



EIU Best Case Study Series **No.8**

Integrating International Human Rights Standards into School Curriculum, Textbooks, Teachers' Guides and School Climate in Cambodia

EIU Experiential Learning Programme 2007

Foreword

As a regional center mandated to promote a Culture of Peace through Education for International Understanding (EIU) in Asia and the Pacific region, APCEIU has been engaged in various endeavors aimed at fulfilling its mission since its inception. Recognizing the efficacy of experiential learning as pedagogy fit for EIU, APCEIU launched EIU Experiential Learning Programme (ELP) in 2006 in cooperation with the National Commissions for UNESCO in the region in order to encourage research on EIU in the local context and practical application of EIU in various learning environments.

EIU aims to promote, in particular, 'Learning to Live Together' among the four pillars of education laid out in the Delors report. Stressed in promoting 'learning to live together' are participatory learning and critical thinking, and experiential learning can play a pivotal role in facilitating them. APCEIU believes that well-designed curricula with an element of experiential learning embedded in it can provide the most effective means to promote a Culture of Peace.

Asia and the Pacific region has long been plagued by a history of ethnic, cultural and religious conflicts with some of the major flashpoints of the world. In the age of globalization, ensuring peace and security has become critical more than ever for a common prosperous future of all humanity. Launched in this geographical and temporal background, ELP seeks to explore and encourage the best cases of EIU in the region, providing the venue to hear various perspectives from the region on how learning-by-doing has helped or can help promote a Culture of Peace in different social and cultural contexts. I hope that through the ELP, the successful practices of EIU can be shared among educators, scholars and policy makers who are

committed to enhancing a Culture of Peace in the region. I expect this project can provide a forum to share and exchange our experiences.

I would like to extend my heartfelt appreciation to the National Commissions for UNESCO in the region, the experts and the selection committee members for their kind support and cooperation in making this project a success that it is.

December 2007



Kang Dai-Geun
Director

ELP Project is...

APCEIU has been committed to the promotion of a Culture of Peace in Asia and the Pacific region in line with the pillar of education-“Learning to Live Together.” From its experiences of organizing teacher training and cultural exchange programmes, APCEIU has rightly recognized that in education for peace, not only the contents, but also the environment wherein it takes place is of vital importance. Education for International Understanding(EIU) focuses on increasing the capacities of learners to deal with issues of everyday life, to resolve community conflict and to enjoy human, political and civil rights to a greater extent.

In accordance with its mandate, APCEIU launched Experiential Learning Programmes(ELP) in 2006 to collect Best Case Studies of ELP in the region. Through this initiative, APCEIU aims to refine the EIU pedagogy and to provide a conceptual framework for optimal classroom conditions, classroom activities among students and teachers, school climate and social atmosphere towards a Culture of Peace. The theme of ELP is illustrated at four different levels as concentric circles, and they are Peaceful Classroom, Peaceful School Climate, Peaceful Community and Peaceful Society.

In selecting the Best Case Study, the following steps were conducted: first, announcement letters were disseminated to the National Commissions for UNESCO in the region; second, the Screening Committee composed by APCEIU reviewed all of the submitted applications and among them, selected the best four case study proposals; then, after the selection, APCEIU staff conducted field visits to the respective winners to confer the awards and at the same time conduct the field observation and interview the researcher.

The selection was made based on the following criteria: originality, creativeness and innovativeness, relevance to EIU, contribution to the

promotion of EIU in society, coherence and completeness of programme, applicability and feasibility for all Asia-Pacific region and researcher's capability to conduct research.

ELP shares the five core themes of EIU, namely, cultural diversity and intercultural understanding, globalization and social justice, human rights and human dignity, peace and equity, and sustainability. The research areas of concentration revolve around the classroom activities, programmes related to school climate, community and society-based programmes.

Given the favorable and enthusiastic responses from the applicants and the support from the UNESCO National Commissions, APCEIU wishes to build on the positive momentum thus far built and continue the endeavor for the coming years.

The Centre encourages educators, scholars and activists from Asia and the Pacific region to apply and share their successful experiences. APCEIU expects that through the ELP, the best practices of EIU will be shared widely in the whole region, thus contributing towards achieving a Culture of Peace.

Researcher



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She has written 'Moral-Civic curriculum, Textbook and Teachers' Guide' for secondary school, story booklets for primary school children and modules for teacher training and supervised in proofreading textbooks on social studies for primary schools as well as some supplementary books for school children. In addition, she has been actively engaged in the field of human rights education and child rights education in cooperation with local and international non-governmental organizations in the country, the region and the world. She holds a Bachelor of Arts in Philosophy Education from University of Phnom Penh, 1991 and a Master of Arts in Philosophy Education from Royal Academy of Cambodia, 2005.

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I would like to thank the officials of the Ministry of Education, Youth and Sport, officials of all the 24 provincial/municipality departments, lecturers of regional and provincial teacher training centers, school officials, teachers, and children who participated in this study. In particular, I would like to extend my sincere appreciation to the officials, teachers and students of the institutions/schools photographed in the case study.

Contents

- **Foreword / 3**
- **ELP Project is... / 5**
- **Researcher / 7**
- **Acknowledgments / 9**

1. Background / 12
2. Review of Literature / 14
3. Methodology / 23
4. Case / 24
5. Conclusion / 39

List of Figures

- Figure 1. Hundreds of Statues of the Brahma with Four Faces / 17
- Figure 2. Angkor Wat Temple / 21
- Figure 3. "Human Rights Lesson Plans" for Southeast Asian Schools published by the SEA Workshop / 27
- Figure 4. Human Rights Curriculum Framework / 28
- Figure 5. Opening Ceremony at the National Training Workshop on Human Right, Peace and Development-based Education / 31
- Figure 6. Presentation Session on "Human Rights Education and Education for Sustainable Development" / 32
- Figure 7. Statue of Gun with Tied Tube / 33
- Figure 8. Active Living around the Statue of Gun with Tied Tube / 33
- Figure 9. The Statue of a Couple of Man and Woman Holds the Globe with a Flying Pigeon / 34
- Figure 10. The Statue of the Khmer Peasant Feeding His Son with Fresh Palm Juice / 34



Figure 11. The Policy of the Ministry of Education, Youth and Sport, and the General Information / 35

Figure 12. Selected Education Indicators 2005-2006 / 36

Figure 13. Board at the Provincial Office of Education of Kampong Cham / 36

Figure 14. Board at the Front Garden of the Provincial Office of Education of Kampong Cham / 37

Figure 15. 'Six Goals of Education up to 2015' and 'Eight Goals of Millennium Development of Cambodia' / 37

Figure 16. Board on the Regulations on the Wall of the School Directorate / 38

Figure 17. The Statue of the King Chey Varman VII, the Founder of Bayon Temple, Who Dedicated to Brahma-Vihara, Sitting in Meditation / 39

Figure 18. Playground under the Shade of Beautiful Plants / 39

Figure 19. Playgrounds with Various Styles of Board Presenting Child's Rights and Some Sayings / 39

Appendix

Appendix 1. Questionnaire for Curriculum Developers at Department of Pedagogical Research / 41

Appendix 2. Questionnaire for Educational Officers from Related Departments / 43

Appendix 3. Questionnaire for Headmasters and Teachers from All Provinces/Cities / 46

Appendix 4. Questionnaire for School Children from All Provinces/Cities / 49

■ Field Visit / 54

Integrating International Human Rights Standards into School Curriculum, Textbooks, Teachers' Guides and School Climate in Cambodia

1. Background

Cambodia is a country located between the tenth and fifteenth north latitudes and between the hundred-second and the hundred-eighth longitudes. In its long history, Cambodia had continuously suffered from over two decades of civil war. However, around the time of the national reconciliation in 1991 with the support of the United Nations, Cambodia was recognized with its land area of 131, 095 square kilometers. The country, at present, has a population of over 13 millions.

During the civil war, the heaviest tragedy in living memory is “The Genocide Crime” in the “Dark Time” which started on 17 April 1975 and ended on the Liberation Day, 7 January 1979.

The Dark Time had trampled Cambodian society as a whole. More than 3 Million people had been killed, the rest of less than 4 Million had been all victims of Human Right abuses such as torture and abusive labor.

