

INTERNATIONAL THEOLOGICAL SEMINARY

A STUDY OF THE RELATIONSHIP BETWEEN CHRISTIAN EDUCATION AND  
THE BELIEF SYSTEM OF THAI CHRISTIANS

by

STEPHEN C.R. TAYLOR

Abstract of a Thesis  
Submitted to the Faculty of  
International Theological Seminary  
in partial Fulfillment of the Requirements  
For the Degree of

DOCTOR OF MINISTRY

LOS ANGELES, CALIFORNIA

JUNE 1999

## ABSTRACT

It is generally agreed that the Gospel has not yet taken root in Thailand. Various aspects of Thai culture influence Thai Christians producing deficiencies in their affective and evaluative dimensions of belief. The present system of Christian education, primarily adopted from the West, does not appear able to overcome these deficiencies.

This study looks at one particular area of belief, namely the Thai Christian's understanding of God. The influences of Buddhism, Animism, Brahmanism and the patron-client system of Social relationships are each analysed for potential influence upon Thai Christians in their understanding and relationship with God. These influences are then evaluated from a Biblical perspective. A questionnaire is devised based on these findings and administered to various groups of Thai Christians as well as a random group of British Christians living in England. Results are analysed and compared. Areas where the Thai scored highly without any significant fall in response over the years of being a Christian are noted.

Results indicate that there are indeed deficiencies in the belief system of Thai Christians and that these are not changing despite several years of exposure to the present system of Christian education. A lack in understanding of God's grace, a relatively low level of intimacy with God, and the idea that God can be manipulated were among several areas that produced statistically

significant results. This study exposes the need for changes in the present system of Christian education. A faculty within existing Bible Colleges dedicated to the purpose of developing culturally appropriate theology is proposed. The release and support of appropriate Thai Christians for the task of developing a Thai creed, a Thai catechism as well as relevant text books and syllabi is recommended.

283 words

INTERNATIONAL THEOLOGICAL SEMINARY

A STUDY OF THE RELATIONSHIP BETWEEN CHRISTIAN EDUCATION AND  
THE BELIEF SYSTEM OF THAI CHRISTIANS

by

STEPHEN C.R. TAYLOR

A Thesis  
Submitted to the Faculty of  
International Theological Seminary  
in partial Fulfillment of the Requirements  
For the Degree of

DOCTOR OF MINISTRY

Approved:

Chairman: \_\_\_\_\_

Member: \_\_\_\_\_

\_\_\_\_\_

Academic Dean: \_\_\_\_\_

June 1999

## ACKNOWLEDGEMENTS

I am grateful to Dr Chaiyun Ukosakul, Dr Seree Lorgunpai, Dr Mary Cooke, Susanne Hohnecker, Melba Maggay, Tonglaw Wongamchai and Sakarn Topanda for their recommendations in the research material. I am also grateful to Herbert Swanson and Helen Yang for their invaluable help with the questionnaire and Suthipong Udompunturak and Dr Somsri Ratanawichitrasin from the division of epidemiology, Sirirat Hospital, for their help with the statistics. I am grateful to the many churches and groups who co-operated so kindly in answering the questionnaire and to David Clayton for his help with the English respondents. I would especially like to thank Dr Jane Hardy for her assistance throughout the entire project and also to the faculty of the International Theological Seminary in particular Dr Mel Loucks, Dr Joseph Tong and Dr Wichan Ritnimit for their support and ideas. Last but by no means least, I am grateful to Flor, my wife for her constant encouragement, support and patience.

## CONTENTS

ACKNOWLEDGEMENTS . . . . .	ii
----------------------------	----

### Chapter

1. INTRODUCTION . . . . .	1
2. INFLUENCES UPON THE THAI CHRISTIAN . . . . .	16
3. BIBLICAL PERSPECTIVES RELEVANT TO THE THAI CHRISTIAN. . . . .	56
4. METHODOLOGY, PROCEDURE, FINDINGS AND DISCUSSION . . . . .	77
5. RECOMMENDATIONS FOR CHANGE . . . . .	109
6. SUMMARY . . . . .	121

### Appendix

1. THAI QUESTIONNAIRE . . . . .	125
2. ENGLISH QUESTIONNAIRE . . . . .	130
3. QUESTIONS AS RELATED TO CATEGORIES . . . . .	135
4. RESULTS . . . . .	138
5. CROSSTABULATION OF DEMOGRAPHICS . . . . .	140
6. TABLES OF SUBSETS . . . . .	142
7. WEIGHTINGS AND FOMULAS . . . . .	144
8. BUDDHISM - RESULTS . . . . .	152
9. ANIMISM - RESULTS . . . . .	165
10. BRAHMANISM - RESULTS . . . . .	184

11.	SOCIAL - RESULTS . . . . .	189
12.	INTIMACY - RESULTS . . . . .	199
	BIBLIOGRAPHY . . . . .	204

## ILLUSTRATIONS

### Figure

1.	Hiebert's Model for Contextualization of Truth . . . . .	6
2.	Truth vs Recipient's Perception of Truth . . . . .	16
3.	Cognitive, Affective and Evaluative Dimensions . . . . .	17
4.	Koyama's Illustration of What God Should Be Like . . . . .	23

## TABLES

### Table

1.	Thai Respondents / Buddhism 1 . . . . .	88
2.	Bangkok 0-1 Years Comparisons (Buddhism1) . . . . .	88
3.	Thai / English - Buddhism 1 . . . . .	89
4.	Thai Respondents / Buddhism 2 . . . . .	90
5.	Bangkok 0-1 Years Comparisons (Buddhism2) . . . . .	90
6.	Thai / English - Buddhism 2 . . . . .	90
7.	Thai Respondents / Buddhism 5 . . . . .	91
8.	Thai / English - Buddhism 5 . . . . .	91
9.	Thai Respondents / Animism 2 . . . . .	93
10.	Thai / English - Animism 2 . . . . .	93
11.	Thai Respondents / Animism 8 . . . . .	94
12.	Thai / English - Animism 8 . . . . .	94
13.	Thai Respondents / Animism 11 . . . . .	95
14.	Bangkok 0-1 Years Comparisons (Animism11) . . . . .	95
15.	Thai / English - Animism 11 . . . . .	95
16.	Thai Respondents / Animism 13 . . . . .	96
17.	Thai / English - Animism 13 . . . . .	96
18.	Thai Respondents / Animism 15 . . . . .	96
19.	Thai / English - Animism 15 . . . . .	97
20.	Thai Respondents / Brahmanism 2 . . . . .	100

21.	Thai / English - Brahmanism 2 . . . . .	100
22.	Thai Respondents / Social 1 . . . . .	102
23.	Bangkok 0-1 years comparisons (Social 1) . . . . .	102
24.	Thai / English - Social 1 . . . . .	103
25.	Thai Respondents / Social 3 . . . . .	103
26.	Thai / English - Social 3 . . . . .	104
27.	Thai Respondents / Social 4 . . . . .	104
28.	Thai / English - Social 4 . . . . .	104
29.	Thai Respondents / Social 7 . . . . .	105
30.	Thai / English - Social 7 . . . . .	105
31.	Thai Respondents / Intimacy . . . . .	106
32.	Thai / English - Intimacy . . . . .	107

## CHAPTER 1 INTRODUCTION

### Who Are the Thai People?

#### History

Archaeological evidence suggests that there has been almost continuous human occupation of Thailand for the last 20,000 years<sup>1</sup>. Tai-speaking people, however, migrated southward and westward from China around the 10th century AD. The Tai Sukhothai kingdom was founded about 1220 replacing the Khmer who were living in that area. Chiang Mai was established in 1296 after the Tai people defeated the Mon state of Haripunjaya. The Chakri dynasty came to power in 1782 under the leadership of Chao Phraya Chakri (Rama I). In the early years of the new dynasty the capital city was established in Bangkok. Today there are approximately 65 million people living in Thailand, eighty percent of which are of Tai descent (the majority being Thai). The Chinese, the Khmer, and Malays also constitute a significant portion of the population as do a variety of hill tribe people.

#### Culture

Thai arts include architecture, painting, music, drama, literature, and the crafting of porcelain and pottery. The architectural style of the Thai may be observed in Buddhist temples, usually constructed of wood. Thai painting is

---

<sup>1</sup> Encyclopaedia Britannica: CD 98 Multimedia Edition (NeoLogic Systems, Inc., 1997), s.v. "Thailand".

mostly religious and probably has its roots in India and Sri Lanka. One particularly popular form of drama is called *likay* combining music, singing, narration and drama. Performers dress in traditional Thai dress. The *core traits* (beliefs, feelings and values<sup>2</sup>) run very deep and are strongly integrated. These have generally been very resistant to change<sup>3</sup>. The *surface traits* (mode of dress, style of living, preference in music, food and various other cultural *forms*), however, have been less resistant to change.<sup>4</sup> This is particularly so of Bangkok which has adopted many Western *forms*.

### Society

The cornerstones of Thai society are *relationships* and *hierarchy*<sup>5</sup>. Thailand is a *relational* society. "For Thais, being well-connected is *everything* - both internally and externally"<sup>6</sup>. Apart from trying to create relationships, the maintenance of relationships is top priority. Conflict and confrontation is avoided at all costs. The Thais are well known for their diplomacy and ability to compromise in order to maintain peace. Apart from this, "the Thai social system

---

<sup>2</sup> Paul Hiebert, Anthropological Insights for Missionaries (Grand Rapids: Baker Book House, 1985), p. 43.

<sup>3</sup> Eric Cohen speaks of Buddhism (as found in Thailand) as one of the great "axial" religions i.e. having a clearly defined structure and therefore resistant to change. Eric Cohen, "Christianity and Buddhism in Thailand". Social Compass 38 (1991, 2): p. 117.

<sup>4</sup> This is unfortunate, since there are many beautiful expressions of Thai culture which are now in danger of disappearing.

<sup>5</sup> Henry Holmes and Suchada Tangtongtavy, Working with the Thais (Bangkok: White Lotus, 1995), p. 15.

<sup>6</sup> *Ibid.*, p. 18.

is hierarchically structured"<sup>7</sup>. From childhood, a Thai will be taught to be aware of who are their seniors and who are their juniors.

A significant part of socialisation is oriented toward making the young learn appropriate behavior to deal with it. In particular, they are taught to recognize the difference between high and low status "thi sung thi tam" (literally "high place" and "low place") and the behavior appropriate to each. Those who do not recognize and conform to the norm of behavior of "thi sung thi tam" are frowned upon and disliked in society.<sup>8</sup>

The importance of this element of Thai society will be developed further in chapter two.

### Religion

*Buddhism* (Therevada) is professed by the majority of Thailand's population and is considered the national religion. Although Thai Buddhism has been regarded by some to be of a particularly pure form, the religious practice of most Thais is actually a syncretistic mixture of both *animism* and Buddhism. Many of the practices of the monks, themselves, are actually animistic in origin.

Although they total only a few thousand families, a considerable influence is also held by Hindu *Brahmans*. Most royal and official ceremonies are directed or performed by the Brahman, whose rites are mixed in harmony with those of the Buddhists.

Brahmans are renowned for their astrological expertise, assume responsibility for preparing the national calendar, and officiate at such state ceremonies as the annual plowing ceremony, which is believed to bring a good rice harvest.<sup>9</sup>

---

<sup>7</sup> Titaya Suwanjata, "Is Thai social system loosely structured?," *Social Science Review*, (1976): 171-187.

<sup>8</sup> Chai Podhisita, "Buddhism and Thai World View," in *Traditional and Changing World View* (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 32.

<sup>9</sup> *Encyclopaedia Britannica: CD 98 Multimedia Edition* (NeoLogic Systems, Inc., 1997), s.v. "Thailand, Religion".

Michael Wright goes as far as to say that it is only in fact animism that "is truly their own".<sup>10</sup> Buddhism and Brahmanism are both "imports".

One may ask us Thais whether we are real Buddhists or not? The answer is that we are Buddhists the Thai way. That is, we are Buddhists with many other world views mixed in. Even though these different world views are inconsistent with each other, we have been able to adjust them so that they fit together as one. As Sian Goset said, the Thai believe in various religions one on top of another just like the image of a Jedi. That is at the base, there is animism, on top of that there is the magical beliefs stemming from Brahmanism and Hinduism, and on top of that, Buddhism.<sup>11</sup>

The influence of Buddhism, Animism and Brahmanism will be discussed in more detail in chapter two.

### Introduction to the Problem

John Davis writes,

Dr. Bong Rin Ro of the Asia Theological Association in an article on contextualisation states: A theologian once said, 'Theological ideas are created on the European Continent, corrected in England, and corrupted in America'. I would add 'and crammed into Asia'. Shoving 'Westerner's Christianity' upon Asians is no longer acceptable.<sup>12</sup>

The Gospel has been preached by Protestants in Thailand since 1816.<sup>13</sup>

The first church to emerge was among the Chinese in 1837.<sup>14</sup> Eric Cohen writes, "Christianity was on the whole spectacularly unsuccessful in penetrating

---

<sup>10</sup> Michael Wright, "Some Observations on Thai Animism," Practical Anthropology (Jan-Feb 1968): 1-7.

<sup>11</sup> Nuangnoi Boonyanati, "Fortune (Duang)" In Key Terms in Thai Thoughts (Bangkok: Chulalongkorn University, 1992), p. 56. (Translation from the Thai is my own).

<sup>12</sup> John Davis, Poles Apart (Bangkok: Kanok Bannasan, 1993), p. 13.

<sup>13</sup> Alex Smith, Siamese Gold (Bangkok: Kanok Bannasan, 1982), p. xxiii.

<sup>14</sup> The Maitri Chit Church (being the first Protestant Church in Asia); *Ibid.*, p. 21.

Thailand."<sup>15</sup> There are still estimated to be only approximately 200,000 Protestant Christians in Thailand today (0.3 percent of the population). It is clear that the gospel has not "taken root" amongst the Thai. *Gaps* in understanding the true gospel<sup>16</sup> have arisen on two grounds. Firstly, the messengers. Very little success has been achieved by Protestants to put the gospel into a form that is readily understood by the Thai. The Thais who have believed have adopted the gospel as it has been formed through Western theological thought. Its emphases, therefore, are more readily understood by a Westerner than someone from the East whose ideas and understanding are rooted in a totally different culture and world view. Secondly, the recipients themselves. The traditional Thai culture, belief and world view are presuppositions which superimpose themselves (unconsciously to the Thai) upon the content of the gospel they have received. Their belief is intrinsically syncretistic to the extent that certain beliefs are still influenced by Buddhism animism etc.

It is assumed that the revelation of God in the Bible and primarily through Jesus Christ is for all cultures and for all times. Historically, He has revealed Himself by means of the Jewish/Hebrew culture, using symbols, ceremonies etc. most of which He initiated into the culture for the purpose of revealing Himself, even to the extent of He, Himself being incarnated into it. Over the past two thousand years, this revelation (I shall call it "A") has been proclaimed primarily to the Western world, where it has been viewed, interpreted and understood through the eyes of Greek and other philosophical thought. This has produced a system of theological understanding which I shall call "B". In the last centuries,

---

<sup>15</sup> Cohen, "Christianity and Buddhism in Thailand", p. 118.

<sup>16</sup> That is, incorrect, incomplete or absence of understanding in certain aspects of the truth.

as the revelation of God has been preached by Westerners to other cultures, it has generally been presented not as "A", but as "B", even though these other cultures have developed independently of Greek thought. This makes the reception of "A" blurred (almost like putting glasses for a short sighted person on a far-sighted person). The challenge for missions today is to assist in the formulating of local theologies, whereby national Christians are encouraged to unlock the understanding of their own people to the "A" revelation of God.

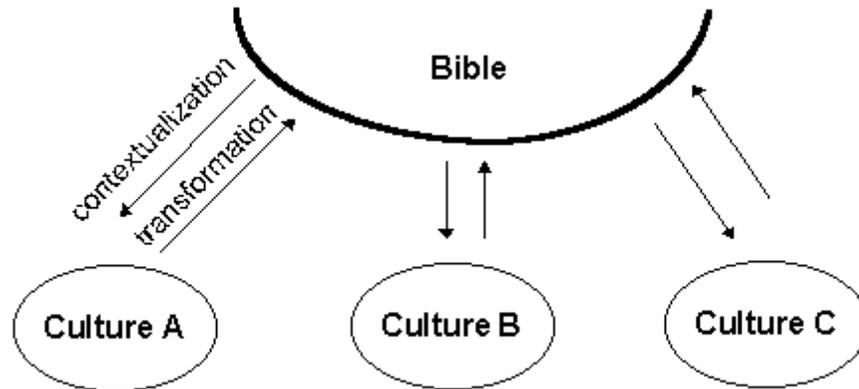


Fig. 1. Hiebert's Model for Contextualization of Truth.<sup>17</sup>

Figure 1 shows Hiebert's model for contextualization of the truth into individual cultures. The truth of the Bible must be correctly contextualized for each culture, which will, in turn, produce the correct transformation. It is clear that Culture B does not determine the Bible through culture A, nor vice-versa.

Because each person lives within a particular context (language, system of thought etc.), he or she must, therefore, be communicated to using the terms understandable within that context. It is agreed, however, that the identity of the

<sup>17</sup> Hiebert, Anthropological Insights for Missionaries, p. 55.

*new* person in Christ is something totally new. It is created according to God's Word, being a new creation in the order of God's mind and intent (as opposed to an extension of the old). Thielicke clearly states,

Between the old man and this Word there is no bridge or continuity. This Word cannot be integrated into something already there. It creates.<sup>18</sup>

This creative Word is revelatory. It is not something that can be understood by "reason". Indeed, as the Apostle Paul states,

No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him . . . This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.<sup>19</sup>

This was demonstrated in Jesus' own ministry. Often the people were recorded to "marvel" at what they heard or saw. Their *faith* was starting to rest in something that their *reason* was having difficulty keeping up with.<sup>20</sup>

Yet, the very fact of the incarnation is a declaration that God *does* speak His Word into our context. Hiebert's model is comprehensive in this respect since it shows how God speaks *into* our context calling for a response and transformation *out* of our context and into God's plan and purpose for us. He reveals Himself in a similar manner. He enters our historical context. He acts in a way that is unmistakably Him, and He does this in order to reveal how altogether greater and "other" He is than we ever imagined. Again we see the two directions, *into* and *out of*.

---

<sup>18</sup> Helmut Thielicke, "The Evangelical Faith," In Theological Foundations for Ministry (Michigan: William B. Eerdmans, 1979), p. 110.

<sup>19</sup> 1 Corinthians 2: 9, 13.

<sup>20</sup> A.W. Tozer graphically illustrates this in a tape recorded message on prayer by comparing it to a long legged father striding ahead while his small son is running on behind trying to keep up!

It is necessary, therefore, that the gospel be communicated in the language of the people. This is a principle that is generally accepted quite apart from the arguments given above. Speaking of missionaries entering a new culture, Lingenfelter points out, however, that, "many people mistakenly believe that when they have finally mastered a language, they have also learned the culture."<sup>21</sup> He goes on to quote,

What Edward Hall calls the silent language of culture. He observes that language is but one of ten primary message systems that are found in every culture (Edward Hall, The Silent Language. N.Y.: Doubleday, 1973 [p. 38-59]).<sup>22</sup>

We observe, therefore, that communicating in the recipients' language may be as little as 1/10th of full communication. There must be an on-going effort to understand the thought patterns and processes, the world view and culture of the recipient if effective communication is to take place.

It should be clear by now that by speaking of the need for contextualized theology I am *not* proposing that "man set the agenda". Nor am I suggesting that the truth be changed in order to fit the culture. I want to emphasize that I am proposing a purely "evangelical" approach. "Contextualization is needed, syncretism is not"<sup>23</sup>. As Barth points out,

Evangelical theology cannot claim for itself that authority which belongs to Him alone. The God of the Gospel is the God who mercifully dedicates and delivers himself to the life of all men. . . . Theology itself is a word, a

---

<sup>21</sup> Sherwood Lingenfelter and Marvin Mayers, Ministering Cross-Culturally (Grand Rapids: Baker Book House, 1990), p. 27.

<sup>22</sup> *Ibid.*, p. 27.

<sup>23</sup> Davis, Poles Apart, p. 18.

human response; yet what makes it theology is not its own word or response but the Word which it hears and to which it responds."<sup>24</sup>

It is hoped that this dissertation may serve to stimulate evangelical Christians in Thailand, who are submitted to the authority of the Word of God, to respond to that Word in order that a contextualized theology which is suited to the Thai people will emerge. Some have indeed endeavored to contextualize the *forms* of Christianity to the Thai culture (e.g. mode of sitting in worship, forms of singing and music, the elements used in the communion etc.). This has been met with varying degrees of success. While the contextualization of *form* is helpful, my primary concern here is the contextualization of *content*. My concern is that the Thai Christians will learn to *think* correctly as Christians. If *content* contextualisation is successful, then the *forms*, I believe, will take care of themselves.

I am also not particularly concerned here with what has been termed "finding the middle ground" or what Donald Richardson calls "Finding the eye opener", or "Concept Fulfillment"<sup>25</sup>. This has led some to controversially equate Jesus with Pra Ariya Metteya (the high-born merciful one, the next Buddha who will deliver from the ever ceaseless round of births). My primary concern in contextualization, however, is simply to find the deficiencies in understanding of truth for the Thai and correcting those deficiencies.

### Statement of the Hypothesis and Clarification of Aims

I have isolated one area of theology that I believe especially needs to be contextualized for the Thai, that is their *understanding of God*. My hypothesis is

---

<sup>24</sup> Karl Barth, "The Place of Theology," In Theological Foundations for Ministry (Michigan: William B. Eerdmans, 1979), pp. 24, 30.

<sup>25</sup> Davis, Poles Apart, pp. 117ff.

that there are deficiencies in Thai Christians' understanding of God. Moreover, their understanding of God is influenced by their religious and social background. I question whether the Christian education (as taught generally through the churches in Thailand, which in turn has been derived from the seminaries) is adequate to remedy these deficiencies.

This hypothesis, although observable, has yet to be tested. It is the primary purpose of this dissertation project then to: 1. Confirm that the Thai understanding of God is deficient and isolate significant areas 2. Confirm that these deficiencies are the result of social and religious influences and to isolate which are the most significant influences 3. Confirm that the Christian education as currently taught is inadequate to correct these deficiencies and needs contextualizing.

Although it would have been desirable to set out straight away to find methods to correct these deficiencies, it is necessary to first prove that they do in fact exist, what they actually are and what is their cause. I shall go on in chapter five to discuss possible remedies which will, it is hoped, prove valuable material for further study. It is also hoped that the findings of this study will form the basis of future teaching syllabi that may be implemented in the churches.

### Methodology

The main instrument I have used to measure these hypotheses is a specially designed questionnaire. Through examining both the fundamental belief patterns and lifestyle of the Thai, and the philosophical background, a comprehensive questionnaire aimed at evaluating the beliefs and lifestyle of the

respondent has been developed.<sup>26</sup> The questionnaires have been given to a relatively large number of Christians (approximately 460) who are members of various churches in Bangkok and the more rural north east of Thailand. The respondents have been Christians for varying lengths of time. Some have come from families who have several generations of believers. An identical questionnaire in English<sup>27</sup> has also been used on a random sample of 50 British Christians.

The questionnaires will be examined and results will first be analyzed to see in which areas the Thai respondents differ from the British.<sup>28</sup> Secondly, the Thai respondents will be grouped according to their age as a Christian. The results will be analyzed to see if there is any significant change in the way different age (of being a Christian) groups answer questions related to their understanding of God. It is possible that in certain areas there will be significant differences, in other areas no significant difference. Reasons for each will be discussed. If in deficient areas the older Christians do not answer significantly differently from the younger ones, then this will verify my hypothesis that the Christian education is inadequate. All statistics will be performed and recorded using SPSS for Windows Version 7.5 (1998).

### Limitations, Assumptions and Definition of Terms

#### Questionnaire rather than Interview

---

<sup>26</sup> For the Thai questionnaire please see Appendix One.

<sup>27</sup> For the English translation of the questionnaire please see Appendix Two.

<sup>28</sup> This is not to say that the British answers will be any less influenced by defective understanding of the British towards God, resulting from their own social and philosophical background. It will, however, serve as a starting point in isolating areas that are peculiar to the Thai. Ascertaining the defective areas for the Thai will be done mainly by comparing the Thai answers with the Biblical norms as described in Chapter three.

In some circumstances the *Ethnographic Interview* tool, as developed by James P. Spradley,<sup>29</sup> may be more accurate than a questionnaire and this approach was considered. The problem with using the interview method in this study is the need for a relatively large number of respondents for each age (of being a Christian) category. It would not be practical for me to interview hundreds of people. There is also a problem with the scope of the material being analyzed. Several categories relating to the Thai's concept of God need to be evaluated. This means a relatively large number of questions need to be asked, something impractical in an interview setting. I have therefore settled for the *questionnaire* approach, realizing the inherent limitations. Although a great deal of care has been taken to eliminate ambiguities in the questions (and several people have kindly assisted me in this, including a pilot group who answered an initial draft of the questionnaire), there will still, inevitably, be some degree of ambiguity.

#### Cross Sectional rather than Longitudinal

Although a longitudinal study would have been preferred (i.e. examining the same person over a specified length of time), but because of time limitations a cross-sectional study is here used (i.e. taking a relatively large number of samples of Christians of varying ages of being a Christian from various churches).

#### Belief and Behavior

It is assumed that one's belief influences one's behavior<sup>30</sup>. This study, therefore, examines not only whether the Christians' knowledge about God and

---

<sup>29</sup> James Spradley. The Ethnographic Interview (New York: Holt, Rinehart and Winston Inc., 1979), pp. 1ff.

<sup>30</sup> Hiebert, Anthropological Insights for Missionaries, p. 21.

Christian truth has increased but whether there has been a change to their belief system, which will be evidenced in a change of lifestyle.

### Christian Education, the Major Influence

I acknowledge that the Christians will have developed their own system of belief through their own relationship with the Lord and His revelation personally to them by the Holy Spirit. It will be assumed, however, that the *major* influence on their thinking and understanding will have been the teaching received through the Christian education system available to them in Thailand. The study is focused towards isolating areas of the Thai's understanding of God that are deficient or defective and are remaining so because of the absence of a sufficiently contextualized Christian education system.

### Focus on the Thai Christian's Understanding of God

Whilst there is a need also to study the Thai's understanding of a variety of issues (e.g. salvation, the Church, ministry, etc.), this study is particularly focused on one important area, that is: the Thai Christian's understanding of God. I have chosen this area because it is perhaps the most fundamental. As a missionary working in Thailand for the past 18 years, I still realize my need to further understand how the Thai think, especially in this area related to God.

### Cross Section of Respondents

Although my Thai respondents have come from a broad cross section of churches, I have been unable to select a totally random sample of the entire Christian population in Thailand. My respondents have mainly come from churches where I have some degree of personal involvement or a friend working there. I have been able, however, to obtain results from both churches within the two largest groups of churches, the Church of Christ in Thailand and the

Evangelical Fellowship of Thailand, and have results both from urban and rural situations.

### Ethnic Grouping of Interest

The ethnic grouping of the respondents will be a secondary consideration in my analysis (the primary being the age of them being a Christian). I have not set out to analyze the understanding of God among smaller ethnic groups, such as tribal minorities. My main interest is in the Thai, the Chinese and the Thai-Chinese (i.e. of mixed parentage).

### Contextualization

I am aware that *Contextualization* is a loaded word. As I have already mentioned, I do not use it in the more *liberal* sense which would allow the content of the message to be changed in order to suit the Thai culture, nor am I particularly concerned here with finding a "middle ground" which may be used as a base for communication. My concern is also not with the religious "forms" but rather with the "content". That is, how to teach and present the truth in a way that is appropriate to the Thai without compromising the content of the truth. How to penetrate the Thai's understanding with concepts that are hard for the Thais to understand. How to correct the misunderstandings that are a result of the Thai's religious and social background.

### Organization of the Rest of the Study

The next chapter, Chapter Two, introduces some of the major influences that may have bearing on the way Thai Christians think towards God. These are both religious and social influences.

Chapter Three gives some Biblical perspectives on God as He is revealed in His Word. Particular problem areas for Thai Christians are selected.

The results of the questionnaire are presented, analyzed and interpreted in Chapter Four. The verification or non-verification of the hypotheses will be determined.

Chapter Five is an important chapter which investigates various strategies for change. Suggestions are made for increasing the effectivity of our communication of the truth among the Thai. These, it is hoped, will become the subject of further study.

CHAPTER 2  
INFLUENCES UPON THE THAI CHRISTIAN

Introduction

There are four significant influences upon the Thai mind which to some degree have bearing on the way they think about God. They are Buddhism, Animism, Brahmanism and finally Social influences (in particular patron-client relationships). Each of these influences will be studied in this chapter.

Whenever Truth is received by individuals in a particular culture two things inevitably take place. First of all, the Truth starts to bring about a change in the way the recipient understands himself, understands his world, understands God. That is, the Truth re-molds the recipient. Secondly, the reverse takes place. The recipient understands the Truth as perceived within the framework of his or her world view. So in effect, the recipient re-molds the Truth. Of-course the Truth never actually changes, it is the way it is perceived that is different. This may be illustrated as shown in Figure 2.

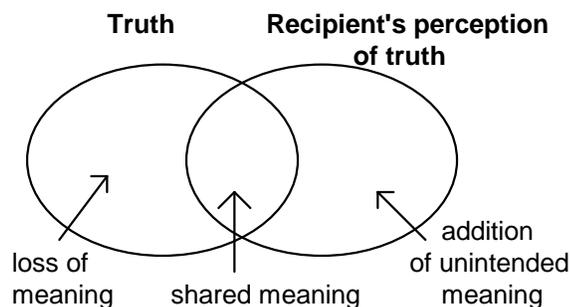


Fig. 2. Truth vs recipient's perception of truth. <sup>31</sup>

---

<sup>31</sup> Adapted from Paul Hiebert, Anthropological Insights for Missionaries, p. 157.

The goal is to eliminate the *addition of unintended meaning* and to recover the *loss of meaning*. It may be explained as being similar to wearing glasses with red-tinted lenses. The world as perceived becomes red. Certain colors are filtered out, and the color red becomes accentuated.

Cultural anthropology has become a major field of study in past years. Hiebert gives the following helpful model, dividing culture into three dimensions, the cognitive, the affective and the evaluative.

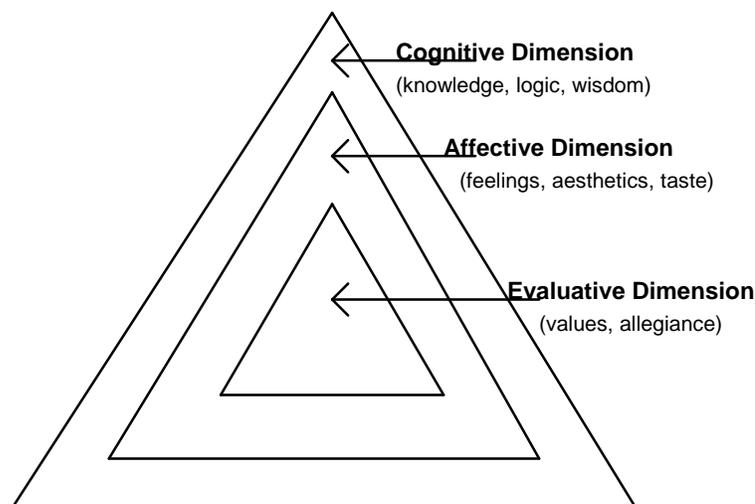


Fig. 3. Cognitive, affective and evaluative dimensions. <sup>32</sup>

The Cognitive dimension has to do with the way we organize what we know about ourselves and the world around us. A new born baby gradually develops its ability to distinguish between objects and knows what they are called in his or her language. On a deeper level, through familiarity, the child develops the Affective dimension. This has to do with the tastes and feelings it has towards certain things. For instance taste in food, music, in art, people.

---

<sup>32</sup> Ibid., p. 31.

Finally, on the deepest level, the child develops its Evaluative dimension. This has to do with the child's awareness of right and wrong, what is of value and what is not, etc. Those who have been brought up in one culture will have a different set of values from those of another. For instance, Hiebert gives the example:

In North American culture it is worse to tell a lie than to hurt people's feelings. In other cultures, however, it is more important to encourage other people, even if it means bending the truth somewhat.<sup>33</sup>

Affecting a total change in a person will, therefore, require not just cognitive understanding but also affective evaluative. The deepest of these, as we have seen, is the evaluative.<sup>34</sup> We must ask the question, therefore, to what extent has the evaluative dimension of the Thai Christian been transformed by a true understanding of God? To what extent is their evaluative understanding of God still affected by traditional influences? Similar questions may be asked for the cognitive and affective dimensions. In order to answer these questions a questionnaire has been developed.<sup>35</sup>

In order to develop appropriate questions for the questionnaire, the following major influences on the Thai were studied, in particular in relation to how they may influence the Thai Christian's understanding of God (cognitively, affectively and evaluatively).

---

<sup>33</sup> Ibid., p. 33.

<sup>34</sup> I was interested to learn from a program on the brain, shown recently on the BBC Satellite World Service, that associations and linking between the neurons of the brain cells takes place through observation, familiarity etc until "core" links are formed which form the basis of the person's *values*. These "core" links are actually positioned deep within the brain and determine how other links take place.

<sup>35</sup> For the Thai questionnaire please see Appendix One. For the English translation, please see Appendix Two.

## Buddhism

### Introduction

Although many Thai are not practicing Buddhists almost all have been strongly influenced by the permeation of Buddhism in Thai society. Buddhism has no concept of a personal God worthy of worship. "The doctrine of the non-existence of a Creator is so universally held by intelligent Buddhists that there is no necessity of quoting passages from the Pitaka to show that it is an integral part of the religion of Buddha."<sup>36</sup> Wells adds,

Buddha did not teach the existence of a creator God. Rather he accepted the universe as something which *is*, and urged his followers to devote their thoughts to man's predicament in a world of suffering, and to the way of escape.<sup>37</sup>

### Salvation from Suffering

The Thai concept of salvation is predominantly to *escape from suffering*.<sup>38</sup> This influences the Thai in two ways.

---

<sup>36</sup>D. J. Gogerly, The Kristiyani Prajnapti or The Evidences and Doctrines of the Christian Religion in Three Parts. Part I: On Buddhism (Colombo: Christian Vernacular Education Society, 1885), p. 74.

<sup>37</sup> Kenneth Wells, Therevada Buddhism and Protestant Christianity (Chiangmai, Booklet prepared for the Sinclair Memorial Lectures at the Thailand Theological Seminary, 1963), p. 10.

<sup>38</sup> The Four Noble Truths of Buddhism: the truth of suffering, the truth that suffering originates within us from the craving for pleasure and for being or non-being, the truth that this craving can be eliminated, and the truth that this elimination is the result of a methodical way or path that must be followed.

If He Does Exist then God Must Be "Ignorant"

Koyama relates how difficult it is to use the cosmological proof for the existence for God,

I must confess to you that one uneasy look cast on me by a leper while I was happily discoursing on this "proof" for the existence of God in a leper colony outside Chiangmai shook me. The leper boy, through his very existence, challenged and rebelled against Aristotelian pepper - so I understood. The God theorized under the influence of the over-anxious rationality of the West is, I must conclude, as dim as the 'Asokanized Christ'.<sup>39</sup>

To suggest that God created this world (which to the Buddhist world view is full of suffering), brings the Thai Buddhist to the conclusion that this creator must have been stupidity and carelessness itself, "the very essence of ignorance . . . as it did not know the consequences of its own action . . . Buddhism teaches that such a god should be conquered and destroyed.<sup>40</sup> In subtle ways, this attitude towards God may carry over to the Thai Christian. He or she may be tempted to blame God for the way he or she is, or for the problems they have. On a wider scale, he or she may be led to think that this world's problems are basically God's problems. It is His job or responsibility to resolve them since He is the initiator. Man's part in his responsibility for world mission and for the world's problems is thus diminished.

