

**Overseas Fieldwork Report 2005**

# **Takeo Province, Cambodia**

**March 2006**

**Graduate School of International Development  
Nagoya University  
Nagoya, Japan**

Overseas Fieldwork Report 2005  
Takeo City, Takeo Province, Cambodia

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## **Introduction**

The fourteenth Overseas Fieldwork (OFW 2005) of the Graduate School of International Development (GSID), Nagoya University, was carried out in Takeo Province, Cambodia from 1 to 17 September 2005. This is the first OFW undertaken in Cambodia, and the GSID conducted it in close cooperation with the Royal University of Phnom Penh (RUPP). GSID and RUPP made an academic exchange agreement in January 1998, and since then, a number of faculty members and students from both institutions have enjoyed various opportunities to interact and collaborate through either their research or study. The OFW 2005 was very important occasion for GSID to strengthen its relationship with RUPP.

Considering relevance of topics to Cambodian contexts and expertise of GSID professors, we divided 29 students into four working groups, i.e., (WG1) agriculture, (WG2) education, (WG3) micro-finance, and (WG4) religion, for the purpose of studying rural and regional developments of Takeo in integrated way. They conducted their research in three districts in Takeo Province and shared their research findings with villagers and local authorities in each district on the last day of our stay in Takeo.

For this year's OFW, we asked participants to take a special course for learning an analytical tool called "Project Cycle Management (PCM)" before going to the field. This course was offered by the Foundation for Advanced Studies on International Development (FASID) and took place at the GSID in August 2005. Even though participants did not directly apply the PCM for their study in Takeo, an analytical framework they obtained through the PCM course helped them analyze situations in Takeo. In addition, we also organized a workshop to learn another tool of analysis for their study, which is called Participatory Rural Appraisal (PRA), conducted by Mr. Masahiro Oseko, Consultant from Nefuka Company. The PRA was applied at the initial stage of their research in order to familiarize themselves to conditions of their research sites.

Reflecting comments and advices received at the presentation and other occasions, participants tried to elaborate their work in the final product. The present volume is a collection of the working group reports.

## **Acknowledgement**

The committee of OFW 2005 is indebted to many people and institutions both in Cambodia and Japan for the successful completion of this year's program.

Our appreciation must be directed first to the people of Takeo Province. We are especially grateful to the Governor and the officials of the Provincial Government for their generous assistance and cordial hospitality. We also would like to express our sincere gratitude to all of those who kindly provided us precious information in the interviews. We could not accomplish the OFW successfully without their kind support.

Next our appreciation goes to the students and advisors of Royal University of Phnom Penh (RUPP). We would like to express our sincere appreciation to the faculty members of RUPP: Prof. Neth Barom, Vice-Rector of RUPP, Prof. Ngin Chanrith, Prof. Chhinh Sitha, Prof. Nhong Hema, Prof. Ly Vanna and Prof. Chap Nimol. Participants of the OFW 2005 received a tremendous support from eight students and four advisors of RUPP

during the field research. We are grateful to their dedicated cooperation not only as advisors and translators but also as joint researchers.

Last but not least, we are very grateful to those who provided valuable lectures to our participants in the preparatory seminar of OFW 2005: Mr. Treung Mealy, Former Ambassador of Cambodia to Japan, Prof. Kenji Yotsumoto from Nagoya Keizai University, Prof. Kuong Teilee from CALE at Nagoya University, Ms. Ayako Ido, Ms. Keng Chan Sopheak and Mr. Ngov Penghuy from GSID at Nagoya University. We also would like to thank Ms. Kelsey Lynn Haskins for the English correction of this volume.

#### **Committee on OFW 2005**

Yuto Kitamura, Associate Professor and Project Director

Sanae Ito, Associate Professor

Takashi Kato, Associate Professor

Collaborating professor

Yoshihiko Nishimura, Professor

Office of OFW

Chiaki Miwa, Research Associate

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## List of Participants

### Faculty Members (10)

Working Groups	Advisors from GSID, Nagoya University		Advisors from Royal University of Phnom Penh (RUPP)	
WG1	Yoshihiko Nishimura	Professor	Nhong Hema	Head of Department of Psychology
WG2	Yuto Kitamura	Associate Professor	Ly Vanna	Lecturer
WG3	Sanae Ito	Associate Professor	Ngin Chanrith	Lecturer
WG4	Takashi Kato	Associate Professor	Chap Nimol	Lecturer
Logistics/Coordination	Chiaki Miwa	Research Associate	Ngin Chanrith Chhinh Sitha	Lecturer Lecturer

### GSID Students (29)

WG	No.	Name	Department #	Nationality	Sex
<b>WG 1</b> <b>Agriculture</b>	1	Akihiro Sasada **	DID	Japanese	M
	2	Erika Okazaki	DID	Japanese	F
	3	Mayumi Ito	DICOS	Japanese	F
	4	Misaki Kodama *	DICOS	Japanese	F
	5	Kenjiro Sakamoto	DICOS	Japanese	M
	6	Sok Sothea *	DID	Cambodian	F
	7	Sun Weichi	DICOS	Chinese	F
<b>WG 2</b> <b>Education</b>	1	Ayuka Otsuki	DID	Japanese	F
	2	Cheu Dary	DICOS	Cambodian	F
	3	Kanae Kawashima **	DID	Japanese	F
	4	Nozomi Kawahara *	DICOS	Japanese	F
	5	Orie Sasaki	DID	Japanese	F
	6	Sukoyaka Takami	DID	Japanese	F
	7	Yuriko Hisano	DID	Japanese	F
	8	Zhan Yan *	DID	Chinese	F
<b>WG 3</b> <b>Microfinance</b>	1	Adu Adwoa Konadu *	DICOS	Canadian	F
	2	Ana María Figueras Moya	Research Student	Spanish	F
	3	Aya Suda	DICOS	Japanese	F
	4	Meteleva Natalia **	DID	Russian	F
	5	Moon Kyung Sa	DID	Korean	M
	6	Hiroharu Ochihara	DICOS	Japanese	M
	7	Daisuke Ogie	DID	Japanese	M
	8	Tomoko Asahi *	DICOS	Japanese	F
<b>WG 4</b> <b>Culture (Religion)</b>	1	Kanako Kuno **	DICOS	Japanese	F
	2	Kanako Kuroishi *	DICOS	Japanese	F
	3	Kuniko Shimomura *	DICOM	Japanese	F
	4	Lee Hui-Chun	DICOM	Taiwanese	F
	5	Maya Katagiri	DICOS	Japanese	F
	6	Misa Doi	DICOM	Japanese	F

\*\* Group leader, \* Sub-leader, # DID: Department of International Development, DICOS: Department of International Cooperation, DICOM: Department of International Communication

### RUPP Student Interpreters (8)

WG	Name	Sex	WG	Name	Sex
<b>WG1</b>	Chem Vuthy	M	<b>WG3</b>	Chan Malen	F
	Keo Kosal	M		Keo Phally	F
<b>WG2</b>	Chek Soklim	M	<b>WG4</b>	Ouk Sok	M
	Eam Thea	M		Pho Yaty	M

## Program of OFW 2005

### Preparatory Seminar

Date	Hours	Title of the Lecture	Lecturer
May 12	15:00 – 16:30	Introduction to OFW 2005 Assistance by RUPP	Prof. Yuto Kitamura, GSID Prof. Ngin Chanrith, Visiting Professor of GSID from RUPP
May 25	15:00 – 16:30	Introduction to Cambodia and Takeo Province	Prof. Ngin Chanrith, Visiting Professor of GSID from RUPP
Jun. 1	15:00 – 16:30	Economic Conditions of Cambodia	Mr. Ngov Peng Huy, GSID student of the doctoral program
Jun. 8	15:00 – 16:30	Legal and Political Systems in Cambodia	Prof. Kuong Teilee, CALE, Nagoya University
Jun. 15	15:00 – 16:30	Administration and Decentralization in Cambodia	Prof. Kenji Yotsumoto, Nagoya Keizai University
Jun. 22	15:00 – 16:30	Education in Cambodia: Cross-cutting Issues	Ms. Keng Chan Sopheak, GSID student of the doctoral program
Jun. 29	15:00 – 16:30	Group Work by each WG	---
Jul. 1	9:00 – 18:00	One-day Workshop on PRA	Mr. Masahiro Oseko, Representative of Nefuka consulting company
Jul. 6	15:00 – 16:30	Rural Development in Cambodia	Ms. Ayako Ido, GSID student of the doctoral program
Jul. 13	15:00 – 16:30	Cambodia: Culture and Religion	Mr. Truong Mealy, Former Ambassador of Cambodia to Japan
Jul. 20	15:00 – 16:30	Development Assistance to Cambodia	Prof. Ngin Chanrith, Visiting Professor of GSID from RUPP
Jul. 22	16:30 – 18:00	Research Ethics Video: “The Killing Fields”	Prof. Chiaki Miwa, GSID ---
Jul. 27	15:00 – 17:00	Presentation of Research Plans by WGs	---

### Overall Schedule of Fieldwork in Cambodia

Date	Activities
Sept. 1 (Thu.)	11:00 Nagoya (MH057) → 16:50 Kuala Lumpur (stopover)
Sept. 2 (Fri.)	9:30 Kuala Lumpur (MH754) → 10:20 Phnom Penh Move to Takeo Province by bus Meeting with RUPP professors, RUPP student interpreters, and representatives of the provincial government over dinner
Sept. 3 (Sat.)	Courtesy visit and briefings at Takeo Provincial Government Office Move to each research site by WGs Beginning of field survey in each research site
Sept. 4 (Sun.)	Free time
Sept. 5 (Mon.) - 10 (Sat.)	Field survey by each WG (6 days) Welcome dinner hosted by the governor of Takeo Province, followed by a special cultural exchange event in the evening of Sept. 9 (Fri.)
Sept. 11 (Sun.)	Free time
Sept. 12 (Mon.)	Extra day for additional research, and preparation for the final presentation
Sept. 13 (Tue.)	Presentation of the research findings by WGs in each research site Farewell Party hosted by GSID, Nagoya University
Sept. 14 (Wed.)	Move to Phnom Penh Meetings at respective central governmental offices related to the topics of each WG
Sept. 15 (Thu.)	Free time
Sept. 16 (Fri.)	11:10 Phnom Penh (MH753) → 14:00 Kuala Lumpur 23:45 Kuala Lumpur (MH056) → 7:30 (Sept. 17) Nagoya



## Detailed Schedule of Field Survey by Each Working Group

### WG1

Date	Places Visited and Activities
Sept. 3	Meeting with a provincial officer Visit to Krang Village
Sept. 5	Visit to Krang Village Transect walk, map-making, and other activities using PRA methods
Sept. 6	Visit to Krang Village Interview with villagers ( 4 families per group * 3 groups = 12 families )
Sept. 7	Visit to Krang Village Interview with villagers (12 families)
Sept. 8	Visit to Provincial Office of Ministry of Rural Development Visit to Department of Agriculture Interview with officers regarding Agriculture Quality Improvement Project
Sept. 9	Visit to Krang Village Interview with villagers (12 families)
Sept. 10	Visit to Krang Village Interview with villagers (12 families)
Sept. 12	Visit to Say Ma Village Visit to Krang Village for a cultural exchange
Sept. 14	Visit to Ministry of Agriculture, Forestry and Fisheries in Phnom Penh Visit to JICA office

### WG2

Date	Places Visited and Activities
Sept. 3	Meeting with Leay Bo commune council Visit a primary school in Leay Bo commune Visit Tror Peang Kror Seang village and Community Learning Center (CLC)
Sept. 5	Visit to the CLC Interview with the CLC manager and the deputy manager Visit to Secondary School and Primary School B Interview with the principals and teachers
Sept. 6	Visit to the CLC Interview with trainers and learners of the Japanese NGO Interview with the trainers, learners and graduates of the furniture course
Sept. 7	Visit to the CLC Interview with the trainers, learners and graduates of the water pipe course Interview with the trainers and learners of the chicken-raising course
Sept. 8	Visit to the Regional Teacher Training Center Visit to the District Office of Education (DOE) Interview with the representatives of DOE and staff of Non-formal Education section
Sept. 9	Visit to Primary School A Interview with principal, teachers and students Visit to Secondary School Interview with students
Sept. 10	Visit to a special intensive course for a re-entry of primary school drop-outs Interview with the teacher and students Visit to the house of a teacher of literacy course Interview with the literacy teacher
Sept. 12	Visit to Provincial Office Education Preparation for the presentation
Sept. 14	Visit Ministry of Education Youth and Sports in Phnom Penh Interview with representatives of department of planning and department of NFE

**WG3**

Date	Places Visited and Activities
Sept. 3	Visit to Prey Cheu Teal village Interview with the village authorities
Sept. 5	Visit to Pagoda in Prey Cheu Teal village Interview with villagers Visit to Prey Cheu Teal village Interview with villagers
Sept. 6	Visit to Prey Cheu Teal village Interview with villagers
Sept. 7	Visit to Prey Cheu Teal village Interview with the village level representatives of Self Help Farmer's Association & Rice Mill Association
Sept. 8	Visit to Prey Cheu Teal village Interview with the village authorities and members of Village Development Committee
Sept. 9	Visit to ACELEDA (Association of Cambodian Local Economic Development Agencies) Bank office Interview with representatives of ACELEDA Bank Visit to PRASAC MFI Ltd (Programme de Rehabilitation et d'Appui au Secteur Agricole du Cambodge) office Interview with representatives of PRASAC
Sept. 10	Visit to Prey Cheu Teal village Interview with villagers
Sept. 12	Visit to Provincial Office of Ministry of Rural Development Interview with the representatives
Sept. 14	Visit to Ministry of Rural Development in Phnom Penh Interview with the director

**WG4**

Date	Places Visited and Activities
Sept. 3	Meeting with a provincial officer Visit to Say Ma village Interview with the village chief
Sept. 5	Visit to the Department of Cults and Religions Interview with the deputy director Visit to Say Ma village Interview with villagers
Sept. 6	Visit to the Leay Bo Pagoda Interview with the head monk
Sept. 7	Visit to the Leay Bo Pagoda Interview with the achar of Pagoda construction committee and monks Visit to Say Ma village Interview with villagers
Sept. 8	Visit to Say Ma village Interview with villagers
Sept. 9	Visit to Say Ma village Interview with villagers
Sept. 10	Visit to the Department of Cults and Religions Interview with director Visit to the Pouti Wan Pagoda Interview with the head monk and other monks Visit to Say Ma village Interview with villagers
Sept. 12	Visit to Say Ma village Interview with villagers
Sept. 14	Visit to the Ministry of Cults and Religions Interview with deputy chief and bureaucrats

## Presentation of Research Findings at Each Research Site

The presentation of research findings was held at each site by each working group on September 13, 2005. The following tables show details of the programs.

### WG1

Time:	9:00 - 12:30
Venue:	Commune center at Sra nge commune
Audience:	Chief and deputy chief of district office of Treang district, commune chief of Sra nge commune, deputy director of province office of rural development of Takeo, village head of Krang village, village head and 2 deputy heads of Prey Cheu Teal village, and others (around 50 people in total)
Schedule:	9:00 - 9:05 Opening speech by Prof. Nishimura, WG1 group advisor 9:05 - 10:15 Presentation by WG1 members 10:15 - 10:30 Q & A 10:30 - 12:00 Presentation by WG3 members 12:00 - 12:10 Q & A 12:10 - 12:15 Comments from the chief of Treang district office 12:15 - 12:20 Closing remarks by Prof. Ito, WG3 group advisor 12:25 - 12:30 Handover of a token of appreciation to the chief of District Office of Treang and Prey Cheu Teal villagers

### WG2

Time:	13:00 - 14:40
Venue:	Community Learning Center (CLC) of Tror Peang Kror Seang village
Audience:	CLC manager (commune leader), CLC deputy manager (principal of Primary School A), village head, deputy village head, a member of VDC, and villagers (around 50 people in total)
Schedule:	13:00 - 13:05 Opening speech by Mr. You Mith (CLC manager) 13:05 - 13:10 Self-introduction of the group members 13:10 - 14:00 Presentation by the group members 14:00 - 14:05 Comments from Mr. You Mith 14:05 - 14:15 Q & A 14:15 - 14:20 Speech by Prof. Kitamura and the group members 14:20 - 14:30 Handover of a token of appreciation to the CLC and primary schools 14:30 - 14:40 Closing remarks by Mr. You Mith

### WG3

Time:	9:00 - 12:30
Venue:	Commune center at Sra nge commune
Audience:	Chief and deputy chief of district office of Treang district, commune chief of Sra nge commune, deputy director of province office of rural development of Takeo, village head of Krang village, village head and 2 deputy heads of Prey Cheu Teal village, and others (around 50 people in total)
Schedule:	9:00 - 9:05 Opening speech by Prof. Nishimura, WG1 group advisor 9:05 - 10:15 Presentation by WG1 members 10:15 - 10:30 Q & A 10:30 - 12:00 Presentation by WG3 members 12:00 - 12:10 Q & A 12:10 - 12:15 Comments from the chief of Treang district office 12:15 - 12:20 Closing remarks by Prof. Ito, WG3 group advisor 12:25 - 12:30 Handover of a token of appreciation to the chief of District Office of Treang and Prey Cheu Teal villagers

**WG4**

Time:	9:00-11:55
Venue:	Meeting place in Say Ma village
Audience:	Monks of Leay Bo pagoda (Head monk, Vice head monk, other monk) , Villagers of Say Ma village (Village chief, Vice village chief, others) (around 60 people in total)
Schedule:	<div>9:00 - 9:05    Opening speech by the group members</div> <div>9:00 - 9:40    Presentation by the group members</div> <div>9:40 - 10:00    Q &amp; A</div> <div>10:00 - 10:30    Reciting of sutra by villagers, and serving food for monks</div> <div>10:30 - 11:30    A small farewell party, and reciting of sutra by monks</div> <div>11:30 - 11:35    Closing remarks by Prof. Nimol</div> <div>11:35 - 11:55    Handover of souvenirs from the village chief to the WG4 members</div> <div>                    Handover of a token of appreciation to Leay Bo pagoda and Say Ma village</div>

**Presentation of Research Findings at GSID, Nagoya University**

Upon our return to Nagoya, the overall presentation was held at GSID, Nagoya University on October 5, 2005, in order to share research findings and experiences among different groups, and also receive feedback from GSID professors and students who did not participate in the field survey.

Comments and suggestions received during the above two presentation opportunities are reflected in the final report written by each WG.

## Photographs

**H. E. Sou Phirin, Governor of Takeo Province hands over an ornament of Cambodia to Prof. Yuto Kitamura of GSID.**



**Courtesy visit to Takeo Provincial Office on Sept. 3**





**PRA workshop  
as part of the preparatory seminar**



**WG1**



**WG2**



**WG3**



**WG4**



**Presentation of findings at one of the  
research sites**



## Background Information on Takeo Province\*

### Location

Takeo Province is located in the South of Cambodia. It is about 80km from the capital city of Phnom Penh. The Province borders with Phnom Penh to the North, Kandal Province to the North-East, Kampong Speu Province to the North-West, Kampot Province to the West, and Vietnam to the South (see Map 1).

Map 1: Map of Cambodia



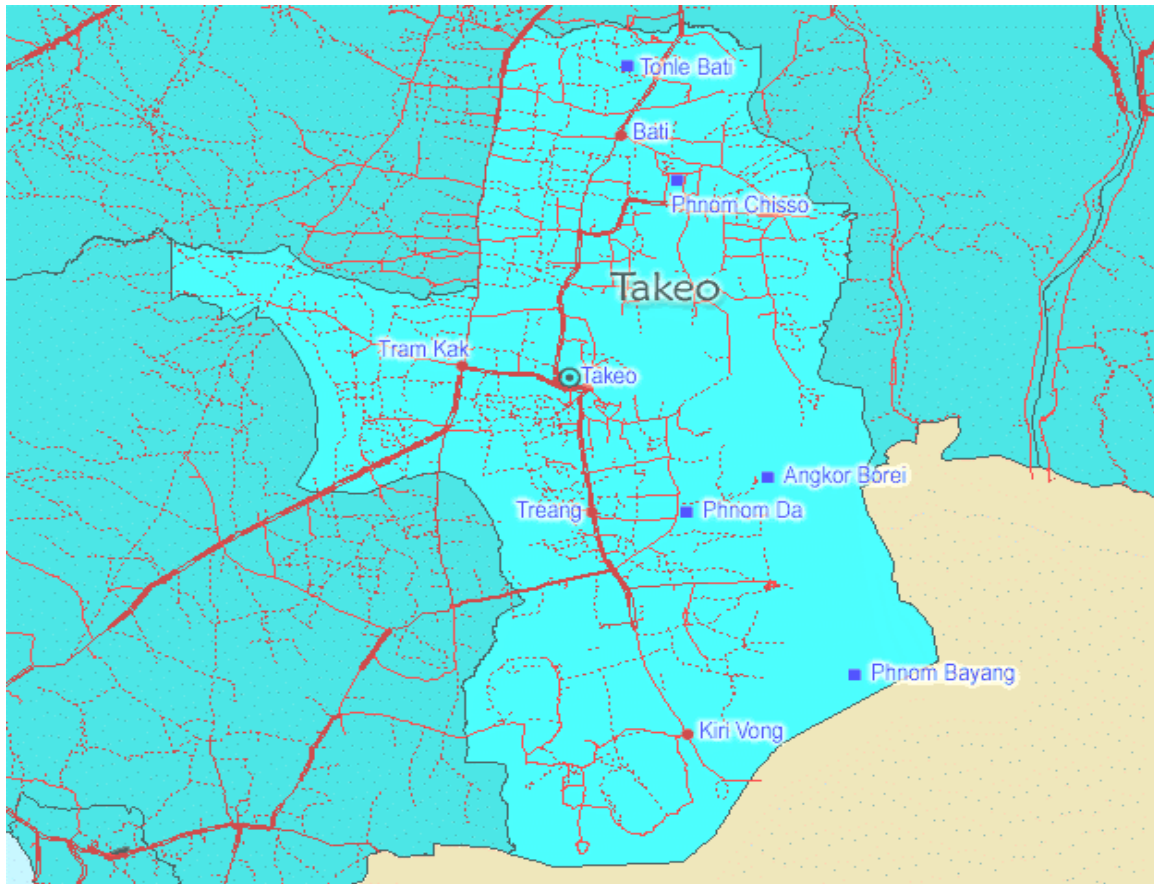
Source: *One World – Nations Online* [[www.nationsonline.org/oneworld/cambodia.htm](http://www.nationsonline.org/oneworld/cambodia.htm)] (November 30, 2005)

### Political Subdivision

Takeo Province is composed of 10 Districts comprising 100 Communes of 1,116 Villages. The target districts of the Overseas Fieldwork (OFW) research were Treang District, Tram Kak District, and Bati District (see Map 2). Districts are the local administration organs after the provincial level. District chiefs are appointed by the Provincial Governor, who is nominated by the Ministry of Interior. Even though communes are under the formal structure of Districts, commune chiefs and commune councilors are elected based on the proportional electoral system of political parties. Finally, villages are the lowest level of local government administration.



Map 2: Map of Takeo Province



Source: *Cambodia.4t.com* [[www.cambodia.4t.com/tourism/takeo.html](http://www.cambodia.4t.com/tourism/takeo.html)] (November 30, 2005)

## Demography

According to the 1998 census, Takeo Province has a population of 848,953 people living in 165,878 households. As with the national populace, its female population accounts for 52%, of which 48% are over-15 year-old adults. The female-headed households are many, which stand at 18.50%. The bulk of the population which are around 90%, are agricultural farmers. The rest 10% are civil servants and small business people.

## Local Industries

Of the total land area of 3,563 square km, 51% are used for wet season rice farming and 20% are for dry season rice farming. In fact, Takeo is the third strongest rice producing province in Cambodia. In 2005, Takeo produced the most dry season rice in the country. In addition, Takeo is one of the largest producers of fish per ton. There are 20 fishing lots in the province.

\*This background information consists of extracts from the following references, edited by Dr. Ngin Chanrith.



## **References**

National Institute of Statistics. 1998. 1998 Population Census. Phnom Penh: Ministry of Planning/The Royal Government of Cambodia

National Institute of Statistics. 2003. Statistical Year Book 2003. Phnom Penh: Ministry of Planning/The Royal Government of Cambodia

# **Agriculture & Rural Development**

## **- Income Generation for Rural People -**

(Krang Village, Sra nge Commune, Treang District, Takeo Province, Cambodia)

1. Introduction
  2. Assistance
  3. Profile
  4. Analysis
  5. Conclusion
  6. Recommendation
- Endnotes  
References

### **Group Advisors**

Prof. Yoshihiko Nishimura (GSID)

Prof. Nhong Hema (RUPP)

### **Written by**

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Erika Okazaki  
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Kenjiro Sakamoto

Sok Sothea \*  
Mayumi Ito

\*\* Group Leader    \* Sub-leader

# 1. Introduction

## 1.1 Schedule of the WG1 Fieldwork in Cambodia

Sep.1 (Thu.)	Departure from Nagoya. Arrive at Kuala Lumpur.
Sep.2 (Fri.)	Departure from Kuala Lumpur, arrive at Phnom Penh, move to Takeo Province, meet RUPP professors and students.
Sep.3 (Sat.)	AM: meeting with province officer. PM: first working site in Krang Village.
Sep.4 (Sun.)	AM: to the market in Takeo. PM: meeting about following interviews.
Sep.5 (Mon.)	AM: research in Krang Village by walking. PM: make a map of the village, field survey by RRA/PRA.
Sep.6 (Tue.)	Interviews in Krang Village. (12families per day = 4families/group ×3groups.)
Sep.7 (Wed.)	Interviews in Krang Village. (12families)
Sep.8 (Thu.)	AM: visit Provincial Office of Ministry of Rural Development. PM: visit Department of Agriculture, Agriculture Quality Improvement Project (AQIP).
Sep.9 (Fri.)	Interviews in Krang Village. (12families)
Sep.10 (Sat.)	Interviews in Krang Village. (12families)
Sep.11 (Sun.)	Free time in Phnom Penh.
Sep.12 (Mon.)	AM: visit Say Ma Village of WG4. PM: cultural exchange in Krang Village, preparation of presentation.
Sep.13 (Tue.)	AM: presentation of the final findings in Krang Village. PM: farewell party in Takeo.
Sep.14 (Wed.)	AM: good-bye to RUPP professors and students, move to Phnom Penh. PM: visit Ministry of Agriculture, Forestry and Fisheries, JICA office in Phnom Penh.
Sep.15 (Thu.)	Free time: Siem Reap or seeing around Phnom Penh.
Sep.16 (Fri.)	Departure from Phnom Penh. Arrive at Kuala Lumpur sightseeing, departure from Kuala Lumpur.
Sep.17 (Sat.)	AM: arrive at Nagoya.

## 1.2 Purpose of Research

Our research topic was “Agriculture and Rural Development”. We decided to analyze income generation from the perspective of irrigation systems and market access, in Krang Village of Takeo Province. If income increases, people will be able to achieve more convenient lifestyles than now. Therefore, to analyze income resources and to research opportunities for increased income and access to market are effective. What are the income resources in Krang Village? Are people satisfied with today’s income situation? How do they manage

their daily lives? Do they sell and buy things? The answers to these questions will be useful to improve Krang Village's situation. We first paid attention to the following 3 topics.

(1) Income Resources: What are the income resources in Krang Village?

(2) Irrigation system: How do they produce crops?

(3) Market Access: How do they sell and buy things?

### 1.3 RRA/PRA

On September 5<sup>th</sup> 2005, we walked around Krang Village and got information to make a map in the morning. We made a map of the village and played RRA/PRA in the afternoon. The purpose of the PRA/RRA was to know the current situation in Krang Village and to give people a chance to reconsider how they settle problems which they face. It is important for the local people to clearly understand their present conditions and to face their difficulties because if they know their situation, they can make an effort to improve them and acquire a higher living standard. The procedures and details of PRA/RRA are listed as follows: (we asked 10 people to join us)

(1) Introduction: We asked people their names, age, sex, family and other basic information

(2) Agricultural Calendar, Seasonal Calendar

In Table 1. Agricultural Calendar, we asked people what kind of food they produced in each month. In Table 2. Seasonal Calendar, we asked them what image they had in each category of weather, illness, fruit and event in each month. The results are as follows:

Table 1. Agriculture Calendar

Month	1	2	3	4	5	6	7	8	9	10	11	12
Rice	Dry	Dry	Dry	Dry	Rainy1	Rainy1	Rainy1	Rainy1				
							Rainy2	Rainy2	Rainy2	Rainy2	Rainy2	Rainy2
Vegetable					Water Melon	Water Melon	Water Melon	Water Melon	Water Melon	Water Melon		
Fruit				Mango	Mango							

Source: Authors. Based on the data collected through PRA.

Table 2. Seasonal Calendar

Month	1	2	3	4	5	6	7	8	9	10	11	12
Weather	Cold	Cold	Shiny	Shiny	Shiny	Shiny	Rain	Rain	Rain	Rain	Dry	Dry
Illness	Cold	Cold	Cold	Cold		Daunge Fever	Daunge Fever	Daunge Fever	Daunge Fever	Daunge Fever	Cold	Cold
Fruit			Mango	Mango	Mango			Custard	Custard			
Event	Wedding	Wedding		New Year	Wedding	Wedding	Wedding			Phuchum Benh	Water Festival	

Source: Authors. Based on the data collected through PRA.

### (3) Ranking of vegetable and animal

The objective of ranking is to find out how to use the production or livestock, and what combination (ex. three term cultivation, vegetable and livestock) is best for farmers. However, we could only have the workshop about production. And then, we found that mainly rice is used for many purposes (for sale, consumption, gifts and farming), and that other farmer product (vegetable, fruit) is used for their own consumption.