The Liberation day(7 January 1979), led by the Kampuchea United Front for National Salvation, brought back freedom of place of residence and of travel, the freedom to set up organizations, freedom of religion, to restore family life, the dissolving of forced marriages, the freedom to choose one’s own spouse and other basic demands.

In the eight point minimum program that was published immediately following the liberation of Phnom Penh, the main part gives concrete official commitments primarily concerning respect for human rights.



The people of Phnom Penh welcome their liberators.
(VNA-TASS telephoto)



Meeting in the outskirts of Phnom Penh. The banners read: "Glory to the Kampuchean People's Revolutionary Council!" and "Glory to the complete liberation of Kampuchea!"



Following the Liberation Day, Cambodia was left in a complete destruction including socio-economic and cultural infrastructures. However, patriots have, by all possible means, enlisted support both from within the country and from abroad and joined hands to rehabilitate and rebuild the nation in all fields with the will of salvation to people.

Whereas the Educational Sector, like other sectors, was expected to play an active role in developing human resources with material, technical and moral support from friendly countries, civil societies, local Non-governmental Organizations and especially the United Nations.

Since the civil war ended in 1991, along with the strategies for conflict resolution among political parties, the promotion of quality in Education has been set in motion. According to the constitution, the Ministry of Education, Youth and Sport in collaboration with the NGOs has promoted various activities for raising awareness on human rights as well as democracy, disarmament, peace education, etc.

1996 was the starting year of the 2nd phase of curriculum reform, and it was especially dedicated to the United Nation's Decade for Human Rights Education(1995-2004).

Adopted in this phase was 'Training Project for the Integration of Human Rights in School Curriculum, Teaching/Learning Materials and School Climate' which focused mainly on enhancing awareness of all education officers under the Ministry of Education, Youth and Sport. And it has been implemented gradually depending on the availability of financial support.

Nevertheless, the new Policy on Curriculum Development(2005-2009) has been considered as a significant tool for promoting human rights, peace and development in the context of education. As a result, the 3rd phase of curriculum reform is implemented from school year of 2007-2008 starting from grade 1 of Primary Level.

It is with this background that the present case study has been conducted on the integration of human rights into school curriculum, teaching/learning materials and school climate from 1996 to 2007.

2. Review of Literature

With the understanding that the main focus of Experiential Learning Program on International Understanding is on raising awareness on human rights, first, I would like to extract with pride two articles of the Constitution of Cambodia(1993).

Article 1 of the Constitution states that "Cambodia is a Kingdom with a King who shall rule according to the Constitution and to the principles of liberal democracy and pluralism. The Kingdom of Cambodia shall be independent, sovereign, peaceful, permanently neutral and non-aligned country." Whereas Article 31 states that "The Kingdom of Cambodia shall recognize and respect human rights as stipulated in the United Nations Charter, the Universal Declaration of Human Rights, the covenants and conventions related to human rights, women's and children's rights. Every Khmer citizen shall be

equal before the law, enjoying the same rights, freedom and fulfilling the same obligations regardless of race, color, sex, language, religious belief, political tendency, birth origin, social status, wealth or other status. The exercise of personal rights and freedom by any individual shall not adversely affect the rights and freedom of others. The exercise of such rights and freedom shall be in accordance with the law.” And article 43 states that “Khmer citizens of either sex shall have the full right to belief. The freedom of belief and religious worship is guaranteed by the State, provided that it does not affect the other belief and religion, public order and security. Buddhism is the State Religion.”

In addition, regarding the political regime, article 51 states that “The Kingdom of Cambodia adopts a policy of Liberal Democracy and Pluralism. The Cambodian people are the master of their own country. All powers belong to the people. The people exercise these powers through the National Assembly, the Royal Government and the Judiciary. The Legislative, Executive, and the Judicial powers shall be separate.”

The aforementioned articles support categorically human rights. And by virtue of the belief on religious teachings, especially those of Buddha, most of the Cambodian people recognized human rights with anticipated readiness.

The aim of Buddhism, according to the Theravada tradition, is to attain everlasting happiness and Nibbana, whereas the aim of Mahayana Buddhism, in general, is to reach the state of Buddhahood. However, the goal is Boddhi or enlightenment for both.

There are three modes of enlightenment(Boddhi). An aspirant may choose one of them, according to his or her particular temperament. They are Savaka-boddhi or the enlightenment of a disciple; this is known as the Arahant ideal; Pacceka-boddhi or the independent enlightenment and Sammasambodhi or the supreme enlightenment, that is a fully self-enlightened One. In Mahayana Buddhism, there are further developments and definitions concerning these three modes

of Boddhi.

Nevertheless, all aspirants have to fulfill the perfections(Paramitta) accordingly, unless there is the fulfillment of the perfections, no one will reach their goal. They are Dana-generosity, Sila-morality, Nekkhamma-renunciation, Panna-wisdom, Viriya-energy, Khanti-patience, Sacca-truthfulness, Adhitthana-determination, Metta-loving-kindness and Upekkha-equanimity. These virtues should be cultivated with great compassion, guided by reason, uninfluenced by selfishness and unsullied by wrong belief or any feeling of conceit.

In Cambodia, most people are followers of Theravada Buddhism. In Theravada Buddhism, to reach the goal, Buddhist aspirants need to follow 24,000 Damma precepts which were inscribed in the Tri-Pitaka Bible. The fulfillments for Damma precepts of Buddhist followers give ways to some Human Rights achievements of the others.

The following Damma precepts can help ease the comparison between human rights and fulfillment of the Damma precepts.

There are four sublime states which are called Brahma-vihara, the literal meaning is living as Brahma. According to Buddhist cosmology, Brahma is the highest being in the order of beings. As a result of the attainment of meditative absorptions, one who always practices Metta-loving kindness, Karuna-compassion, mudita-sympathetic joy and upekkha-equanimity is reborn into the Brahma realm. Anyone, in this world, who practices these meditations is said to be living as Brahma or sublime living(Brahma-vihara).

The human mind is latent with both virtuous and evil tendencies. Whenever one accumulates any virtuous deeds, these pure volitional forces lie latent in the mind as perfections(paramita); if one accumulates any evil actions, then impure forces lie latent in the mind as defilements(kilesa). Those who wish to be great, noble and service, who wish to sublimate themselves in order to serve humanity, endeavor their best to remove the latent vices and to cultivate the perfections with persistent effort and enduring patience. The Buddha, therefore, taught these sublime meditations to get rid of the latent

impurities and develop love, compassion, sympathetic joy and equanimity, so that one can live happily and peacefully with oneself and with others.



Figure 1.
Hundreds of Statues of the Brahma with Four Faces: Some interpreters claim that they represented Brahma Vihara. Situated at Bayon Temple, Siem Reap Province, they were built in the 12th century, AD.

The four sublime states may be explained as follows. The first one is Metta-Loving kindness. Loving-kindness is pure, infinite, boundless and unconditional love. If love is based on some kind of selfishness or attachment, that is not Metta. Metta should be given freely, without expectation of something in return and it should not be discriminated against or limited to only a few people. There are many kinds of love in human society; a husband's love for his wife, a wife's love for her husband; a parent's love for their children, children's love for their parents; brotherly love, sisterly love. Love between men and women and between friends, none of these forms of love can be called Metta, because all of these loves are based on attachment and selfishness. Metta can be developed properly if one gives it to boundless beings. The object of Metta meditation should be infinite beings, which is also called illimitable (appamanna). Therefore, Metta should be extended towards all beings without exception. Wishing all living beings to be well and happy, it embraces all living beings. Through Metta meditation, one softens one's heart. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception. There are, at least, forty kinds of meditation object

described in Theravada Buddhism, according to the individual temperament and need. Some of them are suitable or beneficial for some people depending on their own temperament, but the Metta meditations are suitable for all kinds of temperament and all time.