---

<sup>39</sup> Kosuke Koyama, Waterbuffalo Theology (London: SCM Press Ltd., 1974), p. 87.

<sup>40</sup> Wan Petchsongkram, Talks in the Shade of the Bo Tree (Bangkok: Thai Gospel Press, 1975), p. 70-71. Here the author is reflecting on the answer given by a respected Thai Buddhist monk, Buddhadasa, in response to a Catholic Priest's question whether there was any teaching in Buddhism comparable to the Christian doctrine of creation.

### There Is Little or No Concept of Salvation from Sin

It is very important for us to understand that the Thai has very little interest in salvation from sin. Since there is no God to be accountable to, his sin is primarily a private affair. His primary concern is salvation (or relief) from suffering or problems. This has tremendous implications for our witness and discipling of new Christians. "This word [salvation] does not make sense to most Thai Christians, even to the writer himself who was born in a Thai Christian family. Salvation is of no interest at all."<sup>41</sup> In fact from the earliest days of missionary work, it has been noted that the Thais did not respond to the message of salvation from sin that was preached to them. Those who did become Christians were actually responding to what they heard about "a powerful, spiritual being who is concerned about them and who is willing and able to help them when they need help."<sup>42</sup> Out of thirty sermons preached by Thai Christians in the north of Thailand, Philip Hughes observed that "the idea of atonement was never mentioned or expounded in any of the sermons."<sup>43</sup> In his soteriological study of Thai Christians, Hughes discovered that,

The forgiveness of sins . . . rated as seventh in importance out of ten possibilities by the Thai Christians who completed the questionnaire. The fact that Christianity teaches people how to live, for example, was considered much more important by most of the Christians.<sup>44</sup>

---

<sup>41</sup> Praphas Chantraboon, St. Paul's Teaching on Salvation in the Epistle to the Romans (ChiangMai: Thailand Theological Seminary, 1965), p.14.

<sup>42</sup> Philip Hughes, Proclamation and Response: A Study of the History of the Christian Faith in Northern Thailand (Chiang Mai: Payap University Archives, Payap University, 1989), p. 53.

<sup>43</sup> Philip Hughes, "Christianity and Buddhism in Thailand" Journal of the Siam Society, 73(Jan-July 1985): 23-41, p. 33.

<sup>44</sup> *Ibid.*, p. 34.

I recently asked a young Thai man who has been a Christian for about three years whether, as a non-Christian, he had ever felt a sense of being accountable to a higher being for his actions. He said that in no way had he ever felt any sense accountability. This obviously has tremendous implications which will be discussed in chapter three.

### Detachment

The Buddhist ideal of "no self" which is a result of total renunciation of desire has a significant influence upon the Thai mind. "Attachment", whether it be to family, friends, material wealth etc. are all believed to inevitably produce suffering. The characteristic "cool-heart" of the Thai is, no doubt, largely influenced by this ideal. It is generally regarded that one who can stay cool and calm has attained to a certain degree of spiritual maturity. In fact Hughes notes that "the Christians expressed equal interest to that of the Buddhists in the value of "calm contentment", and they saw Christianity as helping to give them that calmness and sense of peace."<sup>45</sup>

### God Is Detached

The "ideal" of detachment may influence the Thai Christian's understanding of God. Koyama points out that if God is attached (through loving the world) then he is firstly unpredictable (because attachment is a weakness) and secondly is inferior because attachment will always lead to suffering.<sup>46</sup>

Chaiyun Ukosakul observes that detachment is a prominent feature in the relationship patterns of the Christians in the Thai church he studied.

---

<sup>45</sup> Ibid., p. 18.

<sup>46</sup> Koyama, Waterbuffalo Theology , pp. 84-87.

Detachment is typically observed, he says, by non-involvement, non-committal styles of social interaction and the avoidance strategy of conflict resolution.<sup>47</sup> That Christians should practice detachment in the relationships with one another strongly suggests that they understand God also as detached.<sup>48</sup>

Koyama believes,

The Christian doctrine of the wrath of God, the perturbation of soul, has been soft-peddled or avoided. When the wrath of God was branded a perturbation of soul and ignored, some vital message, specifically for Thailand, contained in the doctrine of the wrath of God was lost.<sup>49</sup>

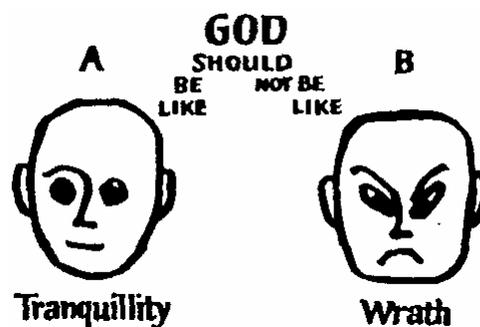


Fig. 4. Koyama's illustration of what God should be like.<sup>50</sup>

#### Impersonal - Transcendent vs. Immanent

The *immanence* of a God who is intimately involved with those He loves, may therefore, be dwarfed by the *transcendence* of the one who sits enthroned in the heavens. A God who is tranquil and calm, who has steady emotions and

<sup>47</sup> Chaiyun Ukosakul, A Study in the Patterns of Detachment in Interpersonal Relationships in a local Thai Church (Illinois: Trinity Evangelical Divinity School, 1994), iii.

<sup>48</sup> 1 John 4: 7-8 (Let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love) suggests a correlation between the way we know and understand God and the way we behave towards each other.

<sup>49</sup> Koyama, Waterbuffalo Theology, p. 96.

<sup>50</sup> *Ibid.*, p. 99.

does not strive towards a goal and purpose, is much more likely, therefore, to be understood by the Thai. Greatness is thus equated with the ability to stay above and be unaffected, even to the extent of remaining aloof and impersonal. The very idea that God that can "be known" disqualifies him from being God, reducing him to the human level. That God should be "personal" automatically includes impermanence, feeling etc. which for the Buddhist mind is a characteristic of a being *before* his or her enlightenment. Davis, in a search for some "middle ground" with the Buddhist suggests,

Western Christendom has been guilty of domesticating, privatizing, and individualizing God. Indeed, our claim to have a "personal relationship" with the Creator of the universe may appear to be egotistical and arrogant. We are also guilty of seeing God as ONLY a Person, He transcends not only His creation, but HIS Personhood. We give the impression that we know all there is to know about this Being. But our God is "too small". He is also inaccessible height and fathomless depth, incomprehensible breadth and eternal length. If nothing else this points to a need to define 'personal' in religious language. As a bridge to the Buddhist, is it not possible to speak of God firstly in terms of His "non-relational" attributes - those attributes . . . It is possible to speak of God as 'goodness', One who is independent of all other properties or persons, or 'justice', 'holy', 'attractive', 'powerful', etc. Perhaps He should be spoken of in more "mystical" terms for that is certainly what the Church Fathers did.<sup>51</sup>

As already stated, my concern in this thesis is not to explore the "middle ground". What the above does suggest, however, is that the Thai Christian may well have difficulty in realizing the *immanence* of God and this will need to be corrected. Likewise, the *transcendence* of God may be infused with non-Biblical concepts. Winston King's comparison of Christian worship and Buddhist contemplation<sup>52</sup> also suggests that there may be a hangover of the

---

<sup>51</sup> Davis, Poles Apart?, p. 45.

<sup>52</sup> Winston King, Buddhism and Christianity: Some Bridges of Understanding (Philadelphia: The Westminster Press, 1962), p. 24.

depersonalized contemplation in the Thai Christian's worship. Buddhist contemplation is not conscious of another who has supernal worth and therefore worthy of worship. The basic Buddhist spiritual technique is that of individual meditation, being depersonalized and contemplative. The Thai Christian might well be motivated in worship towards "feeling something" for themselves rather than to exalt God.

### God Is Part of the Whole Cosmos

When Buddhism arose in India polytheism generally prevailed and the names of deities such as Brahma, Indra, Thorani, Mara, and Yama were widely known. Buddhism reduced them from gods to godlings or celestial beings. As such they were not abiding, not permanent, but subject to *samsara* or rebirth after long intervals of time.<sup>53</sup>

The Buddhist world view can accept "celestial beings" so long as they are subject to the same cycle of birth, life, death as every other "unenlightened" being. Some even go as far as to say that the Christian God only *thinks* he created the world and mankind. He is self deluded and "unenlightened". As such, he may be of a higher order than the average man, but is still subject to rebirth.

For them a god (*devata*) is a former human being who, due to his good karma, has, after his death, been reborn into a world of bliss. Once this god's karma has been used up, he will have to be reborn on earth and maybe in his next life he will be transported to an even higher realm and so forth until he can reach Nirvana.<sup>54</sup>

This fits well with animistic belief and basically reduces God to just one of many spiritual forces. It means that God is not our creator and is not, therefore,

---

<sup>53</sup> Wells, Therevada Buddhism and Protestant Christianity, p. 8.

<sup>54</sup> Three Worlds According to King Ruang, trans. Frank E. Reynolds and Mani B. Reynolds (California: Asian Humanities Press, 1982), 217ff.

intrinsically worthy of our worship and to be our Lord. It may also lead to dualism which will be discussed under *animism*.

### Merit and De-merit

Thai Buddhist teaching centers on the laws of merit and de-merit. If you do good, you will receive good, if you do evil then you will receive evil. This is so ingrained that illness, accidents, fortune or misfortune are generally seen as the result of merit or de-merit (the deeds done earlier in this life or in a previous incarnation).

### God Makes Us Pay for Our Mistakes (Life Is One of Merit)

Merit also plays a big part in the thinking of Thai Christians. In his study of the meaning of religion among Thai students, Philip Hughes found that,

Christian students affirmed even more strongly than Buddhists that if we do good, we will receive good, and if we do evil, we will receive evil. Christianity is seen as a set of teachings about how one can do good. Thus, by following religious teaching, one will receive the benefits of doing good. If one follows the teaching of Christianity, then one should be able to enjoy a good life, and things will go well for one.<sup>55</sup>

The above is not surprising given the already mentioned lack of understanding of forgiveness of sins among the Thai. It does mean additionally that God may be seen as the one dealing out fortune or misfortune according to our merit or de-merit. A statement that was influential in my desire to study this subject of God in the mind of the Thai Christian was that of a Thai Christian lady after a hotel collapsed in a nearby province and several people had been buried under rubble. Her statement was "those who have merit will get out alive".

---

<sup>55</sup> Hughes, "Christianity & Buddhism in Thailand", pp. 34-35.

A relationship with God may, therefore, be based upon one's ability to perform and please God, rather than grace, acceptance and salvation. A concern for ritual naturally follows. Hughes notes,

In the responses to the initial questionnaire used in the research, sixty-five percent of Christians who responded said that not praying regularly was either seriously or very seriously sinful. Forty-five percent considered not going to church regularly also as seriously or very seriously sinful. If one does not keep the *dharmā* (Christian teaching) one may expect to suffer the consequences of that failure.<sup>56</sup>

That *karma* is still very much at the basis of the Christian's consciousness is summed up by Wan Petchsongkram,

"Let God's will be done" - but when I was a new Christian, I thoroughly disliked this phrase because I could not see that God was coming into our lives and doing anything. I could only see that if we did wrong we were punished accordingly and if we did what was right, we were rewarded I could not see God in it at all- When we talk about God's will and leaving things to him, Buddhists laugh at us and new Christians do not believe in it either. They still secretly believe in karma.<sup>57</sup>

Most Thai's become Christians because of what God has done for them in helping them out of their troubles in some way (not, as we have seen from the starting point of forgiveness of sin). These new believers are then taught how to follow God and to do His will. They are taught to pray, read, witness etc. Their tendency could well be to live under the understanding that being a Christian is doing the right things (or making merit). If they are faithful then God will continue to bless them and give them favors, if they are unfaithful then He will punish them. They, in turn, return the favors transactionally with more faithfulness. If He doesn't help them, then it is either because they haven't done enough or else

---

<sup>56</sup> Ibid., p. 35.

<sup>57</sup> Wan Petchsongkram, Talk in the Shade of the Bo Tree (Bangkok: Thai Gospel Press, 1975), p. 137.

they feel they have been dealt with unfairly and become disappointed with God. They may remain a Christian but be just average in their commitment (and feel justified in being so).

It has been noted in Buddhist circles that *transaction* or even *investment* is associated with the practice of merit-making. In his short story of a beggar receiving donations, Seksan Prasertkul writes,

Invariably, some of the old women would take time and pray for their wishes to be granted, which he knew must have been more value to them than what they were about to give him . . . might be making a wish to win the lottery ten times, both the legal and illegal ones... the first prize and small prizes . . . one can genuinely ask whether today merit-making is done to curb or to ignite and further the desire . . . there is emerging a new mixture of Buddhism and business, a commercial Buddhism.<sup>58</sup>

The *transaction* element lies deep in the whole value system of karma and merit making. *What do I get out of it?* This same element may still be operating in the evaluative dimension<sup>59</sup> of the Thai Christian.

### Animism

#### Introduction

---

<sup>58</sup> Seksan Prasertkul, "Good Citizen," in Value Conflicts in Thai Society: Agonies of Change Seen in Short Stories (Bangkok: Social Research Institute, Chulalongkorn University, 1992), pp. 158-164.

<sup>59</sup> Please refer to the Introduction to this chapter.

The second major influence affecting the cognitive, affective and evaluative dimensions of the Thai is animism. Although Buddhism is the national religion, animism perhaps lies deeper in their belief system.

Because the impersonal world view of Buddhism is still relatively unattainable, the Thai readily accommodate Hinduism and animism, the beliefs in spirits and ghosts which is directly opposite to the impersonal view, into their cognitive-belief systems. The Thai in actuality really believe in the supernatural world of gods and spirits. Observably, one can find a spirit house in every household.<sup>60</sup>

It has been noted that "belief in supernatural beings, mostly animistic in nature, has been part of Thai social life since the formation of Thai society."<sup>61</sup> Respect and offerings are made to the spirits. They are asked to help control nature and when the request is complied with offerings are again made. There are many types of spirit as Edwin Zehner notes,

The many Thai words for "spirit" - *phi ka* (ผีกะ - a particularly malevolent kind of ghost), *thewada* (เทวดา - god or angels, often acting as guardians), *winyan* (วิญญาณ - souls, and sometimes ghosts), *jao thi* (เจ้าที่ the spirits of particular places), *jao phau* (เจ้าพ่อ - another kind of guardian spirit), *pret* (เปรต - a kind of ghost mentioned in Buddhist scriptures), and so on - all become subtypes of *phi* (ผี - malevolent spirit, or demon).<sup>62</sup>

Apart from these *personal* beings, "an anthropologist, Robert Textor, identified fifty-seven types of non-anthropomorphic objects which were said to have some magical power."<sup>63</sup> The magical power behind these objects, however,

---

<sup>60</sup> Suntaree Komin, "The World View Through Thai Value Systems," in Traditional and Changing Thai World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 180.

<sup>61</sup> Kobkul Putharaporn, "Country Folk Songs and Thai Society," in Traditional and Changing Thai World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 162.

<sup>62</sup> Edwin Zehner, "Thai Protestants and Local Supernaturalism: Changing Configurations," Journal of Southeast Asian Studies 27, 2 (September 1996): 293-319, p. 314.

<sup>63</sup> Philip Hughes, "Christianity and Buddhism in Thailand", p. 30.

is understood to be derived by a *personal* power (or spirit) that is resident or associated with the object. Some shopping precincts in Bangkok have entire sections given over to the sale of such objects. They take the form of amulets, charms, images of Buddha etc. Amulet trading has become a multi-billion-baht business in Thailand.<sup>64</sup> Particularly *potent* items can be worth more than a million baht. Do amulets really have supernatural powers? A typical answer would be, "After my friend received the amulet, he won six lottery prizes in a row."<sup>65</sup>

There are a multitude of other practices that may be regarded as forms of Thai animism. It is not necessary to mention them all here since most have a common theme, that is *power*. The practice of tattooing for example, is often performed in conjunction with animistic ritual in order to invoke powers of protection, special courage or other supernatural ability. Tattoos of animals (such as a tiger), for instance, have a variety of special powers. The power, it is believed, may even be to the extent of rendering the owner invincible in the event of attack.<sup>66</sup>

The Thai preoccupation with animistic belief is largely due to their interest in *power*. When something is particularly desired (e.g. healing for someone who is sick, a promotion, a business contract etc.) then making merit may be a first step with the hope of receiving it as a product of good *Buddhist* karma. If this doesn't work, *animistic* powers are called upon for help and promises are made in order to secure the thing requested. Increasingly, this latter course is preferred

---

<sup>64</sup> Wipawee Otaganonta, "Amulets' mysterious power," Bangkok Post, 23 July 1990, sec. Outlook, p. 48.

<sup>65</sup> *Ibid.*, p. 48.

<sup>66</sup> Some believe, for example, that "ying mai kao" (no bullet would be able to penetrate his body).

to the former, being a faster way of getting the desired result. Despite the Buddhist teaching of "ton pen ti pung kawng ton" (you can only depend on yourself), there seems to be an innate desire to find power beyond oneself which will lead one to prosperity. The Thai are not particularly concerned with who or what that power is, so long as they can "tap into it" for their benefit.

One would expect that belief in spirits would have decreased with the emergence of technological development and knowledge. When in conversation with a university science professor recently, however, I was surprised at his evident interest in *apinihan* (miracle performing power) and asked me whether Christian faith had such power. Kobkul Phutharaporn's study of recent Thai country folk songs (luk thung), shows that the *spirits* are referred to often in the songs, revealing that "such belief still persists in practice if not in ideology."<sup>67</sup> Suntaree Komin's research of Thai religious behavior has also produced the following surprising result,

One wide-spread form of supernatural behavior is to make a vow to the spirits with the promise of some reward (bon ban san klao), if the request is fulfilled. If the person fails to honor the promise, the spirits will inflict misfortune and disasters on him. As people become more educated and modernized, it seems that these beliefs and practices which are usually seen as characteristics of peasant society should be phasing out. The answer to the question on engagement in such super nature related behavior showed that a total of 40.0% of the samples had practiced bon ban san klao from 1 to over 20 times in the previous year. Of those who practiced it, women were of a higher proportion than men. What is more interesting is to find that the urban Thai practiced it more than the rural Thai; the more educated slightly more often than the less educated. The

---

<sup>67</sup> Kobkul Phutharaporn, "Country Folk Songs and Thai Society," in Traditional and Changing Thai World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 163.

data seem to suggest that education has nothing to do with occupation in relation to such practices.<sup>68</sup>

Such, then, is the extent and depth of the animistic belief for the Thai. This can influence the Thai Christian in a variety of ways.

### God is a Greater Power

#### The Beginning of Belief

Most Thais become Christians because they see something of the power of God. This may be in the form of a healing, or of some special provision or answer to prayer. Societal pressure is so great upon the Thai *not* to become a Christian that they are unlikely to believe (or remain believing) unless something significant happens. Their choice would generally be to maintain peace with society rather than risk things with God. Their animistic background and their knowledge of the power of spirits, makes the *experience* of God's power very important to them. A western friend, who was recently talking with a Thai Christian lady in Glasgow, was interested in the lady's statement, "I've prayed to God several times, but He has not yet displayed His power."

Missionaries and national evangelists have often presented God as a greater power than the local spirits. They invite their listener to believe in God and experience His healing power. Whether there is a revelation of the meaning of the cross becomes a secondary consideration.<sup>69</sup> In Hughes' research on Thai Christianity, two major soteriological patterns emerged, "The first of these centered on the fact that Christianity was seen as a religion which teaches one

---

<sup>68</sup> Suntaree Komin, "The World View Through Thai Value Systems," in Traditional and Changing Thai World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 181.

<sup>69</sup> This will be discussed in chapter three.

how to live. The second involved seeking the aid of the power of God."<sup>70</sup> Experiencing God's power figured more strongly to the Thai Christian than knowing the forgiveness of sins. It is hardly surprising that the most popular and well attended Christian event of the year in Thailand is the annual "Power" meeting.<sup>71</sup> It must also be noted that if God doesn't do something that is asked for there may be the temptation for the Christian to doubt God's power. It may be a cause for puzzlement when other spiritual entities offer to give something that God seemingly is unable to give. A childless couple, for example, may be tempted to doubt God's power when non-Christian couples seem to be helped by other *powers* but they themselves remain childless.

The process leading many Thais to belief in God is basically the same process which leads other Thais to a belief in other spiritual beings. The point of *seeing* or *experiencing* the power is the "conversion" point or the time at which they become "convinced". The usual expression given by the Thai for their "conversion" is *rap cheua* (receive belief - or be convinced). Viggo Brun in his study of "conversion" to belief in certain spirits (as opposed to believing merely from tradition) records the following standard answer to why a person came to believe:

Well, in the beginning I was indifferent . I wasn't interested. I was actually rather skeptical. But then I experienced something or made a test which really impressed me, so finally I had to admit that the holy things really

---

<sup>70</sup> Hughes, "Christianity and Buddhism in Thailand," p. 34.

<sup>71</sup> A four to five day series of meetings held in Bangkok in October for approximately the past ten years, entitled Power '97, Power '98 etc. Several thousand Thai Christians attend these meetings.

exist and that they are genuine, therefore I now firmly believe in holy things.<sup>72</sup>

Apart from the plurality of the "holy things", this could very easily be a Thai Christian giving testimony of how they came to believe in God!!! Continuing to observe Brun's study, he notes,

But apparently it is not very difficult to convince people: tradition has predisposed them to believe in spirits. Perhaps the situation should be compared to a glass already full. The personal experience is then the drop that makes the glass overflow and thus make people convinced believers. In other words, it takes very little to actualize this predisposition. Still people seem to require an experience, so they afterwards can say, 'It was this particular event, which convinced me.'<sup>73</sup>

Traditionally, the Thai are not predisposed to believe in one creator God who is Lord of all. If, however, He is presented as a greater Spirit and if belief is ignited through an experience of His power, then there is very little distinguishable difference in their response to that recorded above. A continuing similarity between the Thai Christian and the animist is observed by Hughes,

Many Thai Christians believe that God will give blessings to all who come to him in prayer and believe in his power and beneficence. God is not usually explicitly compared with the spirits by the Thai Christians. The comparisons are implicit in the way in which they relate to him, the sort of expectations they have of him, and the kinds of occasions on which they turn to him for help . . . The Christians look to God for similar sorts of blessings that Buddhists and animists seek from the spirits and from magic. For example, when going on a long journey, the Christians will not buy amulets for protection, but will often ask God for his protection in prayer.<sup>74</sup>

---

<sup>72</sup> Viggo Brun, Protective Spirits and Mediums in Thailand: A Description and some Reflections (London: A paper prepared for the 5th International Conference on Thai Studies - SOAS, 1993), p. 11.

<sup>73</sup> Ibid., p. 12.

<sup>74</sup> Hughes, "Christianity and Buddhism in Thailand," pp. 36-37.

### A Form of Magic

God is seen, therefore, by many as "a power similar in kind, but greater in extent and beneficence, than that of spirits."<sup>75</sup> Cohen comments, "The perception of Christianity in terms of power . . . turns Christianity into magic, more powerful than that of local magicians, but of the same character."<sup>76</sup> If the Thai's Christian faith, therefore, centers around *power* then the distinctive fundamentals of Christian belief (as discussed in chapter three) will be remain blurred.

A synthesis of "animistic" ideas and Christian terminology and belief is illustrated as follows by Zehner,

A man in his late 30s who, while preparing lights for a series of evangelistic meetings, fell some 30 feet through a ceiling to a pavement of unmortared bricks resting on close-packed sand, on which he made a visible impression. He was whisked to a hospital to spend the night in intensive care, but was released the next day with only a dislocated finger and a sore back. Three nights later he testified before the congregation that God had protected him from severe injury. The service leaders added that just before the man fell through the ceiling, he had been "thinking of Jesus".<sup>77</sup>

He further explains how a young Christian in his neighborhood claimed he could punch a concrete wall without suffering harm if he did so while "thinking of Jesus".<sup>78</sup> This kind of practice, would naturally not be endorsed by church

---

<sup>75</sup> Hughes, "Christianity and Buddhism in Thailand," p. 39.

<sup>76</sup> Eric Cohen, "Christianization and Thaification: Contrasting Processes of religious Adaptation in Thailand" (Jerusalem: The Hebrew University of Jerusalem, Draft of a paper given at the International Workshop on Indigenous Responses to Western Christianity, June 29 - July 3, 1987), pp. 30-31.

<sup>77</sup> Zehner, "Thai Protestants and Local Supernaturalism," p. 316.

<sup>78</sup> *Ibid.*, p. 316.

leaders, yet the more subtle incident involving the man falling through the roof *did* involve a church leader.

The Thai propensity towards *power* may tempt pastors and leaders to make this an emphasis in their ministry. It is possible that many Thai Christians feel that those pastors who can "wield the power of God" are the best, and would want to follow them.

### God Is "A-Moral" Power

#### Power and Morality Are Not Connected

A fundamental problem arises when God is understood in terms of the traditional Thai understanding of a spirit, even when He is understood as a greater or even the greatest spirit. The problem concerns God's holiness and the Christian's purity of life.

Although the Thai have a category for malevolent spirits, their contact with benevolent spirits (e.g. for assistance) is quite separate from any moral considerations. Anyone who approaches the spirit in the correct way may expect to receive the favor desired, irrespective of the moral standing of the one making the request (and of the spirit granting the request). The correct approach entails correct ritual (e.g. posture, wai etc.) and correct offering of those things known to be pleasing to the spirit (such as gold plate, food etc.). No consideration is given to the fact that the one making the request may be a thief or a murderer and that the favor requested may be to further enhance his or her crime. It is the transaction of *power* which is the main consideration. James Gustafson's study of animism and the belief in supernatural powers at Bang Chan records, "The

supplicant is punished only when he overlooks the supernatural being itself, not because he has overlooked some moral precept."<sup>79</sup>

The Thai mind is thus dichotomized firstly into Buddhist merit making, which certainly has to do with morality and good deeds, and secondly, the animist involvement with a supernatural being with its reception of power and favors.<sup>80</sup> Correct Christian thinking, however, as will be discussed in chapter three, must keep these two parts together. God is both powerful and moral. God is Holy and those who come to Him must be holy. This will inevitably seem strange to the Thai, who would tend naturally look to God for help without consideration of their own moral standing before Him, and would seek to develop their moral standing as their own affair without necessarily involving God in it. *Power* and *holiness* are, therefore, quite separate in the evaluative dimension of the Thai.

It follows, therefore, that the Thai Christian does not necessarily understand God as essentially holy in the moral sense. When the Christian sins, for example, it may not automatically be understood as being offensive and sinful towards God. Ritual and religious activity (for instance Bible reading, regular church attendance, fasting, fervent praying and other forms of "serving God") may be understood to be as important, if not more important, than purity of life in the Christian's relationship with God.

---

<sup>79</sup> James Gustafson, Syncretistic Rural Thai Buddhism (Fuller Theological Seminary, 1970), p. 111.

<sup>80</sup> This also exactly conforms to Hughes's findings of the two major soteriological patterns for the Thai Christian. "The first of these centred on the fact that Christianity was seen as a religion which teaches one how to live. The second involved seeking the aid of the power of God." Hughes, "Christianity and Buddhism in Thailand," pp. 34-35.

## God Is Not Essentially Lord

### A Transactional Relationship

Those with animist background could tend towards a "transactional" relationship with God. A spirit shrine will be patronized so long as the spirit gives the help desired. Each request for help may be understood as a transaction between two parties. Favors are granted in return for offerings or oaths. Failure to perform one's oath could bring down the anger of the spirit, whilst failure to grant the favor, generally results in the cessation of the relationship. Nothing more is expected from either party.<sup>81</sup>

Unless there is a clear understanding of what God has done for them through the cross, of God's Personhood and of His inherent worthiness to be Lord, then the Thai Christian is in danger of carrying this same attitude over into his or her relationship with God. If God does something for them, then that is when they should do something for God, otherwise there is no real need.

### God May Be Manipulated

Another important concept to understand is that, "The basic traditional Thai world view is *society* and *nature* are one entity and are in balance, everything effects and depends on each other."<sup>82</sup> The Thai is aware of his need to co-exist with the spiritual forces. He appeases them, therefore, but with no sense of their lordship.

The basic instinct is to use or "manipulate" the spirits for one's own benefit while not upsetting the balance or status quo. The spirits are promised certain

---

<sup>81</sup> Except under special circumstances involving spirit possession.

<sup>82</sup> Seri Pongpit, "Spirits (Pi)" In Key Terms in Thai Thoughts (Bangkok: Chulalongkorn University Social Research Institute, 1992), p. 64. (Translation from the Thai is my own).

offerings in return for favors. The one asking for the favor knows that his investment is worthwhile since he is probably at a ten-fold advantage if his request is granted.<sup>83</sup> The ramifications of this for the Christian are extensive. Even if the Christian knows that God will not be "manipulated" in this way, he or she finds it hard to understand when other spirits can be. "It is believed that God's expectations of those who seek his patronage are very much greater than the requirements made by the local spirits of their patrons."<sup>84</sup> This can sometimes be a source of resentment.

### God Is Not Omnipresent

A fundamental difference between the Christian God and the spirits is, of course, that God is omnipresent and the spirits are not. In fact, the owner of an amulet must be careful where and where not to wear the amulet for fear of insulting the spirit. It is a usual practice, for instance, to remove the amulet before urinating.

Is God as much present with the Christian in the bathroom as He is in the Church? Can God be left outside certain places while the Christian does something offensive? These are questions that may not be straightforward for the Thai Christian to answer.

### God Is Not Intimate

Our final heading under this section concerns "intimacy" with God. We have already seen that from the Buddhist perspective, God will probably not be intimate with the believer. This is also the case from the animist perspective.

---

<sup>83</sup> For example, a few bananas may be offered in exchange for a motor-bike!

<sup>84</sup> Hughes, "Christianity and Buddhism in Thailand," pp. 37-38.

### No Expectation of Intimacy

Although the world view of the Thai is still very much influenced by the impersonal Buddhist concept, "it readily accommodates Hinduism and Animism, beliefs in spirits and ghosts, all of which are diametrically opposed to this impersonal view."<sup>85</sup> Nevertheless, the Thai do not expect to have a relationship with these "personal" powers. The relationship, as we have seen, is transactional. The balance between man and nature and the supernatural forces is maintained. There is no need and no desire for anything more, certainly not a relationship with these beings. It is therefore a strange concept to speak of *knowing* God and having a personal relationship with Him.

### God Is Capricious (To Be Feared)

Most spirits are not inherently evil; however, they are whimsical, erratic powers which may become malevolent on the slightest pretext. The individual is thus permanently in fear of their unforeseeable malfasances, which can find expression in illness, crop-failure and other disasters.<sup>86</sup>

Many new Christians fall away when some calamity happens to them (and often something does happen in the early months of their Christian experience). This may be understood by them in a variety of ways. Sometimes they understand that they have upset the spirits who used to be involved with them. For many there may be nagging doubts as to how dependable or reliable God is. If God is all powerful, why did He let that happen? Why is God punishing me?

---

<sup>85</sup> Suntaree Komin, "The World View Through Thai Value Systems," in Traditional and Changing Thai World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 180.

<sup>86</sup> Cohen, "Christianity and Buddhism in Thailand," p. 130.

etc. It is generally believed that God punishes Christians when they sin. The distinction between punishment and discipline is rarely understood, however. The potential confusion in the Thai Christian's mind may be illustrated from the following true story related by a colleague working in a rural Thai church. He already had two daughters and his wife was expecting their third child. He made it clear to a well meaning church member that he would be perfectly happy if God gave them another daughter. To which the church member adamantly replied, "Oh no, God wouldn't punish you by giving you another girl." I'm not sure what the member's reaction was when he did, in fact, have another daughter!

## Brahmanism

### Introduction

"The Brahma worship might have reached Siam (Thailand) in the 2nd century B.C. from South India."<sup>87</sup> In more recent Thai history, "some princesses married Brahmins who had a place in governing the country."<sup>88</sup> At the same time, "another group of Brahmins who were knowledgeable in horoscopes, became counselors to the king and governors, giving rise to extensive propagation of the Brahmin religion and rites."<sup>89</sup>

Today, Brahmanism is practiced in Thailand in three main ways: firstly, through mythology and the stories surrounding various gods (most notably the

---

<sup>87</sup> Trilok Chandra Majupuria, Erawan Shrine and Brahma worship in Thailand (Bangkok: Tecpress Service, 1993), p. 49.

<sup>88</sup> Amara Pongsapitch, Culture Religion and Life: An Anthropological study of Thai Society (Bangkok: Chulalongkorn University Press, 1991), p. 45. (Translation is my own).

<sup>89</sup> Ibid.

Ramakien); secondly, the practice of astrology and use of horoscopes, belief in luck or fate; thirdly, the rites and rituals which are associated with the first two.

### Mythology

The Ramakien, for example, has been a dominant theme as far back as Thai culture can be traced and still is so today. Thai children get acquainted with the various legends of the epic while still at home and learns more about them in school and university. The Ramakien appears in comic books, film strips and condensed stories in magazines, painting, sculpture and drama. "The Ramakien is depicted in some of the most well-known temples of the country but also on everyday household articles. Being in Thailand the theme of this great epic is just inescapable."<sup>90</sup> How is it that this story which is more than two thousand years old, can still today have a grip on the Thais? Susanne Hohnacker suggests,

The answer is quite simple: the Ramakien depicts the world in which they live. The features in the epic might be exaggerated but in essence they are real. To the Thai the sky, the flowers and the animals in the Ramakien are as real as what they see and experience in their own surroundings. The hero is an incarnation of the god Narai — so too is their present ruler. The world of the Ramakien is full of demons and spirits which must be fought or appeased, a practice which continues in the twentieth century Thai world. Also, the Ramakien involves hermits and soothsayers who predict and control the situation: in modern-day Thailand cabinet ministers consult astrologers, the fluctuations of the market are foretold by Buddhist monks and miracles occur daily.<sup>91</sup>

The message that is received and perpetuated through the Ramakien and other such myths is that the gods are still in control, good overcomes evil and that there is an unseen world.

---

<sup>90</sup> Susanne Hohnacker, The contextualization of the biblical story of creation in Thai culture: A model for contextualization (Columbia: Columbia International University, 1995), p. 31.

<sup>91</sup> Ibid., pp. 31-32.

From these myths come some of the revered symbols such as the Krut or Garuda, the national emblem of Thailand. A mighty half-bird, half human creature "Is the golden winged sunbird of Indian mythology . . . Garuda symbolizes a higher, spiritual principle as he mounts to the stars and even to the supreme divine being above the stars."<sup>92</sup>

### Astrology

"One of the basic beliefs of Thais is that anything that is believed to bring good fortune should be given top priority . . . One important precondition for being happy is to pay proper attention to auspicious days."<sup>93</sup>

Friday is a day on which the dead should not be cremated. Auspicious ceremonies, like weddings or the opening of shops, should not be held on Saturdays. This is a preferred day for cremations. Monday is a good day for moving to a new home. The reason that each of these days has its special character has to do with the belief that there is a different celestial being associated with each of them (i.e. days). Each of these beings has a different personality, and this is shared by the day it governs. Saturday, for example, belongs to the Angel of Misfortune, while Friday is the province of the Angel of Happiness.<sup>94</sup>

The Thai use of horoscopes is extensive and many laymen and professionals offer their services (usually for a fee) to tell one's fortune, predict the outcome of a business deal or a prospective marriage arrangement etc. A number of factors are used to determine one's fate. Days of the week, for instance, have certain numbers associated with them which are used in the process of calculating fortune.<sup>95</sup>

---

<sup>92</sup> Sonia Krug, "The Fabulous Garuda" Sawaddi, (Jan-Feb, 1983): 9-11, p. 9.

<sup>93</sup> Suthon Sukpisit, "House of Spirits," Bangkok Post, 25 April 1998, sec. Outlook, p. 47.

<sup>94</sup> Ibid.

<sup>95</sup> Plu Luang, World of Gods (Bangkok: Muang Boran Press, 1987), p. 38.

