



Venerable Nget Sopheap was born on 1991 in Cheuteal Village in Cambodia. His father died when he was young. He became a monk in 2005 when he was 13 years old and started to attend the Buddhist primary school in Sovannsakor monastery. He finished Buddhist high school at the Chomchreal monastery in 2010. He obtained his Bachelor Degree at Shihamuniraja Buddhist University in Phnom Penh in 2014. He is now a 3<sup>rd</sup> year student at Paññasastra University of Cambodia (PUC), majoring in International Relations. He is also a volunteer in the PUC Youth Club for Community Development. He is an Event Department Adviser of this club. This club mostly focus on community work in order to help the poor people in the rural areas and aim to bridge the gap between the rich and the poor. In his country most people are uneducated because of the civil wars that happened in Cambodia. They are sharing their knowledge and experience with the younger generation with the hope that they can make their country a better one in the future.

### **Abstract**

#### **Buddhist Educational Crisis in Cambodia**

Actually, 95% of Cambodian people are Buddhists. Buddhism is the religion that have presented in Cambodia since Funan kingdom (the first state of Khmer). Buddhism had played very important roles and brought more development in Khmer society. But Cambodia became a victim country because of the cold war and civil war so the Buddhist educational system in Cambodia deteriorated until now. In 1975 when the communist Khmer Rouge took control of Cambodia, they tried to completely destroy Buddhism and very nearly succeeded. By the time of the Vietnamese invasion in 1979, nearly every monk and religious intellectual had been either murdered or driven into exile, and nearly every Buddhist temple and library had been destroyed.

The Khmer Rouge policies towards Buddhism - which included the forcible disrobing of monks, the destruction of monasteries, and, ultimately, the execution of uncooperative monks effectively destroyed Cambodia's Buddhist institutions. Monks who did not flee avoided execution by living among the laity, sometimes secretly performing Buddhist rituals for the sick or afflicted.

Estimates vary regarding the number of monks in Cambodia prior to the ascension of the Khmer Rouge, ranging between 65,000 and 80,000. By the time of the Buddhist restoration in the early 1980s, the number of Cambodian monks worldwide was estimated to be less than 3,000. The patriarchs of both Cambodian Nikayas perished sometime during the period 1975-78, though the

cause of their deaths is not known. Due to their association with the Thai monarchy, monks of the Thommayut order may have been particularly targeted for persecution. Finally, there are many factors that have made Buddhist Educational Crisis in Cambodia such as:

- Spread of Cold war
- More Civil wars
- Invasion from other country

As I have mentioned that most of the Cambodian people are Buddhists but most of them did not understand what is the Buddha's teaching. They just believed and followed their parents and ancestors but they did not know why they do like that. I have some experiences to get involved in the society in order to teach them the morality, how to be a good person or to get the peace and harmony in the society based on teaching of the Buddha, I will share some activities that I have done to promote peace and morality through the Buddha's teaching.

### **Buddhist Educational Crisis in Cambodia**

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#### **Introduction**

Cambodia is a country in mainland South-east Asia, bordering Thailand, Laos, Vietnam and the Gulf of Thailand. Cambodia covers a total area of 181,035 km<sup>2</sup> (69,898 sq mi). The country is situated in its entirety inside the tropical Indomalayan ecozone.

Cambodia has a land area of 181,035 square kilometers in the southwestern part of the Indochina peninsula, about 20 percent of which is used for agriculture. It lies completely within the tropics with its southern most points slightly more than 10° above the Equator. The country capital city is Phnom Penh. International borders are shared with Thailand and the Lao People's Democratic Republic on the West and the North, and the Social Republic of Viet Nam on the East and the Southeast. The country is bounded on the Southeast by the Gulf of Thailand. In comparison with neighbors, Cambodia is a geographical contact country administratively composed of 20 provinces, three of which have relatively short maritime boundaries, 2 municipalities, 172 districts, and 1,547 communes. The country has a coastline of 435 km and extensive mangrove stands, some of which are relatively undisturbed.