The second one is Karuna-Compassion. Karuna is pure and infinite compassion; it is boundless and unconditional compassion. If compassion is based on selfishness or attachment, that is not Karuna. It should be developed toward all beings without exception, or limitation. Whatever compassion one develops toward certain people, such as parents, friends, family etc. is not Karuna, because it is discriminatory. The object of Karuna meditation should be boundless beings, which is also called illimitable (appamanna). So that Karuna should be extended toward all living beings. Wishing all living beings without exception to be free from all kinds of suffering, it therefore embraces all beings. The practices of Karuna make one's good heart quiver when others are seen to be subject to suffering. It is the wish to remove the woes of others and compels one to serve others with altruistic motives. The one who practices compassion lives not for himself but for others. He always seeks opportunities to serve others expecting nothing in return, not even gratitude.

The third one is Mudita-Sympathetic Joy. Mudita is pure, sympathetic, boundless, infinite, unconditional and sympathetic joy. If we feel sympathetic joy or happiness when our nearest and dearest are successful and happy, then that is not Mudita, for it is based on selfishness and attachment, and it also limited. Therefore, we should practice sympathetic joy towards all living beings without exception. This is a very effective practice to destroy our jealousy. It is jealousy that endangers our whole social constitution. In one way, Mudita is concerned more with oneself than with others as it tends to eradicate jealousy which ruins oneself. It is true that the practice of Metta and Karuna is easier than the practice of Mudita which demands great personal effort and strong will power. Therefore, one should practice sympathetic joy if one wishes to uplift oneself and be internally

happy.

The fourth one is Upekkha-Equanimity. This is the most difficult and the most essential sublime state. It is the highest state of the mind which one can experience after the attainment of the meditative absorptions.

However, the etymological meaning of the term Upekkha is 'discerning rightly', 'viewing justly', or 'looking impartially', that is, without attachment or aversion. This is a very effective meditation practice for those who have to live in an unbalanced society amid fluctuating circumstances. Society is so constituted that the good and the virtuous are often subject to unjust criticism and attack. The worldly vicissitudes of loss and gain, fame and defame, praise and blame, pain and happiness, affect all humanity. The one who practices equanimity, amidst these vicissitudes of life, stands unshakable, sorrowless, stainless and secure and this is the highest blessing in life.

Thus, Metta embraces all beings, Karuna embraces all suffering beings, Mudita embraces the prosperous, and Upekka embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant. The one who wishes to be divine in this life itself must cultivate these four sublime virtues daily.

Another selected comparison is based on the Buddhist perspective on Damma of Four Noble Truths of Buddhism.

The key ideas of the Buddha's teaching are: Ignorance which leads to Desire, Desire which lead to Rebirth, and Rebirth which leads to Suffering. Desire means "the insatiable and overwhelmingly unchecked force of carving one's own being." The Buddha called it tanha, clinging to things, so that suffering must follow. Rebirth denotes the impermanence of all things, hence the dizzying round of becoming(samsara). Thus to keep clear of suffering or to attain salvation, one need to elude Ignorance and Desire.

Salvation in Buddhism is not achieved through rituals or prayers, but through an actual living by the noble eightfold path which

include: right resolve, right effort, right speech, right mindfulness, and right concentration. Salvation is essentially being free from Ignorance and Desire. An enlightened person should instead be filled with wisdom and compassion for all living things.

In the framework of the Buddhist moral philosophy, human rights are viewed as an extension of human nature. Human rights are, in the end, subject to the refinements of the spiritual awareness and moral character of each individual in the larger society to fulfill one's own needs as well as to assist or support the others to fulfill their needs. More important than the rights of the individual to do what she/he wills is the quest for liberation from the eternal round of birth and rebirth. This liberation, however, requires total selflessness which in turn evinces moral compassion towards all things.

However, from a worldly perspective, even though human rights are seemingly consistent with Buddhist moral philosophy, but the two ideologies cannot be substituted. Stipulated after 1945 the year ended of World War II, unlike religious will, human rights imposed legitimate obligation of all individuals towards others. Failure to fulfill that obligation means human rights abuses and deserves receiving legal condemnation in this life, not waiting for the next life. It means human rights have been conserved strictly as the basis of every code of law development. In this manner, for the realization of population's well-being, human rights education has to be accessed by everybody.

In the history of Cambodia, as in that of other countries, the common people had suffered from forceful slavery, invasive wars between neighbor countries, civil wars, and insecure life.

Human rights, then, are not an end in themselves but part of the realization of the human individual into the wise and compassionate human being who is concerned for the good of all sentient being. This noble ideal is powerfully expressed in the Buddhist concept of the Boddhisatva, who refuses to enter into Nirvana until he leads all sentient beings into this state of unspeakable bliss.

However, Cambodia has had chances gradually from 1979 to



Figure 2. Angkor Wat Temple: It represents the highest style of Khmer Ancestors' architectures, in the 12th Century AD, situated in Siem Reap Province

rebuild the country raising awareness of its entire people on human rights as well as the teaching principles of the State Religion called 'Theravada Buddhism.'

About the progress of Theravada Buddhism, until 2007, across the country, Cambodia has more than 4,000 pagoda/monasteries with more than 80,000 monks. For those who have good faith, they can be divided into three categories:

Firstly, these are the ones who think that the Buddha's teachings are good, and that only the ordained can devote himself to the practice. They aim at improving themselves as much as they possibly can through their practice.

Secondly, these are the ones who think that the Buddha's teachings are useful to a great number of people and that they are difficult to acquire. Therefore, it would be a pity, if those teachings should disappear, having no one to study and to practice them. This type of persons then decides to enter monkhood in order to carry on the responsibility of teaching and to leave all external possessions.

The third type is exceptionally good in that they are ordained as a result of wisdom. They have come to consider that the world has nothing substantial and it is but an illusion. People suffer because they get carried away by the illusion. One who belongs to this category thinks that it is impossible to become enlightened on the

true nature of life, if he still leads the life of layman. So he decides to turn to monkhood.

On the other hand, those who enter monkhood with reasons other than stated usually bring disgraces to the Buddhist institution. They have no high aim or specific purpose in such an entrance. So they only change the external coloring, while remaining the same inside. For this, they are not any different from laymen. Therefore, they cause disrespect from the general public and also from Buddhists. As for this category mentioned, they are not altogether unblemished before coming to monkhood.

Nevertheless, once they who belong to the third category were to enter monkhood, they would not while away their time carelessly. They would make efforts for arriving at the truths. They would finally come to an understanding that everything in this world including themselves are but illusions. The one who does not realize this and gets carried away by the illusions will only fall into the pit of sufferings. The one who understands, however, can take off attachments and rise out of the shallow, attaining freedom, each one for his individual entity.

Apart from the religious world, better mutual understanding and confidence among persons living in the broader active society need to be promoted. For that reason, formal and informal educations play an important role.

Like the other countries, Cambodia has considered that the development of the school curriculum is at the core of the efforts to improve the quality and efficiency of education. Accordingly, the establishment of a policy for curriculum development is a necessary task to provide a guide for the development of the school curriculum.

The policy for curriculum development for general education(Grades 1-12) has been initiated and developed by the Ministry of Education, Youth and Sport(MoEYS). It is produced at the time when Cambodia is moving ahead in all aspects-economic, social and cultural, in 2005. It is intended that the policy will cover all

government plans and targets, including the Second Cambodian Socio-economic Development Plan, the Governmental Poverty Alleviation Strategies, the Education for All(EFA)for 2003-2015, the Education Strategic Plan(ESP) and the Education Sector Support Program(ESSP) and so on.

The curriculum policy is also a response to the demands of globalization, regionalization and individualization. The policy will contribute to equitable access in Basic Education, will expand public-private education partnership for high quality secondary education and increase accountability in developing standards as three school levels(primary, lower and upper secondary education).

Key features of the 1996 Core Curriculum have been upgraded and improved. For example, the curriculum policy establishes teaching time allocation, provide time in a curriculum for a Local Life Skill Program(LSSP) and offers subject choices for grades 11 and 12 students by adding learning hours for each subject, thus students learn less subjects than before.

The MoEYS hopes that the Curriculum Policy is a useful resource for teachers, school directors, educational officers, parents, scientists, researchers and other stakeholders. The MoEYS believes that all educational institutions, local community, NGOs, International Organizations(IOs) and other stakeholders will cooperate and support the implementation of this policy.

3. Methodology

The instruments used for data collection were literature review, observation, questionnaires(see Appendix) and informal interviews related to Human Rights promotion.