### Rites and Rituals

Most people understand that Brahmin and animistic beliefs are part of Buddhism. One may observe that most rituals, customs (e.g. related to marriage, death, new home, rain festival) that are practiced today are actually derived from Brahmanism not Buddhism.<sup>96</sup>

The fact that most of the Brahmin rites are performed by Buddhist priests demonstrates the synthesis of Buddhism, Animism and Brahmanism in Thai religion. It is also due to the necessity to find a *religious* or *holy* man to perform the rites in order to increase the rite's efficacy. The Buddhist priest is a natural choice.

At a village level, "the general concern with the land and its fertility by the Thai peasant has found its expression in the supernatural beings and expressions of the Brahmanistic tradition."<sup>97</sup>

Brahmanism plays two basic roles in the religion of the rural Thai peasant. First, it provides a majority, if not all, of the non-death-derived supernatural beings which the villagers revere. These "gods" are benevolent if treated well and provide a number of rewards for the conscientious person. Second, it provides the villagers with a majority of their ceremonies, especially those connected with the life-cycle.<sup>98</sup>

One such festival is the rain-making festival, a ceremony to remind the supernatural beings to provide rain. In Central Thailand, the ceremony is called *hae nang maeow* or cat parade and in Northeastern Thailand it is called *bun bang fai*. In some places a villager is selected to act out the role of a "soldier

---

<sup>96</sup> Amara Pongsapitch, Culture Religion and Life: An Anthropological study of Thai Society (Bangkok: Chulalongkorn University Press, 1991), p. 46. (Translation is my own).

<sup>97</sup> James Gustafson, Syncretistic Rural Thai Buddhism (Fuller Theological Seminary, 1970), p. 129.

<sup>98</sup> *Ibid.*, p. 130.

from earth who goes to fight Phya Thaen and snatch rain from heaven."<sup>99</sup> Phya Thaen is the rain god who has "forgotten" to send rain and needs to be reminded. Although the villagers do not believe the myth in its literal sense, the ritual does serve to re-enforce the belief in the balance of man and nature, the natural and the supernatural.

A multitude of other rituals exist, not only in the rural areas but in modern Bangkok too. These rituals cover a range of occasions from weddings to the opening of an office building.

Although Brahmanism is not as pervasive as Buddhism and animism, its influence in the following areas should be noted with special reference to how it may affect the Thai Christian.

### Many Gods

Is the Christian God the one supreme Lord, from whom all other entities must constantly derive their power and being? Brahmin philosophy would leave many in doubt.

### Dualism

This doubt could lead many to a form of "dualism" in which the forces of good (God) are against the forces of evil (Satan). In some minds, Satan may be elevated to a position of being equal (or near equal) but opposite to God. Hence God is in a dualist battle. The western mind may tend towards this position too and it is interesting to note,

We can also see clear similarities in modes of thought across the Indo-European cultures. A typical likeness is the way the world is seen as being

---

<sup>99</sup> Wongduen Thongchieo, "Thaen" Value Conflicts in Thai Society: Agonies of Change seen in Short Stories (Bangkok, Social Research Institute, Chulalongkorn University, 1992), p. 72.

the subject of a drama in which the forces of Good and Evil confront each other in a relentless struggle. Indo-Europeans have therefore often tried to 'predict' how the battles between Good and Evil will turn out. One could say with some truth that it was no accident that Greek philosophy originated in the Indo-European sphere of culture. Indian, Greek, and Norse mythology all have obvious leanings toward a philosophic, or 'speculative,' view of the world.<sup>100</sup>

### The Gods are Fallible

As in our rain-making ritual regarding Phya Thaen, a suspicion as to the fallibility of God may exist. Does He also need reminding lest He forget? Can I trust Him totally? Their experience of the gods is very mixed in this respect.

### Events are Predetermined

Astrology, fate and luck may lead one to believe that events are all predetermined for one's life. What will be will be. We can't change our destiny etc. Although Christian terms such as "the will of God" may be used, the underlying evaluative dimension may still be Brahmin. I have noticed that Thai Christians tend to be quite sensitive to the *timing* of doing something. Again it is cloaked in Christian terminology, "God's time for this", or "God is leading", but the origin of such ideas still needs to be evaluated. Questions such as "does God have a fixed will for our lives?", "does He have a fixed time for our death", or "can I change my future?" must be addressed.

## Social

### Introduction

The final area we shall consider which influences the Thai Christian's understanding of God is not a religious structure but a social one. As was noted

---

<sup>100</sup> Jostein Gaarder, Sophie's World (London: Phoenix, 1995), p. 127.

in the chapter one, the cornerstones of Thai society are *relationships* and *hierarchy*.<sup>101</sup> The social structure may, in fact, be influencing the Thai Christian's understanding of God to an even greater extent than Buddhism, Animism and Brahmanism.

### Patron Client Relationships

Thai society is "relational". The Thais are very much aware that the right relationship, the right connection, or being in the right place at the right time, could be the means of advancing oneself.<sup>102</sup> This gives rise to the careful culturing of relationships.<sup>103</sup>

### Hierarchy

"The Thai social system is hierarchically structured,"<sup>104</sup> provides a major key to understanding Thai behavior. Hierarchy dates back to the fifteenth century when King Borommatrailokanat (more simply known as King Trailok), initiated the system known as *sakdi na* (literally "field power"). Each member of society was given a number that defined his or her status in society. Holmes suggests

---

<sup>101</sup> Henry Holmes and Suchada Tangtongtavy, Working with the Thais (Bangkok: White Lotus, 1995), p. 15.

<sup>102</sup> The converse is also true: breaking a connection or being in the wrong place at the wrong time, may be a reason for one's downfall (hence the Thai traffic police's carefulness about who they give tickets to !).

<sup>103</sup> Stephen Taylor, Patron Client Relationships and The Challenge for the Thai Church (Bangkok: Discipleship Training Centre, 1997), p. 14.

<sup>104</sup> Titaya Suvanjata, "Is Thai social system loosely structured ?" Social Science Review, (1976): 171-187.

that the King only actually put into legislation ideas that were already strongly in practice.<sup>105</sup> *Sakdi na* was abolished four hundred years later by King Chulalongkorn but the fundamental belief that every person should have a place in a hierarchy, and be to some extent content with it, lives on to this day. Every Thai is taught from childhood to be aware of who their seniors and who their juniors are. "They are taught to recognize the difference between high and low status "thi sung thi tam" (literally "high place" and "low place") and the behavior appropriate to each."<sup>106</sup> Most Thais are keenly aware of their position of seniority to some (and the obligations they have towards them) and their position of inferiority to others (again with its own set of obligations).<sup>107</sup>

### The Indebted Relationship

The fundamental tendency for the Thai is towards individualism. The Thai puts the greatest value on his being an *individual*. From a survey of urban Thais<sup>108</sup>, *Independence* was regarded as the most important value held. "Thais are very individualistic. They are perceived as admirably self-reliant to the extent of being highly egoistic and irresponsible."<sup>109</sup> The absence of social welfare and the uneven distribution of wealth in Thai society, however, makes it necessary for the Thai people to depend upon one another. Each Thai born into the world is

---

<sup>105</sup> Holmes, Working with the Thais, p. 27.

<sup>106</sup> Chai Podhisita, "Buddhism and Thai World View," in Traditional and Changing World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 32.

<sup>107</sup> For example, it would be normal when eating out as a group, for the most senior in the group to pay for the bill.

<sup>108</sup> Komin, "The World View," p. 189.

<sup>109</sup> *Ibid.*, p. 184.

dependent on others. In turn, others will be dependent on them. Children are dependent on their parents. Later, parents are dependent on their children. Poorer family members are dependent on richer family members. These are facts of life which one may dislike but eventually must accept.<sup>110</sup>

Perhaps the most fundamental value that has emerged out of the hierarchical nature of Thai society is the concept of *bun khun* (loosely translated kindness). "There is no English equivalent of this term but it may be described as any good thing, help or favor done by someone which entails gratitude and obligation on the part of the beneficiary."<sup>111</sup>

The bun khun system of obligation and the network that develops from it are based on the provision of benefits or favors of any kind by one party to another and the special relationship thus established between the two parties. The relationship is unequal by the fact that the grantor party places the grantee in his debt by his favor while the grantee, by accepting the benefit, contracts the obligation to show gratitude and return the favor at an appropriate time.<sup>112</sup>

Holmes comments that the indebted relationship is used as a principle in successful management. He quotes a Thai hotel manager as saying,

To succeed as a manager in Thailand: 1. Earn their friendship in order to get their trust 2. Earn their respect. In order to earn their respect you have to be in a position of seniority or you have to command fear resulting from your power 3. You have to make them owe you something. Always give and make them see that you are always sacrificing and giving (your staff will hereby be fearful of you, but they will also be obligated to you. And then they will do everything for you.)<sup>113</sup>

---

<sup>110</sup> Stephen Taylor, Patron Client Relationships, p. 15.

<sup>111</sup> Chai Podhisita, "Buddhism and Thai World View," p. 47.

<sup>112</sup> Snit Smuckarn, "Thai Peasant World View," p. 139.

<sup>113</sup> Holmes, Working with the Thais, p. 61.

This is the underlying psychology of "Patron-Client" relationships in Thai society. The patron is one who gives favors to the client, thus forming an *indebted relationship*. The client must then reciprocate this favor.

It should be noted, however, that "the Thai will uphold this material interdependence only as long as it serves to benefit both sides".<sup>114</sup> If the patron appears no longer dependable then the client withdraws.

### Obligation of Patrons

Should command respect

Those who would be patrons must be respectable, be worthy of honor, have authority and be feared. "His manner, behaviour, dress (and even his car!) should all reflect his position of authority."<sup>115</sup>

"As for adults, they should act respectably and not play with children so much that children consider them as equals . . . an older man who acts foolishly like a young man is condemned. Older people should demonstrate that they are worthy of respect."<sup>116</sup>

Subordinates feel "safe" with someone who is (or at least appears) to possess authority and be successful.

Should be benevolent

A boss should be forgiving of a subordinate who has made a big mistake. A teacher should be generous with time and effort in order to help his students. A rich person should be generous with tips to servants and donations to beggars.<sup>117</sup>

---

<sup>114</sup> Chaiyun Ukosakul, A Turn From The Wheel to The Cross, pp. 142-144.

<sup>115</sup> Stephen Taylor, Patron Client Relationships, p. 29.

<sup>116</sup> Navavan Bandhmedha, "Thai Views of Man As a Social Being" in Traditional and Changing World View (Bangkok: Chulalongkorn University Social Research Institute, 1985), p. 95.

<sup>117</sup> Holmes, Working with the Thais, p. 31.

The leader (or patron) is expected to be a father-figure just like the head of a family. He is to provide protection, emotional support, favours, cover the mistakes of his subordinates and reward them lavishly. He should help manage their personal affairs from hospital bills to education costs or to funerals. These favours may even extend to other members of his subordinate's family. He should be forgiving, generous with time and effort to help personally coaching his juniors in their work. He should be generous. Through these many acts of benevolence, he builds up the indebtedness of his workers.<sup>118</sup>

### Obligation of Clients

#### Deference

The leader expects his subordinates to honour, respect and trust him.

#### Should be grateful and loyal

"One must appreciate those who have done favors for one. A child should feel great gratitude and indebtedness to his or her parents, as should student to teacher, servant to master, or a friend to another friend who has helped him or her."<sup>119</sup>

This feeling of "gratitude and indebtedness" has a particular term called *pen ni bunkhun* (loosely translated indebted). It is feeling that goes very deep and results in reciprocity, especially in the form of *loyalty*. Having received a

---

<sup>118</sup> Stephen Taylor, Patron Client Relationships, p. 29.

<sup>119</sup> Juree Vichit-Vadakan, "All Change for Thai Values," A paper presented at a seminar Societies on the Move: Changing Values (Cholburi, Thailand: 1990. Reprinted in the Nation, June 21, 1990).

favor, one feels one "*must*" return it.<sup>120</sup> If the favor is big, then the recipient may feel indebted "for life".

The leader, therefore, expects his subordinates to support, follow and promote him and his cause. They should be willing to do anything he wants (no questions asked). In cases of ethical decisions, their loyalty to their boss should rise higher than their conscience."<sup>121</sup>

### God Is a Great Patron

The implication of the above for the Thai in relation to God is to see Him as a great patron. "The two parts of the word for God, 'phra-chau' are used together in the title for the king who is the 'head lord of the land', and in the word for the Buddha."<sup>122</sup> The King is the most wonderful patron in the eyes of the people. It follows, therefore, for the Christians that God is "a holy, powerful, benevolent Lord. He is the ideal patron spirit and king. His power is unlimited, and his love and benevolence is very great to those who respect and obey him."<sup>123</sup>

"Like the ideal king or patron, God has infinite merit. He is all good and all powerful and is thus able amply to bless his subjects . . . patrimonialism within the Thai political structure applies very well to the way in which Thai Christians tend to view God."<sup>124</sup>

---

<sup>120</sup> Politicians, knowing the power of indebtedness are willing to "invest" countless millions of baht in "vote-buying", knowing that the recipient will indeed vote for them even though the ballot is secret.

<sup>121</sup> Stephen Taylor, Patron Client Relationships, p. 31.

<sup>122</sup> Philip Hughes, "The Assimilation of Christianity in the Thai Culture" Religion, 14(1984): 313-336, p. 330.

<sup>123</sup> *Ibid.*, p. 330.

<sup>124</sup> *Ibid.*, p. 329.

For Thai Christians, God's benevolence is His love, which He, as a father gives to his children. "These blessings include prosperity, health, and protection. In return, his children believe that they must show him respect in worship, and obedience by following his will."<sup>125</sup>

### Not Unconditional Lord

One would expect that this understanding of God as a great patron would lead the Thai Christian to grant Him unconditional lordship over their lives. If the sense of *indebtedness* had been grasped, then this would be so. It is not, however, the case. The cross of Jesus is not generally understood. The "forgiveness of sins" is not something they are particularly looking or asking for. As has been seen, their interest lies more in "salvation from suffering" than in "salvation from sin". Hence there is not a deep sense of indebtedness. The relationship with God is still basically transactional. When God blesses them then they return the favor by gratitude and loyalty (attend church, pray etc.). When God does not bless them, then there could be the temptation to look for another patron, or else doubt whether God is such a good patron after all. If God is such a good patron then why doesn't He do what I ask of Him?

### It Is His Duty to Do Good to Us

Because the roles (or obligations) of the patron are so clearly defined in the Thai mind it is hard to avoid the attitude that "it is God's *duty* to help me," or, "it is His duty to give, it is ours to receive." This is a normal expectation in the patron-client relationship which can sometimes rob the relationship of true love.

---

<sup>125</sup> Ibid., p. 330.

### Unfair Conditions

"Benevolence refers both to the grant of material favors (positive) and to the client's ability to live in peace with a minimum of patronal demands imposed upon him (negative)."<sup>126</sup> A good patron will not impose too many conditions on his patronage. It is enough that the client remains loyal. Sometimes God, however, may be misunderstood as having very high conditions on His patronage ("In the same way, any of you who does not give up everything he has cannot be my disciple."<sup>127</sup>). If a "client's" request is not answered then the client may feel he needs to pray harder, even to the extent of fasting for several days. When God still does not answer, then the client is likely to feel despondent and hurt, believing that God's conditions are too great.

### Not Intimate

Finally, an inherent problem with the *patron* image of God is that the patron and the client rarely enjoy an intimate relationship. *Distance* is normally characteristic of this form of relationship.

It is not expected that the client will enter into the personal affairs of the patron. The benevolence is one-way, the problems of the client become the problems of the patron, but the patron rarely divulges his own problems to the client - they are his personal private affair. This could cause the Thai Christian to

---

<sup>126</sup> Norman Jacobs, Modernization Without Development: Thailand As an Asian Case Study (London: Praeger Publishers, 1971), p. 28.

<sup>127</sup> Luke 14:33.

see the problems of world mission, for example, as primarily God's problem, and leave it "respectfully" to Him.

The Thais also tend to be a little afraid of authority figures. Although they need their patron, and feel secure with someone they can look up to who has authority, their tendency is both to fear, and also not presume, to come too close.

### Conclusion

Four influences which have the potential to influence the cognitive, affective and evaluative dimensions of the Thai Christian in his understanding of God have been discussed. They are Buddhism, Animism, Brahmanism and Social. Various potential "gaps" or "deficiencies" in the Thai Christian's understanding which have been suggested. One recurring theme, is the tendency to make the relationship *impersonal*. In Chapter three, these "gaps" or "deficiencies" will be discussed from a Biblical perspective.

## CHAPTER 3

### BIBLICAL PERSPECTIVES RELEVANT TO THE THAI CHRISTIAN

#### Introduction

The objective of this chapter is to give some biblical perspective to the pertinent issues facing the Thai Christian's understanding of God. The areas discussed are those found in chapter two as likely to be "gaps" in the understanding of Thai Christians.

In writing this chapter I am conscious of two things. Firstly, this is only the very beginning of what requires a great deal more study. It is anticipated that others, including myself, will make it a base, however, for developing a more comprehensive and contextualized theology for the Thai. Secondly, I am aware that I am inevitably biased towards a western interpretation and understanding of God. As was observed in chapter one<sup>128</sup>, it is important for each culture to understand God, through the Bible in its own distinct way. Western theology, itself is undergoing significant change. Torrance notes that since Einstein's theory of  $e=mc^2$ , which has broken down scientific concepts of dualism (i.e. between material and spiritual or metaphysical phenomena),

For the first time in the history of thought, Christian theology finds itself in the throes of a new scientific culture which is not antithetical to it, but which operates with a non-dualistic outlook upon the universe which is not inconsistent with the Christian faith, even at the crucial points of creation and incarnation. . . . the theology most relevant to the post-Einsteinian

---

<sup>128</sup> figure 1.

world is that of classical Patristic theology although of course it needs to be recast in the idiom and style of our own era.<sup>129</sup>

He suggests that the early patristic fathers of the first 3 centuries endeavored to maintain the *Hebrew* understanding of God, fighting strongly to counteract the dualist Greek thought of the day.

It became clear that Christianity could not be maintained or be communicated to the ancient world without a radical reconstruction of the very foundations of Greek science, philosophy and culture, in which its fateful dualism was overthrown. That is what the great Greek theologians in their evangelical concern set themselves to do, and they succeeded".

<sup>130</sup>

Unfortunately, Augustine (396-430) reintroduced dualism into the Christian faith and that has affected Western Christianity ever since.

It follows, therefore, that if western theology has been found thus "wanting," then it behooves us even more to avoid imposing it upon the Thai. It is important to establish, therefore, that the "gaps" in the Thai thinking are, in fact, "gaps" in their understanding of the *Biblical revelation* of God, and not in their understanding of western *interpretations*<sup>131</sup> of God. In introducing my analysis here, it is hoped that others, especially of non-western cultures, will assist in more detailed study in the future.

---

<sup>129</sup> Thomas Torrance, "The Church in the New Era of Change," in Theological Foundations for Ministry (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 755.

<sup>130</sup> Ibid., p. 753.

<sup>131</sup> Or more specifically *my* interpretation of God.

## God Is the Wise Personal Creator

### Creator

Genesis chapters one and two are explicit in presenting God as the one great creator of the universe. From nothing, He created all things by His spoken word. He is not a deluded created being who only thinks He is the creator. He is the "unmoved mover", "self-moved mover" or "first mover" in the words of Aristotle, Plato and Aquinas respectively<sup>132</sup>. As the prime mover, he created, sustains and determines the destiny of all things. He is not merely one part of the whole cosmos nor just a part of creation or nature. As the creator is above the created, He alone stands far above all other things. God Himself, not nature, is the self existent one<sup>133</sup>. As such, He refers to Himself in Exodus<sup>134</sup> as "I AM". In fact, the name used more than 6,000 times in the Old Testament to refer to Him (i.e. Lord Jehovah, Yaweh or YHWH) approximates to this same phrase, "I Am".

As creator, all power belongs to Him<sup>135</sup>. He delegates His power and requires all to be accountable to Him in their use of that power. As such, He is not merely one of many powers (whether they be spirits or gods), nor is He one of the sides in a dualist (good and evil) world view. The book of Revelation reveals that He will finally bring all created beings who misuse His power to judgment. Satan, who must now moment by moment derive his power from God

---

<sup>132</sup> J. D. Douglas and Philip W. Comfort, eds, Who's Who in Christian History (Illinois: Tyndale House Publishers, Inc., 1992), S.V. "Aquinas", "Plato", "Aristotle".

<sup>133</sup> In his chapter "will God get wet in the monsoon rains?", Koyama speaks of God as the เป็นเอง (self existent one), not nature. Koyama, Waterbuffalo Theology, pp. 33-34.

<sup>134</sup> Exodus 3:14.

<sup>135</sup> Psalm 62:11 KJV.

but who seeks to use it against God, will one day, therefore, be brought into judgment. The book of Job reveals that God is still sovereign and even now uses Satan in order to fulfill His purposes.

### Wise

That God is creator, is not, probably a major issue with the Thai Christians. What they do need to be assured of, however, in the light of Buddhist teaching, is that God is a *wise* creator. He did not create the world in its present state of suffering. The world was made perfect and He said that it was good<sup>136</sup>.

The world was, however, made with the potential for suffering as a consequence of man falling out of relationship with the creator. That God should have allowed this potential, foreknowing that this potential will indeed be actualized may pose a problem. In His wisdom, however, He saw that to create living beings with the ability to choose was better than to create them without that ability. Augustine said that "God judged it better to bring good out of evil than not to permit any evil to exist".<sup>137</sup> Although God is not the author of sin and suffering and is in no way culpable for its introduction, He has, however, condescended to resolve its problem. God's pronouncement to the serpent "he will crush your head"<sup>138</sup> suggests that God had a plan of redemption even before sin first took place, as does the reference to Jesus as "the Lamb that was slain from the creation of the world."<sup>139</sup>

---

<sup>136</sup> Genesis 1:31.

<sup>137</sup> Augustine, "Enchiridion - On Faith, And Love," in Sage Digital Library (Albany: Sage Software, 1997), p. 27.

<sup>138</sup> Genesis 3:15.

<sup>139</sup> Revelation 13:8.

Having established that sin and suffering were not part of God's initial creation and that in His wisdom he has both allowed the possibility of their entrance and has also established a means for their exit, it must be added that suffering should not be seen as a negative entity in this present state but as a positive one. It is not my purpose to amplify the point here except to say that God allows the continuance of suffering in order that it may be used as an integral part of His purpose in reconciling all things to Himself.<sup>140</sup>

A final point under God's wisdom is to draw attention to His infallibility. The myths portray the gods as fallible. The Biblical revelation of God, however, is that He is *infallible*. He is perfect in knowledge, in justice, in truthfulness and in righteousness. He is not forgetful so does not need reminding. He does not make mistakes<sup>141</sup> so does not need correcting.

### Personal

God is not merely a power or a life force, but is a person. He has made man in His own image,<sup>142</sup> man deriving his own personhood from God's personhood. He reveals Himself as the "I Am" or "I am that I am"<sup>143</sup>, as the one who is "compassionate and gracious . . . slow to anger, abounding in love and faithfulness, maintaining love . . . and forgiving wickedness"<sup>144</sup> and many other descriptions all of which imply personhood. Jesus taught the disciples to address

---

<sup>140</sup> Romans 8:17; Ephesians 3:13; Hebrews 2:10-11; 1 Peter 4:13 are just some of the many passages worthy of further study on this subject.

<sup>141</sup> Not even in creating of a being who became the devil.

<sup>142</sup> Genesis 1:26-27.

<sup>143</sup> Exodus 3:14.

<sup>144</sup> Exodus 34:6-7.

God as Father, an intensely personal term.<sup>145</sup> Implied by the term *person* is, one who has feelings, emotions, thought, reason and desire. God has, therefore, personality and character.

Because God is a person, He is, therefore, able to enjoy companionship. Indeed, companionship was a primary purpose of God in first creating man.<sup>146</sup> As a *person*, He is also to be worshipped. The Westminster Shorter Catechism of AD 1647 states that "the chief end of man is to glorify God and to enjoy Him forever". Worship is, therefore, more than contemplation on an inanimate object for the purpose of one's own edification. Adoration is more than extolling virtue as a quality in itself. Worship and adoration are expressions of honor too another *person* who is greater than oneself.

Moreover, because He is a person, God is able to be offended. It is the obliteration of a *personal* God that leaves the Buddhist Thai unaccountable to any higher *person*.<sup>147</sup> As has been stated in Chapter two, there is little or no need felt amongst the Thais for salvation from sin.

From the Christian point of view, a person incurs guilt for wrongdoing in two completely different dimensions, one toward God, and the other toward man. But the Thai Buddhist incurs guilt only in one dimension--toward man--for he has no God. This means that, from his own point of view, he cannot even be guilty of a strictly private sin, much less feel so.<sup>148</sup>

---

<sup>145</sup> Luke 11:2.

<sup>146</sup> This does not imply that God in essence needs our companionship and that He would be incomplete without it.. He is Father, Son and Holy Spirit. His companionship is within Himself. Nevertheless, His very nature is to open Himself beyond the bounds of His own being. He moves out beyond Himself with the desire to share His life with others.

<sup>147</sup> I mention in Chapter two about a new Thai Christian who had never felt accountable to a higher authority before his conversion.

<sup>148</sup> Joseph Cooke, The Gospel for Thai Ears (Chiangmai: Payap University Archives - Mimeographed paper produced for an ecumenical discussion group, 1978), p. 3.

There is no forgiveness. In fact, since ultimate reality is impersonal, forgiveness is by its very nature impossible. You might as well ask a stone to forgive you when you stub your toe against it, or apologize to the law of gravity when you flout it by jumping off a cliff. The only thing you can possibly do to improve your situation is to store up good deeds to balance the bad.<sup>149</sup>

Man's rebellion, rejection and the subsequent need to appease a *personal* God who is offended is perhaps the most important initial area of contextualized theology needed for the Thai. It will be considered again in a later section. Cooke puts into perspective the importance of explaining the *personhood* of God to the Thai in a meaningful way when he says,

It seems to me, we are down to rock-bottom differences between Buddhism and Christianity. Their ultimate reality is impersonal, and ours is personal. And the personhood of God lies at the very center of every-thing we want to say, whether it be about guilt or shame, justification or honor, condemnation or abandonment, sin or salvation, law or grace. We therefore have no option but to try to make the personhood of God meaningful to our Thai audience.<sup>150</sup>

There are many other important points that derive from God's *personhood* including, His attachment and involvement in human history, His desire for intimacy and His moral use of power (i.e. His use of power cannot be divorced from His moral nature). These, too, will be discussed in subsequent sections.

### God Is Attached to His Creation

#### History

The Bible is a record of God's *involvement* in human history. It is a declaration that God is *attached* to His creation. His attachment to His creation is

---

<sup>149</sup> Ibid., p. 8.

<sup>150</sup> Ibid., p. 9.

evidenced supremely by the incarnation, where in Jesus Christ He takes on human nature. In contrast to the Hebrews who "were preoccupied with the writing of history for many thousands of years"<sup>151</sup> the Buddhist tends to neglect or devalue history since it is "only through the ultimate flight from history (*annatta*) can man achieve the desired state of no-pathos."<sup>152</sup> When personhood of man is neglected and when there is no personal God who is actively involved, then history becomes meaningless. The Biblical *linear* view of history, however, clearly reveals a personal God who is actively involved, who may be moved to wrath at times,<sup>153</sup> and who is bringing to a conclusion His purposes.

### Purpose

God's revealed purpose is to establish His Kingdom in this world.<sup>154</sup> Jesus taught His disciples to pray towards the establishing of that Kingdom.<sup>155</sup> The privilege for the Christian is to be involved in His purposes. Any failure of the Thai Christian, however, to grasp God's *attachment* to this world, will inevitably lead to an indifference to God's purposes and to his or her own involvement. King makes the point that while the Buddhist approach is renunciation of personal sins or defects through detachment, the Christian should be renunciation through attachment to God and involvement in God's Kingdom.<sup>156</sup>

---

<sup>151</sup> Jostein Gaarder, Sophie's World, p. 129.

<sup>152</sup> Koyama, Waterbuffalo Theology, p. 99.

<sup>153</sup> Please see next section.

<sup>154</sup> The word "kingdom" appears 119 times in the Gospels alone.

<sup>155</sup> Luke 11:2.

<sup>156</sup> King, Buddhism and Christianity, p. 132.

### A Positive Attribute

Barth says that "the God of the Gospel is no lonely God, self-sufficient and self contained. He is no "absolute" God (in the original sense of absolute, i.e., being detached from everything that is not himself)."<sup>157</sup> We understand, therefore, that attachment is not intrinsically bad. It is not a quality to be renounced. It is part of the very nature of God. It is this awareness of the virtue of attachment that has produced a heritage of social concern, social action and social welfare in "Christianized" countries, something that is still sadly lacking in Thailand.<sup>158</sup> The Biblical revelation is of a God who *is* attached to His creation, who has indeed suffered because of that attachment, but who will finally "see of the travail of his soul, and shall be satisfied."<sup>159</sup>

### Immanent vs. Transcendent

Biblical revelation reveals that God is both transcendent, yet also immanent. He is Lord of the universe and at the same time present and involved in each individual life. Given the Thai tendency to make God remote and

---

<sup>157</sup> Karl Barth, "The Place of Theology," p. 27.

<sup>158</sup> This appears to be breaking down in post-Christian countries. In his third chapter, Winston King extensively contrasts the virtue of "love" for the Buddhist and the Christian. "In Buddhism a deed of physical charity is consistently regarded as of lower worth than a state of equanimity induced by meditation, or the "radiating" of impersonal (nondiscriminating) benevolence." King, Buddhism and Christianity, p. 96.

<sup>159</sup> Isaiah 53:11.

detached, it may be a helpful corrective emphasis to stress His immanence. This will be discussed further under *Intimacy*.

### God Is Offended

#### Provoked to Wrath

A fourth century apologist named Lactantius wrote a treatise called "On the Wrath of God" in order to attack the Epicureans and Stoics who held that God is without passion (*apatheia*) and cannot be moved to wrath. He insisted that God "is righteous and acts juridicially, rewarding the good and punishing the evil".<sup>160</sup> The God of the Bible does not correlate to the highest good in Buddhist terms. He is not *apatheia* but is perturbed and offended by the sins of his people. The cross has little meaning to the Thai Christians because of their basic failure to recognize this fact.

The full meaning of New Testament description of Christ as *hilasmos*, variedly translated as propitiation or atoning sacrifice, is still being debated. Is Christ's sacrifice merely a covering for sin or is it also a means whereby God's wrath is expiated or appeased? The scriptures are clear, however, that God is offended by sin and needs appeasing. Episodes in the wilderness demonstrate the point vividly. "Remember how you provoked the Lord your God to wrath in the wilderness . . ." <sup>161</sup> "They have stirred me to jealousy . . . they have provoked me with their idols . . ." <sup>162</sup> Or the prophecies of Isaiah and others, "against the people of my wrath I command him".<sup>163</sup>

---

<sup>160</sup> Koyama, Waterbuffalo Theology, p. 95.

<sup>161</sup> Deuteronomy 9:7.

<sup>162</sup> Deuteronomy 32:21.

<sup>163</sup> Isaiah 10:6.

### Reconciliation and Judgment

The wrath of God meets the love of God supremely at the cross, where reconciliation between God and man was finally established by means of the ultimate obedience of man to God by Jesus Christ.<sup>164</sup> The wrath of God still rests, however, on those who suppress the truth of God and refuse to believe that Christ is the only efficacious sacrifice for sins.<sup>165</sup> All men stand accountable to Him and one day He will come to judge the living and the dead.<sup>166</sup>

### Not According to Man's Merit

His own payment for sin is therefore complete. God will not make us pay again for what Christ has fully paid for, nor can we add anything to His own sacrifice. God does not, therefore, make us pay for our mistakes. Life is not one of endless cycles of merit making and repaying bad karma. Any religious activity must not be seen as meritorious, but rather an expression of worship to God, to whom we are eternally indebted and grateful.

### Point of Contact: Comparison with the Spirits?

Although writing in the Philippine context, Melba Magay's comments are appropriate for the animistic Thai.

A step towards coherence in people's understanding of the Christian faith would be to focus on the angry God. We must inch towards a recovery of the ancient fear of the wrath of the gods, the consciousness that violence is abroad in the universe, disrupting the unity and harmony that once

---

<sup>164</sup> It is not that God has some morbid delight in blood itself. Rather, it was the total obedience of the total life, expressed in the blood, that pleased God.

<sup>165</sup> Romans 1:18, John 3:18.

<sup>166</sup> 1 Peter 4:5.

existed. Animistic cultures have a strong sensitivity to imbalance among the forces at work in the cosmos; they feel it when a baby is sick, when a woman is sterile, where there is a drought and the crops don't grow as they should. They sense that all is not well with the world, that someone out there, a god or a spirit needs to be offered sacrifices and appeased. This intuitive sense could be used as a starting point in articulating the wrath of God against a fallen and rebellious world.<sup>167</sup>

We must be careful, however, to distinguish God from the spirits. As we have seen in the section on God as Creator, He is altogether greater and all other beings must derive their power from Him. It must also be stressed that God is not erratic or capricious nor does He demand a payment for the offenses from those who approach Him. He Himself has once for all made the perfect offering for sin. In terms of communicating the fact that God is offended, there is a natural point of contact here with the Thai, but the differences between God and the spirits must also be carefully stated.

#### Moral Aspects for God Are Primary

A final point under this section is that we may conclude that the moral aspects of our lives are of primary importance to God. He does not delight in a great deal of service, if the life of the one serving is not according to His will. God has been offended and He has paid the supreme price to vindicate His holy and righteous character. In the light of this, he calls us to be holy as He is holy.<sup>168</sup> It is on this basis that we may enjoy fellowship and service in His kingdom.

#### The Beginning of Belief

#### Forgiveness of Sins or the Power of God

---

<sup>167</sup> Melba Maggay, The Gospel in Filipino Context (Manila: OMF Literature Inc., 1987), pp. 11-12.

<sup>168</sup> 1 Peter 1:16.

An important question that needs to be asked is whether there is a standard Biblical pattern by which God begins to reveal Himself to an individual. If there is, and if it is not the way most Thais begin to believe, then corrective measures need to be made.

The standard Western approach to presenting the gospel is to explain how sinful man is separated from God who is holy, leading to the need for forgiveness of sins and then to the cross and belief in Jesus Christ which will lead the person to reconciliation with God. Historically, the Thai have not started to believe according to this pattern.

The missionaries . . . believed that they had a specific message to proclaim. They had learned the content of that message in their home countries. They had traveled to Thailand, and learned the Thai language, so that they could translate the message, and pass it on to the Thai people. But the historical study has shown that the message that the northern Thai people received was not exactly the message that the missionaries preached. It has been the Good News of spiritual power and help that has been received, rather than the message of salvation as the forgiveness of sin.<sup>169</sup>

This was not only true for the early missionaries as quoted above, but it is also true today. Based on interviews conducted in 1990, Zehner discovered that converts to Christianity "claim to have been attracted to Christianity by its themes of divine majesty, love, and self-sacrifice, by the exemplary character of individual Christians, or by the power of God."<sup>170</sup> My own observations confirm that it is not the message of salvation from sin that is the starting point for the

---

<sup>169</sup> Hughes, *Proclamation and Response*, p. 54.

<sup>170</sup> Zehner, "Thai Protestants and Local Supernaturalism," p. 307.

Thai.<sup>171</sup> Many Thai evangelists will insist that the starting point for the Thais must be the power of God. Is this "another Gospel"?

#### God's Power and God's Moral Nature Cannot be Divorced

As was observed in chapter two, the Thai can obtain power from the spirits without any concern for their own moral standing nor the moral nature of the one providing the benefits. For example, the thief can ask for protection and obtain it. The Thais do not believe that the cosmos is morally structured. Everything that happens is dependent on the inter-play of agents of power. The future is unpredictable because it depends on the whims of supernatural agents. "Neither the Christian God nor the spirits are bound to give blessings only in return for good deeds."<sup>172</sup> Hughes discovered in his research that "Christians do not expect that God will only answer the prayers of those who are good, any more than the Buddhists/animists believe that the spirits will only help those who have done good".