In order to make you to understand about the Buddhism, this is the brief history of Buddhism in Cambodia. In the year of 238 B.C (before Christ), Emperor Asoka King sent two learned Bhikkhu monks named Sona Thera and Utara Thera to propagate Buddhism in Suwanaphumi or Southeast Asia of present time. From that time Buddhism has flourished throughout the land of Suwanaphumi or golden land. We are able to trace back through various ancient kingdoms such as Funan Kingdom

(first state of present Cambodia) had been claimed about the advantage of Buddhism in this capital city. Among the kings of Funan dynasty, Kaundinya Jayavarman (478-514 AD) sent a missionary to China under the leadership of a Buddhist monk named Nagasena from India. During the reign of the same Chinese emperor, two learned Khmer monks named Sanghapala Thera and Mantra Thera of Funan went to China. At these early years of the sixth century AD, the two learned Cambodian Bhikkhu monks taught Buddhism and meditation to the emperor of China. Bhikkhu Sanghapala had translated an important Buddhist scripture Vimutti Magga (the Way of Freedom) which is believed older than Visutthi Magga (the Way of Purity) written by Buddhagosacara. Now this Chinese manuscript has been translated into different language by many Buddhist countries.

King Rudravarman (514-539 AD) is said to have claimed that in his country there was a long Hair Relic of Lord Buddha for his people to worship. The Theravada with Sanskrit language flourished in Funan in the fifth and earlier part of the sixth centuries AD. Around seventh century AD, the popular usage of Pali language in southern region manifested the strong appearance of Theravada Buddhism in Cambodia. The great emperor, Yasovarman (889-900 AD) established a Saugatasrama and elaborated regulations for the guidance of this asrama or hermitage, at the time, Buddhism, Brahmanism (both Visnuism and Vaisnavism) flourished in Cambodia. During the reign of Jayavarman V (968-1001 AD), the successor of Rajendravarman II, Mahayana Buddhism importantly advanced. The king supported Buddhist practices and invoked the three forms of existence of the Buddha. In this way, up to the tenth century AD, Mahayana Buddhism became substantially prominent.

Pramakramabahu I, the king of Sri Lanka, is said to have sent a princess as a bride probably for Jayavarman VII, son of Dharmindravarman II (1150-1160 AD), who was the crown prince. King Jayavarman VII (1181-1220 AD) was a devout Buddhist and received posthumous title of Mahaparamasugata. The king patronized Mahayana Buddhism; his records expressed beautifully the typical Buddhist view of life, particularly the conduct of charity and compassion towards the whole universe. Taprohm Inscription of his reign informed that there were 798 temples and 102 hospitals in the whole kingdom, and all of them were patronized by the king. One of the monks who returned to Burma with Capata Bhikkhu was Tamalinda Mahathera, who is believed the son of the Cambodian Emperor Jayavarman VII. Under the influx of Sinhala School Buddhism; his administrative prestige retreated, his temporal power crumbled away, and the god-king cult was weakened. Theravada Buddhism had become the predominant school of the people of Angkor at the end of Jayavarman VII's reign.

The second half of the twelfth century AD, Sri Lanka's fame as the fountain-head of Theravada Buddhism reached the Buddhist countries of Southeast Asia. The knowledge of Sinhala Buddhism was so wide-spread and the Sinhala monks were so well-known to the contemporary Buddhist world. At this time, a Cambodian prince is said to have visited Sri Lanka to study Sinhala Buddhism under the guidance of the Sinhala Mahatheras. Buddhism continued to flourish in Kambuja in the thirteenth century AD and became the dominant school in the Kingdom. Thereafter, Theravada became the main school of Buddhism. The change was likely due to the influence of the Thais of Thailand, who were devout Buddhists and had conquered a large part of Cambodia land. Under the influence of the

Thais, Sinhala Buddhism was also introduced in Cambodia. As time changed, the Brahmanical gods like the Angkorean Period were replaced by Buddhist status. Gradually, Buddhism became the dominant school in Kambuja and today there is hardly seeing any trace of the Brahmanical religion in the country, as said it had mixed like the people folk belief.

The Jinakalamali gives an account of the cultural connection between Cambodia and Sri Lanka in the fifteenth century. It states that 1967 years after the Mahaparanibbana of Lord Buddha, eight monks headed by Mahananasiddhi from Cambodia with 25 monks from Nabbispura of Luburi went to Sri Lanka to receive the Upasampada ordination under the preceptor of the Sihalese Mahatheras. Buddhism continued to flourish in Cambodia in the sixteenth century AD. King Ang Chan (1516-1566 AD), a bloodline of king Dhammaraja, was a devout Buddhist. He built pagodas in his capital and many Buddhist shrines in different parts of the Kingdom in order to engage Buddhism. King Satha (1576-1594 AD), son and successor of Barom Reachea, restored the great third floor of Angkor Wat (in the past was erected and dedicated to the god of Visnu), which was built by King Suriyavarman II (113-1150 AD), had become a Buddhist shrine or Buddhist Temple by the sixteenth century AD. During the seventeenth and eighteenth centuries, Thailand's interference in Cambodia's politics restored its past influence to the Kingdom. Though Thailand interfered Cambodia's politics and took tremendous advantage over Cambodia, the Thai kings and their Buddhist influence made a distribution to Buddhism in Cambodia.

