



## Education Peace Fair Report

1<sup>st</sup> – 3<sup>rd</sup> April 2011

Venue: Paññāsāstra University of Cambodia, Phnom Penh, Cambodia

Organized by Cambodia UNESCO Youth Peace Ambassadors

### Organizing Committee

#### Patrons

UNESCO Bangkok  
Eubios Ethics Institution  
International Republican Institute

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**Dr. Pierre Sane**, former Secretary- General of Amnesty International; President, Imagine Africa

**Prof. HengSreang**, Department of Philosophy, Royal University of Phnom Penh, Cambodia

**Prof. Taro Mochizuki**, Osaka University, Japan

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Cambodia UNESCO Youth Peace Ambassadors

Phnom Penh 19 April 2011

## About the Educational Peace Fair

### I. Introduction

Cambodia is a post-war country. Civil wars, social conflicts and internal factions have been severely weakening social, political and economic structures and infrastructures in this country. Since the end of the Khmer Rouge regime of "*Killing Field*", this country has been walking on a rough way to national reconstruction and development. The Paris Peace Agreement in 1991 and UN-supervised elections in 1993 has brought Cambodia to a broader opportunity to build its economy, social stability, peace and development in general. Its opening to the outside world in the 1990s has allowed Cambodia to enjoy a better environment for foreign direct investment, strengthening education, human capacity building, economic and diplomatic relations both in the region and the world – for its modernization in the globalization era.

There are, however, many things that Cambodia is still challenging. The social violent issues are increasing day by day, as can be seen through daily newspapers and weekly magazines. Those issues include domestic violence, gangsters, robberies, traffic accidents, land grabbing and so on. As observed, they have been getting worse and worse. At their root causes, these issues are the results of lacks of educated minds – especially of peace issue.

### II. Objectives

Peaceful living is the crucial component in/for a peaceful society. We need educated minds to help build peace in life and society. The necessity of peace-building in a society as well as the world is not a task of only one individual person or a group of people, but it is the task of everyone who lives in it. We feel this need.

Feeling the need and mission to carry out peace-building process/activity, we (the former trainees of UNESCO Youth Peace Ambassador Training workshop on "Building Culture of Peace" by UNESCO and UNITAR in Hiroshima, October 9<sup>th</sup> -13<sup>th</sup>, 2010) has successful completed the first peace building mission on organizing a workshop entitled "**Peace No Longer a Dream: New Paths to Walk On,**" on Saturday, 29 January 2011.

However, we still continuously building our peace mission in which another project entitled **Educational Peace Fair** (1<sup>st</sup> – 3<sup>rd</sup> April, 2011) was taken place.

The main objectives of our fair are to encourage activities of youth regarding creativity and peace sensation to get everybody involved in peace promoting, and too inspire “the sense of peace” among Cambodian youth

### **III. Expectations**

We believe that this fair will serve to:

- . To foster peace education in Cambodia
- . To promote sense of peace among the participants, and their involvement in peace (re)building in Cambodia. In that, we believe that the youths from different universities, NGOs and academic institutions will learn from the workshop as well as the painters' ideas about the significance of and ways to peace-building in their lives and society in which they live.
- . To use this Educational Peace Fair Project as a bridge to build communications and networks with different students, scholars and Cambodian youths – who will be members, and agent for peace building in Cambodia.
- . To master the peace ideas of Cambodian youth through different paintings.

### **IV. Participants**

Students from different universities are invited to join the peace painting as well as the semi-workshop on the 2<sup>nd</sup> April 2011. Members from some organization and faculty also presented in the workshop. The Total paintings for display are 19, and the number of students who joined the 2<sup>nd</sup> April Workshop was 42 students.

### **About the Organizing Committee**

Cambodia UNESCO Youth Peace Ambassadors consists of five members (refers to organizing committee). We attended a Youth Peace Ambassadors training workshop by UNESCO and UNITAR in Hiroshima, Japan in Oct 9-13 October 2010. We are expected and currently developing as well as processing our action plans to create a “peace” culture in our native country.

## Education Peace Fair

Educational Peace Fair was taken place for three day from 1<sup>st</sup> – 3<sup>rd</sup> April 2011 in which on the 2<sup>nd</sup> April 2011, we were organizing another semi-workshop entitled Peace-sharing Workshop.