The study aims to research the extent of Human Rights integration into school curricula, textbooks, learning/teaching aids and school climate.

As it is the governmental mission for raising awareness of children

in the whole nation on human rights education by the MoEYS, it has to cover all educational institutions in the country, which means observations and questionnaires need to be conducted nationwide including public sceneries. However, due to the limited time of study, the research is carried out with randomly selected target scenes and respondents. More than that, to avoid any unseen disadvantages occurring to the target respondents as well as unintentional bias of selected schools, I, the researcher, reserve all rights to keep some of the names of respondents or schools confidential.

4. Case

A How Human Rights Education is Integrated into the New Curriculum(1996) and the New Coming(2005)

The MoEYS has realized that human rights education is reflected in strengthening the educational qualification. For the aim of strengthening the educational qualification, the efficiency in human resource training should be assured by taking the following activities into consideration.

■ Improving the National Education Policy

The latest National Education Policy states as follows:

- To universalize 9 years of basic education and developing opportunities for functioned literacy;
- To modernize and improve the quality of education through effective reform;
- To link education/training with labor market and society; and
- To rehabilitate and develop Youth and Sport sub-sector.

■ Modifying the School Curriculum

In general, the current education is based on the following four pillars:

- Learning to know

- Learning to do
- Learning to be
- Learning to live together

Among the four pillars mentioned above, the ministry recognized the 3rd and 4th pillars are more necessary for reaching the goal of human rights education as well as building and promoting the peaceful world.

In the 1996 curriculum, we have integrated Culture of Peace into some appropriate subject areas especially social studies and Khmer language, from pre-school education up to higher education as mentioned below:

At pre-school level, there have been many lessons learned about kindness without discrimination including lessons with titles of thanks giving, how to say sorry and how to respect each other.

At primary level, there are several lessons for deeper understanding on personality development, namely, learning in the framework of knowing oneself, family and community. Some extracted titles below were in the primary school curricula and textbooks:

- How to respect school discipline(i.e. not playing with or bringing any kind of weapons);
- To avoid any act leading to danger;
- How to walk safely along the roadside;
- To accept one's own mistake;
- To learn about the danger of the explosives;
- To avoid gambling;
- To learn about the summary contents of some articles stipulated in the Universal Declaration of Human Rights and the Convention of Child Rights; and
- To learn about some simple principles of Buddha, namely, the 5 precepts for Buddhist laymen.

At the secondary level, there are lessons for strengthening the

children's previous knowledge, affection, and general skill in the framework of self, family, community, nation and international community management. The following are some lesson titles extracted from the current curriculum(1996):

- To know oneself;
- To maintain good relationship with others;
- Conflict prevention, management and resolution;
- To respect human rights;
- A peaceful world for children;
- To respect the rule of the law;
- Good governance;
- Prevention and condemnation of criminal acts;
- The resolution of obstacles of peace and community development;
- The doctrine and democratic principles;
- The perception of basic teachings of other religions in Cambodia;
- To learn about international policy of the Kingdom of Cambodia;
and
- To learn about ASEAN(Association of Southeast Asian Nations).

Fortunately, opportunities were given to compile basic materials with contributions from all participating countries of the Southeast Asian Writing Workshop on Developing Human Rights Teaching Guides(SEA Workshop) to contribute to the objectives of the United Nations Decade for Human Rights Education(1995-2004) through the publication of "Human Rights Lesson Plans" for Southeast Asian School. The UN Decade supports the development of human rights teaching materials. The UN Decade also promotes collaboration among institutions as an important means of undertaking human rights education programs.

The preparation of the publication was supported by so many individuals and institutions with the aim of giving a Southeast Asian, rather than national identity to the lesson plans and of making these lesson plans available for teachers inside Southeast Asian classrooms.

Compiled with all partners' ideas involved, it was hoped that teachers will find the content and method in the lesson plans suitable for their needs and appropriate for their students and it will inspire teachers and other educators to be more involved in human rights education.

From page 15 to page 21 is the chapter on Human Rights Curriculum Framework. The human rights curricular framework is a multi-year, multi-subject overview of the human rights education program. It consists of three major components-issues or problems, human rights concepts, and core values. During the nine-day Southeast Asian Writing Workshop(19-27 June 2001), the country delegations developed their respective human rights curricular frameworks covering primary and secondary schools. These human rights curricular frameworks follow a progressing pattern. They start with issues, human rights concepts and core values that relate to the self, then to the family, community, country, region and finally the globe/world. In this way, the issues and human rights concepts are correspondingly becoming more complicated as the "world" of the students becomes bigger. The stages(self, family, community, country, region, and world) correspond to different year levels. Primary school may cover the stages of the Self to Country, while secondary school may cover the rest.

The general guide is that the issues are appropriate to the level of development and experience of the students. There can be different perceptions of the relevant issues for the different stages. The issues may also be similar in several stages. Development and environmental issues, for example, may be relevant at the level of the

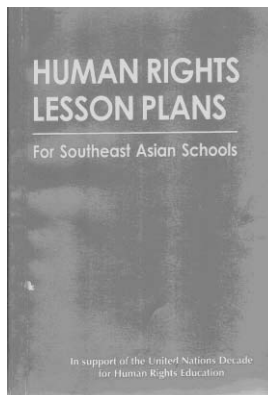


Figure 3. "Human Rights Lesson Plans for Southeast Asian Schools" published by the SEA Workshop

community as well as country and region. Thus, there is no set of issues that can be linked exclusively to each stage. The determination of issues is largely subject to the decision of the people developing the human rights curricular framework.

The core values refer to the existing set of values that the school curriculum requires the students to learn. These values may be drawn from moral studies and civic education and any other relevant subjects in the school curriculum. The identification of these values is

CAMBODIA

GRADE LEVEL	HR CURRICULAR FRAMEWORK	ISSUES	HR CONCEPT	CORE VALUES
7	Self	<ul style="list-style-type: none"> - The concept of development - Rights and respect for others - Human rights violation - Management of problematic situations 	<ul style="list-style-type: none"> - Child rights - Right to education - Right to develop one's potential - Right to privacy 	<ul style="list-style-type: none"> - Equality - Love for school - Self-reliance - Responsibility - Self-respect
8	Others	<ul style="list-style-type: none"> - Relationship between people - Discrimination - Moral conduct - Sharing and caring 	<ul style="list-style-type: none"> - Non-discrimination - Equality - Right to be free from discrimination - Acting in a spirit of brotherhood/sisterhood - Right to social security - Gender equality 	<ul style="list-style-type: none"> - Humanity - Courtesy, politeness - Sincerity - Charity - Sharing
9	Community	<ul style="list-style-type: none"> - Rights and responsibilities - Development - Environment - Respect for rules 	<ul style="list-style-type: none"> - Right to participation - Social rights - Economic rights - Fair decision-making 	<ul style="list-style-type: none"> - Participation - Creativity - Responsibility - Respect for rules
10	Country	<ul style="list-style-type: none"> - Poverty - Insecurity - Rights and responsibility of the nation - Solidarity 	<ul style="list-style-type: none"> - Social rights - Civil rights - Political rights 	<ul style="list-style-type: none"> - Patriotism - Cooperation - Responsibility - Respect for rules
11		<ul style="list-style-type: none"> - Culture and human rights - Healing the trauma of victims of human rights violations 	<ul style="list-style-type: none"> - Right to freedom of religion - Freedom of speech - Equality before the law and protection of the law 	<ul style="list-style-type: none"> - Conscientiousness - Honesty - Responsibility - Orderliness
12	Region and the World	<ul style="list-style-type: none"> - Regionalization - Globalization 	<ul style="list-style-type: none"> - Right to proper social and international order - Duty to the community and limitation of rights - Action against any of the rights under the UDHR not a right 	<ul style="list-style-type: none"> - Responsibility - Open-mindedness - Cooperation - Respect and love for labor

Figure 4. Human Rights Curriculum Framework of Cambodia
 (Developed in 1996)

important in linking the human rights curricular framework to the general school curriculums. The values may be similar to the cultural, social, religious/spiritual values of the countries in Southeast Asia.