The revelation of God in the Bible, consistently shows that God's power and moral nature are linked. When He began to show Himself to Moses in the episode of the burning bush,<sup>173</sup> there was a demonstration of God's power through the fire, yet Moses was told "do not come any closer . . . take off your

---

<sup>171</sup> In 1997, two large Christian meetings were held, both with evangelistic intent. At one, the speaker spoke at great length about the meaning of the cross etc.. to the point that I noticed some were already dozing off! When the invitation came, however, those same people responded and went forward! At the other meeting, the content of the message was so brief that there was almost no possibility that someone from a totally non-Christian background could intelligibly believe. Again, however, streams of people went forward! It appears that they were not responding to what they had heard of the gospel but were looking for some experience of the power of God.

<sup>172</sup> Hughes, "The Assimilation of Christianity in the Thai Culture," p. 331.

<sup>173</sup> Exodus 3.

sandals, for the place where you are standing is holy ground."<sup>174</sup> When the Israelites arrived at Mount Sinai, it was because of the demonstration of God's fearsome holiness in His powerful acts that caused them not to want to meet with God, but allow Moses to be their representative. The entire Old Testament system of sacrifices speaks of the impossibility of sinful man approaching a Holy God. By avoiding the holiness of God in our initial approach with the Thai, we face the danger that the significance of Christ's sacrifice will never fully be felt. It must not be forgotten that God went to tremendous lengths in setting forth the detailed Old Testament system of sacrifices, for the precise purpose that the Hebrew people would understand the significance of the cross when it took place. Admittedly, the Thais have not enjoyed such preparation, but this does not diminish its importance nor does it excuse a lack of emphasis.

Jesus did perform miracles. Many people did come to Him to receive His healing power. There does not appear to be an attempt, however, to convert those He helped. In his gospel John presented certain miracles as "signs", conveying the meaning that they were used by Jesus as a means by which people would believe in Him. These were, however, intended to be "sign-posts" pointing to who Jesus is. Jesus rebuked those who sought the signs for their own sake.

Peter had to recognize his own failings and sin,<sup>175</sup> before he could experience the Power of Christ's resurrection at Pentecost. Paul, at his own conversion, had to realize his own sin in persecuting Jesus. Peter's message to the gentile Cornelius included that Jesus "is the one whom God appointed as judge of the living and the dead. All the prophets testify about him that everyone

---

<sup>174</sup> Exodus 3:5.

<sup>175</sup> Luke 22:61-62.

who believes in him receives forgiveness of sins through his name."<sup>176</sup> Simon, who sought the power of God with the wrong attitude towards God, was rebuked by Peter saying "your heart is not right before God. Repent of this wickedness and pray to the Lord. Perhaps he will forgive you."<sup>177</sup>

### The Need for a Contextualized Theology of the Atonement

This subject clearly requires more exhaustive study. I do not reject the fact that many Thai will, indeed, start to believe in God because of His displays of power in one way or other. This must not, however, be equated with true conversion. It is at this time that the one believing needs help to understand God's holiness and to come to a true understanding of reconciliation with God through the cross. I believe a great deal of work needs to be done, probably by Thai Christians themselves, to make this "sensible" to the Thai. Traditional "formulas" do not seem penetrate the Thai consciousness at this point. It may be helpful if there was a little less emphasis on numbers, church growth statistics and speedy conversions, and a little more emphasis on the content of belief.

### Lordship

This follows on naturally from our previous section. A correct understanding of the Lordship of God and the Christian's unconditional surrender to Him, will only occur when a true understanding of the atonement is established. Paul says that it is because of the mercies of God that we are to present ourselves a living sacrifice.<sup>178</sup> A deep sense of indebtedness to God for

---

<sup>176</sup> Acts 10:42-43.

<sup>177</sup> Acts 8:21-22.

<sup>178</sup> Romans 12:1.

all He has done in Christ, is the only firm foundation for a relationship in which God is consistently considered Lord.

### Transactional Relationship

The present tendency is for the Thai Christian to operate a "transactional" relationship with God rather than one in which God is unconditionally Lord. When God continues to bless, then there is commitment and service. When He doesn't, then little further obligation is felt. If the atonement is truly understood, however, then there will be an awareness that even if God does nothing else to help me for the rest of my life and even if He doesn't answer a single prayer of mine, then I am still totally indebted to Him and He is still supremely worthy to be my Lord. The relationship must, therefore become God centered, not self centered. Worship will primarily be for God rather than for self gratification. God will be recognized to be "omnipresent" in the sense that my whole life, wherever I go, is in His presence and under His Lordship.

### The Problem with Understanding God as a Great Patron

The transactional relationship is practiced widely throughout Thailand within the social system of patron-client relationships (as described in chapter two). If God as the Wise Creator, was properly grasped then understanding God as a great patron may not be so problematic. Paul clearly expounds the rights of the maker over that which is created in Romans chapter nine. Again, it would certainly not be so problematic if the atonement was properly understood. If the Thai reached the consciousness of total indebtedness (pen ni bunkhun or pen ni prakhun), then true Lordship would take place. Without this, however, the transactional relationship will continue. The Christian (client) may feel that God (patron) has unfair conditions. They may feel that it is God's duty to do good to

them, that He ought to be there to provide what they need when they need it, because that's His duty as a good patron. They may even feel that God can be manipulated as so many clients do to their patrons. They may also be tempted to change patron if their expectations are not fulfilled. It is clear that this form of relationship and attitude towards God falls far short of the Biblical concept of His Lordship.

### Intimacy

#### God's Purpose but Contradictory to Thai Understanding

Although God is Lord we must also emphasize that He desires an *intimate* relationship with His children. As was observed in chapter two, there is nothing in the four main influences that could support the notion that we can enjoy an intimate relationship with God. Rather, they imply distance, detachment, power yet not relational, unpredictability. Even the patron concept disallows a close and intimate relationship.

That God does indeed want an intimate relationship is the constant theme of the New Testament. John, for example, in both his gospel and letters uses the word "abide" many times. He records Jesus' invitation (actually a command) to abide in Him and in His love in the same way as He abides in the Father.<sup>179</sup> When the attitude of Lordship is established, He invites us to ask anything we will and He will do it for us.<sup>180</sup>

#### No Loss of Greatness

Karl Barth states,

---

<sup>179</sup> John 15.

<sup>180</sup> John 16:24.

We are confronted with the revelation of what is and what always will be to all other ways of looking and thinking a mystery, and indeed a mystery which offends. The mystery reveals to us that for God it is just as natural to be lowly as it is high, to be near as it is to be far, to be little as it is to be great, to be abroad as to be at home.<sup>181</sup>

That God maintains His greatness despite His exercise of intimacy is a point that must be emphasized. Barth suggests that it is at this very point that God displays his greatness. "The God who is the object of evangelical theology is just as lowly as he is exalted. He is exalted precisely in his lowliness."<sup>182</sup>

Davis suggests that "Western Christendom has been guilty of domesticating, privatizing, and individualizing God."<sup>183</sup> He says,

. . . our claim to have a "personal relationship" with the Creator of the universe may appear to be egotistical and arrogant. We are also guilty of seeing God as ONLY a Person, He transcends not only His creation, but HIS Personhood. We give the impression that we know all there is to know about this Being. But our God is "too small". He is also inaccessible height and fathomless depth, incomprehensible breadth and eternal length. If nothing else this points to the need to define 'personal' in religious language.<sup>184</sup>

It is true that God is not limited to our personal relationship with Him, nor to His own Personhood, yet the heart of the gospel is reconciliation. We are "made partakers of the divine nature".<sup>185</sup> The central theme of the New Covenant is having His Spirit within us. The *first* cry of the new-born Christian should be

---

<sup>181</sup> Karl Barth, "The Lord Who is Servant", in Theological Foundations for Ministry (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 153.

<sup>182</sup> Barth, "The Place of Theology", in Theological Foundations for Ministry (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 28.

<sup>183</sup> Davis, Poles Apart, p. 45.

<sup>184</sup> *Ibid.*, p. 45.

<sup>185</sup> 2 Peter 1:4 KJV.

"Abba, Father" - an extremely personal, not religious, expression.<sup>186</sup> Herein is Greatness, that He may be known by His creatures. This is indeed, as Barth puts it, a mystery or stumbling block which offends.

#### Needs Affirming rather than De-emphasizing

That God is lovable and desires intimacy has been an integral part of statements of faith for centuries.

The Apology of the Confession of Ausburg offers here the memorable statement that we believe in God as a lovable object. The human heart could not love the God of the law who simply commands and judges. Fervent love would be ruled out in such a case. This love is not something that has to be attained. It reflects subjectively what we experience transsubjectively as it happens outside us and to us, namely, that God is lovable.<sup>187</sup>

By downplaying intimacy in order to emphasize aspects of God which may be more comprehensible to the Thai, we run the risk of blinding Thai Christians from their privilege as sons and daughters, an inheritance which they are already oriented away from. I believe that we must, rather, reinforce or fill-up what is a critical gap in their understanding. It need not be an unsurpassable truth for the Thai to comprehend and embrace. After all, their present King is loved so much for this very reason, that he makes contact with the ordinary people.

Intimacy with God, will inevitably dispel the fear that God is a capricious being. It will open the door to a partnership whereby events are no longer seen

---

<sup>186</sup> Romans 8:15.

<sup>187</sup> Helmut Thielicke, "The Evangelical Faith," in Theological Foundations for Ministry (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 65.

as fixed and predetermined, but which may be brought before a loving Father who is pleased to listen to His children.<sup>188</sup>

### Conclusion

In this chapter we have discussed various Biblical aspects of the nature of God which are necessary for the Thai Christians to understand more clearly. Much more study is required and imaginative, contextualized ways of explanation need to be explored in order to make them more comprehensible to the Thai. Those areas most in need of emphasis will become evident in the next chapter where the results of the questionnaire are discussed.

---

<sup>188</sup> One Thai pastor, considering the question whether the future is predetermined, said that when he was a young Christian he had thought that when God's time comes for us to die, then we can't do anything about it. He has since come to understand that this thinking is more influenced by Brahmanism than Christianity. God's purposes are not so clearly fixed. The ability to have a relationship with God presupposes that we *can* influence the events surrounding our life.

## CHAPTER 4

### METHODOLOGY, PROCEDURE, FINDINGS AND DISCUSSION

#### Introduction

This chapter covers the experimentation and analysis of results based on a questionnaire specially produced as a research tool to measure the extent of syncretistic thinking in Thai Christians, in particular as related to their understanding of God. The questionnaire was performed on both Thai and British Christians, results analyzed, and conclusions made.

#### Methodology

##### Assumptions

#### Assumption 1

It is assumed that the Christians tested in the single English church will give typical answers to the questions for Christians who have not been exposed to the influences of Buddhism, Animism, Brahmanism and the patron-client Social influence. They can therefore be a valid control group for the purposes of analysis and interpretation of results. By comparing the Thai to the English it is not inferred that the English are better Christians. It is simply a comparison based on the above assumption. The English will, no doubt, have their own peculiar idiosyncrasies based on their own cultural distinctives.

### Assumption 2

For the Intimacy category - it is assumed that the English level is a basic level for those who have not been under the influences of Buddhism, Animism, Brahmanism and the patron-client Social influence.

### Assumption 3

Since the research is not longitudinal (i.e. taken over a period of several years with the same group of Thai Christians) it is assumed that results averaged across the 19 groups of Thai Christians tested (459 Christians in total) will show typical responses for Thai Christians in general for each of the “age of being a Christian” sub-sets.

### Assumption 4

In the demography section of the questionnaire, the English Christians were not required to state the place they grew up because it is assumed that there will be no significant difference in answers for those who grew up in different parts of England (i.e. between those who grew up in the capitol, a city or in a village).

### Formulation of Questionnaire

Questions were produced in Thai based on the various areas where Buddhism, Animism, Brahmanism and Social influences may be affecting the Thai Christian's understanding of God (as already discussed in chapters 2 and 3). All questions demographic in nature were placed at the end of the questionnaire for the psychological purpose of freeing the respondent to answer the foregoing questions honestly believing his or her answers to be totally anonymous and that there be no possible means of the respondent being traced.

## Pilot Study

Questions were checked for clarity by a variety of Thai Christians and foreign missionaries. Assistance from professors at the Payap University in Chiangmai was particularly helpful. The Thai language was further polished by staff at the Kanok Bannasan publishers. The questionnaire was pilot tested with a group of 12 Christians from the Bang Chak New Life Church in Bangkok and suggestions were made by the group at points where they encountered difficulties. The questionnaire was further modified and translated into English. Final versions of the questionnaires appear in Appendix 1 (Thai) and Appendix 2 (English).

The questions as they relate to the various categories (i.e. the various influences of Buddhism etc.) appear in Appendix 3.

## Procedure

### Thai Groups

A range of different churches of various denominations and covering affiliations with both the Church of Christ in Thailand (CCT) and the Evangelical Fellowship of Thailand (EFT) both in and outside of Bangkok were approached for permission to conduct the questionnaire. Permission was obtained from all the 19 groups approached. The questionnaires were normally distributed and completed during Sunday lunch at the respective churches. The answer sheets were collected straight away yielding a return of approximately 90 percent. Before answering the questions, the respondents' attention was drawn to the remarks printed at the top of the questionnaire. Anonymity and the importance of answering the questions from their own belief or understanding were emphasized. In some cases where questionnaires were returned by post, a

distinguishing mark was made on the questionnaires in order to verify to which church (or group) the questionnaires belonged. Answering of all questionnaires took place between July and November 1998. The total number of Thai respondents was four hundred and fifty-nine.

### English Group

Permission was obtained from my home church in England to perform the questionnaire on a random sample of fifty members. The random sample was made by, firstly, counting the total number of members on the church membership list and then, secondly, from that total a random sample of 50 numbers was generated using the random sample number generating facility in the SPSS 7.5 program. The corresponding names from the membership list were thus selected and a volunteer distributed the questionnaires to each one. Anonymity was similarly emphasized and a total of thirty-four questionnaires were returned. This lower return rate (in comparison to the Thai) could have been caused by 1. the questionnaire being lost or forgotten since it was taken home to be completed or 2. a fear of lack of anonymity since the questionnaires were returned individually to the volunteer rather than as a group.

Note that a small modification to the demography section of the English translation was made (section 5) to eliminate the need for the respondent to state the place where he or she grew up (as stated in the assumptions above).

### Validity

Validity levels corresponding to each question are recorded in Appendix 4. It is note-worthy that all questions were answered by more than 95% of the respondents. Some demographic questions, however, had only a 94% response.

This was perhaps due to a fear in some that they may be traced through the information being asked.

### Recording of Results

All results were keyed into an IBM compatible computer with the SPSS (version 7.5 for widows) statistical database and analysis program.

## Data Collection and Statistics

### Cross-tabulation of Demographics

Cross-tabulation was performed to measure Chi-Square values of the various demographics against years of being a Christian (Thai respondents). Results are shown in Appendix 5. This was performed to measure whether the other demographics are evenly distributed between the various age groups of being a Christian or not. Uneven distributions will be revealed by a significance in the Chi-square value. Categories showing a high degree of significance ( $< .05$ ) may be influencing the results for the different ages of being a Christian and therefore must be divided into separate sub-sets for accurate evaluation of results. Physical age, race, whether grew up in Christian family, whether father/mother grew up in Christian family, place grew up, education, whether attended Bible college all showed significant chi-square values.

### Division of Sub-sets

Columns in the SPSS data-base were made for sub-sets as shown in Appendix 6, tables 1 to 2. Sub-sets were made in accordance with the findings from the cross-tabulation analysis (6.1.1). The sub-sets were selected in preparation to analyze, firstly the variation in answers given by Thais over the age range of being a Christian, and, secondly, the variation in answers given by

Thai Christians with those given by English Christians. Note that some ranges within the sub-groups had very low numbers making it difficult to perform normality checks (e.g. t2, t3, t4, t6). These ranges were re-grouped (as tr2, tr3, tr4, tr6).

### Weighting of Answers

Each sub-categories (Buddhism1, Buddhism2 etc.) with their related questions (as in appendix 3) were considered. The respondent's answers to each question were given values (0 to 4) according to the influence of that category upon the respondent's answer. The weighting of answers and formulas used to evaluate the respondent's overall score (0 to 4) for any sub-category are recorded in Appendix 7.

### Analysis of Categories by Sub-sets

Results were analyzed and evaluated for each sub-category (Buddhism1, Buddhism2 etc.). Particular interest was given firstly, to the responses of the Thai respondents over their age of being a Christian for the various sub-sets (education level, physical age range etc.). Secondly, interest was given to the responses of Thai Christians and that of English Christians who have been Christians more than 5 years.

### Testing of Hypothesis 1

My first hypothesis is that the Thai Christian's response does not significantly change over the period of being a Christian.

For each sub-category the following procedure was carried out: <sup>189</sup>

---

<sup>189</sup> Full results for each are recorded in Appendices 8 to 12 along with the relevant SPSS output file name (\*.spo).

A 95% Confidence Interval (C.I.) error bar graph was plotted for each of the 20 groups tested (group 20 was the English group) and also for the Thai respondents' Physical age. The Thai respondent's physical age showed that results for the Christians below 20 years of age and those above 50 years of age are consistently of a higher range than those of 20 to 50 years. For simplification of analysis, therefore, analysis hereafter was done for those in the age range of 20 to 50 years old. (Note that this age range has results nearer to those of the English and therefore any significance in comparison for this age range in comparison with the English will be of even greater significance for the <20 and >50 ranges). Thai respondents within this age range amount to more than 70% of the total.

A 95% C.I. error bar graph was plotted for the following groups (according to ages of being a Christian): Rural Christians (20 to 50 yrs old; low education); Rural Christians (20 to 50 yrs old; high education); Provincial City Christians (20 to 50 yrs old; low ed.); Provincial City Christians (20 to 50 yrs old; high ed.); Bangkok Christians (20 to 50 yrs old; low ed.); Bangkok Christians (20 to 50 yrs old; high ed.). For each of these groups a Kolmogorov-Smirnov normality test was carried out to test the degree of normality of the sub-set variable in relation to the sub-category/category. Normal distribution was assumed for those having a Kolmogorov-Smirnov significance level of above 0.05. For sub-sets having normal distribution, a One Way Anova multiple comparison test (95% C.I.) was carried out to measure the degree of significance between the different age groups (0 to 1yrs, 1 to 5yrs etc.). A Scheffe homogeneity test was also carried out to check the validity of the Anova test (those with a Scheffe significance of > 0.05 were deemed valid). Those that don't conform to normal distributions were subjected to the non-parametric Kruskal-Wallis test. Note that in cases where

variables have a mixed significance level of normality (above and below the 0.05 level) then a 0.01 significance level for normality is accepted. For those subsets showing a degree of significance, further subsets according to sex and race (particularly Thai vs. Chinese in Bangkok of higher education) were analyzed in a similar fashion.

### Testing of Hypothesis 2

My second hypothesis is that the Thai Christians have a significantly higher response in the various sub-categories to that of English Christians.

For each sub-category the following procedure was carried out: <sup>190</sup>

The lowest mean result (in testing of hypothesis 1 above) for each category was consistently found to be Bangkok Thai Christians of degree+ education. This sub-set was further filtered to give just those who have had the advantage of growing up in a Christian family and were then compared to the same subset group of English Christians (also higher education and of similar physical age range, but did not necessarily grow up in a Christian family) all for Christians over 5 years. If significant difference was observed then it was further compared to all the English Christians (irrespective of the English Christian's education and age of being a Christian). If comparisons showed significant difference, then it may be assumed that all Thai Christians are remaining significantly different from the English level. The comparison was also carried out for All Thai over 5 years against all English.

These comparisons were carried out as follows:

---

<sup>190</sup> Full results for each are recorded in Appendices 8 to 12 along with the relevant SPSS output file name (\*.spo).

A normality test was carried out to test the degree of normality of the Thai/English sub-set variable against the category (in similar fashion to testing of hypothesis 1 above). Note that in cases where one of the variables has a significance level of normality  $> 0.05$  and the other is  $< 0.05$ , then a 0.01 significance level for normality is accepted. For normal distributions, an independent samples T test (95% C.I.) was performed to test the equality of the means for the Thai and English samples. A Levene's test was carried out to measure equality of variances. For Levene's significance levels of  $> 0.05$  equal variances were assumed, otherwise equal variances were not assumed. The t-test significance between the two groups was noted. For non-normal distributions, the non-parametric Mann-Whitney Test was performed and the significance between the two groups was likewise noted.

Those that proved significant were further tested using samples from families where parents also grew up in Christian families (i.e. the respondents are 3rd generation Christian) and for those who also have been to Bible College.

## Evaluation

### Preliminary Observations

For several of the categories under examination, the results did verify my hypotheses. From some of the results, however, it is clear that the English can not be regarded as a pure control group. Other factors are evidently influencing them in a comparable fashion to Buddhism or Animism etc. In some categories the English actually scored higher than the Thai (not lower). The reasons for some of these will be discussed later. It should be stated, however, that because of the time and logistic limitations of this research<sup>191</sup> the English group was quite

---

<sup>191</sup> The research was carried out from Bangkok.

small. It would have been preferable to have had a control group from a variety of churches of differing persuasions and denominational affiliations. For example, the English group selected is quite strongly charismatic and this could explain why the English on average scored even higher than the Thai on the importance of *power* in their relation to God (Animism 5, 6, 7).

Some results showed that the Thai scored quite low in some categories indicating that the particular question under consideration is not actually a problem. It should be pointed out, however, that it was not expected that *all* the categories (e.g. Buddhism 4 - God has no plan) would actually prove to be a problem. They were included in the research because of the *possibility* that there may be a problem.

Results are therefore divided into three classifications. Firstly, sub-categories that confirm both my hypotheses.<sup>192</sup> Secondly, sub-categories in which the Thai are not changing in their belief over the years of being a Christian and in which they have scored highly (irrespective of how the English scored). Thirdly, those categories that are shown not to be a problem for the Thai.

It must also be noted (and I do so with a certain degree of reluctance) that in many of the categories, the lower educated (grade 1 to 12) scored a higher mean value than the higher educated (diploma upwards). That is, the lower the academic education the higher the degree of syncretism in their thinking. This may be a result of the fact that their higher education has opened their minds to other ideas and philosophies and so are less oriented to a polarized system of belief. Differences in responses according to the place

---

<sup>192</sup> That is, the Thai do not significantly change in their belief in this area over the years they are a Christian and their response in that area is significantly higher than the English.

where the respondent grew up were less noticeable, but there was generally a lower mean value for higher educated respondents who grew up in Bangkok with those of similar academic achievement but whose grew up in the rural areas. A similar pattern was evident for the lower educated. Differences between Bangkok respondents and other provincial cities (of similar education level) were not particularly evident. This is probably due to the fact that cultural values are more deeply embedded in the rural areas and are thus less altered by education.

In some categories a measure was taken to see if there was any significance between Chinese and Thai groupings of similar education and also between the responses of male against those of female. No significant differences were observed. Response means of those highly educated who grew up in Bangkok did not show any consistent improvement when the respondent grew up in a Christian family, nor when the respondent's parents also both grew up in Christian families.

Results according to category are considered as follows. All levels of response are on a scale of 0 to 4 (the higher the response level the greater the syncretism in that category). The tables shown in this section typically only show data for particularly relevant sub-groups. Note that full results data may be found in Appendices 8 to 12.

## Buddhism

### Classification 1

The following categories showed no significant change in response over years of being a Christian and also showed mean response levels significantly

higher than the English. These categories confirm my hypothesis and so appear to be problem areas for the Thai Christians.

God is detached (Buddhism 1)

The most significant Anova value in any of the various sub-groups between ages as a Christian is that of Bangkok Christians who are 20 to 50 years old and of high education (.040) (table 1).

Table 1. Thai respondents / Buddhism 1

Variable (Thai only) (vs. Buddhism1)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	1.548	.5527	.200		
	1-5	14	.9082	.6453	.200		
	5-10	14	.7143	.6794	.200		
	10-15	8	.6786	.3949	.200		
	15-20	16	.8482	.5796	.108		
	20+	13	.5934	.5276	.125		
						.056	.040

This, however, reduced to .068 when a multiple comparison was performed (table 2).

Table 2. Bangkok 0-1 years Comparisons (Buddhism1)

Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.6395	.287	.427	-.3439	1.6229
5-10yrs	.8333	.287	.149	-.1501	1.8167
10-15yrs	.8690	.317	.201	-.2194	1.9575
15-20yrs	.6994	.281	.302	-.2654	1.6642
20+ yrs	.9542	.290	.068	-4.0474E-02	1.9489

There was a small drop in response for Bangkok highly educated Christians after the first year of being a Christian but other sub-groups noticeably had no drop in level. The overall mean levels of response was quite low (typically

less than 1 on a scale of 0 to 4) but was significantly higher than the English for those who have been Christians over five years (table 3).

Table 3. Thai / English - Buddhism 1

Buddhism1 (God is detached)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney	
						Value	Sig
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	.7205 .4748	.527 .451	.061 .001	275.5	.055
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.107 .5130	.472 .514	.004	15.50	.039

High ed.= education above secondary school; Bgk = Bangkok; fam = brought up in Christian family; BC = Bible College Training

For instance, the Mann-Whitney significance level for difference between the means of Thai 20 to 50 years old who have been Christians over 5 years who were brought up in a Christian family in Bangkok and of high education against all the English respondents was .055. This actually became more significant again when just those of the same group who have attended Bible College were considered (.039). One would have expected the significance to have reduced because of the Bible College training, but this figure is based on a small sample number (only 4 respondents who had attended Bible College from this sub-group).

God makes us pay for our mistakes / life one of merit (Buddhism 2)

Table 4. Thai Respondents / Buddhism 2

Variable (Thai only) (vs. Buddhism2)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.444	1.00	.059		
	1-5	14	1.857	.620	.200		
	5-10	14	1.767	.562	.081		
	10-15	8	1.291	.754	.200		
	15-20	16	1.729	.835	.108		
	20+	13	1.378	.704	.200		
						.061	.045

Table 5. Bangkok 0-1 Years Comparisons (Buddhism2)

Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.5873	.356	.741	-.6337	1.8083
5-10yrs	.6766	.356	.608	-.5444	1.8975
10-15yrs	1.1528	.394	.144	-.1986	2.5041
15-20yrs	.7153	.349	.526	-.4826	1.9131
20+ yrs	1.0662	.360	.134	-.1687	2.3012

This category very clearly confirmed my hypotheses showing no changes in response levels for each of the sub-groups over the period of being a Christian (mostly > .2) (tables 4 and 5) and all comparisons with the English (table 6) were significantly higher (< .016) (table 6). The mean value (typically > 1.6) was also relatively high.

Table 6. Thai / English - Buddhism 2

Buddhism2 (Godmakes us pay)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value	Sig
Thai >5 yr /English - all	Thai	259	2.001	.7578	<.001	1014.5	<.001
	Eng	34	.8873	.5427	.001		

God has Steady Emotions (Buddhism 5)

Table 7. Thai Respondents / Buddhism 5

Variable (Thai only)	Yrs a			K-S	KruskalWallis
----------------------	-------	--	--	-----	---------------

(vs. Buddhism2)	Christ-ian	N	Mean	SD	Sig.	Chi-sq df Sig
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	2.518	1.15	.200	2.75 2 .252
	5-10	9	2.000	1.62	.117	
	10+	9	1.259	1.57	.003	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	3.000	1.22	.181	11.4 5 .044
	1-5	14	1.238	1.15	.080	
	5-10	14	1.238	1.02	.200	
	10-15	8	.6250	.602	.200	
	15-20	16	1.395	1.14	.003	
	20+	13	1.128	1.19	.154	

Although some significant improvement was observed in the Christian's response over years of being a Christian (as low as .004) for highly educated from rural and Bangkok upbringings, other sub-groups showed no change and the response level for all groups was generally high (table 7) and in some cases significantly higher than the English (0.034; 0.003) (table 8).

Table 8. Thai / English - Buddhism 5

Buddhism5 (God steady emotions)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney	
						Value	Sig
Thai-Bgk -fam /English >5 yr-highed.) - age 20-50	Thai	23	.7205	.527	.200	162.0	.034
	Eng	22	.5130	.514	<.001		
Thai>5yr /English - all	Thai	259	1.060	.712	<.001	3048	.003
	Eng	34	.4748	.451	.001		

High ed.= education above secondary school; Bgk = Bangkok; fam = brought up in Christian family

It was also observed that the higher educated over one year as a Christian regardless of place of upbringing show a significantly lower response level than the lower educated (typically <1.5 as opposed to >2).

### Classification 3

The following categories failed to confirm my hypothesis by either revealing significant changes in response levels over period of being a Christian

or else revealed a low mean response level. These categories may be regarded as non-problem area for the Thai Christians.

God has made a mess of things: He's responsible for sin & suffering (Buddhism 3)

    Showed low mean levels (typically  $< 1$ ) and lower even than the English.

God has no plan (Buddhism 4)

    Significant improvement was observed in the Christian's response over years of being a Christian (as low as .029) and the response level was generally slightly lower than the English ( $<.74$ ).

God is part of the whole cosmos (Buddhism 6)

    Significant improvement was observed for some sub-groups in the Christian's response over years of being a Christian (as low as .008) and the response level for the higher educated was generally slightly lower than the English ( $<1.55$ ). The lower educated of rural and provincial city upbringing, however, do appear to have some problem in this area.

God is not intrinsically worthy of our worship and to be our Lord (Buddhism 7)

    Although there was generally not significant improvement observed in the Christian's response over years of being a Christian, the response level was low ( $<1$ ) and not significantly different from the English. This does not appear to be a problem for the Thai.

Animism

Classification 1

The following categories showed no significant change in response over years of being a Christian and also showed mean response levels significantly higher than the English. These categories confirm my hypothesis and appear to be problem areas for the Thai Christians.

Must not offend according to place (Animism 2)

Table 9. Thai Respondents / Animism 2

Variable (Thai only) (vs. Animism2)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	KruskalWallis Chi-sq df Sig
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	.5000	1.22	<.001	2.3 5 .806
	1-5	14	.5000	1.28	<.001	
	5-10	14	.0000	.000		
	10-15	8	.2500	.707	<.001	
	15-20	16	.4375	1.20	<.001	
	20+	13	.3846	.960	<.001	

Although the mean levels were quite low (generally <1.6) (table 9) there was a significant difference with the English (e.g. 0.032; 0.014) (table 10).

Table 10. Thai / English - Animism 2

Animism2 (Must not offend / place)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value Sig
Thai>5yr /English - all	Thai	259	.5097	1.224	<.001	3723.0 .014
	Eng	34	.0000	.0000		

The category was based on response to question 4.20 (We can pray to God anywhere, even in the bathroom) and it is interesting to note that whilst the English respondents *unanimously* indicated they strongly agree, there seemed to be some level of doubt amongst the Thai.

Ritual is very important (Animism 8)

Table 11. Thai Respondents / Animism 8

Variable (Thai only) (vs. Animism8)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.000	.806	.200		
	1-5	14	2.607	1.03	.067		
	5-10	14	1.767	1.14	.200		
	10-15	8	2.000	1.09	.200		
	15-20	16	2.390	1.16	.200		
	20+	13	1.788	1.36	.081		
						.729	.320

This category provides very clear results confirming my hypothesis. Although there is some improvement after the first 5 years for provincial highly educated the improvement is not maintained over the other age levels. The Thai results compared to the English (table 12) are very significantly higher and the mean level is also high (>2.2).

Table 12. Thai / English - Animism 8

Animism8 (Ritual is very important)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value	Sig
Thai>5yr /English - all	Thai	259	2.279	1.056	<.001	2120.5	<.001
	Eng	34	1.265	.9750	<.001		

God can be manipulated (Animism 11)

Table 13. Thai Respondents / Animism 11

Variable (Thai only)	Yrs a				K-S	Sheffe	ANOVA
----------------------	-------	--	--	--	-----	--------	-------

(vs. Animism11)	Christ-ian	N	Mean	SD	Sig.	Homo-geneity	Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	1.966	1.20	.200		
	1-5	14	1.185	.820	.200		
	5-10	14	1.071	.574	.200		
	10-15	8	.5000	.595	.017		
	15-20	16	1.550	.774	.130		
	20+	13	1.123	.685	.200		
						.216	.009

Table 14. Bangkok 0-1 Years Comparisons

Multiple Comparison: Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.7810	.370	.493	-.4895	2.0514
5-10yrs	.8952	.370	.334	-.3752	2.1656
10-15yrs	1.4667	.410	.035	6.059E-02	2.8727
15-20yrs	.4167	.363	.931	-.8297	1.6630
20+ yrs	.8436	.374	.416	-.4414	2.1286

This category shows a clear difference between all the Thai groups and the English and significance level reaches (<.001).

Table 15. Thai / English - Animism 11

Animism11 (God can be manipulated)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value	Sig
Thai>5yr /English - all	Thai	259	1.689	.8908	<.001	1727	<.001
	Eng	34	.7000	.7207	.019		

Little improvement is seen over the years of being a Christian (tables 13 and 14) with the single exception of highly educated Bangkok 0-1 years compared to 10-15 years - yet the response rises again after 15 years. The mean value is reasonably high (typically >1.5).

God punishes Christians when they sin - as opposed to disciplines (Animism 13)

Table 16. Thai Respondents / Animism 13

Variable (Thai only) (vs. Animism13)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.444	1.24	.200		
	1-5	14	2.285	.597	.182		
	5-10	14	2.142	.884	.200		
	10-15	8	1.083	1.10	.200		
	15-20	16	2.083	.774	.053		
	20+	13	1.692	1.01	.200		
						.601	.031

This category showed Thai mean values to be reasonably high (>1.5) (table 16) and although the more educated Bangkok respondents were not significantly different from the English, nevertheless a very high significant difference (.001) was obtained generally between the two groups (table 17).

Table 17. Thai / English - Animism 13

Animism13 (God be punishes Christians)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value	Sig
Thai>5yr /English - all	Thai	259	2.175	1.094	<.001	2901	.001
	Eng	34	1.530	1.045	.200		

Transactional relationship as God gives favours (Animism 15)

Table 18. Thai Respondents / Animism 15

Variable (Thai only) (vs. Animism13)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.033	.367	.106		
	1-5	14	2.157	.785	.200		
	5-10	14	1.871	.738	.200		
	10-15	8	1.375	.517	.188		
	15-20	16	2.225	.672	.200		
	20+	13	1.830	.615	.200		
						.149	.072

This category also provides very clear results confirming my hypothesis. No improvement is noticed across the age range of being a Christian (table 18). The Thai results compared to the English are very significantly higher

(significance levels of  $<.001$  for several sub-groups) and the mean level is also high ( $>2.2$ ) (table 19). The English group is very noticeably lower than all the other groups/churches surveyed and no other group approaches its level.

Table 19. Thai / English - Animism 15

Animism15 (Transactional relationship)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney	
						Value	Sig
Thai>5yr /English - all	Thai	259	2.259	.8054	<.001	823.5	<.001
	Eng	34	.7824	.7056	.026		

### Classification 2

The following categories showed no significant change in response over years of being a Christian and also showed high mean response levels (although the English also showed high response levels). These categories also confirm my hypothesis and appear to be problem areas for the Thai Christians.

God is one of many similar powers (Animism 4)

Although the English level is also high (in some cases higher than the Thai), the mean Thai responses were mostly  $> 2$  with no significant change over years if being a Christian. That the English response is high in could be due to an emphasis on Spiritual warfare in the West which under some circumstances could elevate the idea that God is just one of many similar powers. A similar result occurred in category Brahmanism 1 (God is in a dualist battle).

