APPENDIX 1

Translation of Questionnaire

1. Name_____Family Name_____Age____Years

   Former Residence_____

   Present Residence_____

2. Marital Status   Single   ___

                         Married ___

      2.1 Married With   Lowlander ___

                         Thai   ___

                         Other ___

      2.2 If married with a lowlander, are there difficulties?_____

      In the area of_____

3. Occupation_____Position_____

    Job Site_____Average Income_____month

4. Religion_____

      4.1 Reason for Belief   ___ After Parents

                               ___ Conviction

                               ___ Benefits of this Religion

                               ___ Other

      4.2 If for benefits, what benefits.

   _____

   _____

5. You first come to city _____started school at grade_____

   Highest grade attained_____level_____

   Year_____

      5.1 Your education was funded by   ___ Parents

_____ Elsewhere (specify)

_____

_____

_____

5.2 Conditions of funding/scholarship

_____

_____

_____

5.3 Thoughts regarding funding/scholarship

_____

_____

_____

6. Do you think you will return home?

     _____ Yes

     _____ No (go to question 8)

7. If yes,

    7.1 Yes, because of   _____ Visiting relatives

                                 _____ Take up a job

    7.2 If returning to live, what work will you have? _____

    7.3 If visiting, do you return often _____ about _____times/year

8. If no,

    8.1 Reason for not returning:

        _____ Thought from beginning to live in city

        _____ No work to do in village

        _____ Married city dweller

        _____ Changed mind afterwards because_____

    8.2 Although not returning, do you think you will visit?

_____ No, because _____

_____ Yes, because _____

8.3 Although not returning, will you help develop you home?

_____

_____

9. If you can choose from work in hills and work in city, which would you prefer? Why?

_____

_____

_____

10. Relations with lowlanders:

_____ Socially

_____ Economically and Socially

_____ Through Education

_____ Other (specify) _____

11. Relations with highlanders:

11.1 Is there contact at present?_____in the field of_____

_____

11.2 Do you give any help?_____in the field of_____

_____

11.3 Acceptance by family when you return:

_____

11.4 Acceptance by society when you return:

_____

11.5 Will you return for important social events?_____Because_____

_____

11.6 Have you observed changes in your village?____Because_____

_____

12. Number of brothers and sisters _____

12.1 Number of brothers and sisters who are studying in city_____

1. Name _____Studying at_____

    Began studies on _____

2. Name _____Studying at_____

    Began studies on _____

3. Name _____Studying at_____

    Began studies on _____

12.2 If your brothers and sisters have not come to the city to study, do think you would have them come down, in _____ year, because:

    _____

13. At present, do you have younger relatives are studying in the city?

    ____ Yes

    ____ No

14. Do you give any help to these younger relations?

    ____ Yes, in the area of _____

    ____ No

15. Do you have any means for inspiring younger relations to return to their homes?

    ____ Yes, by _____

    ____ No, because _____

16. Thoughts about being a Karen

    _____

    _____

    _____

    _____

17. Additional comments

_____

_____

_____

_____

18. Names of other Karens in the city (give name & address)

_____

_____

_____

_____

19. Comments by interviewer

_____

_____

_____

_____

_____

_____

APPENDIX II

THE PHRA THAMMACHARIK PROGRAM

Statistics on 792 participants in the Phra Thammacharik program from 1970 to 1984 include data on 365 Karens. Over half of these Karens (58.3 percent), stayed on in the Phra Thammacharik program and are presently monks. Many of them are in residence at upland monastaries in Karen areas. The next greatest number of these Karens are now teachers or teachers' helpers for one agency or another, a total of about 34.3 percent. Although statistics on the present whereabouts of these individuals is not available, at least half are believed to live in the hills. A sizeable number also live in remote valley areas.

These statistics also show that 29 Karens left the Phra Thammacharik program to study further at the college or university level. However, these statistics, provided by the program itself, do not show how many of these individuals were actually admitted to the institutions in which they were interested or how many completed their studies either. Nonetheless, in the course of this research 9 graduates of the Phra Thammacharik program who had completed secondary education were located. None of these individuals had been able to complete any education at a higher level thus indicating the likelihood that rather a low percentage of the 29 Karens who graduated from Phra Thammacharik and aspired to higher education met with success.