The human rights curricular framework therefore is a means of planning the whole human rights education program in primary and secondary schools. It provides a guide on how the human rights concepts can be introduced at each year level. It aims to give the teachers and school administrators a perspective on how human rights concepts can be taught in the existing school curriculum.

A more complete human rights curricular framework(2005, Cambodia) may include a listing of corresponding subjects relevant to the issues, human rights concepts and core values per year level.

The publication has been translated into Bahasa Indonesia, Bahasa Melayu, Vietnamese, Khmer language and published respectively in Indonesia, Malaysia, Vietnam and Cambodia. There is also a Mandarin version of the publication, and a Farsi version for the lesson plans with the support of the Office of the High Commissioner for Human Rights(OHCHR).

In Cambodia, the publication in Khmer version has been printed 2 times already. With the financial support from UNESCO Bangkok, and UNESCO Phnom Penh, at first, 650 copies of the publications were printed(in October 2004), and 1,000 copies the second time(in April 2007). A few of the printed materials were sent out to the regional office of UNESCO at Bangkok, the Asia-Pacific Human Rights Information Center(HURIGHTS OSAKA) in OSAKA, and the UNESCO office of Cambodia at Phnom Penh. In addition, all the rest were distributed to all main educational institutions in the country, but it is a shame that it is too little to cover every school in the country.

As for materials supply in Cambodia, not only the publications of “Human Rights Lesson Plans” were lacking, even the text books and teacher’s guides which were planned to cover all school children and teachers in the country were not fully afforded because of limited funds and services. The poor quality of education may be attributed

to lack of learning/teaching materials.

B. Applicable Training Project

It is meant to create a pool of human rights educators and school teachers. Refer to:

- Translation and publication of the Khmer version of “Human Rights Lesson Plans” for Southeast Asian Schools(with the support of UNESCO, Bangkok) in October, 2003;
- Participation of Cambodian educators in the April 2005 workshop in Manila on the publication(with the support of the OHCHR);
- Two-year project planning on the integration of human rights into the formal school curricula, teaching/learning materials and school environment for 2005-2007(proposed by the Department of Pedagogical Research, Ministry of Education, Youth and Sports on May 30, 2005);
- November 2005 consultation workshop and the adoption of the MoEYS plan for HRE(with the support of UNESCO, Phnom Penh); and
- Letter Ref: CAM/06/ 360 /ED of UNESCO in Cambodia accepted, for the contribution, in reprinting the Khmer Version of Human Rights Lesson Plans for Southeast Asian Schools in July 2006.

The Department of Pedagogical Research organized the National Training Workshop on Human Rights, Peace, and Development-based Education with 79 participants including 17 females(3 persons from International Organizations, 3 persons from local NGOs working on Human Rights affairs, and 73 persons from Departments and Institutions under the MoEYS) to attract the involved institutions' interest in implementing the MoEYS plan for HRE on 29-30 May, 2007.

In implementing the MoEYS plan for HRE, the workshop reached the expectations to:

- Develop and propose a cadre of teacher trainers on the



Figure 5. Opening Ceremony at the “National Training Workshop on Human Rights, Peace and Development-based Education”

integration of human rights into the school curriculum in each region of Cambodia;

- Introduce human rights lesson plans for Southeast Asian schools as a basic material both for training teachers and for classroom use;
- Comply to the discuss human rights-based on the Universal Declaration on Human Rights and the Convention on the Rights of the Child;
- Discuss the integration approach as applied to human rights education;
- Introduce human rights lesson plans for Southeast Asian Schools as examples of how human rights are integrated into different school subjects;
- Develop exercises on the use of the human rights lesson plans for Southeast Asian Schools in some suitable lessons in a number of subject areas;
- Develop exercises on human rights planning to follow-up and monitor teacher training on human rights; and
- Develop and propose a system for educational officers for the monitoring.

C The Initiative for Promotion of Human Rights Education and the Extent to which the Curriculum is in Line with it

The point is seen clearly in various ideas and recommendations provided from participants of the workshop to ascertain the strategies planned to achieve the goal of human rights, peace and development-based education such as:

- Human right and peace should be nurtured continuously in the field of education in Cambodia;
- Human right lesson plan for Southeast Asian School should be more reprinted and offered as materials for use in the follow up pre-service and in-service training for school teachers;
- All the materials/ideas especially HR procedure in education gained from this workshop should be delivered to all provincial officers, school teachers, students and parents;
- UNESCO and/or other related agencies are urged to provide more support to carry out the follow-up on training workshops at provincial, district and community levels; and
- All the messages from this workshop should be conveyed to the subordinates at least in on a monthly basis.

However, all curriculum and text book writers have determined to furnish the new curriculum and textbooks/teacher's guides for primary and secondary schools, on the suitable subject areas with



Figure 6. Presentation Session on “Human Rights Education and Education for Sustainable Development”

relevant rule or provision stipulated in domestic laws as well as in the Universal Declaration of Human Rights, Convention on the Rights of Children, etc.

D. Research Results

This research was conducted from 1 June, 2007 to 15 October, 2007 through observations, questionnaires, and interviews to discover experiential learning in integration of human rights in school curriculum, teaching/learning materials and school climates as well as the national impact climates beginning from 1996 up to 2007.

■ Observation Results

Observation was made on the public climate in general, the central direction of the Ministry of Education, Youth and Sport, the subordinate directions of Provincial Offices of Education, the schools and classroom climate.

1) Public Climate



Figure 7. Statue of Gun with Tied Tube



Figure 8. Active living around the Statue of Gun with Tied Tube

Among many public decorations built, the sceneries portrayed above mirror the will of Cambodian people for the respect for human rights and promotion of peace.

2) The Central Direction of the Ministry of Education, Youth and Sport

According to figure 11, the general information shows the

challenges of education field especially with the following situation:

- Occupation classification(year 2004)
- Primary sector: Agriculture 72.2%
- Secondary sector: Industry 7.0%
- Tertiary sector: Services 18.8%
- GDP per capita(year 2002) in \$US 297
- Percentage of national budget for education(year 2005) 18.5
- Literacy rate(15 years old and over, 2004) 73.6%

Through this situation, more or less, the education sector has borne the heavy and complicated task of reaching its goals as stipulated in the policy as well as raising awareness of people on human rights education.

Moreover, the infrastructure supply which is considered as a priority is still limited. Schools and classrooms are still in shortage or in poor quality and/or poorly equipped, even though



Figure 9. The Statue of a Couple of Man and Woman Holds the Globe with a Flying Pigeon: Situated at Choeung Prey district, Kampong, Cham Province, it is symbolic of the peaceful world.



Figure 10. The statue of the Khmer peasant feeding his son with fresh palm juice: Situated at the public park of Takeo province, it is symbolic of Brahma-Vihara of parents to children.

thousands of schools have already been built, including 264 schools which are called disadvantaged schools. Furthermore, 14.5% of schools are still left out with no school supporting committee. It is one of the factors upon which the quality of education can be dependent.

3) The Directions at Provincial Offices of Education

At all provincial offices of education, their goals are revealed on the boards standing against the wall outside or inside of the building, or

គោលនយោបាយរបស់ក្រសួងអប់រំ យុវជន និងកីឡា

១. ធ្វើសកលកម្មការអប់រំប្រឆ្នាំចំនួន ៩ឆ្នាំ និងបង្កឱកាសអភិវឌ្ឍអក្ខរកម្មវិជ្ជាជីវៈ
 ២. ធ្វើទំនើបកម្ម និងកែលម្អគុណភាពអប់រំ តាមរយៈការកែទម្រង់ដែលមានប្រសិទ្ធភាព
 ៣. ផ្សារភ្ជាប់ការអប់រំ ការបណ្តុះបណ្តាលទៅនឹងទីផ្សារលក់កម្ម និងសង្គម
 ៤. ស្តារ និងអភិវឌ្ឍការអប់រំយុវជន និងកីឡា

POLICY OF THE MINISTRY OF EDUCATION, YOUTH AND SPORT

1. To Universalize 9 years of basic education and developing opportunities for functional literacy
 2. To Modernize and improve the quality of education through effective reform
 3. To Link education/training with labor market and society
 4. To Rehabilitate and develop Youth and Sport sub-sector