### (4) Issue of Development

First, we asked people to clarify their problems by asking, “What do you need? Do you have any problems now? If yes, then what’s the problem?”

Second, we asked each person to put 2 papers on each problem that he/she thought was most serious and ranked the problems.

Third, we asked them if they could solve those problems by themselves in financial and technical ways.

The result of ranking is the following.

\*Ranking 1 means that it is the most serious problem.

\*No in Financial and Technical solution means that they didn’t think they could solve each problem by themselves.

\*Yes in Financial and Technical solution means that they thought they could solve them by themselves. Therefore, we have possibility to solve those problems with farmers in cooperation.

Table 3. Ranking Problems

Ranking	Problems	Number of people	Financial solution	Technical solution
1	Shortage of drinking water	9	No	No
2	Canal	5	No	Yes
3	Fertilizer	2	No	No
3	Sanitation	2	No	Yes
5	Village road	1	No	Yes
5	High price of gasoline	1	No	No
7	School	0	No	No
7	Unstable price of goods	0	No	No

Source: Authors. Based on the data collected through PRA.

We found many important issues of development by PRA/RRA. One of them is to consider drinking water. The other is the canal, which is related to the irrigation system. And, fertilizer is connected with farming techniques. To repair the village road means there is necessity to establish infrastructure. About unstable price of goods, the presence of a farmers group is important and a government advisor will be able to play an important role in supporting them.

## 1.4 Findings by PRA/RRA, Chosen issues

We found important points to which we should pay attention, in order to solve problems in Krang Village. Here are the findings after applying PRA/RRA.

- (1) Price of rice
- (2) Irrigation system
- (3) Drinking water
- (4) Farming techniques
- (5) Other Income resources
- (6) Borrowing money
- (7) Government advisor
- (8) Infrastructure
- (9) Farmer group

### **1.5 Chosen Issues**

According to the results of PRA/RRA, we collected information and summarized each topic, reaching three main issues. We chosen three issues that were requested to discuss and reconsider as soon as possible. Finally we analyzed following three issues and showed each recommendation.

- (1) Bargaining Power
- (2) Irrigation System and Drinking Water
- (3) Farming System

## **2. Assistance**

We found the importance of road repairing as a result of conducting PRA/RRA. People said that they could solve the village road's problem by themselves in a technical way. This means that we can expect their participation in the repairing village road. Therefore we decided to present them soil to help in construction of the larger road.

### **2.1 Road Repairing Activities**

The main road in Krang Village used to be narrow and muddy. It could easily become flooded. In fact, even a single cow-cart could barely pass through. The district chief and village head led a movement to collect money from villagers in order to widen the road. They worked on the activities twice before. Widening the road meant at the same time sacrificing their land for a common road. While some villagers agreed with the activities, some did not. Now, villagers are planning to expand it further and to help each other in the community. There are still a few objections, but villagers recognize the need for road expansion.

According to our survey, they put a high priority on road construction, especially repairs. Based on the agreement of Village Development Committee (VDC) and students from GSID and RUPP, we decided to donate soil for 19 trucks which covered about 450 meters. In the future, VDC will take over this project and accumulate funds for the rest of the village road construction to be completed in the next dry season. This activity should be done step by step and it is safe to say that our donation is the first step in its development.

## **3. Profile**

This chapter will explain the profile of our research field. The explanations about the agricultural situation

were different from the position or the standpoint of the person. The standpoints were various that they were from international wide view to village wide view. All of the information is basically looking at the same object but, it differs between each view. The view will be divided into four views; Department of Agronomy, Department of Rural Department, Department of Agriculture, and Commune and Village.

### **3.1 Department of Agronomy**

The Department of Agronomy in Ministry of Agriculture, Forestry and Fisheries determines the country wide agriculture policy. There are country wide agriculture data and issues in the department. The information was offered by the Deputy Director of Department of Agronomy in Ministry of Agriculture, Forestry and Fisheries and Agricultural Land Improvement National Integrated Pest Management (IPM) Programme in Phnom Penh.

There are 3 million ha of rice fields, which can produce 1 million tons of rice per year, in Cambodia. But, there are 650,184 tons of rice surplus in 2004. This means that they are making too much rice, which cannot be sold, in Cambodia. It is not just inefficient to make too much rice but, it can also lower the rice price and make farmers' incomes diminish. Rice is the staple food for Cambodians and the main crop for the farmers. The department is thinking about the food security of this situation. It seems that food security is achieved by the rice surplus, however; there are disparities between some areas and also between households.

There are many elements affecting agriculture, for instance, water, soil, and land situations. These elements are different between among each area and it is the reason that some areas cannot harvest enough products. It would be ideal if the farmers could harvest the rice twice or three times in a year and produce some other products, such as, vegetables, fruits, and animals. Unfortunately, not a large amount of farmers will have such chances immediately. Most of the areas that can make rice only once a year are having a hard time securing the food. In Takeo Province, many farm lands have irrigation systems so they are making rice twice or three times a year.

In international field, Cambodia has to compete with the other countries such as Vietnam and Thailand in the field of agricultural economy. Therefore, the department is thinking about the importance of exporting agricultural products. For example, they are planning to sell rice, maize, soy beans, and cashew nuts as main export products. According to the present trend, organic goods will be the next target and they wish to sell organic rice to Japan and Europe. Their rival is the two neighbor countries; Vietnam and Thailand, which remain ahead of Cambodia in the agriculture sector. There are mainly two disparities with the two other countries. First is the infrastructure levels, which are irrigation, roads, and electricity. Such infrastructure is quite larger and much more organized in the two other countries, so they can produce more at a lower price. Second is inputs, for instance, fertilizer, pesticides, and machines. They have much more capacity compared to Cambodia so, they can input more to produce a higher quality and quantity. As a result, the neighbor countries produce higher quality rice at cheaper prices and sell it to other countries. Not just the rice, but also the other products, such as vegetables and fruits, are cheaper and imported to Cambodia. It is hard for Cambodia to compete with these countries but, Cambodia cannot depend on tariffs because it is member of ASEAN and the WTO.

Therefore, there are several issues of importance in order to take the agriculture forward into its next stage in Cambodia. Increased productivity, not only for rice but also the other products, is necessary. The irrigation around the country must be organized, focusing on areas that can produce only once a year so, so that they can produce more times. A new variety of rice which can grow in 100 days should be introduced, as the traditional variety needs 6 months to grow. Farmers should gain bargaining power by gathering together. Making a farmers group will increase their bargaining power against the middleman. Also, sharing technology between the farmers will increase their productivity and competitiveness. They have to be on an equal footing with the company and middleman. A water use association should be organized, but this seems to take time. Because, it is a local based

problem and the issue is related to responsibility, fees, maintenance, and impartiality, farmers have to do it by themselves.

It is easier said than done. The ministry needs a large amount of funds to do all these things. Farmers also need much more income to input more, too. Actually, the agriculture tools are mainly imported goods and those are usually expensive for the Cambodian farmers. Farmers have to find more income sources to generate their income. For example, vegetable growing, fish raising, and small businesses like charcoal making.

## **3.2 Department of Rural Development**

### **3.2.1 Function and Activities**

The Department of Rural Development was established in 1993 and offices were constructed with the cooperation of other departments. It consists of 6 sections; administration, water supply, primary health, rural economics, community development, and rural roads. All officers working at the department are specialists and some also have other knowledge, such as on education, health care, and planning. The section of water supply works on the issue of clean water carries out the hand pump project for drinking water in order to supply good hygiene and clean water. The section of primary health provides people with education, and rural economics focuses on improvement of standards of living and supports people with credit and job opportunities. The community development section takes care of infrastructure in the community and is responsible for the area where it has already been developed, and finally the section of rural roads deals with roads. According to the officer of the department, each section has its own administration, finances, and human resources.

They have also established a training center and provide education of skills to farmers, such as how to grow crops and animals. The activities, including those mentioned above, are all carried out at the community level.

### **3.2.2 Issues**

#### **(1) Irrigation Canal**

There are three canals in Takeo Province and many department takes responsibility for managing each canal. The Ministry of Water Resources holds the ultimate responsibility over the canals. However, it is very difficult to decide who takes care of the canal because there are many institutes, for example, the Department of Rural Development, Agriculture, and Water Resources.

Regarding water fees, the government built the big water station as a governmental project. The Department of Water Resources used to collect the fee for management of canal. The fee was used for maintenance of the machine, gasoline for machine, and the salary of water management workers. This system was the first step towards a free water supply, but some people could not pay the fee while others continued to pay. It is necessary to establish some management group, such as a canal community, and this community should be in charge of the canal. At the governmental level, the officers think that the Department of Water Resources should take care of building and repairing the canal and its provincial management.

#### **(2) Drinking Water**

In order to prevent deforestation resulting from using wood for boiling water, the government promotes a hand pump project. The project was carried out first in Takeo but, it is taking place only in urban areas, now. They regard water tank for urban area and big pond for rural area are clean water resources. At present, more than 20 families use 1 water point in urban area. The government plans that 100% of people will be able to access clean water by 2020, while only 50% are expected to in 2005. However, there is still the problem of quality of drinking water, which is caused by minerals that may harm humans.



### (3) Market Access and Transportation

In according to the department, they put the first priority on roads, second on water, third on health, fourth on income, and fifth on credit. From 1993 to 1994, demand for roads to access the market increased, then the government chose targeted commune and repaired the road. Also, from 2004 to 2005, the government asked people what they need. However, there are problems. For example, (1) when the government adjusts roads, it will be necessary to move inhabitants, which is very difficult, (2) if the government repairs the road, inhabitants may not take care of the road, (3) the technology for repairing roads is not sufficient.

Although each community should manage the roads, many resources are needed, such as money, materials, equipment, and so on. Even though the government gets such resources from international organizations, NGOs, general people and authorities, the budget is still limited and not enough to meet the people's demands.

### (4) Middleman

Due to the free market system, the government cannot control the price of rice. Nonetheless farmers are not satisfied with the price because they think it is too cheap and unfair. The short production period and small portion of land make it harder for people to live. On the contrary, middleman can buy the rice at a low price and sell it at a high one. They can also stock rice until the price gets higher. While farmers have enough information about the market and the price, they have no choice but to sell rice because all middleman offer the same price. Sometimes farmers owe a debt to the middleman, which forces them to sell rice through that middleman.

### (5) Agricultural Advisor

We found a gap between top, governmental level, and bottom, communal level, about agricultural advisors through the interviews. The government said they keep sending advisors to the villages, while farmers said they used to come to the village but they stopped coming.

## 3.3 Department of Agriculture and International Cooperation

Table 4. Agriculture Figures of Takeo Province 2004

Total Area	3562.7km <sup>2</sup>
Agricultural Area	2,440km <sup>2</sup> (68.49%of total area)
Rice Growing Area (Dry Season)	60,000ha
Rice Growing Area (Rainy Season)	180,000ha
Other Crops Growing Area	4,000ha
The Number of Farmers	859,588 (95% of total population)

Source: Ministry of Agriculture, Forestry and Fisheries HP data  
<http://www.maff.gov.kh/provinces/takeo.html>

### 3.3.1 The Department of Agriculture

The department of agriculture is established in 1979, just after the Pol Pot period. There are 7 offices. There is 1 director and 4 deputy directors, and 7 offices. The components are shown below.

Table 5. Offices of Department of Agriculture

Department of Agriculture	<ul style="list-style-type: none"> <li>Office of Administration</li> <li>Office of Planning-Statistic-Financial</li> <li>Office of Agronomy</li> <li>Office of Fishery</li> <li>Office of Animal Production</li> <li>Office of Agriculture Machinery</li> <li>Office of Agriculture Chemistry</li> </ul>
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Source: Authors

The goal of the agricultural department is to offer techniques to farmers, diffuse new seeds and machines, introduce fisheries as a new source of income, and to train veterinarian to take care livestock.

### 3.3.2 International Cooperation

Cooperation with international organizations and NGOs is very important for Cambodia's agricultural development. Many NGOs are working actively in Takeo. The total Number of NGOs in Takeo is around 72, and some International Organizations (IOs) are also working in this field. Local NGOs are playing the main role, International NGOs and IOs mainly support the local NGOs. For example, SEILA program is a Royal Government of Cambodia development program supported by various donor agencies, and implemented in collaboration with several partners. The involvement of the donors and partners include Royal Government of Cambodia, Partnership for International Organization [DfID, SIDA, UNDP] , International Fund for Agricultural Development [IFAD] , World Bank, Government of Germany / GTZ, Government of Denmark / Danida, Government of Australia / AusAID, Government of Japan/JICA, UNICEF, and World Food Program.

The activities of IOs and NGOs focus on improving the living standard of poor people. Some NGOs such as CIDA (Canadian International Development Agency) are very active. Both CIDA (CANADA) and CIDA (SWISSLAND) are doing development programd in Takeo. Other NGOs and IOs such as HEKS, WORLD VISION, OXFAM UK, and ADB and so on, also have programs running in Takeo.

Japan, which is one country that has contributed to achieving peace in Cambodia, has been extending Official Development Assistance (ODA) to Cambodia actively for the past decade. Basically, Japan International Cooperation Agency (JICA) conducts its activities following the "Japan ODA Charter", "ODA Mid-term Policy", and "Country Assistance Policy for Cambodia" with great consideration for the policies and strategies of the Government of Cambodia. The main cooperation principle of JICA is, "to ensure realization of human security by contributing to economic growth and poverty reduction through human resources development, institutional building and infrastructure enhancement".

Following points are to be respected in project conceptualization, formulation and implementation together with views demonstrated by Japan at the Consultative Group Meetings, policy dialogue meeting and other important occasions.

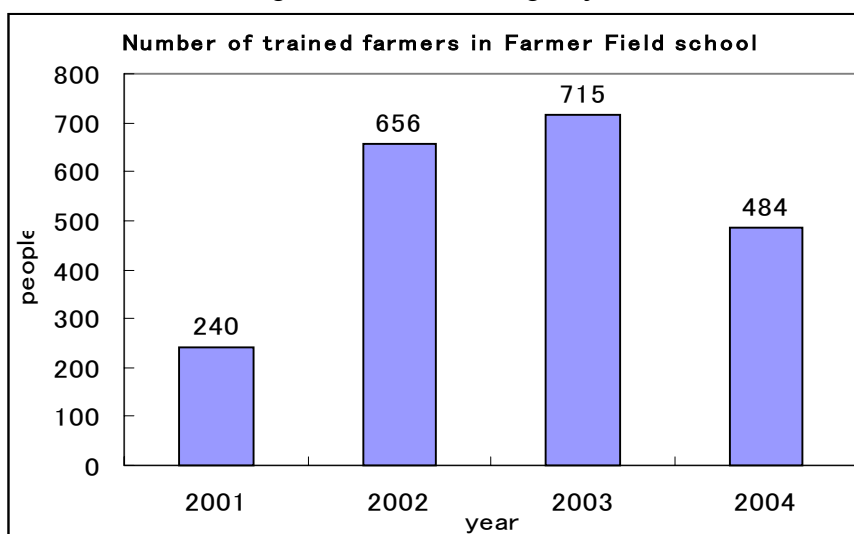
From January 2003, JICA started a program named "Improving livelihood of Small farmers in Tramkok district, Takeo Province (ILFARM Tramkok)". This project was implemented by a local NGO called Centre d'Etude et Developpement Agricole Cambodgien (CEDAC) with the collaboration of the Ministry of Agriculture, Forestry and Fisheries. The project aims to establish an agricultural development network, led by farmers and a farmer association, to contribute to the promotion of the livelihoods, food security and nutrition of the rural

population of Tramkok district, Takeo Province, by enhancing their capacity to sustainably intensify and diversify agricultural production.

### 3.3.3 International Cooperation (From Australian Government)

There is a project named “Agriculture Quality Improvement Project”, that is supported by the Australian Government. This Project has 4 seed companies, with one company located in Takeo Province. Since they have met some financial problems, they are going to combine the 4 companies into 2 to achieve cost reduction. They are making farming schools, giving many kinds of training to farmers and selling good quality seeds. The farmer training participation record is as follows.

Figure 1. Farmer Training Project



Source: Authors

They sell seeds in two ways, one is selling to farmers directly at the price of 1500R/kg<sup>1</sup>, and the other is selecting seed dealers, and selling to them at the price of 1400R/kg. Seed dealers will go to the village to sell the seeds. The price which seed dealers sell to the farmers is also 1500R/kg. The good quality seeds will help farmers to get 1.5 times the rice yield compared to the normal seed usage. But, as we can see by the number of participants in farming training on the above chart, the good quality seed diffusion activity still has some problems. The price of normal seeds is around 500R/kg, but the price of high quality seeds is 1500R/kg. Farmers complained that the price was too high to afford. That is one of the reasons the number of farmers joining training school reduced in 2004. The project is considering how to develop this project further.

## 3.4 Commune and Village Basic Information

Our research target was Krang Village in Sra nge Commune in Treang District. Treang District is located in the center of Takeo Province and Krang Village is about six to seven kilometers from the center of Takeo Province. Information was given by the commune leader and the village chief.

### 3.4.1 Sra nge Commune

There are 15 villages in the commune and about 17,600 households, of which 87 percent are farmers. The other 17 percent of people are civil servants or are engaged in some small businesses. There are 1,625 ha of land

cultivated in rainy season and 702 ha in dry season. Rice is the major crop in this commune and they mostly produce it 3 times a year. Fruits, vegetable growing, and fishing is not so common. Their main income source is the sale of rice in the market. There are 6 schools including one high school and 4 pagodas.

Agriculture is their main income source but, unfortunately, the situation is negative. The majority of the farmers have a low income, land shortage, and slack time. Having slack time means they are wasting precious time to gain some income. Farming is done mostly by family members and the products are consumed by the household. Therefore, farming is for their meals and not for business. There are also negative bad influence from the outside. The high inflation rate in the market makes farmers' daily life tougher, and even worse, the rice price is not rising, which means their income reduces. Natural elements are also not positive for the farmers. Generally less rain than they expected causes the farm work to be postponed, and the rain does not fall evenly across all areas. Pumping stations bring water to the main canal from the pond irrigation and many small canals connected to the main canal bring water to the villages. These irrigation systems for water distribution are working well.

Most of farmers use some sort of farming machine such as a pumping machine for irrigate the water from the canal. 25 percent of farmers, which are the poorest, do not have their own farmlands. They have no stable employment or income source so they are usually doing some kind of helper work to gain a small amount of income. The average production in the commune is about 4 tons of rice per year, which is not enough for the household. One weak point is that most elderly do not know of other income sources. Another weak point is that they mostly sell their product to the middleman at a cheaper price than the market one. Income from rice sales is about 4 to 5 million R per year. It is about 200 to 300 dollars, which is not enough for the household because they have many kinds of outputs in there daily lives, for instance, festivals, treatment of illness, education, clothing, fuel and so on. On the other hand, the top 20 percent of people have 500 to 1000 dollar incomes from selling 10 tons of rice per year. Basically, the farming is not beneficial because the labor cost is higher than the income. They are using the family as a labor source so they seem to be achieving a balance but, it is a deficit if they calculate it strictly.

### **3.4.2 Krang Village**

There are 75 households with 436 people in Krang Village. Farmland is about 70ha in rainy season that can produce about 2.5ton/ha and 47ha in dry season, in which 10 percent of people harvest 4 to 5ton/ha, and other 90 percent of people harvest less than 3ton/ha.

Most of the villagers are farmers and only 3 villagers are running some business. Therefore, their income is depending on 3 or 4 middlemen who are businessmen from outside the village. One middleman is from Takeo and two are from other villages.

Water is distributed via the canal to the village. The canal is connected from neighbor district to this village over about a 1.5km distance. The canal is lower than the paddy field so, farmers use pumping machines to get the water from the canal. 80 percent of farmers have their own machines but, 20 percent do not have them and borrow the machine. The village head and the sub-village head are responsible for the water use association.

Agriculture techniques are the important element to achieve higher income. The modern techniques are provided by training to the farmers from Agriculture Department staff and Agriculture Quality Improvement Project (AQIP). The main purpose is to introduce the high yield seed.

There are two markets in the commune and the small one is near the village. The closer market is enough for daily needs. If the villagers go to the big market in Takeo they can buy goods that are not sold in the closer market. Most of sellers in the close market are from other village. Only about 2 or 3 people from Krang Village sell in the market. This means that they have limited access to the big market. The main reason is villagers lack

transportation to the market and the middleman dominates access to the market. This advantage makes the middleman stronger than the farmers. They can buy at cheaper prices, for instance 600R/kg, than the farmers expect.

## **4. Analysis**

This section will explain the main issues that were found through this research. As it was explained in the introduction, the chosen issues are (1) Bargaining Power, (2) Irrigation System and Drinking Water, and (3) Farming System.

### **4.1 Bargaining Power**

#### **4.1.1 Situation**

##### **(1) Income and Expenditure**

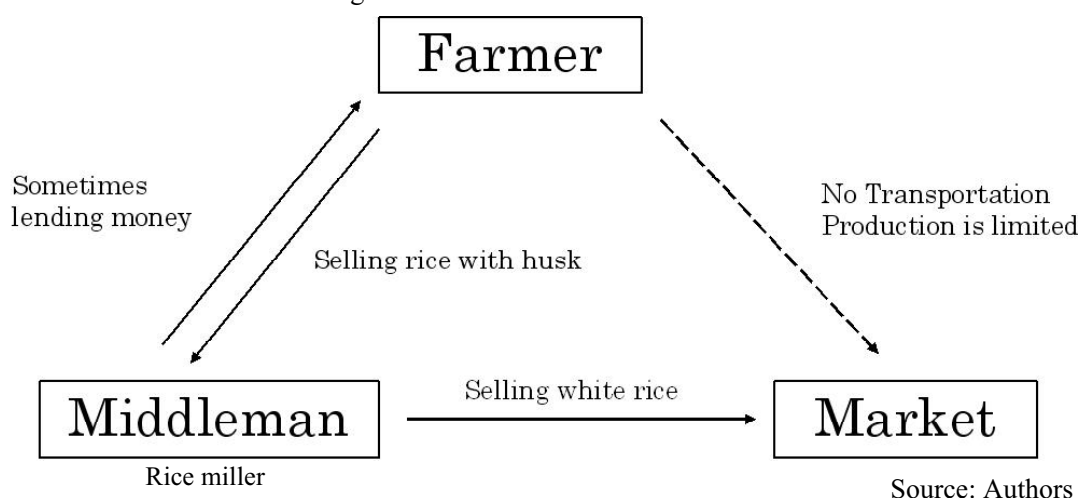
When farmers sell the rice, almost all farmers sell the rice in the husk. They sell it to the middleman. The price is 400 – 600R/kg (average: 492 R/kg) and the price depends on the middleman. Also, they sell a little amount of other products, for instance, vegetables, fruit, animals, and fish, too. The situation is similar to rice, which means, they sell most of them through the middleman, so the price depends on them. Other income sources are employed by other farmers for helping with the farming such as remittances, small businesses, lending machines, and working away from home. The average income for a year was 250,000 – 6,000,000R (average: 1,344,500R) in Krang Village.

Expenditures for farming are fertilizer, gasoline and employment for harvest and planting. Fertilizer is not cheap for the farmers, which costs 70,000R a bag. Gasoline is for the pumping machine to pump up the water from the canal to the paddy field. They use the gasoline in dry season, totaling about 30 liters, which cost 3500R/liter. 70 percent of the farmers employ 10 – 20 people for a few days each year and it costs 5,000 – 6,000R/day for each person.

##### **(2) Market Access**

Most farmers sell the rice to a middleman. Middleman is from other village and rich. They used to have transportation and warehouse. Farmers sell the rice mainly, and they do not sell and consume other products (vegetable, fruit) for eating.

Figure 2. Farmers' Market Access for Rice



#### 4.1.2 Problem

##### (1) Weak negotiation-Cheap price

More than half of farmers who were interviewed try to negotiate with middleman, but they said it was no effective. There are many middlemen who come to this village, but every middleman suggests the similar price. Therefore they have to sell the rice at cheap price. Average 492 R/kg is quite cheap for the farmers. The farmer with the large paddy field won't have so many problems but, the farmer with small field can not live with the rice income.

##### (2) Transportation is limited

Another reason why they don't sell their produce at the market directly is that their transportation is limited. According to our interviews, bicycle or motorbike are the most common transportation method. Even if they have a motorbike, they don't use it many times because of the high price of gasoline. They will carry a small amount of rice on the motorbike if they try to sell the rice in the market individually. The income from the small amount of rice and the gasoline costs for getting to the market and back will be almost the same.

##### (3) Some farmers have a debt to the middleman

Many farmers borrow money from money lenders, rich men, credit organizations, PRASAK, and middlemen. Those who borrow money from middleman are not so many, but they may have problems negotiating with the middleman. At one interview a farmer who borrows money from the middleman said that the negotiations with him are not effective, and are unfair. They have a deal when they borrow the money which makes farmers promise to sell their rice at a cheap price, or pay back in rice in most cases. This means farmers can not say strong to the middleman if they are unhappy with the situation.

##### (4) Non-value added products

81 percent of farmers who were interviewed sell rice in the husks. It's not a processed product. There are some rice mill machines, but they are not public. Rich farmers have the machine, and sometimes they rent it (Ex. 500R/20kg). The price of rice in the husks is about 400 – 600 R/kg. The rice sold in the market costs about 900 – 2000 R/kg. The price highly depends on the value of the variety and its condition. Compared with the price of white rice at the market, non value added product is cheap, so their income is limited.

(5) Shortage of other income resources

According to the interview, their main income is rice. Of course some farmers earn money from small businesses like selling pigs, eggs, or chickens, renting machines, but they are few. On the other hand, other products, for example, vegetables or fruits, are used mainly for eating themselves. Therefore, you can know there is shortage of other income resources.

(6) Inability to save or invest

Farmers cannot save or invest so much from the above problems. They would have more opportunities to achieve a higher income if they had greater capacity or chances to invest more. Bargaining power is one of the keys for farmers to grow.

#### **4.1.3 Recommendation for Bargaining Power**

(1) Farmers Group

Our recommendation is farmers should make a group to sell their products themselves. All of the farmers who answered the question whether they are satisfied or not, answered not satisfied with the rice price which middlemen suggest. Furthermore, some farmers have some debt from middlemen. We suggest the following conditions for farmers groups.

a. Small group

First of all, farmers strongly need the trust of each other. A farmers group will be the basic network for farmers. But if the scale is big it is difficult to form trust, or some farmers may become free-riders. Therefore, we suggest a small group at first. There are many functions of the farmers group. One of the large functions is to gain bargaining power against the middleman and the market. They can negotiate stronger with the middleman as a group than as individuals.

b. Share modern technology & knowledge

Now 87% of farmers share knowledge of fertilizers, how to use machines, seed varieties, and so on. On the other hand, according to the interviews they don't seem to share the information about extension officers. We suggest a farmers group in which they can share modern technology. If they can share, their productivity may improve.

c. Collect money to purchase at once

Some farmers borrow money from middlemen or other organizations. Debt issues effect their negotiations, expenditures and usage of money for farming. Therefore, they have to make the farmers group to pool their income or production. The collected money should be used for repaying debt, or buying fertilizer, gasoline, machines, and so on. Buying large amounts of consumer items at once will reduce the unit price, which will be much more efficient for each farmer.

However, it is doubtful that the farmers group can be effective in Cambodian society today. In the Pol Pot era, the traditional mutual-aid was destroyed, and many people had to move to other communities. At the JICA interview, JICA staff said some projects have difficulty in making farmers groups. But, the notion of a farmers group is important for income generation, even if it takes a lot of time.

(2) Borrow money from fair organizations

Many farmers lend the money from many organizations. The interest depends on the organization (Ex. PRASAK: 3-4%, another credit organization: 10%, middleman: it depends on the season of farm work). We suggest they borrow money from organizations with low interest rates. But this point is micro-finance related, so we don't explain much regarding this point.

(3) Produce more value added goods

Although some farmers earn money from small businesses, as a whole the scale is less than rice. If they sell the rice to the middleman, they cannot expect a high price for their rice. Then they have to earn money in a side business. For example, in Say Ma village in Leay Bo Commune farmers have handcraft making skills and sell the products to the big market, therefore, their income seems to be higher than Krang Village. However, the children in Krang Village have the skills for making handkerchief, so this skill can be useful. Furthermore, we suggest fishery as a potential small business. There are some ponds in Krang Village, and the villagers use them as a resource for water in their daily lives. Although some people raise fish in the pond for selling, the number is not high. The price of fish is 4000R/kg. If more villagers can raise fish for selling, although they can do it during rainy season, their income may get higher than now.

(4) Stock more for investment

Although it is natural to save in order to invest in future production, farmers' life is hard enough that they cannot save money according to our analysis. However, if they make use of the recommendation, they might earn more money gradually.