The process of this fair, first we started by recruiting university student painters for developing their paints within the scope of peace. There were no strict criteria. The paint was free-style in which it required only A3 paper. Finally, we got totally 19 paintings from different university students. Moreover, 3 winners were chosen among the 19 paints for their excellent commitment and idea toward peace, and they were issued certificates and various incentives. The winners were carefully examined and selected by Architect Committee, Prof. Chhet u Dara, Prof. Heng Monyphal, and Prof. Seang Sophavotey However, all the 19 paints were displayed in our Peace Fair for three days at Paññāsāstra University of Cambodia together with the painting for Corcodian International School, Thailand.

Within our Peace Fair, we were also organizing a workshop entitle Peace-Sharing Workshop which it was taken place on the 2<sup>nd</sup> April. Four guest speakers were invited and had a very valuable presentation in delivering their message to our Cambodian students.

1<sup>st</sup> April 2011

On the 1<sup>st</sup> of April, we had an open statement for our fair by one of Cambodia UNESCO Youth Peace Ambassador, Samith Vattanak Oudom at Paññāsāstra University of Cambodia for 15 minutes in which the second international youth peace ambassador participants and other Cambodian university students joined the open speech of our Peace Fair. Mr. Oudom had given a brief introduction and the purposes of our fair together with a deeply grateful thanks to International Republican Institute and Paññāsāstra University of Cambodia in assisting the Peace Fair project whether technically or financially.

The fair was opened for public which started from the 8 in morning until 5pm in the evening.

2<sup>nd</sup> April 2011

On the 2<sup>nd</sup> of April, the fair resumed normally from 8am to 5pm. Specifically, we had organized a half-day workshop, Peace-sharing Workshop which four guest speakers were invited to delivered their presentation regarding the peace topic. It was held from 8:30am to 12pm.

Opening Session (8:30)

Before the open speech, there was an ice-breaking activity. All the participants introduced themselves to the whole workshop plus a brief introduction about Cambodia UNESCO Youth Peace Ambassadors' action plan and future prospect.

Next, the workshop was opened by a remark speech from one of Cambodia UNESCO Youth Peace Ambassadors, Ms. Kouy BunRong.

Second Session (9:00)

After that, Dr. Darryl Macer, UNESCO Regional Advisor in Social & Human Sciences in Asia Pacific made a presentation on the topic of "Building Peace in Many Ways Together". The main theme from his message was the mean for build peace; it needs first, the desire and passion in building peace. Without desire and passion, human hardly proceed his or her plan in doing the peace activity. The follow up step is to think about what to do in this peace mission. Next, the plan should be developed. However, in building the peace, it needs to build a strong foundation first such as ethical principle and morality. The next step is to construct the plan, and use the infrastructure to achieve the desire. After that, the evaluation of the plan is needed. Finally, all the activity should be shared to other people; in other words exchange for ideas.

After his presentation, several significant questions were followed up. For example:

1. What is the definition of Peace?
2. How to build desire for Peace?

Third Session (9:30)

The third session was the discussion activity which donut game has taken place facilitated by Dr. Darryl Macer. All participants were asked to stand up and build two-row circles which the two rolls people had to face with each other. Then, he gave a topic for discussion, "What do we need to build peace?" each person

had 1 minute each to talk. And then, the second round discussion question was, "What Peace do you want to build?" each person also had 1 minute each to talk.

#### Fourth Session (10:00)

Dr. Pierre Sane, former Secretary-General of Amnesty International; President, Imagine Africa, gave a presentation on "Human Rights and Peace". Within his speech, he started by giving different definitions of human rights according to different values such as European Universal and Asian value. However, despite of the distinct meaning, one common meaning is human rights focus on human dignity which stresses on two pillars, basic freedom and basic needs for living. He said that there is no peace without social justice, and there is no social justice if there is no warranty of human rights. He continued that if one society experiences the oppression such as slavery, racism, or any discrimination, there will be a resistance toward that; therefore, human rights can be taken place for more consideration. The final message that he made was truth, justice, and reconciliation will lead to peace.

Two inquiries were asked after the presentation.

1. What do you refer to reconciliation? Was there any reconciliation in Rwanda Genocide?
2. What do you think if the permanent members in UNSCO can use the human rights excuse to invade other countries? How do u respond to this?