Experiencing His power is very important (Animism 5)

Although the English level is also high, the mean Thai responses were mostly  $> 2.5$  with no significant change over years if being a Christian. That the

English response is high could be due to Charismatic influences as has already been stated. It would be interesting to measure the Thai response against a non-charismatic English church. It is interesting to note that all the Thai churches/groups showed high response levels in this category regardless of charismatic/non-charismatic background. This category is not necessarily a problem but it does indicate an orientation towards seeking power.

Morality/holiness is not so important (Animism 6)

The English level is also high, and the mean Thai responses were mostly > 1.5 with no significant change over years if being a Christian. The results indicate that this category is a problem albeit not as serious as the others.

Specifically Power is more important than holiness (Animism 7)

If holiness was considered more important to God than power then the response value should be zero. That means reached levels of 2.5 (the mean Thai responses were mostly > 1.8) with no significant change over years if being a Christian indicates that there is some problem here. It was surprising that the English should score so highly in this category (equally the highest of all the groups surveyed) which raises some concern for Christian belief in general regardless of cultural background.

### Classification 3

The following categories failed to confirm my hypothesis by either revealing significant changes in response levels over period of being a Christian or else revealed a low mean response level. These categories may be regarded as non-problem area for the Thai Christians.

Locational (Animism 1)

This category failed to be significant because of generally low mean responses (<1.2).

God is a next resort after helping self (Animism 3)

This category failed to be significant because of generally low mean responses of <1.3 with no significant difference to the English.

Not Lord - no real surrender to His will (Animism 9)

This category failed to be significant because of generally low mean responses of <1 with no significant difference to the English.

Service is related to using His power (Animism 10)

This category failed to be significant because of generally low mean responses of <1 with no significant difference to the English. There was also some improvement seen over the years of being a Christian (albeit not particularly significant).

God is capricious - to be feared (Animism 12)

This category failed to be significant because of generally low mean responses of <1 with no significant difference to the English.

When God doesn't do something -tempted to doubt His power (Animism 12)

This category failed to be significant because of generally low mean responses of <1 with no significant difference to the English.

Brahmanism

Classification 1

Only one category showed both significant changes in response over years of being a Christian and also mean response levels significantly higher than the English.

God has fixed times for our birth, death etc. (Brahmanism 2)

Table 20. Thai Respondents / Brahmanism 2

Variable (Thai only) (vs. Brahmanism2)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	KruskalWallis Chi-sq df Sig
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	3.750	.273	.056	10.29 5 .067
	1-5	14	3.214	.870	.022	
	5-10	14	2.535	1.20	.060	
	10-15	8	2.750	1.00	.080	
	15-20	16	2.750	.856	<.001	
	20+	13	2.692	.925	.049	

All the Thai groups/churches tested showed a very high response level (usually >3) (table 20) and although the English level is also high (approximately 2), it is generally significantly lower than the Thai (0.011; 0.002) (table 21).

Table 21. Thai / English - Brahmanism 2

Brahmanism2 (God has fixed times)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value Sig
Thai>5yr /English - all	Thai Eng	259 34	2.861 2.074	1.094 1.488	<.001 .001	2989 .002

There is some drop in level over years of being a Christian most notably rural lower educated after the first year of being a Christian and amongst higher educated Bangkok. Generally, however, there is not a great change according to age. The high level in the English group may arise from a form of Calvinism which gives an equivalent (albeit lesser) affect to the fatalism of the Brahmanistic Thai.

### Classification 2

The following categories showed no significant change in response over years of being a Christian and also showed high mean response levels (although the English also showed high response levels). These categories also confirm my hypothesis and appear to be problem areas for the Thai Christians.

#### God is in a dualist battle (Brahmanism 1)

Although the English level is also high (in some cases higher than the Thai), the mean Thai responses were mostly > 2 with no significant change over years if being a Christian. That the English response is high in could be due to an emphasis on Spiritual warfare in the West which under some circumstances could elevate the idea that God is just one of many similar powers. A similar result occurred in category Animism 4 (God is one of many similar powers).

#### God's will controls our destiny (Brahmanism 4)

The mean Thai responses were all very high (mostly > 2 some >3) with some significant change over years of being a Christian for rural low education and high educated Bangkok . The English level is consistently lower than the Thai but the only significant value is observed when comparing all Thais over 5 yrs a Christian with all English (0.01).

### Classification 3

#### God is forgetful - needs reminding (Brahmanism 3)

This category failed to be significant because of generally low mean responses of <1 with no significant difference to the English. It does not appear to be a problem for the Thai Christians.

### Social

#### Classification 1

The following categories showed no significant change in response over years of being a Christian and also showed mean response levels significantly higher than the English. These categories confirm my hypothesis and are problem areas for the Thai Christians.

God is a great patron - but maybe not Lord (Social 1)

Table 22. Thai Respondents / Social 1

Variable (Thai only) (vs. Social1)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.166	.674	.200		
	1-5	14	2.226	.487	.200		
	5-10	14	1.940	.289	.086		
	10-15	8	1.562	.526	.015		
	15-20	16	2.187	.482	.182		
	20+	13	1.730	.488	.200		
						.086	.007

Table 23. Bangkok 0-1 years Comparisons (Social 1)

#### Multiple Comparison: Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	5.952E-02	.232	1.000	-.7384	.8574
5-10yrs	.2857	.180	.773	-.3323	.9038
10-15yrs	.6637	.211	.094	-6.1029E-02	1.3884
15-20yrs	3.869E-02	.174	1.000	-.5597	.6371
20+ yrs	.4954	.184	.216	-.1344	1.1252

The Thai levels are consistently high (generally >2) and no significant change takes place over years as a Christian (tables 22, 23).

Table 24. Thai / English - Social 1

<b>Social 1 (God is a great patron)</b>	<b>T/E</b>	<b>N</b>	<b>Mean</b>	<b>SD</b>	<b>K-S Sig</b>	<b>Mann-Whitney Value Sig</b>	
<b>Thai&gt;5yr /English - all</b>	Thai	259	2.276	.5921	<.001	2637.0	<.001
	Eng	34	1.882	.4579	.003		

The English is significantly lower than the Thai in two of the groups tested (.05 and <.001) (table 24).

God has conditions on His patronage (Social 3)

Table 25. Thai Respondents / Social 3

<b>Variable (Thai only) (vs. Social3)</b>	<b>Yrs a Christian</b>	<b>N</b>	<b>Mean</b>	<b>SD</b>	<b>K-S Sig.</b>	<b>Kruskal Wallis Chi-sq df Sig</b>	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.666	1.47	.200	12.79	5 .025
	1-5	14	1.607	1.28	.200		
	5-10	14	1.285	.913	.034		
	10-15	8	.5625	.821	.001		
	15-20	16	1.937	1.23	.176		
	20+	13	1.192	.854	<.001		

The Thai levels are consistently high (generally > 2) (table 25) and no significant change takes place over years as a Christian. The English is very significantly lower than the Thai in most of the groups tested (as low as <.001) (table 26).

Table 26. Thai / English - Social 3

<b>Social 3 (conditions on His patronage)</b>	<b>T/E</b>	<b>N</b>	<b>Mean</b>	<b>SD</b>	<b>K-S Sig</b>	<b>Mann-Whitney Value Sig</b>	
<b>Thai&gt;5yr /English</b>	Thai	259	2.056	1.353	<.001		

- all	Eng	34	.6912	.8878	<.001	1911.5	<.001
-------	-----	----	-------	-------	-------	--------	-------

Needs repaying for favours done - transactional relationship (Social 4)

Table 27. Thai Respondents / Social 4

Variable (Thai only) (vs. Social1)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	3.000	.666	.200		
	1-5	14	2.571	.990	.200		
	5-10	14	2.404	.953	.200		
	10-15	8	1.791	.889	.200		
	15-20	16	2.708	.965	.047		
	20+	13	2.384	.848	.200		

The Thai levels are consistently very high (generally > 2.7) (table 27) and with slight change taking place for only Christians who grew up in Bangkok - but not significant.

Table 28. Thai / English - Social 4

Social 4 (needs repaying for favours)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value	Sig
Thai>5yr /English - all	Thai	259	2.741	.9855	<.001	6995	<.001
	Eng	34	.9020	.7455	.046		

The English is very significantly lower than the Thai in most of the groups tested (most <.001) (table 28).

His plans are His own affair - we don't need to be involved (Social 7)

Table 29. Thai Respondents / Social 7

Variable (Thai only) (vs. Social7)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Kruskal Wallis Chi-sq df Sig
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	1.500	1.64	.056	6.14 5 .293
	1-5	14	1.000	1.66	<.001	
	5-10	14	1.000	1.70	<.001	
	10-15	8	1.750	1.58	.192	
	15-20	16	1.375	1.70	<.001	
	20+	13	2.307	1.60	.040	

The Thai levels are consistently very high (generally > 1.5) and with no change taking place over years as a Christian (table 29).

Table 30. Thai / English - Social 7

Social 4 (needs repaying for favours)	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value Sig
Thai>5yr /English - all	Thai	259	1.595	1.750	<.001	3190.0 .004
	Eng	34	.6765	1.319	<.001	

The English is significantly lower than the Thai in some of the groups tested (reaching as low as .001) (table 30).

### Classification 2

It's God's duty to do us good (Social 2)

This category showed high response levels (> 2) for Thai and English alike. No change is apparent over the years of being a Christian. This category appears to be a problem for the Thai.

### Classification 3

It's God's duty to solve problem of sin (Social 5)

This category failed to be significant because of generally low mean responses of <1.5 with the English actually higher than the Thai. It does not appear to be a significant problem for the Thai Christians.

It's a problem when He doesn't give what ask for (Social 6)

This category failed to be significant because of generally low mean responses of <1.5 with the English actually higher than the Thai. It does not appear to be a significant problem for the Thai Christians.

### Intimacy

The degree of intimacy was made using a combination of responses to various questions (as shown in Appendices 3 and 7). The range of response is on a scale is from 0 to 4, the greater the score the higher the level of intimacy.

Table 31. Thai Respondents / Intimacy

Variable (Thai only) (vs. Intimacy)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Kruskal Wallis Chi-sq df Sig
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.750	.670	.188	7.40 5 .192
	1-5	14	2.928	.484	.049	
	5-10	14	3.071	.522	.041	
	10-15	8	3.062	.546	.038	
	15-20	16	2.921	.669	.075	
	20+	13	3.384	.485	.001	

It revealed that the age of being a Christian does not significantly change the degree of intimacy for the Thai in each of their sub-groups (table 31).

Table 32. Thai / English - Intimacy

Intimacy - degree of	T/E	N	Mean	SD	K-S Sig	Mann-Whitney Value Sig
----------------------	-----	---	------	----	------------	---------------------------

<b>Thai&gt;5yr /English - all</b>	Thai	259	3.082	6.134	<.001	2251.5	<.001
	Eng	34	3.581	.4594	<.001		

It also reveals that although the Thai mean levels are quite high (typically > 2.6), the English group has a significantly higher (as low as <.01) level of intimacy with God as the Thais (table 32). It confirms my suggestion in chapter two that intimacy is dulled by each of the primary religious and social influences above.

### Conclusions

Results from analysis of responses to the questionnaire substantiate the hypothesis that our teaching of Thai Christians is not effective in many areas related to the Thai Christian's understanding of God. Social influences and the influence of local religious beliefs are still embedded in the Thai Christian's mind and are not being affected by the Christian Education they are presently receiving. Most predominate problem areas are as follows: God makes us pay for our mistakes (life is one of merit)<sup>193</sup>; the importance of ritual<sup>194</sup>; God can be manipulated; relationship with God is transactional as God gives favors<sup>195</sup>; God has conditions on His patronage; God needs repaying for favors done - transactional relationship; deficiency in intimacy with God.

It is also conclusive from the research that more concentrated teaching will be required for Christians who have a lower level of education (grade 12

---

<sup>193</sup> Revealing a distinct lack in understanding of the cross.

<sup>194</sup> Which could lead to a stunting of close relationship with God.

<sup>195</sup> Revealing a lack of understanding of grace.

downwards) and those who grew up in rural areas. These have social and religious concepts more deeply embedded.

In chapter five we shall go on to consider some suggestions to help overcome the deficits in Christian education.

## CHAPTER 5

### RECOMMENDATIONS FOR CHANGE

#### Introduction

This study indicates that there are problems in the Thai Christian's understanding of God. It further indicates that these are not being corrected despite the years of being a Christian. This suggests that the Christian education available is deficient and not focused sufficiently on these problem areas. It may be also assumed that there are many other areas of theology (not necessarily directly related to their understanding of God) equally deficient and equally untouched by the Christian education currently available.

It is my purpose in this chapter to briefly make a preliminary exploration into some possible ways that this problem may be lessened.

#### Development of Indigenous Theology

The primary need, I believe, is to encourage the development of indigenous theology. Any other corrective measures will be superficial if they exclude this vital first stage. All else will follow on from this essential foundation.

By indigenous (or contextualized) theology, I reiterate that I primarily mean identifying those problem areas for the Thai in their understanding of fundamental Christian truths. It is apparent from chapter four, for instance, that the Thai Christians have a problem understanding the grace of God. How can the grace of God be made intelligible to them? What Thai words may be adopted? What symbols within their own history and culture can be used to

interpret this to them? In other words, how can the grace of God be communicated in such a way as to deeply penetrate the Thai Christian's consciousness, or in Hiebert's words, their affective and evaluative dimensions<sup>196?</sup>

They need to hear and understand that God is like this.. that because He is gracious He sheds forth His love without reference to what is earned or what is deserved; that His love encompasses the outcast, the helpless, the weak. That is grace, and such a grace can be abundantly meaningful to the Thai.<sup>197</sup>

One may ask why has there not already been more concentrated effort in this direction? Missionaries have indeed endeavored through the years to do just this. They have sought to make the message intelligible and relevant.

The danger here is that missionaries are often unaware of the cultural biases of their own theologies. Moreover, they tend to import Western ways of doing theology, which have been influenced by a Greek world view that stresses highly rational and synchronic systems of thought.<sup>198</sup>

Holth points out,

There are certain features of traditional Western theology which many Asians find objectionable. Generally speaking, Asians do not attach the same importance to formulated doctrines. Our keenness for analysis and system is something they find quite incomprehensible . . . Our demand for definite and precise formulations of faith is a source of irritation. The rigidity of much of Western theological dogmatism leaves the Asian man of religion cold.<sup>199</sup>

The answer lies in the need for the appropriate Thai people to be involved in this task of developing indigenous theology. As Hiebert suggests, missionaries

---

<sup>196</sup> Paul Hiebert, Anthropological Insights for Missionaries, p. 31.

<sup>197</sup> Joseph Cooke, The Gospel for Thai ears, p. 6.

<sup>198</sup> *Ibid.*, p. 214.

<sup>199</sup> Holth Sverre, "Towards an Indigenous Theology." Ching Feng 11 (1968): 18.

need to be actively encouraging their national counterparts to be involved in this process.<sup>200</sup>

A faculty should be set up in existing training establishments for this purpose. Staff should be released (at least part time) to give time to research and reflection on theological issues appropriate to the Thai. Barth warns, however, of the danger of “unspiritual theology” resulting from “discussions” among old or young theologians. He suggests,

Theology becomes unspiritual when it lets itself be enticed or evicted from the freshly flowing air of the Spirit of the Lord, in which it alone can prosper. The Spirit departs when theology enters rooms whose stagnant air automatically prevents it from being and doing what it can, may, and must do.<sup>201</sup>

Rather, theology is “a word, a human response; yet what makes it theology is not its own word or response but the Word which it hears and to which it responds.” It is thus not a creative act but a “praise of the Creator”, responding and declaring what He clearly says and reveals.<sup>202</sup>

How does theology become the human logic of the divine Logos? The answer is that it does not *become* this at all; rather, theology may find that the Spirit draws near and comes over it, and that theology may then, without resisting, but also without assuming dominion over the Spirit, simply rejoice and obey its power. <sup>203</sup>

One major obstacle is the lack of availability of appropriate Thais for this task. This is not, I believe due to a failure to acknowledge the need, but rather the absence of a viable support network that will enable it to materialize. The

---

<sup>200</sup> Hiebert, *Anthropological Insights for Missionaries*, p. 216.

<sup>201</sup> Karl Barth, "The Place of Theology," p. 56.

<sup>202</sup> *Ibid.*, p. 31.

<sup>203</sup> *Ibid.*, p. 30.

high demand for their services, the increasing cost of living, and the need to supplement low salaries cause most Thai teachers and leaders to have very little time for such a work. A way forward, perhaps is to encourage a commitment from Christian businessmen, Christian organizations or others who will sponsor such an endeavor.

### Gospel

An initial area to explore will be how to make essential elements of the gospel (sin, offense, the grace of God through the cross, personal relationship and intimacy with God) comprehensible to the Thai.

The ideas about sin as alienation from God are strange to most people in northern Thailand. One becomes alienated from another person by being disrespectful to that person. How could they be disrespectful of God if they do not know even who he is? God is as remote and as foreign to most northern Thai people as is the king of Spain - if there is one.<sup>204</sup>

Luzbetak suggests,

To a non-Christian society that feels no sense of guilt the work of Redemption as a starting-point or a point of emphasis would not be very meaningful. On the other hand, the person of Christ would contain many values highly appreciated by the non-Christian. Thus a missionary could lead his flock from an appreciation of the person of Christ to the culturally more-difficult and less-appealing aspects of Christology.<sup>205</sup>

One Thai leader, Nantachai Meechuton, is seeking to develop such an approach, by taking the honorable virtues of Jesus Christ as a sociological point of contact with the Thai.

---

<sup>204</sup> Hughes, *Proclamation and Response*, p. 52.

<sup>205</sup> Louis Luzbetak, *The Church and Cultures* (Pasadena: The William Carey Library, 1975), p. 67.

The results of this study concur, however, with our discussion in chapter three suggesting that the Thai Christians are remaining on the level of a “transactional relationship” with God without properly understanding sin, their offense before a Holy God, the significance of the cross and God’s grace. Thai Christians still need awakening to these important truths. Exploring the more readily understood concept of shame, rather than guilt, may, perhaps, be the means by which they will come to understand God’s grace.<sup>206</sup>

Some missionary groups are exploring the use of a chronological teaching method both as a pre-evangelism and disciple-making tool. It emphasizes God’s progressive revelation of Himself through the course of history and therefore takes the individual step by step through the successive events of the Old Testament, rather than jumping at once into New Testament concepts. This sounds like a plausible tool, though it requires the individual to give a considerable commitment of time to the study of the Bible before conversion takes place.

### Creed

John Davis suggests a tentative Thai creed that he hopes Thai leaders will take up and develop into a form appropriate for the Thai and perhaps produce an accompanying commentary.<sup>207</sup> It is lamentable that many denominations of the twentieth century have neglected the importance of the creed, perhaps as a reaction against ritual. In doing so, their missionaries have

---

<sup>206</sup> Dr Chaiyun Ukosakul explores this area in his MTh and PhD theses. Hiebert makes reference to the need to keep both the concepts of shame and guilt in order to fully understand the meaning of sin and salvation. Western theology has placed more emphasis on guilt since it suits its guilt-orientated culture. Hiebert, Anthropological Insights for Missionaries, p. 212-3.

<sup>207</sup> John Davis, Poles Apart, p. 146.

similarly neglected this important medium of instruction. In Asia, however, the creed could be a most appropriate and helpful tool. Thailand has an oral tradition of communication as opposed to written. Regular repetition of a creed, in the form of chant, song or other, aligns itself with this tradition. The creed provides opportunity to emphasize or not emphasize elements of the faith as appropriate for the Thai. Examples of how the creed can be directed at problem areas for the Thai can be seen in the first verse of Davis' creed,

I believe in God who is almighty and all-knowing, and who, having created the universe, saw that everything he made was good. All things did not come into being on their own, nor did 'Ignorance' create them.<sup>208</sup>

A great deal of commitment is required to take this out of a book and into a form that is usable and actually practiced in the churches.

### Catechism

Another form of communication and instruction which has sadly dropped out of practice in Protestant churches is the catechism. Catechisms usually took the form of a series of questions and answers related to the Christian faith.

Ever since the days of Luther, Wesley and even up to the days of Spurgeon, pastoral visitation of members was carried out not only to check on the member's welfare but to test them on the catechism. Luther wrote his Small and Large Catechisms in 1528-29.

The small one was to be used by heads of households to instruct those under their care. It includes not only the three parts that had been in use before (the Ten Commandments, the Creed, and the Lord's Prayer) but also three additional parts on baptism, the Lord's Supper, and absolution. Each topic in the various parts is connected with an explanation in the

---

<sup>208</sup> Ibid., p. 146.

form of an answer to the question, "What does this mean?"--a device Luther used in order to avoid mechanical memorization.<sup>209</sup>

Although the catechism is only a part of the process of digesting truth into the affective and evaluative dimensions it nevertheless allows the truth to work on the minds of the members. It enables precise doctrinal statements to be memorized. It provides a means to counteract false belief and reinforce the truth. The tradition of handbooks of instruction, or written statements of belief, date back to the Church Fathers (including Augustine of Hippo, John Chrysostom, and Cyril of Jerusalem), and many were prepared throughout medieval times.<sup>210</sup> Although other forms of Christian education have been introduced into Protestant churches during the last two centuries (the Sunday School for instance through Robert Raikes and Hannah Ball), it would be a great loss to the church as a whole if this medium of instruction, which has been so much used through the history of the Church, is lost.<sup>211</sup>

One of the most famous catechisms produced and which has been widely used in Reformed Churches is the Heidelberg Catechism<sup>212</sup>. The depth and content of its statements will be appreciated from its first question and answer.

Question 1: What is thy only comfort in life and death?

Answer: That I with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ; who, with His precious

---

<sup>209</sup> Encyclopaedia Britannica: CD 98 Multimedia Edition (NeoLogic Systems, Inc., 1997), s.v. "Protestantism, Education".

<sup>210</sup> c.f. *Ibid.*, s.v. "Catechism".

<sup>211</sup> The Roman Catholic Church has recently published its "New Catechism" (1992) that summarises the church's doctrinal positions and teachings since the second Vatican Council (1962-65). Interestingly, the new catechism abandoned the question-and-answer form.

<sup>212</sup> Of 1563. It has been translated into more than 25 languages and has recently been translated again into modern English (1963).

blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation, and therefore, by is Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto Him.<sup>213</sup>

Hendrikus Berkhof endorses the use of the Catechism as a valuable tool in expressing our faith today and singles out certain of its questions as particularly relevant.<sup>214</sup> Brownsonv suggests it may be used as the basis for a years preaching plan, much in line with Reformed tradition.<sup>215</sup>

I first thought of the benefits of a catechism when sitting in a Wednesday prayer meeting. One person in the meeting who had been a church member several years asked whether it was all right to try and contact the dead! I wondered why something so basic could have been omitted from the member's Christian education. Rarely would a sermon cover such a subject. What is needed is a series of brief statements or questions with answers covering a multitude of such questions or misconceptions.

The following example demonstrates how a Thai catechism may be worded so as to help eliminate wrong concepts.

Question: How intimate does God anticipate my relationship to be with Him?

Answer: He desires a relationship with me as intimate as He enjoys with His Son Jesus Christ.

Question: And is God's greatness diminished because of this intimacy?

---

<sup>213</sup> <http://heritagebooks.org/believe1.html#day1>.

<sup>214</sup> Hendrikus Berkhof, "The Heidelberg Catechism as a contemporary expression of our faith." Theology and Life 6 (1963): 128-143.

<sup>215</sup> William Brownsonv, "Planning A Year's Preaching Through Expository And Catechetical Preaching." Reformed Review 16 (1962): 3 - 13.

Answer: By no means is His greatness diminished. Rather, His greatness is confirmed and demonstrated through His condescension to be intimate with me, his created being.<sup>216</sup>

The scope for use of such a catechism is great but much work is needed to create one which has both content and form appropriate and usable for the Thai.

### Christian Education

#### Syllabus

Although Thai Christians tend not to be self-taught, the Thai churches do generally have a tradition of Sunday School for both children and adults, albeit not particularly well developed. This tradition should be utilized to offer specific teaching directed to weaknesses in their system of belief. Much of the material currently taught is translated from syllabi developed in other countries. There is very little material available that consecutively goes through the fundamentals of belief and discipleship and which is directly applicable to the Thai. Syllabi need to be written that go beyond denominational barriers and which incorporate teaching specifically directed at problem areas for Thai Christians. Materials of this sort also need to be developed for use in leadership training courses.

In particular, attention needs to be given to developing an appropriate syllabus along with text books for use in the Bible Colleges. The Bible college graduates will in turn affect the churches. From discussion with certain Bible College teachers, I was interested to hear that theology is basically un-inspiring to them and that they have little enthusiasm to discuss it. Is it not likely that this is

---

<sup>216</sup> It was observed in chapter two that a problem exists for the Thai of Buddhist background in comprehending a great God who is also "attached". The results of the research in Chapter four also reveal that Thai Christians have a relatively low level of intimacy with God.

because the issues that are being presented are more western in application than Thai?

If, as I have already suggested, a faculty within the Bible College is established for the development of culturally appropriate theology, then this could be a means of providing the syllabi, text books and other materials required. Bible College students can be involved in the research process who will hopefully be stimulated to further study of their own in the future.

### Learning Style

The Thai have a tradition of learning from people rather than from books. Respect for teachers is built into the Thai calendar with one day a year dedicated to giving them honor. Teachers impact their students by their character and commitment even more than their ability to communicate (though the latter is also important). The teacher is often seen as a depositor of knowledge, rather like someone depositing money into an empty bank account.

In this context of respect and authority, a gap between the teacher and the student is often created. In order to bridge this gap and in order to enhance the learning process of the student, more attention should be given to mentoring and personal disciple making. In the Bible school, this may take the form of a tutorial system. Jesus used this as His primary method of communicating truth within the context of every-day life. A network of close personal relationships (indeed friendships) between mentor and mentored will provide an atmosphere of exchange in areas of felt or observed needs. It is my observation that a great many Thai Christians (whether they be leaders or new Christians) are lonely and without such a mentorship.

Ukosakul also gives the following helpful summary of suggestions of how to teach the Thai effectively.

1. Give clear long term and chapter by chapter or class by class outline
2. Give clear goals
3. Use various visual aids - lecture method isn't adequate
4. Review often
5. Give concrete examples
6. Motivate
7. Pick out key points and stress them
8. Work in small groups. DO not put people on the spot
9. Socialization is important, show interest, be warm, give personalized awards and express confidence in students <sup>217</sup>

### Children's Sunday School

Each successive generation has the potential to be further along the learning path than the preceding one. This will depend, however, upon the education we give them. The children's Sunday school provides a strategic opportunity to influence future generations. The merits of the chronological teaching method has already been mentioned. This method, consisting largely of stories from the Old Testament, will work particularly well with this younger age group who will be exposed to the teaching over a period of years. Materials need to be developed and the traditional approach to the various stories should be adapted to incorporate values and concepts that will be helpful to the Thai. God's revelation of Himself by means of His involvement in the lives of individuals and nations through the course of history will thereby enable the child to assimilate a biblical understanding of who God is.

---

<sup>217</sup> Chaiyun Ukosakul, A Turn from the Wheel to the Cross, p. 83.

### Conclusion

In this chapter I have suggested various ways whereby deficiencies in the Christian education system may be diminished. Most important is the promotion of indigenous theology through the formation of a faculty primarily for this purpose within existing Bible Colleges. Other suggestions include the development of a Thai creed, a Thai catechism, syllabus and text books for the Christian education system as a whole from children's Sunday School through to Bible College in addition to developing a mentoring system for both new and older Christians.

## CHAPTER 6

### SUMMARY

Edwin Zehner states,

One of the persistent themes of the literature on conversion, syncretism, and the like is that the discontinuity with the old is seldom complete and the integration of the new is less than thorough.<sup>1</sup>

The objective of this dissertation has been to show that Thai Christians still have certain cultural influences affecting their system of belief and that the Christian education presently available to them is inadequate to correct these influences. A particular area of their belief, namely their understanding of God, was investigated and analyzed in order to confirm this hypothesis.

In Chapter two, four influences were identified that are likely to be affecting the Thai Christian. They are Buddhism, Animism, Brahmanism and the patron-client Social system of relationships. The probable influence of each in the evaluative dimension of the Thai Christian was investigated, with particular reference to their concept of who God is, what His character is like and the degree of relationship one may expect to have with Him. Various potential *gaps* or *deficiencies* were recorded. One particular recurring theme was the potential to see God as *impersonal* or else to limit the expectancy of an *intimate* relationship with Him. It was noted that the Thai have a very weak starting point in terms of understanding sin and the need for reconciliation with God. The grace of God as demonstrated in the cross is therefore not deeply appreciated. A

---

<sup>1</sup> Edwin Zehner. "Merit, Man and Ministry: Traditional Thai Hierarchies in a Contemporary Church." Social Compass 38, 2 (1991): 155.

transactional relationship based on exchange of immediate favors was identified as a potential problem areas.

In Chapter three, the areas identified in Chapter two were studied from a Biblical perspective. It was emphasized that any *gaps* or *deficiencies* in the Thai understanding must be based on the Biblical revelation of God and not western interpretations (often based on Greek thought). The relationship between the moral aspects of God's nature with His power were given particular attention (often misunderstood in a power oriented culture) as well as the Biblical concept of *indebtedness* to God as opposed to merely a transactional relationship.

Chapter four (including appendices one to twelve) contains the methodology, analysis, results and conclusions drawn from a questionnaire based on the potential problem areas in the Thai Christian's understanding of God. The answers from the Thai respondents were compared the those of a random sample of English Christians (from a church in England, completing a translation of the questionnaire in English). Results confirmed the hypothesis that there are indeed several areas which may be classified as *gaps* or *deficiencies* in the Thai Christian's understanding of God. Moreover, these problem areas are not being corrected over the years of being a Christian, thus indicating that the Christian education is not affective in these areas. In particular, the following areas were very clearly identified: God makes us pay for our mistakes (life is one of merit); the importance of ritual; God can be manipulated; relationship with God is transactional as God gives favors; God has conditions on His patronage; God needs repaying for favors done - transactional relationship; deficiency in intimacy with God. It was noted that in some areas, the English sample also scored highly indicating that in these areas

they were not able to act as a good control group, the English being influenced by other factors.

Chapter five consists of various suggestions whereby deficiencies in the Christian education system may be diminished. It is evident that a concerted effort is required if culturally appropriate theology is to be developed. A faculty should be set up in existing Bible Colleges dedicated to this purpose. Such a faculty should endeavor to develop key materials such as a Thai creed, a Thai catechism, a syllabus and teaching materials appropriate for children, adults and Bible schools. Such a faculty will need the support and financial assistance of Christian businessmen, organizations and individuals.

As was stated in chapter one, the gospel has not yet "taken root" among the Thai. It is hoped that this study will help awaken the need for further study and the development of culturally appropriate theology. While Western missionaries may be able to help in this process, they remain handicapped on several grounds. Firstly, they have their own cultural biases, or glasses, through which they view theology. Secondly, they lack a deep understanding of the Thai mind and culture. Thirdly, modern Western Christianity tends to lack the ontological depth that is sought after by the East. Torrance records,

Shortly after U Thant had been appointed secretary of the United Nations Organisation, some years ago, he gave an interview in this country, in the course of which he was asked what the greatest needs of the East were. He replied at once that the greatest need was spiritual, but added that the East had long since learned that, although it got plenty of material aid from the West, it could get no spiritual help from it. What an indictment of Christian mission! To such an Easterner, evidently, we Westerners are no more than what appears from the outside in our absorption with the material world, for we seem unable to reach beyond the phenomenal level, mistaking superficial tangible actualities for the profound intangible

realities. Even the Christian religion seems to become trivialised among us.<sup>2</sup>

The hope for culturally appropriate theology lies in the Thai themselves. It is hoped that some will be prompted to study and write and others prompted to sponsor them. The great need is to release appropriate Thai Christians that they may dedicate themselves to this work.

---

<sup>2</sup> Thomas Torrance, "The Church in the New Era of Change," in Theological Foundations for Ministry, p. 763.

## BIBLIOGRAPHY

Augustine. "Enchiridion - On Faith, And Love" In Sage Digital Library. Albany: Sage Software, 1997.

Bandhamedha, Navavan. "Thai Views of Man as a Social Being." In Traditional and Changing World View, ed. Amara Pongspaich and others, 86-89. Bangkok: Chulalongkorn University Social Research Institute, 1985.

Barth, Karl. "The Lord Who is Servant." In Theological Foundations for Ministry, ed. Ray S. Anderson, 139-198. Michigan: William B.Eerdmans, 1979.

\_\_\_\_\_. "The Place of Theology." In Theological Foundations for Ministry, ed. Ray S. Anderson, 22-58. Michigan: William B.Eerdmans, 1979.

Basham, Richard. "'False Consciousness' and the Problem of Merit and Power in Thailand." Mankind 19.2 (1989): 126-127.

Berkhof, Hendrikus. "The Heidelberg Catechism as a contemporary expression of our faith." Theology and Life 6 (1963):128-143.

Boonyanati, Nuangnoi. "Fortune (Duang)" In Key Terms in Thai Thoughts, p. 50-63. Bangkok: Chulalongkorn University Social Research Institute, 1992.

Brownsonv, William. "Planning A Year's Preaching Through Expository And Catechetical Preaching." Reformed Review 16 (1962): 3 - 13.

Brun, Viggo. Protective Spirits and Mediums in Thailand: A Description and some Reflections. London: A paper prepared for the 5th International Conference on Thai Studies - SOAS, 1993.

Chantraboon, Praphas. St. Paul's Teaching on Salvation in the Epistle to the Romans. B.Th thesis, ChiangMai: Thailand Theological Seminary, 1965.

Cohen, Eric. "Christianity and Buddhism in Thailand: The "Battle of Axes" and the "Contest of Power"." Social Compass 38, 2 (1991): 115-140.

\_\_\_\_\_. "Christianization and Thaification: Contrasting Processes of religious Adaptation in Thailand". Jerusalem: The Hebrew University of Jerusalem, Draft of a paper given at the International Workshop on Indigenous Responses to Western Christianity, June 29 - July 3, 1987.

Cooke, Joseph. The Gospel for Thai ears. Chiangmai: Payap University Archives - Mimeographed paper produced for an ecumenical discussion group, 1978.

Davis, John. Poles Apart. Bangkok: Kanok Bannasan, 1993.

Douglas, J. D. and Philip W. Comfort, editors. Who's Who in Christian History. Illinois: Tyndale House Publishers, Inc., 1992.

Encyclopaedia Britannica: Cd 98 Multimedia Edition. NeoLogic Systems, Inc., 1997.

Esterik, Penny Van. "Interpreting a Cosmology: Guardian Spirits in Thai Buddhism." Anthropos 77 (1982): 1-15.

Gaarder, Jostein. Sophie's World. London: Phoenix, 1995.

Gogerly, D. J. , The Kristiyani Prajnapti or The Evidences and Doctrines of the Christian Religion in Three Parts. Part I: On Buddhism. Colombo: Christian Vernacular Education Society, 1885.

Gustafson, James. Sycretistic Rural Thai Buddhism. Master of Arts thesis, Pasedena: Fuller Theological Seminary, 1970.

Heinze, Ruth-Inge. Trance and Healing in Southeast Asia Today. Bangkok: White Lotus, 1988.

Hiebert, Paul. Anthropological Insights for Missionaries. Grand Rapids: Baker Book House, 1985.

Hohnecker, Susanne. The contextualization of the biblical story of creation in Thai culture: A model for contextualization. Master of Arts thesis, Columbia: Columbia International University, 1995.

Holmes, Henry, and Suchada Tangtongtavy. Working with the Thais: A guide to Managing in Thailand. Bangkok: White Lotus, 1995.

Holth, Sverre. "Towards an Indigenous Theology." Ching Feng 11 (1968): 5-26.

Hughes Philip, "The Assimilation of Christianity in the Thai Culture." Religion 14 (1984): 313-336.

\_\_\_\_\_. "Christianity and Buddhism in Thailand." Journal of the Siam Society 73 (1985): 23-41.