### **Buddhism Under the Occupation of French (1863-1954AD)**

Under the occupation of French (1863-1954 AD), Buddhism in Cambodia progressed under the struggle of Bhikkhu monks within temples. France had undertaken minimal educational plan for Cambodian people especially to study at higher level. Many Cambodians who wished to study higher education, they must travel to Vietnam. In Cambodia, France allowed Cambodian to study in the purpose to work as the translator for them. Bhikkhu monks are considered enemy by French colonist. While French try to change the stream of Khmer literature and culture, Khmer Bhikkhu monks contradictorily struggled to maintain and advance them within the temples. Temples were central for basic and higher education of local population.

After getting freedom from France, Cambodia Buddhism grew up again under the patronage of King Norodom Sihanu. His Majesty the King encouraged the assembly to include Buddhism as the state religion. In that time, Cambodia had many Buddhist scholars such as Somdech Choun Nat, Somdech Hout Tat, Pang Khat and Kiev Chom etc as the active leaders of developing the concept of engaged and applied Buddhism in Cambodia.

In 1975 AD, when the communists took control of Cambodia, they targeted to eliminate Buddhism and they nearly succeeded. By the time of the Vietnamese invasion in 1979 AD, major monk and religious intellectuals were either murdered or driven into exile, and major Buddhist temples and libraries were destroyed.

Today, Cambodia Buddhism is struggling to re-establish itself in the meantime of the lacking Buddhist scholars and learned leaders as well as the continuing political stagnant is making the task more challenging.

However, the authors optimistically believe that Buddhism in Cambodia would gradually heighten up to its glory again. Nowadays, the administrative of religion is under the ministry of Religion and Cult Affair. We have the Buddhist institute for researching Buddhist scripture. And the constitution of Kingdom of Cambodia has subscribed Buddhism as the state religion within the article 43 stating that: "Khmer citizens of either sex shall have the right to freedom of belief. Freedom of religious belief and worship shall be guaranteed by state on the condition of such freedom does not affect other religious belief or violate public order and security. Buddhism shall be the State Religion". The government support the Buddhikaseksa education of Bhikkhu monks as has reaffirmed in the constitution in article 68 stating that:

"The state shall provide primary and secondary education to all citizens in public school. The state shall disseminate and develop the Pali school and the Buddhist Institute".

Since the late 13th century, Theravada Buddhism has been a way of life among the Khmer and other lowland peoples of mainland Southeast Asia. To this day, some 85 per cent of the populations in Cambodia live in villages whose symbolic centers remain the Wats, or temple-monasteries. The Wat was not only the moral-religious center of a village community, but served important educational, cultural, and social functions as well. Until recent times, Wats were the main centers of learning with schools and libraries where the Khmer culture and language was preserved and transmitted from generation to generation. They also served as culturally- and environmentally-sensitive foci for people-centered development that included indeed featured, social safety nets for the poor, destitute, and needy. Until the most recent time of troubles that began with civil war in 1970, it was still common for all men to ordain as monks at least once in their lives, an act most commonly accomplished as rite of passage for young men entering adulthood and society.

Through the 1960s, the Kingdom of Cambodia was known as a peaceful, Buddhist country. It was tolerant of the other faiths -- Muslim, Chinese, and Christian, as well as indigenous peoples -- that constituted approximately 10 per cent of the population. At the Sixth World Council of Theravada Buddhists in Rangoon in 1955-56, the Cambodian Sangha, or monastic community, was singled out for its strong adherence to the Vinaya, or Buddhist discipline. But soon thereafter, it became caught in and the victim of the ideological conflicts (the "isms" such as nationalism, whether of "left" or "right," and communism) that swept through the region in the sixties and seventies.

### **The Destruction in the 1970s**

Hundreds of thousands of people lost their lives during the 1970-75 civil wars, when American saturation bombing targeting Vietnamese communist sanctuaries in Cambodia took their toll along with communist atrocities of Buddhist monks, laypeople, and temples. The Cambodian Buddhist *Sangha* was virtually annihilated by the communist Khmer Rouge regime in the years that followed through early 1979. Of some 65,000 monks and novices in the country in 1969-70, no more than

3,000 are believed by all available accounts to have survived the civil war and genocide during the decade that followed.