ព័ត៌មានទូទៅ
GENERAL INFORMATION

- ផ្ទៃដី Land area (គីឡូ.កម.²)	181,035
- ចំនួនខេត្ត/ក្រុង Number of Provinces/Municipalities	24
- ចំនួនស្រុក/ខ័ណ្ឌ Number of Districts/Precincts	185
- ប្រជាជន Population អង្កេតប្រជាជនចន្លោះជំរឿនឆ្នាំ ២០០៤ Inter-Censal Pop. Survey 2004	13,091,000
- អត្រាកំណើនប្រជាជនប្រចាំឆ្នាំ ២០០៤ Population growth rate 2004	1.81%
- ដង់ស៊ីតេប្រជាជន Density 2004	74
- ចំនួនគ្រួសារគ្រួសារ Households	2,530,000
- ទំហំគ្រួសារជាមធ្យម Size of household	5.1
- អត្រាមរណៈកុមារក្រោម១ឆ្នាំ (២០០៥) Infant mortality rate under 1 year (2005)	65%
- អាយុសម្បីមធ្យមជាមធ្យម Life expectancy at birth (ឆ្នាំ/year) 2001	57.4
- ភាគរយប្រជាជនកម្មទូលំទូលាយការងារតាមវិជ្ជាជីវៈ២០០៤ Occupation classification year 2004	
• ផ្នែកទី១ : កសិកម្ម Primary sector: Agriculture	74.2%
• ផ្នែកទី២ : ឧស្សាហកម្ម Secondary sector: Industry	7.0%
• ផ្នែកទី៣ : លេវាកម្ម Tertiary sector: Services	18.8%
- ផលទុនក្នុងស្រុកសរុបសម្រាប់ប្រជាជន ១នាក់ ក្នុងឆ្នាំ ២០០២ GDP per capita in 2002 (US\$)	297
- % លើកំណើនសម្រាប់អប់រំ ២០០៥ % of National budget for Education (2005)	18.5
- អត្រាអក្ខរជន (អាយុ១៥ឆ្នាំឡើង) Literacy rate (15 years old and over) 2004	73.6%
- សាលាវិជ្ជាជីវៈ(សាធារណៈ និងឯកជន)Vocational school(Public & Private) 208 (2002-03 និងសិស្ស Students)	38,282
- ស្ថាប័នមធ្យមសិក្សា(សាធារណៈ និងឯកជន)Tertiary Institution(Public & Private) 69 (និងសិស្ស Students)	72,785

Figure 11. The policy of the Ministry of Education, Youth and Sport, and the general information

ជំរឿនសំខាន់ៗនៃការសិក្សា ២០០៥-២០០៦ SELECTED EDUCATION INDICATORS 2005-2006					
ស្ថិតិ	មធ្យមសិក្សា	បឋមសិក្សា	ម. បឋមសិក្សា	ម. ឥដ្ឋិសិក្សា	សរុប
Statistics	Pre-school	Primary	Lower Sec.	Upper Sec.	Total
សាលារៀន Schools	1,429	6,277	អនុ.បឋមសិក្សា 670	វិ.សិក្សា 252	8,628
ថ្នាក់រៀន Classes	2,413	61,901	11,783	3,996	80,093
ថ្នាក់រៀនក្នុងវត្ត Classes in Pagoda	526	11,131	599	156	12,412
សិស្ស Students	75,669	2,558,467	588,333	204,925	3,427,394
សិស្សស្រី Female Students	37,787	1,209,282	264,129	79,563	1,590,761
ភាគរយសិស្សស្រី % of Female Students	49.93	47.26	44.89	38.82	46.41
សិស្សប្រឡងចប់ (២០០៤-០៥) Graduates (2004-05)		283,545	90,478	33,423	407,446
គ្រូបង្រៀន Teachers	2,708	50,378	18,579	6,941	78,606
គ្រូបង្រៀន (ស្រី) Female Teachers	2,671	21,022	6,070	2,175	31,938
ចំនួនសាលារៀនដែលជួយការងារសិក្សា Number of disadvantaged Schools	34	220	9	1	264
សាលារៀនមានសមាគមការងារសិក្សាគាំទ្រដោយសាលារៀន Schools with school supported committee	7,380 (85.5% of schools)				
ចំនួនសិស្សសិក្សាស្រាវជ្រាវក្នុងប្រទេសកម្ពុជាសរុប Students in Higher Education per 100,000 Population (included private institutions)				556	

Figure 12. Selected Education Indicators 2005-2006



Figure 13. Board at the Provincial Office of Education of Kampong Cham: It reads "All Children need good teachers."

standing in the front garden.

The photos seen below were taken from the Provincial Office of Kampong Cham. All the writing seen in the boards represent the mandates as good will or motivations of all activities of educators all over the country.

4) School Climate

Most of the schools in Cambodia were constructed with the charity



Figure 14. Board at the front garden of the Provincial Office of Education of Kampong Cham: It says about 6 goals of Education for All, namely:

1. To protect and educate childhood
2. To fulfill basic education
3. To educate life skill needed for children and youths
4. To fulfill adult literacy
5. To eliminate distance in gender in basic education
6. To improve the quality of education for the better life

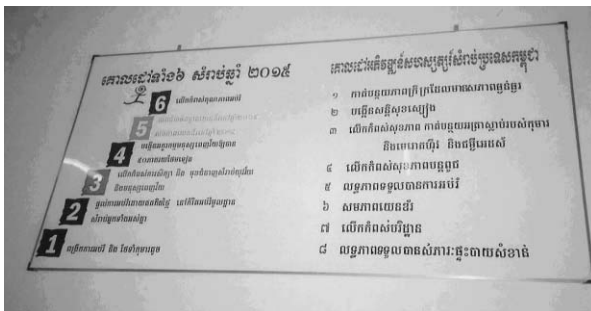


Figure 15. Six Goals of Education up to 2015 and 'Eight Goals of Millennium Development of Cambodia' The Six Goals of Education up to 2015 are:

- 1.To increase the works of protection and education for childhood
- 2.To provide education with no charge at basic education for all children
- 3.To afford life skill training for primary school children, vocational training for youth and adults.
- 4.To enlarge adult literacy linked with vocational training
- 5.To enable all children to finish basic education
- 6.To raise the quality of education

The 8 Goals of Millennium Development of Cambodia are:

- 1.To reduce the severe poverty
- 2.To safe food security
- 3.To support child health, reduce mortal rate at birth, and reduce HIV/aids
- 4.To raise productive health
- 5.To enable access of education
- 6.To empower gender equity
- 7.To qualify environment
- 8.To support the availability of kitchenware

of domestic or foreign donors, because the national budget has been in deficiency. At the same time, educational officials as well as school teachers, all over the country, have been living on low wages, but they have been striving to fulfill the task with high dedication for the brilliant future of the next generations.

Along with the commitment of all educators, parents and kind donors, national and international organizations such as UNICEF and UNESCO have actively contributed with technical and financial support to the development of education.

As of 2006, all over the country, there are 8,628 schools(from pre-school up to upper secondary schools) with 80,093 classes and 12,412 classes are of monastery constructions. Among these schools are 264 schools which are disadvantaged. Moreover, 14.5% have had no school supporting committee. However, all these schools have not been able to yet cover the number of more than four million today.

Even with the inadequate infrastructure and material equipment, all schools have been running permanently. At every school directorate, there are boards about internal regulations for staff.

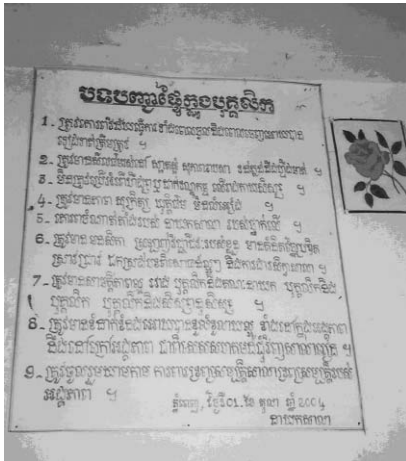


Figure 16. Board on the regulations on the wall of the school directorate

There are 9 provisions in the regulation, which are:

1. We should respect school discipline either in time of entering and leaving perfectly.
2. We should maintain ethical conduct, be honesty, modest, humble and determined.
3. We should not treat children with violent act or corporal punishment.
4. We should be in the act of perfection, justice and without bias.
5. We should respect the assignment from school director and the superior.
6. We should maintain professional conscience, creative thinking, conducting research, fostering good experiences, and attending workshops.
7. We should keep solidarity between staff and board of directors, staff and staff, and staff and children.
8. We should have good relationship within the inner and outer of the institution, especially with the local communities around our school.
9. We should participate in the work of safeguard to defend school properties.