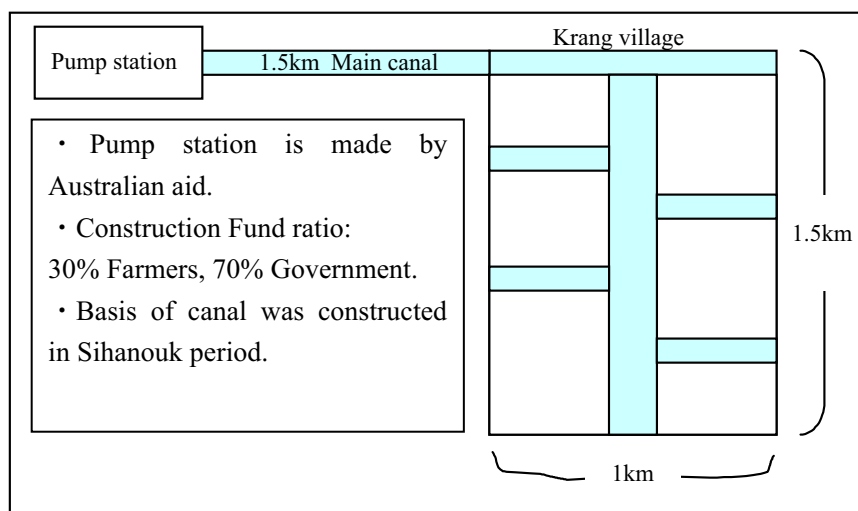
## **4.2 Irrigation and Drinking Water**

In Krang Village, villagers face problems relating to water. The first one is "irrigation system" and second one is "drinking water". "Irrigation system" problem has four components and "drinking water" problem has one component. In Krang Village the present situation itself is a problem. We will verify these problems one by one in the section below.



#### 4.2.1 The present situation of the Irrigation System

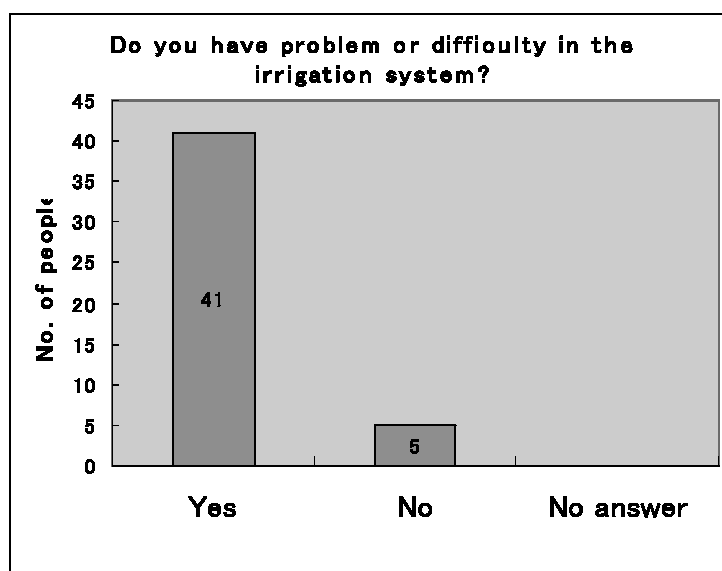
Figure 3. Irrigation System around Krang Village



Source: Authors

Krang Village has one big canal, one medium-sized canal and some small canals. We conducted interviews with 46 villagers and in our interviews many villagers answered that they have problems or difficulty with the irrigation system. Our question was “Do you have problem or difficulty with the irrigation system?”. To this question 41 interviewees answered, “Yes” and 5 answered, “No”.

Figure 4. Difficulty in Irrigation System



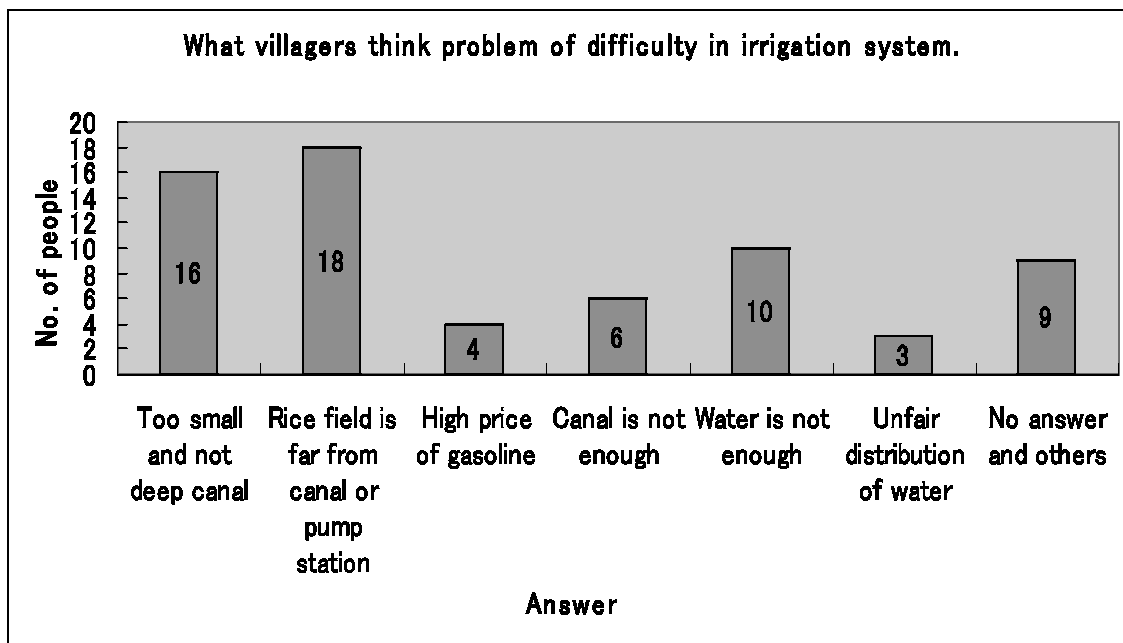
Note: Total number of interviewees is 46

Source: Authors

The reasons for that answer are classified into 7 categories. The categories are, “Too small and not deep

canal”, “Rice field is far from canal or pump station”, “High price of gasoline”, “Canal is not enough”, “Water is not enough”, “Unfair distribution of water”, “No answer and other answers”. The results are below (Figure 5).

Figure 5. Issues of Irrigation System



Note: Total number of interviewees is 46 but interviewees said several problems

Source: Authors

From the results of Figure 5 we can say these canals do not hold enough water for all villagers. Because these canals are not deep and wide enough, villagers cannot get enough water to grow rice. They said they want a digging machine to dig a deeper and wider canal.

We understand that the biggest problems with the irrigation system are, “Too small and not deep canal” and “Rice field is far from canal”. The owner of rice fields that are far from the canal have to lead water to their field with a pump machine. But, the people who have rice fields close to the canal get a lot of water. This is also one of the reasons why some villagers say there is not enough water. And for the people who use pump machines, the high price of gasoline is also a big problem.

Basically, water should be led from high land to low land. But in Krang Village, the canal is lower than rice fields, so the role of canal is just to stock water and villagers have to get water by pump machine. From above, we can summarize problems into four parts.

- (1) The canal is too small and shallow
- (2) Rice fields are far from the canal
- (3) Water is not enough and distributed unequally
- (4) High price of gasoline

#### 4.2.2 The present situation of the Drinking Water

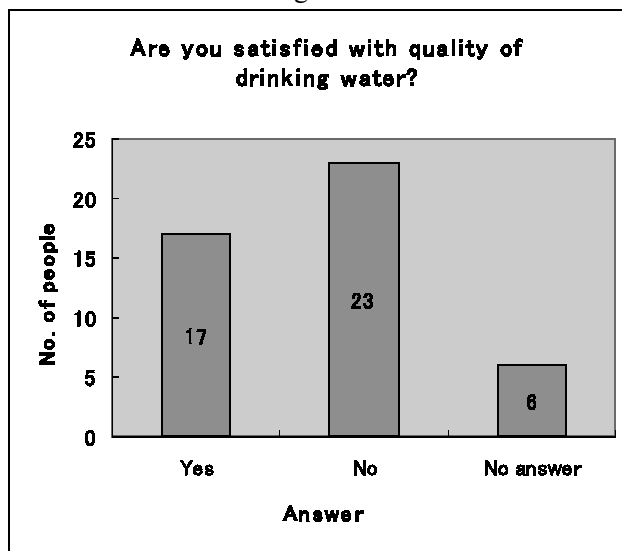
Figure 6. Quantity Satisfaction of Drinking Water



Note: Total number of interviewees is 46

Source: Authors

Figure 7. Quality Satisfaction of Drinking Water



Note: Total number of interviewees is 46

Source: Authors

In this part, we will show the results of our interviews about drinking water and we will pick up the problem of drinking water from the results.

Almost of all villagers have private hand pumps and they can get water for their daily lives from it. Although more than 70% of them are satisfied with the quantity of water, 50% of them are not satisfied with the quality. (Figure 6 & 7)

Because the water is visually clean, it is ironic that the smell and taste of the water is very salty. A lot of villagers said the taste of the water is bad, so they use the water from the hand pump for washing clothes, taking a bath and cooking. And, they use rain water for dinking because the taste is better than that of the hand pump. They save rain water in big water jars and use it directly without any filter.

But in dry season they have a shortage of drinking water, so they take water from the hand pump or ponds at the pagoda.

There are some ponds in the village but there is a problem in the taste of water. Villagers have not used it for a long time and those ponds are dirty. Of course the water of the ponds sinks under ground, so we thought the taste of water from hand pump is related to these factors.

#### 4.2.3 Recommendation for Irrigation System

Firstly, we suggested that they dig the canal by themselves, because all villagers cannot buy a digging machine individually and their economic situation, makes buying one soon impossible.

Secondly, the suggestion regarding, “rice field is far from canal” is to create more small canals among rice fields.

The third suggestion is regarding unfair water distribution. Our suggestion was to make a rule to distribute water equally. The meaning of this suggestion is to distribute water in proportion to the size of the rice field. One

of the problems about water distribution is the people who have rice fields which are close to the canal get too much water and such people should consider the amount of water that they use. To realize this recommendation we thought it would be better to make a water union and the water union could manage and check on fair distribution of water.

From the first recommendation to the third recommendation, it is difficult to realize these suggestions within only one village. Communal cooperation is needed, so we can say that it is necessary to reestablish the irrigation system at the communal level.

Finally, about the price of gasoline, the price is decided according to the world situation, so unfortunately it is beyond their control.

#### **4.2.4 Recommendation for Drinking Water**

We have two recommendations regarding drinking water. First one is to use a filter. Although villagers use rain water for drinking water directly, we cannot say the water is clean. If they use a filter we think they can get cleaner water. If they can boil the water through a filter, it is better.

Second one is to make a deep common well. We thought the taste of water relates to the depth of the hand pumped water source, so if they dig deeper they can get clean and good tasting water. The reason for the well is to get clean, good tasting water they have to dig deeper, more than 100 or 150m, but under such situation they cannot pump up water by hand. It is necessary to use a motor. And to make such equipment, it takes much money, so they cannot make it individually. Villagers should collect money from all villagers and use the well communally. But regrettably, government officers said in this area, if we dig a deeper well the taste of water will become more salty, so in this area our suggestion is not useful. But, in other areas our suggestion may be useful.

### **4.3 Farming System**

#### **4.3.1 Present situation and problem in the Village**

Farming systems in Krang Village follow the traditional method. Farmers in Krang Village still use traditional techniques and equipment for their farming. They use cows and human labor for cultivation, transplanting and harvest. Rice farming depends most on rainfall. They don't have techniques to prevent insects that sometimes make their rice farming have low yields. For their rice field, they need many people to help, such as with cultivation, planting and harvesting. So, for households that do not have enough members to do farming, they need to pay other villagers in the same village to do their farm work. In addition, people in the village can help each other if they have enough ability to do so, because they can save some money without paying the people.

Farmers can do farming three times a year, once in dry season and the other two in the the beginning and end of the rainy season. Due to the limited technology and irrigation system they cannot get a high yield.

Regardless, they can do farming three times a year, but they still lack money for their daily expenses. Farmers use their field only for rice farming, not for vegetable or fruit farming. According to the village head, the average rice yield for one household is around three tons per ha. Only 10% of farmers can get the high yield of around four to five tons per ha. Sometimes, farmers can sell half of their rice and the other half can be consumed.

Furthermore, farmers raised animals only for eating and used them for farming. They usually raise animals such as, cows, buffalos, chickens, ducks, pigs and fish. Because of their limited knowledge of raising animals and limited funds for investment, only a few farmer households in the village can sell animal products to the middleman. Also, vegetable and fruit growing are only for eating. Most of the farmers in the village grow vegetables and fruits in a small space due to their land size. Therefore, they cannot do business in this part. In this

village, farmers usually grow sponge cucumber, bitter cucumber, winter melon, pumpkin, coconut, mango, papaya, banana etc. However, these only take up a small area in their home garden. So, we can say that the feature of growing vegetables and fruits in the village is a family based. The farmers' living standard depends only on rice farming. They do not have so much jobs except of rice farming. Farmers have more free time after doing farming. The farmers in the village rarely join the agriculture training programs. There are a few people who have small businesses in the village. They have no other skills or people to train them. Their limited knowledge makes the standard of living of the people depend only on rice income.

#### **4.3.2 Extension Officer**

Based on our survey data, we found that among 46 people interviewed only 18 people have heard of and have joined the agriculture training program of the agriculture department or NGOs. Mostly, they get training on how to do farming, use fertilizers, crop growing and seed selection. They didn't get any material assistance. For the others, they didn't participate in, or know about, the training. They usually use traditional techniques or follow each other in the village. The villagers also expressed their needs for agriculture techniques, an irrigation system and infrastructure in the village. In particular, they want techniques on how to get high yields.

#### **4.3.3 Recommendation for Farming System**

In order to solve the problems in the village we have some recommendations and have separated them into two parts: one for agriculture and another one for non-agriculture.

(1) Agriculture (rice): there are six steps for this part.

- Field checking: farmer should check their fields, first before planting, for what kind of seed and fertilizer that appropriate for their farm.
- Seed Selecting: select the kind of seed that fits the field, spend shorter time growing but get a high yield.
- Cultivating machine: in the village we have seen that there are a few cultivating machines, so the people who have the machines can rent to the others. Otherwise, the village should create a group for renting the machine to the farmer.
- Fertilizer: choose the good quality fertilizer that fits their field.
- Insect prevention: should use insect killer (chemical) for preventing insects in their fields.
- Rice mill machine: should create rice mill machine cooperation for renting to other villagers.

(2) Agriculture (non-rice): we have divided into two parts.

- Vegetable and Fruit: farmers should organize their land for farming in backyards or the side of houses. Skill training should be received from agriculture department or specialists.
- Livestock: farmers organize their land for raising livestock. Otherwise, the village should establish a community for raising livestock, as a group of farmers, and people should get relevant skill training.

(3) Small Business: there are four steps for this part.

- Skill checking: to check the people's skills in the village. What kind of job can they do? By observing and analyzing, they will know what kind of jobs are available to people in the village.
- Advising: after checking, advice should be provided to them.
- Introducing: skills should be introduced to the farmer and procedures explained, as well as the advantage that can be gained from such skills.

- Training: should be provided to them.

Regarding to field survey, we have found some small business skill such as bamboo handicraft and stitching skill. In the neighbor village (Lay Bo village), the villagers have a skill rather than rice farming. They make bamboo handicrafts and sell to other places such as, Phnom Penh and Siem Reap. We saw that the standard living of Lay Bo's villagers is higher than Krang's villagers because their income is not depending only on rice income. On the other hand, in Krang Village we saw a person who can stitch. Therefore, this skill should be introduced to other people in the village. This skill is regarded as a kind of small business.

## **5. Conclusion**

Agriculture is an important sector for Cambodia. Takeo Province conditions for agriculture are not bad compared with other areas in Cambodia. Therefore, they are relying on agriculture and are conscious of development in this sector. Actually, most of the population are farmers. However, the sector is still developing. There are mainly three issues for the farmers; bargaining power, irrigation and drinking water, and farming system.

According to our research, we found there are two problems for farmers in acquiring income. First, their income resource is mainly rice and it is limited. That's because it is low value added. However, they don't sell other products such as vegetables, fruits, fish or animals so much. Second, they don't have market access, and therefore, they sell to the middleman. Furthermore some farmers have debt with the middleman which makes forces them into a patron-client relationship.

In Krang Village, the present situation of the irrigation system and drinking water is not necessarily good. Because canal is too small and shallow they cannot get enough water for rice fields. In addition, the fields far from canals cannot get enough water because the field which is close to canal gets much water. Reestablishment of the irrigation system and making a water union, which could manage the amount of water distributed, should be effective.

About the drinking water, the biggest problem is quality. Because making a common motor well is not useful in this area, attaching a filter to the pipe for getting rain water and to boil the water should be the most useful suggestion.

In summary, the farming system in Krang Village is not improving the standard living of the farmers yet, even though the farmers can produce rice three times a year. The problems are that they lack knowledge, and technical skills not only in human capital but also in raw materials and equipment. They base their farming only on traditional methods and equipment. They need more of both knowledge and technical farming skills. Farmers have less opportunity to join training. The farmers themselves need to recognize their land around the house will be used for vegetable or fruit gardening. They should get more knowledge about efficient farming and also try to find more business chances.

The situation for the farmers has a lot of problems, as we discovered in our research, but there are many things that they could do to overcome the conditions. The agriculture sector is just on its way to develop.

## 6. Recommendation

From our survey and findings we would like to raise the following 3 recommendations in order to empower the people, especially farmers.

- (1) It is necessary to improve bargaining power by increasing quality and quantity of production. Therefore, they need to create a farmers group to strengthen negotiation power and market access.
- (2) It is necessary to reestablish the irrigation system at the communal level and to make a deeper common well for drinking.
- (3) It is necessary to get better knowledge and utilization of the space around the house, and to create more business chances.

## Endnotes

1. R refers to Riel. 4,000R is equal to \$1.

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# **Education**

## **- The Role of CLC in Reality in terms of the Relation between CLCs and Public Schools -**

1. Introduction
  2. Conceptualization
  3. Methodology
  4. Result
  5. Analysis
  6. Area of improvement
  7. Conclusion
- Endnotes  
References

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## 1. Introduction

Education of Cambodia has been improved since the Paris Peace Agreement in 1991, however, the enrollment rate of primary school still remains at 91.9% and that of lower secondary and upper secondary schools has made little progress, and remains at 26.1% and 9.3% respectively, in 2004<sup>1</sup>. There are a lot of reasons which make it difficult for people to enroll and continue their studies, such as economic difficulties, limited access to schools, and so forth. Moreover, drop-out, repetition and quality also remain major areas of concern. At all levels of education, girls and students from the poorest families continue to be underserved.

Community Learning Centers (CLCs), a place for practicing the Non-formal Education (NFE), have emerged because the system of formal education does not have enough capacity to meet the people's learning needs in all areas, especially those of poor youth and adult women, and ethnic minorities in remote rural areas and urban slums. (UNESCO, 2004)

Since CLCs have emerged, some research which focus on either CLCs or public schools individually, have been done, but no research which concentrates on the role of CLCs in relation to public schooling has been done. Thus, through the field work conducted from September 3 to September 15, we examined the role of the CLC in reality, in terms of the relationship between the CLC and public schools. Then we identified the position of the CLC in the broader system of education, to offer a clearer picture of education in the rural area of Cambodia.

Therefore, we set our research question as follows: "What is the role of the CLC in reality in terms of the relation between the CLC and public schools?", and examined three components to identify the answers to these questions; 1) What is the advantage of the CLC compared to public schools?; 2) What is the disadvantage of the CLC compared to public schools?; and 3) What drives people to choose the CLC?. Thus, we tried to identify the real role of the CLC in the greater system of education, and the relation between the CLC and public schools.

## 2. Conceptualization

In this section, we will conceptualize Non-Formal Education (NFE) in Cambodia and CLCs which is one kind of NFE. Then, we will discuss what kind of argument has been done in this area.

### 2.1. Non-Formal Education in Cambodia

As explained in the introduction, under the situation which formal education doesn't meet the people's learning needs the Royal Government of Cambodia considers NFE as an official education system, which contributes to achieving Education for All (EFA<sup>2</sup>).

The target groups of NFE are poor people and those living in difficult circumstances, working children and youth, ethnic minority children and youth, adults aged 15 to 45 years. Among these target groups, the Royal Government places a special emphasis on girls and women. Operating areas of NFE are rural, remote/disadvantaged areas, poor areas, and reintegrated areas.

The curriculum of NFE includes the following components: 1) Literacy and vocational skill training; 2) Continuing education including post literacy, equivalency, improving quality of life, especially hygiene, HIV/AIDS prevention, gender, culture, peace, morality and civics in daily life, and income generation, such as agriculture, services, handicrafts and small business and providing credit; 3) Family education for early childhood development; and 4) Re-entry program for primary school dropouts to increase their capacity to go back to public

school (Royal government of Cambodia, 2003).

## **2.2. Community Learning Centers (CLCs) in Cambodia**

The CLC project in Cambodia has been carried out by Department of Non-Formal Education (DNFE), Ministry of Education, Youth and Sports in 1999. The CLC was initiated in 1994 with assistance from UNESCO (UNESCO, 2004, p3).

The aim of CLCs is to empower individuals and promote community development through life-long education for all people in the community including adults, youth and children of all ages<sup>3</sup>. UNESCO supported a pilot project in 3 provinces namely, Takeo, Kampong Speu and Kampong Thom provinces from 1999 to 2001.

The main activities of CLCs are literacy programs and skill training for income generation, such as sewing, hair-cutting, raising pigs, weaving, tailoring, and repairing motorbikes, etc.

Through people's participation in the management process of CLCs, it is expected that community members will build up ownership and have confidence to handle problems by them. Particularly, CLCs empower illiterate and low-illiterate people through skill training.

However, it is said that the capacity of CLCs' staff and district level personnel are still weak, and so many CLCs have not been able to mobilize or fully utilize the resources and other potential of the community.

According to UNESCO, a future plan of CLCs includes;

- Developing CLC action plans under the National EFA Action Plans
- Establishment and capacity building of the national CLC committees
- Providing additional skill training courses that are relevant to market demands and the needs of the community
- Strengthening networks with other sectors such as temples and formal schools
- Expanding CLCs in disadvantaged parts of rural and urban areas<sup>4</sup>

## **3. Methodology**

### **3.1. Purpose of the Research**

Some researchers have pointed out that the CLC program, as a form of NFE, plays a unique role in filling a gap in basic education and providing those with limited education opportunities with an alternative form of learning, more flexible in design, more practical in orientation, and oriented toward community empowerment and development more than formal education (ACCU & GSID, 2005). When we focus on school-age adolescents who can be beneficiaries of either public schools or CLCs, however, what are the specific roles of CLCs? There must be some advantages of CLCs attracting adolescents to them, instead of schools. At the same time, there might be some disadvantages for those adolescents who only participate in CLCs instead of going to schools. Therefore, we conducted field work to examine the role of the CLC in reality in terms of the relation between the CLC and public schools, in order to identify the position of the CLC in the system of education.

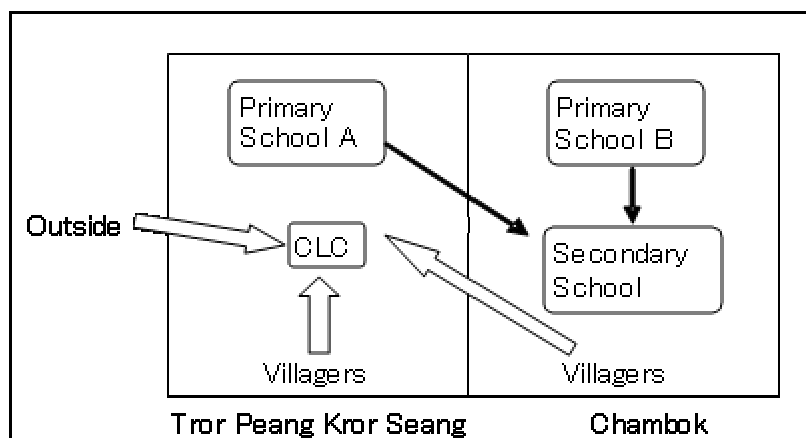
We examined three related questions, as we mentioned in the introduction, by comparing the roles of the CLC and public schools and by paying attention to how adolescents think about those two types of education institutions.

### 3.2. Research Field

We conducted the research in Tror Peang Kror Sang Commune and Chambok Commune, both of which are in Baty District, Takeo Province, from September 3 to September 15 in 2005.

Since there is only one CLC in Baty district, we chose Tror Peang Kror Sang Commune for our research field, where the CLC is located. The activity fields, in which each course is conducted, are in neighboring villages where each trainer lives. All of the courses are conducted at trainers' houses. Moreover, there is one primary school (*primary school A*) in Tror Peang Kror Sang Commune, and there are one primary school (*primary school B*) and one secondary school (lower secondary and upper secondary integrated school) in Chambok Commune which is the neighbor of Tror Peang Kror Sang (See Figure 1). Students who graduate from *primary school A* and *B* go to the secondary school in Chambok Commune and there are a few students who go to the CLC from that secondary school. Since those who live in both Tror Peang Kror Sang Commune and Chambok Commune could be the beneficiary of both the CLC and those public schools (PrimaryA, Primary B and Secondary), we could see the differences and similarities between them, as well as the relationship between them. In addition, villagers, who are not school-age, of both Tror Peang Kror Seang commune and Chambok commune, can go to the CLC because it accepts all age groups. People from outside of those communes are also welcomed to the CLC, even though it would be hard for them to commute the long distance to the CLC.

Figure1. People Flow in our Field



Source: Authors

### 3.3. General Information of the CLC and Public Schools in the Field

#### 3.3.1. CLC

The CLC in Tro Peang Kror Seang Village was established in 1999 with funds from UNESCO between 1999 and 2001. Since 2001, the CLC has received funds from Priority Action Program (PAP<sup>5</sup>).

The targets of the CLC are the poor, the illiterate, drop-outs, former soldiers, those disabled, widowed, and orphans, and there are three main objectives as follows: 1) Provide skills for villagers, especially disadvantaged people, 2) Help villagers be self-dependent and self-reliant, and 3) Develop the commune.

The CLC committee which consists of 5 members, a CLC manager, a CLC deputy manager, the deputy village head of Tror Peang Kror Seang village, a public school teacher, and a commune councilor, is responsible for the management of the CLC. The committee members are meeting once a month to discuss training courses, how learners can find jobs, and new courses, depend on the job market requirement.

The CLC is currently offering only 3 courses, chicken-raising, water pipe, and furniture, even though several

trainers for some other courses are registered. The CLC used to have a sewing course and it has some sewing machines but the course has not been offered recently. Each course has one trainer, and all courses are conducted at the trainer's house. The number of learners in each course is 10 to 15.

In addition, the CLC is facing budget constraints, and it was forced to close the literacy course which played a significant role for learners in maintaining their literacy levels and making course textbooks easier to understand.

Moreover, one of a Japanese NGOs provides weaving courses, using one of the buildings of the CLC. The NGO accepts a small number of learners to keep the quality of its activities. It provides weaving equipment when learners complete the course so that they can start their own business with the machines. Its graduates are encouraged to find buyers who give them good prices, but if they cannot find good buyers, it buys out the products at a higher price than the market one. Moreover, its staffs often monitor the graduates to check whether they have any problems and to encourage them, so that almost all graduates continue to make the most of their skills. Even though the NGO is using one of the spaces of the CLC, its management is completely separate from the CLC.

### 3.3.2. Public Schools

The following information is about public schools in our research field, *Primary School A*, *Primary School B*, and *Secondary School*.

*Primary School A*: This school is located next to Tror Peang Kror Seang Village, in which the CLC is located, and the distance from the CLC is around 10 minutes on foot. The principal of this school also plays the roles of CLC deputy manager, a member of Commune Committee of NFE (CCoNFE), and a member of pagoda committee. The school is a complete school which has grade 1 to 6, and there are around 560 students. It had 2 drop-outs in the previous academic year. Moreover, they are facing another problem that many students tend to be absent a lot because of health problems, economic difficulties, and so on. Almost all of the graduates go to the *Secondary School* which is located in the next commune (Chambok Commune). Some of the drop-outs and graduates of this school are coming to the CLC several years after they stopped schooling.

*Primary School B*: *Primary School B* is located in Chambok Commune which is next to Tror Peang Kror Seang Commune. This school is also a complete school, and has 828 students. The drop-out rate of the school was 0.12% in the previous academic year, and there were 35 repeaters in total.

*Secondary School*: This school has a lower secondary school and upper secondary school in the same area. There are 2380 students in total. The secondary school is facing a serious problem of drop-out and repeaters. The drop-out rate of lower secondary school was from 17 to 20 %, and 5% for upper secondary in the previous academic year. In addition, around 5% of lower secondary students and less than 5 % of upper secondary students repeated the grades. Some drop-outs and graduates from the secondary school go to Phnom Penh, which is the capital city of Cambodia, to get jobs, and other graduates go to university. There are fewer and fewer students who go on to higher academic levels. That is to say, the opportunity to get into higher academic levels is seriously limited, to only those who have enough money to spend on education.

### 3.4. Interviewee

These are the interviewees whom we chose at each place (see Table 1, 2, 3).

Table 1. List of Interviewees at Primary Schools

School	Principal	No. Teacher		No. Students	
		F	M	Grade5	Grade6
<i>Primary School A</i>	M	3	2	5	5
<i>Primary School B</i>	F	2	1	0	0

Source: Authors

Table 2. List of Interviewees at Secondary School

School	Principal	No. Teacher		No. Students			
				Lower		Upper	
		F	M	F	M	F	M
<i>Secondary</i>	M	2	2	4	3	3	3

Source: Authors

Table 3. List of Interviewees at the CLC

Course	Trainer	Learners		Graduates	
		F	M	F	M
Chicken Raising	F	2	3	0	0
Water Pipe	M	0	1	0	2
Furniture	M	0	4	0	1

Source: Authors

Because we conducted the research during the busiest season for farmers, and summer vacation for public schools, we couldn't choose students/learners as interviewees randomly. Therefore, we asked those who were available. The interviewees in secondary school were limited to those who come to an extra course for university preparation and those who live near the school.