An estimated 1.7 million people of a population of seven million in 1975 lost their lives during the horror of the Khmer Rouge regime, when Buddhism in all its forms was a special target of destruction for the loyalty it commanded among the people. Of the 3,369 temples in 1969 that dotted the Cambodian landscape and towns, nearly two thirds were destroyed and the remainder damaged and/or desecrated. The same fate was meted out to the Muslim mosques and the less than a handful of Christian churches in the country. Temple-monastery buildings left standing were used for storage, as torture and execution chambers, and centers for the political indoctrination of the population. By the end of the decade, the physical destruction of Buddhism in Cambodia was nearly complete.

### **Partial recovery in 1980s**

When the Vietnamese communists drove out the Khmer Rouge in early 1979, the people, working spontaneously through revived lay temple committees, began to reconstruct the country. For villagers, repairing or rebuilding their Wats were first orders of priority. The resources for small-scale public works projects such as road and bridge repair and social and literacy programs were collected and provided through the temples. In September 1979, the first seven Cambodian monks were officially re-ordained by a delegation of Theravada monks brought from Vietnam. But Buddhism as a force for meaningful cultural and social renewal remained repressed under the Vietnamese-dominated regime until 1988, when many restrictions on Buddhist practices were lifted. The most notable restrictions barred men under the age of 55 from ordaining as monks and confined the number of monks per Wat to four.

Since the late 1980s (the Vietnamese occupation ended in 1989), the number of monks and novices has risen from approximately 8,000 to more than 60,000 today (2006). As a social phenomenon, it is significant that the Buddhist revival in Cambodia has been spearheaded by Cambodia's villagers, the main victims of nearly a generation of ideological conflict and oppression. With meager means and enormous spirit, the common people have been in the forefront of rebuilding their temples, ordaining their sons, and reclaiming their Khmer Buddhist identity and way of life.

Before the French organized a Western-style educational system, the Buddhist Wat, with monks as teachers, provided the only formal education in Cambodia. The monks traditionally regarded their main educational function as the teaching of Buddhist doctrine and history and the importance of gaining merit. Other subjects were regarded as secondary. At the wat schools, young boys--girls were not allowed to study in these institutions--were taught to read and to write Khmer, and they were instructed in the rudiments of Buddhism.

In 1933 a secondary school system for novice monks was created within the Buddhist religious system. Many Wat schools had so-called Pali schools that provided three years of elementary education from which the student could compete for entrance into the Buddhist lycées. Graduates of these lycées could sit for the entrance examination to the Buddhist University in Phnom Penh. The curriculum of the Buddhist schools consisted of the study of Pali, of Buddhist doctrine, and of Khmer,

along with mathematics, Cambodian history and geography, science, hygiene, civics, and agriculture. Buddhist instruction was under the authority of the Ministry of Religion.

Nearly 600 Buddhist primary schools, with an enrollment of more than 10,000 novices and with 800 monks as instructors, existed in 1962. The Preah Suramarit Buddhist Lycée--a four-year institution in Phnom Penh founded in 1955--included courses in Pali, in Sanskrit, and in Khmer, as well as in many modern disciplines. In 1962 the student body numbered 680. The school's graduates could continue their studies in the Preah Sihanouk Raj Buddhist University created in 1959. The university offered three cycles of instruction; the doctoral degree was awarded after successful completion of the third cycle. In 1962 there were 107 students enrolled in the Buddhist University. By the 1969-70 academic years, more than 27,000 students were attending Buddhist religious elementary schools, 1,328 students were at Buddhist lycées, and 176 students were enrolled at the Buddhist University.

The Buddhist Institute was a research institution formed in 1930 from the Royal Library. The institute contained a library, record and photograph collections, and a museum. Several commissions were part of the institute. A folklore commission published collections of Cambodian folktales, a Tripitaka Commission completed a translation of the Buddhist canon into Khmer, and a dictionary commission produced a definitive two-volume dictionary of Khmer. No information was available in 1987 regarding the fate of the temple schools, but it is doubtful that they were revived after the fall of the Khmer Rouge regime.