Figure 17. The Statue of the King Chey Varman VII, the Founder of Bayon Temple, who is dedicated to Brahma-Vihara, sitting in Meditation



Figure 18. Playground under the shade of beautiful plants



Figure 19. Playgrounds with various styles of board presenting child's rights and some sayings

To remind all staff in school as well as to present the popular model of ethical conduct, most of schools are interested in constructing the statue of Buddha, or King Chey Varman VII, the founder of Bayon Temple.

Furthermore, most of the schools have been decorated with beautiful gardens and shady play yards, to attract attention of children to take a rest or play in the time of recreation. And most of the play yards are attached with slogans, sayings, or brief statements of some provisions in the convention of the Rights of the Child or of some precepts in Buddha's teaching.

5. Conclusion

Even though the awareness on International Human Rights Standards is still limited among the people of the previous generation, I am delighted to state, with pride, most of our younger generation is

becoming more and more educated on human rights. With the traumatic memory of the genocidal regime still vivid in their mind, all the survivors of my generation have no choice but to make every effort to prevent such a tragedy from occurring to the younger generation of Cambodia.

It goes without saying that the aftermath of the war brings various challenges such as poverty, displacement, disability, destroyed culture, etc. and it is of critical importance that it should be well-remedied to preclude its recurrence. In this regard, value education and human rights education are considered crucial and to my mind, so is the educational role that religion can play. Although religions have harmonized the impaired society, but generally they have not been appreciated by their ignorant disciples or followers. Thus, value education is considered to be able to play a crucial role. It is in this context that human rights education is gaining currency in Cambodia in recent years and has been implemented gradually.

Finally, on behalf of my colleagues, I would like to appeal for international cooperation and exchanges which inspire each other. This can be achieved through implementing existing educational projects effectively as well as developing new ones. In addition, it is of vital importance that efforts, at the international level, to promote and protect human rights should be accompanied by efforts to establish a new international economic order, noting that the right to development is an inalienable human right, and that equality of opportunity for development is a prerogative both of nations and of individual that make up nations.

Appendix 1

Questionnaire for Curriculum Developers of the Department of Pedagogical Research

Dear,

“International Understanding” is the common trend in this era. To study the experiential activities related to raising awareness on any subject area involved in the above trend in our country, it is necessary to inquire information from among concerned educators/learners including curriculum developers like you.

We hope you read carefully the following questions and answer them candidly.

This questionnaire does not aim at judging you. All your answers will be appreciated and kept secret.

Part I. General personal information(Fill the with suitable information or mark ✓ in)

1	Name of Institution:
2	Location:
3	Gender: Male <input type="checkbox"/> Female <input type="checkbox"/>
4	Ethnic:
5	Religion:

Part II. Content

1. Have you ever heard about the concept of “International Understanding”?

Yes

No

2. In your opinion, what does “International Understanding” mean?

.....

.....

.....

3. Do you understand the concept of “International Understanding” and do you think that the related contents have been integrated into our current curriculum?

Yes

No

4. Do you accept the concept of “International Understanding” or related contents being integrated into our new curriculum(2005-2009)?

Yes

No

5. What do you think about the integration of the concept of International Understanding into our new curriculum(2005-2009)?

.....

.....

.....

Appendix 2

Questionnaire for Educational Officers from Related Departments

Dear,

“International Understanding” is the common trend in this era. To study the experiential activities related to raising awareness on any subject area involved in the above trend in our country, it is necessary to inquire information from concerned educators/learners including educational officers like you from related Departments, Ministry of Education, Youth and Sport.

We hope you read carefully the following questions and answer them candidly. This questionnaire does not aim at judging you. All your answers will be appreciated and kept secret.

Part I. General personal information(Fill the with suitable information or mark ✓ in)

1	Name of Institution:
2	Location:
3	Gender: Male <input type="checkbox"/> Female <input type="checkbox"/>
4	Ethnic:
5	Religion:

Part II. Content

1. Have you ever heard about the concept of “International Understanding”?

Yes

No

2. In your opinion, what does “International Understanding” mean ?

.....

.....

.....

3. In your educational programs or activities, to what extent has it covered the following themes:

	Not covered	To some extent	On average	Fairly much
Human Rights Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Disarmament Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Non-violence Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Democracy/Citizenship Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gender Equity Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anti-discrimination/Anti-racist Educ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Value Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peace/Culture of Peace Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Conflict Resolution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inter-faith Dialogue	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for International Cooperation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inner or Personal Peace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Based on the present situation of the country, please indicate the degree of importance to be given to the following themes being integrated into our new curriculum(2005-2009).

	Nil	To some extent	On average	Fairly much
Human Rights Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Disarmament Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Non-violence Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Democracy/Citizenship Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gender Equity Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anti-discrimination/Anti-racist Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Value Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peace/Culture of Peace Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Conflict Resolution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inter-faith Dialogue	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for International Cooperation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inner or Personal Peace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intercultural/Multicultural Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Do you have any recommendations for raising awareness on “International Understanding”?

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Appendix 3

Questionnaire for School Masters-Teachers from All Provinces/Cities

46

APCEU

Dear,

“International Understanding” is the common trend in this era. To study the experiential activities related to raising awareness on any subject area involved in the above trend in our country, it is necessary to inquire information from concerned educators/learners including headmasters or teachers like you.

We hope you read carefully the following questions and answer them candidly. This questionnaire does not aim at judging you. All your answers will be appreciated and kept secret.

Part I. General personal information(Fill the with suitable information or mark ✓ in .)

1	Name of Institution:
2	Location:
3	Gender: Male <input type="checkbox"/> Female <input type="checkbox"/>
4	Ethnic:
5	Religion:

Part II. Content

6. Have you ever heard about the concept of “International Understanding”?

Yes

No

7. In your opinion, what does “International Understanding” mean ?

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.....

8. In your educational programs or activities, to what extent has it covered the following themes:

	Not covered	To some extent	On average	Fairly much
Human Rights Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Disarmament Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Non-violence Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Democracy/Citizenship Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gender Equity Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anti-discrimination/Anti-racist Educ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Value Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peace/Culture of Peace Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Conflict Resolution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inter-faith Dialogue	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for International Cooperation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inner or Personal Peace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. Based on the present situation of the country, please indicate the degree of importance to be given to the following themes being integrated into our new curriculum(2005-2009).

	Nil	To some extent	On average	Fairly much
Human Rights Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Disarmament Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Non-violence Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Democracy/Citizenship Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gender Equity Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anti-discrimination/Anti-racist Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Value Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peace/Culture of Peace Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Conflict Resolution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inter-faith Dialogue	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for International Cooperation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education for Inner or Personal Peace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intercultural/Multicultural Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. Do you have any recommendations for raising awareness on “International Understanding”?

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Appendix 4

Questionnaire for School Children from All Provinces/Cities

Dear,

“International Understanding” is the common trend in this era. To study the experiential activities related to raising awareness on any subject area involved in the above trend in our country, it is necessary to inquire information from concerned educators/learners including school children like you.

We hope you read carefully the following questions and answer them candidly. This questionnaire does not aim at judging you. All your answers will be appreciated and kept secret.