In addition, we interviewed the CLC manager who is also the commune chief of Tror Peang Kror Seang Commune, the village head and the deputy village head of Tror Peang Kror Seang Village who are the members of the Village Development Committee (VDC<sup>6</sup>). For the administrators, we interviewed the director of Department of Planning and the deputy director of department of NFE in Ministry of Education, Youth and Sports (MoEYS), the director of Provincial Office of Education (POE), the director of NFE in POE, the director, the deputy director, and NFE staff of District Office of Education (DOE).

### 3.5 Contents of Interview

The questions for the students and learners in public schools and the CLC concerned family background, and advantages and disadvantages of going to public school or the CLC, in order to find the differences between them and differences of interviewees' perspectives. We asked teachers of public schools and trainers of the CLC similar questions related to teaching materials/facilities, students' behavior, outcome, and what kind of relationship they have at the practical level. We also asked VDC members questions related to administration, advantage and disadvantage of the CLC, and relations between the CLC and public schools, from the viewpoint of village heads who are responsible for the improvement of education in the village. We questioned the CLC manager about quantity and quality of the CLC, in addition to what we asked VDC members. In addition, we asked questions to

administrators of MoEYS, POE, and DOE about policy, finance, advantage and disadvantage of CLCs considering relationship with public schools, and their view for the future.

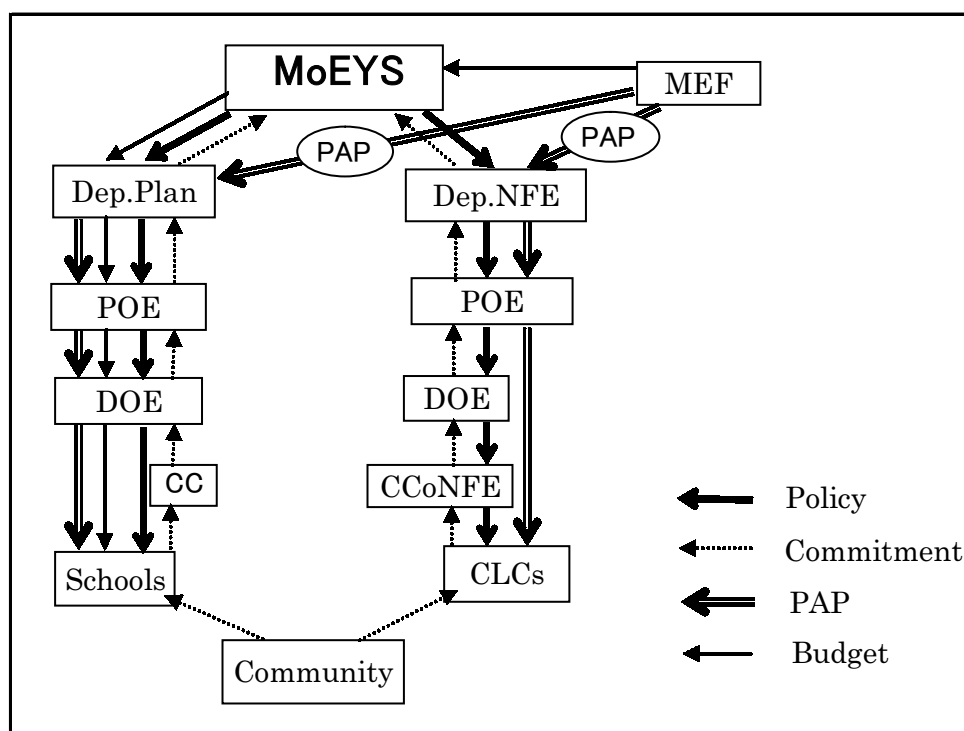
## 4. Result

In order to summarize the results of the interviews, we made the tables which show advantages and disadvantages of the CLC and public schools, comparison of choice of going to the CLC or public schools, and relationship between the CLC and public schools (see Annex 1.2.3.4.). In addition, we made figures to show the correlation between various actors (Figure 2) and student flow (Figure 3).

We divided interviewees into eight groups; administrators, VDC, the CLC manager, public school principles, public school teachers, CLC trainers, public school students and CLC learners in Annex1 in order to show the clear difference in their perspectives and awareness. As you can see in Annex2, we picked the advantages and disadvantages of the CLC and public schools, reason for their choice, and relationship between the CLC and public schools from the results of interviews. Finally, we made codes to categorize the responses of interviewees. Vertical lines show these codes by interviewee group and horizontal lines show contents of the responses.

Figure 2 indicates how policy and budget flow from the central government to local authorities, and how community and local authorities commit to the upper level of authorities. The CLC generally gets only 11million riel<sup>7</sup> of PAP as budget per year, which comes directly from the treasury of POE, while PAP for public schools go through DOE. This is because DOE doesn't have treasury to keep the money for NFE. Although government policy sets the foundation of the CLC, management and selection of courses are the responsibility of the CLC committee. In addition, the community commits to both of the CLC and public schools, and village heads are playing especially big roles in the improvement of the CLC and public schools. That is to say, they are the people who connect the CLC and public schools. VDC sometimes collects information on the educational situation in its village, and inform at the commune level committees such as CCoNFE.

Figure 2. Correlation between Administrations, Schools, CLCs, and Community



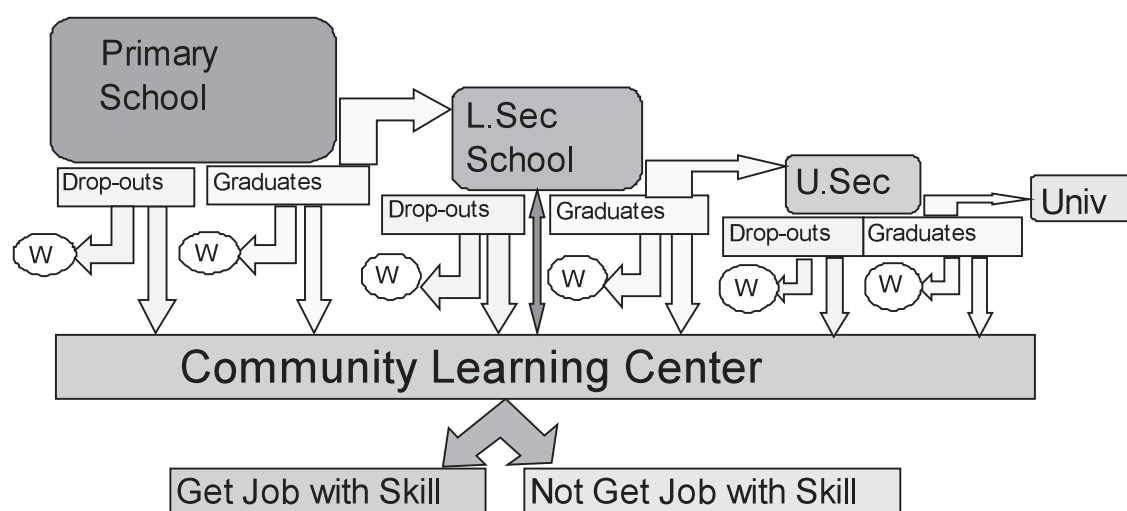
Note: MEF = Ministry of Economy and Finance, Dep. Plan = Department of Planning, CC = Commune Council.

Source: Authors

Student flow in the rural area can be described like that of the design in Figure 3. The size of the population who are enrolled at each educational level of public schools decreases as the education level goes higher, and only a few students go to university, because others cannot afford it and it is too far from their villages. That is to say, students in rural areas are far from higher academic careers. In addition, there are a lot of drop-outs, especially at the secondary level. Those drop-outs from secondary level tend to find jobs or come to the CLC to get skills. On the other hand, drop-outs from primary schools come to the CLC several years after they drop out of school. Namely, there is a time-lag between the time of drop-out and CLC acceptance. This is because people have to be old enough to learn skills.

Interestingly, however, we could see a few adolescents who are going to both the CLC, and lower secondary school, for furniture and chicken-raising course. There are several reasons why they are attending both the CLC program and lower secondary school. One is that they can sell the furniture they make in the course, in order to make money to continue their schooling<sup>8</sup>. Learners of chicken-raising course can raise chickens at their house by learning the necessary know-how, and becoming able to sell grown chickens to the market to make money<sup>9</sup>. In another case, the interviewee participates in the CLC just in case he will not be able to continue his schooling. Besides, he wants to get a high status job by completing formal education. In addition, we found some learners who studied some periods in upper secondary school. These circumstances indicate that even if people get relatively higher education, it is still very difficult for them to find jobs without skills, especially in cases where they don't have many opportunities to go to the city, which has a more open job market than rural villages.

Figure 3. Students Flow



Note: W=Work

Source: Authors

## 5. Analysis

The policies for Formal Education (FE) and NFE are basically separated, and the relationship between public schools and CLCs is not mentioned clearly in the policies. We found, however, that the CLC and public schools have a relationship at the practical level, in reality. They share human resources (teachers, village members), teaching tools and teaching methods. They also exchange information about students, especially drop-outs from public schools. Public school teachers encourage drop-outs to come back to school, but if it is impossible, VDC members, the CLC manager and *Primary School A* principal recommend those students to go to the CLC. However, principals of *Primary School B* and the *Secondary School* didn't know about the CLC in detail, even though some students from the *Secondary School* and villagers from where those schools are located are participating in the CLC after they dropped-out.

In addition, we found that administrators (at MoEYS, POE, and DOE) and the community people have different perceptions of the role of CLCs. Administrators give more priority on FE than to CLCs. For them, CLCs complement public schools to promote education. They don't commit much to CLC activities. The PAP for CLCs comes directly from POE, and monitoring and evaluation are done by each CLC, though policies are formulated in the department of NFE of MoEYS. In addition, they are not satisfied with the quantity of CLCs (number of CLC, prescribed number of students and resources in both public schools and CLCs) but they don't have any budget for CLCs. They view CLCs with a much broader perspective, looking at the whole system of education in Cambodia. That is why we saw a difference in opinion on CLCs between the administrator level and learners themselves.

On the other hand, VDC members and the CLC manager insisted the necessity of the CLC. The first reason is that the CLC has a closer relationship, regarding management and monitoring, with the community than public schools do. Secondly, the CLC can give vulnerable people in the village another chance to earn money.

For learners and students, the role of the CLC is completely different from the role of public schools. From interviews with public school students we found that those students and the CLC learners don't interact with each



other, and most public school students, especially *Primary School B* and the *Secondary School*, don't even know of the CLC. In addition, there are not so many people who go to both school and the CLC. This is because the target and expectation of public schools and the CLC are different. We could see the difference in background of those who attended courses at public schools versus the CLC. The CLC tends to accommodate mainly poor people, over-school-age people, illiterate people, the school-age children who cannot catch up with others at schools, and drop-outs. The CLC's participants are the vulnerable people, who need to earn money, whereas public schools' students want higher academic careers to get better jobs in their future.

As we will show in Figure 4, we found a difference in Input (material), Target, Process (contents), Output, and Outcome (job hunting) between public schools and the CLC. While students in public schools use textbooks to learn, learners of the CLC use training tools and raw materials. In addition to the free tuition of the CLC, no other expenses exist except individual transportation fee, while students of public schools have to afford for textbooks, uniforms, and so forth.

In Process, public schools try to provide knowledge by operating within a general curriculum, while the CLC provides vocational training to let learners get skills. Contents of the CLC can be changed according to the needs of the learners and villagers. The CLC manager tries to reflect what community members require as much as possible, by cooperating with village heads. Therefore, it can be said that the CLC meets the needs of learners better than public schools do, where only the policy from central government is followed, though courses which the CLC can offer are very limited. The CLC courses can be suitable to traditional thinking too. Weaving and sewing are traditional skills and some public school teachers raised this point as an advantage of the CLC for people and the village. Moreover, the schedule of the CLC is temporary-based, 3 months to 6 months, which is easier for those vulnerable adolescents who are too busy with livelihood activities to continue schooling.

As for Output, students of public schools can get knowledge, as they expected, while the CLC learners can get vocational skills. There are also similarities, in that both the CLC and public schools can create chances to make friends and to formulate good attitudes, even though these are not thought to be the direct objective of the CLC courses.

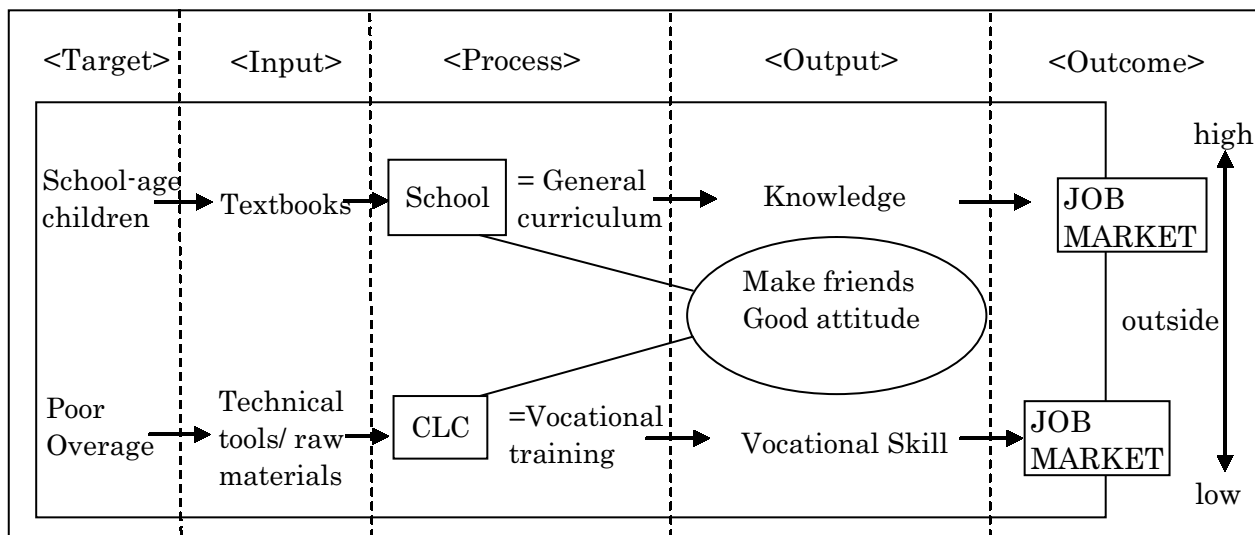
The expected Outcome of both learners in the CLC and students in public schools is getting jobs, but their viewpoints are slightly different. Learners of the CLC expect to get jobs immediately, to earn money and to improve the economic situation for their family and themselves. On the other hand, students of public schools expect to get high status jobs after completing grade 12. But, because of job-market instability, their expectations cannot be always realized. Moreover, for the reason of choice of the CLC, learners always mentioned the issue of job hunting. Most learners choose the CLC because it provides a chance to earn money relatively easily through the application of vocational skills. They can also use that skill at their house, doing their housework at the same time. In addition, it seems that the CLC offers a way to overcome obstacles, which is crucial for vulnerable people who face time constraints, age constraints, ability constraints, and costs. Especially for such a rural area, the CLC provides valuable skills which are suitable to local lifestyles, even though there are some constraints. Thus, the job market, which those graduates of public schools and the CLC get into, is different, as described under Outcomes. While public school graduates tend to go outside of their hometown to find jobs, the CLC graduates tend to work around their village.

On the other hand, when students choose to continue schooling, they have a set of images that "general knowledge" leads to "better jobs", and that it requires "higher education". These three components cannot be acquired unless they go to schools. In addition, villagers treat those who go to schools as "well educated," which makes students gain "self-esteem", and this can be another incentive for them to continue their studies.

Thus, the CLC plays a big role in the community and for vulnerable people, but it is not recognized by the

majority of teachers and students in public schools. Administrators are not satisfied with the current situation of CLCs, and they feel the necessity to improve both public schools and CLCs. The perspective from which the roles of CLCs and of public schools are viewed is different according to each actor.

Figure 4. System of Education in Our Field



Source: Authors

When considering the future, both administrators and village people mentioned the necessity of cooperation between public schools and CLCs. They didn't know how exactly, but administrators think that it would be a good idea to combine public schools and CLCs. However, it is not easy to carry out this plan because of the lack of human resources and materials. In addition, they insisted that CLCs will be needed as long as there are people who don't have access to public schools.

## 6. Areas of improvement

In this section, we will show five areas of improvement for the CLC. First, the CLC lacks financial resources and external assistance from donors and NGOs. According to the CLC manager, the CLC needs more money for a table, photo copy machine, oil for transportation, trainers' salary and for opening new courses. Therefore, they have to find a donor or another way to collect money. Secondly, there is no literacy class in the CLC. If it had a literacy class, it would be easier for illiterate learners to learn vocational skills, by reading textbooks. Thirdly, the kinds of courses in the CLC are very limited. The CLC currently offers only three courses. However, villagers hope that the CLC will open new courses such as English, computer skills, and TV and radio repair, which would be useful to find jobs. Fourthly, the number of learners in each course is limited. The limitation in number of learners has not been mentioned, but it seemed to be very difficult for each trainer to accept more learners. Therefore, the CLC needs more trainers and a greater variety of courses if it should accept more people. Finally, not all learners can get a job. Even if learners get vocational skills, they can't earn money with the skills if they don't have money to buy materials to start their business. According to the village head, 40%-50% of chicken raising course graduates can get jobs with the skills which they acquired, and 30%-40% of furniture course learners can get jobs or start small business with those skills. This is because it is very difficult for poor graduates

to afford chicks, even if they learn how to raise chickens. On the other hand, all learners of the Japanese NGO can get jobs because it supports them in starting jobs, by providing weaving machines and raw materials after they complete the courses. Therefore, support for graduates to find and start jobs is very important. If the CLC introduced jobs or lent money to start businesses, more learners could get jobs with the learned skills.

To conclude, they need more money in order to make the CLC function better. In addition, they should open a literacy course and new courses which meet the needs of the job market. Furthermore, they are required to accept more learners in each course and to help learners to get jobs with the skills they acquired in the CLC. To improve those areas, the committees of the CLC and trainers have to start with monitoring graduates to understand what is going on after the learners' graduation.

## 7. Conclusion

Through our research, we found that the CLC plays a significant role in rural villages, which have limited job markets and are far from higher academic institutions. The CLC accepts dropouts who face constraints in their continuation of schooling because of economic difficulty, problems of family, difficulty of access and lack of ability. Moreover, adolescents and villagers have an image that the jobs which they can get after public school are better than those after the CLC. However, once they accept their livelihood situation, some of them positively choose the CLC because of the advantages of the CLC, such as short-term, accessibility, relevance of courses, and time flexibility. In addition, some students choose the CLC after they graduate from upper secondary school and others go to both public school and the CLC because it is difficult to find jobs in the village without skills, even if they graduate from upper secondary school. Thus, taking into account the job market and economic situation in the village, the CLC is sometimes more suitable in the context of rural area than public schools.

However, when we look at CLCs in the system of education as a whole, choices for learners who are disadvantaged adolescents are still limited, and they even complement their studies by getting vocational skills in the CLC, instead of going to school. They can't do anything other than accept their situation and decide to work around the village. They have to give up going to university and getting a high status job in cities, such as office worker, doctor, and so forth. Therefore, adolescents from poor families remain poor and the disparity between the poor and the rich is unchanged. As a result, even if adolescents seem to choose the CLC positively, they in fact choose the CLC among limited choices and their opportunities of education aren't completely equal to public school students. That is to say, the CLC can't fill the gaps in education in terms of the provision of equal opportunities for graduates' futures.

To conclude, the CLC can support villagers in getting vocational skills and work around the village because the CLC is appropriate for the context of the rural villages. It means that the CLC works well for those who don't have opportunities to get higher academic careers or get jobs in the city. However, the CLC can't provide the equal opportunity of education that public schools do, and it is difficult for the CLC to supplement the gaps of public schools in reality.

## Endnotes

<sup>1</sup> Kingdom of Cambodia EMIS OUTPUT 2004-05. CD-ROM

<sup>2</sup> In 2000, at Dakar, representatives from 164 countries gathered for the World Education Forum and adopted the

Dakar Framework for Action, Education for All (EFA). EFA is the vision of every person- female and male, of every age, in every community- engaged in learning, the key to unfolding their full potential as human beings. (UNESCO Bangkok, 2002)

- <sup>3</sup> UNESCO Bangkok, [[www.unescobkk.org/index.php?id=244](http://www.unescobkk.org/index.php?id=244)] (October 5, 2005)
- <sup>4</sup> UNESCO Bangkok, [[www.unescobkk.org/index.php?id=249](http://www.unescobkk.org/index.php?id=249)] (October 5, 2005)
- <sup>5</sup> PAP is a government recurrent budget system. Through the PAP mechanism, funds flow from the central government treasury to district accounts held in the provincial treasury, and organizational structures are responsibilities within MoEYS to make the system more efficient. The mechanism is helping the MoEYS central office to assume its more proper role of policymaking, strategic planning, and monitoring. Provincial offices take on the role of progress monitoring, while district and schools are responsible for day-to-day management of PAP funds (Asian Development Bank, 2001). There are 12 PAP for education, as 1) Education service efficiency and performance, 2) Primary education quality and efficiency, 3) Secondary education quality and efficiency, 4) TVET quality, efficiency improvement, 5) Improving the quality and efficiency of higher education, 6) Continuous teacher development, 7) Sustainable provision of core instructional materials, 8) Expansion of NFE, 9) In school AIDS awareness, 10) Out of school youth AIDS awareness and sport development, 11) Strengthened monitoring systems, and 12) Scholarships/incentives for equitable access. (Royal government of Cambodia, 2002).
- <sup>6</sup> In the first phase of decentralization, considerable emphasis was placed on the village level, and VDC members were elected. These VDCs were different in nature to the previous political/administrative, top-down appointed village leadership. The VDCs ensured that prioritization of needs through planning began at the lowest level and submitted proposed action plans to the commune level where commune wide prioritization took place through interaction between villages. Since the commune elections in February 2002, the village has become a unit of the commune and the roles of the VDC and Village Chief have yet to be clearly defined. (Andersen 2004, p.6)
- <sup>7</sup> 1US\$ is around 4000 riel in 2005 (Asia Development Bank: [<http://asianbondsonline.adb.org/cambodia/cambodia.php>], November 30, 2005)
- <sup>8</sup> The trainer tries to sell those products which well skilled learners make, and provides some profits to the producers in furniture course. In chicken-raising course, trainer sells grown chickens to the market to get some money to buy chicks. Learners can grow chickens at their house when they learn the required know-how, and can make some profit by selling it. However, such opportunity to make money is also limited to only those who can afford some chicks.
- <sup>9</sup> According to the village head, villagers want to learn English, computer skills, and TV and radio repair.

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**Annex 1: Comparison of Advantages in CLCs and in Public Schools**

Agent	Category of response	Response	
		CLC advantage	Public school advantage
<b>Administrators</b>			
General information	Target	CLCs accept any people who are old enough to learn skills, Ex: dropouts, poor people, disabled people, widows, orphans.	Public schools are for school-aged people.
	Time duration	Learners can complete CLC courses in a short period.	
Input	Cost	Learners can get skills and knowledge free.	
Process	Content of Education	Learners can get skills which they can utilize for work. CLCs provide both theory and practice. CLCs provide not only vocational skills but also literacy training. Learners can get practical life skills.	Students can gain general knowledge.
	Cultural context	CLCs are suitable for their traditional thinking.	
Output	Certification	Learners can get certification of CLCs.	Students can get certification of formal education. Students can have access to higher education.
Outcome	Moral	Learners can learn morals.	Students can learn morals.
	Job	Learners can get jobs or start their own business with the skills learned in CLCs.	
<b>VDC</b>			
General information	After graduation	The CLC can monitor whether learners get jobs or not.	
Input	Trainers	The CLC use village human resources.	
	Where to live	Learners can stay in their villages by using the skills they got at the CLC.	
Process	Contents of education	Learners can get skills, materials and general knowledge. The CLC provides literacy as well.	Students can get general knowledge.
Outcome	Impact on the community	The CLC increases human resources for the villagers. The CLC contributes to cutting down poverty.	

<b>CLC manager</b>			
General information	Time duration	Learners can get skills in a short period.	
	Target	The CLC accepts any people who are old enough to learn skills.	
Input	Learning material & teacher	The CLC uses village human resources.	
Process	Contents of education	Learners can get vocational skills and life skills.	Students can get general knowledge.
Outcome	Impacts on the country & students	The CLC can contribute to reduce poverty. The CLC can improve the literacy rate.	
<b>School principals</b>			
General Information	Target	The CLC accepts dropouts.	
Input	Access		It is easy for students and teachers to have access to the school.
Process	Contents of education	Learners can get vocational skills.	
<b>School teachers</b>			
General information	Target	The CLC accepts dropouts.	
Input	Access		It is easy for students and teachers to have access to the schools.
Process	Contents of education		Students can get general knowledge. Students can get life skills.
Process	Curriculum		The curriculum is relevant to the needs of students.
Process	Schedule		The school schedule is appropriate for students.
Output	Certification		Students can have access to higher education.

<b>CLC trainers</b>				
General information	Target	The CLC accepts dropouts.		
Input	Cost	It does not cost the learners to learn at the CLC.		
	Access	It is easy for trainers and learners to have access to the CLC.		
	Where to live	Parents are satisfied that their daughters can learn skills in their village. Learners can work in their houses with the skills they get at the CLC.		
Process	Contents of education	What learners learn is relevant to their needs. Learners can get skills to get jobs.		
Outcome	Moral	A chance to improve morals is provided through the CLC courses.		
	Impact on the community	Adolescents can reduce free time, which leads to the decrease of juvenile delinquency.		
	Job		Students can get jobs with good salary and high status.	
<b>School students</b>				
General information	Time duration	Learners can get skills in a short period.		
Input	Cost		Students don't have to pay tuition fees.	
Process	Contents of education		Students can get general knowledge. They can read and write.	
Output	Certification		Students can get certification of formal education. Students can have access to higher education.	
Outcome	Impact on the students		Students' economic situation can be improved after graduation.	
	Job		Students can get jobs with good salary and high status.	
<b>CLC learners</b>				
General information	Target	The CLC accepts people with physical disabilities.		

	Time duration	Learners can get skills in a short period.		
	Evaluation			Villagers regard students as “well educated”.
	Time flexibility	Learners can learn in afternoon.		
Input	Cost			Students don’t have to pay tuition fees.
	Access	The CLC is close to learners’ houses.		
Process	Contents of Education	The CLC provides skills to earn more.		Students can get general knowledge.
Outcome	Job	Learners can work at the CLC after graduation, if the CLC needs more trainers for the course. Learners can work in their house or around the village with the skills they got at the CLC.		Students can get jobs with good salary and high status.
	Income	Learners can earn money at the CLC while they learn.		

Source: Authors



Annex 2: Comparison of Disadvantages in CLCs and in Public School

Agent	Category of response	Response	
		CLC disadvantage	Public school disadvantage
Administrators			
	Input		
	Budget	CLCs get limited money only from PAP Disbursement of budget is often delayed. Financial procedures between ministries are complicated. System of PAP is inflexible.	Schools don't have enough money to monitor teachers and students.
	Learning material & teacher	There are not enough trainers, materials, tools, textbooks, or motor bikes for learners' transportation.	There are not enough textbooks for teachers to improve their knowledge or material for students to do experiments. Some teachers are not recruited by government.
	Number and location of school	The number of CLCs is not enough. There are only two CLCs in Takeo Province.	It is very far for some students to go to schools.
Process	Teaching hours	Schedule is flexible.	Schedule is fixed. Teachers have to work outside to get extra income, so they tend not to spend enough hours teaching at schools.
	Student assistance	In literacy class, 25% are absent because of learners' jobs, marriage, and difficult family situations. Even if learners are absent a lot, they can continue even after course finishes.	There are many repeaters and dropouts.
	Gender disparity		There are fewer girls than boys.
Outcome	Job	Learners cannot use their skills if they don't have enough money to buy materials to start own jobs.	Even after finishing 12 grades, a job is not assured.
	Ministry capacity	Capacity of NFE sector is small.	
<b>VDC</b>			
General information	Number of students	The number of learners is limited.	

Input	Learning material & teacher	The CLC lacks learning materials.	
	Budget	There are not enough budgets.	
Outcome	Job	Learners cannot use their skills if they don't have enough money to buy materials to start own jobs.	Even after finishing 12 grades, a job is not assured.
<b>CLC manager</b>			
Input	Learning material & teacher	There are not enough materials. The CLC cannot open new courses which villagers want, such as computer and English.	
	Budget	PAP is the only fund. The CLC generally gets only 11 million Real/ year.	
	Donor	The CLC lacks donors. CLC manager himself tries to find some donors to support the CLC. He thinks that it's still not enough to run the CLC.	
	Salary for teachers and trainers	It's still not enough even though trainers get a monthly salary from PAP.	It's not enough money to support teachers' families.
<b>School principals</b>			
Output	Arrear		Some students cannot catch up with the class.
	Students' motivation	Even though the principal does his best to encourage students to study at the CLC, they don't come.	
<b>School teachers</b>			
General information	Students matter		Vulnerable students tend to drop out (the poor, sick, busy, those who can not catch up).
Output	Arrear		Some students cannot catch up with the class.
<b>CLC trainers</b>			
Input	Trainers' motivation	Trainers said that they didn't get enough money to support their families.	
Process	Time flexibility	Trainers give learners training even during class time.	

Outcome	Job	Trainers did not know how many students could run their own business.	
<b>School students</b>			
General information	Target		There were too many students in one class.
<b>CLC learners</b>			
Input	Learning Material & teacher	Some students said that there were not enough materials to practice during learning time. Not enough teachers.	
<b>Those who go to both the CLC and schools</b>			
Input	Cost		It costs them to have a tutor for extra learning to catch up.
	Catch up		It is difficult to catch up with the class.
Process	Skill	A few of them do not think that it is easy to acquire the skills.	

