. Life is fluid, culture is fluid.” She cites an Akha custom that calls for killing one baby in the event twins are born, as twins are thought to bring bad spirits into the village. “Things are not all good in an animist society,” she says. “They live in fear. They don’t know where they are coming from or where they are going.”

And that is the primary motivation for missionaries, redirecting “lost” souls toward the pearly gates. “That is a biblical mandate,” says Cindy. “Are we going to go to heaven by ourselves or are we going to see if we can bring others with us as well?” For people who consider nonbelievers doomed to hell, separating piety from politics may be impossible. The International Justice Mission’s own literature states a need for “an explicitly Christian ministry” to deal with human rights abuses. The Department of Labor, however, says IJM’s religious affiliation had nothing to do with getting funded. “We would not favor a Christian group over any other,” says the spokesman, noting IJM competed with several other secular agencies. “It’s based on abilities, not religious content.” As for the Akha people, opinions about missionaries are, not surprisingly, mixed. Mayer, the bazaar merchant, questions the true objectives of religious conversion. She’s a university student and Buddhist convert, both rare for a hilltribe member.

“The missionaries import the American lifestyle into Thailand,” she says. “They entice people to believe in God. I am suspect. Why do they do this? To increase American power, I believe.” Just a few tables down, 20-year-old Fon Visaluk says she respects missionaries’ efforts to turn Akha people away from drinking and smoking and their push for education. She praises the missionary who has been in her village for the last decade. “In my village boys and girls don’t go to school,” she says. “He teaches them. All day long he’s working. He’s a good man.” In many ways, the judgment hilltribe people and secular aid workers pass on IJM will depend on how well the group segregates its role as American-funded watchdog from its stated commitment

to “advance [Christ’s] Kingdom.” But at a time when the U.S. faces increasing heat from allies and enemies alike for being, at best, an overly dominant culture and, at worst, a relentless crusader, perhaps there’s a better way to promote understanding than sending missionaries to do the job of ambassadors.

### **The Tin Bucket Award Watered Down Swill**

Cindy of course believes in the watered down swill she passes around every day, for money, for her cheap ticket into heaven, who can say? But what we can say is that she doesn’t know jack about the Akha and their culture. While claiming that those who would protect culture are “myopic” she is more than willing to force her’s down the throats of others. However, she needn’t recommend cultural fixes except in her own country.(2 million in prison)

So she comes up here to talk shat about the Akha and talk about twin baby deaths? How many deaths would that be in all of Akha land? 20 in a year? As compared to 1.5 million abortions per year in her own country, an event a traditional Akha would never engage in. So just who is it she feels needs saving so bad from hell? But we have seen this brand of arrogance and racism for a very long time aimed at incriminating the indigenous while their land is stolen. And if she cares so much about infants that die, how about all the money the missions keep while scores of Akha babies die from illness each year?

The Akha, on the other hand, as compared to the guilt ridden, fear ridden christian hordes, (busy bombing the world) don’t do much out of fear at all, and know quite clearly who they are and where they came from and certainly where they are going. The Akha believe that they came from God, their greatest ancestor. And they know all the names of the human beings between themselves and God down to their own birth. For most this is 57 generations to date, though some claim more and some claim less and some claim that some generations are missing. Be that as it may, how many missionaries know their 57 generations of granparents? And the Akha know that coming from God, they will go back to God. Rather straight forward. And they never once collected money from people to pay for their religion. Go to school Cindy Spengler.