Part I. General personal information(Fill thewith suitable information or mark ✓ in)

1	Name of School:
2	Location:
3	Grade Level:
3	Gender: Male <input type="checkbox"/> Female <input type="checkbox"/>
5	Ethnic:
6	Religion:

Part II. Content

1. In your opinion, what are the needs of children?

	<u>Yes</u>	<u>No</u>
Friend or joining in group	<input type="checkbox"/>	<input type="checkbox"/>
Protection	<input type="checkbox"/>	<input type="checkbox"/>
Relaxation or entertainment	<input type="checkbox"/>	<input type="checkbox"/>
Freedom of expression	<input type="checkbox"/>	<input type="checkbox"/>
Clean environment	<input type="checkbox"/>	<input type="checkbox"/>
Physical development	<input type="checkbox"/>	<input type="checkbox"/>
Mental development	<input type="checkbox"/>	<input type="checkbox"/>
Time for self-learning	<input type="checkbox"/>	<input type="checkbox"/>
Clothing/Learning supplies	<input type="checkbox"/>	<input type="checkbox"/>
Living with family	<input type="checkbox"/>	<input type="checkbox"/>
Housing	<input type="checkbox"/>	<input type="checkbox"/>
Encouragement/praise	<input type="checkbox"/>	<input type="checkbox"/>
Free from any danger	<input type="checkbox"/>	<input type="checkbox"/>
Free from emotional punishment	<input type="checkbox"/>	<input type="checkbox"/>
Free from starvation	<input type="checkbox"/>	<input type="checkbox"/>
Free from class discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from gender discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from racial discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from discrimination based on religion	<input type="checkbox"/>	<input type="checkbox"/>
Safe life	<input type="checkbox"/>	<input type="checkbox"/>
Free from noise pollution	<input type="checkbox"/>	<input type="checkbox"/>
Fresh air	<input type="checkbox"/>	<input type="checkbox"/>
Adequate light	<input type="checkbox"/>	<input type="checkbox"/>
Physical/Mental exploitation	<input type="checkbox"/>	<input type="checkbox"/>
Free from sexual harassment	<input type="checkbox"/>	<input type="checkbox"/>
Free from drug addiction	<input type="checkbox"/>	<input type="checkbox"/>
Peace	<input type="checkbox"/>	<input type="checkbox"/>

2. Do you think all children have rights to fulfill their needs?

Yes

No

3. Through which of the following sources have you learned about child rights?

	<u>Yes</u>	<u>No</u>
Text books	<input type="checkbox"/>	<input type="checkbox"/>
Teachers	<input type="checkbox"/>	<input type="checkbox"/>
Head master	<input type="checkbox"/>	<input type="checkbox"/>
Friends	<input type="checkbox"/>	<input type="checkbox"/>
NGOs	<input type="checkbox"/>	<input type="checkbox"/>
Parents	<input type="checkbox"/>	<input type="checkbox"/>
Radio/Television	<input type="checkbox"/>	<input type="checkbox"/>
Press/Magazine	<input type="checkbox"/>	<input type="checkbox"/>
Relatives	<input type="checkbox"/>	<input type="checkbox"/>

4. At School, which of these is met?

	<u>Yes</u>	<u>No</u>
Life	<input type="checkbox"/>	<input type="checkbox"/>
Friend or joining in group	<input type="checkbox"/>	<input type="checkbox"/>
Protection	<input type="checkbox"/>	<input type="checkbox"/>
Relaxation or entertainment	<input type="checkbox"/>	<input type="checkbox"/>
Freedom of expression	<input type="checkbox"/>	<input type="checkbox"/>
Clean environment	<input type="checkbox"/>	<input type="checkbox"/>
Physical development	<input type="checkbox"/>	<input type="checkbox"/>
Mental development	<input type="checkbox"/>	<input type="checkbox"/>
Time for self-learning	<input type="checkbox"/>	<input type="checkbox"/>
Clothing/Learning supplies	<input type="checkbox"/>	<input type="checkbox"/>
Encouragement/praise	<input type="checkbox"/>	<input type="checkbox"/>
Free from any danger	<input type="checkbox"/>	<input type="checkbox"/>
Free from emotional punishment	<input type="checkbox"/>	<input type="checkbox"/>
Free from starvation	<input type="checkbox"/>	<input type="checkbox"/>

Free from class discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from gender discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from racial discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from discrimination based on religion	<input type="checkbox"/>	<input type="checkbox"/>
Safe life	<input type="checkbox"/>	<input type="checkbox"/>
Free from noise pollution	<input type="checkbox"/>	<input type="checkbox"/>
Fresh air	<input type="checkbox"/>	<input type="checkbox"/>
Adequate light	<input type="checkbox"/>	<input type="checkbox"/>
Physical/Mental exploitation	<input type="checkbox"/>	<input type="checkbox"/>
Free from sexual harassment	<input type="checkbox"/>	<input type="checkbox"/>
Free from drug addiction	<input type="checkbox"/>	<input type="checkbox"/>
Peace	<input type="checkbox"/>	<input type="checkbox"/>

5. At home, which of these is met?

	<u>Yes</u>	<u>No</u>
Life	<input type="checkbox"/>	<input type="checkbox"/>
Friend or joining in group	<input type="checkbox"/>	<input type="checkbox"/>
Protection	<input type="checkbox"/>	<input type="checkbox"/>
Relaxation or entertainment	<input type="checkbox"/>	<input type="checkbox"/>
Freedom of expression	<input type="checkbox"/>	<input type="checkbox"/>
Clean environment	<input type="checkbox"/>	<input type="checkbox"/>
Physical development	<input type="checkbox"/>	<input type="checkbox"/>
Mental development	<input type="checkbox"/>	<input type="checkbox"/>
Time for self-learning	<input type="checkbox"/>	<input type="checkbox"/>
Clothes/Learning supplies	<input type="checkbox"/>	<input type="checkbox"/>
Living with family	<input type="checkbox"/>	<input type="checkbox"/>
Housing	<input type="checkbox"/>	<input type="checkbox"/>
Encouragement/praise	<input type="checkbox"/>	<input type="checkbox"/>
Free from any danger	<input type="checkbox"/>	<input type="checkbox"/>
Free from emotional punishment	<input type="checkbox"/>	<input type="checkbox"/>
Free from starvation	<input type="checkbox"/>	<input type="checkbox"/>
Free from class discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from gender discrimination	<input type="checkbox"/>	<input type="checkbox"/>

Free from racial discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Free from discrimination based on religion	<input type="checkbox"/>	<input type="checkbox"/>
Safe life	<input type="checkbox"/>	<input type="checkbox"/>
Free from noise pollution	<input type="checkbox"/>	<input type="checkbox"/>
Fresh air	<input type="checkbox"/>	<input type="checkbox"/>
Adequate light	<input type="checkbox"/>	<input type="checkbox"/>
Physical/Mental exploitation	<input type="checkbox"/>	<input type="checkbox"/>
Free from sexual harassment	<input type="checkbox"/>	<input type="checkbox"/>
Free from drug addiction	<input type="checkbox"/>	<input type="checkbox"/>
Peace	<input type="checkbox"/>	<input type="checkbox"/>

6. At School, who/what makes you happy?

	<u>Yes</u>	<u>No</u>
Teachers	<input type="checkbox"/>	<input type="checkbox"/>
Friends	<input type="checkbox"/>	<input type="checkbox"/>
Play	<input type="checkbox"/>	<input type="checkbox"/>
Classroom atmosphere	<input type="checkbox"/>	<input type="checkbox"/>
Library	<input type="checkbox"/>	<input type="checkbox"/>
Class discipline/order	<input type="checkbox"/>	<input type="checkbox"/>
School discipline/order	<input type="checkbox"/>	<input type="checkbox"/>

7. Do you have any recommendations for raising awareness on “The Right of Children”?

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Field Visit

On behalf of APCEIU, Ms. Ma. Johanna Encabo, Junior Programme Specialist, Research and Development Team, undertook a field visit to Cambodia from 26 May to 3 June 2007 to carry out the missions such as: 1) to award the researcher as a winner of 2007 Best Case Study of EIU Experiential Learning Programme; 2) to give a guideline on finalizing the report of case study; and 2) to interview teachers, headmasters, scholars and students involved in the research and encourage them to continue and enhance further activities related to EIU.



▲ Awarding the certificate



▲ Discussing the guidelines of the ELP report with the researcher



► Meeting with the officials of the Department of Pedagogical Research, Ministry of Education, Cambodia



◀ Part of the ESD programme of Wat Koh High School(The banner reads "Man Pollutes the Environment".)



◀ With the officials and teachers of Wat Koh High School



◀ Pre-school students of Preah Norodom School



◀ Students of Preah Norodom Primary School



◀ Students playing during recess