Note: Administrators think contents of education and outputs are the same thing.

Source: Authors

**Annex 3: Comparison of Choice for Public School Students, CLC Learners, and the Students who go both**

Agent	Category of response	Response
<b>School students</b>	General knowledge	Students aim at the general knowledge at schools, because they want to get “better jobs” which can be acquired only through higher education.
	Better job	
	Higher education	
<b>CLC learners</b>	Relationship	Students can improve relationships with friends and teachers at schools.
	Favorite skill	Learners are interested in the skills.
	Time duration	The CLC does not require a long period of time for courses.
	Skill	Learners want to get vocational skills for their future work.
	Money	Learners’ first aim is to earn money through their work.
	Work in home	Some of learners prefer working at home, so the skills which they learn at the CLC are good for them.
	Help family	Learners try to help their families by using their skills.
<b>Those who go to both the CLC and schools</b>	In the case of drop-outs	They get skills at the CLC, because they drop-out.
	Earn money for schooling	They have to earn money to go to schools. They take advantage of the CLC for this purpose, by earning some money from the CLC.
	Knowledge & skill	They think that it is better to get knowledge and skills rather than only one of them.
	Work near home	They want to stay in villages.
	Time duration	It is easy for learners to go to both the CLC and school, because of short-term curriculum and
	Time flexibility	flexibility of time schedule.

Source: Authors

Annex 4: Relationship between CLCs and Public Schools

Agent	Response			
	Category of response	Relationship in practical level	Category of response	Relationship in their opinion
<b>Administrators</b>	Human resource sharing	Teachers of public schools teach literacy class at CLCs.	Complement	NFE complement FE.
	Teaching tool sharing	CLCs' literacy class uses public schools' teaching materials as a reference.	School>NFE importance	FE is more important than NFE.
	Management skills sharing	CLCs use management know-how of public schools.	Cooperation	Cooperation is important.
	Sharing information of students	More information sharing will be necessary.	EFA	It is necessary to promote CLCs, because of the policy to achieve EFA.
	Complementary course for dropout students	When students drop-out, NFE provides some compensation courses for dropouts at schools with NFE budget. But if there are not so many drop-outs, the courses will not be conducted.		
	Village activity	Principal of public schools inform the dropouts of the CLC.		
	Separated policy	There is no policy to connect public schools and CLCs for vocational training.		
	More information sharing	It is necessary to share the information about illiterate people.		
	Future plan to provide vocational training at public schools	Some administrators of education authorities want to provide vocational training at public schools, but it is difficult, because they have to find trainers and materials. Actually, four upper secondary schools have sewing machines. In some districts, public schools provide vocational courses (sewing, agriculture, computer, French) with NGO support.		

<b>VDC</b>	Human resource sharing	School principal is the CLC deputy manager. Teachers of public schools used to come to the CLC to provide literacy courses.	Different targets and needs	Both the CLC and public schools must meet the needs of different targets.
	Student flow	About 10 % of the CLC learners are drop-outs from public schools. Some graduates of public schools come to the CLC.	Cooperation	Cooperation is important.
	Village activity	The CLC committee has a meeting once a month. The deputy village head informs village head what the committee discussed after every meeting.		
<b>CLC manager</b>	Village activity & human resource sharing	As a commune chief, it is necessary to try to reduce the number of illiterate people. It is natural that the school principal also has responsibility for the CLC. <i>Primary school A</i> (the CLC deputy manager) principal informs the CLC manager about drop-outs of his school.	Different targets and needs	To go to the CLC is a choice for drop-outs and over school-age people.
	Separated policy	There is no policy to connect public schools and CLCs for vocational training.	Cooperation	Cooperation is important.
	Infrastructure	The building of the CLC belongs to the Tror Peang Kror Seang Village.		
<b>School students</b>	Interests	Students are interested in the CLC for their hobbies or future jobs (English and computer).		
	Information	There are few people who know about the CLC.		
<b>Those who go to both the CLC and schools</b>	Student flow	There are few people who go to both the CLC and schools.		

Source: Authors

# Microfinance

1. Introduction
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  3. Method
  4. Results
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  6. Conclusion
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## 1. Introduction

In the process of development it is necessary to improve rural livelihoods, reach economic development with equity, and expand job opportunities. The government of Cambodia considers all of these elements as goals that are essential to sustainable development. Out of the total Cambodian population, 85% live in rural areas and over 70% are employed in agriculture, though 12-15% do not own agricultural land. In addition the poor people are mostly concentrated in rural areas and work in the agricultural sector. Despite the economic dependency on the agriculture sector, only 7.7% of the \$502 million international aid flow to the country in 2003 was allocated to agriculture and rural development. Lack of investment in rural development coupled with low income and limited income earning opportunities in rural areas weakens the country's ability to achieve the aforementioned goals.

Economic development requires capital, savings, and investment. The vast majority of Cambodian people have very limited, or no access to credit and saving services. As a result of very limited funds available from the government, along with the fact that the vast majority of poor people have limited access to financial services in the formal sector (e.g. commercial banks), poor people have relied on informal channels such as moneylenders, and family and friends for investment capital to finance income generating activities such as purchasing essential inputs for agricultural production. Microfinance has become a strategy for some of the rural poor. The private sector is in a key position to offer these kinds of alternative strategies. In response to this need, some NGOs, community groups supported by local authorities, and registered MFIs have been in the forefront of providing loan capital for income generating activities of the rural poor in Cambodia.

Access to micro-credit and saving services by the poor is a vital component for alleviating poverty and accelerating economic growth in Cambodia. Therefore it is necessary to investigate what financial arrangements exist and how people use them. Are the financial arrangements relative to the people's needs and expectations? What is the difference between the impact of formal and informal financial arrangements for the borrowers? In our research field, Prey Cheu Teal Village, the majority of people are rural dwellers who need credit opportunities, that is to supply credit service to them. This report will analyze the present microfinance situation in Prey Cheu Teal Village in Takeo Province, and discuss the above questions based on the research conducted.

## 2. Literature Review

Cambodia has a population of 13.8 million people of which approximately, "36% live below the poverty line of US \$0.46 to 0.63 at the current exchange rate" (Cambodian National Poverty Reduction Strategy (NPRS), 2002). According to Asia Resource Center for Microfinance (ARCM), coming out of difficult times, the country's financial sector is still underdeveloped with a relative lack of rural development banks due to the high cost of operations, the inability to verify and enforce property rights and the low level of economic activity (ARCM, 2005). With all this, the rural population, being the majority, has almost no access to financial services making the country's situation a challenge for the development of microfinance.

According to Consultative Group to Assist the Poor (CGAP), Microfinance is the supply of loans, savings, and other financial services to the poor (such as working capital loans, consumer credit, savings, pensions, insurance, and money transfer services) to enable them to build assets, increase income and reduce economic vulnerability (CGAP, 2003).

These financial services are mostly provided to them by microfinance institutions (MFIs) whose primary



goal is to reach the poorer and more vulnerable, as opposed to the goal of traditional and commercial banks. Therefore, according to the definition given by CGAP(2003), “an MFI can be any organization that provides financial services to the poor, including credit unions, self-help groups, financial NGOs, credit cooperatives”. In this report, we rely on this definition when we use the term of MFI, and add commercial banks which provide micro finance services as MFI.

In many cases, however, due to the lack of collateral, assets or stable economic activity, the poor have little or no access to the formal financial sector. The only option left for them is to turn to informal lenders (private moneylenders), who charge them a high interest rate, to cover their credit needs.

In Cambodia, the microfinance industry could be described as young. During the Khmer Rouge all money and banking activities were abolished and even after the Regime the financial sector was not dynamic enough. It is not until the early 90s that the first microfinance activities started taking place. These first microfinance activities were developed by NGOs, such as ACLEDA(Association of Cambodian Local Economic Development Agencies), providing micro credits to promote the creation of new business activities. However, given that the national banking system was not well developed yet at that time, these first microfinance activities could only reach a minority. According to Cambodia Microfinance Country Profile, as these organizations got stronger and the banking system developed, the number of clients grew, reaching 214,000 people by 1998. By 2004, the number of borrowers had grown to 450,000, with 150,000 depositors (ARCM, 2005).

Currently, the players of the microfinance industry in Cambodia are commercial banks, microfinance institutions, and credit unions offering to their clients a wider range of services, not just micro credit. There are more than 75 MFIs in the country. ACLEDA, who started as an NGO in 1992, is now one of the main players acting as a commercial bank since 2003.

The industry is still far from reaching sustainability, depending mostly on the funds of international donors, except for bigger organizations such as Amret or ACLEDA whose saving activities and products are already financing part of their own credit portfolio. Even though the industry is growing and competition forces interest rate lower, it still remains high (around 5% in most cases although it has recently been decreasing to 3%). The common characteristic of most MFIs in Cambodia is their lending methodology which combines group and individual loans depending on the situation (although some still use the village banking methodology).

One specific characteristic of the microfinance industry in Cambodia is the lack of savings. There is a limited supply of saving services offered by financial institutions. One of the main reasons given is the weak demand by the general population who, having seen the history of many failed banks in the past, has little or no trust in financial institutions. To that, it is important to add the fact that the population has also no saving habits (rather savings in-kind) for which the financial institutions feel pressure to create among the population and in a sense to educate them. According to Cambodia Microfinance Country Profile, ACLEDA in that field has demonstrated that with the adequate products and strong institutional development, savings can be mobilized in Cambodia (ARCM, 2005). People feel the need to save, but the adequate products and services need to be available to them, creating a challenge for the microfinance industry in Cambodia.

The Government of Cambodia, in its commitment to reduce poverty and inequality, developed in 2002 the National Poverty Reduction Strategy (NPRS), which along with the Second Socio-Economic Development Plan, reflect the national effort to achieve the development of a country without poverty, hunger, illiteracy and ill health. The Strategy marks several points of priority in poverty reduction, some of which are: maintaining macroeconomic stability, improving rural livelihoods, expanding job opportunities, and improving capabilities (NPRS, 2002).

NPRS points to microfinance as one of the areas to be developed and improved. The points mentioned are as

follows:

- In rural areas they need credit to cover household rice deficit, improve rice production, and provide money for necessary farm inputs such as fertilizers and seeds. They also need it for income diversification.
- The National Bank of Cambodia wants to support rural finance by preserving the integrity of the financial system, promoting public confidence, protecting depositors, preventing fraud and encouraging better management practices.
- Professional bankers are rare in rural financial institutions, so portfolio management as well as the legal framework and judicial system need to be improved.
- Most commercial banks do not have branches at the provincial level, with absolutely no presence at district, commune and village levels.
- MFIs, NGOs and specialized banks have been providing credit in rural areas. Their credit portfolio in the last 10 years has increased from US\$100,000 to US\$41 million. There is still not enough credit capital to respond to accumulated demand.
- There is still small savings activity. Therefore MFIs have to depend on grants from donors and bank loans. The Rural Development Bank is a major source of loans.

### 3. Method

Data collection for this report was done through a series of interviews, matrix scoring, and focus group discussions. An interpreter was present and used during all interviews. A transect walk was conducted through parts of the village with the village head to observe the living conditions, income generating activities, and general layout of the village.

Interviews were conducted with residents of Prey Cheu Teal Village, village authorities, the commune leader, officials from the Ministry of Rural Development and Provincial Office of Rural Development, and representatives of three microfinance organizations (ACLEDA, PRASAC, and Rice Mill Association), and The Farmers Association.

For each group of interviews, a general interview guide approach and closed question approach were used, however, follow up questions and extension questions were also employed to further investigate the general situation presented during questioning.

The aim of the interviews with the people of Prey Cheu Teal Village was to get representative, and as objective as possible, data, however, due to time and access constraints, the participants from the village were acquired through the direction of the village authorities, who selected villagers with varying situations. In total 34 villagers were interviewed. This group included land owners, landless people, entrepreneurs (operating small shop stands), money lenders, and loan recipients. The interview was conducted under general guidelines, which consisted of questions regarding their household situation, income and income sources, security and savings, needs, and experiences with microfinance. All interviews were conducted in a location that was convenient for the interviewees. The interview duration ranged from 30 to 90 minutes.

In order to understand the views of the villagers, in terms of which microfinance organizations they were familiar with and/or use, a matrix scoring technique was employed. 22 participants were divided into 2 groups, landowners and landless people. The landowners group consisted of 12 participants, 6 male and 6 female. The landless group had 10 participants, 5 male and 5 female. In each group session the participants verbally listed the financial arrangements that they used and rated each according to preference, reliability, physical access, social

access, and usefulness.

Following the ratings in the matrix scoring session, a focus group discussion was held in each group. Through open group interview format, we asked questions to participants as follow-up to the information received during the matrix scoring session, as well as to investigate other aspects that were not raised in the matrix.

A tape recorder was used during the interviews with the Ministry of Rural Development, the Provincial Office of Rural Development, ACLEDA Bank, and PRASAC.

Time constraints and the nature of this research resulted in a few limitations.

- Due to language barriers, all interviews required full or partial involvement of an interpreter, hence the responses may be vulnerable to cultural and linguistic differences in interpretation.
- Time limitations prevented follow-up interviews for clarifying or further inquire regarding new information.
- Limited time and knowledge of the research locations resulted in reliance on the village authority for selection of the participants from the village. Thus, the participants were not randomly selected; however the village authority was requested to select people who were representative of the village and suitable for the research.
- Due to lack of information and access to data on the conditions (e.g. finances, assets) of the borrowers prior to receiving credit, a clear assessment of the impact of formal and informal microfinance is difficult to achieve.

## 4. Results

### 4.1. Matrix scoring for landowners and landless people

Matrix scoring was used to get an overview of villagers' interest in microfinance services in their village. Two groups of people participated in the session, farm landowners (here forth referred to as landowners) and landless people, or those not owning farm lands or the land they live on.

#### 4.1.1 Landowners Group

In the landowners group which consisted of 12 participants, ACLEDA, PRASAC, Rice Mill Association, and Women's Welfare Association were listed as MFIs that they were familiar with, however, in the discussion participants revealed that they often use private moneylenders. Seven villagers in this group had used PRASAC in the past. Nine villagers had used Rice Mill Association. Though they listed ACLEDA and Women Welfare, none of the participants in this group had dealt with these organizations. It is important to note that the participants stated that they only know the name (reputation) of Women's Welfare Association.

##### 4.1.1.1 Physical and Social Access

In regards to physical access, all participants replied that moneylender's were the best because they were located right in their village. Rice Mill Association and PRASAC were considered the second and third best, respectively, and Women's Welfare was given the lowest rating for physical access. Participants express that Rice Mill and money lenders were most effective regarding social access. The participants explained that the staff of Rice Mill Association came directly to the homes of villagers if they wanted to borrow money, stressing that they did not ask for any collateral from the villagers. During the discussion session, some participants explained that PRASAC social access was not so good because company staff usually didn't come to meetings on time. They also explained that ACLEDA and Women's Welfare often came to the village, but they still perceived the services and physical access as not good.

#### **4.1.1.2 Reliability, Usefulness, and Preferences**

In terms of reliability, the participants stated that Rice Mill Association and money lenders had the same level of reliability. ACLEDA and PRASAC were both given equal positive ratings, which were only a quarter of the ratings that Rice Mill and moneylenders received. Most participants emphasize that their preference mainly depended on the amount of money that they could borrow and the urgency of their situation in terms of their necessity of money, nevertheless the same patterns of usefulness and reliability existed. Participants said they prefer Rice Mill Association because the office is in the neighboring commune and moneylenders were often members of their village. Villagers explained that they do not like to be late with payments, so if they don't have money they will borrow from moneylenders.

PRASAC, however, in terms of usefulness and preference was listed quite low in comparison with ACLEDA.

According to the participants they use credit for investment in the farming season (labor, fertilizer), and for emergencies.

In response to questions about savings and interest in saving services, all participants replied that they do not want to save money. If they have enough money, they will buy gold.

#### **4.1.2 Landless Group**

In the matrix of the landless group there were 10 participants. ACLEDA, PRASAC, Rice Mill Association, and moneylenders were listed as loan sources. However the Rice Mill Association and moneylenders were the two main sources, with all but one participant using either of these sources exclusively. ACLEDA received ratings from only one of the participants. In this group PRASAC received ratings of zero in all categories (physical access, social access, usefulness, reliability, and preference).

##### **4.1.2.1 Physical and Social Access**

The results of the matrix show low ratings for ACLEDA and PRASAC, and in the discussion session the participants claimed that the two organizations were not good and have interest rates that are comparatively high.

In all categories the Rice Mill Association and moneylenders had very high ratings, with moneylenders outranking Rice Mill Association in all categories except social access.

##### **4.1.2.2 Reliability, Usefulness, and Preferences**

ACLEDA received a high rating from one participant for reliability. That participant explained that ACLEDA allows for delay of payment due to death in the family.

As mentioned above, the Rice Mill Association and moneylenders ranked the highest in all matrix categories. During the discussion participants said that ACLEDA and PRASAC only lend money to big land owners, but Rice Mill Association lends money to small land owners as well. In the case of moneylenders, they found them useful because delay of payment (principle) was allowed, however interest was still collected on a monthly basis.

Though the participants said ACLEDA had high interest rates, they explained that they would want to use the organization because the staff usually gives advice considering how to use the money and repay through a step by step procedure. During the discussion other participants revealed that they used to have a group borrowing from ACLEDA, but stopped because they no longer had enough members.

In response to how they use credit the participants stated that they used it for small businesses, family health expenses, emergencies, livestock feed and purchase of ducks, pigs, and fish.

## 4.2. Ministry of Rural Development (Phnom Penh)

A brief interview was conducted with the Director of Planning and Public Relations at the ministry for a briefing on the government's activities in rural development and microfinance. The Director explained that the Ministry of Rural Development was established in 1989 under the emergency development program. The Ministry was heavily supported by aid donations, focusing mainly on food production and reconstruction. In 1993 the ministry focused on long term development as part of the government's poverty reduction plan, by expanding into a multi sector approach to rural development that includes food security, infrastructure, economic development, and increased service access.

In terms of the specific objectives of the ministry regarding the rural poor, he stressed that "we have a special interest in vulnerable groups". He stated that in general they aim to promote rural enterprise and agricultural community development through policy and coordination between the poor and microfinance agencies, however the ministry specifically tries to aid poor people through providing free hospital care, school fee waivers, food for children at school to encourage attendance, and funding to help poor people meet their needs (e.g. rice).

In terms of his view on the potential of microfinance as a tool for poverty reduction, the director expressed that the poor conditions of the present situation make it really difficult for microfinance to progress.

## 4.3. Provincial Office of Ministry of Rural Development

An interview was also conducted with officials at the Provincial Office of the Ministry of Rural Development with the Deputy Director, the Chief of Water Supply Department, and the Director of the Seila Program which is Cambodian decentralization program supported by various donor agencies such as United Nations Development Programme (UNDP) and United Nations Children's Fund (UNICEF).

The provincial office has the basic structure of the Ministry in the capital city and is directed by them. The provincial office is divided into 6 offices ; Rural Water Supply, Family and Health Care, Community Development, Rural Roads, Business Training Center, Administration and Finance.

In addition to these offices there is a Rural Economy Department which has activities related to microfinance for agriculture and small business (e.g. handicraft). The department also has training courses which focus on small enterprises to generate income such as sewing, barbering, electrical repairs. The training programs target women, disabled people, and the poorest people. However, the Deputy revealed that it is difficult for the program to attract the poorest because the poorest cannot afford to lose the work days needed for training, moreover they lack the capital to apply the skills developed to a business after the training program is completed.

In response to this dilemma the officials explained that there are two rural credit programs. In one program the office provides loans at an interest rate similar to other micro-finance agencies. The loans are said to be available for poor people, however they must form groups in which they serve as guarantors for each other. Business people also had access to loans however they were required to deposit collateral (e.g. land title). For farmers they created a cow bank, rice and seed bank and fertilizer bank. Villagers can borrow rice from the rice bank in non-farming season, and in farming season borrowers repay rice debts with 1-2% interest (10-20kg/1000kg).

In addition to credit programs, the Deputy explained that the office targets the poorest people through a food for work program and employment irrigation and water supply facility construction. He claimed that the program has improved poor people's living conditions.

As a final remark, he explained that the office has its own criteria to define poverty, taking into consideration the material of the roof and pillars of houses (e.g. concrete or wood), property (motorbike, farming land, cows, pigs), number of family members, and type of daily foods.

#### **4.4. Prey Cheu Teal Village Participants**

Interviews were conducted among villagers who were landowning farmers (engaged in some type of agricultural activity), landowners with other economic activity, landless people, shopkeepers, and unemployed and retired people. A total of 34 interviews were conducted (20 female and 3 male landowners, and 9 female and 2 male landless people).

##### **4.4.1. Household Situation, Needs and Expenditure**

Among the landowner interviewees, the smallest family had 3 members, and the largest one had 13 members. On average, family size is 5.7 people. In this village, among all the families interviewed, women tended to control the household income. Most of them grow rice for consumption as well as to sell in the markets. In response to how they use their money, all replied that they spend money to buy livestock and livestock feed, fertilizer, gasoline for farming machines, to hire labor in farming season, daily food and clothes, health care, education fees and cultural ceremonies (e.g. donation to monks, weddings). According to interviewee responses about expenditure, landowners spend money mostly in farming season. Through our interviews, about half of them said that they hire labor during farming season. The cost of labor varies, but one participant stated that it cost him approximately 12000R/day for 20 laborers, hence about 6000R/day for 1 laborer. According to responses, during the farming seasons in January, April and September, they can harvest their rice and earn the most income in those months.

Among the landless interviewees, the smallest family had 1 member and the largest had 13 members. On average, a family consists of 6.4 members. They spend money on food, fertilizer, cultivating rice, health care, education, livestock feed, and repayment to moneylenders. All landless interviewees stated that they often need to take loans just to keep up with their basic life standard.

From these results, evidence shows that expenses go mainly to daily living needs and to transactions for maintaining and improving agricultural activity. There were very few cases of active savings, except for those villagers who operate money lending schemes.

##### **4.4.2. Income and Income Sources**

The income of participants who own land comes from rice products and livestock such as ducks, cows, chicken, and pigs. There were a few women who operated small shops selling snacks, spices, fruits and vegetables as their main economic activity, however, they still owned some land for which they hired labor during the farming season.

Many landless villagers worked in farming activities, mostly rice cultivation. Since they don't own farmland, most of them work as wage laborers cultivating land. Sometimes they get to split the harvest with the landowner. A couple of landless participants were unemployed, and others were engaged in construction work and sewing.

##### **4.4.3. Security and Savings**

Most participants who own land replied, when asked about their response to an emergency, that they would sell their livestock and rice stockpiles as their first option. Six villagers responded that they would go to a moneylender or relatives because they can access them immediately.

The situation of some landless people is much more desperate. Some do not have any livestock, not to mention stockpiles of rice, to sell. In some cases the interviewees said that though they had some kind of animal, it was needed for family consumption. In other cases, the household had animals but not enough food to feed

themselves and the animals. In the latter case, participants explained that they had given the animal away to another family to feed, under the agreement that they would share the profit after selling it. It was clear from responses of all landless participants that they were living from hand-to-mouth. They earn just enough for feeding themselves daily.

#### 4.4.4. Experiences with Microfinance

Almost all interviewees who own land have experienced borrowing money from some type of credit source. Many villagers have used Rice Mill Association, PRASAC, private moneylenders, and relatives to get loans. According to our findings, 13 interviewees had borrowed from Rice Mill Association, 6 had borrowed from PRASAC, 8 had borrowed from private moneylender, 5 had borrowed from relatives, 2 had borrowed from neighbors, and 4 (including 1 moneylender) had never borrowed from anyone. In this village only a few people were familiar with ACLEDA, but they did not know how to access it.

Most of the interviewees use loans due to a lack of income, needed to sustain their lives and maintain or improve their agriculture work. They also buy food, clothes, school materials, medicine, livestock, fertilizer, gasoline and hire labor using these loans. Three participants revealed that they spent their loans on repayments to other associations or moneylenders.

The experiences of landowners and landless people differ. Respondents who own land explained that moneylenders and relatives were often more suitable because they could get the money immediately, and they preferred to go to them for small amounts. On the other hand, landless respondents said they often didn't have any options. They stated that they are poor so few associations permit them to borrow money, thus, they use informal sources. They usually borrow small amounts of money from moneylenders, landowners (usually those that hire them as farm labor), and Rice Mill Association. However, sometimes they are refused loans even from moneylenders and landowners because they are poor. An example of this situation is a farm laborer who explained to us how she borrows money and rice from a landowner. As repayment, during the farming season she works for the land owner as many days as needed to repay the loan and interest. For example, if she borrows 5000R she has to work 2 days (at a regular labor wage, she would get paid more for 2 days worth of work). For 10,000 to 20,000R she has to work 5 days. For most landless people they could not borrow from relatives because their relatives were also poor. Borrowing money from ACLEDA, PRASAC and Rice Mill Association requires depositing land title papers, or in some cases forming groups, however, landless participants expressed discontent with depositing land titles, which in most cases is the land their house is built on, adding to that the actual cost of getting the land papers required. Moreover, most of these interviewees said it was difficult to form a group with people who are also very poor and also without security.

In regards to villagers who qualify to borrow from formal microfinance institutions, the participants said PRASAC is not used much in the village, users of PRASAC shifted to Rice Mill Association. The reason for this can be explained by the structure of credit application and remittance, which is all done through the village authority. The interviewees explained that they follow the direction of the village authority, so they are using Rice Mill Association which is under the leadership of village authorities. In addition to the village structure, financial associations usually provide their services (information, advice, and loans) through village authorities.

At the time of field work, the majority of villagers were borrowing from the Rice Mill Association. The majority of responses show that the loans received from Rice Mill Association are better than others, because the interest rate is low (3%) in comparison to other sources, excluding relatives (PRASAC is 4%- individual, 3.5%- group, moneylender is 10%).

#### **4.4.5. Non-Agricultural Income Activities (shopkeepers)**

There were 14 landowners who had some business, like small shops or other income earning activity besides agriculture. Three women were running small grocery shops, selling vegetables, snacks and household goods. These shopkeepers revealed another form of credit that was available. That is, if a shopkeeper does not have enough money to get products, she may receive consignment for products worth up to 100000R at no interest. Another interviewee got additional income from fish rearing and serving on the commune council. Another participant got income from operating a rice mill for villagers from inside and outside the village. Two villagers were traditional musicians. There was a former teacher receiving a pension who rented his land to other villagers to farm; 1 earning income from making Khmer noodles; another participant was operating a billiard table on her property. And finally, 4 interviewees were moneylenders.

#### **4.5. ACLEDA (Association of Cambodian Local Economic Development Agencies)**

An interview was held with ACLEDA Bank in Takeo Province with the branch manager, the Chief of Credit, and the Chief of Auditing present at the meeting.

Takeo's branch was established in 1996. At that time it was still an NGO providing only credit services. In 2000 it commercialized into ACLEDA Bank, with the slogan "The Bank You Can Trust". As an NGO they targeted poor people, but now as a commercial bank the target has shifted more towards business owners or start up businesses, although they emphasize that poor people with good business ideas can still be clients. The current services include loans (individual and business loans, overdraft loans, revolving loans and factoring loans, and special service of staff loans), money transfer services (Western Union), trade finance (credit card services, travelers checks, cash consolidation) and cash management (payroll). They have 2 kinds of loans: "Globus", for individual loans, and "Click", for both individual and group. Among these services, business loans are the most active in the Takeo branch, especially group loans. They also offer 3 types of accounts which are loan, deposit, and transfer accounts.

ACLEDA has no fixed minimum amount for loans, but generally \$12.5 (50,000 R) is the lowest. In order to lend money in an efficient way for themselves and for the clients, they take into consideration what they call the 5Cs (5 conditions). Those are income and expenditure, capacity, characteristics, collateral. In addition, they consider also the 3Rs, which are the "right people (good ideas, innovation), right amount (appropriate to client), and right term".

The officials stressed that they are actively involved in advising new business clients and taking them to visit businesses that are already running. The staff also visit clients in their homes to assess their potential.

They described their application process as easily accessible. Usually, potential clients first go to the office (local or district office in Takeo or directly to staff in the village) to inquire about a loan and soon after the staff visits them at home. They said it normally takes 2 to 3 days to get the loan.

They stated that the majority of their clients are business people with 60 to 70% of them being women.

In response to the relevance of their interest rate, they replied that they consider it to be appropriate. They expressed that they feel they still focus on the poor because their interest rates are equal to or lower than other microfinance institutions, and much more suitable than moneylenders. They feel they cater to some of the poorest in the community, including illiterate people to whom they ask to do just simple calculations about their business to be able to judge the profitability. They either read the contract to them or get their neighbors, relatives or guarantor to explain the contract. Before giving the appropriate size loan, they calculate income, capital, expenditure and property of the illiterate clients to make sure it suits their needs and their ability to repay without getting indebted.



When asked what differentiates ACLEDA from other microfinance institutions, the officials replied that ACLEDA has good ethics, friendly and gentle staff, quick and efficient service, many branches, and good management structure. They explained that the aforementioned points result in few delays in repayment. They claimed a late repayment rate of 0.5%. Only one example was given of a customer who had late repayment; however, his loan amount was small. The officials stressed that if there is a late repayment, the bank blames itself for misjudging the 5Cs.

To encourage repayment, ACLEDA stresses the 5Cs, 3Rs and trust. They explained that to gain trust and build good business relations with their clients, they focus on office image, staff attitude, lawfulness, kindness, good relations with people, uniforms, good management structure and good branch locations. One official said that many people do not trust banks because of political and social changes in the past, so giving an image of trust is essential. They can prove continuous success up until now that has brought more and more people to use their services.