\_\_\_\_\_. Christianity and Culture: A case study in Northern Thailand. DTh. Thesis, Manila: S.E. Asia Graduate School of Theology, 1983.

\_\_\_\_\_. Proclamation and Response: A Study of the History of the Christian Faith in Northern Thailand. Chiang Mai: Payap University Archives, Payap University, 1989.

Jacobs, Norman. Modernization Without Development: Thailand As an Asian Case Study. London: Praeger Publishers, 1971.

King, Winston. Buddhism and Christianity: Some Bridges of Understanding. Philadelphia: The Westminster Press, 1962.

Komin, Suntaree. "The World View Through Thai Value Systems," in Traditional and Changing Thai World View. Bangkok: Chulalongkorn University Social Research Institute, 1985.

Koyama, Kosuke. Waterbuffalo Theology. London: SCM Press Ltd., 1974.

Krug, Sonia. "The Fabulous Garuda." Sawaddi (Jan-Feb, 1983): 9-11.

Lane, Dennis. One World Two Minds, Eastern and Western outlooks in a changing World. Littleton, OMF International, 1995.

Lee, Samuel Sing-Hay. Understanding of God as Creator in the Context of Thai Buddhism. MCS thesis, Singapore: Discipleship Training Centre, 1995.

Lingenfelter, Sherwood and Marvin Mayers. Ministering Cross-Culturally. Grand Rapids: Baker Book House, 1990.

Luang, Plu. World of Gods. Bangkok: Muang Boran Press, 1987.

Luzbetak, Louis. The Church and Cultures. Pasadena: The William Carey Library, 1975.

Maggay, Melba. The Gospel in Filipino Context. Manila: OMF Literature Inc., 1987.

Majupuria, Trilok Chandra. Erawan Shrine and Brahma worship in Thailand. Bangkok: Tecpress Service, 1993.

Matthews, Bruce and Judith Nagata. Religion, Values and Development in Southeast Asia. Singapore: Institute of Southeast Asian Studies, 1986.

Nunsuk, Pricha. "Brahmin cultural Heritage in Sritammarat," in Traditional Cultural Beliefs. Bangkok: Chulalongkorn University, 1983.

Otaganonta, Wipawee. "'Amulets' mysterious power," Bangkok Post, 23 July 1990, sec. Outlook, p. 48.

Petchsongkram, Wan. Talks in the Shade of the Bo Tree. Bangkok: Thai Gospel Press, 1975.

Podhisita, Chai. "Buddhism and Thai World View." In Traditional and Changing World View, ed. Amara Pongspaich and others, 25-53. Bangkok: Chulalongkorn University Social Research Institute, 1985.

Pongpit, Seri. "Spirits (Pi)" In Key Terms in Thai Thoughts, p. 64-75. Bangkok: Chulalongkorn University Social Research Institute, 1992.

Pongsapitch, Amara. Culture Religion and Life: An Anthropological study of Thai Society. Bangkok: Chulalongkorn University Press, 1991.

Pongudom, Maen. Apologetic and Missionary Proclamation. Dphil. Thesis, Denedin: University of Otago, 1979.

Prasertkul, Seksan. "Good Citizen" In Value Conflicts in Thai Society: Agonies of Change Seen in Short Stories, 158-164. Bangkok: Social Research Institute, Chulalongkorn University, 1992.

Putharaporn, Kobkul. "Country Folk Songs and Thai Society," in Traditional and Changing Thai World View. Bangkok: Chulalongkorn University Social Research Institute, 1985.

Reynolds, Frank E. and Mani B. Reynolds, trans. Three Worlds According to King Ruang. California: Asian Humanities Press, 1982.

Richardson, Donald. "Concept Fulfillment" from Perspectives on the World Christian Movement. Pasedena: Wm. Carey Library, 1981.

Sawasdichai, Krissada. "Blind Faith," The Sunday Nation, 24 July 1994, sec B, p. 1-3.

Smith, Alex. Siamese Gold. Bangkok: Kanok Bannasan, 1982.

Smuckarn, Snit. "Thai Peasant World View." In Traditional and Changing World View, ed. Amara Pongspaich and others, 134-146. Bangkok: Chulalongkorn University Social Research Institute, 1985.

Spradley, James. The ethnographic Interview. New York: Holt, Rinehart and Winston Inc., 1979.

Sukpisit, Suthon. "'House of Spirits,'" Bangkok Post, 25 April 1998, sec. Outlook, p. 47.

Suvanjata, Titaya. "Is Thai social system loosely structured ?" Social Science Review (1976): 171-87.

Swanson, Hebert. The Cognitive Sources of American Missionary Westernizing Activities in Norther Siam 1867-1889. MA Thesis, Maryland: University of Maryland, 1987.

Taylor, Stephen. Patron Client Relationships and The Challenge for the Thai Church. Master of Christian Studies thesis, Bangkok: Discipleship Training Centre Singapore, 1997.

The Holy Bible, New International Version. Colorado Springs: International Bible Society, 1984.

Thielicke Helmut. "The Evangelical Faith." In Theological Foundations for Ministry, ed. Ray S. Anderson, 59-110. Michigan: William B.Eerdmans, 1979.

Thielicke, Helmut. "The Evangelical Faith." In Theological Foundations for Ministry, ed. Ray S. Anderson, 59-110. Michigan: William B.Eerdmans, 1979.

Thongchieo, Wongduen. "Thaen." In Value Conflicts in Thai Society: Agonies of Change see in Short Stories, ed. Suwanna Kriengkraipetch and Larry Smith, 71-76. Bangkok, Social Research Institute, Chulalongkorn University, 1992.

Torrance, Thomas. "The Church in the New Era of Change." In Theological Foundations for Ministry, ed. Ray Anderson, 752-776. Grand Rapids: William B. Eerdmans Publishing Company, 1979.

Ukosakul, Chaiyun. A Study in the Patterns of Detachment in Interpersonal Relationships in a local Thai Church. Ph.D dissertation, Illinois: Trinity Evangelical Divinity School, 1994.

\_\_\_\_\_. A Turn from the Wheel to the Cross: Crucial considerations for discipling new Thai Christians. Th.M. thesis, Vancouver: Regent College, 1993.

Vichit-Vadakan, Juree. "All Change for Thai Values." A paper presented at a seminar, Societies on the Move: Changing Values. Cholburi, Thailand: 1990. Reprinted in the Nation: June 21, 1990.

Wells, Kenneth. Therevada Buddhism and Protestant Christianity. Chiangmai: Booklet prepared for the Sinclair Memorial Lectures at the Thailand Theological Seminary, 1963.

Wright, Michael, "Some Observations on Thai Animism." Practical Anthropology (Jan-Feb 1968): 1-7.

Zehner, Edwin. "Merit, Man and Ministry: Traditional Thai Hierarchies in a Contemporary Church." Social Compass 38, 2 (1991): 155-170.

\_\_\_\_\_. "Thai Protestants and Local Supernaturalism: Changing Configurations." Journal of Southeast Asian Studies 27, 2 (1996): 293-319.

APPENDIX 1

THAI QUESTIONNAIRE



เห็นด้วยอย่างยิ่ง  
เห็นด้วย  
เห็นด้วยบ้าง  
ไม่แน่ใจ  
ไม่ค่อยเห็นด้วย  
ไม่เห็นด้วย  
ไม่เห็นด้วยอย่างยิ่ง

- 2.1 อำนาจที่มารชาทานมีนั้น พระเจ้าเป็นผู้ประทานให้ -----
- 2.1 ทุกสิ่งที่จะเกิดขึ้นในชีวิตอนาคตของเราพระเจ้ากำหนดไว้เรียบร้อยแล้ว เราจึงเปลี่ยนอนาคตไม่ได้ ("อะไรจะเกิดก็ต้องเกิด") -----
- 2.1 พระเจ้าอยู่ในภาวะเสียบสบบ จึงไม่มีแผนการ เป้าหมาย และความปรารถนาใด ๆ -----
- 2.1 บางครั้งเราต้องเตือนให้พระองค์ระลึกถึงสิ่งที่พระองค์สัญญาไว้ (เช่น โดยการอธิษฐาน) เพราะพระองค์อาจจะลืม -----
- 2.1 พระเจ้าทรงยุติธรรมจึงตอบสนองต่อเราตามที่เราสสมควรจะได้รับเสมอ (เช่น ถ้าเราทำบาป เราจะได้รับ ความทุกข์) -----
- 2.1 พระเจ้ารอคอยให้เราบรรลุถึงความสมบูรณ์แบบ -----
- 2.2 พระเจ้ามีน้ำพระทัยเฉพาะเจาะจงสำหรับชีวิตของท่าน -----
- 2.2 พระเจ้ามีส่วนพลาดที่สร้างโลกที่มีความทุกข์ -----


ให้คะแนน 0-10 สำหรับ ทุกข้อความ ในแต่ละคำถาม....

ตัวอย่างเช่น...

- หยุดขอ -----
- ขอมากขึ้น -----
- 

		น้อยสุด			มากที่สุด							
		0	1	2	3	4	5	6	7	8	9	10
หยุดขอ	-----			✓								
ขอมากขึ้น	-----											✓
-----	-----							✓				

3.1 เมื่อท่านทูลขอสิ่งใดจากพระเจ้าโดยการอธิษฐานแต่พระองค์ยังไม่ได้อตอบ ท่านจะ .....

(ตอบทุกข้อโดยเลือก 0 -10)

- หยุดขอ -----
- ขอมากขึ้น -----
- คิดจะถื้ออดอาหาร -----
- คิดจะเพิ่มเงินถวาย -----
- คิดจะรับใช้พระองค์อย่างหนึ่งอย่างใด -----
- พิจารณาตัวเองว่ามีบาปในชีวิตหรือเปล่า -----
- คิดจะห่างเหินจากพระเจ้าเพื่อค้นหาที่ของพระองค์ -----
- คิดสงสัยความยิ่งใหญ่ของพระเจ้า -----
- คิดสงสัยความรักของพระเจ้า -----
- คิดว่าสิ่งนั้นเป็นน้ำพระทัยหรือไม่ -----

		น้อยสุด			มากที่สุด							
		0	1	2	3	4	5	6	7	8	9	10
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											

3.2 พระเจ้าถือว่าสิ่งต่อไปนี้คือบาป มากน้อยเพียงไร

(ตอบทุกข้อโดยเลือก 0 -10)

- การไม่ไปโบสถ์ -----
- การไม่อธิษฐาน -----
- การไม่อ่านพระคัมภีร์ -----
- การไม่ฟังการเทศน์ -----
- การมีรูปเคารพ หรือมีสิ่งอื่นสำคัญกว่าพระเจ้า -----
- การถือโกง -----
- การขโมย -----
- การพูดโกหก -----
- การทะเลาะวิวาท -----
- การไม่ควบคุมอารมณ์ -----
- การล่วงประเวณี -----
- ความโลภ ตัณหา -----

		น้อยสุด			มากที่สุด							
		0	1	2	3	4	5	6	7	8	9	10
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											
	-----											

### 3.3 สำหรับท่านแล้ว สิ่งต่อไปนี้สำคัญมากน้อยเพียงไร

(ตอบทุกข้อโดยเลือก 0 -10)

- การมีประสบการณ์กับฤทธิเดชของพระเจ้าในชีวิตของท่าน - - - - -
- การมีชีวิตที่บริสุทธิ์ - - - - -
- การรู้จักพระเจ้าอย่างสนิทสนม - - - - -
- การรับการช่วยเหลือจากพระเจ้าในปัญหาต่าง ๆ - - - - -
- การรับการเลี้ยงดูอุปถัมภ์จากพระเจ้า - - - - -
- การรับการคุ้มครองจากพระเจ้า - - - - -
- การรับการยกโทษบาป - - - - -
- การอยู่ในน้ำพระทัยพระเจ้าแทนที่จะอยู่ตามอำเภอใจตัวเอง - - - - -
- ความช่วยเหลือเมื่อท่านทุกข์ - - - - -

น้อยสุด												มากที่สุด	
0	1	2	3	4	5	6	7	8	9	10			

การมีความแน่ใจว่าจะไปสวรรค์ - - - - -  
 การที่รู้ว่าพระเจ้าพร้อมเสมอที่จะให้ความช่วยเหลือเมื่อท่านทุกข์ - - - - -

### 3.4 สำหรับท่าน การอธิษฐานเป็นเรื่องสำคัญ....

(ตอบทุกข้อโดยเลือก 0 -10)

- เพื่อขอให้ผู้นำพระทัยพระเจ้าสำเร็จ - - - - -
- เพื่อทูลขอในเรื่องความต้องการส่วนตัว - - - - -
- เพื่อขอพระพรจากพระเจ้าในแผนการต่าง ๆ ของท่าน - - - - -
- เพื่อสนิทสนมกับพระเจ้าอย่างสนิทสนม - - - - -

น้อยสุด												มากที่สุด	
0	1	2	3	4	5	6	7	8	9	10			

### 3.5 ในกรณีที่พระเจ้ากระทำสิ่งยิ่งใหญ่เพื่อท่าน ท่านคิดจะทำอะไรเพื่อเป็นการตอบแทนพระองค์

(ตอบทุกข้อโดยเลือก 0 -10)

- คิดที่จะถวายตัวรับใช้พระองค์เต็มเวลา - - - - -
- ถวายทรัพย์ - - - - -
- ไปโบสถ์สม่ำเสมอมากขึ้น - - - - -
- เป็นพยานในคริสตจักร - - - - -
- หาทางอื่นตอบแทนพระองค์ - - - - -
- ไม่รู้สักว่าจะต้องตอบแทนอะไรพระองค์ - - - - -

น้อยสุด												มากที่สุด	
0	1	2	3	4	5	6	7	8	9	10			

### 3.6 ท่านมีความคาดหวังจากพระเจ้ามากน้อยเพียงไรในสิ่งต่อไปนี้

(ตอบทุกข้อโดยเลือก 0 -10)

- พระองค์จะให้ท่านสมหวังในเรื่องที่ทูลต่อพระองค์ - - - - -
- พระองค์จะให้เฉพาะที่ตรงกับน้ำพระทัยพระองค์ - - - - -
- พระองค์จะไม่มีเงื่อนไขในการช่วยเหลือท่าน - - - - -

น้อยสุด

มากที่สุด

0	1	2	3	4	5	6	7	8	9	10

**3.7** ในกรณีที่ดูเหมือนว่าพระเจ้าไม่ยากให้บางสิ่ง แต่มีอำนาจอื่น ๆ  
สามารถให้สิ่งนั้นแก่ท่านได้ ท่านจะมีความรู้สึกอย่างไร

(ตอบทุกข้อโดยเลือก 0 -10)

ท่านรู้สึกผิดหวังกับสถานการณ์ -----

-----

ท่านรู้สึกผิดหวังกับพระเจ้า -----

-----

ท่านคิดที่จะสงสัยความยิ่งใหญ่ของพระเจ้า -----

ท่านคิดที่จะไปขอความช่วยเหลือจากอำนาจเหล่านั้น -----

ท่านพอใจที่รู้ว่าน้ำพระทัยพระเจ้าเป็นสิ่งดีที่สุด -----

0	1	2	3	4	5	6	7	8	9	10

**กรุณาตอบทุกข้อโดยเขียน ✓ ในช่องสี่เหลี่ยมเพียงช่องเดียว ตามความคิดเห็นของท่าน**

- 4.1 จุดประสงค์สำคัญอย่างหนึ่งของชีวิตคริสเตียนคือ ทำความดีซึ่งจะนำไปสู่แผ่นดินสวรรค์ -----
- 4.2 พระเจ้าอยู่ในสภาพสมบูรณ์แบบ ไม่มี ความทุกข์หรือไม่ถูกกระทบกระเทือนอะไรทั้งสิ้น -----
- 4.3 พระเจ้าทรงบริสุทธิและสมบูรณ์แบบ พระองค์จึงไม่เกี่ยวข้องกับโลก -----
- 4.4 พระเจ้าเป็นอำนาจศักดิ์สิทธิ์ผู้หนึ่ง อยู่ท่ามกลางอำนาจศักดิ์สิทธิ์อื่น ๆ ที่คล้าย ๆ พระองค์ -----
- 4.5 พระเจ้ายอมรับเราไม่ว่าเราทำความดีหรือไม่ -----
- 4.6 พระเจ้ามีเวลากำหนดไว้สำหรับเหตุการณ์สำคัญในชีวิตเรา (เช่น เวลาเกิด เวลาตาย ฯลฯ) -----
- 4.7 พระเจ้าลงโทษท่านเมื่อท่านทำบาป -----
- 4.8 พระเจ้าคืออำนาจที่ยิ่งใหญ่สูงสุดซึ่งเราเรียกหาเมื่อใดก็ได้ตามที่เราต้องการ -----
- 4.9 พระเจ้าสถิตอยู่กับท่านเสมอ ไม่ว่าท่านไปที่ไหน (แม้แต่สถานที่ที่ไม่เหมาะสม) -----
- 4.1 พระเจ้าเป็นส่วนหนึ่งของจักรวาล -----
- 4.1 พระเจ้าต้องรับผิดชอบในเรื่องความบาป เพราะได้ทรงสร้างโลกที่มีความบาปเกิดขึ้น -----
- 4.1 การได้รับ และ การตอบแทนการช่วยเหลือจากพระเจ้า เป็นสิ่งสำคัญของชีวิตคริสเตียน -----
- 4.1 พลังอำนาจขั้วมีอำนาจน้อยกว่าอำนาจที่ดีของพระเจ้า -----
- 4.1 ส่วนมากพระเจ้าน่ามีเงื่อนไขให้เราทำก่อนที่พระองค์จะประทานความเมตตากรุณาและการช่วยเหลือแก่เรา -----
- 4.1 พระเจ้าสถิตอยู่ในสถานที่บางแห่งมากกว่าสถานที่แห่งหนึ่งแห่งใด -----
- 4.1 คำอธิษฐานของเราควรจะทำตามรูปแบบที่ถูกต้อง จึงจะได้ผล -----
- 4.1 พระเจ้ายังคงอวยพรเราแม้ว่าชีวิตกำลังดำเนินอยู่ในบาป -----
- 4.1 พระเจ้าเป็นผู้สมบูรณ์แบบ พระองค์จึงไม่สามารถถูกกระทบกระเทือนในด้านอารมณ์ -----
- 4.1 เราทุกคนต้องรับโทษตามความผิดที่ได้ทำ -----
- 4.2 เราสามารถอธิษฐานกับพระเจ้าที่ไหนก็ได้ แม้แต่ในห้องน้ำ -----
- 4.2 บางครั้งพระเจ้ามีความประหลาดไม่เสมอต้นเสมอปลายเราจึงไม่รู้ว่าพระองค์จะกระทำต่อเราด้วยความรัก หรือด้วยความ -----
- 4.2 พระเจ้าสมควรเป็นองค์พระผู้เป็นเจ้าในชีวิตของเรา ต่อเมื่อพระองค์อวยพรและช่วยเหลือเราเท่านั้น -----
- 4.2 บางครั้งท่านรู้สึกอยากโทษพระเจ้าที่สร้างท่านอย่างที่ท่านเป็นอยู่ -----
- 4.2 สุดท้ายท่านจะรอดหรือไม่ ก็ขึ้นอยู่กับว่าท่านดำเนินชีวิตตามน้ำพระทัยพระองค์อย่างซื่อสัตย์ขนาดไหน -----

เห็นด้วยอย่างยิ่ง										
เห็นด้วย										
เห็นด้วยบ้าง										
ไม่แน่ใจ										
ไม่ค่อยเห็นด้วย										
ไม่เห็นด้วย										
ไม่เห็นด้วยอย่างยิ่ง										

4.2 พระเจ้าจะต้องให้คริสเตียนรับโทษตามบาปที่เขาทำ โดยให้มีความทุกข์และปัญหาต่าง ๆ ----- 


4.2 พระเจ้ายิ่งใหญ่ มนุษย์จึงไม่จำเป็นต้องให้ความช่วยเหลือในแผนการของพระองค์ ----- 


- 5.1 เพศ  ชาย  หญิง
- 5.2 อายุ  14-19  20-29  30-39  40-49  50+
- 5.3 เชื้อชาติ  ไทย  จีน  ไทย/จีน  อื่น..... (โปรดระบุ)
- 5.4 ท่านเป็นคริสเตียนมากี่ปีแล้ว  
 0-1  1-5  5-10  10-15  15-20  20+
- 5.5 ท่านเติบโตในครอบครัวคริสเตียนหรือไม่  
 ใช่  ไม่ใช่
- 5.6 คุณพ่อ คุณแม่ ของท่าน เติบโตในครอบครัวคริสเตียนหรือไม่  
 พ่อ  ใช่  ไม่ใช่  
 แม่  ใช่  ไม่ใช่
- 5.7 ท่านใช้ชีวิตวัยเด็กที่ใด  
 กรุงเทพฯ  ในตัวจังหวัด  นอกตัวจังหวัด
- 5.8 การศึกษา  ป.1-6  ม.1-3  ม.4-6  อนุปริญญา  ปริญญาตรี  สูงกว่าปริญญาตรี
- 5.9 ท่านเคยเรียนในโรงเรียนพระคริสตธรรมหรือไม่  เคย  ไม่เคย

ขอขอบคุณท่านสำหรับการช่วยเหลือ - สตีฟ เทเลอร์

APPENDIX 2

ENGLISH QUESTIONNAIRE

## QUESTIONNAIRE

I would appreciate you answering the following questions as honestly as possible. It should not take you more than 15 minutes.

- Please do **NOT** write your name on this sheet.
- Your answers will be most helpful if you give what **YOU** actually think. The correct answer in this case is your **OWN FEELINGS**. If you put down what you think others think is correct or what you think is in the Bible, the researcher will fail to get the right data.
- Please do not discuss the answers while completing the questionnaire.
- Please fill out every question. Please do not go back and change your answers.

**Please choose only ONE answer for each of the following questions:**

### 1.1 Which of the following do you think is more important to God...

the prayers of  
His people

the service of  
His people

the sacrifices of  
His people

the holiness of life  
of His people

### 1.2 When you have a problem:

God wants you to be strong so lets you find the solution yourself

God helps solve your problem without you needing to do anything

God works with you to help solve the problem

God is uninterested in your problem

### 1.3 Out of the following, which is most important in obtaining God's blessings.....

having a holy life

praying in earnest

readiness to repay God for any blessing He gives

### 1.4 When you have a personal need, if you could choose, who would you seek help from...

a pastor who moves in the power of God (e.g. healing, signs and wonders)

a pastor who has an exemplary personal life

a pastor who knows the Bible very well

### 1.5 When someone who is not a Christian dies in your family and you attend the funeral, God.....

is uninterested in what you do in the funeral

is watching at the funeral to see how well you behave as a Christian

is interested to involve Himself in what you do and say at the funeral

other

**Please choose only one response for each question**

- 2.1 Christianity is one of many ways to get to heaven - - - - -
- 2.2 God is a person - - - - -
- 2.3 Christians are able to promise God certain things in order that He will answer their prayers - - - -
- 2.4 Although God is Holy, He is very involved in the lives of sinful people - - - - -
- 2.5 As a Christian, you must do good things to win God's acceptance - - - - -
- 2.6 God has not always been perfect but over time has gradually developed Himself to become perfect
- 2.7 By consistently doing what pleases God, God will normally give you your requests - - - - -
- 2.8 God is so perfect that He cannot be disturbed by our sin - - - - -
- 2.9 God involves Himself in the politics and affairs of the nation - - - - -

Stongly agree	Agree	Somewhat agree	Don't know	Somewhat disagree	Disagree	Strongly disagree

2.10 God is as much present with you when you are sinning as when not ----- 

--	--	--	--	--	--	--



**3.3 How important are the following to you:**

*(give rating 0-10 for all answers)*

- to experience the power of God  
in/through your life -----
- to be holy -----
- to know God intimately -----
- to know God's help in your problems -----
- to know God's provision in your needs -----
- to know God's protection -----
- to be forgiven of sin -----
- to be sure of a place in heaven -----
- to be in God's will rather than your own -----
- to know God's always there when you need Him -

<i>least</i>						<i>greatest</i>				
0	1	2	3	4	5	6	7	8	9	10

**3.4 Prayer is important to you in order to:**

*(give rating 0-10 for all answers)*

- pray for God's will to be done-----
- pray for personal needs -----
- ask for God's blessing on your plans -----
- converse intimately with God -----

<i>least</i>						<i>greatest</i>				
0	1	2	3	4	5	6	7	8	9	10

**3.5 What would you do when God does something very major in your life (i.e. how would you repay Him) *(give rating 0-10 for all answers)***

- offer to serve Him full time -----
- give offerings -----
- attend church meetings more regularly-----
- testify in church -----
- find some other way to repay Him -----
- do not feel God needs to be repaid -----

<i>least</i>						<i>greatest</i>				
0	1	2	3	4	5	6	7	8	9	10

**3.6 What is the degree of your expectations of God in the following:**

*(give rating 0-10 for all answers)*

- that He will not let you be disappointed in the  
things you desire -----
- that He will give you only that which is  
consistent with His perfect will -----
- that He won't set conditions for His help -----

<i>least</i>						<i>greatest</i>				
0	1	2	3	4	5	6	7	8	9	10

**3.7 What is your reaction when you think that other powers seem able to give something**

*(give rating 0-10 for all answers)*

- feel disappointed with your situation -----
- feel disappointed with God -----
- think of doubting God's power -----
- think of going to other powers for help -----
- content to trust that God's will for you is better -

<i>least</i>						<i>greatest</i>				
0	1	2	3	4	5	6	7	8	9	10

**Please choose only one response for each question**

Stongly agree  
Agree  
Somewhat agree  
Don't know  
Somewhat disagree  
Disagree  
Strongly disagree

4.1	One main purpose of the Christian life is to do good which will lead one to heaven- -								
4.2	God is in a state of perfection without suffering or perturbation - - - - -								
4.3	God is so holy and perfect that He distances Himself from the world - - - - -								
4.4	God is one of many similar powers in the universe - - - - -								
4.5	God accepts us whether or not we do good works - - - - -								
4.6	God has a fixed time for the important events in your life (e.g. your birth, your death)								
4.7	God punishes you when you sin - - - - -								
4.8	God is a supreme power who is there to be called upon when we need Him - - - - -								
4.9	God is present with you wherever you go, wherever it is (even somewhere you should not go)								
4.10	God is part of the whole cosmos - - - - -								
4.11	God must take responsibility for sin because He made a world which became sinful								
4.12	Receiving and returning God's favours is an important part of the Christian life - - - -								
4.13	The forces of evil are less in might than the forces of good (i.e. of God) - - - - -								
4.14	God normally has conditions we must fulfill before granting us His benevolence - - -								
4.15	God is present in some places more than others - - - - -								
4.16	To be efficacious, our prayers need to be in a correct format - - - - -								
4.17	God still blesses even though we are living sinfully - - - - -								
4.18	God is so perfect that he cannot be aroused to great emotion - - - - -								
4.19	We all have to bear the penalty for our mistakes and sins - - - - -								
4.20	We can pray to God anywhere, even in the bathroom - - - - -								
4.21	God is sometimes unpredictable so we cannot be sure if He will act towards us out of love or out of anger								
4.22	When God shows us his favour, then He is worthy to be our Lord - - - - -								
4.23	Sometimes you want to blame God for making you the way you are - - - - -								
4.24	Whether you are finally saved or not depends on how well you live according to God's will -								
4.25	God will make the Christian who sins pay for their sins by giving them suffering or problems -								
4.26	God is almighty. Man is therefore not required to help Him in His purposes - - - - -								

- 5.1 Sex:            Male            Female
- 5.2 Age            14-19            20-29            30-39            40-49            50+
- 5.3 Race            Thai            Chinese            Thai/Chinese            Other \_\_\_\_\_ (specify)
- 5.4 How many years have you been a Christian?
- 0-1            1-5            5-10            10-15            15-20            20+
- 5.5 Were you brought up in a Christian family?    Yes            No
- 5.6 Were your father and mother brought up in a Christian family?
- Father:            Yes            No
- Mother:            Yes            No
- 5.7 As a child, where did you live?            Bangkok            provincial city            outside provincial city
- 5.8 Education:
- grade 1-6            grade 7-9            grade 10-12            diploma            bachelor degree            higher than bachelor degree
- 5.9 Have you ever been trained at a Bible college?    Yes            No

**THANK YOU FOR YOUR CO-OPERATION - Steve Taylor**

APPENDIX 3

## QUESTIONS AS RELATED TO CATEGORIES

### BUDDHISM

Buddhism1 (God is detached)

Based on 2.4; 2.12; 4.3; 2.9; 1.2; 1.5; 4.2

Buddhism2 (God makes us pay for our mistakes / life one of merit)

Based on 4.1; 4.5; 2.5; 4.19; 2.11; 2.18; 4.24; 3.1; 4.25; 1.5; 2.7; 4.7

Buddhism3 (God has made a mess of things: He's responsible for sin&suffering)

Based on 2.21; 4.23; 4.11

Buddhism4 (God has no plan)

Based on 2.20; 2.16; 2.13; 2.9

Buddhism5 (God has steady emotions)

Based on 4.18; 2.8; 4.2

Buddhism6 (God is part of whole cosmos)

Based on 4.10; 2.6; 3.14; 4.4; 4:13

Buddhism7 (God is not intrinsically worthy of our worship and to be our Lord)

Based on 4.22

### ANIMISM

Animism1 (Locational)

Based on 4.9; 2.10; 4.15

Animism2 (Must not offend according to place)

Based on 4.20

Animism3 (God is a next resort after helping self)

Based on 2.11

Animism4 (God is one of many similar powers)

Based on 2.14; 4.4; 4.8; 4.10; 4.13

Animism5 (Experiencing His power is very important)

Based on 3.3.1; 4.8

Animism6 (Morality/holiness is not so important)

Based on 4.17; 1.3; 1.4; 3.3.2; 1.1

Animism7 (Specifically Power is more important than holiness)

Based on 1.4; 3.3.1; 3.3.2; 4.17

Animism8 (Ritual is very important)

Based on 1.3; 4.16; 3.2; 1.1

Animism9 (Not Lord - no real surrender to His will)

Based on 4.22; 3.3.9; 3.4.1; 3.1.10; 3.7.5; 3.6.2

Animism10 (Service is related to using His power)

Based on 1.4

Animism11 (God can be manipulated)

Based on 4.22; 2.7; 4.14; 2.3; 3.5; 3.1

Animism12 (God is capricious - to be feared)

Based on 4.21

Animism13 (God punishes Christians when they sin - as opposed to disciplines)

Based on 2.18; 4.15; 4.7

Animism14 (When God doesn't do something -tempted to doubt His power)

Based on 3.1.8; 3.7.3

Animism15 (Transactional relationship as God gives favours)

Based on 1.3; 2.3; 3.5; 3.7; 4.12; 4.22

### BRAHMANISM

Brahmanism1 (God is in a dualist battle)

Based on 4.13; 2.14; 4.4

Brahmanism2 (God has fixed times for our birth, death etc)

Based on 4.6; 2.15

Brahmanism3 (God is forgetful - needs reminding)

Based on 2.17

Brahmanism4 (God's will controls our destiny)

Based on 2.15

### SOCIAL

Social1 (God is a great patron - but maybe not Lord)

Based on 4.22; 2.3; 4.8; 3.3.5; 3.3.10; 3.7.4

Social2 (It's God's duty to do us good)

Based on 3.6.1; 3.6.3; 4.8; 3.7.2

Social3 (Has conditions on His patronage)

Based on 4.14; 2.3

Social4 (Needs repaying for favours done) - transactional relationship

Based on 3.5; 4.12; 2.3

Social5 (It's God's duty to solve problem of sin)

Based on 4.11; 2.21; 4.23

Social6 (It's a problem when He doesn't give what ask for)

Based on 3.1; 3.6; 3.7

Social7 (His plans are His own affair) - we don't need to be involved

Based on 4.26

### INTIMACY WITH GOD

Based on 1.5; 2.12; 3.3.3; 3.4.4

APPENDIX 4

## RESULTS

Question	Valid	Missing
1.1	487	6
1.2	488	5
1.3	484	9
1.4	483	10
1.5	482	11
2.1	486	7
2.2	487	6
2.3	489	4
2.4	487	6
2.5	488	5
2.6	486	7
2.7	486	7
2.8	481	12
2.9	484	9
2.10	487	6
2.11	487	6
2.12	487	6
2.13	486	7
2.14	482	11
2.16	483	10
2.17	482	11
2.18	483	10
2.19	486	7
2.20	485	8
2.21	484	9
3.1.1	471	22
3.1.2	477	16
3.1.3	473	20
3.1.4	474	19
3.1.5	470	23
3.1.6	477	16
3.1.7	471	22
3.1.8	473	20
3.1.9	473	20
3.1.10	479	14
3.2.1	476	17
3.2.2	478	15
3.2.3	478	15
3.2.4	476	17

3.2.5	479	14
3.2.6	478	15
3.2.7	480	13
3.2.8	479	14
3.2.9	476	17
3.2.10	479	14
3.2.11	480	13
3.2.12	480	13
3.3.1	479	14
3.3.2	479	14
3.3.3	479	14
3.3.4	478	15
3.3.5	477	16
3.3.6	477	16
3.3.7	477	16
3.3.8	478	15
3.3.9	475	18
3.3.10	476	17
3.4.1	478	15
3.4.2	478	15
3.4.3	478	15
3.4.4	478	15
3.5.1	476	17
3.5.2	480	13
3.5.3	479	14
3.5.4	478	15
3.5.5	470	23
3.5.6	475	18
3.6.1	475	18
3.6.2	477	16
3.6.3	477	16
3.7.1	476	17
3.7.2	477	16
3.7.3	473	20
3.7.4	473	20
3.7.5	479	14
4.1	486	7
4.2	484	9
4.3	484	9
4.4	479	14
4.5	480	13

4.6	484	9
4.7	480	13
4.8	481	12
4.9	483	10
4.10	476	17
4.11	485	8
4.12	478	15
4.13	482	11
4.14	482	11
4.15	480	13
4.16	479	14
4.17	479	14
4.18	481	12
4.19	479	14
4.20	480	13
4.21	480	13
4.22	482	11
4.23	479	14
4.24	483	10
4.25	480	13
4.26	482	11
5.1	465	28
5.2	466	27
5.3	466	27
5.4	465	28
5.5	473	20
5.6.1	476	17
5.6.2	471	22
5.7	473	20
5.8	472	21
5.9	474	19

APPENDIX 5

### CROSSTABULATION OF DEMOGRAPHICS

(crosstbs.spo)

Category measured against Age of being a Christian (5.4)	Pearson Chi-Square		
	Value	df	Asymp. Sig. (2-sided)
Sex (5.1)	6.113	5	.295
Physical Age (5.2)	174.895	20	<.001
Race (5.3)	56.896	20	<.001
Whether grew up in Christian family (5.5)	56.418	5	<.001
Whether Father grew up in Christian family (5.6.1)	49.721	5	<.001
Whether Mother grew up in Christian family (5.6.2)	37.036	5	<.001
Place grew up (5.7)	31.071	10	.001
Education (5.8)	74.614	25	<.001
Whether attended Bible College (5.9)	27.424	5	<.001

APPENDIX 6

TABLES OF SUBSETS

Table 1 - Subsets 1 (Age of Thai Christian)

Variable	Description	Value
t1	Bangkok Christians (20 to 50 yrs old; high education)- age as a Christian	1 - 6
t2	Bangkok Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 6
t3	Provincial City Christians (20 to 50 yrs old; high ed.)- age as a Christian	1 - 6
t4	Provincial City Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 6
t5	Rural Christians (20 to 50 yrs old; high ed.)- age as a Christian	1 - 6
t6	Rural Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 6
t7	Bangkok Thai Christians (20 to 50 yrs old; high ed.)- age as a Christian	1 - 6
t8	Bangkok Chinese Christians (20 to 50 yrs old; high ed.)- age as a Christian	1 - 6
t9	Bangkok Thai Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 6
t10	Bangkok Chinese Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 6
t11	Bangkok Male Christians (20 to 50 yrs old high ed)- age as a Christian	1 - 6
t12	Bangkok Female Christians (20 to 50 yrs old high ed)-age as a Christian	1 - 6
t13	Bangkok Male Christians (20 to 50 yrs old low ed)- age as a Christian	1 - 6
t14	Bangkok Female Christians (20 to 50 yrs old low ed)- age as a Christian	1 - 6
tr2	Bangkok Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 3
tr3	Provincial City Christians (20 to 50 yrs old; high ed.)- age as a Christian	1 - 5
tr4	Provincial City Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 3
tr6	Rural Christians (20 to 50 yrs old; low ed.)- age as a Christian	1 - 5