#### Fifth session (10:50) Tea break

#### Sixth session (11:05)

Prof. Taro Mochizuki was presenting on the topic of "Teaching Peace". He said that actually, in Osaka University, peace education has already taken place since 2003 after the invasion of U.S. toward Iraq. In 2008, the text book "The Quest for Peace" has been published. The contents of textbook included:

- Part 1. Introduction  
Chapter 1. What is peace? (Prof. Eiichi Kido, OSIPP)
- Part 2. Aspects of war  
Chapter 2. Peace keeping operation and globalization: Mongolian front-line soldiers (Prof. Ryoko Imaoka, Institute of Foreign Languages)  
Chapter 3. Unequal economic development as a cause of war (Visiting Prof. Hiroshi Onishi, Kyoto University)  
Chapter 4. The Imperial University of Osaka during-/post-war Japan (Prof. Seiko Komorida, Faculty of Science)  
Chapter 5. World War I and peace (Prof. Wakio Fujimoto, Faculty of Human Science)
- Part 3. Ethnic groups and nation state  
Chapter 6. Think justice with the Palestine people (Prof. Aisa Kiyosue, OSIPP)  
Chapter 7. Peace in multi-ethnic society: case study of the Russian Federation (Prof. Naho Igaue)  
Chapter 8. Why people dispute 'history'? (Prof. Shiro Momoki, Faculty of Letters)  
Chapter 9. How do Japanese recognize North Korea? (Kang Jong hun)
- Part 4. Anxieties in contemporary society  
Chapter 10. Children and peace of life (Akiko Koito)  
Chapter 11. Medicine, medical care and peace (Prof. Yoshiro Sugita, Faculty of Medicine)  
Chapter 12. Environmental disruption as threatening of peace (Visiting Prof. Satoshi Iwamoto, Kyoto University)  
Chapter 13. Contemporary Japanese society and constitutionalism (Prof. Yoshihiro Misaka, Faculty of Law)
- Part 5. Roadmap toward the achievement of peace  
Chapter 15. Achieving peace: Good reasons from the viewpoint of human evolution (Prof. Yatsuhisa Nagano, Faculty of Science)  
Chapter 16. Acceptance of the others in multi-cultural society:

case study of “Intercultural education” in Germany  
(Prof. Hiroyuki Wagata, Faculty of Language &  
Culture)

Chapter 17. Art and transcending conflict (Visiting Prof. Kyoko  
Okumoto, Osaka Jogakuin University)

Chapter 18. “Life as absolute value” and peace (Prof. Seiji  
Yuasa, Faculty of Science)

Chapter 19. What is the strongest security policy? (Naoto Amaki)

Chapter 20. Philosophy of alterglobalization (Prof. Taro  
Mochizuki, IHERP)

Moreover, he also mentioned about elements which threaten peace building includes hatred, discrimination, exclusion, natural disaster. However, totally, the major cause is injustice which produces hatred.

In addition, there are two forms of violence, structural and cultural violence. And the object of peace education is to:

- to make the students be aware of different types of indirect (structural/cultural) violence
- to make the students think over the causative elements of violence
- to make the students reflect on the meaning of peaceful life
- to encourage the students to join peace promotion activities

Outcomes:

- Students follow advanced courses on peace study.
- Students join peace club and civil society movement group.
- Graduates work in NPOs, NGOs, and international organizations for peace promotion activities.

Question rise by participants:

1. How to avoid cultural violence?

Seventh session (11:25)

Prof. Heng Sreang made a presentation on “Peace Education”.

## 1. Introduction

- We are living in a violent world: human violence against humans, human violence against animals, and human violence against nature.
- Hunger, rebellion, terrorism and the threat of atomic and nuclear weapons of mass destruction make living uneasy and precarious – and cause confusions, insecurity and fear to the human race in the world today.
- Why is this happening? Is there a way out?
- What will become of us, of our families and of our society?
- These are only a few questions which baffle the mind and grip the heart with doubts and uncertainty.
- Violent acts today have threatened peace everywhere
- Violent acts in the world today seem to be ungovernable.
- Peace building seems to be an endless effort; while the reign of peace is momentary.
- One possible solution to grapple with the questions of violence, and, thus, with building peace, is to seek solution in philosophy.
- **Note:** Since the concept “Peace” refers to both ‘social’ and ‘spiritual’ (peace of the mind), I begins my paper with two points of views: brief social, political and legal perspective – and the second part starts with a certain philosophical perspectives.
- The central aim of my paper is to examine the role of philosophy in building for human society: what philosophy can do?

And how does philosophy help build peace in the mind of individual persons, and thus in a human society?