Finally, in response to why poor people did not seem to be willing to use their services, they replied that, “poor people don’t borrow from ACLEDA because they still don’t understand our services clearly”.

#### **4.6. PRASAC (Programme de Rehabilitation et d’Appui au Secteur Agricole Cambodge)**

The PRASAC project started in 1995 as a support program for the agriculture sector in Cambodia, funded by the European Union, until the end of 2003. From 1995 to 1999, 6 provincial offices were opened in Cambodia.

In 2004, PRASAC was licensed to become PRASAC Credit Association (PCA), a recognized microfinance institution. The Takeo branch was started in 1999. Between 1999 and 2003, having farmers as their main target, they offered credit services, agricultural extension, clean water and irrigation systems. Currently they give credit for agriculture and non agricultural activities (70% farmers, 30% business people). Most of them are landowners and up to 70% are female clients.

They encounter 2 difficulties in their services, natural disasters and competitors, such as ACLEDA, Prachina, Women Welfare Association, Rice Mill Association and NGOs. Their strong points are a low interest rate, flexibility, many kinds of repayment (they can pay back the loan anytime before the dead line without applying the interest rate for the rest of the period), and the fact that they give recommendations to villagers and go to the village to collect the money. They consider their weakest point the delay that their clients sometimes encounter before they can actually get the loan. That is at least 2 to 7 days.

In the case of group loans, if all members pay back on time, PRASAC imposes only 4% of interest rate on the leader of the group. There are 2 types of deposits, which are current deposit and fixed deposit (they have 3 terms; 3 months, 6 months, 1 year.).

Before giving out a loan, they also take into consideration the 5Cs, confidence, capacity, collateral, characteristic, capital, cash flow. 50 to 60 % of users become repeating clients because they want to expand their business, usually being able to get a larger loan. However, 50 % don’t repeat because they already have enough capital. And many farmers don’t repeat the loans because they only want to borrow money during the farming season.

#### **4.7. Moneylenders**

We interviewed 4 moneylenders in the village. Their income resources are not only repayment of loans but also agricultural products of their own lands.

One interviewee, a woman, started lending money in 1999, using some savings as her initial capital. According to her, the average loan is 300000R, minimum 10000R and maximum 1000000R. She charges 5%

interest rate for big loans (100000R), 7% for medium loans and 10% for small loans (10000R). Usually she lends money to 4-7 villagers per 1, totaling, at present, 50 to 60 borrowers. She only lends to farmers and up to now she has not had any non payment problems. She stated that if somebody doesn't have enough money to pay her back, they pay only the interest rate every month. She usually gives a payment period of 4 to 5 months.

The second interviewee, another woman, started lending money in 2002, using also her savings to lend money to villagers. The biggest amount she has lent is 200000R. The interest rate depends on the amount, for a small amount (10000R) she charges 10%, although the usual rate is 8%. At present, she has 20-30 borrowers, 5-7 people coming to her per 1 month. She never met non payment problems. All of the borrowers are farmers. There is no limitation on the term of repayment. If borrowers have problems paying her back, she delays the repayment day as long as they pay the interest rate on a monthly basis.

The third interviewee, a man, occasionally lends money to villagers. He became a moneylender in 2002 because he had savings he didn't use. His first capital came from his savings, but currently he borrows from Rice Mill Association at a cheap interest rate (3%) to lend the money to villagers. The maximum amount he lends is 2 million R, the minimum is 100000R. An average loan is 500000R. He has 20-30 people borrowing from him long term and about 10 people borrowing short term. For big sums he charges 5% interest and they have to pay him back in 1 or 2 months, but for a long term he charges 3%.

The last interviewee was also a woman. Her main family income comes from her husband who is a doctor. She lends to 4-5 of her neighbors so that they can buy fertilizer. According to her, the average loan is 40000R to 50000R and she does not charge them interest.

#### **4.8. Self Help Group Farmer's Association**

Farmer's Association was established in August 2005 by CPP, the middle party of Cambodian People's Party, as a self sufficient association. We interviewed the first committee created in Takeo. Out of 202 households in the village, 50 are members of the association (each one of the 50 households has therefore one representative). In order to fund the association, and as a membership fee, each household pays 200 R per month, being that these members are the only ones who can benefit from the association.

The association is now planning to create a cow or pig bank with the funds that they collect. They can buy a 1 month pregnant pig at 300000-600000R and a 3 month pregnant cow at 2000000R. Including pregnant periods, after 4 months the pig will give birth, but for the cow it will take 10 months. When they can get enough funds to buy such livestock, the association gives them to a member family who will be in charge of feeding them. After the cow or pig has given birth twice and several families have received some of the babies, the family will officially own the animal. It is up to the middle committee in the commune office to decide who will be responsible for the livestock at first and will therefore get to keep it at the end.

They estimate that 80% of the villagers will become members in the future for which they are planning to create 20 groups with 5 to 10 members each. However, at this point, they admit that still 20% of villagers don't understand the purpose of the association.

#### **4.9. VDC (Village Development Committee)**

The commune council created VDC in 2002 to improve the economic situation of the village and to meet the needs of villagers. They create a commune development plan every 5 years. Before they decide the final plan to be developed, they go through several stages. First, they meet with villagers to decide what should be done. Then, the commune meets with VDCs of several villages to see and analyze which alternative is more suitable for the villages (nearby villages get together to cooperate on development plans).

During VDC meetings, women and men are divided to discuss their own separate needs, and if women's needs stand out, they are given priority. The population of women is higher so usually there are more women participants than men.

In the past they have developed two plans: new irrigation in water station and repairing of irrigation system in the village. For the future, there are plans to enlarge the roads within the village and to provide pumping machines. Up to now they have had development plans for the villages, but not specific plans yet for landless families because of a lack of resources.

#### **4.10. Rice Mill Association**

Rice Mill Association was started in the village in January 2005. Being a national association supported by the Ministry of Rural Development, it is based in Phnom Penh.

Before it began its presence in Prey Cheu Teal, villagers were borrowing from PRASAC, but they switched to Rice Mill Association given the recommendation of the village authority, who at the same time is a staff member of the association.

To borrow from Rice Mill Association, villagers always need to go through the village head. The village head contacts the commune chief and who finally goes to Rice Mill Association. After this process is done, Rice Mill Association comes to see the properties to compare them to the loan request. If approved, they set a day to give the sum amount to the villagers. Money is given through the same process (Rice Mill Association to commune chief, commune chief to village head, village head to villager). In total, it usually takes about 4 to 7 days.

During the year, there are 2 terms in which villagers can borrow money (all the villagers ask for a loan at the same time during one of the terms). The first term is in May and the second one is in June. As for this year, the first term included 85 families and the second term included 86 families. The loan term varied from short term (1month) to long term (1year) depending on the family's needs. As a minimum, the average loan amount is 50,000 R at an average interest rate of 3%. However, late repayments of 3 or more days are charged with double interest rate per month. Village authorities mediate repayment of loans and Rice Mill Association staffs visit the village head or the commune staffs to collect them.

## **5. ANALYSIS & DISCUSSION**

### **5.1. Availability of financial services**

What financial arrangements exist in Prey Cheu Teal Village and how do people use them? With the results from the interviews and the matrix scoring, we got a fairly good idea of the services available to the people and the way they use them. The financial services available to them are numerous (ACLEDA, PRASAC, Rice Mill Association, Self-Help Group Farmer's Association, private moneylenders, landowners and relatives). However, in most cases villagers use only Rice Mill Association, private moneylenders and relatives as sources of credit because they face some obstacles, which are discussed later on. As mentioned earlier, Rice Mill Association is a national program supported by the Ministry of Rural Development. Village authorities play the role of middle contact between villagers and Rice Mill Association. This system reduces transaction costs from asymmetry of information and improves villagers' access to microfinance. As for moneylenders, they are also an important source of credit for villagers because they consider their service very convenient, even though the interest rate is very high.

What characteristics do Rice Mill Association and private moneylenders have? RMA has two types of loans, individual and group loans. In order to ensure repayment, for individual loans, borrowers need to present their land title and for group loans, group members guarantee each other. This system encourages borrowers to pay back with joint liability but at the same time it excludes the poorest of the poor because members don't enlist the people who have a possibility of defaulting. On the other hand, private moneylenders are mostly used by villagers in case of emergency because, even though their interest rate is high, most villagers agree that it is the most convenient option in terms of proximity and timely delivery.

Not owning land and not being able to join a group makes the poorest of the poor have little or no access to RMA's loans and in many cases, they cannot even borrow from moneylenders. To some of them, that leaves them with the only option of borrowing from landowners as an advance on their labor wages with a very high interest rate.

## 5.2. Needs and expectations

To what extent are these financial arrangements responsive to people's needs and expectations? We divided needs and expectations into four factors and analyzed them. While financial arrangements often fit their needs and expectations, we can understand that current arrangements include some difficulties.

—*Loan amounts*: In general, the loan amounts that are available meet people's expectations. Villagers tend to borrow between 200000R-300000R to get livestock, for business or agriculture activities, or for investment. Formal loans are available to cover this range. For example, ACLEDA has no fixed amount, but has a minimum of 50000R and Rice mill Association has a limit of 400000R. On the other hand, informal loans have limitations on the amount borrowed. Villagers use the loans properly according to circumstances.

—*Interest rate*: The people with more stable income feel the interest rate at 3% is sustainable. Poorer people who don't have rice land or assets feel that the interest rate should be lower to meet their situations. In fact, they are afraid of receiving loans because of their lack of ability to repay. Generally speaking, formal microfinance institutions tend to charge higher interest to maintain and increase their services over time. In this case, RMA charges 3% interest per month. This rate ( $3\% \times 12 \text{ months} = 36\%$  per annum) is higher than the one charged in normal commercial banks (approximately 20% per annum). However this rate is much lower than private moneylender (10% per month). RMA loans relatively increase accessibility for villagers.

—*Conditions*: Most borrowers (depending on the family's economic situation) have to deposit their land titles before getting a loan and that is a major concern and even a deterrent in some cases. Because of the lack of collateral or land, it is difficult for landless and small-scale farmers to get access to loans from formal financial services. They mainly borrow informal loans provided by private moneylenders, their relatives and landowners (in exchange for unpaid work during the following harvest season). Most farmers hope for no collateral loans and less constraints. Group lending is an alternative for it, although it does not always work effectively. For example, although MFIs sometimes give group loan leaders incentives, some villagers feel that being the leader and assuring the repayment of the loan by all the members is too much responsibility. It is especially true when landless people and the poorest villagers form the group. For them, depending on the situation, material loans like those through pig or cow banks may be more useful and easier for them than financial services.

—*Loan periods*: Villagers prefer 5-6 months period loan because they tend to borrow for the running costs of farming and can get income after the harvest, not before. Some borrowers felt that shorter periods (ex. 3 months) would be more affordable in terms of interest payments. Most felt that loan duration was relative to their needs. Informal loans have flexibility of duration.

### 5.3. Factors affecting microfinance effectiveness

In terms of introducing microfinance, we considered initial conditions, which are needed for effectiveness and efficiency. In this part, we want to analyze the facts affecting microfinance. We categorized conditions into four factors: land, infrastructure and transports, education, and transaction costs and information.

—*Land*: In Cambodia, land law was legislated in 2001. People got land titles from provincial offices under the 2001 land law. In that village, 75% of villagers own land. Current landless farmers got land titles as well in the past time, but for one reason or another ended up having to sell them. Many MFIs in other countries have non-collateral loan services, but MFIs in Cambodia impose land and assets as collateral to give loans. Therefore, land is a huge constraint for landless farmers in getting loans.

—*Infrastructures & transportation*: As is often the case in developing countries, in Takeo Province transportation and infrastructure surrounding the town center and market are not well-developed. The situation is always an obstacle to those wanting to access microfinance branches located in the center of town and to take their products to the market.

—*Education*: In Cambodia, the literacy rate is low, especially among women. According to our research findings, women control the family's income and consumption, but due to their illiteracy they can't do the appropriate bookkeeping. Villagers own pigs, cows, and ducks, which are an important source of income and assets, however they cannot always understand input-output balances. Some MFIs have training courses for borrowers. It is useful for villagers to get education and skills like bookkeeping. Moreover, illiteracy, it can be argued, is a reason for the villagers' choice of one MFI over another one. In many cases, it is difficult for illiterate people to understand a contract, so they put their trust in people like the village head who can help them.

—*Transaction costs & information*: Both MFIs and borrowers have little information about each other. According to NPRS (2002), most commercial banks do not have branches at the provincial level and no presence at all in the district, commune and village levels. In fact, though we found some MFI branches in the center of Takeo Town, there is no branch near this village. Therefore, it is difficult for MFI staff to access the village and transaction costs are high. On the other hand, most villagers don't have any information about other MFIs. In fact, in our research we found that most villagers have little information about PRASAC and ACLEDA. Some of the households did not even know about Rice Mill Association or Farmer's Association. In order to remove these obstacles, village authorities mediate loans between MFI and borrowers. As a result, villagers only go to village authorities and can then get a loan easily. This also reduces many kinds of MFIs' transaction costs (e.g. transportation costs and monitoring costs) because the village authority already has information about the villager. In that sense, private moneylenders have the same strong point. They live in the same village, making it easier for villagers to have access to the money and for the moneylender to know the exact situation of the villager.

### 5.4. Impact on villagers

What impacts do these services have on villagers?

*Positive impacts* (See Figure 1)

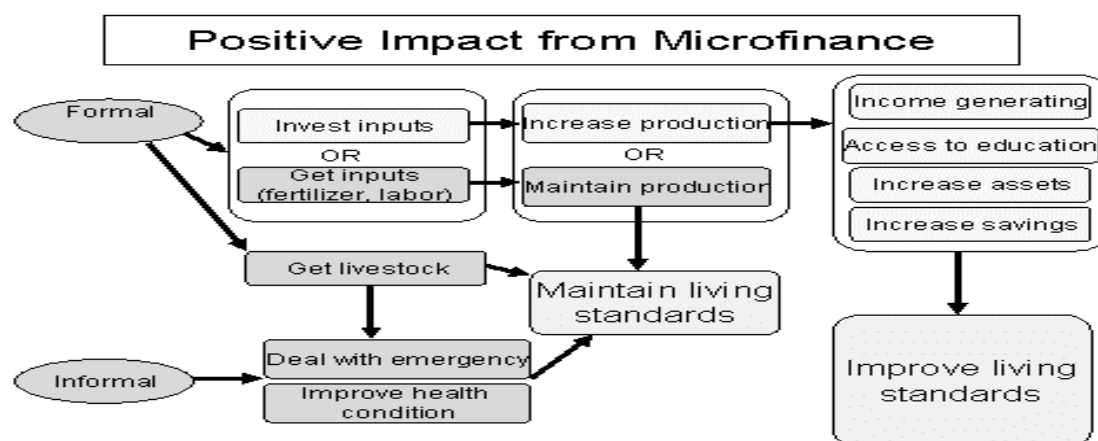
1. Increasing income: Villagers borrow from RMA to invest in inputs (seed, fertilizer, farming machines, petrol and so on) for farming. They can get advice about money management and rice cultivation from RMA. As a result, they increase production and benefit from harvest and cattle.
2. Dealing with emergency: In Prey Cheu Teal Village, most people don't have a bank account. They tend to borrow from private moneylenders when an emergency occurs. Moreover, they also keep their livestock as input to sell when an emergency happens.
3. Stabilizing income: Most villagers live off farming. So the amount of income varies widely per month and

their life depends on the weather. Borrowing for daily consumption before the harvest season stabilizes income and living standards.

4. Access to welfare and education: Increasing and stabilizing income makes for extra money. Villagers can put this extra income, and some do, into education for their children and health care. Indirectly, microfinance can make an impact by improving access to education and health care. This effect also leads to improved living standards.

These four impacts of microfinance improvement and maintenance of villager's living standards can be seen in Figure1.

Figure 1. Positive Impact from Microfinance



Source: Authors

#### Negative impacts:

1. Pressure from high interest rates: For poor people, private moneylenders' high interest rates directly influence their disposable income. Decreasing incomes make their living standards and health condition worsen.
2. Negative cycle of indebtedness: In some cases, people, especially those who don't have a regular income or have a small income, fall into a negative cycle of indebtedness. They borrow money to return a previous sum borrowed from another lender, repeating the process over and over. As a result, they end up in serious debt, becoming poorer and poorer and worsening their situation.

### 5.5. Livelihoods diversification and savings services

This part is meant to briefly analyze rural livelihoods diversification and savings. First, diversification is important for poverty reduction in rural areas and microfinance could, in that sense, be considered helpful. Second, savings is another factor upon which microfinance could be influential, helping poor people.

—*Rural livelihoods diversification*: In rural areas they need credit to cover household rice deficits, improve rice production, and provide money for necessary farm inputs such as fertilizers and seeds. They also need it for rural livelihood diversification. Rural livelihood diversification is defined as the process by which rural households construct an increasingly diverse portfolio of activities and assets in order to survive and to improve their standard of living (Ellis, 2000.p15). Rural diversification can reduce risk and people's vulnerabilities to diversify income sources. It consists of not only on-farm activities but also non-farm activities. In Prey Cheu Teal Village, loans

contribute to compensate rice deficits of households to improve rice production, purchase farm inputs, and get livestock. It means that microfinance is useful for on-farm activities and its diversification. However, the diversification is not enough to satisfy all the needs of the poor in the village in terms of non-farm activities. There are few people who engage in non-farm activities. One reason is a lack of infrastructures; the other is lack of skills in non-farm activities. Infrastructure contributes not only to increased farm production but also improves accessibility to markets. On the other hand, it is necessary for people to have some skills (e.g. literacy, and skills for non-farm activities) to engage in non-farm activities. MFI programs should consider training for simple non-farm skills and techniques such as cutting hair, sewing, and baking, among others and local organizations should try to support them, in order to create income opportunities and to provide more public services.

—*Encouraging Savings*: Theoretically, as seen in successful cases in other countries, savings is an important factor for microfinance activities. However, one specific characteristic of the microfinance industry in Cambodia is the lack of savings due to a limited supply of saving services offered by financial institutions. It can be explained by a weak demand by the general population who, having seen the history of many failed banks in the past, have little or no trust in financial institutions and by the absence of saving habits among the population. In Prey Cheu Teal Village people feel the need to save, but the adequate products and services need to be available for them, making this a challenge for the microfinance industry in Cambodia. The best way to improve the situation is to win the trust of the villagers. Both village authorities and MFI staff should encourage people to save money for emergencies and should provide reliable saving facilities.

## 6. CONCLUSION

From this field studies on the topic “Microfinance in Prey Cheu Teal Village of Takeo Province of Cambodia,” access to microcredit and savings services by the poor are important. The research focused on three major aspects as follows: existence and usage of financial arrangements in Takeo Province, relevance of existing arrangements to people’s needs and expectations, and the difference between the impact of formal and informal financial arrangements.

It is stipulated in the literature that in many cases in Cambodia due to the lack of collateral, assets or stable economic activity, the poor have little or no access to the formal financial sector, leaving them with the only option of using credit sources from the informal sector (private moneylenders). Moreover, Asia Resource Center for Microfinance specialists argue that one specific characteristic of the microfinance industry in Cambodia is the lack of savings (ARCM, 2005).

National Poverty Reduction Strategy of Cambodia points out six main areas to be developed and improved including a need for income diversification and for preserving the integrity of the financial system, promotion of public confidence, improvement of portfolio management, legal framework and judicial system, among others.

Conducting a series of interviews, matrix scoring and focus group discussions, we have several additional conclusions.

Firstly, in terms of availability of financial services, even though the financial services available to villagers are numerous, in most cases villagers only use Rice Mill Association, private moneylender and relatives as sources of credit.

Secondly, in terms of needs and expectations, current financial arrangements are characterized by some difficulties in respect to loan amounts, interest rates, conditions, and loan periods.

Thirdly, land ownership, lack of infrastructure, low literacy rates and limited information have been

identified as playing important roles ,thus affecting microfinance.

Finally, the impacts on villagers were found to be both positive and negative. Positive impacts include an increase of income, ability to deal with emergencies, stabilizing income and access to education. Negative impacts include the pressure of high interest rates and negative cycle of indebtedness.

The discussion part provides several crucial practical implications and recommendations. In order for poor people to have an opportunity to improve their situation, there needs to be more support for them, such as rental farming, individual and group loans without collateral and diversification of villagers' income resources. For example jobs for landless should be provided in non-agricultural sectors as well as agricultural. Illiteracy is always an obstacle for villagers to get opportunities. Necessary measures should be taken for reducing the illiteracy rate. Educating villagers about managing household expenses and the benefits of savings would improve the current situation.

It is believed that the results and recommendations of this present research will be of meaningful help to the authorities of Takeo Province in improving the current microfinance situation in the region.

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# **Culture (Religion)**

## **- The Case of Say Ma Village -**

1. Introduction
2. General information on Buddhism in Cambodia
3. The history and current situation of village and pagodas
4. Analysis of questionnaire
5. Concluding remarks

Endnotes

References

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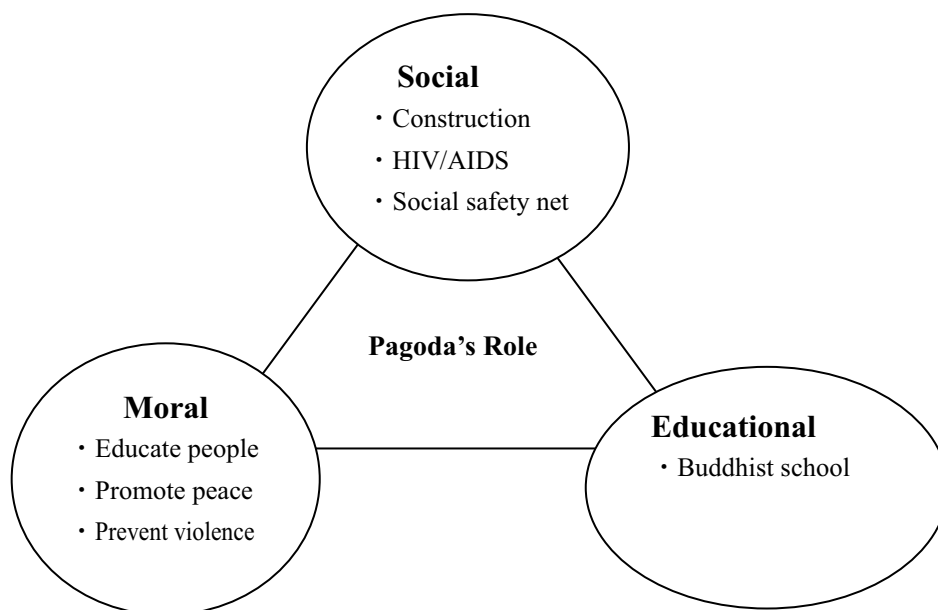
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## 1. Introduction

### 1.1 Introduction

Pagodas are a religious sacred place, but that is not their sole role. Pagodas in Cambodia play three important roles: social, moral, and educational (Figure 1).

Figure 1. Pagoda's Role



Source: Authors

First, the social roles are having the initiatives for construction of infrastructure such as schools, roads, and water reservoirs; taking measures against HIV/AIDS as it is ordered by the Ministry of Cults and Religions to share knowledge about HIV/AIDS problems with people; acting as a social safety net, for instance helping and supporting poor people and orphans. Second, the moral roles are educating people by telling them what is good or evil; promoting peace and preventing violence. Third, the educational role is concerned with Buddhist school. It was the general and only place for educating people. Although it is now mainly for monks, females also can attend and the tuition is free.

It is one of our objectives to clarify these roles.

### 1.2 Objectives

We set up our research objectives as follows.

1. Clarify the roles of pagodas and monks.
2. Compare with our findings the literature, especially with Komai (1998), which surveyed religious consciousness and practice in Takeo Province in 1995.
3. Examine the reconstruction process of Buddhism.

Table 1. Research Process

	Villages	Pagodas	Officials
Method	Interview with questionnaire	Interview with questionnaire	Interview with questionnaire
Targets	<ul style="list-style-type: none"> <li>• The Chief of Say Ma Village</li> <li>• Say Ma Villagers</li> </ul>	<ul style="list-style-type: none"> <li>• Head Monk</li> <li>• Monks</li> <li>• Novices</li> <li>• Pagoda Achar Committee</li> <li>• Pagoda Construction Committee</li> </ul>	<ul style="list-style-type: none"> <li>• General Director of Ministry of Cults and Religions</li> <li>• Deputy Director of Administration and Finance Dept. Ministry of Cults and Religions</li> <li>• Director and Deputy Director of Department of Cults and Religions</li> </ul>
Place	<ul style="list-style-type: none"> <li>• Say Ma Village</li> </ul>	<ul style="list-style-type: none"> <li>• Leay Bo Pagoda</li> <li>• Pouti Wan Pagoda</li> </ul>	<ul style="list-style-type: none"> <li>• Ministry of Cults and Religions</li> <li>• Department of Cults and Religions of Takeo Province</li> </ul>
Objectives	1,2	1,2,3	1,3

In chapter 2, we are going to introduce general information about Buddhism on Cambodia. In this chapter, we will refer to Buddhist schools and public schools inside pagodas and organizations such as the Ministry of Cults and Religions and the Department of Cults and Religions. Then, the history and current situation of our target village and pagodas will be referred to in chapter 3. In chapter 4 we will present analysis of questionnaire. In chapter 5 concluding remarks will be asserted.

## 2. General information on Buddhism in Cambodia

### 2.1 History of Buddhism

Theravada Buddhism has predominated in Cambodia since the late 13th century. Cambodia suffered almost complete destruction of its infrastructures and also hundreds of thousands of people lost their lives during civil war in particular Khmer Rouge period of 1975 –1979. During 1970-1975, many pagodas were destroyed and also Buddhist texts were burnt or lost. Buddhist monks were disrobed and expelled from the pagodas<sup>1</sup>. Moreover, the Cambodian Buddhist monks' organization (*Sangha*) was virtually destroyed by the communists of Khmer Rouge. An estimated 1.7 million people of a population of seven million in 1975 lost their lives during the Khmer Rouge regime, when Buddhism in all its forms was a special target of destruction for the loyalty it commanded among the people<sup>2</sup>. Of the 3,202 pagodas in 1970 that marked Cambodia<sup>3</sup>, one thirds were destroyed and the remainder damaged from 1970 to 1973 (Hayashi: 164). Other religion followed the same fate, Muslim mosques and the less than a handful of Christian churches in Cambodia. Monastery buildings left standing were used for storage, as torture and execution chambers, and also as centers for the political indoctrination of the population<sup>4</sup>. By the end of the decade, the structure of Buddhism in Cambodia was completely destroyed.

After the Khmer Rouge regime, in early 1979, the Cambodian people, working spontaneously through revived pagoda committees, began to reconstruct Buddhism. Pagodas and villages were repaired or gradually rebuilt. Afterwards, Buddhism was reinstated as the national religion in 1989.

## 2.2 General information of Buddhism

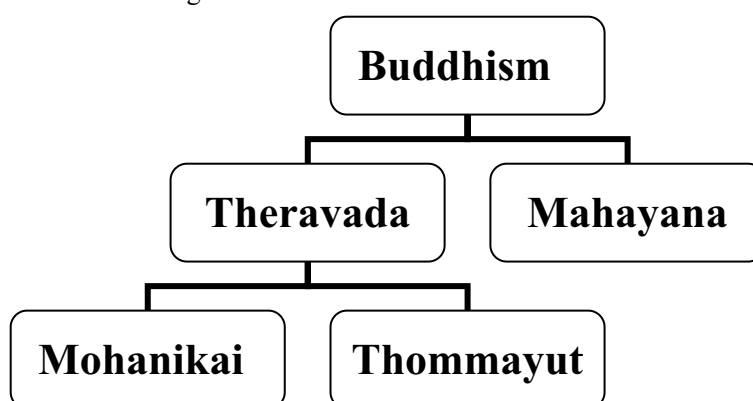
95% of the Cambodian people believe in Theravada Buddhism and 2.4% of them believe in Islam, 1.16% of them believe in Mahayana Buddhism and 0.48% of them believe in Christianity (Table 2).

Table 2. Religions in Cambodia

Religion	Percentage
Theravada	95%
Islam	2.4%
Mahayana	1.16%
Christianity	0.48%

Source: Interviews with officers of the Ministry of Cults and Religions

Figure 2. Classification of Buddhism



Note: Theravada Buddhism is divided into 2 sects, Mohanikai and Thommayut. Mohanikai is the majority Buddhism sect in Cambodia. Thommayut is supported by the royal family.

### 2.2.1 The number of pagodas and monks

According to the data of the Ministry of Cults and Religions, there are 4,106 pagodas, 58,828 monks (*pikko*)<sup>5</sup> and novices (*samanei*): in Cambodia. Of these 57,509 of them are members of Mohanikai (monks:24,060/novices 33,449) and 1,319 of them are Thommayut (monks: 562/ novices: 757).

There are also 317 pagodas in Takeo Province (Mohanikai: 301/Thommayut: 16). As for monks, there are 3,588 monks, and 3,468 of them are Mohanikai (monks: 1,564/novices: 1,904) and 120 of them are Thommayut (monks: 39/novices: 81). There are 22 monks' training places (*asrom*) in Takeo Province. Each district has one person who ordains monks. Therefore there are 10 in Takeo Province.

We found out that the number of pagodas and monks have gradually increased since Khmer Rouge regime ended. Cambodian people were working spontaneously through Pagoda Committee, and began to reconstruct the

country. Then, pagodas were repaired or gradually rebuilt. We make sure that the number of pagodas and monks of 1998 were recovered in comparison with 1968.