Table 2 - Subsets 2 (Thai/English)

Variable	Description	Thai value	English value
et	Thai/English	1	2
et1	Thai English (education level below degree = low ed.)	1	2
et2	Thai English (education level degree up = high ed.)	1	2
et3	Thai/English (Christian over 5 yr - low ed)	1	2
et4	Thai/English (Christian over 5 yr - high ed)	1	2
et5	Thai/English (Christian over 5 yr - low ed) -age 20-50	1	2
et6	Thai/English (Christian over 5 yr - high ed) -age 20-50	1	2
et7	Thai - Bgk/English (Christian over 5 yr - low ed) -age 20-50	1	2
et8	Thai - Bgk/English (Christian over 5 yr - high ed) -age 20-50	1	2
et9	Thai-Bgk+Fam/English (Christian over 5 yr - high ed)-age 20-50	1	2
et10	Thai-Bgk+Fam,F&M/English(Christian over 5yr-highed)-age20-50	1	2
et11	Thai-Bgk+Fam, BC/English (Christian over 5 yr high ed) -age 20-50	1	2
et12	Thai - Bgk (Christian over 5 yr - high ed-age 20-50 /All English	1	2
et13	Thai (Christian over 5 yr) / All English	1	2
et14	Thai (Christian over 5 yr + BC) / All English	1	2

High ed.= education above secondary school; Low ed. = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

APPENDIX 7

## WEIGHTINGS AND FORMULAS

**BUDDHISM****Buddhism1 (God is detached)**

Based on 2.4; 2.12; 4.3; 2.9; 1.2; 1.5; 4.2

2.4r = Scale of 0-4 based on 2.4 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

2.12r = Scale of 0-4 based on 2.12 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

4.3r = Scale of 0-4 based on 4.3 (0=6,7; 2=5; 3=4, 3,msg; 4=1,2)

2.9r = Scale of 0-4 based on 2.9 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

1.2r = Scale of 0-4 based on 1.2 (1→4; 2→0; 3→0; 4→4; msg→3)

1.5r = Scale of 0-4 based on 1.5 (1→4; 2→4; 3→0; 4→1; msg→2)

4.2r = Scale of 0-4 based on 4.2 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Bud1 = **Scale of 0 to 4** based on (2.4r + 2.12r + 4.3r + 2.9r + 1.2r + 1.5r + 4.2r) / 7

Bud1t = Just Thailand respondents of Bud1

**Buddhism2 (God makes us pay for our mistakes / life one of merit)**

Based on 4.1; 4.5; 2.5; 4.19; 2.11; 2.18; 4.24; 3.1; 4.25; 1.5; 2.7; 4.7

4.1r = Scale of 0-4 based on 4.1 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.5r = Scale of 0-4 based on 4.5 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

2.5r = Scale of 0-4 based on 2.5 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.19r = Scale of 0-4 based on 4.19 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.11r = Scale of 0-4 based on 2.11 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.18r = Scale of 0-4 based on 2.18 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.24r = Scale of 0-4 based on 2.18 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

3.1r1 = Scale of 0-4 based on 3.1.1 to 3.1.6; 3.1.10 [(3.1.2 + 3.1.3 + 3.1.4 + 3.1.5 + 3.1.6 - 3.1.1 - 3.1.10) / 7 (-10→2.0→0; 2.0→4.0→1; 4.0→6.0→2; 6.0→8.0→3; 8.0→10→4; msg→2)

4.25r = Scale of 0-4 based on 4.25 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

1.5r2 = Scale of 0-4 based on 1.5 (1→0; 2→4; 3→0; 4→2; msg→2)

2.7r = Scale of 0-4 based on 2.7 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.7r = Scale of 0-4 based on 4.7 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Bud2 = **Scale of 0 to 4** based on (4.1r + 4.5r + 2.5r + 4.19r + 2.11r + 2.18r + 4.24r + 3.1r1 + 4.25r + 1.5r2 + 2.7r + 4.7r) / 12

Bud2t = Just Thailand respondents of Bud2

**Buddhism3 (God has made a mess of things: He's responsible for sin&suffering)**

Based on 2.21; 4.23; 4.11

2.21r = Scale of 0-4 based on 2.21 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.23r = Scale of 0-4 based on 4.23 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.11r = Scale of 0-4 based on 4.19 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Bud3 = **Scale of 0 to 4** based on (2.21r + 4.23r + 4.11r) / 3

Bud3t = Just Thailand respondents of Bud3

**Buddhism4 (God has no plan)**

Based on 2.20; 2.16; 2.13; 2.9

2.20r = Scale of 0-4 based on 2.20 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

2.16r = Scale of 0-4 based on 2.16 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.13r = Scale of 0-4 based on 2.13 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.9r = Scale of 0-4 based on 2.9 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

Bud4 = **Scale of 0 to 4** based on (2.20r + 2.16r + 2.13r + 2.9r) / 4

Bud4t = Just Thailand respondents of Bud4

### **Buddhism5 (God has steady emotions)**

Based on 4.18; 2.8; 4.2

4.18r = Scale of 0-4 based on 4.18 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.8r = Scale of 0-4 based on 2.8 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.2r = Scale of 0-4 based on 4.2 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Bud5 = **Scale of 0 to 4** based on  $(4.18r + 2.8r + 4.2r) / 3$

Bud5t = Just Thailand respondents of Bud5

### **Buddhism6 (God is part of whole cosmos)**

Based on 4.10; 2.6; 3.14; 4.4; 4.13

4.10r = Scale of 0-4 based on 4.10 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.6r = Scale of 0-4 based on 2.6 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.4r = Scale of 0-4 based on 4.4 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.13r = Scale of 0-4 based on 4.13 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

Bud6 = **Scale of 0 to 4** based on  $(4.10r + 2.6r + 4.4r + 4.13r) / 4$

Bud6t = Just Thailand respondents of Bud6

### **Buddhism7 (God is not intrinsically worthy of our worship and to be our Lord)**

Based on 4.22

4.22r = Scale of 0-4 based on 4.22 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Bud7 = **Scale of 0 to 4** based on 4.22r

Bud7t = Just Thailand respondents of Bud7

## **ANIMISM**

### **Animism1 (Locational)**

Based on 4.9; 2.10; 4.15

4.9r = Scale of 0-4 based on 4.9 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

2.10r = Scale of 0-4 based on 2.10 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

4.15r = Scale of 0-4 based on 4.15 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Anim1 = **Scale of 0 to 4** based on  $(4.9r + 2.10r + 4.15r) / 3$

Anim1t = Just Thailand respondents of Anim1

### **Animism2 (Must not offend according to place)**

Based on 4.20

4.20r = Scale of 0-4 based on 4.20 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

Anim2 = **Scale of 0 to 4** based on 4.20r

Anim2t = Just Thailand respondents of Anim2

### **Animism3 (God is a next resort after helping self)**

Based on 2.11

2.11r = Scale of 0-4 based on 2.11 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Anim3 = **Scale of 0 to 4** based on 2.11r

Anim3t = Just Thailand respondents of Anim3

**Animism4 (God is one of many similar powers)**

Based on 2.14; 4.4; 4.8; 4.10; 4.13

2.14r = Scale of 0-4 based on 2.14 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

4.4r = Scale of 0-4 based on 4.4 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.8r = Scale of 0-4 based on 4.8 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.10r = Scale of 0-4 based on 4.10 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.13r = Scale of 0-4 based on 4.13 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)

Anim4 = **Scale of 0 to 4** based on  $(2.14r + 4.4r + 4.8r + 4.10r + 4.13r)/5$

Anim4t = Just Thailand respondents of Anim4

**Animism5 (Experiencing His power is very important)**

Based on 3.3.1; 4.8

4.8r = Scale of 0-4 based on 4.8 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Anim5 = **Scale of 0 to 4** based on 4.8r

Anim5t = Just Thailand respondents of Anim5

**Animism6 (Morality/holiness is not so important)**

Based on 4.17; 1.3; 1.4; 3.3.2; 1.1

4.17r = Scale of 0-4 based on 4.17 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

1.3r = Scale of 0-4 based on 1.3 (1→0; 2→4; 3→4; msg→3)

1.4r = Scale of 0-4 based on 1.4 (1→4; 2→0; 3→3; msg→3)

3.3.2r = Scale of 0-4 based on 3.3.2 (0-5→4; 6→3; 7→3; 8→2; 9→1; 10→0; msg→3)

1.1r = Scale of 0-4 based on 1.1 (1→4; 2→4; 3→4; 4→0; msg→4)

Anim6 = **Scale of 0 to 4** based on  $(4.17r + 1.3r + 1.4r + 3.3.2r + 1.1r)/5$

Anim6t = Just Thailand respondents of Anim6

**Animism7 (Specifically Power is more important than holiness)**

Based on 1.4; 3.3.1; 3.3.2; 4.17

1.4r2 = Scale of 0-4 based on 1.4 (1→4; 2→0; 3→2; msg→2)

3.3r1 = Scale of 0-4 based on 3.3.1 and 3.3.2  $(3.3.1/(3.3.1 + 3.3.2))$  ( $> 0.5$ →4;  $0.45-0.5$ →3;  $0.4-0.45$ →2;  $0.35-0.4$ →1;  $< 0.35$ →0; msg→2)

4.17r = Scale of 0-4 based on 4.17 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Anim7 = **Scale of 0 to 4** based on  $(1.4r2 + 3.3r1 + 4.17r)/3$

Anim7t = Just Thailand respondents of Anim7

**Animism8 (Ritual is very important)**

Based on 1.3; 4.16; 3.2; 1.1

1.3r = Scale of 0-4 based on 1.3 (1→0; 2→4; 3→4 ; msg→4)

4.16r = Scale of 0-4 based on 4.16 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

3.2r1 = Scale of 0-4 based on 3.2.1-12

$(3 \times (3.2.1 + 3.2.2 + 3.2.3 + 3.2.4)) / (3.2.1 + 3.2.2 + 3.2.3 + 3.2.4 + 3.2.5 + 3.2.6 + 3.2.7 + 3.2.8 + 3.2.9 + 3.2.10 + 3.2.11 + 3.2.12)$  ( $> 0.7$  →4;  $0.5$ to $0.7$ →3;  $0.35$ to $0.5$ →2;  $0.2$ to $0.35$ →1;  $0$ to $0.2$ →0; msg→2)

1.1r = Scale of 0-4 based on 1.1 (1→4; 2→4; 3→4; 4→0; msg→4)

Anim8 = **Scale of 0 to 4** based on  $(1.3r + 4.16r + 3.2r1 + 1.1r)/4$

Anim8t = Just Thailand respondents of Anim8

**Animism9 (Not Lord - no real surrender to His will)**

Based on 4.22; 3.3.9; 3.4.1; 3.1.10; 3.7.5; 3.6.2

4.22r = Scale of 0-4 based on 4.22 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

3.1.10r = Scale of 0-4 based on 3.1.10 (0-3 →4; 4-5 →3; 6 →2; 7-8→1; 9-10→0; msg→2)

3.3.9r = Scale of 0-4 based on 3.3.9 (0-3 →4; 4-5 →3; 6 →2; 7-8→1; 9-10→0; msg→2)

3.4.1r = Scale of 0-4 based on 3.4.1 (0-3 →4; 4-5 →3; 6 →2; 7-8→1; 9-10→0; msg→2)

3.6.2r = Scale of 0-4 based on 3.6.2 (0-3 →4; 4-5 →3; 6 →2; 7-8→1; 9-10→0; msg→2)

3.7.5r = Scale of 0-4 based on 3.7.5 (0-3 →4; 4-5 →3; 6 →2; 7-8→1; 9-10→0; msg→2)

Anim9 = **Scale of 0 to 4** based on (4.22r + 3.1.10r + 3.3.9r + 3.4.1r + 3.6.2r + 3.7.5r)/6

Anim9t = Just Thailand respondents of Anim9

### **Animism10 (Service is related to using His power)**

Based on 1.4

1.4r2 = Scale of 0-4 based on 1.4 (1→4; 2→0; 3→2; msg→2)

Anim10 = **Scale of 0 to 4** based on 1.4r2

Anim10t = Just Thailand respondents of Anim10

### **Animism11 (God can be manipulated)**

Based on 4.22; 2.7; 4.14; 2.3; 3.5; 3.1

4.22r = Scale of 0-4 based on 4.22 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.7r = Scale of 0-4 based on 2.7 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.14r = Scale of 0-4 based on 4.14 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

2.3r = Scale of 0-4 based on 2.3 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

3.1r1 = Scale of 0-4 based on 3.1.1 to 3.1.6; 3.1.10 [(3.1.2 + 3.1.3 + 3.1.4 + 3.1.5 + 3.1.6 - 3.1.1 - 3.1.10) / 7 (-10→+2.0→0; 2.0-4.0→1; 4.0-6.0→2; 6.0-8.0→3; 8.0-10→4; msg→2)

Anim11 = **Scale of 0 to 4** based on (4.22r + 2.7r + 4.14r + 2.3r + 3.1r1)/5

Anim11t = Just Thailand respondents of Anim11

### **Animism12 (God is capricious - to be feared)**

Based on 4.21

4.21r = Scale of 0-4 based on 4.21 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Anim12 = **Scale of 0 to 4** based on 4.21r

Anim12t = Just Thailand respondents of Anim12

### **Animism13 (God punishes Christians when they sin - as opposed to disciplines)**

Based on 2.18; 4.15; 4.7

2.18r = Scale of 0-4 based on 2.18 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.15r = Scale of 0-4 based on 4.15 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

4.7r = Scale of 0-4 based on 4.7 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Anim13 = **Scale of 0 to 4** based on (2.18r + 4.15r + 4.7r)/3

Anim13t = Just Thailand respondents of Anim13

### **Animism14 (When God doesn't do something -tempted to doubt His power)**

Based on 3.1.8; 3.7.3

3.1.8r = Scale of 0-4 based on 3.1.8 (0-1 →0; 2-3 →1; 4-5 →2; 6-7→3; 8-10→4; msg→2)

3.7.3r = Scale of 0-4 based on 3.7.3 (0-1 →0; 2-3 →1; 4-5 →2; 6-7→3; 8-10→4; msg→2)

Anim14 = **Scale of 0 to 4** based on (3.1.8r + 3.7.3r)/2

Anim14t = Just Thailand respondents of Anim14

### **Animism15 (Transactional relationship as God gives favours)**

Based on 1.3; 2.3; 3.5; 3.7; 4.12; 4.22

1.3r = Scale of 0-4 based on 1.3 (1→0; 2→4; 3→4; msg→3)

2.3r = Scale of 0-4 based on 2.3 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

3.5r1 = Scale of 0-4 based on 3.5 ((3.5.1+3.5.2+3.5.3+3.5.4+3.5.5)/5) -3.5.6) (<1→0; 1-2→1; 2-4→2; 4-6→3 >6→4 msg→2)

4.12r = Scale of 0-4 based on 4.12 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 4.22r = Scale of 0-4 based on 4.22 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Anim15 = **Scale of 0 to 4** based on (1.3r + 2.3r + 3.5r1 + 4.12r + 4.22r)/5  
 Anim15t = Just Thailand respondents of Anim15

## **BRAHMANISM**

### **Brahmanism1 (God is in a dualist battle)**

Based on 4.13; 2.14; 4.4

4.13r = Scale of 0-4 based on 4.13 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)  
 2.14r = Scale of 0-4 based on 2.14 (1→0; 2→0; 3→2; 4→3; 5→3; 6→4; 7→4; msg→3)  
 4.4r = Scale of 0-4 based on 4.4 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Brahm1 = **Scale of 0 to 4** based on (4.13r + 2.14r + 4.4r)/3  
 Brahm1t = Just Thailand respondents of Brahm1

### **Brahmanism2 (God has fixed times for our birth, death etc)**

Based on 4.6; 2.15

4.6r = Scale of 0-4 based on 4.6 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 2.15r = Scale of 0-4 based on 2.15 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Brahm2 = **Scale of 0 to 4** based on (4.6r + 2.15r)/2  
 Brahm2t = Just Thailand respondents of Brahm2

### **Brahmanism3 (God is forgetful - needs reminding)**

Based on 2.17

2.17r = Scale of 0-4 based on 2.17 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Brahm3 = **Scale of 1 to 4** based on 2.17r  
 Brahm3t = Just Thailand respondents of Brahm3

### **Brahmanism4 (God's will controls our destiny)**

Based on 2.15

2.15r = Scale of 0-4 based on 2.15 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Brahm4 = **Scale of 0 to 4** based on 2.15r  
 Brahm4t = Just Thailand respondents of Brahm4

## **SOCIAL**

### **Social1 (God is a great patron - but maybe not Lord)**

Based on 4.22; 2.3; 4.8; 3.3.5; 3.3.10; 3.7.4

4.22r = Scale of 0-4 based on 4.22 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 2.3r = Scale of 0-4 based on 2.3 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 4.8r = Scale of 0-4 based on 4.8 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 3.3.5r = Scale of 0-4 based on 3.3.5 (0-1 →0; 2-3 →1; 4-5 →2; 6-7 →3; 8-10 →4; msg→2)  
 3.3.10r = Scale of 0-4 based on 3.3.10 (0-1 →0; 2-3 →1; 4-5 →2; 6-7 →3; 8-10 →4; msg→2)

3.7.4r = Scale of 0-4 based on 3.7.4 (0-1 →0; 2-3 →1; 4-5 →2; 6-7→3; 8-10→4; msg→2)  
 Soc1 = **Scale of 0 to 4** based on  $(4.22r + 2.3r + 4.8r + 3.3.5r + 3.3.10r + 3.7.4r)/6$   
 Soc1t = Just Thailand respondents of Soc1

### **Social2 (It's God's duty to do us good)**

Based on 3.6.1; 3.6.3; 4.8; 3.7.2

3.6.1r = Scale of 0-4 based on 3.6.1 (0-1 →0; 2-3 →1; 4-5 →2; 6-7→3; 8-10→4; msg→2)  
 3.6.3r = Scale of 0-4 based on 3.6.3 (0-1 →0; 2-3 →1; 4-5 →2; 6-7→3; 8-10→4; msg→2)  
 4.8r = Scale of 0-4 based on 4.8 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 3.7.2r = Scale of 0-4 based on 3.7.2 (0-1 →0; 2-3 →1; 4-5 →2; 6-7→3; 8-10→4; msg→2)  
 Soc2 = **Scale of 0 to 4** based on  $(3.6.1r + 3.6.3r + 4.8r + 3.7.2r)/4$   
 Soc2t = Just Thailand respondents of Soc2

### **Social3 (Has conditions on His patronage)**

Based on 4.14; 2.3

4.14r = Scale of 0-4 based on 4.14 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 2.3r = Scale of 0-4 based on 2.3 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Soc3 = **Scale of 0 to 4** based on  $(4.14r + 2.3r)/2$   
 Soc3t = Just Thailand respondents of Soc3

### **Social4 (Needs repaying for favours done) - transactional relationship**

Based on 3.5; 4.12; 2.3

3.5r1 = Scale of 0-4 based on 3.5  $((3.5.1+3.5.2+3.5.3+3.5.4+3.5.5)/5) - 3.5.6$  (<1→0; 1-2  
 →1; 2-4→2; 4-6→3 >6→4 msg→2)  
 4.12r = Scale of 0-4 based on 4.12 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 2.3r = Scale of 0-4 based on 2.3 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Soc4 = **Scale of 0 to 4** based on  $(3.5r1 + 4.12r + 2.3r)/3$   
 Soc4t = Just Thailand respondents of Soc4

### **Social5 (It's God's duty to solve problem of sin)**

Based on 4.11; 2.21; 4.23

4.11r = Scale of 0-4 based on 4.11 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 2.21r = Scale of 0-4 based on 2.21 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 4.23r = Scale of 0-4 based on 4.23 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)  
 Soc5 = **Scale of 0 to 4** based on  $(4.11r + 2.21r + 4.23r)/3$   
 Soc5t = Just Thailand respondents of Soc5

### **Social6 (It's a problem when He doesn't give what ask for)**

Based on 3.1; 3.6; 3.7

3.1r2 = Scale of 0-4 based on 3.1  $(3.1.7 + 3.1.8 + 3.1.9) / 3$  (0-1 →0; 1-3 →1; 3-5 →2; 5-  
 7→3; 7-10→4; msg→2)  
 3.6r1 = Scale of 0-4 based on 3.6  $(3.6.1 + 3.6.3 - 3.6.2)/2$  (<1→0; 1-2→1; 2-4→2; 4-6→3  
 >6→4 msg→2)  
 3.7r1 = Scale of 0-4 based on 3.7  $(3.7.1 + 3.7.2 + 3.7.3 + 3.7.4)/4$  (<1→0; 1-2→1; 2-4→  
 2; 4-6→3 >6→4 msg→2)  
 Soc6 = **Scale of 0 to 4** based on  $(3.1r2 + 3.6r1 + 3.7r1)/3$   
 Soc6t = Just Thailand respondents of Soc6

**Social7 (His plans are His own affair) - we don't need to be involved**

Based on 4.26

4.26r = Scale of 0-4 based on 4.26 (1→4; 2→4; 3→3; 4→3; 5→2; 6→0; 7→0; msg→3)

Soc7 = **Scale of 0 to 4** based on 4.26r

Soc7t = Just Thailand respondents of Soc7

**INTIMACY WITH GOD**

Based on 1.5; 2.12; 3.3.3; 3.4.4

1.5r3 = Scale of 0-4 based on 1.5 (1→0; 2→0; 3→4; 4→2; msg→2)

2.12r2 = Scale of 0-4 based on 2.12 (1→4; 2→4; 3→2; 4→2; 5→1; 6→0; 7→0; msg→2)

3.3.3r = Scale of 0-4 based on 3.3.3 (0-3→0; 4-5→1; 6-7→2; 8→3; 9-10→4; msg→2)

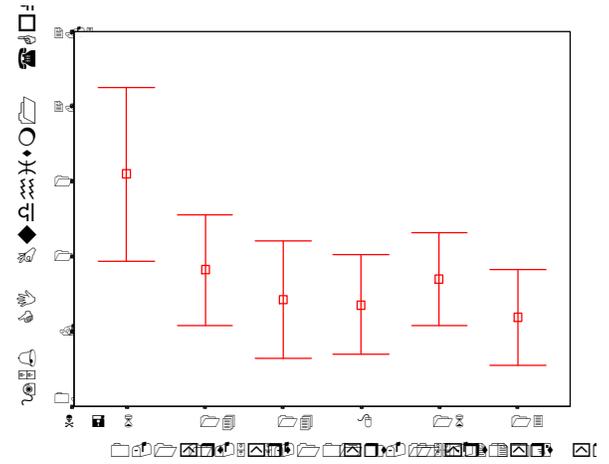
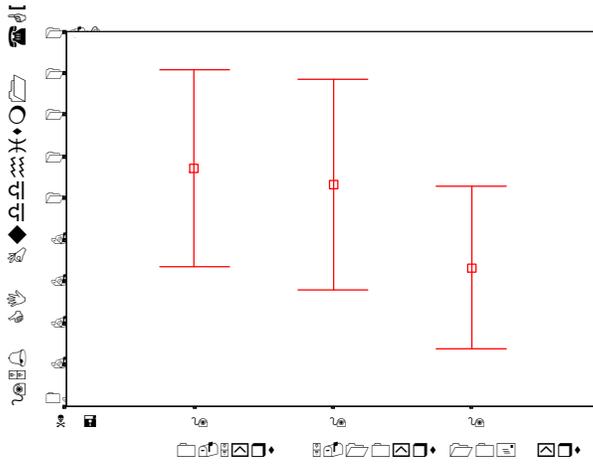
3.4.4r = Scale of 0-4 based on 3.4.4 (0-3→0; 4-5→1; 6-7→2; 8→3; 9-10→4; msg→2)

Intim (Degree of Intimacy) = **Scale of 0 to 4** based on  $= (1.5r3 + 2.12r2 + 3.3.3r + 3.4.4r)/4$ 

Intimt = Just Thailand respondents of Intim

APPENDIX 8





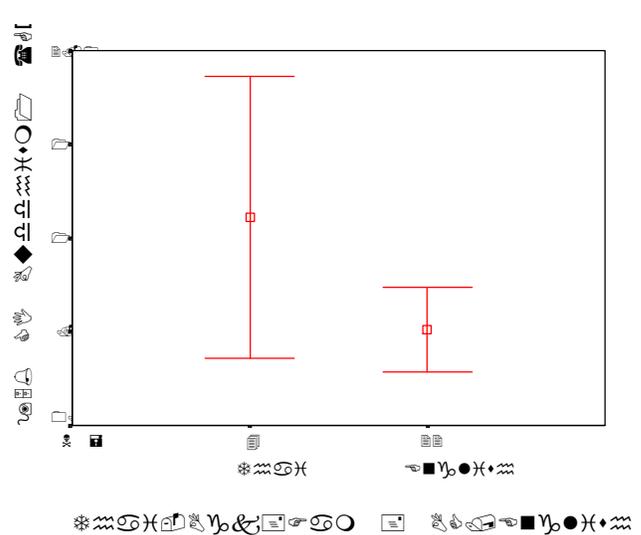
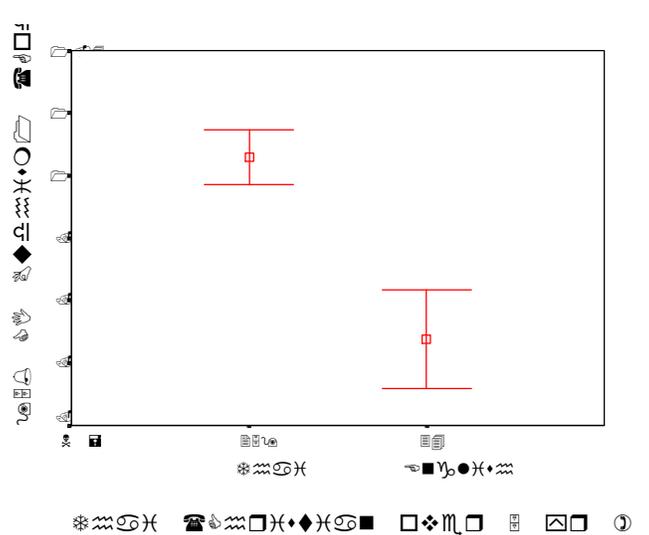
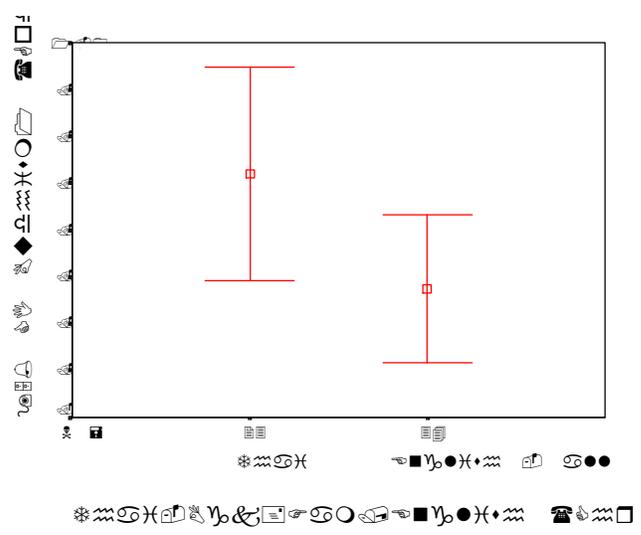
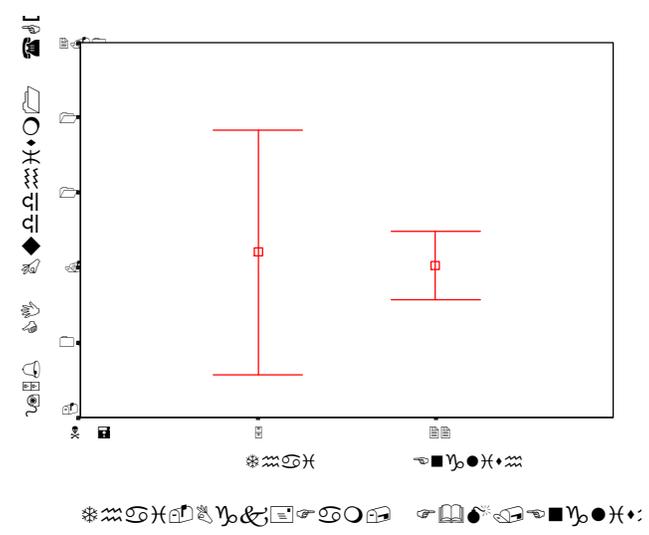
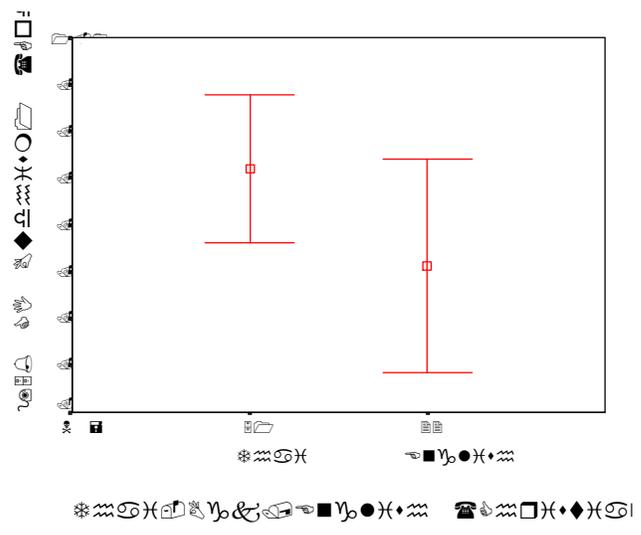
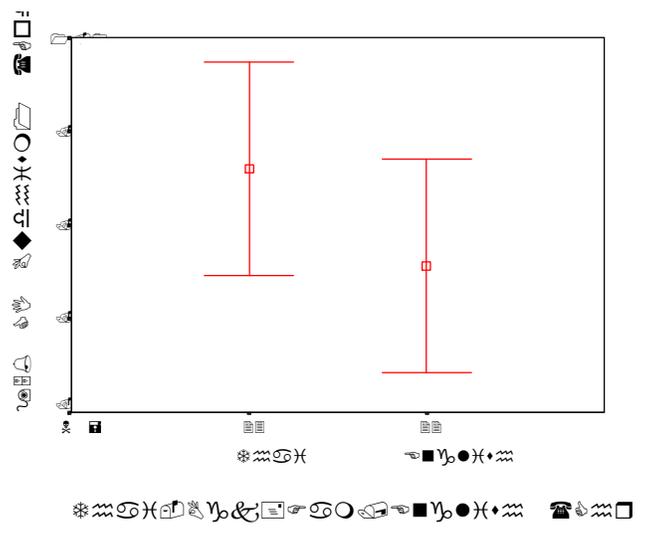
**NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST**

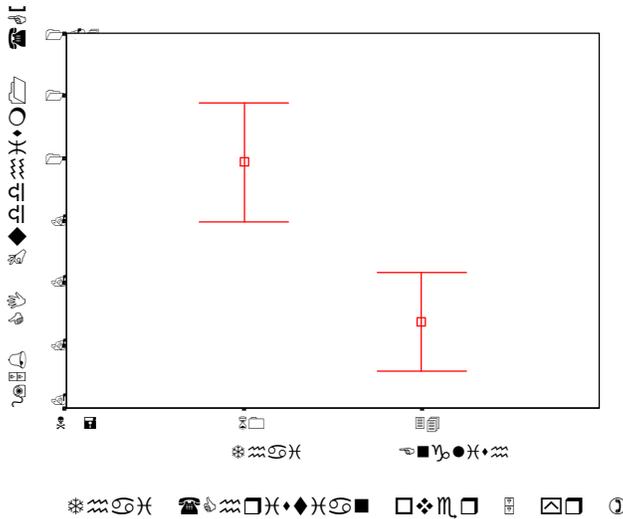
Variable (Thai only) (vs. Buddhism1)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	1.018	.6676	.200			
	1-5	20	1.250	.6370	.146			
	5-10	20	1.000	.6538	.174			
	10-15	9	1.333	.8921	.162			
	15+	11	1.247	.7426	.200			
						.855	.659	
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	1.571	.6761	.200			
	1-5	15	.971	.4393	.200			
	5-10	15	.981	.5476	.200			
	10-15	17	1.084	.7987	.045			
	15-20	6	.976	.9997	.200			
	20+	8	1.232	.5396	.047			
						.578	.467	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	1.667	1.105	.200			
	10-20	6	1.405	1.186	.198			
	20+	6	.810	.322	.144			
						.326	.309	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	.8393	.5493	<.001			
	5-10	13	1.033	.7608	.200			
	10-15	6	1.024	.9832	.139			
	15-20	7	.8776	.5372	.084			
	20+	9	.7778	.5445	.200			
								.520 4 .972
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	1.143	.6186	.200			
	5-10	9	1.064	.6590	.200			
	10+	9	.6667	.5101	.141			
						.261	.217	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	1.548	.5527	.200			
	1-5	14	.9082	.6453	.200			
	5-10	14	.7143	.6794	.200			
	10-15	8	.6786	.3949	.200			
	15-20	16	.8482	.5796	.108			
	20+	13	.5934	.52765	.125			
						.056	.040	

**Multiple Comparison:** Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.6395	.287	.427	-.3439	1.6229
5-10yrs	.8333	.287	.149	-.1501	1.8167
10-15yrs	.8690	.317	.201	-.2194	1.9575
15-20yrs	.6994	.281	.302	-.2654	1.6642
20+ yrs	.9542	.290	.068	-4.0474E-02	1.9489

Graphs were also produced for Thai or Chinese and Male or female but nothing significant was observed





**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Buddhism1 (God is detached)	T/E	N	Mean	SD	K-S Sig	t	df	sig	Mean Diff.	95% CI		Mann-Whitney	
										Lower	Upper	Value	Sig
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	.720 .513	.565 .514	.001 .004							423.5	.093
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	.7205 .5130	.527 .514	.061 .004							185.5	.119
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	.7205 .4748	.527 .451	.061 .001							275.5	.055
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	.600 .5130	.658 .514	.200 .004							51	.799
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.107 .5130	.472 .514	. .004							15.50	.039
Thai >5 yr /English - all	Thai Eng	259 34	1.060 .4748	.712 .451	<.001 .001							2178.5	<.001
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	.988 .4748	.7380 .451	.013 .001							584.5	.001

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

## Buddhism 2 God makes us pay for our mistakes / life one of merit (bud2.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Buddhism2)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	2.4688	.5078	.200			
	1-5	20	2.2958	.7156	.176			
	5-10	20	2.2708	.7603	.200			
	10-15	9	2.2870	.6068	.200			
	15+	11	1.9242	.6764	.157			
					.464	.502		
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	2.2083	.8511	.200			
	1-5	15	2.1833	.6403	.200			
	5-10	15	2.0056	.8611	.185			
	10-15	17	1.6863	.8289	.088			
	15-20	6	1.6111	.3639	.200			
	20+	8	2.2500	.3832	.150			
					.619	.225		
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	2.4306	.8189	.200			
	10-20	6	1.8472	.9537	.200			
	20+	6	2.3333	.7246	.200			
					.499	.453		
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	1.8958	.8722	.200			
	5-10	13	2.0192	.6078	.047			
	10-15	6	2.0139	.8121	.200			
	15-20	7	1.7619	.6622	.200			
	20+	9	1.8148	.7958	.200			
					.972	.939		
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	2.4537	.5561	.200			
	5-10	9	2.1296	.5019	.024			
	10+	9	2.0741	.9432	.200			
								1.347 2 .51
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.4444	1.002 3	.059			
	1-5	14	1.8571	.6205	.200			
	5-10	14	1.7679	.5625	.081			
	10-15	8	1.2917	.7546	.200			
	15-20	16	1.7292	.8353	.108			
	20+	13	1.3782	.7043	.200			
					.061	.045		