### **The Education Crisis**

The quality and standards of the Cambodian Sangha, however, have remained low given the loss of an entire generation of learned monks. In the 1990s, only some 20 percent of monks, the bulk of whom are under 25 years of age, received some formal training, mainly from lay teachers whose qualifications tended to be rudimentary. The first secondary school for monks re-opened in 1993, followed in 1997 by a preparatory class of the re-opened Preah Sihanouk Raj Buddhist University. But very few monk graduates of the high schools (there are now several) and the university choose for a variety of reasons to remain in the Sangha. Most disrobe to move into fields such as computers, accounting, and English as preparation for jobs in lay life. Few have chosen the monastic path of teaching the Dhamma and Vinaya to monk students and laypeople as preparation for leadership roles in the Sangha. The low numbers and quality of education for monks and, as a consequence, the generally poor discipline of the monks in Cambodia today remain one of the great socio-cultural problems of the country and its recovery as a moral community. The weakness of the Sangha and lack of resources at the Ministry of Religious Affairs have prevented these institutions from introducing meaningful education reform in a country where local masters at the wat and national levels level are simply no longer there.

## **The Future in Balance**

Since the UN-brokered peace plan in 1991 and elections in 1993, Cambodian society has begun a process of opening up and democratization, in part through the prodding of an international community still operating for the most part on European time, reason, and logic. At the same time, the new freedoms, the introduction of the drug and sex industries, and massive doses of material assistance by the international donor community have helped foster a growing climate of greed, corruption, and moral and intellectual paralysis in a country whose social fabric has since the earlier upheavals remained frayed. The rebirth of Khmer culture and society, not to mention political renewal, depends to a great extent on the renewal of standards in the Buddhist Sangha. In this context, it must be remembered that the western concept of "church" & "state" separation is meaningless in Cambodia and the Theravada lands of Southeast Asia. For the Cambodian Sangha to resume its traditional role as the moral conscience and spiritual guide of the people, it is necessary for the next generations of monks and novices, not to mention the lay devotee nuns and laypeople, to receive the best possible training and education appropriate to their needs and conditions. Bereft of the moral and cultural leadership base of the Sangha, it is difficult to imagine the Khmer people overcoming their inner and outer conflicts and charting a peaceful, tolerant course for rebuilding and developing their country.

Well-trained monks as well as nuns are needed to minister to the people's psychic, cultural, and social needs in ways that the western humanitarian agencies and the state are unable to do. The Buddhist Sangha and network of temples have been in the forefront of regenerative forces in the past. Drawing on historical precedent, Buddhism in Cambodia can again play a crucial role at both the village community and societal levels in promoting a meaningful peace, healing, and reconciliation process; in guiding a people-centered development that is culturally and environmentally sensitive and based on social equity; and in contributing to the wider moral, intellectual, and political regeneration of the country. In spite or because of materialistic globalization development pressures, it can, with help and encouragement from Buddhists worldwide and sympathetic friends, again play a leading role in shaping a better future for all Cambodians.

## **Buddhists Social Work**

Since founding Buddhism for Development 20 years ago, Heng Monychenda has trained hundreds of Cambodian monks, nuns and community members in conflict resolution and social change. Katherine Marshall talks to him about using Buddhist teaching to contribute to Cambodia's reconciliation and development.

## **What are some of the key Buddhist teachings that you draw on as a motivation for social engagement?**

The Buddha's first order, given five months after his enlightenment was to go out and reach the people, to proclaim the *Dharma*, the way of life for the people. The Buddha taught that people could not find peace if they did not listen to the *Dharma*. We encourage the monks to search out this original intention of the Buddha: That means getting the monks out of the pagodas, teaching and reaching out to people. We need to reflect carefully on the principles and laws of the Buddha that truly allow monks to do far more for the society within their daily lives.

Some people believe that Buddhist monks should live only in the pagoda and pray eight to 10 hours a day, rather than involve themselves in daily life. But monks have in fact been engaged for a long time, just in an unsystematic way. Monks have built schools and hospitals, but nobody realized that it was social engagement because the term wasn't there. The way forward is to let them do it in a more systematic way or to look for extensions of the activities that they can do. With some 50,000 monks in Cambodia, if we had the means to help them we would have 50,000 free-of-charge social workers. In 1995 I was the first Monk to start to talk about HIV/AIDS. I spoke through TV on issues of awareness. A lot of people complained and scolded me, saying that I cannot be a monk and talk about HIV/AIDS. It is taboo to talk about this topic, especially as a monk. Nonetheless, I still kept trying to teach about HIV/AIDS through my sermons and teachings. After one or two years I was no longer the only one taking up these issues, and people adopted the idea of Buddhist monks incorporating HIV/AIDS issues into the religious ministry.