As a social phenomenon, it is significant that reconstruction of Buddhism has been headed by the local people who were the main victims of the ideological conflict and oppression. Mainly, people have been at the forefront of reconstruction of pagodas, and reclaiming their way of life in Buddhism.

Table 3. Number of pagodas

	1968	1970	1993	1998	2004
Pagodas	3508	3202	3087	3677	4106
(Takeo)	NA	(276)	(286)	(306)	(317)
Monks	67446	NA	27539	50087	58828
(Takeo)	NA	NA	(2073)	(3223)	(3588)

Source: Hayashi (1998:163-164), Takahashi (2000:76) and the interviews with officers of the Ministry of Cults and Religions

## 2.3 Buddhist school and school in pagoda

### 2.3.1 Buddhist schools in Cambodia

There are 4 levels of Buddhist schools in Cambodia, Buddhist preschools (*Thomviney*)<sup>6</sup>, Buddhist primary schools (*Puthika pathom suksa*)<sup>7</sup>, Buddhist secondary schools (*Puthika mathyom suksa*)<sup>8</sup> and Buddhist University. The Buddhist University has 2 departments: education science and Buddhism philosophy. The number of schools and students are shown in Table 4 and 5.

The numbers of schools has decreased as proceeding with lower to upper school and the number of students too. A lot of students have gone on from Buddhist preschool to Buddhist primary school, as seen from data on a nationwide scale. The number of students per 1 school has increased sharply because the number of Buddhist primary school decreased. Although there is only one Buddhist secondary school in Takeo Province since the total number of students is reaching 130 and it is clear that the number of Buddhist secondary school is insufficient.

Table 4. Number of Buddhist schools and students in Cambodia

Buddhist school	The number of schools	The number of students (Per 1 school)
Buddhist preschool	768	15,836 (21)
Buddhist primary school	555	14,492 (26)
Buddhist secondary school	26	4,318 (166)
Buddhist university	1	265 (265)

Source: Interviews with officers of the Ministry of Cults and Religions

Table 5. Number of Buddhist schools and students in Takeo Province

<b>Buddhist school</b>	<b>The number of schools</b>	<b>The number of students (Per 1 school)</b>
Buddhist preschool	30	NA
Buddhist primary school	44	1,166 (27)
Buddhist secondary school	1	130
Buddhist university	0	0

Source: Interviews with officers of the Ministry of Cults and Religions

### 2.3.2 Public Schools in Pagoda

Historically, the public schools were constructed inside pagodas before the French colonial period because education was the crucial role of pagoda. Monks taught literacy, morals, tradition and culture, etc. During the French colonial period separation of schools and pagodas was promoted. However, most of the public schools are still inside pagodas today (Table 6). According to the Ministry of Cults and Religions, there is not any policy toward construction of schools inside or outside of pagodas. Most of the schools were constructed by villagers' donations, therefore, villagers decided whether they are inside or outside pagodas. There are few schools inside pagodas in Phnom Penh; on the other hand, almost all of the schools are constructed inside pagodas in rural areas. Also, schools inside pagodas were reconstructed earlier than schools outside pagodas.

Table 6. Number of school inside pagoda in Takeo Province

Schools	<b>The number</b>			
	Schools (Total of public school)	Class rooms	Students (females)	Teachers (females)
Primary schools	142 (349)	1,708	80,208 (37,611)	1,413 (403)
Secondary schools	11 (48)	99	4,274 (1,162)	142 (15)
High schools	3 (29)	72	3,701 (1,508)	116 (32)

Source: Interviews with officers of the Ministry of Cults and Religions

## 2.4 The Ministry of Cults and Religions

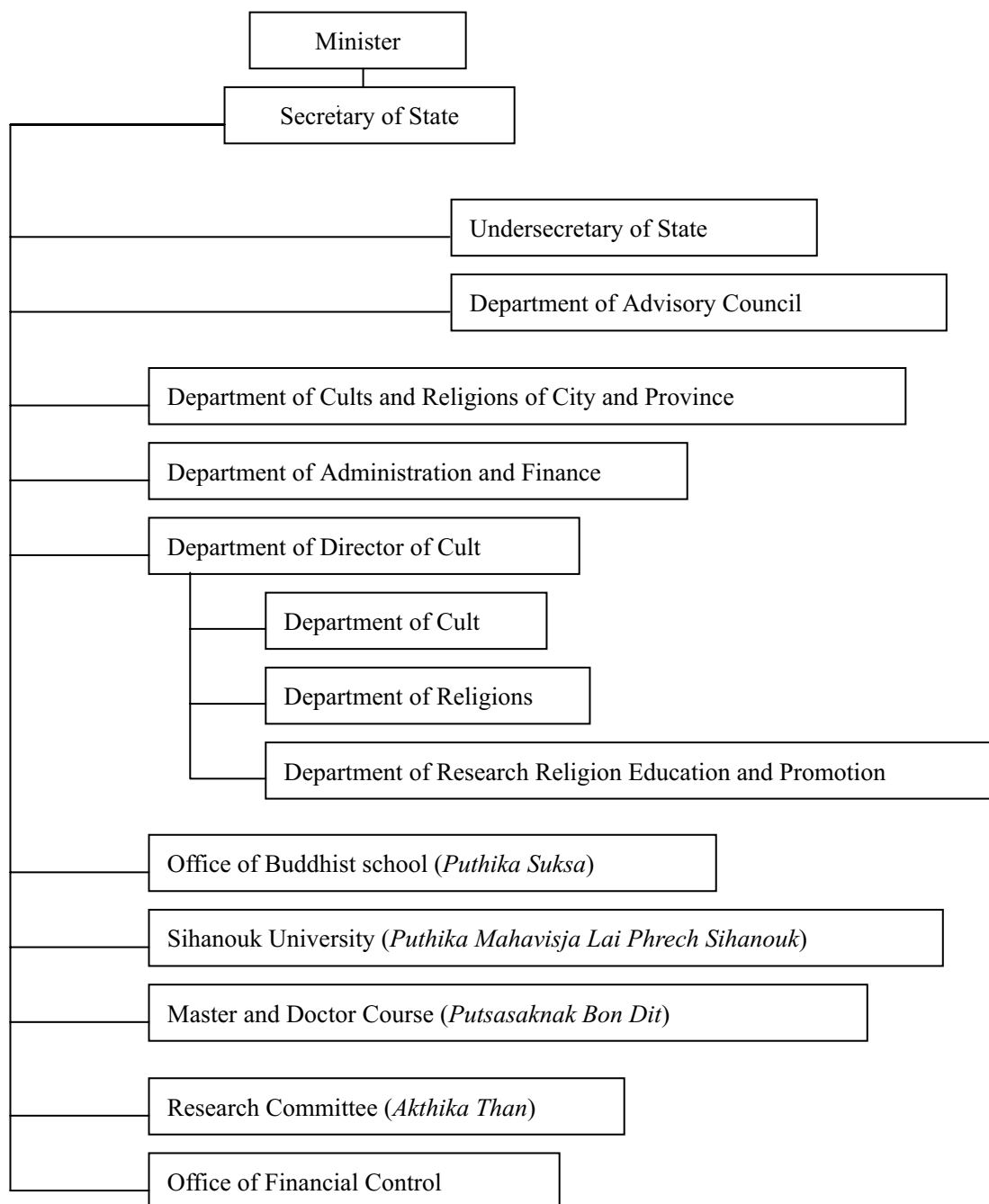
The Ministry of Cults and Religions was established in the French colonial period, which had a long history although it was destroyed during the Khmer Rouge regime. Today, it manages all of the religions in Cambodia. There are 55 employees at the ministry level with a total of around 600 employees under it.

The Ministry of Cults and Religions doesn't support pagodas in the aspect of funds. That is to say, there is only support by the donations of local people.

We found out that monks don't allow each other to look for food around restaurants, markets and dancing areas. Hayashi mentioned the existence of regulations about time of looking for food<sup>9</sup>. There is, however, no regulation regarding time. Actually they can look for food only at sunset time because most villagers go to work in the morning in rural areas.

The Ministry of Cults and Religions and its department have a policy towards, and take some actions against, HIV/AIDS. They had workshops as an activity against HIV/AIDS in 2005 and officials also participated in them. Also, there is a program coordinator of Buddhist Leadership Initiative on HIV/AIDS at the Ministry of Cults and Religions. Consequently, we realized that the Ministry of Cults and Religions respects action against HIV/AIDS and plays an important role in the area of HIV/AIDS.

Figure 3. Structure of the Ministry of Cults and Religions



Source: Interviews with officers of the Ministry of Cults and Religions

## 2.5 The Department of Cults and Religions of Takeo Province

The Department of Cults and Religions of Takeo Province is under the Ministry of Cults and Religions. As for the structure of the Department of Cults and Religions it is shown in Figure 4. The mission of the Department of Cults and Religions is as follows:

- Manage and control rules, laws, and some documents
- Improving religious education in pagodas.
- Giving permission to build and destroy pagodas

- Administration of pagodas
- Providing ID cards to all elected candidates of Achar and Pagoda Construction Committee of all districts

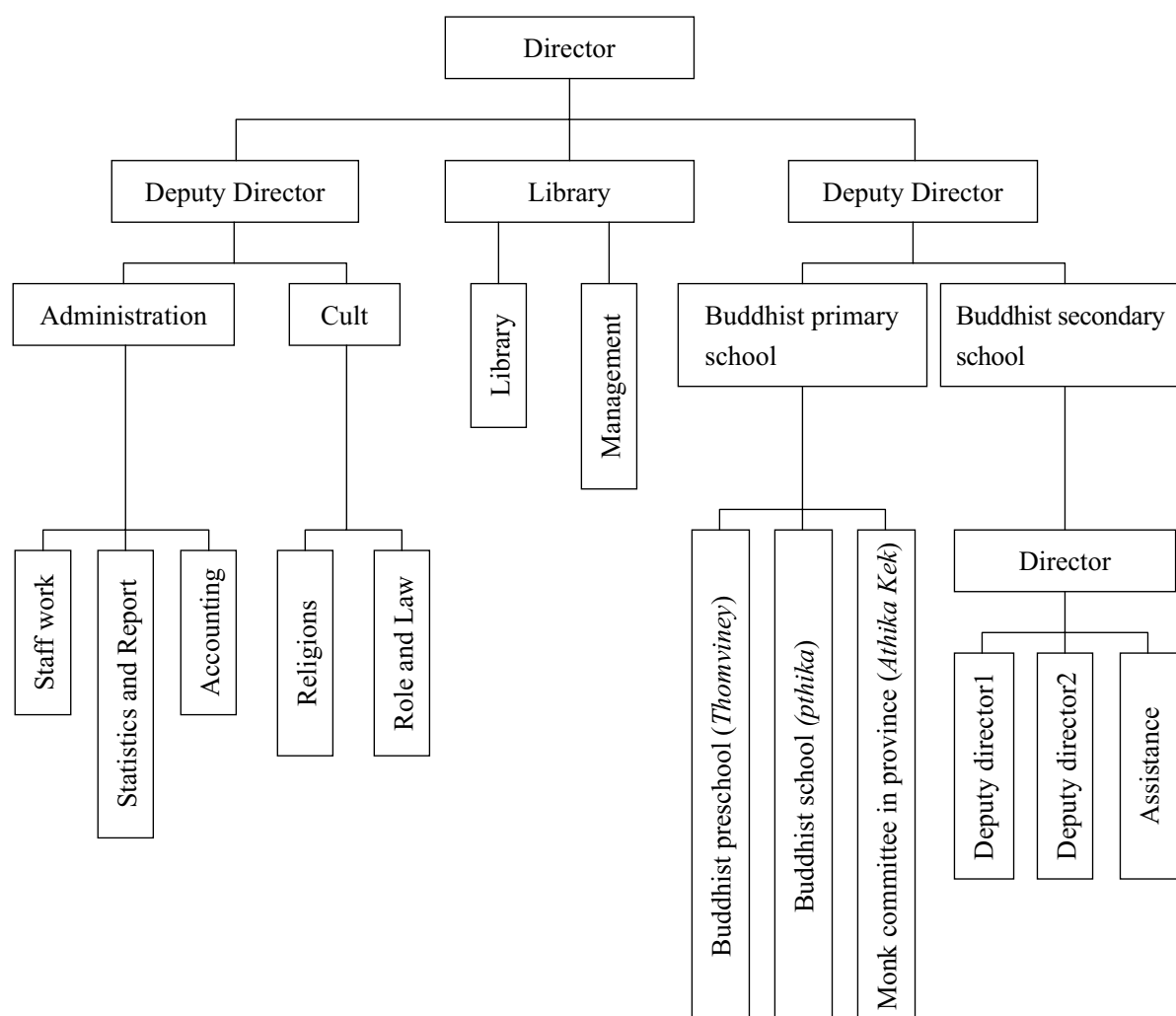
Also, they have some activities through monks as follows:

- Praying for sickness and death
- Working on HIV problems
- Monks distribute materials, for example food and medicine
- Support orphans and homeless
- In case of emergency, monks go to villages or communes to ask people for donations

The Department of Cults and Religions is under the Ministry of Cults and Religions and they can make some requests to the Ministry. They have a meeting with the Ministry 4 times per month. There are 31 employees (7 female) in the department. Before 1979, there was no office for religion. After civil war it was established. They don't have subsidies for pagodas or other religions but they contribute a small amount of money (R30000 – R50000) for festivals for collecting donations (*Bon Kathin*) and flower festival. (*Bon Phka*) Moreover, some officials participate in ceremonies and activities such as workshop of HIV/AIDS.



Figure 4. Structure of Department of Cults and Religions



Source: Interviews with officers of the Department of Cults and Religions

### 3. The history and current situation of village and pagodas

#### 3.1 Say Ma Village

Say Ma Village is located in the Leay Bo Commune's villages, Tram Kok District, in Takeo Province. The total population is 791 and 18 years and over in the village is 430, which is 183 males and 247 females. 151 households inhabit in the village. There are quite a lot of Chinese decent Cambodians. According to the village chief, there are 25 Chinese decent households, and 2 Vietnamese decent households within the village. Because there are fair proportions of the Chinese decent population, the village has houses which have a very Chinese style house façades. They also have household alters in their homes. These mean those Chinese decent people have age-old traditions dating back to the olden times.

Many of them obtained hand made bamboo craft skills through an NGO workshop. They sell those crafts in Siem Reap, Phnom Penh, and Battambang. The family average income of this village is 40,000 Riel / shipment. They have 10 times shipment in a year so the annual family average income would be 400,000 Riel.

This village is also eking out a living via rice cultivation and farming. They only harvest rice once in a year from July to November or December. The area under cultivation in the village is 184 ha. They keep 2.1 ha. for crop fields and the remaining 16.1 ha. for house land.

Villagers usually go to 3 pagodas around the village. Leay Bo Pagoda (31.2 %), Pouti Wan (51.2 %) and Ang Min Tray (17.1 %). The nearest pagoda from the village is Leay Bo Pagoda, that is why we researched this pagoda. We found out, however, through our research that more than half of the villagers go to Pouti Wan Pagoda.

### 3.2 Leay Bo Pagoda

The majority of pagodas are Mohanikai, including Leay Bo Pagoda. It was constructed in the *Runway* era (over 100 years ago) and destroyed in 1972, then reconstructed in 1979.<sup>10</sup>

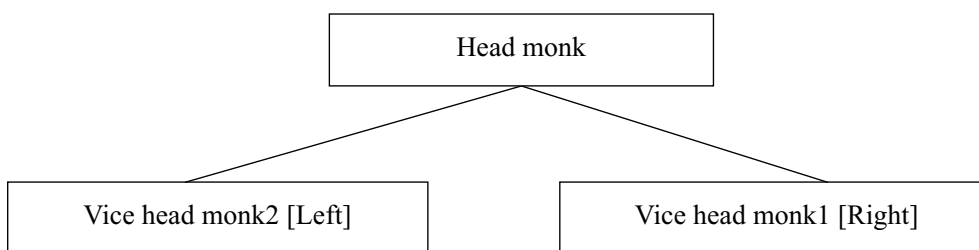
Today various people stay in Leay Bo Pagoda: 13 monks, 2 novices, 2 male primary school students, 1 male high school student and 1 male teacher. Those students who stay at the pagoda have some reasons, such as their schools are far away from their houses or they lost their parents. We confirmed the role of education here. We also found out that the pagoda has a role as a social safety net for the people who have some difficulties.

There are no nuns (*doon cii*) or male nuns (*taa cii*) at this moment, however, 50 nuns and 45 male nuns come to pray every holy day. In general, while staying in the pagoda, many male students go to school nearby.

Monks are bound by 227 precepts: for instance, do not kill animals, do not steal, do not lie, do not drink alcohol. These precepts, however, are not so strict compared to those of Thailand. It goes without saying that one of big differences between Mahayana Buddhism and Theravada Buddhism is that those following the latter cannot drink alcohol or get married<sup>11</sup>.

In Leay Bo Pagoda there are one head monk (*Chao Athikaa*), one vice head monk1 [Right] (*Kruu Sout Sadam*<sup>12</sup>) and vice head monk2 [Left] (*Kruu Sout Chveng*). The head monk ranks on top, followed by vice head monk1 [Right] and then vice head monk2 [Left] (Figure 5).

Figure 5. Three heads at Leay Bo Pagoda



Source: Interview with the head monk

To be a head monk, he needs at least 5 years experience as a monk<sup>13</sup>. However, there are lots of cases that becoming a head monk took less than 5 years because of the lack of eligible applicants. At present, having 4 years experience as a monk, and with personality and the knowledge of Buddhism theory considered, one is able to be appointed as a Head Monk. The head monk of Leay Bo Pagoda had been a head monk for 4 years. He is 41 years old, from Takeo Province. He became a novice to protect this pagoda. Also, because he lost his mother when he was a child and his father remarried new wife so he wanted to appreciate his own mother, he became a novice on July 14, 1989 and just one day after, he obtained the status of monk. In 1993, as he was selected by Head Monk in district (*Anukun*), he finally become a head monk. We asked the daily routine of the Head Monk (Table 7).

Table 7. Daily routine of the head monk

Time	Activity
4:00	Wake up
4:00~5:00	Pray to Buddha
5:00~6:00	Clean the Pagoda
6:00~6:30	Take a bath
7:00~7:30	Breakfast
7:30~9:00	Manage other younger monks
11:00~12:00	Lunch
12:00~14:00	Rest
14:00~15:00	Educate other monks
15:00~17:30	Clean the Pagoda
17:30~17:45	Take a bath
17:45~18:45	Pray to Buddha
18:45~22:00	Study Buddha
22:00~4:00	Sleep

Source: Interview with the head monk

### 3.2.1 Pagoda Committee (Khana kama kaa wat)

Cambodian people practice Buddhism in their own way. Men can be monks and novices<sup>14</sup>. Furthermore, it is possible to return to secular life anytime. Although women cannot be monks, they not only offer the food but also donate toward the reconstruction and repairs of the pagoda. Laypeople support pagodas and monks through Pagoda Committee. The Pagoda Committee consists of two committees: Pagoda Achar Committee (*Khana kamakaa Acha wat*<sup>15</sup>) (Figure 6) and Pagoda Construction Committee (*Khana kamathika sang son wat*<sup>16</sup>) (Figure 7). They are all men in every case<sup>17</sup>. These committees are volunteer works so there is no salary.

Pagoda Achar Committee is a bridge between pagoda and Pagoda Construction Committee, so they arrange Buddhist festivals and rituals, make foods for monks, help the head monk and maintain trees surrounding the pagoda. The leader is called “*Achar Thom*<sup>18</sup>”. “*Achar Rong*<sup>19</sup>” assists him. Achar is an important intermediary between the monastic community and the lay community and usually has experience as a monk and knowledge about Buddhist rituals (Figure 8). Head Achar at Leay Bo Pagoda also was a monk for 2 years when he was 20 years old. He is now 65 years old and has been in this position for 2 terms.<sup>20</sup> Villagers can make requests for pagoda development projects. Then, monks ask villagers to donate in order to implement the project. Head Achar manages the money (donations and funds) because monks cannot touch it (Figure 9).

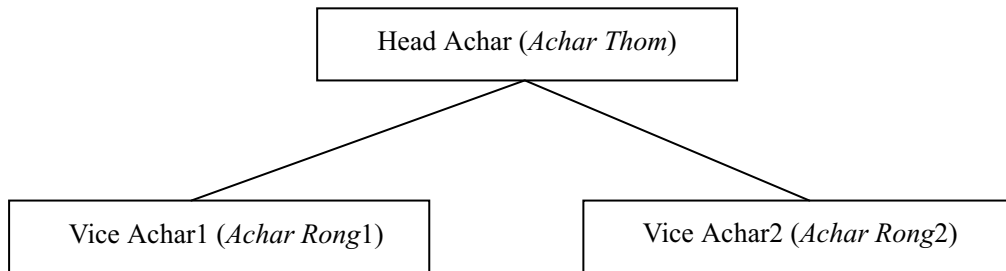
Pagoda Construction Committee is a formal committee which is obliged by the Ministry of Cults and Religions to be organized for supporting a pagoda. One person is selected from each village in the commune. Their role is to execute rituals, communicate with each villager, manage the pagoda inside, take records on any increase and decrease of monks, and also to make a schedule of Buddhist festivals and rituals such as festival for ancestors to strengthen the connection between pagoda and villages (Figure 8). Although Hayashi (1998:178) mentioned that membership is not related to their experience as a monk, the chief of Pagoda Construction Committee at Leay Bo Pagoda was a monk in other times. The committee manages funds, but the head monk, Head Achar and Pagoda Construction Committee chief have the same budget list to prevent corruption.

Pagoda Achar Committee and Pagoda Construction Committee members are chosen by election. They

cannot vote themselves in and just watch while villagers are selecting.

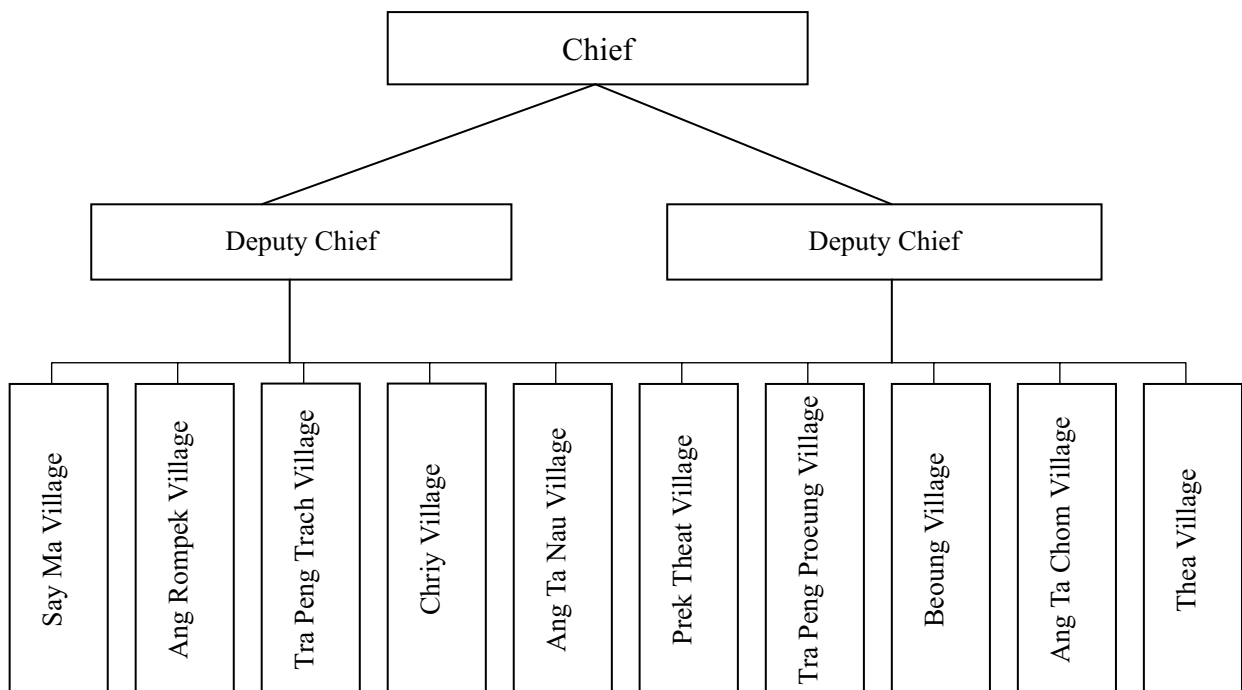
Firstly, local people choose 5 people out of 16 to be a head Achar, vice Achar 1 and 2. Then, the other 2 people get back to 13 people. Secondly, 3 people out of 13 become chief of Pagoda Construction Committee, deputy chief 1 and 2. One person from each village is elected as Pagoda committee members. (Figure 7)

Figure 6. Pagoda Achar Committee



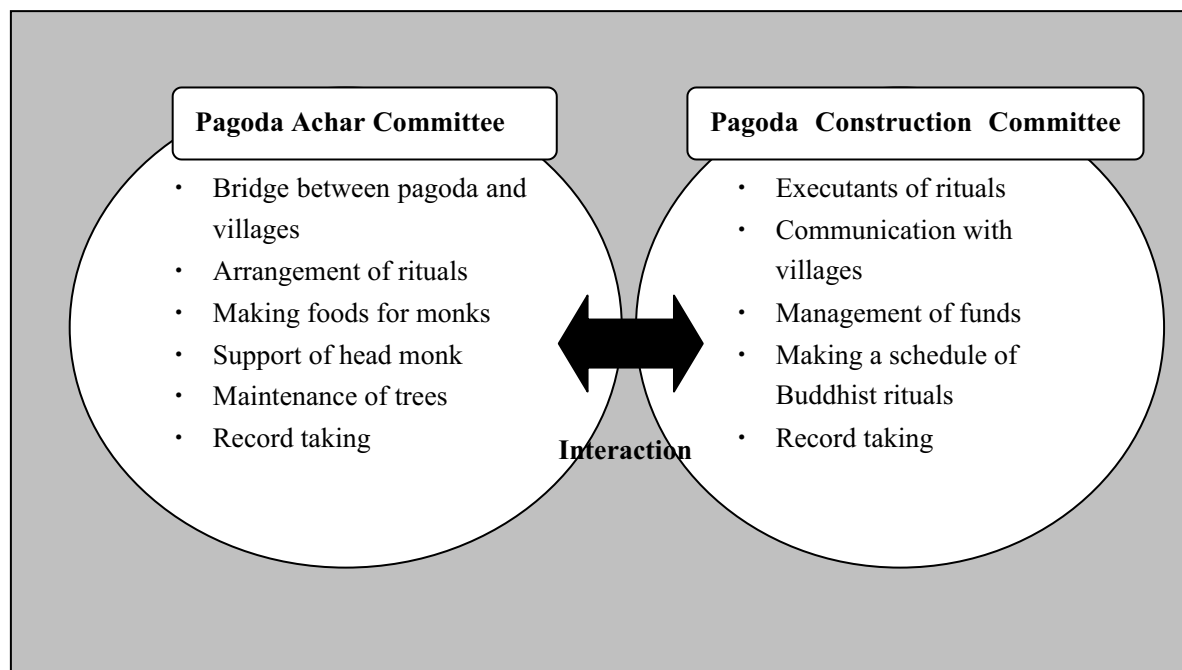
Source: Interview with the head monk

Figure 7. Structure of Pagoda Construction Committee



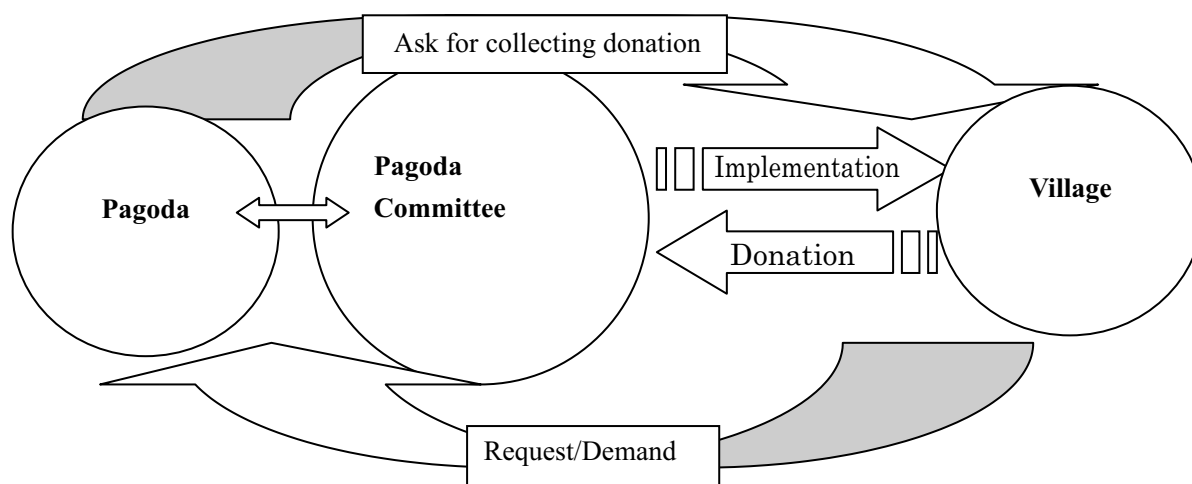
Source: Interview with the head monk

Figure 8. Roles of Pagoda Committee



Source: Authors

Figure 9. Flow of implementation of development project



Source: Authors

### 3.2.2 Reconstruction project

Buddhism has been revived by local people's voluntary contributions to the pagoda instead of Cambodian government.<sup>21</sup> During Buddhism revival the people reconstructed pagoda buildings. Hayashi (1998:192-194) mentioned the reconstruction order of the buildings as follows.