### Multiple Comparison: Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.5873	.356	.741	-.6337	1.8083
5-10yrs	.6766	.356	.608	-.5444	1.8975
10-15yrs	1.1528	.394	.144	-.1986	2.5041
15-20yrs	.7153	.349	.526	-.4826	1.9131
20+ yrs	1.0662	.360	.134	-.1687	2.3012

Graphs were also produced for Thai or Chinese and Male or female but nothing significant was observed

## NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Buddhism2 (God makes us pay)	T/E	N	Mean	SD	K-S Sig	t test						Mann-Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower		Upper
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	1.582 .7955	.7289 .4533	.001 .004								188.0 <.001
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	1.681 .7955	.8019 .4533	.061 .004								75.0 <.001
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	1.681 .8873	.8019 .5427	.061 .001								138.5 <.001
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	1.733 .7955	.9362 .4533	.200 .004	1.98 .172	3.384	25	.002	.938	.3672	1.509	
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.458 .7955	.4739 .4533	. .004								11.00 .016
Thai >5 yr /English - all	Thai Eng	259 34	2.001 .8873	.7578 .5427	<.001 .001								1014.5 <.001
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	1.804 .8873	.6924 .5427	.013 .001	1.13 .292	6.645	92	<.001	.917	.6429	1.1909	

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training





## Buddhism 4 God has no plan (bud4.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Buddhism4)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	1.1875 1.2500 .9375 .7778 1.0227	.7647 .9631 .7983 .8790 .7862	.200 .200 .007 .090 .080			2.06 4 .726
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	1.2917 .3833 .7500 .6176 .5833 .8438	.9002 .5417 .7906 .7348 .4916 1.238 8	.200 <.001 .001 .002 .094 .013			5.50 5 .358
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	1.6667 .3333 .5833	1.179 7 .3764 .4916	.200 .069 .094	.082	.021	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	.4219 .5385 .2917 .3571 .6111	.7054 .6835 .4587 .4756 .7083	<.001 .030 .003 .012 .109			1.54 4 .819
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	1.3056 .7222 .3333	1.254 9 .6667 .5590	.200 .198 <.001			3.76 2 .153
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	.7500 .3929 .4464 .1875 .1719 .4423	.6708 .6180 .5112 .3472 .3733 .6626	.200 <.001 .001 <.001 <.001 <.001			6.23 5 .284

### Multiple Comparison: Provincial city Christians (20 to 50 yrs old; low ed.)

0-10yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
10-20yrs	1.3333	.444	.029	.1281	2.5385
20+ yrs	1.0833	.444	.082	-.1219	2.2885

**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Buddhism4 (God has no plan)	T/E	N	Mean	SD	K-S Sig	t test						Mann-Whitney				
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower	Upper	Value	Sig		
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	.3186 .6364	.5002 .7349	<.001 <.001										423.5	.058
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	.3804 .6364	.5783 .7349	<.001 <.001										202.5	.200
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	.3804 .6029	.5783 .6939	<.001 <.001										318.5	.192
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	.2000 .6364	.4472 .7349	.001 <.001										36.5	.257
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	.5625 .6364	.6575 .7349	. <.001										43.50	.973
Thai >5 yr /English - all	Thai Eng	259 34	.7365 .6029	.7883 .6939	<.001 <.001										4065.5	.448
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	.5542 .6029	.6262 .6939	<.001 <.001										986.5	.778

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

## Buddhism 5 God Has Steady Emotions (bud5.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Buddhism5)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	2.5000 2.0833 1.9500 2.1481 1.2727	1.345 2 1.442 4 1.280 9 1.582 1 1.123 7	.200 .200 .200 .200 .091			
						.321	.362	
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	3.7222 2.0889 1.7111 1.2941 1.2778 2.8333	.6804 1.422 4 1.396 5 1.388 9 1.200 3 1.501 3	<.001 .200 .200 .013 .200 .040			17.36 5 .004
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	3.0556 2.1111 2.0000	.7429 1.655 5 1.563 5	.200 .197 .200			
						.321	.372	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	1.4583 1.3333 1.4444 1.2857 1.4815	1.519 6 1.367 6 1.893 5 1.339 3 1.519 4	.067 .086 .166 .111 .041			
						.999	.998	
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	2.5185 2.0000 1.2593	1.156 0 1.624 5 1.579 2	.200 .117 .003			2.75 2 .252
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	3.0000 1.2381 1.2381 .6250 1.3958 1.1282	1.229 3 1.157 9 1.024 7 .6026 .6026 1.143 2 1.198 3	.181 .080 .200 .200 .003 .154			11.40 5 .044

### NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Buddhism5 (God Steady Emotions)	T/E	N	Mean	SD	K-S Sig	t test					Mann -Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.		95% CI of Mean Lower Upper
Thai-Bgk/English	Thai	51	.720	.565	.012							









APPENDIX 9

## Animism - Results

### Animism 1 God Is Locational (anim1.spo)

#### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Animism1)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	.8750	1.053 2	.036			
	1-5	20	1.1167	1.130 5	.054			
	5-10	20	.8833	1.004 5	Social1			
	10-15	9	.8889	1.092 9	.002			
	15+	11	1.0000	1.011 1	.200			
								.431 4 .980
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	.7222	.8542	.095			
	1-5	15	.7111	.7955	.002			
	5-10	15	1.0222	.8588	.057			
	10-15	17	1.0588	.9445	.200			
	15-20	6	1.1667	1.224 7	.200			
	20+	8	1.3750	1.030 3	.200			
								3.40 5 .639
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	1.1667	1.242 8	.200			
	10-20	6	.2778	.4431	.003			
	20+	6	1.7778	1.360 8	.200			
								1.89 1 .170
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	.6667	.6555	.797			
	5-10	13	1.0513	1.007 8	.869			
	10-15	6	.7222	1.236 8	.694			
	15-20	7	1.0476	1.419 8	.764			
	20+	9	1.2963	1.111 1	.854			
								2.56 4 .634
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	.8889	1.201 9	.781			
	5-10	9	.9630	1.046 7	.846			
	10+	9	1.1852	.8678	.917			
								.80 2 .672
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	.7222	.8542	.824			
	1-5	14	.4048	.6429	.702			
	5-10	14	.3333	.5547	.617			
	10-15	8	.6667	.9428	.694			
	15-20	16	1.0417	.8934	.904			
	20+	13	.7692	1.057 5	.777			
								6.88 5 .230

#### NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Animism1 (God Is Locational)	T/E	N	Mean	SD	K-S Sig	t test					Mann -Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.		95% CI of Mean Lower Upper
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	.7190 1.046	.8879 .9611	<.001 .062							450.5 .160
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	.7971 1.046	.9252 .9611	<.001 .062							214.5 .364
Thai-Bgk -fam >5 yr high ed. /English - all	Thai Eng	23 34	.7971 1.078	.9252 .8802	<.001 .039							





- age 20-50												340.0	.032
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	.6000 .0000	1.342 .0000	<.001							44.00	.524
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	.5000 .0000	1.000 .0000	.							33.00	.471
Thai >5 yr /English - all	Thai Eng	259 34	.5097 .0000	1.224 .0000	<.001							3723.0	.014
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	.5500 .0000	1.281 .0000	<.001							850.0	.012

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training







High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training





## Animism 6 Morality/holiness is not so important (anim6.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Animism6)	Yrs a Christ- ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	1.7500 1.9300 1.4400 1.5333 1.6182	.9426 .9183 .8816 1.109 1.013 7	.088 .087 .015 .200 .200	.817	.574	
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	1.7000 1.0800 1.3200 1.4941 1.1000 1.9500	1.122 5 .8377 .9526 1.015 2 .7457 .9487	.187 .200 .200 .200 .200 .200	.566	.327	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	2.1000 2.6000 1.8333	1.440 8 1.035 4 1.242 0	.200 .060 .200	.581	.571	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	1.7500 .8308 1.4667 1.3143 2.3333	1.077 0 .5822 1.406 7 .7819 .7616	.141 .108 .200 .200 .200	.268	.009	
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	1.5111 1.4667 1.4889	.9854 .7071 .7079	.137 .200 .200	.993	.993	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	1.5667 2.0286 1.5000 1.2750 1.8500 1.3231	.9501 .8371 1.031 1 1.052 5 1.120 7 1.056 8	.125 .131 .016 .034 .200 .198	.721	.391	

### Multiple Comparison: Provincial city Christians (20 to 50 yrs old; high ed.)

5-10yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
0-5yrs	-.9192	.347	.154	-2.0319	.1934
10-15yrs	-.6359	.458	.749	-2.1066	.8348
15-20yrs	-.4835	.435	.871	-1.8805	.9134
20+ yrs	-1.5026	.403	.014	-2.7947	-.2104

## NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Animism6 Morality/holiness is not so important	T/E	N	Mean	SD	K-S Sig	t test						Mann -Whitney		
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper	Value	Sig	
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	1.529 1.591	1.063 .5433	.056 .200	14.72 <.001	-.326	68. 8	.745	-6.15E- 02	-.4379	.3149		
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	1.704 1.591	1.102 .5433	.080 .200	14.548 <.001	.441	32. 4	.662	.1134	-.4104	.6373		
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	1.704 1.694	1.102 .7773	.080 .200	.5912 .018	.039	36. 5	.969	1.023 E-02	-.5282	.5487		
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	1.840 1.591	1.307 .5433	.200 .200	12.49 .002	.418	4.3 2	.696	.2491	-1.3581	1.8563		
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.150 1.591	1.124 .5433	.200								30.0	.352
Thai >5 yr /English - all	Thai Eng	259 34	1.639 1.694	1.018 .7773	<.001 .200								4184.5	.637
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	1.367 1.694	.9163 .7773	.043 .200	1.04 .311	-1.755	92	.083	-.3275	-.6975	0.04		

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training



High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training





## Animism 9 Not Lord - no real surrender to His will (anim9.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Animism9)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	.7500 .7833 .7583 .8333 .6818	.6547 .5951 .7122 .6455 .7358	.200 .200 .200 .200 .089	.989	.991	
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	1.1111 .6222 .4444 .5098 .5833 .8125	.9526 .5399 .5587 .4840 .6303 .4995	.200 .200 .015 .190 .200 .200	.310	.222	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	1.0000 .8889 .5000	.7528 .7354 .4216	.200 .138 .200	.437	.403	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15  15-20 20+	16 13 6  7 9	.5938 .4744 .9722  .2381 .6111	.4673 .6118 1.175 8 .3582 .5528	.134 .005 .199  .031 .200			4.17 4 .384
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	.9259 .7407 .5370	.5659 .2778 .3889	.200 .035 .200	.177	.177	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 12	.8889 .2857 .3929 .3125 .6354 .5139	.7045 .3361 .5131 .2077 .7181 .5340	.200 .004 .060 .200 .021 .050			5.87 5 .319

### NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Animism9 (Not Lord - no real surrender)	T/E	N	Mean	SD	K-S Sig	t test						Mann -Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper		
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	50 22	.4867 .7500	.5592 .5214	<.001 .200								376.0 .031
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	.6304 .7500	.6092 .5214	.076 .200	.070 .792	-.706	43	.484	-.120	-.4612 .2220		
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	.6304 .8088	.6092 .5790	.076 .149	.030 .863	-1.118	55	.269	-.1784	-.4983 .1415		
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	.2667 .7500	.3028 .5214	.200 .200	1.66 .210	-1.979	25	.059	-.483	-.9863 1.966E-02		
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	.5417 .7500	.4383 .5214	. .200								34.5 .496
Thai >5 yr /English - all	Thai Eng	258 34	.6944 .8088	.6657 .5790	<.001 .149								3708 .140
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	.4861 .8088	.4951 .5790	<.001 .149								683 .007

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

## Animism 10 Service is related to using His power (anim10.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Animism10)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	1.5000 .7000 .9000 .8889 .7273	1.414 2 1.174 3 1.651 2 1.453 0 1.618 1	.109 <.001 <.001 <.001 <.001			3.27 4 .513
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	1.6667 .4000 .8000 .7059 .6667 1.0000	1.966 4 1.121 2 1.473 6 1.212 7 1.032 8 1.511 9	.094 <.001 <.001 <.001 .002 .002			3.70 5 .594
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	1.3333 2.0000 1.3333	2.065 6 1.788 9 2.065 6	.002 .200 .002			.71 2 .702
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	.8750 .3077 1.3333 .2857 1.3333	1.454 9 .7511 444 1.633 814 0 .7559 .457 1.414 .807 2	.644 .444 .814 .457 .807			5.97 4 .201
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	.6667 .2222 .0000	1.414 2 .6667 <.001 .0000 .0000 <.0011	<.001 <.001 <.0011			2.24 2 .326
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	1.3333 .7143 .2857 .2500 .8750 .7692	1.633 0 1.266 <.001 6 .7263 <.001 .7071 <.001 1.454 <.001 9 1.535 <.001 9	.117 <.001 <.001 <.001 <.001 <.001			4.12 5 .532

### NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Animism10 (Service is related to power)	T/E	N	Mean	SD	K-S Sig	t test					Mann -Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.		95% CI of Mean Lower Upper
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	.5882 1.909	1.220 1.900	<.001 <.001							350.5 .002
Thai-Bgk -fam/English (Christian >5 yr - high ed)	Thai Eng	23 22	.4348 1.909	1.037 1.900	<.001 <.001							

ed) -age 20-50												147.0	.005
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	.4348 2.235	1.037 1.892	<.001 <.001							194.0	<.001
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	.0000 1.909	.0000 1.900	<.001							25.0	.064
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	.0000 1.909	.0000 1.900	<.001							20.0	.096
Thai >5 yr /English - all	Thai Eng	259 34	.7568 2.235	1.369 1.892	<.001 <.001							2576.5	<.001
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	.6000 2.235	1.182 1.892	<.001 <.001							551.0	<.001

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

## Animism 11 God can be manipulated (anim11.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Animism11)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10  10-15 15+	8 20 20  9 11	1.7250 1.9400 1.9400  1.9778 1.9455	.8137 .8611 1.020 0 .6960 .9512	.200 .200 .114  .200 .200			
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15  15-20 20+	6 15 15 17  6 8	2.5333 1.8800 1.6533 1.6118  1.4000 1.9250	.7967 .8377 .6947 1.033 1 .8854 .6319	.200 .200 .200 .200  .028 .015	.977	.975	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	2.2000 1.9000 1.6667	.6812 .7239 .7866	.200 .200 .200	.469	.467	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5  5-10 10-15 15-20 20+	16  13 6 7 9	1.4875  1.5385 1.8333 1.2286 1.2444	1.075 7 .6899 .7090 .9482 .8293	.098  .200 .200 .002 .200			2.33 4 .676
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	2.0000 1.4667 1.5778	.9327 .8426 .9972	.200 .200 .200	.485	.448	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	1.9667 1.1857 1.0714 .5000 1.5500 1.1231	1.202 8 .8207 .5744 .5952 .7746 .6858	.200 .200 .200 .017 .130 .200	.216	.009	

### Multiple Comparison: Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.7810	.370	.493	-.4895	2.0514
5-10yrs	.8952	.370	.334	-.3752	2.1656
10-15yrs	1.4667	.410	.035	6.059E-02	2.8727
15-20yrs	.4167	.363	.931	-.8297	1.6630
20+ yrs	.8436	.374	.416	-.4414	2.1286

Graphs were also produced for Thai or Chinese and Male or female but nothing significant was observed

**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Animism11 (God can be manipulated)	T/E	N	Mean	SD	K-S Sig	t test						Mann-Whitney		
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower	Upper	Value	Sig
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	1.145 .5273	.7409 .4723	.200 .046	5.47 .022	4.273	60. 6	<.00 1	.618	.3287	.9070		
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	1.217 .5273	.6408 .4723	.200 .046	1.08 .305	4.097	43	<.00 1	.690	.3504	1.03		
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	1.217 .7000	.6408 .7207	.200 .019	.454 .503	2.778	55	.007	.5174	.1442	.8906		
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	1.080 .5273	.9011 .4723	.068 .046	1.812 .19	1.981	25	.059	.5527	-2.20E-02 1.1275			
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	.9000 .5273	.5292 .4723	.046								24.00	.172
Thai >5 yr /English - all	Thai Eng	259 34	1.689 .7000	.8908 .7207	<.001 .019								1727	<.001
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	1.570 .7000	.9285 .7207	.172 .019	3.55 .063	4.714	92	<.00 1	.8700	.5035	1.2365		

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

## Animism 12 God is capricious - to be feared (anim12.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Animism12)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	.3750	1.060 7	<.001			3.57 4 .468
	1-5	20	1.1500	1.496 5	<.001			
	5-10	20	.6000	1.465 4	<.001			
	10-15	9	.5556	1.130 4	<.001			
	15+	11	.5455	.9342	<.001			
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	1.6667	1.861 9	.064			5.50 5 .358
	1-5	15	.9333	1.624 2	<.001			
	5-10	15	.5333	1.125 5	<.001			
	10-15	17	.2353	.9701	<.001			
	15-20	6	.6667	1.633 0	<.001			
	20+	8	.8750	1.642 1	<.001			
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	1.0000	1.549 2	.002			.84 2 .657
	10-20	6	.5000	1.224 7	<.001			
	20+	6	.3333	.8165	<.001			
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	.1250	.5000	<.001			2.71 4 .607
	5-10	13	.5385	1.330 1	<.001			
	10-15	6	1.0000	1.673 3	.004			
	15-20	7	.5714	1.511 9	<.001			
	20+	9	.4444	1.333 3	<.001			
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	.8889	1.763 8	<.001			.418 2 .811
	5-10	9	.4444	1.333 3	<.001			
	10+	9	.6667	1.322 9	<.001			
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	1.1667	1.834 8	.003			5.73 5 .334
	1-5	14	.2143	.8018	<.001			
	5-10	14	.2143	.8018	<.001			
	10-15	8	.0000	.0000	<.001			
	15-20	16	.1875	.7500	<.001			
	20+	13	.4615	1.198 3	<.001			

### NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Animism12 (God is capricious)	T/E	N	Mean	SD	K-S Sig	t test					Mann -Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.		95% CI of Mean Lower Upper
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	.2353 .5000	.8388 1.102	<.001 <.001							504.5 .210
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	.2609 .5000	.8643 1.102	<.001 <.001							230.0 .376
Thai-Bgk -fam >5 yr	Thai	23	.2609	.8643	<.001							



**Animism 13 God punishes Christians when they sin - as opposed to disciplines**  
(anim13.spo)

**NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST**

Variable (Thai only) (vs. Animism13)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	2.2500	1.0196	.200			2.39 4 .665
	1-5	20	2.1000	.9679	.128			
	5-10	20	2.2333	.8454	<.001			
	10-15	9	2.5556	.9574	.200			
	15+	11	1.8182	1.0890	.003			
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	2.5556	1.0037	.200	.368	.270	
	1-5	15	2.1556	1.0606	.128			
	5-10	15	1.7778	1.2578	.094			
	10-15	17	2.2157	1.2244	.124			
	15-20	6	1.4444	1.2049	.197			
	20+	8	2.6667	.5345	.150			
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	2.6111	1.0628	.200	.551	.480	
	10-20	6	1.8333	1.3458	.200			
	20+	6	2.5556	1.2049	.200			
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	2.4792	.7885	.196	.969	.914	
	5-10	13	2.1026	.9849	.200			
	10-15	6	2.5000	1.3622	.140			
	15-20	7	2.4286	1.1501	.200			
	20+	9	2.2963	1.6704	.096			
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	2.2963	.6334	.096	.738	.726	
	5-10	9	2.6667	.7817	.044			
	10+	9	2.4074	1.4120	.200			
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	2.4444	1.2413	.200	.601	.031	
	1-5	14	2.2857	.5971	.182			
	5-10	14	2.1429	.8840	.200			
	10-15	8	1.0833	1.1091	.200			
	15-20	16	2.0833	.7746	.053			
	20+	13	1.6923	1.0134	.200			

**Multiple Comparison:** Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	.1587	.438	1.000	-1.3454	1.6629
5-10yrs	.3016	.438	.993	-1.2026	1.8058
10-15yrs	1.3611	.485	.180	-.3037	3.0259
15-20yrs	.3611	.430	.982	-1.1146	1.8368
20+ yrs	.7521	.443	.718	-.7693	2.2736

Graphs were also produced for Thai or Chinese and Male or female but nothing significant was observed

**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Animism13 (God punishes Christians)	T/E	N	Mean	SD	K-S Sig	t test						Mann-Whitney	
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper	Value	Sig
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	1.843 1.485	.9715 .9690	.087 .200	.007 .932	1.447	71	.152	.3583	-.1354 .8520		
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	1.899 1.485	1.061 .9690	.200 .200	.059 .810	1.364	43	.180	.4137	-.1980 1.0254		
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	1.899 1.529	1.061 1.045	.200 .200	.040 .842	1.301	55	.199	.3691	-.1997 .9380		
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	2.067 1.485	1.517 .9690	.200 .200	1.51 .231	1.092	25	.285	.5818	-.5156 1.6792		
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.250 1.485	.9954 .9690	. .200							39.5	.758
Thai >5 yr /English - all	Thai Eng	259 34	2.175 1.530	1.094 1.045	<.001 .200							2901	.001
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	2.100 1.529	1.145 1.045	<.001 .200							710.0	.014

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training







						.122	.728	9.932	92	<.00 1	1.468	1.1742	1.7611	
--	--	--	--	--	--	------	------	-------	----	-----------	-------	--------	--------	--

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

APPENDIX 10





## Brahmanism 2 God has fixed times for our birth, death etc (brahm1.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Brahmanism2)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	3.9375	.1768	<.001			
	1-5	20	2.8500	1.0013	.022			
	5-10	20	3.1750	1.1840	<.001			
	10-15	9	3.3333	.9014	.007			
	15+	11	3.0909	.8893	.003			
								10.98 4 .027
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	3.0833	.9174	.200			
	1-5	15	2.3333	1.3318	.076			
	5-10	15	3.2000	.9024	.001			
	10-15	17	2.4412	1.2855	.025			
	15-20	6	2.3333	1.9664	.094			
20+	8	2.5000	.8864	.007			5.53 5 .354	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	3.1667	.7528	.200			
	10-20	6	1.9167	1.3571	.200			
	20+	6	1.8333	1.2910	.200			
						.175	.119	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	3.0625	.8342	.087			
	5-10	13	2.8462	.8511	.039			
	10-15	6	2.7500	.8803	.090			
	15-20	7	3.0000	1.5275	.034			
	20+	9	2.7778	1.0639	.007			
								2.02 4 .733
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	3.6111	.3333	.021			
	5-10	9	3.2778	1.3017	.016			
	10+	9	2.7778	.9718	.003			
								2.88 2 .237
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	3.7500	.2739	.056			
	1-5	14	3.2143	.8708	.022			
	5-10	14	2.5357	1.2004	.060			
	10-15	8	2.7500	1.0000	.080			
	15-20	16	2.7500	.8563	<.001			
	20+	13	2.6923	.9251	.049			
								10.29 5 .067

### NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Brahmanism2 (God has fixed times)	T/E	N	Mean	SD	K-S Sig	t test					Mann -Whitney			
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper	Value	Sig	
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	2.677 1.750	.9738 1.470	<.001 .021								352.5	.011
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	2.826 1.750	.7777 1.470	.001 .021								146.5	.014
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	2.826 2.074	.7777 1.488	.001 .001								295.0	.110
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	2.900 1.750	.8216 1.470	.026 .021	3.93	.058	1.674	25	.107	1.150	-.2650 2.5650		
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	2.500 1.750	.9129 1.470	.021								31.5	.389











APPENDIX 11

## Social - Results

### Social 1 God is a great patron - but maybe not Lord (soc1.spo)

#### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Social1)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	2.3125 2.4500 2.5417 2.2222 2.5909	.3825 .5245 .6372 .5713 .3445	.200 .028 .200 .200 .003			4.49 4 .344
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	2.6389 2.3222 2.3222 2.1765 2.1111 2.2292	.8125 .7727 .4248 .6414 .4675 .5487	.141 .200 .018 .200 .200 .200	.660	.692	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	2.5833 2.2500 2.4444	.2528 .7583 .4907	.200 .200 .028	.578	.575	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	2.0208 2.0513 2.2778 2.0000 2.4444	.6379 .3812 .4037 .7515 .6124	.200 .200 .175 .200 .200	.614	.379	
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	2.2778 2.0000 2.2037	.5270 .6067 .6111	.090 .044 .200	.606	.585	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	2.1667 2.2262 1.9405 1.5625 2.1875 1.7308	.6749 .4875 .2895 .5266 .4826 .4885	.200 .200 .086 .015 .182 .200	.086	.007	

#### Multiple Comparison: Bangkok Christians (20 to 50 yrs old; high ed.)

1-5yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
0-1yrs	5.952E-02	.232	1.000	-.7384	.8574
5-10yrs	.2857	.180	.773	-.3323	.9038
10-15yrs	.6637	.211	.094	-6.1029E-02	1.3884
15-20yrs	3.869E-02	.174	1.000	-.5597	.6371
20+ yrs	.4954	.184	.216	-.1344	1.1252

Graphs were also produced for Thai or Chinese and Male or female but nothing significant was observed

## NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST

Social1 (God is a great patron)	T/E	N	Mean	SD	K-S Sig	t test						Mann-Whitney	
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper	Value	Sig
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	1.905 1.750	.4902 .3700	.036 .062	1.62 .207	1.329	71	.188	.1552	-7.7679E-02 .3881		
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	1.964 1.750	.5481 .3700	.005 .062							168.0	.050
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	1.964 1.882	.5481 .4579	.005 .003							321.5	.251
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	1.867 1.750	.8449 .3700	.030 .062	2.78 .108	.492	25	.627	.1167	-.3719 .6052		
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.667 1.750	.8051 .3700	.030 .062							39.5	.758
Thai >5 yr /English - all	Thai Eng	259 34	2.276 1.882	.5921 .4579	<.001 .003							2637.0	<.001
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	2.194 1.882	.6184 .4579	.086 .003							708.5	.013

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

## Social 2 It's God's duty to do us good (soc2.spo)

### NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST

Variable (Thai only) (vs. Social2)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	2.5625 2.5125 2.5625 2.2222 2.6136	.8101 .7093 .9627 .7649 .5954	.200 .049 .100 .200 .118	.841	.829	
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	2.4167 2.5333 2.4833 2.2500 2.1250 2.0000	.6055 .7188 .6713 .8750 .5420 .8557	.200 .052 .200 .200 .200 .150	.799	.554	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	2.7917 1.7500 2.5417	.3680 .5477 .3680	.200 .200 .007			8.727 .013
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	2.2969 2.0962 2.3750 2.5357 2.2778	.6783 .5911 .4402 .7559 1.114 1	.200 .140 .161 .200 .200	.815	.785	
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 8 9	2.3333 2.6250 1.9167	.4507 .9063 .6960	.200 .200 .200	.132	.132	
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	2.0833 2.6429 2.2857 2.6563 2.1406 1.8077	1.080 1 .5345 .8078 .5500 .5625 1.041 6	.091 .200 .200 .200 .110 .151	.279	.066	

### Multiple Comparison: Bangkok Christians (20 to 50 yrs old; high ed.)

0-1yrs compared to	Mean Diff.	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound
1-5yrs	-.5595	.373	.811	-1.8386	.7195
5-10yrs	-.2024	.373	.998	-1.4814	1.0767
10-15yrs	-.5729	.412	.857	-1.9886	.8427
15-20yrs	-.5729E-02	.366	1.000	-1.3121	1.1975
20+ yrs	.2756	.377	.990	-1.0181	1.5694

Graphs were also produced for Thai or Chinese and Male or female but nothing significant was observed







**Social 4 Needs repaying for favours done - transactional relationship (soc4.spo)**  
**NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST**

Variable (Thai only) (vs. Social4)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10  10-15 15+	8 20 20  9 11	3.1250 3.0000 2.7500  3.1111 3.0303	.9418 .7570 1.0310  .8498 .9827	.008 .131 .142  .020 .200			1.17 4 .883
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10  10-15 15-20 20+	6 15 15  17 6 8	2.7778 3.0889 2.6222  2.3333 2.6667 2.8750	1.4707 .7814 1.2010  1.3385 1.1738 .8533	.089 .200 .151  .200 .200 .024	.847	.589	
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	3.1667 2.7222 3.1111	.7226 .6469 1.0887	.200 .200 .117	.666	.618	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	2.8542 2.7436 2.8889 2.4762 2.8148	1.0326 .7716 .6555 1.0516 1.3856	.163 .200 .200 .200 .032	.945	.936	
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	3.2963 2.7778 2.6296	.7158 .8333 1.3483	.200 .004 .095			1.98 2 .371
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	3.0000 2.5714 2.4048 1.7917 2.7083 2.3846	.6667 2.5714 .9534 .8898 .9651 .8482	.200 .200 .200 .200 .047 .200	.124	.186	

**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Social4 (Needs repaying for favours)	T/E	N	Mean	SD	K-S Sig	t test						Mann -Whitney Value Sig
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper	
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	2.399 .9394	.9429 .7100	.041 .200	2.57 .114	6.498	71	<.00 1	1.459	1.0115 1.9071	
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	2.406 .9394	.8346 .7100	.182 .200	.680 .414	6.335	43	<.00 1	1.466	.9996 1.9332	
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	2.406 .9020	.8346 .7455	.182 .046	.210 .649	7.120	55	<.00 1	1.504	1.0805 1.9271	
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	2.067 .9394	.7226 .7100	.200 .200	.126 .725	3.196	25	.004	1.127	.4007 1.8538	
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	2.333 .9394	.3849 .7100	. .200							4.0 .002
Thai >5 yr /English - all	Thai Eng	259 34	2.741 .9020	.9855 .7455	<.001 .046							







**Social 6 It's a problem when He doesn't give what ask for (soc6.spo)**  
**NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST**

Variable (Thai only) (vs. Social6)	Yrs a Christ -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1 1-5 5-10 10-15 15+	8 20 20 9 11	1.7083 1.4667 1.4667 .9630 1.5152	.6770 .8265 .9576 .7718 .6388	.200 .200 .184 .200 .056			
						.317	.411	
Rural Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 15 15 17 6 8	1.5000 1.3556 1.0444 .8235 .7778 .8750	.7226 .8306 .7332 .6249 .5443 .5617	.200 .200 .147 .007 .200 .051			7.84 5 .165
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10 10-20 20+	6 6 6	1.2222 .5556 1.0000	.3443 .3443 .7303	.117 .117 .200			
						.108	.100	
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5 5-10 10-15 15-20 20+	16 13 6 7 9	1.0208 1.2051 .8889 1.0476 1.1111	.5371 .5699 .6555 .9315 1.105 5	.077 .141 .200 .003 .200			1.91 4 .753
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5 5-10 10+	9 9 9	1.1481 1.4815 .7407	.5800 .6690 .4938	.030 .200 .004			7.06 3 .070
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1 1-5 5-10 10-15 15-20 20+	6 14 14 8 16 13	1.0556 1.0714 1.1429 1.2083 .6875 .9744	.9047 .6429 .5503 .5020 .6379 .5686	.200 .166 .014 .053 .004 .120			6.81 5 .235

**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Social6 (problem when doesn't give)	T/E	N	Mean	SD	K-S Sig	t test						Mann -Whitney Value Sig	
						Levene F Sig.	t	df	sig	Mean Diff.	95% CI of Mean Lower Upper		
Thai-Bgk/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	51 22	.9673 1.182	.5972 .4683	.006 .027								460.5 .219
Thai-Bgk -fam/English (Christian >5 yr - high ed) -age 20-50	Thai Eng	23 22	.9420 1.182	.5380 .4683	.016 .027	.818 .371	-1.59	43	.119	-.240	-.5436 6.402E-02		
Thai-Bgk -fam >5 yr high ed. /English - all - age 20-50	Thai Eng	23 34	.9420 1.304	.5380 .6323	.016 .005								286.5 .084
Thai-Bgk -fam, F&M /English (Christian>5yr -high ed) -age 20-50	Thai Eng	5 22	.6667 1.182	.4714 .4683	.033 .027	.026 .872	-2.22	25	.036	-.515	-.9935 -3.6778E-02		
Thai-Bgk -fam, BC /English (Christian>5yr -high ed) -age 20-50	Thai Eng	4 22	1.167 1.182	.1925 .4683	. .027								42.0 .918
Thai >5 yr /English - all	Thai Eng	259 34	1.153 1.304	.7402 .6323	<.001 .005								3774.5 .171
Thai >5 yr+ B.C. /English - all	Thai Eng	60 34	1.067 1.304	.7282 .6323	<.001 .005								750.0 .030

High ed.= education above secondary school; Low ed = secondary school or below; Bgk = Bangkok; fam = brought up in Christian family; F&M = Father & Mother both brought up in Christian family; BC = Bible College Training

**Social 7 His plans are His own affair - we don't need to be involved (soc7.spo)**

**NORMALITY TESTS / ANOVA or KRUSKAL-WALLIS TEST**

Variable (Thai only) (vs. Social7)	Yrs a Christ- -ian	N	Mean	SD	K-S Sig.	Sheffe Homo- geneity	ANOVA Sig.	Kruskal Wallis Chi-Sq df Sig
Rural Christians (20 to 50 yrs old; low ed.)	0-1	8	1.1250	1.642 1	.001			5.47 4 .243
	1-5	20	1.1500	1.531 3	<.001			
	5-10	20	2.2500	1.916 0	<.001			
	10-15	9	2.1111	1.763 8	.200			
	15+	11	1.5455	1.863 5	.001			
Rural Christians (20 to 50 yrs old; high ed.)	0-1	6	1.3333	1.505 5	.069			7.29 5 .200
	1-5	15	1.4000	1.681 8	<.001			
	5-10	15	.9333	1.437 6	<.001			
	10-15	17	2.1176	1.932 7	<.001			
	15-20	6	1.6667	1.861 9	.064			
	20+	8	2.6250	1.407 9	.200			
Provincial city Christians (20 to 50 yrs old; low ed.)	0-10	6	1.8333	1.602 1	.200			2.00 2 .368
	10-20	6	1.8333	2.041 2	.063			
	20+	6	.6667	1.032 8	.002			
Provincial city Christians (20 to 50 yrs old; high ed.)	0-5	16	1.3125	1.662 1	<.001			2.93 4 .569
	5-10	13	.6154	1.502 1	<.001			
	10-15	6	1.6667	1.966 4	.094			
	15-20	7	1.4286	1.812 7	.008			
	20+	9	.8889	1.763 8	<.001			
Bangkok Christians (20 to 50 yrs old; low ed.)	0-5	9	.3333	1.000 0	<.001			4.21 2 .122
	5-10	9	.3333	1.000 0	<.001			
	10+	9	1.5556	1.943 7	.003			
Bangkok Christians (20 to 50 yrs old; high ed.)	0-1	6	1.5000	1.643 2	.056			6.14 5 .293
	1-5	14	1.0000	1.664 1	<.001			
	5-10	14	1.0000	1.709 7	<.001			
	10-15	8	1.7500	1.581 1	.192			
	15-20	16	1.3750	1.707 8	<.001			
	20+	13	2.3077	1.601 3	.040			

**NORMALITY TESTS / T-TEST OR MANN-WHITNEY TEST**

Social7 (His plans are His own affair)	T/E	N	Mean	SD	K-S Sig	t test					Mann -Whitney Value Sig
						Levene F Sig.	t	df	sig	Mean Diff.	



APPENDIX 12