## **How did Buddhism for Development get started? And what is it today?**

We created Buddhism for Development (BFD) in 1990. Its first location and purpose was in the camps along the Cambodia-Thai border during the troubled times of that era, helping the displaced people living there. A group of monks, including myself, began to work in the camps, and in 1992, even before the repatriation program, we moved to Cambodia itself. In that new phase, we kept the same concept: Buddhism for development.

I believe strongly that each country has its own merit and values -- some kind of indigenous spirit, indigenous culture and indigenous strategy -- and that is what is needed in rebuilding the nation. Let the nation heal itself. Cambodia must heal itself through its own values and beliefs, not those of others. And Buddhism is one essential part of Cambodia. About 95 percent of the population is Buddhist and Cambodia has been Buddhist for a long time. There must be teachings in Buddhism, I thought, that could be used in healing the nation and its people.

Thus a central idea behind BFD is that Buddhism can contribute both to healing and to development. We looked for Buddhist teachings that related to the different areas: development, healing and the maintenance of peace. We looked to how Buddhist institutions, including pagodas, monks, etc. were useful in the society. We explored how the participation of Buddhists could contribute to the healing, reconstruction and peace building process that was going on at the time. We began training in socially

engaged Buddhism, based on the idea that Buddhism -- both Buddhist ideas and Buddhist monks -- could help people, especially the refugees and displaced people. BFD now works in seven provinces in the north and west of Cambodia, working from the headquarters in Battambang. Our main focus has been and remains in communities. Starting in 1999, we have been able to establish small units at the community level, known as peace and development volunteers, or PDV. These volunteers are elected by secret ballot in their own communities. We train them to be the agents of change, to promote peace and development in their own village, based on the self-help concept. They watch for human rights violations. They also reach out to promote peace and reconciliation. At the start, many people were still living in zones controlled by the Khmer Rouge. The idea was that the PDV in the Khmer Rouge zone and the PDV in other areas would talk. Through this dialogue, feelings of animosity began to disappear and people become friendlier and friendlier. Today, the divides are far less clear and the former Khmer Rouge can hardly be seen as a distinct group.

Most work involving communal or group activity in Buddhism starts with the central Buddhist concept of *saddhā*, which is confidence or trust. If you don't trust each other, how can you work together? That is why we built the PDV on trust -- trust in each other, trust in what they can do and trust in what they can achieve together.

But the results at the grassroots are truly sustainable results. Part of the strategy is that our task is just to educate. The Buddha called it proclamation. We advise, but you do it by yourself. The Buddhist concept is self-help: first you help yourself.

Buddhists ask us why we don't help them to gain more knowledge about Buddhism or help them to build a temple. But if I build a temple, in the future nobody will build them. But if I help you to help yourself and you continue to believe in Buddhism, then you will build the temple yourself.

### **What are the main lessons you have learned?**

Spiritual and economic development should not be separated into two separate realms. In Buddhism, one is not more important than the other. We have a saying, "*Nāma-rupa*" which means that mind and matter have to go together. Mind affects matter and matter affects the mind. It is the teaching of the Buddha that economic development and spiritual development need to be done alongside each other.

### **Some Activities that I have done in my county in terms of "Buddhist Education and Buddhist Social Work"**

On Sunday October 19, 2014 and Sunday February 08, 2015 we went to Kompong Speu and Kompong Chhnag provinces to educate more than 700 students at Kralanh primary school. These communities work aim to share knowledge and experiences by Pannasastra University of Cambodia's students in Phnom Penh city of Cambodia. Especially, we want students in city to see the reality and real situation in rural area, what's going on? And how this country developed? One more thing, we make awareness what are differences between rich and poor people, how they live, eat and so far so



Actually, we must go together for developing our society. We are not the people who just only thinking and saying but we have taken action as the witness of our thinking and saying. We are hopefully, confidently, happily and joyfully to promote our Virtue Sharing Solidarity for our nation. We had the positive thinking that, you are the best one of yourself so you can bring the future bright for this nation. Please remember that, we are the one of the members of this country. Nowadays, how our societies look like??? Don't forget you are one of the people who had accountability for your county.

Finally, as we knew that, education is the most important thing for human being, without education human will return to the state of nature. The Buddhism is one of the key factors that played very important role for Cambodian society in term of developing society, conflict resolution, to solve social crisis, bring peace, freedom and educated people to understand what is right and what is wrong in Cambodian society. The Buddhism brings more development, sustainably, peacefully in the ancient time. Actually, in the context of education, monk is the key actor to educate people.

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