1. Eating hall (*Saala Chan*) which may also contain a Buddha image, consisting of a large, sheltered space appropriate for community gathering, was reconstructed first without exception. This eating hall is also the place where the monks do rituals. And then 2. monk houses (*Kot*), 3. The central building of wat (*Preh Vihea* were reconstructed).<sup>22</sup>

The result of our research is as follows.

1. The central building, 2. new eating hall, 3. monk house, 4 Buddhist primary school, 5. pagoda gate, and 6. pagoda cement-fence.

According to *Achar Thom*, pagoda committee took leadership to reconstruct the building mainly inside the pagoda, however, they also built high school and its fence.

Our result is different from Komai's. It is probably because the old eating hall and old monk house were not destroyed completely during Khmer Rouge regime (Table 8).

Table 8. Pagoda-Projects done by Leay Bo Pagoda

	Year	Purpose	Amount of Donation	Sources of Donation	Main Region where the donation was collected
1	1.July1989 -22.Apr. 1995	The central building ( <i>Phreh Vihea</i> )  Size:30x17m	27,682,795.00 riels	-Local people (who live in Leay Bo Commune) -Outside people (Cambodian people who came from Takeo and other provinces of Cambodia) -Their excellencies <sup>23</sup> from Phnom Penh -Oversea Cambodian people/ Charity (Those who immigrate and live abroad)	Overseas Cambodians from US, Canada, Aus.
2	29.Nov.1993 -28.July 1998	New eating hall ( <i>Saala Chan</i> )	131,651,550.00r	-Their excellencies -Charity from US, Australia and Canada -Local People -Outside people -Officers and staff of the Department of Cults and Religions of Takeo Province	Phnom Penh Charity from US, Australia and Canada
3	1999-2000	Water reservoir in high school	N/A	-Cambodian-American	US
4	2000	High school's fence	11560,000.00r	-Their excellencies from Phnom Penh	Phnom Penh
5	20.Dec.2001 -15.June.2003	Buddhist primary school	\$14,000.00 (debt:\$1,300.00)	-Local people -People from Phnom Penh	Phnom Penh
6	8.May2003 -15.May 2003	New monk house (2 floors, 6 rooms)	67,525,200.00r (debt: 3664,000.00r)	-Their excellencies -Local people -Outside people -Oversea people from US	US
7	Mar.2003 -Oct.2003	Pagoda's gate	\$8,000	-People from Phnom Penh -Local People	Phnom Penh

8	8.May2003 -15.May2003	Water reservoir inside pagoda	23,580,000.00r (debt 14890,00.00r)	-Local People	Local People from Leay Bo Commune and Tram Kok District
9	Mar.2003 -Oct.2003	Pagoda's gate	\$8,000	-People from Phnom Penh -Local People	-Phnom Penh
10	Sept -Oct.2003	4 Toilets (inside Pagoda)	N/A	-Local People	-Local People
11	2004	Pagoda's cement fence (Not complete yet)	160,000.00r	-Local People	-Local People
12	2005	The name sign of trees	50,000.00r	-Local People	-Local People
13	N/A	Generator and speaker	N/A	American- Cambodian from Phnom Penh	-American-Cambodian from Phnom Penh
14	N/A	Dig well	2,000,000.00r	Cambodian-American	-- US
15	N/A	Water basin in high school (2 Basins, 3,000 liters of water each)	400,000.00r	-Students of Sok Ann Leay Bo high school -Ministry of Education, Youth and Sport	-Local People (students) -Ministry of Education, Youth and Sport
16	N/A	Electrical fans (16 electronical fans)	480,000.00r	-Local people	-Local People
17	N/A	Generator and microphones	N/A	-Local people -People from Phnom Penh	- Phnom Penh

Source: Interview with Achar Thom

\*Next projects which Leay Bo Pagoda are planning are as follows:

1 Kitchen, 2 Pagoda fences, 3 Reservoirs, 4 Roads to the pagoda, 5 Central building (only basic building), 6 New monk house (one building).

### 3.2.3 Buddhist festival and ritual

The calendar of Buddhist festivals and rituals has a direct connection to the agricultural cycle.<sup>24</sup> Villagers practice the Buddhist festivals and rituals throughout the year (Table 9).

Table 9. Buddhist festivals and rituals in 2005

Ceremony	date
Khmer New Year ( <i>Bon Choul Chhnam</i> )	April 14-17
Birthday of Buddha ( <i>Visaak Bouchea</i> )	May 22
The first day of Buddhist rainy season lent ( <i>Choul Prah Vossa</i> )	July 22
Festival for ancestor ( <i>Bon Pchum ben</i> )	September 18-October 4 (15 days)
The last day of Buddhist rainy season lent ( <i>Chenh Prah Vossa</i> )	October 18
Water festival ( <i>Ork Ambok Sampeh Preh Kae</i> )	November 17 (Leay bo Pagoda) November 15-17 (Cambodia)
Dead day of Buddha ( <i>Meak Bouchea</i> )	February 23
Festival for collection ( <i>Bon Kathin</i> )	1month (October 19-November 14)
Flower festival ( <i>Bon Phka</i> )	Celebrate after harvest until wet season Celebrate of home and bring budget to Pagoda
Donation of utensils to make merit for the dead ( <i>Bon Pachai Buon</i> )	At home
Inviting monks for prayer ( <i>Sanga tien</i> )	At home

Source: Interview with the head monk

Among these festivals and rituals, the Buddhist rainy season lent and festival for ancestors are the two biggest ones. According to the Buddhist Institute<sup>25</sup>, the Buddhist rainy season lent is the monk's obligation, it is not for Buddha's disciples, because it limits the monks from going anywhere for 3 months, or if they go somewhere it cannot be overnight unless it's an the exception case, such as his parents have a serious disease or die, but not longer than 7 days. Therefore, many more monks and novices were staying at Leay Bo Pagoda than usual because we conducted our research during Buddhist rainy season lent. Two important rituals for Buddhist laypeople during the Buddhist rainy season lent are: 1. giving clothes to monks for bathing, 2. giving candles and oil to the monks.

Among these festivals, the festival for ancestors is the biggest, other than Khmer's festivals which are held every year, according to Buddhist Institute.

### 3.2.4 Education/School

The Buddhist primary school was established on June 15<sup>th</sup>, 2003 inside the Leay Bo Pagoda. Although it took almost one year to build, there are no teachers now because the former teacher passed away and there is a lack of funds to hire them now. Consequently, this Buddhist school cannot register or open every year. Unfortunately, this Buddhist school is being used as a monk house. These circumstances seem to be typical in Cambodia at present. The Head Monk of each district (*Anukun*)<sup>26</sup> decides the number of students, depending on the Buddhist school's capacity. There are two cases for novices to go to Buddhist school. The first way is to go to Buddhist school to apply for courses in different grades. Another one is to go to each pagoda according to the year the school opens.<sup>27</sup> Females can attend the Buddhist schools and all tuition is free.



Picture 1. Buddhist Primary School



### 3.2.5 HIV/AIDS

As we described in section 1.1, pagoda and monks have social roles. Action against HIV/AIDS is a part of them. The Ministry of Cults and Religions, its department and NGOs are providing some workshops for monks to educate people on HIV/AIDS. Those workshops have accompanied the adoption of the plan of action against HIV/AIDS in 2002.

The head monk at Leay Bo Pagoda once joined the workshop which was organized by an NGO. According to the head monk, through the workshop, those monks who joined it could acquire accurate knowledge of HIV/AIDS such as how to care for those people who are infected with HIV/AIDS psychologically, and how to teach about HIV/AIDS to local people.

The head monk mentioned that no one had ever visited the pagoda asking to be taken care of, but it is not known whether there is anybody who is living with HIV/AIDS in the village. The head monk and other monks have workshops for local people. In those workshops those monks give their knowledge to local people. First, monks give a lecture on HIV/AIDS such as about the ways of infection. After that, monks teach them to protect themselves by instructing them on the usage of condoms. In addition, if someone who is infected by HIV/AIDS comes to the pagoda, the monks will offer to take care of them and provide them what they need at the pagoda, to make a condition better.

### 3.3 Pouti Wan Pagoda

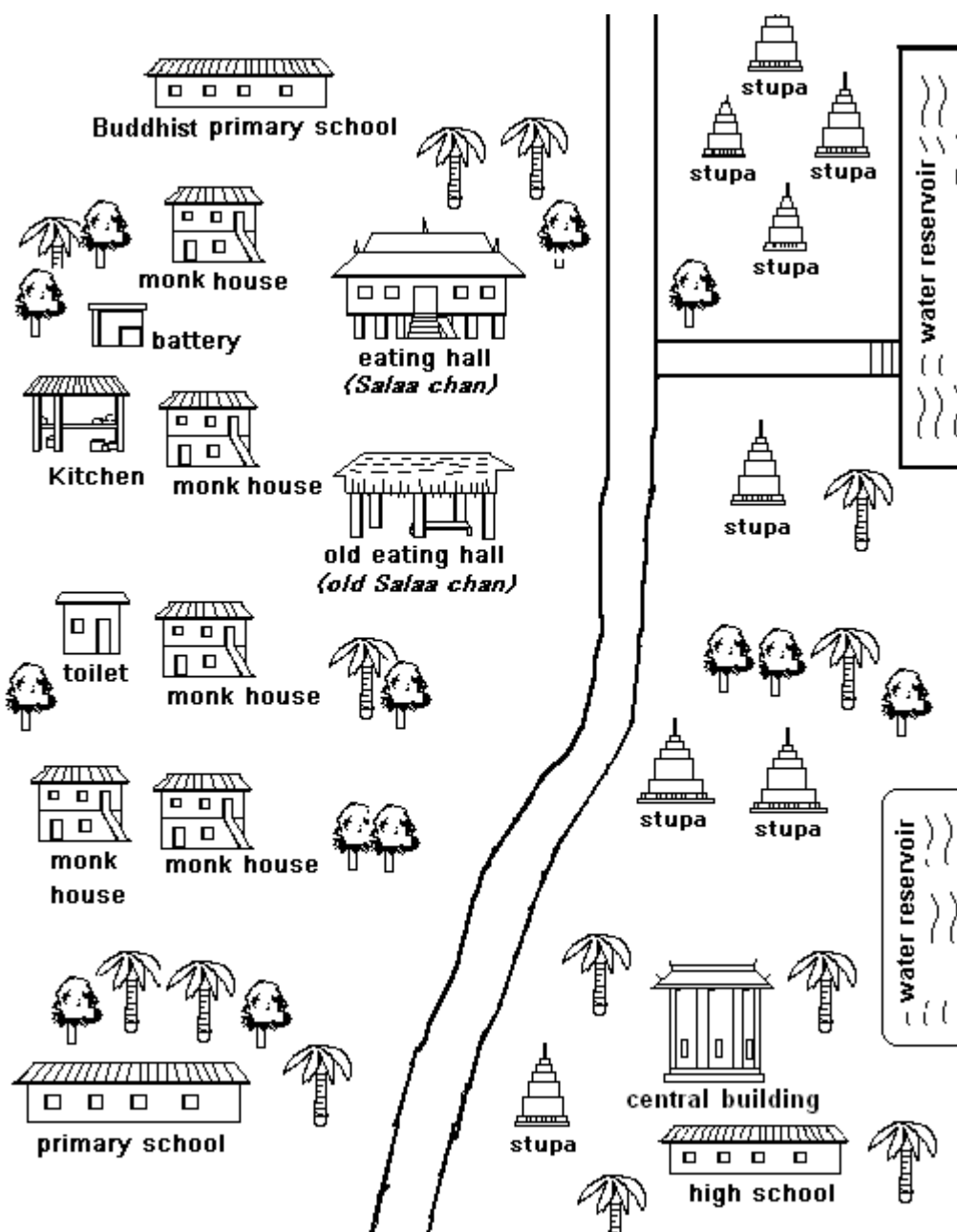
Pouti Wan Pagoda belongs to Mohanikai, the same as that of Leay Bo Pagoda. There are 5 monks and 4 novices there. The head monk at the pagoda passed away just 2 months before we visited. For that reason there was a temporary chief who is 30 years old. Villagers go to three pagodas of which the majority go to this pagoda, even though it is a bit far away from the village and is located in another commune. What we could gather from this is that the former head monk might have been a great minded person and had a fascinating and engaging personality.

There are no buildings for Buddhist schools inside the pagoda. Therefore, the monk house is substituted as schooling facilities due to the lack of recourses.

A lot of boys are living among the monks in the pagodas in Cambodia. Those boys are called “Pagoda Boys”.

There are 8 Pagoda Boys at this Pagoda. Each one of them has a reason to stay and live in the pagoda. Some of them are staying there because their houses are so far away from their schools, so they commute from there. The rest of the boys are living there because they are orphans or some of their families have a financial problem so they are not able to live with them. What we found out from this is the pagoda has a role as a social safety net for the people who have some difficulties, the same as Leay Bo Pagoda.

Figure 10. Map of Leay Bo Pagoda



## **4. Analysis of questionnaire**

### **4.1 Limitation of our survey**

We have to mention the limitation of our survey. Our research includes interviews with villagers, but there were some restrictions in choosing interviewees. It was impossible to make a sample ledger to conduct a random sampling because of the time limitation. Thus, we selected a quota sampling.

### **4.2. Methodology**

According to Komai (1998), he conducted a random sampling at Tropeang Veeng Village, 60 km south of Phnom Penh, 25 km north of Tram Kok District, Takeo Province. At first he sent researchers to all households in the village to confirm the names and ages of family members in each household, and make a sample ledger. He selected informants over 18 years old randomly, by checking the name on the list and choosing interviewees at regular intervals. He could get 224 informants from 343 villagers of age 18 and over.

There was a limitation in our research as we mentioned above, therefore we conducted a quota sampling. We clarified the proportion of villagers in each generation, and chose informants according to the proportion. Finally, the chief of the village collected according to our request. There were 430 villagers over 18, and we interviewed 83 villagers among them. Both Komai and our group prepared questionnaires written in English and Cambodian translators translated them into Khmer.

### **4.3. Comparison with pervious studies**

In order to compare with the results of prior literature, we referred to Komai (1998) and conducted research in Say Ma Village with similar survey items. Our informants include villagers, monks, and novices. Here is some brief information about Komai's research in 1995 (published in 1998) and our research in village and pagodas.

Table 10. Information of research comparing with literature

	Komai (1998)	Our research (2005)	
Research period	Aug.7-21,1995	Sep.3-10,2005	
Research place	Tropeang Veeng Village, Samraong District, Takeo Province	Say Ma Village, Leay Bo Commune, Tram Kok District, Takeo Province	Leay Bo Pagoda Pouti Wan Pagoda Both in Tram Kok District, Takeo Province
Information of village	Population: 634 (male:291 female:343 ) • 18 years old and over: 343 (male: NA female: NA) • 112 households	Population: 791 (male:410 female:381 ) • 18 years old and over: 430 (male:183 / 42.5% female:247 / 57.4%) • 151 households	Leay Bo Pagoda • Monks: 13 • Novice: 2 Pouti Wan Pagoda • Monks: 5 • Novice: 4
Data collection	Interview with questionnaire	Interview with questionnaire	Interview with questionnaire
Sampling method	random systematic sampling checked the name list, then chose interviewees at regular intervals	quota sampling chose informants according to the proportion, then asked the chief villager to gather informants at regular intervals	
Interviewees	Total (Age: 18 years old and over: 224) (male:92 / 41.1% female:132 / 58.9%) • Ethnic composition: Khmer is majority	Total (Age: 18 years old and over): 83 (male: 35 / 42.2% female: 48 / 57.8%) • Ethnic composition: (unit: households) Chinese-Cambodian:25 Vietnamese-Cambodian: 2 • The others are Khmer	Leay Bo Pagoda • Monk: 8 • Novice: 2 Pouti Wan Pagoda • Monk: 4 • Novice: 2

According to Komai (1998), research was conducted in Tropeang Veeng Village in 1995. We compared our findings with the results of his research. Also, we compared the answers of villagers with those monks from questionnaires. As we mentioned above, our targets are Say Ma villagers and monks of two pagodas, Leay Bo Pagoda and Pouthi Wan Pagoda. It is not difficult to find out some points consistent with the literature. In contrast, there were some differences such as the frequency of offerings to monks, visits to pagodas, and leadership of construction and so on. We list those questions and results in the next section.

#### 4.4 Questions and results of comparison

Table 11. Q1

Do you offer breakfast for monks?

Answer	Say Ma Village		Tropeang Veeng Village	
<b>always</b>	38	45.8%	27	12.1%
<b>sometimes</b>	34	41%	41	18.3%
<b>seldom</b>	10	12.0%	131	58.5%
<b>never</b>	0	0%	25	11.2%
<b>N/A</b>	1	1.2%	—	—

Source: Authors

As the result shows above, the majority of Tropeang Veeng Villagers' answer is seldom (58.5%), while Say Ma Villagers' is always (45.8%), and the second is sometimes which is 41%. Thus, Say Ma villagers offer breakfast for monks (86.8 %) more often than Tropeang Veeng villagers (30.4%).

Table 12. Q2

Do you think a pagoda should take leadership to repair roads and construct water reservoirs?

Answer	Say Ma Village		Tropeang Veeng Village		Leay Bo Pagoda		Pouti Wan Pagoda	
<b>strongly agree</b>	74	89.2%	147	65.6 %	8	80%	6	100%
<b>agree</b>	7	8.4%	51	22.8 %	2	20%	0	0%
<b>disagree</b>	0	0%	2	0.9%	0	0%	0	0%
<b>strongly disagree</b>	2	2.4%	20	8.9%	0	0%	0	0%
<b>N/A</b>	0	0%	4	1.8%	0	0%	0	0%

Source: Authors

The majority of villagers' opinion is "strongly agree". Especially Leay Bo Pagoda, where 100% of monks agree with taking leadership in reconstruction. The result of our research was almost the same as the previous research which was conducted in 1995 by Komai (1998).

Table 13. Q3

Which do you think is better, primary schools located in Pagoda or not?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Leay Bo Pagoda</b>		<b>Pouthi Wan Pagoda</b>	
<b>Inside</b>	61	73.5%	8	80%	6	100%
<b>Outside</b>	22	26.5%	2	20%	0	0%

Source: Authors

Those people who answered “inside” in this question expect pagodas to play a role of education for pupils. On the other hand, those people who answered “outside” think that pagodas are a holy place where there should be kept quiet and calm for meditation. However, they are still the minority. The same tendency is observed in monks and novices’ answers. It may suggest that monks have more respect for education than their need for meditation.

Table 14. Q4

Does a pagoda function as a place for sharing information among villagers?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Leay Bo Pagoda</b>		<b>Pouthi Wan Pagoda</b>	
<b>strongly agree</b>	76	91.6%	8	80%	4	66.7%
<b>agree</b>	6	7.2%	2	20%	2	33.3%
<b>disagree</b>	0	0%	0	0%	0	0%
<b>strongly disagree</b>	1	1.2%	0	0%	0	0%
<b>N/A</b>	0	0%	0	0%	0	0%

Source: Authors

Majority of people answered this question as “strongly agree” or “agree”, which means the pagoda does function as a place for sharing information among villagers. However, it is necessary to cooperate with another pagoda, which villagers usually visit.

Table 15. Q5

Do you think Buddhism was useful for the reconstruction of Cambodia?

<b>Answer</b>	<b>Say Ma Village</b>	<b>Tropeang Veeng Village</b>		<b>Leay Bo Pagoda</b>	<b>Pouthi Wan Pagoda</b>
<b>yes</b>	100%	217	96.9%	100%	100%
<b>no</b>	0%	7	3.1%	0%	0%

Source: Authors

This table obviously verifies that people agree that Buddhism played an important role in reconstruction such as education, social, and moral.

Table 16. Q6

Do you think monks and novices should be actively involved in solving HIV/AIDS problems?

<b>Answer</b>	<b>Say Ma</b>		<b>Leay Bo</b>		<b>Pouti Wan</b>	
	<b>Village</b>		<b>Pagoda</b>		<b>Pagoda</b>	
<b>strongly agree</b>	63	75.9%	9	90%	3	50.0%
<b>agree</b>	16	19.3%	1	10%	2	33.3%
<b>disagree</b>	1	1.2%	0	0%	0	0%
<b>strongly disagree</b>	1	1.2%	0	0%	0	0%
<b>N/A</b>	2	2.4%	0	0%	1	16.7%

Source: Authors

The high proportion of answers as “agree” or “strongly agree” shows that most of informants agree with that pagoda should play a part for the prevention of HIV/AIDS. In this question, we also asked villagers where they got their information and knowledge about HIV/AIDS. Most of them got the information from pagodas, mass media, or heard it from other people. There are some elders who do not know much about it, but they agree with it. On the contrary, minority opposite opinions show that monks are not proper for teaching about HIV/AIDS. We also asked monks what activities they themselves have done related to HIV/AIDS. Some of them have experiences joining activities held by NGOs.

Table 17. Q7

Do you think that women should be admitted as novices?

<b>Answer</b>	<b>Say Ma</b>		<b>Tropeang</b>		<b>Leay Bo</b>		<b>Pouti Wan</b>	
	<b>Village</b>		<b>Veeng Village</b>		<b>Pagoda</b>		<b>Pagoda</b>	
<b>strongly agree</b>	10	10.8%	16	7.1%	0	0%	0	0%
<b>agree</b>	9	12%	47	21%	1	10%	0	0%
<b>disagree</b>	21	25.3%	11	4.9%	2	20%	1	16.7%
<b>strongly disagree</b>	43	51.8%	137	61.2%	7	70%	5	83.3%
<b>N/A</b>	0	0%	13	5.8%	0	0%	0	0%

Source: Authors

As a regulation of Buddhism in Cambodia, women are not admitted to become monks. The result of this question is consistent with Komai's (1998).

Table 18. Q8

Do you think Buddhist school is necessary for villagers?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Leay Bo Pagoda</b>		<b>Pouti Wan Pagoda</b>	
<b>strongly agree</b>	77	92.8%	10	100%	4	66.7%
<b>agree</b>	6	7.2%	0	0%	1	16.7%
<b>disagree</b>	0	0%	0	0%	1	16.7%
<b>strongly disagree</b>	0	0%	0	0%	0	0%
<b>N/A</b>	0	0%	0	0%	0	0%

Source: Authors

In this question, we could see the needs of villagers in terms of receiving education supported by Buddhism. The result obviously shows that providing education is regarded as a function of Buddhism. However, we find that due to a lack of teachers and resources, Buddhist schools are not used efficiently.

Table 19. Q9

Have you been a monk / novice?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Tropeang Veeng Village</b>	
<b>yes</b>	11	13.2%	19	8.5%
<b>no</b>	30	36.1%	75	33.5%
<b>Out of target(female)</b>	42	50.6%	130	58.0%

Source: Authors

In this question, we would like to know as a layperson, how the universality of ascetic training at pagoda would be. The low proportion of choosing “yes” as the answer shows that there is no obvious difference compared to 10 years ago (research in Tropeang Veeng Village).

Table 20. Q10

Do you visit the pagoda on the holy days of Buddhist rainy season lent?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Tropeang Veeng Village</b>	
<b>always</b>	49	59.0%	44	19.6%
<b>sometimes</b>	25	30.1%	22	9.8%
<b>seldom</b>	8	9.6%	101	45.1%
<b>never</b>	0	0%	57	25.4%
<b>N/A</b>	1	1.2%	—	—

Source: Authors

Compared to the result of Tropeang Veeng Village, of showing the majority as “seldom” in this question, Say Ma villagers show the higher frequency of pagoda visit during holy days. In other words, Say Ma villagers may



show deeper religious beliefs.

Table 21. Q11

How many precepts do you obey on holy days?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Tropeang Veeng Village</b>	
<b>0</b>	23	27.7%	156	69.6%
<b>5</b>	42	50.6%	56	25%
<b>8</b>	18	21.7%	8	3.6%
<b>10</b>	0	0%	3	1.3%
<b>N/A</b>	0	0%	1	0.4%

Source: Authors

We got the result as 5, 8, or no precepts in this question. In to our research, we found that interviewees, who are over 60 years old, obey at least 5 percepts on holydays. And the volition of obeying percepts is obvious among old generations, especially over 55 years old.

Table 22. Q12

How important is Nirvana seeking to people in their daily lives?

<b>Answer</b>	<b>Say Ma Village</b>		<b>Tropeang Veeng Village</b>	
<b>very important</b>	73	88%	114	50.9%
<b>rather important</b>	8	9.6%	65	29%
<b>important</b>	1	1.2%	21	0%
<b>not so important</b>	0	0%	6	9.4%
<b>not important</b>	—	—	18	2.7%
<b>N/A</b>	1	1.2%	—	8%

Source: Authors

In our research, all informants agree to the importance of seeking Nirvana in their daily lives. During our research, we found some differences from Tropeang Veeng Village. The depth of religious beliefs of Say Ma villagers is considered more apparent than Tropeang Veeng villagers. It may be relative to the variation with time or the difference in origin.

## 5. Concluding remarks

As described in section 1.2, we set up three objectives in our research: to clarify the roles of pagodas and monks, to compare our findings with Komai's research, which was conducted in 1995 focusing on religious consciousness and practice, and to examine the reconstruction process of Cambodia. Through our research, we confirmed almost all things which had already been shown in the previous studies, and discovered new things

which had not been shown in the previous studies.

First of all, we identified the function and organization of the Pagoda Committee through our research which was conducted in Leay Bo Pagoda, because there were not details about them in the previous studies which were written by Hayashi (1994, 1998). According to our research, Pagoda Committee plays the role of a bridge between pagoda and villagers, provides information to villagers and helps pagodas to be reconstructed. And then, through the data of the construction projects in Leay Bo Pagoda, we found out that Leay Bo Pagoda had been constructing and reconstructing, depending on donations from Cambodian people who live not only Cambodia, but also overseas such as U.S.A, Canada and Australia. Moreover, according to our research, which was conducted in Leay Bo Pagoda, Pouti Wan Pagoda and Say Ma village, we confirmed that the pagodas play three roles: social, moral and educational. First, social roles are construction, HIV/AIDS, and social safety net. Second, moral roles are to educate people, promote peace and to prevent violence. Third, the educational role is that of Buddhist schools.

Second, from the results of comparisons with Komai (1998), we found out that Say Ma villagers are more religious than Tropeang Veeng villagers in Samraong District, where the research was conducted by Komai in 1995. Say Ma villagers more frequently offer breakfast, go to pagodas on holy days of Buddhist rainy season lent, obey more precepts, and more people think that seeking Nirvana is important than among Tropeang Veeng villagers. In other words, religious consciousness and practice by Say Ma Villagers is higher than by Tropeang Veeng villagers. And then, according to the results of our interviews with Say Ma Villagers, we found that they made many contributions to pagodas, therefore we guess that Say Ma villagers are wealthier than the other villagers.

Third, we found out that the number of pagodas and monks has obviously increased after Khmer Rouge regime, from our interviews which were conducted in the Ministry of Cults and Religions and the Department of Cults and Religions. And then, we were able to identify the function and organization of both the Ministry of Cults and Religions and the Department of Cults and Religions. For example, the Ministry of Cults and Religions has the program of HIV/AIDS. We found that they are focusing on HIV/AIDS problem and making efforts to support people suffering from HIV/AIDS and to prevent people from getting it.

Finally, we recognized that daily life of the villagers is getting better and better because of the pagoda's efforts to empower them. However, the villagers as well as monks, have some problems, for instance lack of money and food and so on. In order to solve these problems, we suggest that pagodas and Cambodian government should cooperate more tightly than ever.

## Endnotes

<sup>1</sup> Boramy (2004:5).

<sup>2</sup> Khmer-Buddhist Educational Assistance Project, [http://www.keap-net.org/buddhism\\_cambodia.htm](http://www.keap-net.org/buddhism_cambodia.htm) Accessed in September and October, 2005

<sup>3</sup> Takahashi (2000:76)

<sup>4</sup> Khmer-Buddhist Educational Assistance Project, [http://www.keap-net.org/buddhism\\_cambodia.htm](http://www.keap-net.org/buddhism_cambodia.htm) Accessed in September and October, 2005

<sup>5</sup> A monk must be at least twenty years old, while a novice may be ordained as young as age eight. Marston and Guthrie (2004:128)

<sup>6</sup> 3 years: Buddhism study and Pali

<sup>7</sup> 3 years: General study (math, literature etc) and Pali

<sup>8</sup> 3 years: General study, Pali, Sanskrit and English

- <sup>9</sup> Hayashi (1994:14)
- <sup>10</sup> This is a year when the head monk was confirmed. Takahashi (2000:77)
- <sup>11</sup> Shimizu (1997:128)
- <sup>12</sup> Sadam means right, Chveng means left
- <sup>13</sup> Takahashi (2000:77)
- <sup>14</sup> Novice vows to follow the 10 precepts, whereas a monk has a more extensive disciplinary regimen consisting of 227 precepts.
- <sup>15</sup> The Ministry of Cults and Religions called “*Achaa*”
- <sup>16</sup> The Ministry of Cults and Religions called “*Khana Kamakaa wat*”
- <sup>17</sup> Hayashi (1998:178)
- <sup>18</sup> Thom means big.
- <sup>19</sup> Rong means vice.
- <sup>20</sup> The term limit is 3 years, yet, if they are competent, tenure can be extended. There is an age restriction though.
- <sup>21</sup> Hayashi (1998:177)
- <sup>22</sup> Hayashi (1998:192)
- <sup>23</sup> Political high ranking people.
- <sup>24</sup> Marston and Guthrie (2004:128)
- <sup>25</sup> Buddhist Institute, <http://www.budinst.gov.kh/> Accessed in September, 2005
- <sup>26</sup> 1 monk in each district
- <sup>27</sup> Takahashi (2000:82)

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