. The discussions in my work in this presentation will limit mainly to the issues of violence and peace in human society – not animals and nature (which, of course, deserves another work for it.

## 2. Social, political and legal approaches to peace building

- Legally, socially and politically speaking, to achieve peace, society as well as individual rights have to be reasonably controlled by laws.
- In that, individual actions and their exercises of rights are to be closely regulated: “*reward right actions and punish wrong action*” will be an imperative.
- With political and legal practices, therefore, there have to be only the enforcement (of legal and political policies), reward and punishment – which in fact lead to production and reproductions of means to control, or to reward, to enforce and punish.
- The solutions to the social and individual problems in this way help, but they may lead to more violent acts.

- What more as problems are the irregularities in implementing the state / legal policy; the abuse of one's position and roles for personal benefits, and so on.
- > This is not a complete solution.

### 3. Philosophical approach to Peace Building

- **Philosophically speaking**, to enforce laws without people's awareness and willingness to accept it will be just a subjugation of people's minds to political power – to control – which is, in fact, not a good way to build a peaceful culture.
- Like a Chinese philosophical claim: "if people are ruled by morality, they will go to jail by themselves when they do wrong acts; but if people are ruled by law, they will escape from jail when they do wrong acts."
- This sounds somehow idealistic, however.

#### a. Critical thinking

- One of significant factors to educate people to live a wholesome life is the academic learning of critical thinking.
- Critical thinking has been defined as 'correct thinking' – a disciplined thinking needed to identify, analyze, evaluate arguments and trust-claims (as right or wrong, true or false, good or bad); to promote one's quality to discover and overcome his/her own prejudices and biases.
- This is to equip students with crucial thinking starting from the classroom to workplace and in life:
- To learn critical thinking about what the cause and effects of one's actions
- To be aware of one's bias and prejudices which are the main causes of hatred and discrimination, and intolerances toward other people, race and culture
- To train people critical thinking (rational thinking) to make decision / judgment – not depend of mere beliefs, opinions, or authority (of the superior, dogmatic theories...).
- As a result, critical thinking (in its intellectual and social value) is a potential factor that helps promote democratic process.

#### b. Moral / Ethical education

- What follows, I propose solutions from moral education of human character, the human mind that has been seen by philosophers as the most influential factor of actions.
- This brings me to several thoughts of / in ethical philosophy of philosophers: Buddha, Confucius (*Kong Fu Tzu*), and Max Scheler.

#### **Buddhist Education of the Mind**

- According to Buddhist teaching, education of peace has to be directed toward the mind.
- This has to do with mental development – which is concerned with purifying and disciplining our mind.
- Buddhist ethical theory holds that the mind is one of the factors involved in causing problems, and, so, solving the problems must deal with the mind.
- It is because the mind itself is the key to changing the way we experience things, and the way we relate to other living beings and nature.
- Mental development helps safeguard man's mind to avoid unwholesome action, and see the values of things as they really are.
- Here, in this context, mental training is to make people aware of the value of peaceful living and the values of relationship, companionship / friendship and solidarity.
- According to Buddhist principle, when one realizes the **value of peace**, one will have an aim to conserve it and promote it.
- Yet, to do this, one has to start with oneself.
- This mental education will lead to awareness of **Patticasamutpada** (literally means 'cause-effect principle') – the **cause and effect** of one's action:
- Buddhist teaching holds that:
  - "You reap what you sow"
  - If we plant mango, we will reap the fruits of the mango.
  - In other word, as Buddha says, "do good gains good"; "do evil gains evil"
  - Similar to Buddhist teaching in this context is the idea of human 'Good-heartedness' (Jen) – the humanness of human beings – the sources / seed of good action – of a Chinese philosopher Confucius (*Kong Fu Tzu*)
  - **Confucius** advocates for good living in human society – by proposing his "Golden Rule":
  - "Do unto others what you want others do unto you."
  - Conversely, "don't do to others what you don't want others do to you".
- This follows that "Speak or do peace to others if we want others speak or do peace to us". Or, Conversely, "Don't do violence unto others if you don't want others do violence unto us"
- Another way to peaceful education in Buddhist teaching is the concept of '**ahimsa**' (non-violence) – traditionally from Buddhist religious and moral practice.
- The Teaching advices that "One has to be aware that hatred cannot be solved by hatred"; and that only peace ('**ahimsa**'), that is, love can solve the problem of violence.



- Peaceful education can be mainly connected to the concept of 'love' and 'solidarity' in the philosophy of Max Scheler.

### **Marx Scheller's concepts of Love and Solidarity**

- In the spirit of **Marx Scheller**, (a contemporary German philosopher), we come to the concept of 'love' in human life, and concept of 'solidarity' in human community.

#### **Love**

- According to Max Scheler, we cannot assure the existence of a community – a society – without the sense of 'love'.
- For him, love promotes the well-being of the beloved person, and contributes to the positive values of personality.
- It promotes values in others.
- However, materialistic love can betray the hierarchy of values. Love can be a maximum of justice. A person may enlarge values of things in favor of love.
- Emotionally charged mind can make a person to do things in opposite to their good will.
- What is required, here, is the respect of truth.
- Scheler, therefore, proposes that 'love presupposes justice'.
- This means that 'in the face of love, one has to think of justice as truth, as value and importance. Otherwise, injustice will occur.

### **Human deeds and values**

- According to Max Scheler, the moral values of good and evil "ride on the back of the deed"
- For Max Scheler: the bearer of the moral values of good and evil is the person.
- "Only persons can (originally) be the morally good or evil; everything else can be good or evil by reference to persons."
- This is so because only person can truly act, prefer, and will.
- The person in his acting, in his act of preferring, realizes values.

>Here, we can say that whether one chooses a peaceful life or violent life – is a person's choice.

- And, of course, in preferring the way – peaceful or violent – one really knows the consequence.

### **Solidarity**

- For Scheler, every person as a moral subject is a 'person acting with others', as a 'man with others,' and a co-responsible' for everything morally relevant in this totality':
- Every person is both an *individual person* and a *collective person – a Global Person*.
- The collective person is *the center of experiencing in the endless totality of living with one another – called the 'social unit'*.
- As a collective person, the social person acts social acts, that "acts that find their fulfillment only in a possible community.
- For **Scheler**, the world of the collective person is the *collective world*, while the world of individual person is the *singular world*.
- **Plato's** conception of 'men' / humans – has some relevant support to this point.
- Plato views 'humans' as social animals";
- With natural tendency to live together in group, in society, in the state, humans have built great civilization of earth.

### **4. Concluding remarks**

- Philosophical (with ethical) education toward building a peaceful culture / society requires the internalization of values of peace > to build sense of peace in the mind of individual person.
- In other words, we can have peace in society only when there is cultivation of peace in the mind of each individual person.
- Of course, we cannot force persons to stay, to live in group of they have no sense of group-life value and no willingness to accept collective responsibility.
- This leads us to Scheler's notion of true solidarity. In genuine solidarity, everyone is responsible oneself and for the other.
- Essentially, what makes solidarity possible is the mutual reciprocity and reciprocal valueness of all moral acts, especially love.
- It is love that builds solidarity, because my love for others increases my capacity to love all others.
- In solidarity, collective peaceful society assumes human faces – the *faces* that encounter one another *in an infinite extension* (Immanuel Levinas).
- The face as human face – the human life - is the face which signifies value that serves to live, to be loved and to be respected.
- It is not the face in Pol Pot's regime of "*Killing Field*" – a war – in which human face was seen as an object to be hit, to be killed as one willed.
- As value, the face that inter-face one another, therefore, has to be the face that face one another in human relationship – in dialogue – a dialogical way for a peaceful-living-with-one another in the world.
- Finally, from the spirit of Max Scheler, rectifying violence, and thus education of peace begins with

the (one's) self:

- The first challenge to the collective person is to live simply and peacefully.
- "Live simply-peacefully so others live simply-peacefully"
- Kant's categorical imperative proposes for universality of human act from the 'good will' which demands each person to "*treat other as an end in him/herself and not as a means*".
- In Cambodia, we need the teacher for both the head and the heart
- We need deep education of philosophy: we need right textbooks and professionals to teach our students.
- We need real experts write textbooks and to teach – not teachers with no specialization in the field to teach philosophy to students as done by many universities in present-day Cambodia – otherwise they will only create confusions in among students and the feeling of non-sense of their study of philosophy subject.

Eighth session (11:45)

The final session was spent to issuing certificates to the three winners of the Peace Fair. Each winner acquired a certificate plus other incentives. For the participants of Peace Fair, everyone got an appreciation letter and a small motivated gift.

Ninth session (11:55)

Peace-Sharing Workshop was closed by Cambodia UNESCO Youth Peace Ambassador, Ms. Kouy BunRong.